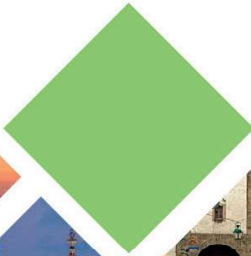
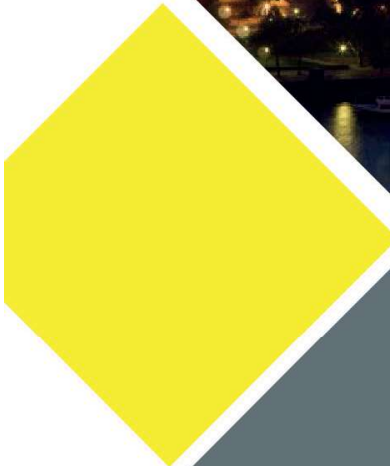
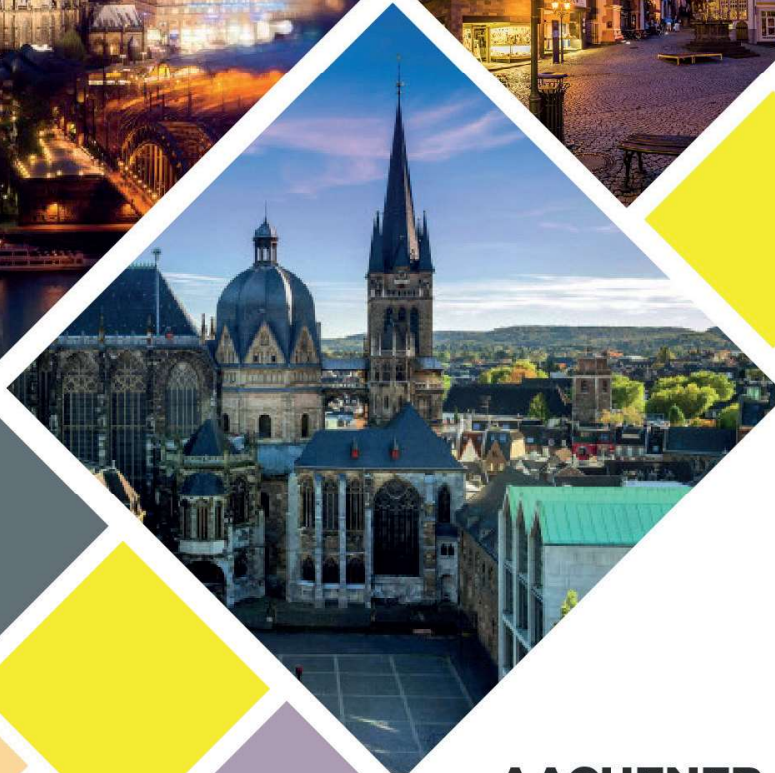




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PHILOLOGY

LONELINESS AND ABSURDITY IS THE BASIS OF ALBER KAMYU'S CONCEPT OF ART

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Annotation. This article deals with modernism and existential interpretations of the motives of absurdity and loneliness, which are an integral part of it, which in the early twentieth century began to study the essence of man in Western literature, describing his spiritual world and behavior in the form of unconventional notions.

Keywords: existentialism, absurd, absurd hero, absurd man, loneliness, alienation, society, man, life, death

Albert Camus is one of the most important French writers of the twentieth century. His philosophy consists of the absurd concept of life and the ideas of humanism. According to Camus's existential views, man gives meaning, content, and opportunity to his own life. We can also find this idea in the Line: "Life is not without evidence. As long as a person lives his life, it doesn't make any sense, he can give meaning to his own life." [Sarte, 1946/1996, -p.17]. There is no simple reason in the world: man knows, sees, feels and travels in the world, Camus interprets that man is a meaningless "extraordinarily abandoned" body that cannot think of being a living being in the world and wants to escape from it. In short, man is a creature with a different nature than the world. Here's the "why?" the question arises. Because of all beings, only man has the highest status. The whole problem belongs to Camus in this confrontation. This absurd clarity implies an "extraordinary desire" and an "unfounded silence of the world", an extraordinary contradiction within and contrary to the human mind and will: "Explains Camus [Camus 1942/2013, p.39]. Rather, the absurd is the result of a contradictory, complex relationship between the absurdity of reality and the human mind. To illustrate the contradiction more vividly, Camus argues, "If man were an animal or a plant, he would remain a part of this world, thus avoiding the question of meaning and being with him" or, conversely, "If man were to love the universe, [Camus, 1942/2013, p.34]. But this does not mean that it is all resolved. Absurdity is the only connection between man and the world. But the paradox between this connection is that it unites them. [Camus, 1942/2013, p.39]. According to the Italian philosopher Paolo Flores d'Arke, "human life is limited" [Flores d'Arke, 2013]. In this sense, it is not absurd knowledge, but destiny. : "In this incomprehensible and unlimited world, man's destiny no longer loses its significance, because it (fate) is in the hands of thoughtless people and will be at their disposal until the end of it" [Camus 1942/2013, p.38-39].

Let us briefly consider the meaning of the word absurd. The Latin word "absurdus" is synonymous with the word "dissonant" (chaotic, scattered, incoherent), while in French the word absurd means lexical meanings such as meaningless, meaningless, abstract. In philosophy, the word "absurd" is used among existentialists to describe something that does not depend on any predetermined (irrational) meaning. That is, it appears illogical. The concept of absurdity (meaningless, useless and ineffective action) in the literature is a phenomenon on a human scale. It arises from the

conflict of the relationship between man and nature, the individual and society. Since the world was created, man strives to understand himself, to strive for perfection. As he accepts the cruel blows of life and begins to think about it, man gradually realizes that life is meaningless, that it consists only of hardships. In other words, as man seeks to comprehend the universe, he wanders between the beginning and the end of life. Death (wars, disease, disaster) inevitably destroys him, no matter how long he tries to live, to live a long life. All his pursuits are wasted. Let us remember the image of the legendary Sisyphus, who did not want to live long, to live, and even came back from the afterlife with deceit. But the fate of the stubborn Sisyphus is clear to us. His attempts to survive were found to be futile, that is, absurd. It is not surprising that Camus meant exactly these aspects when he said that human life is absurd.

As for the theoretical aspects of the doctrine of the absurd, it is based on four principles: freedom, passion, struggle, and rebellion. In Camus's work, it unites around two main poles, i.e., it falls into two stages of its philosophical direction: the absurd and the rebellious; the first pole involves an understanding of the absurdities of life, leading to the idea that man can live freely even if it means paying a ransom for the consequences of his freedom. This pole includes "The Stranger" ("L'Étranger", 1942), "The Legend of Sisyphus" ("Le Mythe de Sisyphe", 1942), "Conflict" ("Le Malentendu", 1944), "Caligula" ("Caligula"). (1945), The State of the Siege (L'État de siège, 1948), etc. (L'Homme révolté, 1951).

"Believing in the meaning of life always means a range of values, choices and our preferences. Belief in the absurd, Camus continues, teaches the opposite, according to our definition. If I convince myself that there is no other side to this absurd life, if I believe that all its balance is due to the constant contradiction between my conscious rebellion and the hidden clarity it is, I must say in the debate that it is not a good life but a long one. In this case, the judgments of value are generally abolished "[Camus 1942/2013, p. 86]. In fact, this world is not absurd, but it is a mad desire to resist its nature, to the light that its charm is reflected in the human heart. Thus, the absurd exists neither in man nor in the world, but in their wholeness. This is due to their antinomy. "It simply came to our notice then. He binds them together because only hatred can tear people apart. Unusual nostalgia and absurdity arising from their contradictions, which are the main protagonists of the drama, should end with a logical basis only for those who have the ability to survive "[Camus 1942/2013, p. 46].

Thinking that man or the world is absurd in itself, Camus says he came to a very quick conclusion. Camus immediately explains that none of them are absurd, but in relation to each other: "I called the world absurd, and it happened very quickly. The absurd depends more on man than on the world "[Camus 1942/2013, p. 38]. When thought out carefully, the absurd actually describes the opposite view, the contradiction between man and the world.

No matter what the different manifestations of logic and different word games, understanding means putting them all together first and foremost. Even in the most advanced approaches, the deepest desire of the soul responds to man's unconscious feelings in front of his own world: this requires a strong desire for freedom and clarity.

If the notion of the absurd is so important, or if it is the first of our truths, then any solution to the drama must be held firmly. For this reason, Camus rejects attitudes that suggest the avoidance of one term or another: on the one hand, suicide, the subjugation of this consciousness; on the other hand, the causes and hopes that give meaning to life are the religious teachings or the so-called "philosophical suicide of existentialists" (Jaspers, Shestov, Kierkegaard) "To a person who has been exposed to, or, conversely, decided to live only by what he knows, a logical solution to the drama, realizing the hopeless contrast between the mind and the world.

"I summarize three aspects of the absurd: my rebellion, my freedom, and my passion," Camus says. By putting my conscience in the middle, I change the situation in life that calls for death and refuse to commit suicide. Thus, the relationship with the "absurd man" is determined in this way.

But there is a second important aspect in Camus's philosophy, which is rebellion. Camus says that absurdity only makes sense when it is opposed. While Sisyphus first rebelled against death,

Camus, on the other hand, sees in him the image of a rebellious man fighting the oppressors.

Camus says, "We cannot live without knowing that destiny is absurd, if we do not do our best to hold on to this absurdity renewed by our minds, life means living with the absurd. one of the consistent philosophical processes is rebellion. It is man's eternal contradiction and his own darkness. He is against the world every second ..." Thus, Camus contrasts the spirit of suicide (in some sense absurd) with the spirit of those condemned to death, that is, the spirit of conscience and renunciation of death. According to him, this rebellion ensures the importance of life and its glory, raises his consciousness and pride to a higher reality, and motivates him to end everything and strive for it.

The absurd concept founded by Albert Camus stemmed from the catastrophe that resulted from the two glorious wars of the twentieth century (1914-1918), (1939-1945). Moreover, scientific theories are shocking; Science refers to the universe only as a "system of invisible planets in which electrons revolve around the nucleus" [Camus 1942/2013, p. 36] is able to explain using similar images. In the same system, one of the most detrimental aspects of life is the normal and constantly moving nature of life (waking up, having breakfast, going to work, working a few hours, eating, falling asleep, and the usual repetitions: Monday, Tuesday, Wednesday...). Life goes on at the same pace, which raises the question of why the "melody" that is expected these days is subject to tomorrow..

The bottom line is that Camus never defines the absurd as a condition, not as a secret knowledge. The absurd man knows that he will be shared and tried by all. Replacing the problem of conflicting minds and beliefs with the life force of faith, Camus eventually gives the absurd man of the "Legend of Sisyphus" the image of an "Nietzsche aristocrat". The absurd man is proud of his new power, not arrogant and lonely, who judges and judges others, but comes from the level of values of everyday life.

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