



**The Tragedy of Existence in Fyodor Dostoevsky's *Notes from the Underground*:
An Approach to Sartre's Existentialism**

Dian Eka Sari

dianekasari86@gmail.com

STBA PRAYOGA PADANG

Received December 18, 2016. Accepted January 11, 2017. Published February 14, 2017.

Abstract

The tragedy of existence that appears in Fyodor Dostoevsky's novel entitled *Notes from the Underground* is analyzed by applying Jean-Paul Sartre's existentialism. The tragedy of man existence is originated from dualism of man freedom. It can be analyzed by applying the concept of absolute freedom which underlies man desire to achieve an ideal existence and the facticities that follow the freedom. Qualitative method that is based on Sartre's concept of engagement is applied to describe author's involvement as a speaker in literary work. Text is treated as a significant discourse, because words are not merely an object; but the signifiers that consist of meanings, issues, ideas, social situation in specific period. The result of the analysis shows that individual absolute freedom creates possibility to become God toward their own self to conduct acts as well as to recognize the aspects that prohibit them to do so. Man's individual freedom tries to surpass the limit, but eventually fails to realize it because of conflict among their consciousness. As the result, man fails to transcend their existence facticities because of other's freedom. At the end, it leads to tragedy that forms alienation in inauthentic existence.

Keywords: freedom, consciousness, possibility, facticity

I. Introduction

Existentialism has an important influence in the world of literature. It emerged and developed in Germany and France as a respond toward imbalance situation of the world after World War I and

communist revolution. The World War I and the communist revolution had destroyed all the structures of external power, such as the stability of politic, economy, and social. As a result, there was no internal power appeared in social life. It had created some

values crisis, for instance people tend to forget their individuality. For that reason, the existentialists tried to renew the way in searching the meaning of human existence, by trying back to the human existence itself as the genuine source of meaning (Lavine, 1984: 314). At the end, the existentialism emerges as an answer of existential crisis in man's life.

Sartre defined existentialism as both a clarification of human existence and an appeal to each of us to live the existence fully, openly, decidedly, and authentically (Sartre in Heter, 2006: 2). This definition shows that existentialism is an action doctrine. It means that, in existentialism man should define their own existence by creating and choosing their own way. In fact, man is a paradox entity who is placed in a contradict situation and condition. Man has freedom as well as possibility to surpass the facts which dominate their freedom. However, the existence of a man is also followed by facts which can't be changed and have pretension to restrict man's freedom and existence (Sartre via Spade, 1996: 140). This concept of existence also presents in Dostoevsky's work. He presents facts regarding freedom and man's limit in liberty as it is written in *Notes from the Underground* (1864).

In this novel, Dostoevsky presents rationality issue as absorption of western ideology that is not suitable with Russian culture, as it classified man knowledge as ratio which became the truth and the basic concept of man's values. Dostoevsky believes that ratio can only eclipse individual freedom; it leads to the limitation of man's thought. As the result, man can be easily controlled, predicted, and described logically.

The main character of the story is "underground man" who refuses social construction and lives based on what he believes without taking into consideration the social's construction of reasons, benefits, and rationality. It creates contentions when the main character builds his own existence based on what he believes, but then fails to preserve his ideal existence as the consequence of interpersonal relationship. As main character's ideal concept against the public urge, he is objectified by other's existence and point of view that leads to his alienation from society as well as from himself.

II. Review of Related Literature

2.1 Existentialisms Jean-Paul Sartre

Sartre's existentialism is a dualism approach, as it is stated by Spade (1996: 73)

Sartre, unlike the latter Husserl, is a dualist. Sartre believes that the existence of a man must have both freedom and limitation, as he stated (via Heter, 2006: 1):

the human condition is expressed in the tension between opposite that we live daily-we are both subjects and objects; we both shape our lives and we are subject to external force; and our self-identities are both created by us and yet dependent upon others. The human condition is, in short, the lived ambiguity between freedom and fact.

Man possibility to transcend facticity which is manifested by their individual freedom creates the desire toward authenticity. Facticities that follow man's freedom postpone the possibility that a man has. As the result, man's act that is based on his individual freedom leads to failure and tragedy in his existence that forms alienation toward his surrounding and himself.

2.1.1 Possibility: absolute freedom

Freedom from Sartre's point of view presents in voluntarism or the glorification of free will, as man free from himself. Barret (1958: 261) stated *Sartre's freedom is demoniacal. It is rootless freedom.* He identifies that freedom must relate to consciousness, because it creates a potency in understanding facticities that limit man's freedom. Sartre classified the freedom of a

man as intentional, because man is not only aware of his freedom but he also has an intention to realize it.

2.1.2 Facticity: The look

Man's freedom develops interpersonal relationship that precedes each other where Lyan (other) has potential to control the existence of a man, as Lyan possess the look. Sartre (via Heter, 2006: 25) underlined *any encounter between two consciousnesses must reduce one consciousness to matter. This is the lesson of 'the look'.* The look itself enables Lyan to precede others, as the conflict occurs Lyan has potency to become a subject.

Objectification the look of Lyan creates new dimension on other's existence. Sartre (via Heter, 2006: 9) argues that *the 'new dimension of being' that the other brings upon me is 'a dimension of alienation' because it comes from outside my project.* Sartre's statement indicates that man is a collection of projects that shapes their own self. Lyan is treated as an external factor of the project; it creates new dimension of other's existence that leads to alienation within man's self. It occurs as the consequence of man's consciousness toward his personal existence and also toward things that he never knew before. Man's

previous absolute freedom toward his existence changes into the objectification of Lyan existence. The new dimension of man's existence will no longer be recognizable, it creates gap between him and others. As the result, individual existence within new dimension as well as outside the project will create tragedy.

III. Method of the Research

Qualitative method is generally applied in this research, Bagdan and Taylor (via Moleong 2001: 3) mention that qualitative method is an approach to research by taking the data from written words as well as oral speech and observed behavior. The result of the research explains the dualism of man's freedom that adheres in his existence, especially his freedom as possibilities to authenticity which leads to the tragedy of existence. Engagement method is also used, Sartre argues that engagement method will support the idea that a literature must relate to the author (1949: 19-55). Author's role is to send a message to the reader by developing significant discourse, the author acts as a speaker; he demonstrates, governs, against, requests, reproves, persuades, and satirizes. Author takes role in literary works because his word is the acts he addresses the world,

his people, and others; he also involves in his own era. He takes sides, and in the other side he also asks the reader to get involve in his world. Literary works help the reader to become a man who gains his freedom in his own history.

Text is the manifestation of man's world which is specially conditioned by using language by implicitly describes the author ideology as well as the world that he lives on. Text is an active discourse that sends message, idea, and argument about a specific social condition. Text leads us to object in order to understand the purpose of the words as well as the narrative element. It is used to develop communication between the author and the questions that arise in literary work. This research analyzes the tragedy of existence issues of man who follows his free will within social constructions that limit his freedom. The conflict that occurs between individual freedom and the scramble of subjectivity leads to alienation.

IV. Findings

4.1. *The Look: the fall of subject possibility*

Russia 19th century was dominated by rationality as an effort to absorb the western values which are inappropriate to Russia.

The rational principles indicated that man's knowledge is the ratio of truth; it is treated as the basic norm, value, universal law, and knowledge that lure man to utopia. In consequence, man is spoiled by them. Dostoevsky argues that, things that are based on ratio will fade the individual freedom and limit the fluidity of man's thought. In the end, man can be easily controlled, predicted, and explained by logical thought. His idea is represented through "Underground man" decision to transcend him to become the God who can surpasses the limit, so he can be existed as an authentic subject. He believes that to be a God, a man should force his absolute freedom even into some illogical actions. As a God of himself he should choose, commit, and take some responsibilities for his own choice. At the end, his effort leads to failure. Sartre argues that the failure exists because man can't reach his authenticity. It is impossible because the facticities can't be crossed.

One of the facticities that can't be surpassed by man is the interpersonal relationship. It is the relationship between one and others (Lyan) as a conflict where one tries to precede the others. The connection between one and another as a relation between subject to object. Sartre

(via Priest, 2001: 227) described that *while I attempt to free myself from the hold of the Other, the Other is trying to free himself from mine; while I seek to enslave the Other, the Other seeks to enslave me*. It indicates that the relation between individual and Lyan creates conflict between consciousness and freedom. A person who acts as subject control both situation and conflict; Lyan will be placed as object on consciousness and vice versa. In reality, if direct interaction between a person and Lyan occurs, Lyan's role as an object will fade as the consequence of the subjectivity.

The present of Lyan is not only regarded as the presence of other people in a man's life, but as the presence which is accompanied by possibility and freedom. Lyan is a subject that 'looks' and creates his own consciousness which can't be crossed by the observed object. As stated by Sarte (1956: 350) *the Other's look makes me be beyond my being in this world and puts me in the midst on the world which is at once this world and beyond this world*. Sartre implies that Lyan confiscated individual possibility and existence; it builds an existence within situation. The presence of Lyan makes the object aware of the Lyan absolute freedom. The object conscious that he is being observed by the subject as Sartre

quotes (1956: 362) *in experiencing the look, in experiencing myself as unrevealed objectness, I experience the inapprehensible subjectivity of the Other directly and with my being. At the same time I experience the Other's infinite freedom. It is for and by means of a freedom and only for and by means of it that my possible can be limited and fixed.*

Dostoevsky in his novel addresses Underground man as and an individual who is observed, but he is aware that his freedom is taken by Lyan. Being observed by the look, the Underground man feels disturb, as he wants to avoid the look. Sartre stated (via Priest, 2001: 223) *there is no human encounter where one party does not psychologically dominate the other: one is master and one is slave. If two strangers pass in the street 'the look' of one will make the other uncomfortably subservient.* As it is implied in the following quotation:

I dropped my eyes almost every time I met anyone. I even made experiments whether I could face so and he's looking at me, and I was always the first to drop my eyes. (NFTU: 83)

The quotation indicates the consequence of Lyan's look toward the observed object. It begin with *I dropped my eyes almost every time I met anyone* where the Underground man implies that he hates

being observed which indicates that he has been objectified by the present of Lyan. *I even made experiments whether I could face so and he's looking at me, and I was always the first to drop my eyes* states that the subjectivity of Underground man is faded by the present of his objectified existence.

The look creates assumption, definition, and perspective that develop a point of view toward an individual as object. If the object is aware that he is being observed, he will be contaminated and absorbed by Lyan's values as the primary subject. Sartre wrote (1956: 358) *to be looked at is to apprehend by the oneself as the unknown object of unknowable appraisals—in particular, of value judgments.* Dostoevsky explains Sartre's concept through the action of Underground man who assumes that the look of Lyan will create a definition of him. Lyan's assumption also changes the internal value of the Underground man, as it is quoted:

At work in the office I never looked at anyone, and was perfectly well aware that my companions looked upon me, not only as a queer fellow, but even looked upon me—I always fancied this—with a sort of loathing. I hated my face, for instance; I thought it disgusting, and even suspected that there was something base in my expression, and so every day when I

turned up at the office I tried to behave as independently as possible, and to assume a lofty expression, so that I might not be suspected of being abject. (NFTU: 82)

The quotation shows the possibility of values absorption from subject to object, it is represented by Underground man who is aware that he becomes an observational object. The phrase *a queer fellow* indicates Underground man's point of view toward his existence which has been contaminated by Lyan point of view. The Underground man confirms his objectivity, defines his existence as odd and acts as strange person. He no longer acts as himself, but he acts as a person who is defined by Lyan through its observation; he becomes a stranger. The sentence *I hated my face, for instance; I thought it disgusting, and even suspected that there was something base in my expression*, indicates Underground man acts in defining himself based on Lyan observation. The sentence *and so every day when I turned up at the office I tried to behave as independently as possible, and to assume a lofty expression, so that I might not be suspected of being abject* proves that Lyan construction toward Underground man is not only changing his way of thought but also his action.

4.2. Recognition of objectivity

Identity, prevision, and the social role are the origin of man's objectivity. The entire factors bridge the interpersonal relation that one person get subjectivity while other lose his possibility to control the conflict between them. As the consequence, when possibility to be a subject toward his own self or Lyan existence can't be realized, the man will unconsciously get a new form of existence called being-for-others. The reaction toward the new existence may range from shame, fearful, and proud. Those reactions build the gap between a person to others as the result of his fading possibilities on his new existence.

Shame is one of the possible reactions toward man existence which is not him; the shame does not only appear as the result of Lyan physical existence, but also because of its ideas that embedded in thought. A man feels the shame against physical present or without the physical present of Lyan in his existence. Sartre stated (1956: 352):

My original fall is the existence of the Other. Shame—like pride—is the apprehension of myself as a nature although that very nature escapes me and is unknowable as such. Strictly speaking, it is not that I perceive myself losing my freedom in order to become a thing, but my nature is—over there, outside my lived

freedom—as a given attribute of this being which I am for the Other.

Dostoevsky describes the recognition of infidel subjectivity against the shame of limited existence as well as misery of the emersion of Lyan. Man in his entire life is intimidated by Lyan's control over himself; he is continually admitting Lyan subjectivity. It shows on his action in defining his existence as a slave of Lyan's freedom. He is a person whose freedom is taken by others, he is also the person who is easily understood by Lyan; he develops shame as a consequence of his awareness to Lyan's observation. It is noted in the following quotation:

This was a regular martyrdom, a continual, intolerable humiliation at the thought, which passed into an incessant and direct sensation, that I was a mere fly in the eyes of all this world, a nasty, disgusting fly—more intelligent, more highly developed, more refined in feeling than any of them, of course—but a fly that was continually making way for everyone, insulted and injured by everyone. (NFTU: 89)

The quotation describes Underground man recognition of his objectification that develops his shame feeling. He understood that his existence as object is in a row of Lyan's presence through the look. It builds

the shame against new existence, becomes the slave of Lyan's existence. The sentence *that i was a mere fly in the eyes of all this world, a nasty, disgusting fly* indicates a new existence as the object which can be controlled by Lyan. Consciousness over the objectification of existence leads a person to define himself as object. The sentence *But a fly that was continually making way for everyone, insulted and injured by everyone* indicates the destruction of individual subjectivity as well as slavery recognition of Lyan's freedom.

Another case that shows a man's recognition of his objectivity is fear. It is also a reaction against Lyan's look, it is created when a person is aware that his life is being threatened by Lyan existence. Sartre (1956: 383) stated that:

Fear in fact implies that I appear to myself as threatened by virtue of my being a presence in the world, not in my capacity as a For-it-self which causes a world to exist. It is the object which I am which is in danger in the world and which as such, because of its indissoluble unity of being with the being which I have to be, can involve in its own ruin of the For-itself which I have to be. Fear is therefore the discovery of my being-as-object on the occasion of the appearance of an Other object in my perceptive field.

Sartre concept of fear is presented by Dostoevsky through describing individual fear whose existence is being affected by the look. Fear is developed through shame of objectified existence as the consequence of Lyan's legacy. The person is aware that his action is observed by Lyan who acts as subject. The fear makes a person being alienated from his community as it is presented on the following quotation:

"Another circumstance, too, worried me in those days: that there was no one like me and I was unlike anyone else. "I am alone and they are everyone", I thought—and pondered."
(NFTU: 83)

The quotation shows individual consciousness in recognizing his existence as an object of Lyan's existence. It creates alienation from environment as it is through phrase *I am alone, they are everyone*.

Shame feeling tends to alienate a person from himself, as the result of being-for-other which is not recognized before, but then realized in form of shame. A person feels the shame because of his subjectivity, at the same time he recognizes his existence as a fetched person to Lyan. The new existence which is previously unrecognized creates a gap between a person and himself; he is separated from his new figure which is not part of him. Sartre (1956: 350) stated,

Nevertheless I am that ego; I do not reject it as a strange image. But it is present to me as a self which I am without knowing it; for I discover it in shame and, in other distances, in pride. It is shame or pride which reveals to me the Other's look and myself at the end of that look. It is the same or pride which makes me live, not know the situation of being looked at. Now, shame, as we noted at the beginning of this chapter, is shame of self; it is the recognition of the fact that I am indeed that object which, to become a given object. Thus originally the bond between my unreflective consciousness and my Ego, which is being looked at, is a bond not of knowing but of being. Beyond any knowledge which I can have, I am this self which an Other knows. And this self which I am—this I am in a world which the Other has made alien to me, for the Other's look embraces my being.

While Dostoevsky presents his point of view of Sartre's thought through the following quotation:

And so, furtively, timidly, in solitude, at night, I indulged in filthy vice, with a feeling of shame which never deserted me, even at the most loathsome moments, and which at such moments nearly made me curse. Already even then I had my underground world in my soul. I was

fearfully afraid of being seen, of being met, of being recognized. (NFTU: 86)

The quotation indicates that shame presents before Lyan, while his recognized objectivity which is created through shame leads to alienation. The sentence *I was fearfully afraid of being seen, of being met, of being recognized* indicates a man's shame that creates a gap between a person and Lyan. He feels strange over himself in a new form of being. His new unrecognizable form is a shame for his existence.

The presence of Lyan creates a dimension against the individual existence. Sartre (1956: 353) noted *thus I, who in so far as I am my possible, am what I am not and not what I am—behold now I am somebody! And the one who I am—and who on principle escapes me—I am he in the midst of the world in so far as he escapes me*. It explains if a person is being alienated from himself, he will lose his potential in defining himself based on his subjectivity. A man who fails to actualize his existence will no longer have meaning. It leads a man into his confusion in defining himself; Dostoevsky describes it in the following quotation:

Anything but the foremost place I could not conceive for myself, and for that reason I quite contentedly occupied the lowest in reality. Either

to be a hero or to grovel in the mud—there was nothing between. That was my ruin, for when I was in the mud I comforted myself with the thought that at Other times I was a hero, and the hero was a cloak for the mud; for an ordinary man it was shameful to defile himself, but a hero was too lofty to be utterly defiled, so he might defile himself. (NFTU: 93)

It explains that the individual inability to define his own existence indicates his transmigration. The sentence *either to be a hero or to grovel in the mud—there was nothing between* emphasizes the gap between he and his own self, while becoming someone else won't change anything. The man will lose his meaning by figuring the purpose of his existence. The sentence *that was my ruin, for when I was in the mud I comforted myself with the thought that at Other times I was a hero, and the hero was a cloak for the mud; for an ordinary man it was shameful to defile himself, but a hero was too lofty to be utterly defiled, so he might defile himself* indicates the fall of individual existence who is alienated from his own self.

The alienation that is experienced by Underground man in the novel begins with his failure in building the interaction with other people. It appears as the consequence of the objectification of other's legacy.

Dostoevsky creates Underground man alienation by developing three types of interactions; they are Underground man and officer, with his friends, and the prostitute. The first quotation is when the underground man being alienated from the officer:

An officer put me in my place from the first moment. I was standing by the billiard-table and in my ignorance blocking up the way, and he wanted to pass; he took me by shoulders and without a word—without a warning or explanation—moved me from where I was standing to another spot and passed by as though he had not noticed me. I could not forgive his moving moved me without noticing me. (NFTU: 87)

It shows that the officer is the subject who objectified a person *he took me by shoulders and without a word—without a warning or explanation—moved me from where I was standing to another spot and passed by as though he had not noticed me* indicates that the officer treats the man as a thing.

Dostoevsky explains the influence of the look which is identified by the presence of Lyan freedom in someone existence by experiencing harassment. The man loses the claim over him when he receives no recognition from other. It is shown from the following quotation:

I had the patience to sit like a fool beside these people for four hours at a stretch, listening to them without knowing what to say to them or venturing to say a word. I became stupefied, several times I felt myself perspiring, I was overcome by a sort of paralysis; but this was pleasant and good for me. On returning home I deferred for a time my desire to embrace all mankind. (NFTU: 95)

The previous quotation describes the harassment which is received by Underground man when he is not part of community, so his existence is not recognized by others. As the result, he no longer has subjectivity because he already became the object of the Lyan existence. As an object, he is treated haphazardly as an object; he is not recognized by others. The sentence *I had the patience to sit like a fool beside these people for four hours at a stretch, listening to them without knowing what to say to them or venturing to say a word. I became stupefied, several times I felt myself perspiring* explains the individual consciousness as an object, because he realizes that his is fail to make himself recognized by other. It leads to his implicit alienation. The sentence *on returning home I deferred for a time my desire to embrace all mankind* indicates his implicit alienation by

describing his longing in socializing with his community.

Dostoevsky presents the alienation of Underground man when he tries to objectified Lisa who is a prostitute. In the context of the story, Underground man's alienation appears as the consequence of different point of view toward their own existence, he sees himself as the object of reality; as he tries to restore his subjectivity which is almost impossible to be done. Sartre (1956: 353) said *but suddenly the alienation of the myself, which is the act of being-looked-at, involves the alienation of the world which I organize*. As it is presented in the following quotation:

I did not hate her so much, however, when I was running about the room and peeping through the crack in the screen. I was only insufferably oppressed by her being here. I wanted her to disappear. I wanted "peace," to be left alone in my underground world. Real life oppressed me with its novelty so much that I could hardly breathe. (NFTU: 151)

It shows the conflict among two persons during interactions, the presence of the woman interferes his existence, because her presence makes him feel dominated by her subjectivity. The sentence *I wanted her to disappear* indicates his inconvenience of the woman presence who takes his freedom.

Next, *I wanted "peace," to be left alone in my underground world. Real life oppressed me with its novelty so much that I could hardly breathe* confirms his failure to interact with others, Underground man fails to maintain his subjectivity and it leads to his alienation.

4.3. Exist within *Bad-faith*

Man has two options to fill his freedom, to become an authentic individual or to exist within lies or bad-faith. To be existed in bad-faith is not the purpose of a man's life, but to be authentic; as Sartre stated (via Spade, 243: 1996) *authenticity can not only be achieved, it can also be a goal. Bad faith, as we just saw a moment ago, can be achieved, but can never be a goal*. Bad-faith presents as the form of human failure to get his authenticity, as the consequence he lives within lies. Sartre (1956: 87) noted:

"it is best to choose and to examine one determined attitude which is essential to human reality and which is such that consciousness instead of directing its negation outward turns it toward itself. This attitude, it seems to me, is bad faith".

To lie over himself, a man tries to avoid his responsible to become conscious of being an individual. A man who lives in

bad-faith does not aware of the threat toward his existence. He lives in absolute conscious of his action who tries to live as a specific character that makes his subjectivity fades away, and he no longer know himself because he plays a constructed identity.

Dostoevsky describes the Underground man action that choses to live in bad-faith as an approach to get his authenticity, but at the end he fails to realize it. The failure he tries to hide makes him have to live as a character who are parallel with other, because he doesn't want to live as other's slave. As it is shown on the following quotation:

“And how persistent, how insolent are your sallies, and at the same time what a scare you are in! You talk nonsense and are pleased with it; you say impudent things and are in continual alarm and apologizing for them. You declare that you are afraid of nothing and at the same time try to ingratiate yourself in our good opinion. You declare that you are gnashing your teeth and at the same time you try to be witty so as to amuse us. You know that your witticism are not witty, but you are evidently well satisfied with their literary value. You may, perhaps, have really suffered, but you have no respect for your own suffering. You may have sincerity, but you have no modesty; out of the pettiest vanity you

expose your sincerity to publicity and ignominy. You doubtlessly mean to say something, but hide your last word through fear, because you have not the resolution to utter it, and only have cowardly impudence. You boast consciousness, but you are sure of your ground, for though your mind works, yet your heart is darkened and corrupt, and you cannot have a full, genuine consciousness without a pure heart. And how intrusive you are! Lies, lies, lies!” (NFTU: 79)

It describes the form of lie which is consciously developed by Underground man to preserve his existence from facticities which cause him harm. The sentences *you boast consciousness, but you are sure of your ground, for though your mind works, yet your heart is darkened and corrupt, and you cannot have a full, genuine consciousness without a pure heart. And how intrusive you are, how you insist and grimace! Lies, lies, lies!* show that the body which presents in public and conducts social interaction is not him. He tries to play a role to be identical with others that makes his subjectivity fades away. It also occurs as an effort to make his existence recognized by Lyan. He might get recognition by others, but at the same time he loses his subjectivity.

The norm in society has part in controlling individual freedom to be existed as him. To surpass the limit, a man can lie to himself by assuming that his freedom is absolute. Sartre (1956: 102) noted:

“Society demands that he limits himself to his function. There are indeed many precautions to imprison a man in what he is, as if he lived in perpetual fear that he might escape from it, that he might break away and suddenly elude his condition ”.

As it is seen on:

“The coat in itself was a very good one, it kept me warm; but it was wadded and it had a raccoon collar which waste high of vulgarity. I had to change the collar at any sacrifice, and to have a beaver one like an officer’s. In this way everything was at last ready. The handsome beaver replaced the mean-looking raccoon, and I began by degree to get to work.” (NFTU: 91)

The quotation indicates that a person who plays a role of other has status in his community. The sentence *the handsome beaver replaced the mean-looking raccoon, and I began by degree to get to work* implies that an action of a person can be based on social demand. A man feels confidence when he plays the role of a neat worker, he acts based on his profession who pretend to be a conformed object but not as a subject

who has control over himself; as the consequence, he lives in bad-faith.

A person who lives in bad-faith is aware of the facts that harm his existence, so he tries to hide the fact from his own self. It indicates that he is conscious of the present lies to hide the reality. Sartre said (1956: 89) *It appears then I must be in good faith, at least to the extent that I am conscious of my bad faith*. It is presented on the following quotation:

It was as though it were my normal condition, and not in the least disease or depravity, so that at last all desire in me to struggle against this depravity passed. It ended by my almost believing (perhaps actually believing) that this was perhaps my normal condition. But at first, in the beginning, what agonies I endured in that struggle! I did not believe it was the same with Other people, and all my life I hide this fact about myself as a secret. (NFTU: 54)

It shows that a person is conscious in committing bad-faith to hide the reality from him. The sentence *but at first, in the beginning, what agonies I endured in that struggle! I did not believe it was the same with Other people, and all my life I hide this fact about myself as a secret* implies how a person deceives the unfavorable reality. He

tries to against the reality by lying to himself and hiding the facts.

V. Conclusion

Sartre divides two distinctive subjectivities which are created through individual freedom, first the individual freedom which enables a person to find his absolute existence. The man tries to find out the meaning of his existence by becoming the subject, to gain subjectivity; the person needs recognition from others; so he must belong to a certain community. The second subjectivity is the limitation of man to surpass the facticities and facts that dominate his subjectivity. Man's inability to surpass the facticities indicates his failure to be an absolute existence, as the result the man will alienate himself from his surroundings.

Alienation is an existential experience which is commonly found in French literatures but can also be found in Russian literatures. Alienation is created within the Russian societies who combine the rational values in their daily life. The communities are dominated by worshipping the ratio of value of purposes and the profit of human action to eliminate man's possibility to be an absolute subject. As the consequence his desire to be a subject of his existence which

is based on the fulfillment of free will ends tragic, creates alienation, and becomes the object of other's freedom.

Man's actions contain motifs which are equal with their interest in realizing his purpose. Dostoevsky presents the ideal existence as God who has absolute existence, but not all people obsess to be the subject in his own existence. Men are aware of his existence but conscious of his responsible for his freedom in good faith. Those who avoid the responsibility are often asking their own existence and searching for the meaning of his legacy, because they believe that they are part of the bad-faith. A man makes decision of his own life to choose his own version of existence.

References:

- Barker, M, dan Derek, W. 2009. *Tragedy and Citizenship: conflict, Reconciliation, and Democracy from Haemon to Hegel*. The United State of America: State University of New York Press, Albany.
- Barret, william. 1958. *Irrational Man: A Study in Existential Philosophy*. United States of America: Double Day and Company, Inc.

- Bernasconi, Robert. 2006. *How to Read Sartre*. New York: W.W Northon & Company.
- Biderman, Shlomo dan Scharfstein Ben-Ami. 1989. *Rationality in Question: On Eastern and Western Views of Raionality*. Netherland: E J.Brill, Leiden.
- Cochrane, Arthur. C. 1956. *The Exixtentalist and God*. Philadelphia: The Westminster Press.
- Colomb, Jacob. 1995. *In search of authenticity from Kierkegaard to Camus*. New York: Routledge.
- Detmer, David. 2008. *Sartre explained from bad-faith to authenticity*. United States of America: Corus Publishing Company.
- Dostoevsky, Fyodor. 1864. *Notes from underground*. Trans. Richard Pevear (2006). London: Vintage Classics.
- E.Ziegler, Charles. 2009. *The History of Rusia*. United States of America: Greenwood Press.
- Gardner, Sebastian. 2009. *Sartre's Being and Nothingness: A Reader's Guide*. Great Britain: Athenaeum Press Ltd.
- Hamersma, Harry. 1984. *Tokoh-Tokoh Filsafat Barat Modern*. Jakarta: Gramedia.
- Heter, T Storm. 2006. *Sartre's Ethics of engagement: Authenticity and Civic Virtue*. New York: Continuum International Publishing Group.
- J. Paris, Bernard. 2008. *Dostoevsky's Greatest Characters. A new Approach to Notes from the Underground, Crime and Punishment, and The Brother Karamozov*. United States of Amrica: Palgrave Macmillan.
- Kufmann, Walter. 1956. *Existentialism from Dostoevsky to Sartre*. New York: Meridian Book, INC.

Lavine, T.Z. 1984. *Jean Paul Sartre: Sumur Tanpa Dasar Kebebasan Manusia*. Yogyakarta: Pustaka Pelajar.

Martin, O.P, Vincent. 2003. *Filsafat Eksistensialisme Kierkegard, Sartre, Camus*. Yogyakarta: Pustaka Pelajar.

Moleong, Lexy J, 2001. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

Priest, Stephen. 2001. *Jean-Paul Sartre: Basic Writings*. London and New York: Roudledge.

Salomon, Robert. C, dkk. 2002. *Sejarah Filsafat*. Yogyakarta: Bentang.

Sartre, Jean Paul. 1956. *Being and Nothingness*. New York: Washington Square Press.

-----, 1949. *What is Literature*, translated from the French by Bernard Fretchtman. New York: Philosophical Library, Inc.

Spade, Paul Vincent. 1996. *Jean-Paul Sartre's Being and Nothingness*. Class Lecture Notes: Tidak diterbitkan.

Weber, Jonathan. 2009. *The Existentialism of Jean-Paul Sartre*. New York: Roudledge.