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### The Meaning of Life in Sartre Drama

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#### A B S T R A C T

The meaning of life »is one of the most fundamental philosophical topics in the modern era. The meaning of life» One of the most important philosophical, psychological and religious subjects of humanity in the new age and era of industrialization of societies and the comprehensive development of science and technology. Life is what we deal with every day. It is far more probable that human beings were nothing and absurd before they came into existence and reunited with death. So we humans are only a short distance away and have no choice but to be active. From the existentialists' point of view, it is human beings who can and should set their goals and goals for life, while giving meaning to their lives while creating and changing their nature. If one does not live for a purpose beyond what he or she sets out to do, the intrinsic meaning of life will devour him, drowning him in despair and despair.

**Keywords:** The Meaning Of Life, Sartre, Sartre Plays.

#### INTRODUCTION

A large number of people are living without thinking about the meaning of life, but when one's relationship with oneself, with society, with nature, with the creator and so on is interrupted, "life" is also questioned. One of the most important philosophical, psychological and religious subjects of humanity in the new era and era of industrialization of societies and the comprehensive development of science and technology is to find the meaning of life which requires the seeker first of all humanity and human nature. Understand. But this is not enough to understand the meaning of human existence. Human beings are not alone in nature and we cannot comprehend human beings apart from other things. As stated before, man must be known in relation to other beings and to his position in the universe. Since this knowledge differs in different times, places, and conditions of social, economic, and cultural life of individuals, so the meaning of life has always been different for different thinkers. Stance is only a short distance of existence or bad and no choice but to be active so These are the people who can and should determine their goals and goals from life, while creating and changing their own nature, giving meaning and meaning to their lives, otherwise the futility of their lives will lead to despair. Draw his own life, and among scientific algebra, take a look at himself if man Not living for a purpose beyond his own will devour the futility of his life, drowning in despair, not a life that suits others, but a completely personal and personal life. In this century, life it makes sense for a

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## The Meaning of Life in Sartre Drama

pregnant person, but he has to make his own life alone and with each of his choices and the burden of restoring meaning rests solely on himself.

Jean-Paul Sartre, as a prominent representative of the school of existentialism, insists that despite the inherent absurdity of life, man himself must give meaning to his life. At every moment of his life, he is able to freely choose among the various options and be able to make meaning of himself. Build and give it the meaning behind it Sartre's view If man could consider all the objects in the universe to be indispensable, there would be no more unnecessary objects for the purpose of life. Meaninglessness is meaningless, and those who consider themselves to be important people will never feel emptiness, which, according to Sartre, destroys the choice of purpose in life, meaninglessness and meaninglessness. Being able to believe that his life has a purpose and that he has a mission or a duty to do that no one else can do, then his sense of emptiness disappears and his life becomes meaningful and necessary. If man could consider all the objects in the universe as the necessary means, there would be no more unnecessary objects for the purpose of life. Meaninglessness is meaningless, and those who consider themselves important people never feel emptiness. (Sartre) found that, in Sartre's view, choosing purpose in life eliminates meaninglessness and meaninglessness. Sartre himself says, "What we call existentialist humanity is the pursuit of superior goals, and the introspection of pursuing superior goals, that is, the eternal passing of mankind" (Sartre, 2010, p. 79).

But in his plays:

Homeless and Buried Dead:

Sometimes life is a mistake, but it is entirely up to Adam and his choice. If I am my target, my saboteur, my killer ... it's about myself.

Henry: I wish I could tell myself I did what I could, but that is undoubtedly the expectation. I have blamed myself for thirty years. Guilty, because I lived. Now, my mistake has caused the houses to burn and the innocent people to die. I'll blame myself too. My life was just a mistake. (P. 23)

Man is capable of constantly drawing out what is not, since he is independent. He is independent, and what he makes of himself depends on himself. Man, in other words, is nothing but what he makes of himself. Man is what he wants (Sartre, 2012, b, p. 25). Therefore, one can never lay down fundamental principles for "being". Man becomes special in every period of his life (Sartre, 1966, p. 6).

Rethinking life,: either we don't count, we find importance, or we are in neutral, mind-blowing, but a useful time to reach ourselves:

Henry: We're not counting anymore. We are trivial dead. For the first time in my life I allow myself to be careless. That is exactly the amount of time I can get to myself (p. 24).

The most important thing that gives meaning to life is the goal, and reaching the goal is considered the best way of life:

Canoris: I was living for the purpose, and I knew death would be the same. (P. 24)

Believing that life is sometimes wrong and waiting for others to correct us:

Henri: Women are making kids that will take our place. We tried our best to justify our lives, but the shoot fell on the stone. Now we are dying and we are dead with no justified excuse. (25)

"Man first comes into being, realizes himself, ascends to the world, and then reveals

himself through his actions and deeds" (Sartre, 1997: 28).

Their expectations are not worthy of action until now:

Lucy: Life. Yes. A life that was with the future. I was waiting and I loved you

Life. Yes. A life that was with the future. I was waiting and I loved you.

Sartre's wishes are acceptable if they are the basis of human mobility. Sartre's utopia is the city of sunshine:

Lucy: I thought we should always live under the sun (p. 96)

View in package:

And this life is the unending interruption of life, the situation, the suffering, the coercion and the cry:

GARCIN: Be quiet. I'm not going to scream, oh I won't, but I want to face the situation. Why compulsory suffering? Ah, I realized, an uncertain life.

One can hardly say that he sees the best kind of life with consciousness and in this way open eyes are the best heading for consciousness:

Garcin: Okay. So one has to live with eyes open. (9) Sartre believes that freedom enables one to acquire value and merit and to make decisions by referring to that value and to resolve the unexpected issues that lie ahead. . In the end, man can hold or destroy that value at will. (Sartre, 1966: 38).

Sometimes the meaning of life is valuable and is what others have in mind:

This is it: You will live like gold in the sun in my eyes 45

Although I live among family, friends, co-workers, and others, I have been frustrated with my ability to make a living. Others only help me to some degree with a plan to get this education (Sartre, 1977, pp. 15 and 16).

A key characteristic of Sartreigans is that. Even making decisions about the lives of others and the impact on one's fate depends heavily on others.

Garcin: Releases her hands they won't forget me. Although they will die, but others will come and repeat this sentence, I have left my life in their hands.

For Sartre, man is what he could have done but not because of some obstacles; in other words, there is no unknown genius. Existentialism encourages human beings to act because it tells them that there is no hope but to act and what is possible to human beings is action (Alavi Tabar, 2002).

All man means all life and by the end of it all ends, then everything means this world, and all man means all his works:

This is it: one always dies too soon, or too late and now life is here. Finished. The line is drawn only the result remains. You are nothing but your life. 57

In the Devil's Goddess Magazine:

Sartre is concerned with both the physical and spiritual life of human beings, and sees this performance in two social and individual dimensions:

## The Meaning of Life in Sartre Drama

Nasti: All people are equal and brother, all are in God and God is in them all, the Holy Spirit speaks from all mouths, all people are priests and prophets, all who can baptize, read sermons, Evangelize, forgive sins. Everyone in his physical life is integrated with others and in his spiritual life individually with God.

Sartre makes the difference in restoring freedom and hope or purity to others and does not see the value and importance of both equally:

Heinrich: You give them freedom, you give them life and hope. But do you, O cursed dog, give me back the purity that you had to betray me? (90)

Sometimes people in Sartre view themselves as subject to algebra and see commandment or battle as the purpose and value of their lives and make the whole choice:

Goetz: No! (Pause) I was not created to command. I want to obey and obey. There is nothing but this life. We have nothing but our lives.

According to Sartre, on the basis of his phenomenology, freedom is based on the existence of consciousness, on the basis that the world emerges as a systematic existence of consciousness. This means that consciousness plays a key role in the emergence of the universe, without which we will remain, and the absolute (darkness in itself) things that are dark and indeterminate and consequently meaningless. As such, humans are no longer the dead eye in the world and are able to give meaning to things and things. They have a plan for the future and have to choose between different options and change the situation to their liking (Ahmadi, 1, p.).

In Flies Magazine:

Sartre places a special value on the role of humans, their role,

To become the weakest element or the hero of the language or the transcendent, these are the people who create themselves:

: Everest: There are people who are bound to be born; they have no choice, they are left on the road, at the end of the road, their role is expected, their own role; they go, their bare feet tight and fast It descends to the ground and scratches with gravel. Do these seem to you ordinary and trivial? Like a euphemism for going somewhere? And there are others, silent and silent people, who understand the heavy burden of muddled and earthy images in their hearts; their lives have changed hands for one day since their childhood, at the age of five, at seven. Enough: These are not superior humans.

Humans can, in an instant and in a moment, step into the ascendancy or the kinship of being:

Clitminster: I have nothing to say to you, Elect. I see that you are on your way to destroying us and destroying us. But what advice can I have for you, the one who ruined my life in one dawn? You hate me, my son, but what worries me most is that you, like me, have captured this early suffering face, this restless blood, these wicked eyes - and these are nothing They didn't bring up a good showing .45 and .46

Hope and hopelessness are the original words of the philosophy of existentialism. The beginning of life begins with the following codes:

Everest: What they want next: They are free, and human life is beyond despair.

Life itself is nothing before we live it (Sartre, 1977, p. 25)

Fate or fortune can either make our lives bitter or sweet to surrender or sweeten it with

action:

Everest: Did I imagine that? The words I speak are bigger than my mouth, it will bitter my life; the fate that befalls me is too heavy for my youth to break .153

Sartre puts the burden of responsibility and commitment on human beings and believes that human beings are doomed to make humanity at any moment (Sartre, 1, p. 3).

Sometimes the meaning of life is even a crime, and the responsibility is easily accepted:

Everest: I take full responsibility for this crime in the presence of the sun. This crime is my reason for living, and for my pride, you can neither punish me nor grieve me, and that is why I am the cause of your fear.162

The philosophy of existentialism strives to reveal to people their talents and abilities and to create the belief that there are many possibilities available to them and that one can always flourish and flourish by making the right choice and striving. Be. Existentialist philosophers in general believe that "human existence depends on the pursuit of superior goals" (Sartre, 1306: 79).

In the hands of contaminated hands:

Sometimes Sartre humans are trying to get a new life, and they have a hard time trying to forget about their past and start a new life:

Hood Ha Rear: To see yourself as the son of a rich person every day should not be too harsh. It is only right that one's life begins. Why do you want to forget your past, bury it, put it in this suitcase, and drag it in and out? (Hugo's vague move) Anyway, you're pretty busy. (77)

Fear of dying would raise awareness of this, and even more acutely aware of this way of life:

Header:. I prefer people who are afraid of the death of others, because that is why these people know how to live.

Sartre's Meaning of Life:

Sartre is one of the most influential thinkers who considers life as inherently meaningless and emphasizes its absurdity, but always seeks to overcome this absurdity by forging meaning (Sartre, 1977, p. 125).

Sometimes people reach a stage where they do not know their purpose in life, and find themselves futile and ineffective:

Hugo - I'm not made to live. I don't know what life is and I don't need to know, I'm a lot of people for me. I disturb others. No one likes me and no one trusts me.160

In the Altona Corners:

For Sartre, existentialism means. It is a philosophy that makes human life possible and on the other hand states that every truth and action implies a human environment and introspection (Sartre, 1: 1).

Sartre in Altona's Living Alienation An introspective look, along with the introspective design of his minigame, seeks to make this life and alienation of his hair white and aura of death:

## The Meaning of Life in Sartre Drama

Father: (who has not heard her voice). My death is now the continuation of my life without me. (He is silent. He is sitting in a chair and staring at him). Her hair turns white ... her body looks like a prisoner. (47)

The philosophers of the doctrine of existence are regarded by humans as a conscious and intelligent being. They believe that when a creature finds a physical being, or, as Sartre puts it, into existence, it has to make choices in the course of its life and in the face of the problems of the material world. Through his choices, he, in addition to creating his own nature and knowing himself, is known to others by his action, or in other words, "Man first comes into being, realizes himself, in the world He rises and then reveals himself through his deeds and actions "(Sartre, 1997: 28).

Sometimes you compare when you think of a father-son life with an emphasis on choice:

Father: Of course everyone's life is dear. But if it were to be a choice, I think that the life of the child should precede Franz's grief: Franz was not one to stop failure.

Life itself is nothing but it is up to you to give it a meaningful life worth nothing but the meaning you choose for it. (Sartre, 2012: 76 and 77)

Knowing Sartre's reason for living, and justifying it, by building ships for the Germans in World War I:

One has to have a reason to live, one has to justify his life. The drawback is that they were wrong about me. (No introduction). Does shipbuilding justify one's life? (94)

Sartre considers himself in the making as being made of a musical melody. He believed that just as independent notes make up a melody, the human intentional actions that result from his choices in the situation also facilitate the realization of a character. Accordingly, just as a melody is a result of past notes to date, one's personality is a result of past choices. Man has made what he is. Thus, just as a musician can create an exquisite or imitative work, man can also create a genuine or an authentic self. "By resembling a saxophone note ... and like a melody, one can succeed in justifying himself" (Sartre, 1A, pp. 1, 2).

From Sartre's point of view, life is at times ridiculous and has a direct relationship to the fabric of human life.

From Franz: In the thirties. Are you sure this is the first time that they've shown up to our lives? Are we alive or have we made it again? (Laughs). Right. If the crabs are watching us, make sure they see us very ugly. (111)

In some circumstances, Sartre still sees life as influenced and influenced by others, and the role played by others, especially in the play, depends on the change in people and even considers the health of others to be a good reason to sink into the ground:

Franz: Good luck in hell?

(Endlessly and thrilled) Good luck in hell, yes. Not your hand, not mine. Please, I beg you to stay as we are. Waiting idle and idle. (Frantzara's arm is lifted.) Let's not change the situation. Others change, Johanna, others change us. (Pause) Do you think Lenny is letting us live? (220) If Adam's life is not approved, if it is not approved, it will fall to the ground like water.

Sometimes it is thought that forgetfulness can be a reason for life and this is heard when it seeks to prove its innocence and start a new life with a celebration.

Franz: Make me forget the ages and be able to live. Listen to me, I'll wait for your eyes, hear your answer, maybe someday, after years of years, confirm my innocence and I'll be

informed. What a glorious feast it will be: You become my everything and justify me (pause). Johanna! Could it be? Is it possible? (227)

In the meantime, he has longed for the desire to stay, and everyone who hates this life hates him:

Franz: That's why I've been living a hundred years. I have nothing but my life. (Distressed) I have just that! No one can take it from me. Believe me, I hate it, but I prefer it to nothing. (290)

(Pause) Wait. I also didn't think for myself that it would be over soon. (A smile that can't cover his heart). Strange: this life that bursts beneath the empty sky. It does not make sense. (Pause) No one will judge me, I won't have a judge. (Pause) But, you know, I didn't like myself either. (296)

A: In this cold, dark world, without a "divine and historical backing", man is alone and there is no way forward except to find his own path and reach meaning. This loneliness of man leads him to anxiety and anxiety and in this situation everything becomes "discredited". Sartre writes in the book *Existentialism of Humanity* states "::::" Existentialism is the belief that human life It makes it possible and further states that in every truth and in every action there is a human context or basis and a mental aspect or inner human factor "(Sartre, 2005, p. 13).

But Sartre sees in his plays *Life from Different Valves in the Eltonaschen Corners*, where Franz says: "I have nothing to do with life. Only this is the talk of settling in the crowd, besides, Talking about the lives of humans and their loneliness (, Eltona settlers)

I have nothing to do but just have it (Franz) Talking about settling in. Tucked away in the crowd is talking about people's lives and each other 290

In this play, Sartre again points to the anxiety and anxiety of life:

Johanna: The truth is only one: the horror of life (inflamed again). I cannot bear! I cannot! I prefer to lie to myself. Save me if you love me (195)

What is the cause of the fear, because man holds himself responsible and has a task on his side, in this scary field alone.

Werner: Decide! Assignment! Take responsibility for everything! alone. In the name of another hundred thousand. And how could you live? (24)

Man, since he is free, can make a plan and become something he is not. He is independent, and what he makes of himself depends on himself. In other words, man is nothing but what he makes of himself. Man is what he wants himself to be (Sartre, 2b, p. 6). Therefore, one can never lay down fundamental principles for "being". Man becomes special in every period of his life (Sartre, 1, p. 4)

Sartre accepts two principles of choice and discretion, both of which are responsible for others:

Father: (referring to Werner) I have the right to live with him because his life is mine, but I have no control over your life. (27) Life

Existentialism is not an attempt to abandon humanity because it tells people that there is no hope in action and that what enables human life is only action (Sartre, 1966, p. 53).

Here the choice must be actionable and even valuable:

## The Meaning of Life in Sartre Drama

Johanna: Werner, everything was circled. Now it's our turn to choose: Either we have to be the crazy maid you prefer or I have to sit on the bench of the defendants. Which one do you choose? I've made my choice: I'd rather be summoned to a criminal court. Temporary imprisonment is better than polite imprisonment with the use of a shackle (ok)? (40)

Responsibility for the nature and destiny of others:

Johanna: What on Earth is Strong? Father: It's the one who naturally lives near death. He is the destiny of others

## CONCLUSION

Sartre believed that human beings were trapped in an endless world of no meaning in the world. It is the only principle that has meaning in the lives of individuals. In his view, human beings create the values and commands necessary for their lives. They have no choice in defining the limits of their lives and making decisions in times of crisis. In order to discover meaning, it is in their view that life is intrinsically meaningful and must be discovered in order to achieve it. Like a land that is hidden somewhere in the world, and to be found in the search for it. Not a life that suits others, but a completely personal and personal life. In this philosophy one has to look for meaning that is worthy of being remembered and lived and even died. In Sartre's plays, life has its own mechanisms. Sometimes he sees life as a mistake, sometimes in vain. It is, at times, a joke, sometimes accompanied by anxiety and anxiety, sometimes the life of each person is compared to the lives of others. Knows the following:

- 1: How a person chooses.
- 2: Expectations should be taken into action in the future.
- 3: The role of man in determining life's policy.
- 4: Sometimes meaning has value.
- 5: Become the basis of human mobility.
- 6: Be aware.
- 7: The Influence of Others on Meaning in Life.
- 8: Making life meaningful.

“We're like an actor without a rehearsal, without a little knowledge of the play, and no one behind the scenes to guide us and tell us what to do, go on stage and show our lives,” Sartre says. We have to decide for ourselves how to live. (Attempt, 2006)

As mentioned, Sartre believes that the world is inherently meaningless and must have a meaning for it. Man is thrown into a situation that he is unaware of at any moment, and given that situation, he must have an independent choice to create meaning for himself in the light of it. Creating meaning on this basis is a completely personal and Finally, Sartre summarizes all his purpose in the following: The purpose of life is to become the best version of yourself.



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