

**THE PROBLEM OF HUMAN SPIRITUAL WORLD IN FRENCH
EXISTENTIAL PHILOSOPHY.**

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The article examines how Jean-Paul Sartre and Albert Camus, representatives of the French existentialist philosophy, illuminate the existential conditions of the human soul. In Sartre's views, concepts such as inner responsibility, spiritual freedom, freedom of choice, and existence are revealed. The important concept of absurdity in the work of Albert Camus is analyzed. Albert Camus skillfully revealed the concept of "inner obligation" by studying the situations and experiences of the characters in his artistic work "The Plague" and showed that it is through this obligation that meaning and meaning emerge in human life.

INTRODUCTION. The famous French existential philosopher Jean-Paul Sartre introduced the concept of "being-for-itself" close to Martin Heidegger's concept of "Dasein". This concept, according to Sartre, reveals the essence of the human inner world. To clarify this concept, Sartre also includes the concept of "activity" in his philosophical system. Divides the concept of activity into two types: active activity - inactive activity.

Since all kinds of movement belong to the whole being, he considers it as a being that is grateful to man. Because a person does not have a goal at the basis of his activity and strives to achieve it, the activity in the inner world of a person is considered active, active activity.

Active activity is what Sartre calls freedom. It is different from freedom in nature. Freedom in nature depends on necessity is formed as a result of understanding it. Freedom

in the inner world of a person comes from his inner essence and is manifested only in certain situations. These situations are called borderline situations by existentialists. It is the border between death and life. We can get into such situations very rarely in our life. For example, the issue of intercourse in war presents such a borderline situation. In this situation, a person is forced to choose: in war participation is a two - point action. According to Sartre, a person should approach this choice with freedom. So according to Sartre, freedom helps a person to discover his active activity and true inner image in such borderline situations.

In the post-war years, Sartre's writings on the subject of ethics caused discontent and criticism among French intellectuals. Against these, Sartre explained in his articles that the ideas of existentialist philosophy do not contradict moral views. According to Sartre, a person does not lose his freedom even in a borderline situation and tries to overcome any difficulties in this direction. Sometimes, these actions may conflict with moral principles. This is exactly what many critics have called immorality. In particular, since Sartre's teaching was accused of immorality by the researchers of his time, he shows the importance of the concept of responsibility in the situation of free choice. According to Sartre, the responsibility in a person is not to deny the moral and spiritual concepts in a person, but to encourage them to be recognized. But this responsibility is not a result of the necessities and needs of external life, but rather it comes from the inner, active activity of a person. Such responsibility, according to Sartre, does not come from blind obedience to the social needs and laws of society, but from internal free will and active activity. Sartre's existentialist philosophical views had a spirit of atheism. That is why Sartre separated the inner world of man from the outer world and contrasted them. He rejected the divine power that unites them. As a result of such a worldview, for Sartre, not a free spirit, but a person is condemned to freedom. For example, according to Sartre, even if a person is in prison, no one can separate him from inner freedom. No one can prevent him from living freely, thinking freely, marrying freely, and making a plan to escape from prison .

According to Sartre's famous phrase, "man is condemned to freedom". But this freedom does not bring happiness to a person. A person's personal freedom collides with the freedom of other people, as a result of which a person is forced to accept when the situation arises. In this choice, the inner worldview of the person is clearly embodied. It is in this inner world that a person should feel his responsibility. He should be free to fulfill this responsibility.

So, according to Sartre, freedom is linked to the process of choosing based on the sense of responsibility. This is freedom of choice.

Another famous representative of the French existentialist philosophy is Albert Camus. Camus, however, leaves aside the question of existence and focuses all his attention on the question of the meaning of life. Camus's ideas were formed during a period when religious belief was waning in society. The life of a person separated from God loses its meaning. In such a situation, an idea arises that human life is meaningless.

The basis of Camus's philosophy is individualism. In the philosophy of S.Kerkegaard, this individualism has evolved into religious views, while in the philosophy of Jaspers, the individual is connected with the divine power through transcendence. Because of Camus and Sartre's religious atheism, this connection was completely broken. Human life has become completely meaningless.

The meaninglessness of human life is clearly visible in Camus' work "Ozga". The hero of this work is Meursault, a servant who lives a simple life in the Mediterranean, is not interested in anything and does not love anyone. He even has no love for his mother, who lives in a nursing home. Meursault accepts the death of his mother completely indifferently and performs all the necessary ceremonies with indifference. He has no feelings for the woman he lives with, except lust.

Among the people, Meursault considers himself an outsider. The only warm attitude in it is preserved only towards nature. He loves nature with all his heart. Only this feeling urges him to live.

One day Meursault never went to the seaside. What a bad idea, he carries a gun with his wife. Meursault, who had no idea what this weapon would be used for, suddenly shot and killed an Arab man walking by the sea. Meursault did not do this during the trial that started over him cannot explain why.

Camus shows the different classes of Algerian society that he met at court, revealing their immoral inner self. Just as Meursault is a stranger to this society, all members of this society are strangers to each other.

Camus clearly reveals the rise of affection between people and the resulting alienation of people from each other, resulting in the isolation of each person.

In this work, Camus fully covered the tragedy of Western society.

Meursault, sentenced to death at the end of the story, refuses even the last penance. He says that if all people are condemned to death, there is no meaning in living. This vital principle is Meursault's cornerstone.

Camus advanced the philosophy of absurdity in his philosophical treatise "The Myth of Sisyphus". The nature that surrounds man is opposite to man and alien to him. There is no

connection between a person's inner feelings and the surrounding nature. According to Camus, the world of the cat is his world, the world of man is only his world. There is no similarity between them. Neither nature nor man has a soul.

In the philosophy of Camus, nature is a universe that is lifeless, alien to any feeling, alien to man. If a person had noticed that there are feelings in nature, he would not have felt this level of depression and loneliness when he felt nature.

Through these thoughts, Camus asks "Is life worth living or not?" - asked the question. Camus answers this question positively. Man's commitment to his inner world gives him the strength to live. So, no matter how sad and boring life is, a person must live because of the duty he feels. This obligation is internal rather than external.

Camus develops this idea in his work "The Plague" and concludes that the purpose of human existence is to help other people. In this work, Camus skillfully describes the tragic events that took place in the Mediterranean town of Oran. A terrible disease shakes the inhabitants of the town. One day, the townspeople notice that rats and cats are disappearing.

What force forces the inhabitants of the city to leave their places? This terrible force was the Plague. It surrounds the city and enters every house and every house. Confused townspeople do not know where to look for salvation or how to find a cure. To prevent the spread of disease in the city, military forces surround the city. No one could get out of here. Camus skillfully reveals the characters of some people in such a tragic situation.

A group of doctors led by Dr. Rieux begins an active fight against the plague. They gave medicine to the sick and tried to ease the last moments of the dying.

Reporter Rambert, who is temporarily staying in this city for work, tries to leave. He was waiting for Kailigi, who lived in another city. He was horrified to see thousands of people dying in the city every day, and lived in fear that one day this tragedy would happen to him. On the one hand, Rambert was tormented by the loss of his love for his wife, and on the other hand, by the fear of the plague.

In a desperate attempt to get out of the city, Rambert makes a deal with the military that surrounds the city. But at the same time, Rambert also helps the doctors led by Dr. Rieux. Every day, every hour, he saw the tragic face of death and marveled at the courage of the people who fought against it. Rambert, in particular, looks at Dr. Rieux's calmness and enthusiasm, and slowly begins to move from a state of fear to calmness himself. The silence in his heart begins to change his thoughts. In the borderline situation between life and death, a sharp change occurs in Rambert's worldview. Rambert changes from a self-interested person to a person who feels responsible for other people.

Ramber refuses to leave the city and stays in the city to help the doctors led by Dr.Rie. Ramber asks the doctors, "Aren't you afraid that the disease will spread to you?" In answering this question, Rie confirms that this is possible. Before long, Rie herself falls ill and goes to bed. But Rie's life force was so strong that she overcame the disease. Ramber observes this situation with surprise and admits that some incomprehensible abstract power protects a person from any danger.

What kind of power is this? The abstract life force of nature, human free will or divine power - these are the questions Rambert seeks answers to. Gradually, the plague retreats from the city.

Why did Ramber survive and not get the terrible disease? This question is natural. The question can be answered in different ways. For example, according to Ibn Sina, mental fear has a negative effect on the living organism. If a person has love instead of fear, he will get out of any dangerous situation safely.

Rambert loved his talent and strived to achieve it. This love in his heart triumphed over death. A.Camus developed this idea in a new direction. In Ramber's heart, a sense of his responsibility to people, which is more important than his love for his neighbor, appeared.

The French philosopher Henri Bergson called this kind of affection an intellectual benevolence "intuition". It is this feeling of intuition that is Ramber in his heart it prevailed over all other feelings. His life began in a new direction. In this idea of the novel, we can see a big change in A. Camus' worldview. If we compare the works of "The Stranger" and "Plague", we can come to the following points. Meursault, the protagonist of "The Stranger", lives only for himself, in his heart there is a flame of love for people. The whole world was boring and meaningless for Meursault, who had lost his cheerleader. He is the great one who exists because he does not need either himself or others life loses strength and surrenders to death. In "Plague", his main character Ramber discovered in his heart a feeling of love for people, instead of feeling only for his own work. He did not even understand this feeling, because he considered it a responsibility for others.

Thus, A.Camus raised spiritual philosophy to its peak in the last stages of his work. From these heights he observed that morality is the sun of spiritual power burning in the human heart. When talking about morality, it is necessary to illuminate it through the concepts of conscience, love, spiritual power, and intuition.

It is clear that Camus's philosophical views evolved and changed throughout his life. This change is an attempt to go beyond the limits of individualism and expand its narrow scope.

One of the shortcomings of the philosophy of Camus and other existentialists is the

separation of human existence from nature and alienation from other human beings. As a result, man imagines nature as a soulless body and cannot find his place in this lifeless nature.

Here, "Isn't man himself to blame for this alienation?" a reasonable question arises. For centuries, man looked at nature from the point of view of thinking. He even called himself a human being (*Homo sapiens*). He completely forgot that he was a spiritual being. In the process of knowing, a person divides the whole existence into relationships, features, concepts, rules. The most tragic event in the process of extinction was the alienation of man from nature in the same way. Science divides and separates the whole universe, and then artificially tries to unite these divided parts through laws and concepts. He divided the process of knowledge into object-subject and called it perception.

As the world is divided into object and subject, the connection between them is also broken, and there is no place for good feelings. As a result, thinking led a person to a dead end. It was announced that there is no way out of this situation.

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