

## **PROBLEM OF MAN IN WRITINGS OF ALBERT CAMUS**

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### **ABSTRACT**

*Philosophical thought in contemporary Western Europe have their own way of development. Both philosophical problems and the importance of man in it have their own solution in the thinking of Western thinkers. Among them, human philosophy of Albert Camus, his existentialism is one of the important topics. The work "The Rebel", which is considered to be the pinnacle of Camus's work, is analyzed. The problem of the absurdity of human life, which occupies the central place of the thinker's philosophical outlook, is analyzed in it. This problem is very complex. When a philosopher thinks about this and philosophizes, his worldview undergoes evolutionary changes. Philosophers solve this problem in different ways in different eras.*

**Key words:** *philosophy of alienation, the Absurd, philosophy of man, existentialism, the rebel, meaning of life, meaninglessness.*

### **INTRODUCTION**

The rise of Uzbekistan's independence to a new stage created great opportunities to study the philosophical heritage, to express an objective opinion on it, to restore universal values, to clear our ancient rich history from one-sided coverage, demarcation, from the wrong ideas and methods, such as denying the activity and service of certain process and scientists, to free-thinking. created the conditions. A wide and comprehensive study of the philosophical heritage, values of the past is necessary to reveal the stages and characteristics of the formation of the deep historical roots of the current spirituality, as it was repeatedly stated in the lectures of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev [1,23]. This, in turn, serves to form national consciousness, national pride, history, respect for the service of past generations, people's work, love for the homeland, the correct development of our new society, rational determination of the future, building a high democratic state.

It is no secret that the West has produced hundreds and thousands of philosophers, poets and writers, which has made a unique contribution to the development of world civilization and the development of philosophical thought. One such great thinker is Albert Camus. Albert Camus, the author of lifelong works, has become the soul mate of the world reader who considers himself cultured. In particular, many representatives of existentialism actively served in the path of spiritual purification and development of society, communicating with well-known figures and influencing them, along with creating a series of treatises on the inner world of man, which were widespread in Western Europe during this period. In this regard, Albert Camus' work and creativity are especially important.

### **LITERATURE REVIEW ON THE TOPIC**

Russian researchers S.I. Velikovskiy [2], E.P. Kushkin [3], A.F. Zotov [4], S. Semenova [5], Y.K. Melville [6], etc. we can cite his works, researches, pamphlets, articles as an example. These studies reflect the great thinker's worldview, his teachings about man, and his social and moral legacy.

### **RESEARCH METHODOLOGY**

Methods such as systems approach, theoretical-deductive conclusion, analysis and synthesis, historicity and logic, comparative analysis were used during the research.

### **ANALYSIS AND RESULTS**

Albert Camus is a great writer and philosopher who is famous not only in his native France, but all over the world. His novels, short stories, fiction and even his diaries are a constant soul companion for art, thought, thinking, and people in general. Philosophical evolution of Camus' views is connected with historical conditions. Camus's philosophical-existential thoughts were formed during the period when religious belief in society was weakened. The life of a person separated from God loses its meaning. In such a situation, an idea arises that human life is meaningless.

Camus inherits his thought structures from earlier French ethicists: the concept of "human destiny" put forward by Pascal in the 17th century, and later in the 20th century, it was widely used in the psycho-historical and cultural fields. Andre Malraux, one of Camus' mentors, was very helpful in this.

Reflections on human personality in "The Myth of Sisyphus" correspond to Camus's period of mental suffering. As a result of the impact of some event, a person deviates from the usual, life direction he is used to. Until then, he doesn't even think

about it, but then he asks himself: in particular, what compels him to walk such a path from the cradle to the grave, to work with the skin of his forehead, to earn his bread, to live like this until the end of his life, suddenly a question arises in him? Isn't it easier to wave at everything and bring the inevitable death closer? Is it necessary to fulfill the daily task - duties and responsibilities until the end of life?

According to the arguments presented in *The Myth of Sisyphus*, the "eternal question" of the meaning of life is answered, and this answer is decided in relation to the benefit of life. A mind bent on finding the truth turns to the wisdom accumulated over the centuries to solve this problem. But soon the sense of wonder at the abundance of such a legacy gives way to disappointment. After all, no matter how highly precise scientific truths are, they require further clarification, they have a partial and relative character, sooner or later they become obsolete, give way to others, more comprehensive and more accurate, they are also not final: "there are many truths, but no *TRUTH*" [7, 111].

That's why whoever puts the "eternal question" in front of himself, tries to finish it, but in the end he faces depression because he doesn't reach it. Being helpless, he is forced to open the imaginary veils: "Nothing is clear, everything is chaos, man is limited only by the clear knowledge that surrounds him" [7, 117].

To say that he cannot even emphasize the absurdity of the world, reminds Camus, was a sign of his overconfidence. "The world by itself has no thought, that is all there is to say about the world. The desire to find certainty when faced with this irrationality is a call that comes from the heart of human existence - therefore it is an absurdity" [7, 113].

If you think about this point, you will be faced with this: what is intended here is whether we like it or not absurd, the desire for certainty is satisfied by the desire for the truth that is known from the beginning. The reality of controlling everything, being aware, is an unrealizable phenomenon. There cannot be a perfectly aggregated reality of cosmic existence. If science takes a serious look at itself, if it does not turn to the worship of myth-making, scientific science, it will not dream of achieving such unnatural goals. Relying on such a single metaphysical source of light, the orderly appearance of the world down to the smallest particles in its bright radiance, has become a philosophical substitute for the god that reveals faith in human history, or the Hegelian self-forming soul.

Searching for meaning, like searching for God, and compensating for the fact that it is not justified, the disappointment of expectations through intellectual knowledge, has its place in natural and historical life, that is, that he did not come into the world in vain, life and death, and also finding earthly pleasures - these are the

criteria of Camus's philosophy of knowledge. The thinking that Camus proposed in *The Legend of Sisyphus* is ontological in a metaphorical sense, a belief in blue. It is the thought of a gracious creation toward us. His pledge will be foresight cloaked in rationality. In essence, Camus' motto is to replace the phrase "I know that I know almost nothing" with an illegitimate epistemology wrapped in the spirit of epistemological skepticism. It is that he has revised his distrust of knowledge. He feels that he has lost the heavenly *Truth - Content*, depressed by its absence, more precisely, he cannot enter the sanctity.

In the history of thought that arose in the 20th century, godlessness – the cornerstone of the religious worldview – has been preserved. This person is compared to metaphysical sanctity. But this time, even if it has become a void, that is, here the signs of life will be outside the human mind. It always indicates the absence of God, and the mind does not even think about it. To define one's identity in the face of the infinite abyss, everyone understands that one must focus on "Losing of God."

The separation from Christianity is evident in Camus and the likes of "atheists" - more specifically, not atheists, but religious agnostics - but also a connection to it. Already, believers believe that the only meaning of human life is in theology. The existence of theology is relatively impossible. Because in the civilization of the 20th century, understanding of the other world as a source of life will end. After there is no other place to find the content, after the "death of God", the void becomes a "black hole", an abyss, "nothing", the cause of chaos, accidents, nonsense.

It is here, according to Camus, that the renunciation of suicide makes sense, that human life is justified, even the happiness of living. Because "absurdity" is the ultimate truth, the meeting of questioning thinking with the universe in silence is a turning away from reality - it opens a person and elevates him to the heights: he is preserved, because he does not ease into absurdity" [7, 122]. May "the pressure of sheer impossibility... not calm down", may it "rebel against the heavenly darkness, assert the rule of fate and force submission to it" [7, 138], Camus believes that this is a duty: with eternal, ever-renewing resistance to the artifice of a helpless being. to answer It is the effort to find a solution over and over again, even if it is believed that these efforts will end in failure, without making a single step forward. Calm is an alienated existence, one cannot hide from its silence, one cannot run away from it, one cannot escape from it, the honor of firm responsibility firmly calls out its dissatisfaction with the fate of existence, in spite of all obstacles, in spite of despair, it shows stubborn defiance: "the only truth is the call." [7, 139].

This call for ever-renewing personal behavior resembles the tragic ethics of the Stoics. In Camus, this kind of morality does not have the characteristics of loving life

with its vital strength, because it frees us from dreams in cases of despair; the pain of being overwhelmed by unfulfilled dreams can be avoided simply by consciously letting go of events while they are in our favor. Sisyphus, sentenced to eternal labor, draws such a conclusion from ancient legends. The vengeful gods condemn him to such a severe punishment. He has to carry a piece of broken stone to the top of a steep cliff, when Sisyphus reaches the top of the mountain, this piece of stone falls back down, and he has to start all over again. The downtrodden "worker of the gods feels displeased and powerless with such a sentence", laughs at the injustice of the fate that has befallen him, but clearly and clearly understanding and accepting this fate was his victory.

Sisyphus doesn't ask for mercy, he doesn't indulge in lust, he hates his executioners. He does not want to cancel the sentence, he puts his meaningless, hard work against their injustice, he considers them guilty of injustice. Shows the incomparable power of the invincible spirit. Like a blind man who knows that his darkness is eternal, but longs to see, Sisyphus moves through the ages... He teaches the highest wisdom, denies the gods, and repeatedly lifts the rock to the rock... From then on, this universe does not have a master, it does not seem to him barren and ineffective... Climbing the rock He himself reaches to fill the human heart. Sisyphus can be considered completely happy" [7, 177-78].

But Sisyphean labor deprives a short breath of satisfaction, living as if happy, the feeling of having found the meaning of life, therefore it is not full, it is incomplete. He forces himself to convince himself over and over that it is real, not artificial or imaginary. The reason for the transitory subtlety and mirage is that it has to be satisfied with a half-sufficient content in advance, there is no need to show in vain that there is no real, worthwhile content from the structure of the world.

Worse than that, such a fantasy - "Sisyphus" - content of human action, makes it unreliable and testy, loses its criteria of value. For thinking, if the "Losing God" is equated with the "Losing meaning" and if no other meaning can be found, then everything remains equal, and nothing is bitter: the clear conviction that "human destiny" will not be fulfilled, "makes the hierarchy of values unnecessary" [7, 144].

Because the point of movement disappears in it, there is no initial support - what is possible, what is not possible. Any behavior, behavior, choice is justified, only if it is conscious. A qualitative approach to behavior is mixed with a quantitative approach. The most important thing is to enjoy every passing moment and be satisfied with it. "The present moment, the moment and the change of these moments - this will be the ideal of this absurd person, the word "ideal" here seems like a lie" [7, 145] - because the value judgments are unnatural, not real, because there is no



criterion for them. There is no measure of what is good, what is bad, what is reasonable, what is foolish. Momentary desire, in such a case, becomes an unlimited ruler, which must be satisfied no matter what.

Thus, apart from morality, vice - the rule of one's own will - forms the weakest link in the chain of Camus's philosophy of man. Its source begins with the meaninglessness after "god is dead". "The sense of absurdity" - although it derives from it a rule of action - Camus later makes a strict judgment on moral consequences, which goes back to Nietzsche's everyday nihilism - "brings indifference to murder and opens the way to its commission. If there is no belief in anything, if there is no substance in anything, then nothing can be claimed to have value. Then everything is possible, nothing matters. There are no "pros" and "cons", the killer is both right and wrong. It is possible to light crematoriums, and to cure the condemned. A doer of evil and a doer of good is pure coincidence and entertainment" [7, 145].

By the time *The Legend of Sisyphus* was published, Camus was out of date. He joined the French Resistance during this period. He used the weapon of thought for his own defense of the homeland against invaders, that is, he began to support certain values. He questioned his previous ideas about the possibility of everything and the carelessness. The work "Letter to a German Friend" (1943-1944) made a decisive turn in his philosophical work. In this, he turned to his yesterday's friend, Nietzschean sympathizer, and now he had become his enemy, they were standing on two opposite banks of the river. Camus renounced immoral institutions, but they soon satisfied him.

"We thought together for a long time, we assumed that there is no higher consciousness in the world, that we are deceived by horrors here. But I have drawn other conclusions for myself - but at some point you tried to instill in me History for several years... You never believe that existence has a meaning, and as a result you conclude that everything is equal, the manifestation of goodness and evil happens freely... From here you concluded that a person is nobody, you can take away his heart... What is our difference? So you were easily discouraged, and I gave them a warning. You accepted the injustice of our earthly lot as a sufficient basis, you deepened it, but in my imagination, on the contrary, man must establish justice himself, must fight eternal injustice and create happiness, this is a sign shown against universal unhappiness. You have drunk your depression, you have turned it into a principle, wanting to get rid of it, you have gone against man-made things, you have fought against man, you have carried his initial concerns to their last point.

As for me, I accepted the suffering world without despair, I just wanted people to unite, I wanted them to fight against their miserable fate... I continued to think that there is no higher meaning in this world. But I know that some things have meaning

in them, and this is man, because he himself is a seeker of meaning. There is only one truth in the world - the truth of man, our task is to strengthen his meaningful solution against fate. Man, only he himself - all meaning and all justification is in him, he must be saved, because if you want to preserve a certain view of life, you must protect him. You can smile bitterly, sarcastically: what does it mean to save a person? But I am rebuking him with all my voice: this means that he should not be deceived, this means relying on justice, which is understandable only to him" [7, 178-179].

Thus, due to his direct participation in the militant Resistance, Camus, as a thinker, caused a separation from himself, initially leading to necessary retreats from his earlier ontological views, from the nihilistic ethics of "human destiny". He regretted the absence of the holy being, which was "the death of God", and from morality, everything was possible. It was the introduction of these essential certainties that led to the subsequent radical reconstruction, which formed the foundation of the edifice of the new Camusian philosophy of man.

At the heart of Camus' later reconstructed philosophical work is a speculative theorem-narrative from the first page of "The Rebel" - a narrative about a slave's rebellion against his master.

A slave rebelling against his master does not represent the eternal conflict between two minds. They do not mean hostile domination over each other. This is described in detail in Hegel's "Phenomenology of Spirit", and a hundred years later in Sartre's "Being and Nothingness". A slave who revolts against his oppressor, according to Camus, crosses the line, where he no longer tolerates oppression and discrimination. In doing so, he declares that there is a part of him that is revealed, that part of him is rebellious, and that he cannot be completely tamed. And that's something, not only his achievement, but his goodness above the person, outside of his individuality, even willing to sacrifice himself to protect it, it transcends his personal life. It is a virtue, elevated to an unalienated right in the process of rebellion, which belongs directly to the rebel and to others like him, including the master.

It is the "common achievement of all", the "metaphysical unification" of the human race that embraces all, regardless of differences, rivalries and disagreements. According to Camus, its basis should be determined through the philosophical concept of "human essence" or "human nature". Already, it is accepted as the first pillar, and the branches that spread from it are called values, they "precede action", implying the right to choose, to perform any action. "The analysis of rebellion shows that there is human nature, the ancient Greeks thought so" - in contrast to the current "pure historical philosophical systems", "value is acquired (if at all) as the final consequence of action" [7, 182-184].

Accepting the rule of "human nature", Camus had to revise the Sartrean "philosophy of freedom", which was close to him until now, in "The Rebel". As before, interpreting the existence of a person as always going beyond his limits, Camus rejects the axiom of Sartre's existentialism that "existence precedes essence" ("man is such a unique being that he always denies being himself" [7, 420]). believes that it is an innocent game of thinking. "Being cannot be emphasized only as existence. It cannot always be formed by itself, there must be a beginning in it. Being has itself only in formation, but formation is nothing without existence" [7, 699].

The essence, according to Camus, exists as a seed, as a fetus, in any formative existence, it cannot be obtained from somewhere outside. The unfolding of such fullness is an absolute nothingness, an empty nothingness, about which one cannot even say anything definite, whether it is forming or standing still - because something is characteristic of it, nothing. The essence that comes before this existence is the condition of its existence, it always manifests itself, any freedom must reckon with it, so that it does not fall into tyranny. Thus, "The Rebel" with all its logic shows that Camus deviated from existential views. He used to follow it. Then the writer turns decisively towards the essential aspect of philosophical anthropology.

But Camus does not think deeply about the parts of philosophical anthropology: he only insists that it is correct, that "human nature" is the essence of the human race. It does not enter into a deep philosophical analysis. That is why Camus's anthropological ideas about "human nature" do not have a solid foundation. The main purpose of Camus writing "The Rebel" is to reveal the ethical aspects of moral humanism. In this case, he uses the Torah commandment "Thou shall not kill" as a base phrase. Killing is understood by Camus as an attack on the human essence. This constitutes Camus' moral teaching.

Attention to one's own behavior is present in the needs of any moral person, it is a criterion of a developed moral consciousness. When thinking about the consequences of a future action, when these conditions are confused, open the way to hesitations between relatively and partially correct truths, then the ideas about goodness and evil that exist "innately" in the heart of every person come into action. This leads to the arbitrary "call of conscience" and is compared to the highest goodness - which supports that vision as an ideal moral norm and highlights the unconscious will of conscience.

But the whole point is, what exactly should be taken as virtue, what provides certainty between such desire and necessity. The demand for moral goodness in Camus's late work stems from a belief in healthy morality. Personal and civil morality cannot be introduced from outside or declared by force, "it cannot be said to



be outside of history without studying the historically existing value" [7, 651]. From earlier Camus - to the concept of anthropological essence - the first basis of moral values must be earthly, worldly. At the same time, the metaphysical must have an absolute, immutable-eternal character, and must be transcendental to the individual and to human history.

Emphasizing the notarial and ahistorical phenomenon of humanist ethics, Camus abandons his earlier doctrine of "absurdity." He draws a careful line between a Nietzschean-Karamazovian ethics of the possible and a disembodied, dynamic morality. It covers all lines, signs, events of human history.

Indeed, for scientific ethnography and historical anthropology today, attitudes and moral-ontological principles differ in changing civilizations. In addition, the open recognition of morality as a product of history does not rely on established socio-historical immutable sources of moral structures. Among them, the "metahistorical" and universal concepts of good and evil, developed over centuries, adapt to the needs of human society, both in history and in everyday life.

It is a difficult issue to find a single basis for moral action in the events of these different orientations, and there are certainly contradictions here. But the constant search for the best of all possibilities, not previously given, even if they are irreconcilable, is the freedom of moral behavior for the self-conscious mind, especially because of this, which is itself absorbed in the mentality of historicity. In its place, it serves as a great arena for moral choice, the outcome of which is unknown risk, carries with it serious responsibility, and can sometimes be painful for the individual himself.

When Camus started writing "The Rebel", he wanted to protect himself from the influence of the Nietzschean will in "The Plague" (1947), the conflicts of the life situation, and "sanctity can be achieved without God". But such a confession cannot justify itself in the face of the invasions of fascism, where "bloody philosophy standing on dead bodies shows itself differently" [7, 485]. Many such dangerous situations can be found in memory, they can be cited by history, both in the past and in the present. Then the thinker wants to acquire the value of transcendental relative history from the anthropology created in Camus' workshop of thought. Anthropologism is a secularized form of the sacred. This form constitutes "human nature" in the form of absoluteness.

Thus, Camus goes to great lengths to create unassailable moral foundations. To do this, he makes full use of his way of thinking. After all, in "The Rebel" he speaks on behalf of the essence of absoluteness equal to himself. As a promulgator of absolute values, Camus needs an intellectual withdrawal, voluntary or involuntary:

the thinker himself must assume a metaphysical primacy, he must be outside the changing proportions of life, free from hot passions - he must also be outside fluid history. In this case, it seems to be above or on the side.

Camus opens the works of his philosophical reflection structure; writes: "The rebel is far from submitting to history, he does not recognize it, he denies it in the name of his vision of his nature. He does not recognize his fate; his fate is determined by history. Injustice, the fluidity of life, death is revealed through history. While denying them, he also denies history" [7, 653]. A "controversy" with such history is possible only when the "denier" appears to be unworldly, uncontaminated by anything, "divine" pure in its appearance, similar to the radiant Truth in its essence, and has earned its ascension from history or fallen from it. if there is any left. Such a soul cannot be saved by self-consolation; it is an unrealized ideal - a symbol.

### **CONCLUSIONS AND SUGGESTIONS**

Thus, Camus' moral humanism is reinforced by philosophical anthropology both in *The Rebel* and in his final instructions. This is similar to an attempt to restore the structure of religious thought in our day. It abandons its outdated, mystical-legendary shell. From the immoral contradictions that create the emptiness of unbelief, suffering from the absence of God, worldly holiness is born again.

If Camus's "The Rebel" is analyzed deeply, it is based on the "holy spirit" called "human nature". His onto-anthropology is essentially divine, so it can be cautiously renamed onto-divinity. In any case, it is one of the truths that attracted historical philosophical anthropology in the 20th century. On the one hand, it relies on a religious ontology to be solid, and on the other hand, it relies on a morality that draws strength from Christian dogmas.

Therefore, the work spent on "The Rebel", the goal aimed at solving the difficult task of creating moral humanism, played the role of a guiding beacon in the way of Camus's personal life and complex views. Camus was not mistaken when he sent his instructions to the "makers of history". At its core, there are feelings of submission to it "through endurance". The thinker himself admits this: "Submission lies dormant at the base of my rebellion" [7, 655].

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