

# Explaining the Relationship Between Organizational Humanitarianism and Employees' Social Accountability: The Moderating Role of Employee Self-Leadership

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### ABSTRACT

This study seeks to demonstrate how employee self-leadership, as an individual facilitating factor, can moderate and strengthen the effect of organizational humanitarianism on social accountability within Iran Khodro Company. Therefore, the present study aimed to explain the relationship between organizational humanitarianism and employees' social accountability, emphasizing the moderating role of employee self-leadership in Iran Khodro Company. The present research is descriptive-analytical in nature, applied in terms of purpose, and categorized as a survey study in terms of methodology. The statistical population included all employees of Iran Khodro Company, comprising 10,000 official employees. Among them, 269 individuals were selected through simple random sampling. A total of 300 questionnaires were distributed, of which 190 valid questionnaires were returned. To conduct the study, a 51-item closed-ended questionnaire based on a five-point Likert scale was distributed among employees, and the questionnaire measured the study variables. Content validity was confirmed through expert opinions, construct validity was assessed using confirmatory factor loading analysis, and reliability was verified through Cronbach's alpha and composite reliability coefficients. After data collection and classification, the data were analyzed using SPSS version 24 and Smart PLS software. The findings indicated that among the variables examined in the present study, employee self-leadership obtained the highest mean score (3.94), whereas organizational humanitarianism obtained the lowest mean score (3.30). The results of structural equation modeling using PLS software demonstrated that organizational humanitarianism had a 55% effect on employees' social accountability. Furthermore, employee self-leadership moderated the relationship between organizational humanitarianism and employees' social accountability by 3%.

**Keywords:** Organizational humanitarianism, employees' social accountability, employee self-leadership.

## 1. Introduction

Existentialism emerged as one of the most influential philosophical and literary movements of the twentieth century and profoundly transformed modern understandings of human existence, freedom, anxiety, responsibility, and identity. Unlike traditional philosophical systems that sought to define human beings through predetermined essences or metaphysical structures, existentialist thinkers emphasized the primacy of lived experience and individual choice in shaping human reality (Blackham, 1989; Macquarrie, 1998). Existentialism regards the human being as a conscious and free agent who continuously constructs meaning within an uncertain and often absurd world. The intellectual foundations of existentialist thought can be traced to philosophers such as Friedrich Nietzsche, whose critique of conventional morality and emphasis on self-creation paved the way for modern existential philosophy (Hardiman, 2004; Nietzsche, 2005). Later philosophers expanded these ideas into broader ontological and anthropological discussions concerning alienation, despair, authenticity, and human responsibility (Kaufmann, 1956; Kenny, 2007). Within this intellectual tradition, Jean-Paul Sartre occupies a central position due to his systematic formulation of existentialist philosophy and his extensive engagement with literature, theater, psychology, and anthropology (Flynn, 2012; Strathern, 2000). Sartre's philosophical system emphasizes that human beings are "condemned to be free," meaning that individuals inevitably bear responsibility for their actions and identities in the absence of predetermined moral structures (Sartre, 1982, 2019). Consequently, existentialism became not merely a philosophical doctrine but also a framework for interpreting literary texts, dramatic conflicts, and psychological crises in the modern world (Edwards, 2015; Sabzian & Kazazi, 2009).

Sartre's existential anthropology is fundamentally grounded in the distinction between being-in-itself and being-for-itself, through which he conceptualizes human consciousness as dynamic, incomplete, and perpetually transcending itself (Alavi Tabar, 2009; Shahraeini & Zeinali, 2011). In Sartre's view, human existence precedes essence, meaning that individuals are not born with fixed identities but rather create themselves through choices and actions (Ahmadi, 2005; Sartre, 1997). This understanding of human existence rejects deterministic interpretations of personality and morality and instead situates the individual within a continuous process of becoming (Rajabi, 2001; Trigg, 1999). Sartre also emphasizes the painful dimensions of

freedom, arguing that anxiety, abandonment, and despair emerge from the realization that individuals alone are responsible for defining meaning and value in their lives (Hanaei, 1998; Sartre, 2022). Such ideas significantly influenced modern literary criticism and dramatic theory because existential literature frequently portrays characters confronting isolation, absurdity, moral conflict, and identity crises (Fakhraei, 2019; Sattari, 2008). Moreover, existentialist literature often explores tensions between authenticity and social conformity, revealing how individuals struggle to maintain autonomy within oppressive social structures (Ahmadi & Moradi, 2011; Navali, 2000). These conceptual foundations have enabled scholars to apply existentialist theory to the analysis of modern novels, drama, and poetry in diverse cultural contexts (Delirkouhi, 2020; Rahim Khanli et al., 2020).

One of the most important dimensions of Sartrean philosophy is existential psychoanalysis, which attempts to analyze human behavior not through unconscious determinism but through conscious projects, choices, and existential motivations (Moazzami Goudarzi, 2020; Sartre, 2021). Unlike Freudian psychoanalysis, which attributes behavior to hidden drives and childhood repression, Sartre's existential psychoanalysis emphasizes freedom and intentionality in human conduct (Vaezi, 1998; Yussafina, 2015). According to Sartre, every human action reflects a deeper existential project through which individuals attempt to define themselves and negotiate their relationship with the world (Macquarrie, 1998; Sartre, 2021). This perspective has proven particularly valuable in literary studies because fictional characters can be interpreted as existential subjects struggling with freedom, guilt, alienation, and self-definition (Jones, 2016; Kaufmann, 1956). Existential psychoanalysis therefore enables scholars to move beyond superficial narrative interpretations and examine the philosophical motivations underlying characters' behaviors and emotional conflicts (Rafie, 2010; Sepehran & Ezzati, 2019). In dramatic literature, existential tensions frequently manifest through fragmented identities, intergenerational conflicts, failed communication, and emotional estrangement, all of which reveal the individual's confrontation with existential anxiety (Fakhraei, 2019; Majidi, 2007). Consequently, existential psychoanalysis offers a powerful interdisciplinary framework for analyzing the psychological and ontological dimensions of modern drama.

Theater has long served as one of the most effective artistic forms for expressing existential dilemmas because dramatic performance externalizes internal conflicts through

dialogue, action, and symbolic interaction (Fakhraei, 2019; Sartre, 2020). Existential drama often portrays individuals trapped between freedom and determinism, authenticity and social expectation, or selfhood and alienation (Blackham, 1989; Flynn, 2012). Sartre himself viewed theater as an arena for philosophical confrontation in which characters reveal the consequences of their existential choices (Edwards, 2015; Sartre, 2020). Through theatrical representation, existential concepts become embodied within interpersonal relationships and moral crises rather than remaining abstract philosophical propositions (Hardiman, 2004; Kenny, 2007). Modern playwrights influenced by existentialism frequently depict fragmented families, traumatic memories, identity conflicts, and emotional dislocation as reflections of the broader crisis of meaning in contemporary life (Mousavi & Homayoun, 2009; Rahim Khanli et al., 2020). Within this context, Patrick Shanley's *Prodigal Son* represents an important contemporary dramatic text that engages deeply with existential concerns regarding identity, belonging, faith, authority, and self-discovery (Shanley, 2022). The play portrays psychological and emotional tensions that reflect existential struggles between individual freedom and institutional control, thereby making it highly suitable for existential psychoanalytic analysis.

Patrick Shanley is recognized as a playwright whose works frequently explore human vulnerability, emotional fragmentation, and spiritual conflict within modern social structures (Fakhraei, 2019; Shanley, 2022). In *Prodigal Son*, Shanley presents a protagonist who experiences profound identity conflicts while navigating relationships shaped by authority, religion, alienation, and emotional uncertainty (Jones, 2016; Shanley, 2022). The dramatic structure of the play foregrounds existential tensions by portraying the protagonist's struggle to define himself within a rigid institutional environment that simultaneously offers belonging and repression. Such tensions closely correspond to Sartrean concepts of freedom, anguish, and bad faith (Sartre, 2019; Shahraeini & Zeinali, 2011). The characters' emotional crises and interpersonal conflicts reveal deeper existential anxieties concerning selfhood, authenticity, and responsibility (Delirkouhi, 2020; Sartre, 2022). Moreover, the play's emphasis on memory, emotional isolation, and self-definition resonates strongly with existential psychoanalytic interpretations of identity formation (Sartre, 2021; Yussafina, 2015). Scholars have increasingly recognized that contemporary dramatic literature often reinterprets existential themes within modern institutional

and cultural settings, thereby demonstrating the continued relevance of existential philosophy in contemporary literary discourse (Rahim Khanli et al., 2020; Sepehran & Ezzati, 2019). Nevertheless, despite the philosophical richness of *Prodigal Son*, relatively limited scholarly attention has been devoted to examining the play through the lens of Sartrean existential psychoanalysis.

Existing studies on existentialism have primarily focused on philosophical foundations, literary manifestations, and anthropological implications of existential thought (Ahmadi, 2005; Moazzami Goudarzi, 2020). Some researchers have investigated existential themes in poetry, novels, and dramatic literature, emphasizing alienation, absurdity, death, nostalgia, and identity crisis (Mousavi & Homayoun, 2009; Rahim Khanli et al., 2020). Other scholars have analyzed Sartre's philosophical anthropology and its implications for ethics, religion, and modern conceptions of humanity (Ahmadi & Moradi, 2011; Al-Kheir, 2022). Additionally, several studies have examined existential tragedy and theatrical representation in modern literature (Fakhraei, 2019; Sepehran & Ezzati, 2019). However, there remains a significant gap in applying Sartrean existential psychoanalysis specifically to Patrick Shanley's *Prodigal Son*. Most previous analyses have either concentrated on existentialism in general or addressed Sartre's philosophical ideas independently of contemporary dramatic texts (Navali, 2000; Sattari, 2008). Therefore, a focused examination of *Prodigal Son* through Sartre's existential psychoanalysis can contribute to a deeper understanding of the psychological, ontological, and philosophical dimensions of the play while also demonstrating the continuing applicability of existentialist criticism in contemporary literary studies (Bennett, 2001; Jamalpour, 1992). Accordingly, the present study aims to analyze Patrick Shanley's *Prodigal Son* based on Sartrean existential psychoanalysis with emphasis on freedom, identity, alienation, authenticity, and existential selfhood.

## 2. Methods and Materials

The present study is descriptive-analytical in nature and applied in terms of purpose. Since the data were collected through library-based research and supported by questionnaire data, this study can also be classified as a field research study. The statistical population of the present study consisted of all employees of Iran Khodro, with a total of 10,000 official employees. Among them, 269 individuals were selected using simple random sampling. A total of 300

questionnaires were distributed, of which 190 valid questionnaires were returned. For the purpose of conducting the study, a 51-item closed-ended questionnaire based on a five-point Likert scale was distributed among employees, and the questionnaire measured the research variables. Content validity was confirmed through expert judgment, construct validity was examined and confirmed using confirmatory factor loading analysis, and reliability was assessed and verified through Cronbach's alpha coefficient and composite reliability coefficient. After collecting and classifying the data, statistical analysis was conducted using SPSS version 24 and Smart PLS software.

**Table 1**

*Descriptive Statistics of the Study Variables*

| Variable                       | Mean | Percentage | Standard Deviation | Variance |
|--------------------------------|------|------------|--------------------|----------|
| Organizational humanitarianism | 3.30 | 66.0       | 0.708              | 0.502    |
| Employee self-leadership       | 3.94 | 78.8       | 0.622              | 0.387    |
| Social accountability          | 3.50 | 70.0       | 0.854              | 0.730    |

The measurement model was first examined through confirmatory factor loadings. The factor loadings of all questionnaire items were greater than 0.40, ranging from 0.417 to 0.950; therefore, all items remained in the external measurement model and no item was removed from the final

### 3. Findings and Results

The demographic results showed that most respondents were male (82.3%). In terms of age, the largest group was 36–45 years old (50.7%). Regarding education, most respondents held a bachelor's degree (55.0%). In terms of work experience, the largest proportion had 11–20 years of service (44.4%). In addition, most respondents were organizationally classified as employees (87.6%).

model. Convergent validity was then assessed using the average variance extracted (AVE). Since the AVE values for all variables and dimensions were greater than 0.50, the convergent validity of the measurement model was confirmed.

**Table 2**

*Average Variance Extracted (AVE) Values*

| Variable / Dimension                                      | AVE   |
|---|-------|
| Ethical   | 0.520 |
| Constructive thought pattern strategy                     | 0.690 |
| Behavior-focused strategy                                 | 0.629 |
| Economic  | 0.671 |
| Organizational humanitarianism                            | 0.590 |
| Organizational humanitarianism × employee self-leadership | 1.000 |
| Philanthropic   | 0.505 |
| Natural reward focus                                      | 0.587 |
| Employee self-leadership                                  | 0.605 |
| Legal   | 0.764 |
| Outcomes and achievements                                 | 0.705 |
| Employees' social accountability                          | 0.547 |
| Accountability for social consequences                    | 0.826 |
| Accountability for ethical consequences                   | 0.717 |
| Accountability for economic consequences                  | 0.896 |
| Accountability for environmental consequences             | 0.676 |

Reliability was assessed using Cronbach's alpha, Spearman correlation, and composite reliability. The results showed that Cronbach's alpha coefficients for all research

variables were above 0.70, and the composite reliability coefficients were also acceptable. Therefore, the reliability of the measurement model was confirmed.

**Table 3**

*Reliability of the Measurement Model*

| Variable / Dimension                                      | Cronbach's Alpha | Spearman Correlation | Composite Reliability |
|---|------------------|----------------------|-----------------------|
| Ethical   | 0.844            | 0.854                | 0.883                 |
| Constructive thought pattern strategy                     | 0.888            | 0.888                | 0.918                 |
| Behavior-focused strategy                                 | 0.847            | 0.862                | 0.893                 |
| Economic  | 0.836            | 0.840                | 0.891                 |
| Organizational humanitarianism                            | 0.931            | 0.939                | 0.939                 |
| Organizational humanitarianism × employee self-leadership | 1.000            | 1.000                | 1.000                 |
| Philanthropic   | 0.798            | 0.805                | 0.858                 |
| Natural reward focus                                      | 0.778            | 0.716                | 0.739                 |
| Employee self-leadership                                  | 0.873            | 0.917                | 0.894                 |
| Legal   | 0.813            | 0.859                | 0.863                 |
| Outcomes and achievements                                 | 0.783            | 0.783                | 0.827                 |
| Employees' social accountability                          | 0.915            | 0.920                | 0.929                 |
| Accountability for social consequences                    | 0.789            | 0.790                | 0.904                 |
| Accountability for ethical consequences                   | 0.801            | 0.801                | 0.884                 |
| Accountability for economic consequences                  | 0.884            | 0.886                | 0.945                 |
| Accountability for environmental consequences             | 0.833            | 0.778                | 0.806                 |

The structural model results showed that organizational humanitarianism had a positive and significant effect on employees' social accountability ( $\beta = 0.549$ ,  $t = 10.94$ ,  $p = 0.001$ ). Employee self-leadership also had a positive and significant effect on employees' social accountability ( $\beta = 0.396$ ,  $t = 5.216$ ,  $p = 0.002$ ). In addition, the interaction effect

of organizational humanitarianism and employee self-leadership on employees' social accountability was significant ( $\beta = 0.033$ ,  $t = 2.048$ ,  $p = 0.086$ ), indicating that employee self-leadership moderated the relationship between organizational humanitarianism and employees' social accountability by 3%.

**Table 4**

*Results of Structural Model Hypothesis Testing*

| Relationship   | Path Coefficient ( $\beta$ ) | Standard Deviation | t-value | Significance Level | Result      |
|--|------------------------------|--------------------|---------|--------------------|-------------|
| Organizational humanitarianism → employees' social accountability                            | 0.549                        | 0.050              | 10.94   | 0.001              | Significant |
| Employee self-leadership → employees' social accountability                                  | 0.396                        | 0.076              | 5.216   | 0.002              | Significant |
| Organizational humanitarianism × employee self-leadership → employees' social accountability | 0.033                        | 0.016              | 2.048   | 0.086              | Significant |

The model-fit and predictive-power indices indicated that employees' social accountability was predicted at a very strong level. The adjusted  $R^2$  value was 0.70, showing that 70% of the variance in employees' social accountability was explained by the model. The GoF value was 0.471,

indicating strong overall model fit. In addition, the Stone-Geisser  $Q^2$  / CV Red value was 0.352, confirming the strong predictive quality of the structural model.

Figure 1

Measurement Model of the Study in Coefficient Estimation Mode

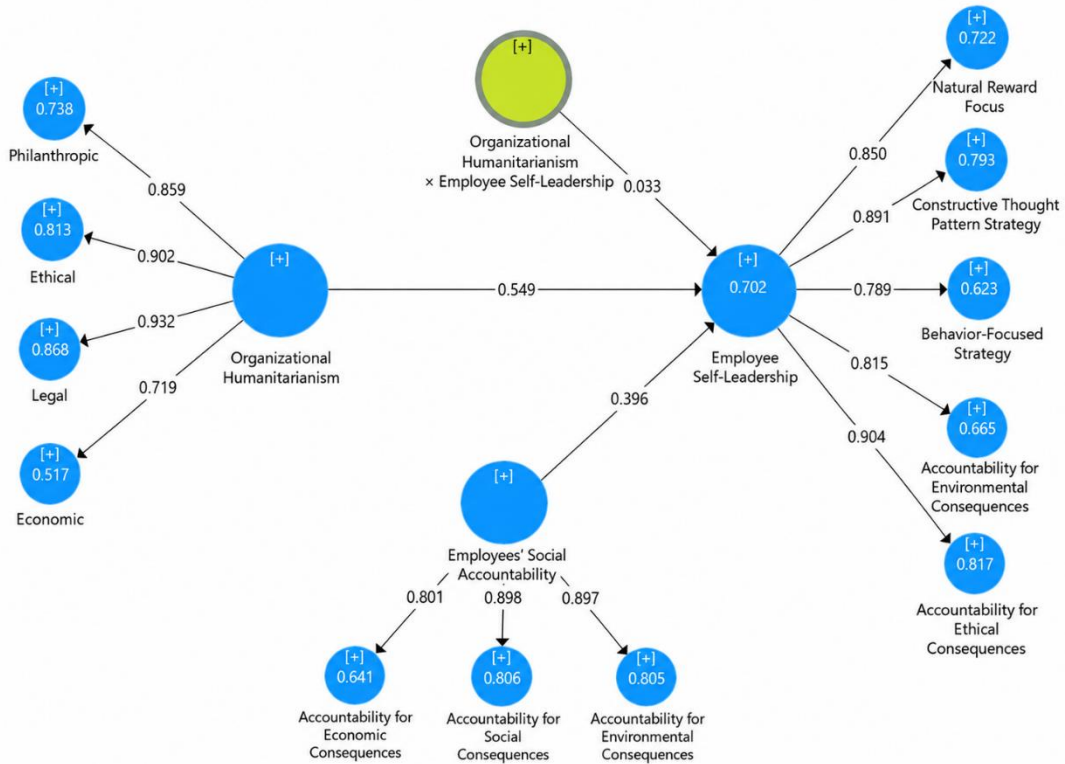
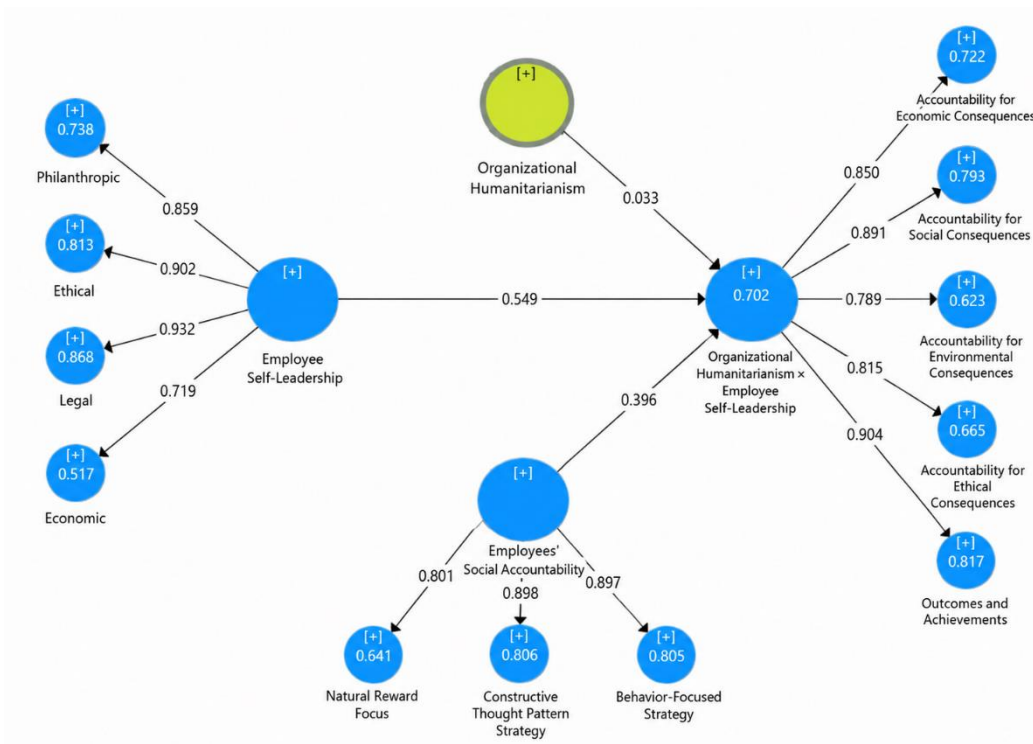


Figure 2

Measurement Model of the Study in Significance Coefficient Mode



#### 4. Discussion and Conclusion

The present study aimed to analyze Patrick Shanley's *Prodigal Son* through the lens of Sartrean existential psychoanalysis with emphasis on existential freedom, identity formation, alienation, authenticity, and interpersonal conflict. The findings demonstrated that the dramatic structure of the play is deeply grounded in existential concerns and that the protagonist's psychological struggles can be effectively interpreted through Sartre's existential anthropology and psychoanalytic framework. The analysis revealed that the characters in the play are continuously engaged in processes of self-definition while confronting institutional authority, emotional isolation, and existential anxiety. Such findings reinforce Sartre's argument that human beings are not defined by predetermined essences but rather construct themselves through choices and actions (Sartre, 1982, 2019). The protagonist's inner conflict reflects the existential burden of freedom because he experiences uncertainty regarding identity, belonging, and moral responsibility. This finding aligns with the interpretation presented by (Shahraeini & Zeinali, 2011), who argued that Sartrean "being-for-itself" is characterized by instability and perpetual self-transcendence. Similarly, (Alavi Tabar, 2009) emphasized that Sartre's conception of consciousness is fundamentally dynamic and incomplete, a characteristic clearly observable in the protagonist's emotional and intellectual transformation throughout the play.

The findings also indicated that *Prodigal Son* portrays existential alienation as a central psychological and dramatic condition. The protagonist's sense of estrangement from social structures, authority figures, and even his own emotional reality reflects Sartre's notion that modern individuals experience profound separation from authentic existence when trapped within externally imposed identities (Macquarrie, 1998; Sartre, 2022). The institutional environment depicted in the play functions not merely as a physical setting but as a symbolic structure that constrains authentic selfhood and intensifies existential anxiety. This interpretation is consistent with the observations of (Blackham, 1989), who described existentialism as a philosophy fundamentally concerned with loneliness, uncertainty, and human isolation. Likewise, (Hanaei, 1998) maintained that existential alienation emerges when individuals fail to reconcile personal freedom with social expectations. The present findings additionally correspond

with the work of (Rahim Khanli et al., 2020), who demonstrated that existential literature frequently depicts modern individuals as psychologically fragmented and spiritually displaced. In *Prodigal Son*, this displacement is evident in the protagonist's unstable relationships and emotional confusion, which reflect a broader crisis of meaning characteristic of existential drama.

Another important finding of the study concerns the role of authenticity and bad faith in shaping the characters' behavior. Sartre argues that individuals often escape the anxiety of freedom by adopting socially prescribed roles and deceiving themselves about their own responsibility, a condition he identifies as "bad faith" (Sartre, 1997, 2021). The present analysis revealed that several characters in *Prodigal Son* exhibit forms of existential self-deception in their attempts to preserve emotional security and institutional conformity. These patterns demonstrate how the fear of freedom can lead individuals toward inauthentic modes of existence. Such findings align with the interpretations of (Ahmadi, 2005), who emphasized that Sartrean authenticity requires the acceptance of uncertainty and responsibility rather than reliance on external moral structures. Similarly, (Rajabi, 2001) argued that existential authenticity is achieved only when individuals consciously assume responsibility for self-creation. The protagonist's gradual recognition of his emotional and existential condition therefore represents a movement toward authentic existence. This interpretation is also supported by (Yussafina, 2015), who emphasized that Sartre's existential psychoanalysis interprets morality not as obedience to fixed norms but as the individual's conscious engagement with freedom and responsibility.

The results further demonstrated that interpersonal relationships in *Prodigal Son* reflect Sartre's theory of "being-for-others," according to which human relationships are frequently characterized by conflict, objectification, and mutual psychological tension (Sartre, 2019; Shahraeini & Zeinali, 2011). In the play, relationships are marked by emotional dependency, fear of judgment, and struggles for recognition, all of which contribute to the characters' existential suffering. Sartre believed that individuals often experience the gaze of others as threatening because it transforms them into objects within another consciousness (Sartre, 1982). This dynamic is strongly visible in the protagonist's interactions with authority figures and peers, where identity becomes shaped through external evaluation and emotional pressure. The findings therefore support the argument proposed by (Moazzami Goudarzi, 2020), who

noted that Sartre's anthropology views human existence as fundamentally relational yet conflict-ridden. In addition, (Al-Kheir, 2022) argued that Sartrean anthropology presents human beings as trapped between autonomy and social determination, a tension clearly reflected in Shanley's dramatic characterization. The play demonstrates that existential crises are not solely internal psychological experiences but are also deeply connected to interpersonal structures of power, recognition, and emotional dependence.

The study additionally found that the dramatic techniques employed in *Prodigal Son* significantly reinforce existential themes through symbolism, dialogue, and emotional confrontation. Shanley constructs a theatrical environment in which silence, fragmented communication, and unresolved emotional tensions become expressions of existential uncertainty. This finding corresponds with Sartre's own understanding of theater as a philosophical medium capable of dramatizing freedom, conflict, and moral ambiguity (Sartre, 2020). The existential dimensions of modern theater have also been emphasized by (Fakhræi, 2019), who argued that existential drama transforms philosophical concerns into concrete human conflicts. Likewise, (Sepehran & Ezzati, 2019) demonstrated that existential tragedy often emerges through characters' confrontation with despair, identity crises, and emotional isolation. In *Prodigal Son*, dramatic tension is generated not through external action alone but through the protagonist's psychological confrontation with himself and others. This existential tension contributes to the play's emotional depth and philosophical complexity. Furthermore, the findings are compatible with the observations of (Jones, 2016), who emphasized that existential literature often reveals the consequences of individual choices through emotional suffering and ethical ambiguity.

Another notable finding concerns the relationship between existential anxiety and memory in the play. The protagonist's emotional experiences are shaped by recollections of past trauma, longing, and uncertainty regarding identity and belonging. Existential psychoanalysis interprets such experiences not merely as passive memories but as active components of the individual's existential project (Sartre, 2021). This interpretation is consistent with the analysis presented by (Mousavi & Homayoun, 2009), who associated existential literature with nostalgia, emotional deadlock, and psychological fragmentation. Similarly, (Majidi, 2007) discussed the role of nostalgia and emotional displacement in modern existential narratives. The findings of the present study suggest that memory in

*Prodigal Son* functions as both a psychological burden and a mechanism for self-recognition. Through confronting painful memories, the protagonist gradually becomes aware of the contradictions underlying his identity and relationships. This process reflects Sartre's notion that individuals continuously reinterpret their past in relation to future possibilities and existential choices (Sartre, 2022). Consequently, the play portrays identity not as stable or fixed but as a dynamic process shaped by memory, freedom, and emotional conflict.

The present study also contributes to broader discussions concerning the relevance of existentialism in contemporary literary and philosophical discourse. Despite the emergence of numerous postmodern and poststructuralist approaches, existential themes remain highly significant because modern individuals continue to confront anxiety, alienation, uncertainty, and crises of meaning (Edwards, 2015; Flynn, 2012). The enduring relevance of Sartre's thought is evident in the continued scholarly interest in existential psychology, existential ethics, and existential literary criticism (Ahmadi & Moradi, 2011; Trigg, 1999). The findings of this study confirm that Sartrean existential psychoanalysis remains a valuable interpretive framework for contemporary drama because it allows researchers to examine the philosophical and psychological dimensions of literary texts simultaneously. This perspective is consistent with (Kaufmann, 1956), who argued that existentialism should be understood not merely as a philosophical doctrine but as a profound reflection on human experience. Similarly, (Strathern, 2000) emphasized that Sartre's influence extends beyond philosophy into literature, psychology, and cultural criticism. The present analysis of *Prodigal Son* therefore demonstrates the continuing applicability of existentialist criticism in understanding contemporary representations of identity, emotional conflict, and human freedom.

One limitation of the present study is that the analysis focused exclusively on Sartrean existential psychoanalysis and did not comparatively examine alternative philosophical or psychoanalytic frameworks such as Freudian, Lacanian, or postmodern approaches. In addition, the study concentrated primarily on thematic and psychological dimensions of the play and paid less attention to linguistic, stylistic, and performance-related aspects of the dramatic text. Another limitation concerns the restricted availability of previous scholarly studies specifically addressing *Prodigal Son*, which limited opportunities for extensive comparative analysis with earlier interpretations of the play.

Future studies may compare Sartrean existential psychoanalysis with other philosophical or psychoanalytic theories in analyzing *Prodigal Son* and other contemporary dramatic works. Researchers may also investigate existential themes in Shanley's broader dramatic corpus in order to identify recurring philosophical patterns concerning identity, morality, and emotional alienation. Furthermore, future research could explore existential representations in modern theater through interdisciplinary perspectives integrating psychology, performance studies, and cultural criticism. Comparative studies examining existential motifs across Western and non-Western dramatic traditions may also contribute to a deeper understanding of the universality and cultural specificity of existential concerns.

The findings of the present study may be useful for scholars of literature, philosophy, psychology, and theater studies who seek to understand the relationship between existential philosophy and dramatic representation. The study also demonstrates the usefulness of existential psychoanalysis as a critical framework for interpreting psychological conflict and identity formation in literary texts. Educators and literary critics may utilize existentialist approaches to encourage deeper engagement with contemporary drama and its representation of modern human anxieties. In addition, theatrical practitioners and directors may benefit from existential interpretations of dramatic characters in developing more psychologically nuanced and philosophically informed performances.

### Authors' Contributions

Authors contributed equally to this article.

### Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

### Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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### Declaration of Interest

The authors report no conflict of interest.

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### Ethics Considerations

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were considered.

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