



THE EXPLANATION OF THE ISSUES OF FREEDOM AND LONELINESS IN THE PHILOSOPHY OF JEAN-PAUL SARTRE

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Abstract

When discussing the features of existential anthropology, an important place is occupied by the issues of human freedom and loneliness in the existential philosophy of Jean-Paul Sartre. According to him, man himself determines his existence and has no predetermined essence. Freedom occupies a central place in Sartre's philosophy: man himself shapes his life through his choices and actions. At the same time, this freedom leads to loneliness, since each person must make decisions independently. The article analyzes the thoughts of J.P. Sartre on this matter.

Keywords: Man, freedom, existence, loneliness, existential philosophy, humanism, individual.

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Аннотация:

При обсуждении особенностей экзистенциальной антропологии важное место занимают вопросы человеческой свободы и одиночества в экзистенциальной философии Жана-Поля Сартра. По его мнению, человек сам определяет свое существование и не имеет predeterminedной



сущности. Свобода занимает центральное место в философии Сартра: человек сам формирует свою жизнь посредством своего выбора и действий. В то же время эта свобода приводит и к одиночеству, поскольку каждый человек должен самостоятельно принимать решения. В статье анализируются мысли Ж.П. Сартра по этому поводу.

Ключевые слова:, человек, свобода, существование, одиночество, экзистенциальная философия, гуманизм, индивидуум.

Introduction

Existentialism is a philosophical movement that focuses on thinking about human existence, freedom, and choices. In this movement, human existence, the meaning of life, and the inner world of the individual are important. Existentialism also studies human emotions such as loneliness, fear, and despair. This movement aims to study man through mental weakness and moral fantasy.

In particular, the topic of freedom and loneliness is one of the most important topics for existential thinkers. Existential philosophy emphasizes that loneliness is immanent in human life, that it is not the result of external, accidental circumstances, but has its roots. Speaking about the isolation, individuality of human existence, existentialists identify various manifestations of the phenomenon of loneliness in it: in particular, loneliness as responsibility and loneliness as alienation, which will be discussed below. In this article, we will focus on the thoughts of Jean-Paul Sartre, one of the leading figures of the philosophical movement, on the topic of freedom and loneliness.

Sartre begins with the fundamental question of how a person who has lost touch with nature and other people can hope to find meaning in a reality filled with absurdity and anxiety. In his work "Existentialism is Humanism", he describes how the distinction between being and essence is manifested. He distinguishes between different modes of existence: human being ("being-for-itself") and the being of the material world ("being-in-itself"), giving them fundamentally different characteristics.

A person, unlike an object, "first exists, encounters, appears in the world, and only then is it determined... A person cannot be determined, because initially he



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does not represent anything. He later becomes a person and makes himself what kind of person he is. Thus, there is no human nature, just as there is no God who imagines him. "A person simply exists, he is not only what he imagines himself to be, but also what he wants to be" [1; 319-b]. A person first realizes his existence in the world and only then finds his essence, forms himself, creates his personality. Unlike an object, a person always remains an unfinished project during his life, recreating and recreating himself. Essence is not given to him from birth, he chooses himself, remaining completely free in this choice. This thesis is the basis for understanding existential anthropology.

Literary analysis and methodology

We know the founder of existentialism, Søren Kierkegaard, as a religious existentialist and his followers K. Jaspers, G. Marcel, N.A. Berdyaev, L. Shestov, we can also find the continuity of the doctrine. Existentialist philosophers are mainly concerned not with general being, but with human being. They call human being "existence". For example, Nikolai Berdyaev, a representative of this philosophical movement, says: "The uniqueness of my philosophy is primarily that I took freedom, not being, as the basis for it" [2; 89-b]. He tries to explain the existence of human being as manifested in its absolute freedom. In this way, French existentialists also see human existence in freedom. That is, in the philosophy of morality, freedom of will creates a moral choice in every person in relation to some reality. According to V. Windelband, although we still do not know what "true freedom" is, "many great things have been done under the name of freedom, but, "How many sins have been committed under this name."

Another French existentialist and enlightener, Albert Camus, has a unique attitude to the concept of freedom in his philosophical views. Freedom is the right not to lie. Lying cannot be the result of free will, and concealing the truth in moral choice cannot occur on the basis of human freedom. Existence encompasses human freedom, is absolutely free in internal choice, and never chooses to write. According to A. Camus, "a free press can be both good and bad. An unfree press can only be bad." The philosopher, observing in his works such as "The Stranger", "The Plague", "Caligula", "The Fall", reveals through his characters the key role of freedom in moral choice .



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Discussion

According to Sartre, no one shares with a person the main existential moments of his existence. Thus, a person himself is forced to be responsible for making decisions and feels his weight alone. “I appear alone and anxious before the only and fundamental project that constitutes my being; all obstacles, all supports collapse, are destroyed by the consciousness of my freedom; I must not and cannot appeal to any value, I must base myself on the fact that I am the one who supports the values in being; nothing can protect me from myself, cut me off from the world and make me realize my essence. I make decisions alone, without reason and without excuse” [3; 8-b]. Society acts as an alien and hostile mechanism, because in society, the one who renounces himself or is afraid to take responsibility, becomes depersonalized, "surrenders to general uncertainty." Guilt for his own imperfection and responsibility for everything that happens around him appears as the reverse side of a free person. At the same time, the fate of a person is paradoxical: he is forced to choose, but in fact he does not receive any external grounds for making a choice. Never acting as a coward or a brave person, the subject remains in a state of striving to reveal his essence, each time deciding again and again whether he will act bravely or cowardly. “If I consider this action good, it is not the person who has decided that this action is not bad, it is good, not me... For each person, everything is as if the gaze of all humanity is looking at him and as if everyone has adapted his action to his own. Also, each person must say to himself: do I really have the right to act in such a way that if he follows my action, humanity will not follow my action, and he himself will not hide it if he says that he is anxious about himself” [4; 974-b].

According to Sartre, freedom is not a quality: a person cannot choose, because freedom is presented to a person as a requirement. Freedom appears when a person, through anxiety, realizes the inevitability of his own non-existence. In being for himself, a person is “condemned to freedom”, because he acts as an unfinished project: as long as he is alive, he creates and recreates himself by choosing and creating his actions. “It is precisely the free act that determines its effectiveness and even meaning every time” [5; 928-b]. Indeed, freedom becomes the most important feature of human existence, since it acts not as a “property of my nature”, but as “the content of my existence”. However, freedom ultimately



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turns out to be not a blessing, but a ruin. “It is worth noting that freedom, manifested through anxiety, is characterized by a constantly renewed obligation to recreate the “I”, which means free being” [6; 240-b] . “So anxiety is a reflexive perception of freedom in itself. In this sense, it plays the role of a mediator, since it is directly conscious of itself and appears in the denial of demands. To get rid of anxiety, as can be seen from the topic, a person cannot cope with it:

“Escape from anxiety is not only a separation from the future, but also an attempt to eliminate the threat from the past. What I am trying to escape from here is my transcendence, to the extent that it supports and rises above my essence. I affirm that I am my essence in the way of being in myself”[7; 183-b].

Sartre pays great attention to the main moments of individual existence. One of the most important processes, in his opinion, is the alienation of the individual from society. This results in a loss of connection and an increased sense of social isolation. A person's attempts to escape from anxiety into "impersonality" end in nothing, creating the illusion of meaning with the help of futility, which Heidegger calls "a world of calm and intimacy." Denying one's own existence in favor of something or someone, entrusting one's existence to another, in addition to impersonality, gives rise to a feeling of meaninglessness and alienation from the world. In existential philosophy, the problem of "real" and "unreal" existence occupies a central place. Living an unreal life, forgetting oneself, one's being, perceiving oneself as reality, according to Sartre, leads to alienation.

Results. Sartre, speaking of “border states” and “hours of clarity”, “moments of enlightenment”, convincingly shows that we feel the true value of life precisely in the face of death. When nothingness opens before a person, an abyss that is abstract to him due to his busyness with everyday life, a person is seized by anxiety.

The manifestation of anxiety is a real existence that is much more difficult to endure than trying to live in the conditions of the established order of things. “We avoid anxiety by trying to understand ourselves as something or something else from the outside. The so-called deep meaning of our freedom or the discovery of primary intuition does not have anything of its own: it is an already constructed process, clearly designed to hide anxiety. we cannot destroy it, because we are anxious” [8; 106-b]. Sartre believes that a person “has no other legislator than



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himself and that he decides his fate in complete solitude.” In times of crisis, on the verge of life and death, social relations lose their meaning, their meaninglessness is understood, the system of evaluating what is happening changes. A person sees himself alone with himself, and the world becomes different for him, the emptiness and insignificance of the social appear against the background of real significance. The fragility of being, its ghostly well-being is a recurring theme of Sartre's philosophy. The ghostliness of the world lies in the fact that a person cannot protect himself not only from events occurring outside, but also from events occurring inside himself. Sartre is convinced that life is the only objective reality, there is nothing else. Living an unreal life, forgetting oneself, one's existence, considering oneself as a fact; this, according to Sartre, leads to alienation from reality, as a result of which feelings of hostility accumulate. In addition to "humanity", there is one great Nothingness; therefore, there is no point in looking for support, reinsurance from a person. He can hope for neither help nor a sign from above. He is always alone with himself"[9; 39-b].

The need to search for answers to questions about the meaning of being, the essence of good and evil, the loneliness of man in the world pushes Sartre to search for new literary forms. He creates new approaches in literature: the existential novel (the novel "Nausea" made him famous), the psychological and philosophical novel-biography (books about Baudelaire, the great novel about Flaubert). The novel becomes a more acceptable form of presentation, because it allows, unlike a philosophical treatise, to convey the feelings of a person more clearly.

. In addition, it involves the reader in considering a complex philosophical question, as it prompts him to reconsider the events taking place in the projection of his own personality. This form allows for a more complete conveying of the moods, impulses, and often contradictory feelings that make up the inner world of a person. The heroes of Sartre's existential works, as a result of the events that happen to them, become convinced of the futility of rationality or the usual way of determining their own fate. The unusual perception of the situation, the realization of the superficiality of communication with others, gives rise to a sharp feeling of loneliness.



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The events in Sartre's works unfold in such a way that the subject is focused on himself, and formal communication cannot relieve him of these experiences. The pressure of circumstances in a borderline situation is manifested in such a way that the hero feels loneliness. A person understands the futility of rationalization and his usual way of relating and self-identification. Left in a social vacuum, he feels a need for self-affirmation, self-focus, sometimes even aggressive. However, paradoxically, it is precisely this complete solitude and existence outside the crisis that returns the individual to his true being. The hero of an existential work understands the meaning of life, regardless of his situation, the strength and brightness of events, the quality of what is happening, because he is mortal and alone. Before the war, Sartre published stories from the collection "Herostratus". These works develop the most important plots for his work: the hero finds himself in a borderline situation and experiences loneliness, because he becomes abandoned, foresees his death, his social ties are broken or destroyed. Sartre shows how everything artificial, imposed by society, is cut off under the influence of the border situation. When the indifference of the world becomes humiliating and unbearable, committing actions that do not correspond to generally accepted rules of decency, the hero of "Herostratus" says: "I know that they are my enemies, but they do not know it. They love each other, they shake hands. Part of the truth is that they beat me. ... I submitted to them, I did not have the strength to resist. Suddenly, in this crowd I felt so lonely and insignificant. How easily they could harm me if they wanted to!" . [10; 74-b].

It is necessary to note another feature of the understanding of the phenomenon of loneliness as alienation in Sartre's philosophy, the second of which serves as a motive for understanding a person. According to Sartre, responsibility in man is not a denial of moral and spiritual concepts in man, but calls for their recognition. But this responsibility does not arise from the necessities and needs of external life, but, on the contrary, from the internal, active activity of man. According to him, it does not arise from blind submission to the social necessities and laws of society, but from internal freedom of will and active activity. Sartre's existentialist philosophical views had a spirit of irreligion. That is why Sartre separated the inner world and being of man from the external world and opposed them to each other. 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 condemn him to inner freedom. No one can forbid him to live freely, think freely, think freely, or make 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, a person is forced to make a choice when a situation arises. In this choice, the inner worldview of the person is clearly embodied. It is in this inner world that a person must feel his responsibility. In the implementation of this responsibility, he himself must be free. So, according to Sartre, freedom is connected with the process of choosing, feeling responsibility, on this basis. This is freedom of choice.

Conclusion. In conclusion, we can say that J.P. Sartre's talk is of particular interest in the context of the current state of society, which is characterized by a change in paradigms. The spiritual and intellectual crisis caused by technogenic civilization creates the basis for a reassessment of the meanings and possibilities of man, for bringing to the fore important anthropological questions about the limits of freedom, the inevitability of death and loneliness. According to Sartre, as civilization develops, it must at each stage resolve these problematic issues and carry out theoretical revisions.

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