

THE CONCEPT OF FREEDOM IN ALBERT CAMUS PHILOSOPHY



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Abstract. The article is devoted to the study of the concept of freedom in the philosophy of Albert Camus. It is revealed that the anthropological and ontological bases of Camus' thinking differ significantly from the generally accepted ones, which is generally characteristic of existentialism. It is noted that freedom for Albert

Camus is directly related to the ability to always be direct and truthful. Hypocrisy, which has become commonplace in social reality, is a form of slavery for Camus. The philosopher saw in this a global problem of mankind, because in the world there is an expansion of this phenomenon. It is concluded that Camus's freedom has a touch of tragedy. The individual, having found the freedom to be himself, becomes an outcast in the social environment.

Freedom for Albert Camus is directly connected with the possibility to be always straight and truthful. Hypocrisy is regarded by Camus as a form of slavery. The philosopher saw this as a global problem of mankind, since there was an expansion of this phenomenon in the world.

Keywords: *freedom, free will, absurdity, metaphysics, existentialism, philosophy.*

Introduction

Statement and substantiation of urgency of a problem. Albert Camus's existential philosophy has always aroused considerable interest. First of all, the philosopher was attracted to the inner world of man, which is of interest to many researchers in any period of history. This is what determined the urgency of the work.

Analysis of scientific research. Among the researchers of Camus's work are known A. R. Burkhanov "Albert Camus on the existentials of human existence", T. N. Krasavchenko "Camus Albert (1913–1960)", A. N. Fatenkov "Existential realism in meanings and personalities: Albert Camus", T. Bilyashevich "Another in the work of A. Camus: a review of scientific and critical research", I. S. Gavrilyuk "The poetonymosphere of Albert Camus's novel *The Stranger*."

Foreign researchers: John Foley "Albert Camus: from the absurd to the rebellion", David Sprintzen "Camus: a critical study", Robert Royal "Another Camus".

The authors interpret the work of Albert Camus in accordance with their views, using a variety of approaches to the study of the philosopher.

The **purpose** of the study is to analyze the concept of freedom in the philosophy of Albert Camus.

Research methodology. The main method used was the method of comparative analysis. Philosophical methods such as dialectical, hermeneutic and phenomenological were also used.

Research results. Albert Camus's work and philosophy captivate with their uniqueness and originality, and his literary talent makes his works fascinating and interesting to read. But the main thing in

Camus's works is his tireless search for answers to urgent life questions, deepening into human existence, exploring the bottomless abysses of his consciousness. His literary talent helped him express his basic philosophical views in an original way.

Freedom for Camus is as necessary as air. What does he say about her? "The only freedom available to my knowledge is the freedom of mind and action" (Kamyu, 1990a, p. 54). Albert Camus identifies freedom with the ability to think and act in accordance with their desires. The philosopher notes that even

a shallow study of this question leads to the idea that it is not so much about the real liberation of man, but about his self-affirmation, which becomes more and more widespread, but never finds its end.

Albert Camus believed that freedom was inextricably linked to justice. According to him, "to divide freedom and justice is as wrong as to divide labor and culture, workers and intellectuals" (Dolgov, 1990a, p. 24).

Camus also rightly emphasized that universal slavery is called freedom by many, and this has become one of the features of his time: "The real passion of the XX century is slavery" (Kamyu, 1990a, p. 300). But people do not notice this, taking such a situation as a norm of life.

Camus also said that freedom is not a privilege but a duty. But few are aware of this. Most people are not able to take responsibility for their actions, often someone else is to blame for the negative events, but not the person himself. However, everything that happens to us is primarily the result of our choice.

Apparently, no one has studied the human soul as much as Albert Camus. He embodied the results of his reflections in his literary works. The protagonist of the story "Stranger", Merco, lives a life so natural for him, without the slightest pretense, that his behavior deeply shocks others. In fact, they all think about the same as he does, but all their thoughts are securely hidden. The main thing for them is to follow external rules. It seems absurd and unbelievable to people that you can simply and openly say what you think without worrying about the consequences and without paying attention to the opinions of others.

Merco's straightforwardness seems to them something terrible. In the finale of the story, he is sentenced to death. In fact, he was punished for the truth and for the love of freedom.

Existentialist J.-P. Sartre noted that Merco belongs to a very special breed of people, and called him an absurd man. The greatest absurdity of Merco is that he is pathologically true. However, behind this truth lies the true inner freedom of Merco.

Camus repeatedly noted that human freedom is the ability to speak the truth. Indeed, truthfulness is the main criterion of human freedom. The need to lie leads to slavery. If a person is not able to say what he

thinks, he cannot feel free. This is the difference between the slavish disposition and the free individual, for whom speaking the truth is as natural as breathing. Let us recall Bulgakov's Yeshua, who in a conversation with Pontius Pilate expressed a phrase that became aphoristic: "It is easy and pleasant to speak the truth" (Bulgakov, 1988, p. 34). Yeshua Ha-Notsri was the embodiment of authentic freedom. Even the most difficult circumstances could not deprive him of the freedom to be himself and to tell the truth.

Merco's truthfulness and free directness were his main qualities. In a conversation with his boss Merco said: "... nothing can be changed in life, all the same, and I'm so good" (Kamyu, 1990b, p. 60). And in this we see a manifestation of his life position. He does not find his place in society, for him all living conditions are the same. Merco feels alien to people. He perceives all events as a set of approved rites that are alien to him. Only communication with nature gives him a sense of real life, rich and free. And everything else for him is an artificial reality.

Merco is the personification of true, primordial freedom. It seems to him that there is no one and nothing in the world, only he and nature. He is free from everything. Researcher EP Kushkin said about him: "Merco is infinitely lonely and infinitely free... Merco is the freedom of a rebel who closed the universe on itself" (Kushkin, 1982, p. 171, 174). And it really is. The Pharisaic foundations of life were alien to Merco, so he was eventually left alone with his truth. Camus freed Merco from any falsehood, he stood up for human freedom.

Camus inextricably linked the problem of freedom with the problem of truth. EP Kushkin wrote: "Freedom for Camus - is the" right not to lie "(Kushkin, 1982, p. 174).

Camus was aware of all the hostility of the surrounding reality, he understood that only the pure world of nature can give a person a sense of infinite freedom. However, he did not believe that it was necessary to run away from society. The philosopher wrote: "Only freedom saves people from disunity, and slavery turns them into a crowd of singles" (Dolgov, 1990a, p. 189). According to Camus, a person's life credo is to do one's job honestly, remaining oneself, as if abstracting from the influence of others. It is no coincidence that in the story "Plague" he mentions a man who survived the epidemic,

although not for a moment did not stop his work - to wash the corpses of those killed by the plague.

Thus, we get a triangle of Camus's postulates - freedom to be yourself, unity with nature, honest conscientious work. Here are the three necessary components of a full human life, and without it it is not possible.

The story ends with Merco's inner monologue: "... before this night, full of mysterious signs and stars, I open myself for the first time to meet the quiet indifference of the world. He is so similar to me, he is like a brother to me, and from this I feel - I was happy, I am happy now" (Kamyu, 1990b, p. 110). Every word of this monologue is filled with deep meaning. For Merco, nature is mysterious and incomprehensible. It is alive, changeable and mysterious. The world of nature lives by its own laws, there is no primitiveness of the human world. It is always interesting to watch him, trying to penetrate the mysteries of the world. And at the same time the universe is indifferent, because it is focused on itself, it is not worried about the storms of life. The earth is generally indifferent to the events that unfold on its surface, it lives peacefully in its natural cycles, no matter what. There is no force that can change a number of seasons or could prevent volcanoes or hurricanes. In nature there is a stable order and a strict hierarchy. And Merco feels his kinship with nature, not with humanity. He hates the hustle and bustle of life, so he told his boss that nothing matters at all, it's the same everywhere. Merco is out of society. And only the world of nature is related to him, it gives him happiness. And it is real and deep for him, it is a feeling of complete unity with the universe. It does not matter where he is and what will be his future. Future punishment does not frighten him in any way, as it cannot deprive him of his kinship with the universe of which he feels an integral part. And this is the real freedom for Merco, which gave him a sense of kinship with the universe, self-awareness as an integral part of it. Therefore, punishment does not matter to him. He knew he would never stop being that part.

Here we can see how close Camus came to the question of religion. If you think about it, God is behind the universe. Thus, Merco felt his union with Him. We believe that this idea

could be further developed in the future, but at that time Camus did not realize it. This was just the beginning, an as yet unconfirmed opinion. And it does not matter that Merco argues with the priest and refuses his services. Merco rejected only the ritual, in which he saw lies and unnaturalness. But God cannot be reduced only to rites, He is alive and dynamic. And by nature, which is full of life, its Creator is guessed. Merco subconsciously feels the living God, and therefore he is happy. His words that he is happy even now mean that no force, much less a senseless judgment and sentence, can break this strong bond. Merco is aware of this, so he is happy and free, even though he is in prison.

Camus belongs to the generation that denied God. He said that he was not an atheist just because he saw atheism as a kind of vulgarity. Camus also claimed that he had no evidence against the existence of God, but he did not believe in Him, even if he felt sympathy for Christianity. In our view, a great role in the formation of such thoughts of the philosopher was played by the fact that Camus became acquainted with God only according to official doctrines. The thinker mentioned that it was difficult for him to imagine God, but he did not question the existence of Christ. Also, one of the problems for Camus was that he could not understand how the good God created such a cruel world.

We believe that he lacked an experience of communion with the living God. The philosopher perceived everything too straightforwardly, he did not see the subtext of events. Perhaps the reason for this was the atheistic time, and he was simply not ready to accept God at that time. We can assume that in time all this would have come to him if his life had not ended tragically. Camus believed that freedom in the full sense of the word could not exist without confidence in eternal life. That is, he identified freedom with eternity, and eternity is impossible without God. In any case, we can say with confidence that the instincts of faith were in his soul, he simply did not realize then the full depth of the relationship with God. Camus saw the consequence, only what was happening in the world, but did not realize the reason, so he could not find answers to his questions.

Conclusions

Camus was one of the first to consider a man alien to society. He managed to show all the absurdity of insincere, artificial life. Camus identified freedom with the ability to always tell the truth and be yourself. It was the freedom to be himself that was most important to him, and everything else he considered a meager adaptation. Camus managed to find a justification for true metaphysical freedom, which does not depend on the circumstances of life. On the example of Merco, the philosopher showed that a person can really feel authentic freedom. However, Camus' freedom has a touch of tragedy. The individual, having found the freedom to be himself, becomes an outcast in the social environment. We believe that more detailed research is needed in this direction, as this problem is the most pressing in our time.

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