

## **Abstract**

The dissertation concerns the problem of the relationship between freedom and interpersonal relationships. Its main question is whether the other people limit our freedom because they impose the ways of being or thinking on us, or if they help us through the fact that we can only comprehend our freedom in relation with another subject.

In this work, freedom is considered in its metaphysical sense, as the ability to make choices. It is very important to distinguish it from its other meanings such as liberty or possibility of achieving goals. For the needs of the analysis, the author distinguished three types of freedom. The first one is latent freedom. The second one is deficient freedom, and the third one is superlative freedom. Analogously to them, three types of interpersonal relations are examined: objectification, social relations and spiritual relationships. Loneliness is also a very important category as it is the basis of both human individuality and the ability to enter into the authentic relationships with other people.

Freedom, interpersonal relations and loneliness will be examined from the perspective of two philosophical trends: existentialism and the philosophy of dialogue. At first, these ways of dealing with the question of “what it means to be a human being” may seem completely different. But finally it turns out that thanks to common interests (in people as free individuals) and similar assumptions their comparison proves to be justified.

The work consists four parts. Part one is the theoretical introduction to further considerations. It concerns the concept of human being created by representatives of the discussed philosophical trends. The first chapter examines the view of existentialists. In the second chapter an analysis of dialogical thought will be made. This part is important because freedom in the following paper is analysed from the anthropological perspective. Therefore, it is necessary to answer the question of how individual philosophers understand a human being.

The three subsequent parts will be an attempt to answer the main question of the work. The second part deals with the problem of objectification (third chapter) and its association with its latent freedom. This is the lowest degree of freedom that can only develop. We will consider it in chapter four. The third part of desideration will address the problem of social relations (chapter five) and how they affect freedom (chapter six). It will turn out that meeting with others in the social milieu can have both a positive and negative impact on the human ability to choose. The fourth and last part of the work concerns the spiritual relationship (chapter seven) and the question whether the superlative human freedom takes place in authentic contact with the Other, or rather in existential loneliness (chapter eight).

Answer for the main question of this work requires taking into account the whole range of the analyses made. For this reason, an attempt to answer it will be made in Final Considerations. In the last part of the work, we will look at the problems that emerged during the research and analyse the dynamics of interpersonal relationships and loneliness in the development of human subjectivity. We will also put a very important question about what are the most important features of freedom.