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Sartre views that others are like thieves who want to take away my freedom, and bring me into their orbit, to become an object. Thus, I am no longer a free individual, but a slave of others, and I degenerate from being for itself to being in itself when others look at me. How do I regain my freedom, and my subjectivity? Sartre supposes that the only solution is to objectify others. If others were only objects, then I would not be his object. But such an approach cannot always be successful because the existence of others is an indestructible fact, others are not my creation, but my encounter. others stay there, threaten me, and always use his "look" to fight back. Sartre describes others as both necessity and negative

Simone de Beauvoir considers the negative and necessity portion of others the same as Sartre. However, she thinks that others are integral parts of what she and Sartre referred to the "project" process. For Beauvoir, every human being is situated in a particular context, in a particular body in a particular place and time and nexus of relationship. She suggests that we all need others, and others’ freedom alone is capable of necessitating my being. My essential need is therefore to be faced with free men. She thinks that human life is not inherently absurd: our projects give our life meaning; they introduce value into the world. Besides, to De Beauvoir, the absolute evil in the ethical framework is the oppression of the freedom of others.

Beauvoir believes that things such as embodiment and gendered-ness are essential existential realities. Therefore it is possible to visualize a world where man and women would be equal. She claims that gender is not a natural fact but a historical idea. She makes clear between sex and gender: sex refers only to the biological and physiological differences between men and women, but gender refers to the differences between the sexes as understand, enacted, and practiced within the lives of individuals in a certain cultural setting. More specifically, gender is a cultural invention; it is society and culture that determines what these biological differences signify.