

The Question of Moral Selection in French Ecclesialism

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Abstract

As a result of the influence of time and space in the chain of thought development, we will learn about the emergence of various ideas and philosophical views through the history of philosophy, as well as the time and space in which we live, if possible, "We exist" understanding and observation was the purpose of this article. In the way of a philosophical analysis of what our existence and responsibility are in the existence we exist, in this article, the existence of man in the philosophical and moral views of Jean-Paul Sartre and Albert Camus, who witnessed two world wars of the 20th century, are the representatives of French existentialism. responsibility, freedom and choice in the "borderline situation" are observed.

Keywords: existentialism, French existentialism, existence, moral choice, responsibility, freedom, Jean Paul Sartre, Albert Camus, "border situation".

Introduction

Unprecedented technological progress, In the minds of the great French philosophers Jean Paul Sartre and Albert Camus, who lived in the age of great discoveries, it became clear that so much anxiety, the philosophical truths of society that reflected the abyss of its spiritual existence, denied seeking the essence of human life, and interpreted life as an unspeakable trick, between the development of a prosperous lifestyle, science, industry, and spiritual advancement there is no correlation.

In existentialism, existence precedes the essence, that is, before the essence of a person's life, its existence is important. It will be necessary for a person to realize that it exists before he searches for his essence. The word existentialism is derived from the Latin word for "existence," which is also referred to as the philosophy of existence. Equationists argue that human reality is intermediate, that it is not strictly independent, and that it looks after something else. Existence is understood differently by "other" self-existentialists. Religious existentialists define it as a "transcendence" that is discovered through belief. And for atheistic existentialists, "nothing" is to open the long and fool things into the species on a tyre. [5]

We know Søren Kierkegaard, the founder of existentialism, as a religious influencer, and we can also find the continuity of teaching in his followers K. Jaspers, G. Marcel, N.A. Berdyaev, L. Shestov. Existentialist philosophers are mainly involved in human existence, not the general universe. They call the same human being "existential." For example, a manifestation of this philosophical current, Nikolai Berdyaev, said: "The uniqueness of my philosophy is that I founded it, not all things, but freedom." [2] He says. It tries to explain the existence of human beings in its manifestation in freedom of morality. In the meantime, French existentialists also see human existence in freedom. That is, in the philosophy of morality, freedom of choice creates a moral choice for everyone against something. V. Windelband believes that while 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 by the same name." [3] In ecumenism, the



same unrecognised "existence" encompasses true freedom. The existence will be preceded by skill. A person manifests his freedom through his existence. This moral freedom is explained by French equistensialist J.P. Sartr in his book On Ecuaticism. Only after a person begins to exist will he show his choice, and his earth is in existence. A person chooses his essence after expressing his freedom of choice in existence. J.P. Sartr, in a nutshell, "whatever he makes of himself, he is the same." [9]

A person faces a moral choice through his freedom of choice. First of all, man is a subjective nightmare. This project needs to be internal, not external. In existentialism, choice must occur through moral freedom, which should be appreciated no matter what choice it is. Then is it acceptable for esistensialism when the choice is evil? How do self-analysts view this side of the issue?

J. P. Sartr believes that existing before the craftsman is preceded by skill, so a person is responsible for his existence. Thus, existentialism places responsibility for any person by realizing that he or she exists. When it comes to man being responsible for his personality, Sartr says that resistance to those who try to accuse equationism of subjectiveism, nihilism and individualism cannot exceed the limits of human subjectiveism. Existing freedom in the existing equation cannot choose evil, unless it is influenced by any external characteristics. Realizing his responsibility, a person certainly makes a beneficial choice for others. Here's the philosophy of existence that existentialists want to explain.

When it comes to seating, Sartr sees the equinoxists as the main charge of the accusers is "that they pay special attention to the bad aspects of human life on the go." Sucking that the literature of esistensialism encourages evil. No, the tragedy of a person who does not realize his existence is such a fact that this philosophical method moves to literature so that a person who begins to see this truth can at least learn that evil is among the abyss.

Another French experienced philosopher, Albert Kamyu, has a philosophical view of the concept of freedom. Freedom, this is the right not to lie. False hyping cannot be the result of freedom of choice, and hiding the truth in a moral choice does not occur on the basis of human freedom. Existence encompasses human freedom and does not choose moral free and unscribed writing in the internal selection. A. Kamyu believes that "a free press can be both good and bad. The male press will only be bad." In his writings, such as "Stranger," "Cholera," "Caligula," and "Abysmalization," the philosopher reveals that freedom through his heroes plays a key role in moral selection.

K. P. Sartr is evident in a situation where fukricha existion borders, such as expressing openly before a person's true subjective responsibility, moral choice, and conscience between death and life.

In a nutshell, French differentialism plays a special role in the scientific and philosophical analysis of the human nature of modern Western philosophy. The importance of equation in the development of moral thinking is insignificant.

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