

DECLARATION

I declare that the thesis entitled *The Concept of Being: An Existential Approach* has been prepared by me under the supervision of Professor Debika Saha, Former Professor, Department of Philosophy, University of North Bengal. No part of this thesis has been formed verbatim from any other work unless it is placed under quotation marks and duly referred. The presented thesis is an original work that I have prepared.

Rupon Nag 20.03.24
Rupon Nag

Research Scholar

Department of Philosophy,

University of North Bengal

Raja Rammohunpur, Darjeeling-734013

West Bengal, India.

Date:

CERTIFICATE

I certify that Ms. Rupon Nag has prepared the thesis entitled *The Concept of Being: An Existential Approach* for the award of Ph.D degree of the University of North Bengal under my guidance. She has carried out the work at the Department of Philosophy, University of North Bengal.

Debika Saha
20.3.24
Supervisor
Department of Philosophy
University of North Bengal

Former Professor

Department of Philosophy

University of North Bengal

Raja Rammohunpur, Siliguri

Dist.: Darjeeling, 734013

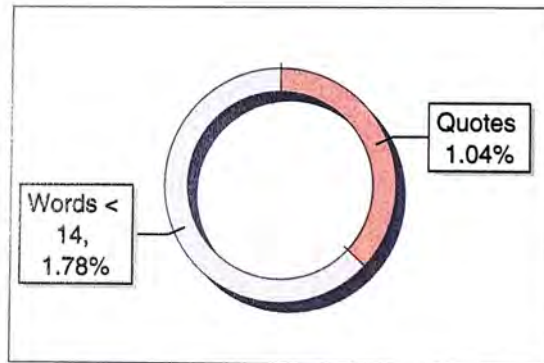
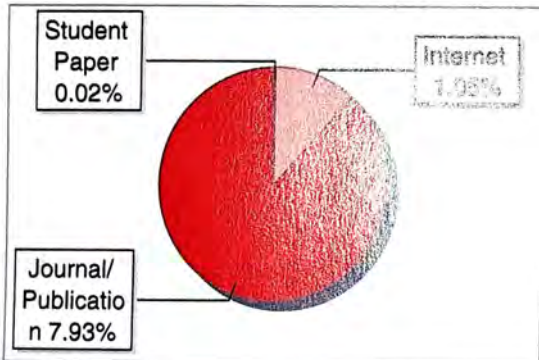
West Bengal, India

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Debika Saha Supervisor
20.03.24 Department of Philosophy
University of North Bengal

Rupon Nag
20.03.24

PREFACE

The First chapter, “Introduction” is concerned what is the meaning of the word ‘being’. Because it is both easy and difficult to answer this question. The word ‘being’ was first cast into philosophy by Parmenides, later developed by Aristotle, Aquinas, Augustine, and modern philosophers, namely Descartes. So, in this chapter, I will discuss mainly the aforementioned Philosophers' concept of Being.

The Second chapter, “Kierkegaard and Heidegger on Being” shows how Kierkegaard deals with human existence. Human existence is the central problem of his philosophical writings. He tries to solve this problem by the three stages of life. This chapter is also concerned with Heidegger’s concept of Being or Dasein. According to him, traditional metaphysics is not concerned with or may have forgotten the concept of Being. So, he tries to elaborate on the notion of Being differently. In this chapter, I will discuss these two philosopher’s standpoints about being.

The Third chapter, “The Concept of Being: Sartrean Approach” shows that the explanation of Being rejects so many dualisms of appearance and reality, of interior and exterior, of potency and actuality which would drain to itself all the being of the existent. Phenomenon is what manifests itself. Being manifests itself to all in some way, all the phenomena taken by the appearance indicate the being. The world on the whole is the Being. For Sartre, there are two regions of being, i.e., Being-in-itself and Being-for-itself. The connection between the two regions of Being is Nothingness. Being and Nothingness are two complementary components of reality, which are united somehow in the production of existent.

The Fourth chapter, “The Concept of Other: An Overview” is concerned mainly with Sartre’s Solution to the problem of the Other and his theory of the Other and concrete

relations in the world. The problem has been addressed in various ways by a large number of well-known philosophers from the existential-phenomenology and analytic schools of philosophy. In this chapter, we will explore Sartre's critiques of idealism, realism, and the problem-related positions of Hegel, Husserl, and Heidegger. Sartre first uses an example of 'shame' to explain Other. Shame recognizes the existence of the Other perceiving me when I am in an awkward position. The Other appears to me empirically through the perception of the body. He uses the body as an instrument which is utilized with other instruments. Concrete relations are relations between individuals as well as among groups.

The Fifth Chapter, "Sartre's Concept of Freedom" is concerned with how Sartre challenges the traditional understanding of freedom by posing the problem in an existential framework. According to Sartre, the human being is not completely like being-in-itself, but the human being is free. It is impossible for human beings not to be free. For him, losing one's freedom is the same as losing oneself. Therefore, Sartre's conclusion which redefines freedom as the mode of being-for-itself, is thus unexpected but it provides a new perspective on our lives.

The Sixth Chapter, "Conclusion", is concerned with some inadequacies in Sartre's philosophy. I will figure out if Sartre rightly answered all of the questions raised against his philosophy

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