



# **CAMUS' CONCEPT OF ALIENATION**

**DISSERTATION  
SUBMITTED FOR THE AWARD  
OF THE**

**Master of Philosophy  
IN  
PHILOSOPHY**

**By  
SHABNAM ASHAI**

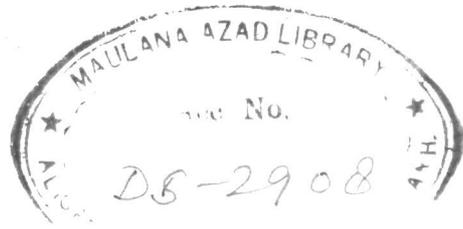
**Under the Supervision of  
Prof. WAHEED AKHTAR  
Chairman Philosophy Department**



**DEPARTMENT OF PHILOSOPHY  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH (INDIA)  
1994**



DS2908



18 OCT 1997

  
CHECKED-2002

DEPARTMENT OF PHILOSOPHY  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH - 202002 (U.P.)  
INDIA

DATED : 6-12-1994

**CERTIFICATE**

I certify that the M.Phil. dissertation entitled  
"Camus' Concept of Alienation", submitted by Ms  
Shabnam Ashai is her original research work and  
has been written under my supervision and  
guidance.

*W-AK Akhtar*  
**Prof. Waheed Akhtar**  
(Supervisor)  
Deptt. of Philosophy  
A.M.U., Aligarh (U.P.)

DEDICATED  
TO  
MY SISTER

## ACKNOWLEDGEMENT

It is my profound privilege to express heartiest indebtedness to my supervisor, Professor Waheed Akhtar, for his invaluable guidance and helpful criticism. These words are the barest acknowledgement of all that I owe to him towards the completion of my research work.

I am thankful to Dr. Sanaullah Mir, Lecturer, Department of Philosophy, A.M.U., who helped me in his generous way, whenever I needed advice, I could rely on him.

The completion of this work has been greatly aided by the help and encouragement of Mr. Zubair Rizvi, Secretary Urdu Academy, Delhi and Mustafa Khwaja, Prof. Womens College, M.A. Road, Srinagar.

I am most thankful to Mr. Pradeep Sharma who deserves appreciation for typing my dissertation carefully.



(SHABNAM ASHAI)

## CAMUS' CONCEPT OF ALIENATION

### CHAPTER I: (Page 1-30)

CONCEPT OF MAN IN HISTORICAL RETROSPECT:  
the approach of classical and modern western  
thinkers, mystics and sufis.

### CHAPTER II: (Page 31-61)

THE PROBLEM OF ALIENATION.

### CHAPTER III (Page 62-94)

CAMUS' CONCEPT OF STRANGER OR OUTSIDER.

### CHAPTER IV (Page 95-110)

A CRITICAL EVALUATION OF CAMUS' CONCEPT OF  
ALIENATION.

CHAPTER I

## CONCEPT OF MAN IN HISTORICAL RETROSPECT

"What is the nature of man"? is surely one of the most important questions of philosophy. For, whatever questions we raise regarding human situation depend ultimately on our view of human nature, the meaning and purpose of human life, what man ought to do and hopes to achieve etc., are fundamentally affected by whatever one thinks is the real or true nature of man. In the history of western thought, philosophers, scientists and men of letters have sought to know man, either with the dualistic hypothesis or with a monoistic hypothesis. The upholders of the dualistic hypothesis have suggested that man is the unity of two principal components i.e. body and spirit, which though they are logically independent are yet substantially united together as man. On the other hand, the upholders of the monoistic hypothesis considered the real nature of man either as purely spiritual or as purely material.

In ancient Greece Pythagoras was probably the first philosopher<sup>1</sup> to uphold a dualistic hypothesis for explaining the existence of man. For him and his followers man is a composite of body and soul. Soul being the eternal element while body is a temporal phenomenon. Pythagoras believed in transmigration of souls and he was of the view that man is an integral part of cosmos. The soul changes

its bodily forms; sometimes it may appear in human form, sometime in animal form and sometime in plant form. He believed that purity was to be sought by silence, self-examination, abstention from flesh, and the observance of other rituals which the pythagoras interpreted symbolically.

For Plato and Aristotle also man is a composite being constituted by the elements of body and soul<sup>2</sup>. In agreement with Pythagoras Plato was of the view that the soul is eternal and its original home is beyond space and time. Its presence in this world indicates a fallen state. For Plato reality consists of Ideas and these ideas are beyond space and time and they are eternal and unchanging. Soul actually belongs to that realm. The human soul in its fallen state on this earth aspires to reach out again to its original home, the realm of ideas. But at the same time it is bound by the body and its earthly needs often make it forget its real aspirations. So according to Plato there is a built-in tension in the human situation. On the one hand human spirit aspires to fly but on the other hand its bodily weight pulls it down to earth.

What is the true nature of man? Replies Aristotle, "We see it clearest in the most intellectual and most highly socialized life of man"<sup>3</sup>. Differently expressed, man is by nature intellectual and social; and therefore the ideal life is the life of the philosopher, the life of the

citizen in a free city-state and the life of friendship. For Aristotle every entity of this universe is composed of matter and form; form being the actuality and matter being the possibility. So far as man is concerned we can say that soul is the form of man and according to Aristotle every object in this universe aims to achieve its true form. So we can say that according to Aristotle the evolution of a man consists in actualizing his true form i.e. his soul. Aristotle also was of the view that a man cannot realize his true form in a state of loneliness. A man needs the company of other men in order to realize his true self. That is why Aristotle called man a social animal. But by virtue of being a social animal man is also a political animal according to Aristotle. Here again we can discern that there is a tension built-in the very structure of man. On the one hand man is supposed to realize, actualize his own particular true form but on the other hand he is required to seek the help and assistance of others for doing the same<sup>4</sup>.

For Epicurus human organism is composed of atoms undergoing characteristic patterns of change. Like all other atomic compounds man came into being when the necessary conditions have been met. He has no creator and no destiny. His good is pleasure, his highest good is a life of secure and lasting pleasure. According to him men

are not united by any natural bond, they form alliances for mutual advantage<sup>5</sup>.

Coming to modern times; for Descartes man is a composite of body and mind. Both these elements are, as per tradition, conceived to be totally different from one another, the attribute of mind being thought, and the attribute of body being extension. He was of the opinion that a disembodied mind can exist on its own. But the problem with the cartesian idea is how can two essentially different things like body and mind be united? Descartes somehow comes out with a solution that is definitely unsound. He says that the two are related via pineal gland in the brain<sup>6</sup>. Notwithstanding the unsoundness of cartesian solution, we can discern again that there is a built-in tension in the very structure of the human being. The needs of the mind and demands of the body are definitely at variance with each other. And the problem is how to balance and harmonise the two.

John Locke distinguishes the concept of man from the concept of person. A man according to Locke is a certain sort of living organism whose identity depends on its biological organisation. On the other hand, he defined a person as "A thinking intelligent being, that has reason and reflection and can consider itself as itself at different times and places; which it does only by that consciousness

which is inseparable from thinking and essential to it"<sup>7</sup>. A person according to Locke is a morally responsible agent. Locke thought, that what makes people accountable for their actions is their ability to recognise them as their own. This means two things: first, an awareness of what one is doing when one is doing it and, second, an ability to remember having done it. Hence, he said that the criterion for the identity of persons, as distinct from men is consciousness, a concept intended to embrace both awareness and memory. Hence we discern a tension between these two concepts, man and person.

For Nietzsche man has no supernatural dignity. Man's dignity is not a pre-given fact but a goal that few approach. There is no meaning in life except the meaning man gives to his life, and the aims of most men have no surpassing dignity. To raise ourselves above the senseless flux, we must cease being merely human. We must be hard against ourselves and overcome ourselves; we must become creators instead of remaining mere creatures. For Nietzsche human evolution is possible only through, "Suffering, being forsaken, profound self contempt, the torture of mistrust of himself and the misery of him who is overcome"<sup>8</sup>. He is of the view that there is no other way in which one can attain or prove one's worth.

In this regard Ortega y Gasset has rightly pointed out:

The select man is not the petulant person who thinks himself superior to the rest,..... The most radical division that is possible to make of humanity is that which splits it into two classes of creatures: Those who make great demands of themselves, piling up difficulties and duties; and those who demand nothing special to themselves, but for whom to live is to be every moment what they already are, without imposing on themselves any effort towards perfection; mere buoys that float on the waves.

Thus we see that human condition for Neitzche is to be torn by strife and a perpetual struggle and flight against one self. Thus alienation is a structural feature of man.

To Marx, man is destined to work for his bio-physical survival and for the fulfilment of his other needs. Production is therefore the most important of all man's activities. Man in association with other men produces more than man in isolation and society is thus the result of man's attempt to secure the necessities of life most efficiently. But, society has never accomplished that to the satisfaction of all its members and has, in consequence, always been subject to internal stresses and

strains or subject to division into oppressors and the oppressed. Thus in Marx's view, man's becoming are exclusively the result of his existential socio-economic relativeness.

Marx holds that in the capitalist form of society, man gets alienated from his own true nature, since the conditions of the capitalist society do not allow man to develop his real potential. Thus, in his opinion there can be no real change in the individual's life until there is a radical change in society and unless the socio-economic system of capitalism is topsy-turveyed. And Marx thinks that this is bound to happen one day, for capitalism will wither away because of its inner contradictions and the communist revolutionary will bring in the new order of things in which alienation will disappear, man will be regenerated in his true nature, his potential will develop for its own sake and the guiding principle in the way and view of life will be "each according to his ability to each according to his needs". In short Marx's man is primarily an economic being and solution to man's all problems and all his sufferings consists in restructuring the economic set up. He held that human state is constituted by its material sustenance - "Man is what he eats"<sup>9</sup>.

Freud tried to build a complete picture of man by working out an analysis of his unconscious urges and impulses. Freud's basic thesis is that, nothing which a person does or says is really haphazard or accidental; everything can, in principle, be traced to causes which are somehow in the person's mind<sup>10</sup>. Freud postulated three kinds of man's mental states viz. 'conscious' i.e. different kinds of our experiences and memories of which we are usually aware; 'unconscious' i.e. certain kinds of our experiences which cannot become conscious in normal circumstances and 'preconscious' i.e. memories of particular experiences or of particular facts, of which we are not continually conscious, but which we can call to mind whenever necessary. Freud also postulated three major structural systems with the human mind or personality; the id, which contains all the instinctual drives seeking immediate satisfaction, the ego, which deals with the real world outside the person, mediating between it and id and the superego, a special part of the ego which contains the conscience and the social norms acquired in child-hood.

Freud further holds that the becoming of a normal human person depends on a harmonious relationship between the various parts of the mind, and between the person and the real world in which he has to live. The ego has to

reconcile id, Super-ego and the external world, perceiving and choosing opportunities for satisfying the instinctual demands of the Id without transgressing the standards required by the super-ego. If the world is unsuitable and does not give any opportunities for satisfaction of the instinctual demands, there will be mental disturbances and hence man's sufferings. So, becoming of imperfect individuals, in Freud's opinion, result from the repression or frustration of basic instincts. And, the prime basic instinct according to Freud is sex or lust. However, he widened the concept of sexuality as pleasant experience derived through any part of the body; even love, sympathy, liking etc. And, finally, he held that, for normal and mature development it is essential that each child passes through the normal stages of development of sexuality. Evidently, in Freud's view, man's becoming is primarily governed by his basic instinct of sex.

For Dostoyevsky man is limited by society, economic conditions, laws, history, the church and especially by god. He is classified, defined and fixed by a hundred institutions and a thousand conditions. Man, however does not want to be defined and limited, he wants to be free and he wants to be totally free. According to Dostoyevsky he is right in wanting to be free, for freedom is the essential attribute of his identity.

Dostoyevsky's free man must be a revolutionary. He must refuse what society, economics, religion, other people, and his own past have made of him<sup>11</sup>. Golyadkin, the hero of the early tale *The Double* (1846), refuses to be what society and economic conditions and his own acts have made of him: a civil servant of a certain rank, living on *Shestilavochnaya* street with a servant named *Petrushka*; someone not poor and not rich; something of a bootlicker, a bit of hypocrite, and a social bore. He revolts against this Golyadkin by creating a double. By giving all his undesirable traits to the double, he is able to make in his mind a new identity: good, brave, intelligent and heroic. The Golyadkin others see is a mistake; the Golyadkin he cries in his mind is the true one: when the two come into conflict, he defends unto madness his freedom to reject what the past and conditions have made of him and his right to create himself.

However this freedom implies a complex and terrible truth about the actions of men and their treatment of others. If there are no laws to one's nature - and there cannot be if one is to be free - than man alone is his own law. And if he is his own end, he will make everything else serve that end, including other people. Even more, every a-priori truth becomes illusion. Otherwise, the truth would be prior to other choices and

our choices would be determined by it. Truth as something absolute, timeless, and pre-existent to our choices is impossible in Dostoyevsky's concept of freedom. Truth, like everything else in his world depends on our wills. The implications of this are terrifying; every action of principle, every act of unselfishness, every good, beautiful, virtuous, reasonable act is so only in appearance. No matter how much naive and tender romantic souls may want to believe in them, they are really deceptions, for the reality is man's free will and he is deadly duel with other free wills.

The total freedom of underground man brought Dostoyevsky to the total terror of a universe without truth or principle, good or evil, virtue or vice. This nihilistic vision of the universe was to send philosophers like L.I. Shestov and Nietzsche into dark ecstasy over the naked power of the will, and it was also to bring Dostoyevsky to what seemed to be an irresolvable dilemma. Freedom is the supreme good because man is not man unless he is free, but freedom is also the supreme evil because man is free to do anything, including illimitable destruction.

For Heidegger human being exists as anticipation of its own possibilities: it exists in advance of itself and

grasps its situation as challenge to its own power of becoming what it may, rather than being what it must be. Man is always reaching out beyond himself; his very being consists in aiming at what he is not yet. Such a project of himself never outruns the boundaries of the world he has been given: it is a projection in and off and with the world. For Heidegger human existence is a shared existence. "I am constituted both by my preoccupations in which I make use of objects as tools and by my solicitude of persons"<sup>12</sup>. For him self and world are inseparable. In its own projection, then, man at once understands his world and becomes himself. However, if the world is the material for his creative energy, it is also the agent by which he is seduced from the essential drive to understand and create. Man is not only the world, in this creative effort he loses himself to the world. According to Heidegger, foreflight is a fundamental attribute of human being. It means the scattering of the essential forward drive through attention to the distracting and disturbing cares of every day and of the things and people that surround us every-day. Thus the forward driving, "I" is sacrificed to the persistent and pressing "They". Man, for Heidegger in its everyday mode is public; it is life with others and for others, in alienation from the central task of becoming oneself. Thus man is determined yet free, free

yet enslaved. It is not the case that only heredity and environment make man, these are conversely what man makes of them. Freedom lives in the tension of history, in the challenge of man's situation, his body, his family, his country. But freedom lives equally in the tension of the unhistorical, the purely present - the passing mood, the flight of the self from itself.

To Sartre man is free as he cannot be otherwise. He cannot escape his freedom, which becomes for him, therefore, a dreadful responsibility. But not only does one determine himself in his free choice; he also determines all others for every decision he makes legislates for all men<sup>13</sup>. Man is involved inevitably in anguish because his decision is never grounded in an external authority upon which he can rest the responsibility for his action. He must bear it alone. And when Sartre says alone, for not only is there no God to share the burden, but there is no structure a priori for values to rest upon. Man's forlornness is his all aloneness in which he must face the issue of his own freedom. That God does not exist is a dreadful fact that makes an ultimate difference to the world and to man.

The discovery that there is no God and that man is alone is the beginning of a genuine humanism that

dignifies man as the free creator of all values and of whatever meaning there is in human existence. Sartre holds: "There is no human nature which can be taken as foundational. Man is nothing else but what he purposes, he exists only, in so far as he realises himself; he is therefore, nothing else but the sum of his actions, nothing else but what his life is"<sup>14</sup>.

He asserts that: "What man needs is to find himself again and to understand that nothing can save him from himself, not even a valid proof of the existence of God"<sup>15</sup>.

For Iqbal too existence is a continuous process and not a system. His philosophy is based upon a theory of man. He regards human existence as an open reality. Iqbal agrees with the existentialists that the traditional philosophy has failed to grasp the very reality of human existence because of its intellectualistic analytical approach. Man is unanalysable, unpredictable and free, always an open possibility. His philosophy maintains that man is never complete.

"Take this message from me to the Sufis: Ye are seeking God through the subtleties of thought; I shall serve as a slave the man who worships himself and who sees God in the light of his own personality"<sup>16</sup>

Iqbal holds that man is the goal of life's caravan. He is self-contained, centre of activity, creative and self-evolving. In defiance of God, Iqbal's man is destined to be a rival creator addressing 'The best of all creators':

Thou didst create the night and I made the lamp.  
 Thou didst create clay and I made the cup.  
 Thou didst create the deserts, mountains and  
 forests.  
 I produced the orchards, gardens and groves;  
 It is I who turn stone into a mirror.  
 And it is I who turn poison into an antidote<sup>17</sup>.

Iqbal emphasises two essential attributes of man viz. freedom and creativity. He also touched the problem of two fold alienation - God alienated from man and man alienated from God. In 'Shikwa' (The complaint), Iqbal had already raised the same issue: why is man alienated from God? In 'Jawab-e-Shikwa' (Answer to the complaint) God's reply seems to be not satisfactory, because alienation is not God's problem; it is exclusively human problem. Iqbal considered it an opportunity to unfold man's all possibilities and develop all his potentialities. It was for him, freedom and creativity that urged man to leave the inert static life of heaven, devoid of all passions

and activities. Hence social life is not opposed to religious life, but an integral part of it. Social and religious experiences form the totality of human existence. It is due to this approach that Iqbal could meet the challenge of social meaninglessness and religious alienation simultaneously on the level of existential experiences.

Man evolves his own world, creates his own values. If the present world renders no meaning to human existence, it is to be destroyed and reshaped:

Smash the world into pieces if it does not suit thee; And bring forth another world from the depths of thy being. It is irritating for a free man to live in a world made by others<sup>18</sup>.

Iqbal holds that:

In the higher Sufism of Islam unitive experience is not the finite ego effacing its own identity by some sort of absorption into the infinite ego; it is rather the infinite passing into the loving embrace of the finite<sup>19</sup>.

Finitude is not a misfortune. Islam does not teach complete liberation from finitude<sup>20</sup>. Man is the trustee of a free personality at his peril<sup>21</sup>. Freedom is man's own choice. He is neither condemned to be free, nor does he

receive freedom as a gift from the transcendence. To Iqbal God speaks through freedom. He does not regard a slave's prayer as genuine, because a slave is not free to communicate with God. Prayer is the means to attain immortality. Only a free being can transcend space-time limits. Freedom means self-transcendence, to be what a man is not at present. It is creativity.

Iqbal holds that being is always individual, their is not universal being. By being he means life of ego.

Augustine recognizes three planes of being: body, soul and God. As soul controls body, so does God control the soul, to what He is in the closest proximity<sup>22</sup>. For Saint Augustine man's evidence for knowing that he himself exists functions as a pre-condition. According to him, man can soundly affirm his own existence on the ground of the famous formula, repeated in one form or another in several of his works, *Si faller, sum*, "If I am deceived, I exist".

Through the inner empirical method, man can realize that he possesses reason and that this possession makes him superior to inorganic beings, plants and animals. Also through inner empiricism man can not only recognise his own mutability, but can as well realize the existence of the immutable and unchanging; that which is

superior to himself. Saint Augustine cannot see in this truth anything other than God, who has granted men these inner powers, this Divine illumination, whereby God himself can be known, and all the complex relations of the creation can be understood. Thus the mind can know that God is the creator of the "natures" which can be perceived in the world of sense-experience and they in turn can be dealt with in their true character, because inner experience with its guarantee of Divine illumination makes it possible for the mind to view them on their proper lights<sup>23</sup>.

To Augustine man's free will is the source of man's imperfection but man was capable of being perfect. Man, not God is responsible; and he is so, even if God foresaw that free man would sin<sup>24</sup>.

Man has fallen, and with man's fall evil has entered the world. In Adam all men sinned, i.e. Adam's sin was not a mere event in the life of one man but was a cosmic revolution, a world rebelling against its creator. With the fall man was lost. Man is lost and no human power can save him. Left to himself, man can but sin, for his true freedom has gone. God alone can save man by His grace. Man must be redeemed and God alone can redeem him. The world is evil and is lost; men are evil still, hundreds of years after the Christ has come. Such is not

the divine plan. God chooses whom he shall save and whom he shall leave to their sin. But is not salvation free to all to choose or not to choose ? No; man cannot even choose to be saved, for man is hopelessly corrupt. If he is saved, it is all Gods will. The agent by which this salvation is consummated is the grace of God working through the church. Without the church there is no means of salvation. Thus the church is conceived not as a society within the world but as a wonderful cosmic entity coming from God having supreme control over the destiny of man. It is thus superior to the state and to all other human institutions. It is the city of God descended from heaven. The church and the angels constitute the great intermediary between the ultimate God and the cosmos; and they thus correspond to the intermediary powers and stages believed in by the whole intellectual world of the Greco-Roman period.

For Augastine the choice for a man was always between a life of detached action or an over-indulgence into the ways of flesh and carnal desires. One was the life of heroic withdrawl and consequent self-exaltation and redemption while the other was the life of slavery of lust and sensual pleasure. The antipodal stations of life could be expressed by any of the contrasting terms like 'City of God' and "City of Earth or City of Rome and City of

Jerusalem etc." While elaborating on the significance of these dichotomies, at one place he movingly wrote :

"...ye have heard and know that there are two cities, for the present outwardly mingled together, yet separated at heart, running together through the course of time until the end; one whose end is everlasting peace, and it is called Jerusalem; the other whose joy is peace in the world, and is called Babylon. The meaning of these names too ye remember, that Jerusalem means 'vision of peace'; Babylon, 'confusion'. Jerusalem was held captive in Babylon, but not all, for the Angels too are its citizens. But as regards men predestined to the glory of God...which began thus :

For thee, O God, a hymn is meet in Sion, and to thee shall the vow be performed in Jerusalem. But today we have sung, By the waters of Babylone we sat down and wept, when he remembered Sion. Observe, that in the former it is said, For thee, O God, a hymn is meet in Sion; but here, by the waters of Babylon we sat down and wept, when we remembered Sion, that Sion where a hymn is meet for God.<sup>25</sup>

According to Ibn 'Arabi', man consists of three elements : Spirit, soul and body. The three aspects of the soul are the rational, vegetative and animal. The rational soul Ibn 'Arabi seems to identify with spirit or the

rational principle in man. The purpose of the vegetative soul is to seek food and to assimilate it. The animal soul has its seat in the physical heart and is shared by man and animals. It represents their vital principle. Both vegetative and animal soul Ibn 'Arabi regards as part of the body. The rational soul, on the other hand, is independent of the body, even though it uses it as a vehicle. It is 'that perfect and simplest substance which is living and active, the substance whose sole activities are remembering, retaining ideas, comprehending, discriminating and reflecting.<sup>26</sup>

Viewed superficially, Ibn 'Arabi's division into spirit and body (rationality and animality) might wear a look of dualism. In actual fact both spirit and body are, for him, facets of the same central Reality, one being its inward, the other its outward aspect.

Actually Ibn 'Arabi transformed Hallaj's theory of incarnation which states that "God created Adam in his own image". He distinguished between two natures of man : the divine (al-lahut) and the human (al-nasut). The two nature are not united but fused, the one into the other, as wine is fused into water. The Hallajianidea was given a wider application by Ibn Arabi. First, the duality of lahut and Nasut became a duality of aspects of one reality, not of

two independent natures. Secondly they were regarded as actually present not only in man but in everything whatever; the Nasut being the external aspect of a thing, the lahut, its internal aspect. But God who reveals Himself in all phenomenal existence is revealed in a most perfect and complete way in the form of the perfect man, who is best represented by prophets and saints.

So man in general-and the perfect man in particular is the most perfect manifestation of God. The universe which, like a mirror, reflects the divine attributes and names in a multiplicity of forms, manifests them separately. Man alone manifests these attributes and names collectively. Hence he is called the microcosm and the honoured epitome (al-mukhtasar al-Sharif) and the most universal being (al-Kaun al Jami) who comprises all realities and grades of existence. In him alone the divine presence is reflected, and through him alone God becomes conscious of himself and his perfection.

Ibn 'Arabi says :

"God, glory to Him, in respect of His most beautiful names, which are beyond enumeration, willed to see their a'yan (realities), or if you wish you may say, His (own) 'ayn, in a universal Being which contains the

whole affair in as much as it is endowed with all aspects of existence and through which (alone) His mystery is revealed to Himself : for a vision which consists in a thing seeing itself by means of itself is not the same as that of the thing seeing something else which serves as a mirror....Adam was the very essence of the polishing of this mirror, and the spirit of this form (i.e., the form in which God has revealed Himself : which is man)"<sup>27</sup>.

Man deserves the high honour and dignity of being God's vicegerent on earth - a rank which God has denied all other creatures including the angels. This superior rank goes not to every individual man, for some men are even lower than the beasts, but to the perfect man alone, and this for two reasons :

- a) He is perfect manifestation of God in virtue of unity in himself, of all God's attributes and names.
- b) He knows God absolutely through realizing in some sort of experience his essential oneness with him.<sup>28</sup>

According to Buddha, the idea of self is an imaginary, false belief which has no corresponding reality and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-health, conceit, pride, egoism and other defilements, impurities, and problems. It is the source of all troubles in the

world from personal conflicts to wars between nations. In short, to this false view can be traced all the evil in the world.

The Buddhist doctrine of anatta, with the rejection of the notion of the immortal soul within man, serves to dispel the illusion of the egocentric 'I', which is, as Buddha taught, the root cause of all evil. To Buddha "There is no self in man, however spelt or described, which is unchanging and his alone". The self or soul exists as a convenient concept to describe an ever-changing bundle of characteristics, each the product of innumerable past causes, which moves in the illusion of time towards Nirvana<sup>29</sup>. The Buddha analysed the components of personality and proved each to be empty. In the first place Buddhism examines the various aspects of the so called person (Puggata) and contends, by minutely analysing them, that none of them can be identified with the atman, and that no atman can be found when the person is so analysed.

The person is first analysed under two categories : Nama and Rupa. Nama (literally Name), is usually translated into English by the word 'mind', but in Buddhist psychology it is used as a collective name to refer to the psychological and mental aspects of human being. Rupa (literally form), translated into English by the word

(matter, body), is also a collective term to describe the physical aspect of being. Thus Nāmarpūta (Name and Form) taken together comprise the psychophysical organism which constitutes a person as a separate and distinct individual.

It is extremely important to note that Buddhism does not think of Nama and Rupa in dualistic terms. They are interdependent and belong to each other in an integral manner. One cannot exist without the other. The idea is expressed in the following verse :

As a pair are mind and body both  
 To one another a support;  
 As soon as one of them dissolves,  
 The other too does disappear.....

As men are able with a ship  
 To cross the waters of the sea,  
 Just so supported by this body  
 The mind keeps going on and on.  
 And just as with the help of men  
 The ship may cross the mighty sea  
 Just so supported by the mind  
 The body may be keeping on.

As men and ship traverse the sea,  
 Depending on each other's help,

So are the mind and body too,  
 Each other they support and help.<sup>30</sup>

The division of man into the two categories, Nama and Rupa, is only the first step in the Buddhist analysis of self. The next step is the analysis of man into the five Khandhas (aggregation). This is the classic 'thervada pancakkhandha' theory, according to which the individual consists of (1) Rupa, (2) Vedana, (3) Sanna, (4) Samkhara and (5) Vinnana. The last four are sub-divisions of Nama.

Altogether there are eighty-one basic elements with the addition of the element of space (Akaso) which is counted as one of the rupa elements. None of these elements is permanent. Hence there is no soul, when the five aggregates come together they take a certain form and what is thus formed is given a name. Thus we have 'name and form' (nama-rupa) but when the elements disintegrate there is no nama-rupa, no person, no ego.

Regarding the impersonality and emptiness of the five aggrerages it is said :

Whatever there is of corporeality, feeling, perception, mental formation and consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near; this, one should

understand according to reality and true wisdom : This does not belong to me, This I am not, this is not my Ego.

However, besides the above discussed conflicting theories, on concept of man, there are certain systems of belief e.g., Christianity, Islam, Hinduism etc., which are embodied in man's ways of living in different parts of the world. They being practically lived and adopted, are thus more than mere theories. These systems of belief claim essential truth about human nature e.g. Christianity holds that man is made in the image of God. For each man is free to accept or reject God's purpose and will be judged according to how he exercises this freedom. To the question as to why God created man, Christianity answers that God willed not to be alone. He wanted to realise His essence i.e. love in meeting with another being, man, through its own free love. To account for man's sufferings and problems, Christianity says that the world is not in accordance with God's purpose, that man's relationship to God is disrupted. Man misuses his freedom, he rejects God and is thus infected with Sin.

On the other hand, in Indian culture there are various trends on concept of man. The Charvakas, for example, like materialists, hold that man is a bio-physical

entity, who has evolved from matter. In their opinion, enjoyment of pleasure is the only sensible purpose of life. Mahayana Buddhism (Vijnanavadins) treats 'consciousness' as the metaphysical essence of man, whereas to the Hinayana school, man is aggregate of five Skandhas i.e. Sensation, consciousness, Name, Impression and Form. However, other schools of Indian Philosophy along with Jainism regard man as a unity of two sides i.e. the 'Natural' and the 'spiritual'. By 'natural' is meant the biophysical and psychological processes stemming from the body-mind complex and the 'spiritual', the real essence of man which is self-explanatory. Further, man as a unity of these two sides, has been understood as characterised by the unique 'I' - feeling'. This unreflective 'I feeling' explains man's identification with the body-mind complex and things of the external world.

According to Indian thought the basic factor behind man's coming into worldly existence and becoming of a certain kind of human person, is his own Karmas of the past lives and of the present life. There is a two-fold fructification of all Karmas in man's life. Firstly every action performed with a desire produces its direct results; the direct results of our past Karmas is that, they determine the nature of birth, family, society, position

etc. In this case there is no choice. But, our past deeds also produce indirect results in us i.e. tendencies or dispositions, (Sanskaras or Vasans) which promote us to act in certain ways. But, they do not compel. They may be checked and controlled. Thus, according to Indian religiophilosophical thought, inspite of the initial determination of man's present life, man can make attempts to shape himself as he wills.

Islamic philosophy of man is also set within semitic frame-work. The Quran maintains that man has been created with a view to realize certain values and standards, the fore-most value being man's complete surrender to the will of Allah. Allah created man in His own image. He inducted His own spirit into a clay model and thus the most conscious and self-conscious agent viz. Man was created. Allah is nearer to man than his own jugular vein. Man was preciesly created to celebrate the praises of Almighty Allah and thus achieve highest spiritual excellence and felicity. Man has to go through trails and tribulations but he must not dispair of the mercy of God. Ultimately it is the believer in Allah who is really successful and on the day of judgement, he will be judiciously and graciously rewarded by His creator and Master i.e. Allah.

As a whole, what may be concluded from the above discussion is that the Dharma-centric theories of the traditional thinkers are as mistaken as the Kama-centric theory of Freud and the Artha-centric theory of Marx in understanding the nature of man. These approaches are limited and fail to understand man in his total perspective. They try to understand man from the same single aspect i.e. of the nature of Kama or Artha or Dharma or from some metaphysical presuppositions and as a result, their conclusions veil not only other dimensions of man but also the wholeness of man. These theories at the most, attempt to give a description of what man is, they do not take into account all dimensions of man and more particularly, the aspiring dimension of man i.e. what man wants to be or seeks to be. But then, any theory of human nature, if it is true to itself, has to be a theory of human life, not of one part, or one aspect of life. Neither can it be a mere logical postulation or speculation of an individual life or of human species. It has to be a complete explanation of the human mode of being and existence.

CHAPTER II

## THE PROBLEM OF ALIENATION

Man has never been such a problem to himself as in the present age. Rocketting through space and on the point of conquering the heavens, he is fast losing touch with his own world. The deepest problems of modern life justify the claim of an individual to preserve the autonomy and individuality of his existence in the face of overwhelming social forces, historical heritage, cultural ethos and above all technocentric life-world. The flight with nature which primitive man has to wage for his bodily existence attains in this modern form its latest transformation. The eighteenth century called upon man to free himself of all historical bonds in politics and religion and in morals and economics. In addition to greater liberty, the nineteenth century demanded the functional specialization of man and his work. This specialization makes one individual incomparable to another, and each of them indispensable to the highest possible extent.

Our present age of pessimism, despair and uncertainty succeeds a quite different earlier period of optimism, hope and certainty - a period when man believed in himself and the work of his hands; had faith in the powers of reason and science, trusted his gods, and conceived his own capacity for growth as endless and his widening horizons

limitless. Bold in his desires of freedom, equality, social-justice and brotherhood, he imagined that ignorance alone stood in the way of these desires. But conflict of emotions and violence have unseated these traditional beliefs and values. Knowledge has spread, but it has not abolished warfare; nor has it made all men brothers. Instead, men find themselves more isolated, anxious and uneasy than ever.

Confused as to his place in the scheme of a world growing each day closer yet more impersonal, more densely populated yet in face to face relations more dehumanized; a world appealing ever more widely for his concern and sympathy with unknown masses of men, yet fundamentally alienating him even from his next neighbour, today man has become mechanized, made comfortable as an object but in the profound sense displaced and thrown off balance as a subjective creator and power. Modern man is neither nostalgic to his past nor optimistic about future; he is just dissatisfied with 'present' - i.e. every thing that makes up his ethos - his philosophy and science, his religion and technology, his politics and ethics etc. He is disoriented, uncommitted, cynical, hopeless and what not.<sup>1</sup> This entire cluster of modern attitudes is what we call ALIENATION. The word alienation has an ancient history, being used in common discourse to identify feelings of

estrangement, or of detachment from self and from others; and in law to describe the act of transferring property or ownership to another. Actually the term alienation implies a subject and an object - the former being a constant and the latter being a variable. The subject, i.e., the alienated, individual and the object what one is alienated from, that may be an individual's self, another person, any institution, the whole society or cosmos or even God.

In modern terms, however, "Alienation" has been used by philosophers, psychologists men of literature and sociologists to refer to an extraordinary variety of psycho-social disorders; including loss of self-anxiety states, psychosis, despair, depersonalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, meaninglessness, isolation, pessimism and the loss of beliefs or values. Theologians and philosophers warn that advances in scientific knowledge do not enable us to penetrate the mystery of Being and do not bridge but often widen the gulf between the knower and the reality he tries to understand; psychiatrists try to help their patients return from the world of illusion to reality; critics of the increasing mechanization of life challenge the optimistic expectation that technological progress will automatically lead to the enrichment of human lives; political scientists note that even democratic institutions

have failed to bring about genuine participation by the masses in the great issues of our period.<sup>2</sup>

Whatever the approach, central to definition of alienation is the idea that man has lost his identity or "Selfhood". Many writers who deal with the problems of self-alienation assume that in each of us there is a "genuine", "real" or "spontaneous" self which we are prevented from knowing or achieving.<sup>3</sup> But how does one achieve selfhood? The most satisfactory answer has been provided by Social Psychologists, notably Charles H. Cooley and George H. Mead, who argued that one acquires a self or identity through interaction with others. Cooley called this a process of acquiring a "looking-glass self" and Mead termed it "taking the role of the other". But if one acquires a self by communicating with others, especially through language, then anxiety about or loss of self-hood is a social as well as an individual problem. What this means is that the person who experiences self-alienation is not only cut off from the springs of which he would otherwise be a part, and who fails to achieve a meaningful relationship with others but he is deprived of some part of himself.

Simmel, who has considerably influenced contemporary philosophy and sociology both in Europe and in the United States, has expressed in his works the mood of

skepticism which arose in the first decades of this century.<sup>4</sup> His essay "Der Konflikt der Modernen Kultur" reflects the growing fear - in our day reiterated by the existentialists - that man cannot be himself, that he is destined to remain a stranger in the world in which he lives.

According to Simmel, an inner conflict, stemming from the antagonism between life and form, can be seen in the development of most civilizations. The creative movement of life in a civilization tends to express itself in law, technology, art, science and religion. Although the purpose of these expressions is to implement and to protect the life which engendered them, they reveal an immanent tendency to follow a direction, independent of and divorced from the energies of life which brought them into being. At the moment of their emergence they might correspond to the life which created them; but as they unfold they appear to fall into stubborn disconnection, even into a state of opposition. They are bound to become rigid, to stand by themselves. Thus they tend to acquire continuity in a word they become Forms.

Without these forms the creative life could not have become manifest. It continuously produces them. Yet it keeps on flowing like a ceaseless stream, forever engendering new forms but immediately opposing them in their

solidity and permanence. Thus, rapidly or slowly, the energies of life gnaw at every cultural formation, once it has emerged. As one formation evolves its successor develops beneath it and eventually, after a short or a lengthy struggle, replaces it.

This perennial opposition between life and form - Simmel believes for reasons which he does not analyze - is intensified and enhanced in our age. For Simmel the cult of life has deeply influenced the philosophical outlook of our age. He sees every period in history as producing one specific idea which dominates that era as its secret king<sup>5</sup>. In classical Greece this central concept was the idea of Being; in the middle ages, the Idea of God; in Renaissance, the idea of Nature; and in the seventeenth century, the idea of Natural law. During the eighteenth century the Individual becomes the central theme; and in the twentieth century the concept of Life excels all others in its appeal to us and its influence upon our outlook.

To show that the conflict between Form and Life has reached even the most personal and intimate aspects of human relations, Simmel describes the development of attitudes towards sex under the impact of modern civilization. There are many such reflections of contemporary man's fear that his individuality will be destroyed, that he is living under

conditions which compel him to become estranged from his own self. There are numerous indications that this apprehension is one of the decisive forces in the thinking of modern man and that accounts for the strong appeal of existential philosophy. Individual should become that which he is, even if this commitment to his own self, to his "authentic existence", means that he had to accept the fate of the lonely "outsider"<sup>6</sup>.

Existential philosophy is essentially a revolt against the belief deeply rooted in the development of modern thought, that truth can be ascertained only through detachment, that the cognitive act requires a radical separation between the knower, represented as the subject, and the reality to be known, represented as the object. Already in the nineteenth century there could be heard the voices of a few lonely thinkers who recognized the danger lying in the split between subject and object. Kierkegaard expressed his disdain for the merely "cognitive subject", whom he confronted with the existential thinker. He argued that "knowledge has a relationship to the knower, who is essentially an existing individual, and that for this reason all essential knowledge is essentially related to existence". A thinker as different from Kierkegaard as Feuerbach insisted : "Do not wish to be a philosopher in contrast to being a man..... do not think as a

thinker..... think as a living, real being..... think in Existence<sup>7</sup>.

Among the first to concern themselves with self-alienation as a general condition were Kierkegaard and Nietzsche in their respectively despairing and angry tracts about the nothingness or selflessness that yawned before men in a technological, secular, and materialistic society. Thus Kierkegaard who felt that the self could only be preserved by identification with God, spoke of godless man's essential dread at being dominated by an alien power which threatens our dissolution - by which he meant anxiety that loss of self can produce. Despair about loss of self he called a "sickness unto Death". Nietzsche however, proclaimed the death of the gods but asked, "Do we not now wander through an endless nothingness?" More recently Karl Jaspers has written : "what, in all the millenniums of human history and pre-history, no god has been able to do for man, man has done for himself. It is natural enough that in these achievements of his he should discern the true inwardness of being - until he shrinks back in alarm from the void he has made for himself". The problem which Jaspers raises is whether man can preserve his selfhood or identity in a world dominated by a grand technological and bureaucratic "apparatus" of his own creation, yet alien to him. The price we pay for "progress", he suggests, is anxiety, "a dread of

life perhaps unparalleled in its intensity" and increasing "to such a pitch that the sufferer may feel himself to be nothing more than a lost point in empty space, in as much as all human relationships appear to have no more than a temporary validity"<sup>8</sup>.

Husserl differentiated, between existentia and essentia and it became a gripping message for an age that had grown aware of the separation between subject and object. Husserl is concerned with essences and our knowledge of them. It is true, Husserl says, that we cannot reach them by means of sensory perception. But he suggests that we liberate ourselves from the positivistic prejudice which recognizes only those experiences as valid that have been acquired by sensory perception. If we overcome this narrowness Husserl says, we shall realize that essences can be made experienceable, that they can be grasped and "seen" intuitively. This envisagement of essences has nothing to do with a sudden revelation and is not an easy task. It can be achieved by a long and often difficult preparation, which Husserl calls phenomenological reduction. The objective of phenomenological reduction is to suspend all consideration of the existing world to put the factual into brackets. This can be achieved, Husserl believes, because man's mind has the power to differentiate between existentia and essentia, to set aside existences, and to attain pure consciousness

of essences.

It was hoped that in the intuitive grasping of essences a way had been found to bridge the gulf between subject and object, but soon it was felt unsatisfactory as Hesserls program did not help to bridge the chasm between man's mind and the outside world. Existential philosophers opposed Husserl's separation of essence and existences, his claim that we can grasp the essence of objects regardless of whether they actually exist. They emphasized that the concept of essence is a static one and can be applied only to those forms of reality which are characterized by a fixed and unchangeable nature. All attempts to describe man by explaining his essence will result in reducing him to a thing, as evidenced by Descarte's definition of man as *res-cogitus*, a thing that thinks. Such an approach overlooks the fact that man differs from an object in that he is not predetermined by properties but creates himself through his own choices and acts. Far from being a product of his qualities, he is what he spontaneously decides to be.

Though the leading exponents of existential philosophy differ in many of their ideas, they all stress the view that human self does not coincide with the individual's basic properties. Human being is capable of breaking away from and transcending its own properties, and

even external conditions of its environment. In his essay "La Republique du Silence", Sartre has written a few sentences which not only describe the attitude of his countrymen during the Nazi occupation of France but convey at the same time the indeterministic orientation of existentialist thought :

We were never more free than during the German occupation. We had lost all our rights, beginning with the right to talk. Everyday we were insulted to our faces and had to take it in silence. Under one pretext or another, as workers, Jews or Political prisoners, we were deported EN MASSE. Every where, on billboards, in the newspapers, on the screen, we encounter the revolting and insipid picture of ourselves that our oppressors wanted us to accept. And, because all of this, we were free. Because the Nazi venom seeped even into our thoughts, every accurate thought was a conquest. Because an all-powerful police tried to force us to hold our tongues, every word looked on the value of a declaration of principles. Because we were hunted down, every one of our gestures had the weight of a solemn commitment..... And the choice that each of us made of his size and of his being was an authentic choice because it was made face to face with death, because it could always have been expressed in these terms : "Rather death than ....." And here I am not speaking of the elite among us who were real

Resistants, but of all Frenchmen who , at every hour of the night and day throughout four years, answered no..... Thus the basic questions of liberty itself was posed, and we were brought to the verge of the deepest knowledge that man can have of himself. For the secret of a man is not his inferiority complex : it is the limit of his own liberty, his capacity for resisting torture and death<sup>9</sup>.

Ortega Y Gasset, has stated that the static meaning of the term "to be" makes it entirely inadequate to describe man's existence. We cannot say, he insists, that man "is" but only that he is on the way to be this or that<sup>10</sup>. This formulation expresses well the meaning of the existentialists view that the core of man's existence is possibility. For them existence is being which in every movement transcends itself, which since it is directed toward the future, is constantly in advance of itself. Thus they consider man's existence as his concern to become what he is and to be what he has to become. Heidegger and also the French existentialists proclaim the paradox that man, in order to exist, has to throw himself toward his own being. Therefore they call his existence a project and that project has nothing to do with a conscious or rationally designed plan : instead it indicates that man's existence has to move beyond itself in order to move towards itself.

And if existence is nothing but possibility, man's destiny is a hard one. At every moment he faces various alternatives between which he has to choose. This constitutes his freedom, but it thrusts upon him a frightening burden of responsibility. He is forced into cruel situations, in which a decision for any of the various possibilities will reveal the close relationship between freedom and guilt. Thus man does not cherish his sovereignty, which not only enables but compels him to make his own choices. He feels himself condemned to be free (Sartre). He tries to avoid a state of being in which he must ceaselessly decide for himself. But when man seeks to evade the decisions with which he is faced, he is really attempting to escape from his own self. He tries to escape what he cannot escape..... what he is<sup>11</sup>. Yet so deep is his anguish that he feels himself driven to slip away into a world in which he is not any longer committed to his own self but can follow the choices of "the others", of that anonymous collective which is called "they". This is a totally depersonalized way of being, so general and inarticulate that Heidegger characterizes it by using the German pronoun *man* i.e. fallen state of man - a most impersonal and neutral term, meaning "one of many" or day-to-day being. It is well fitted to reveal the innermost nature of a world where every-one is "the other one" and nobody is his own self, and where the meaning of the

personal pronoun has been lost to such an extent that statements like "I think", "I prefer", "I act" have become empty forms<sup>12</sup>.

Heidegger believes that if man tends to flee from himself and to plunge from the height of solitude into the public lowlands of the many we should not see in this fall a descent into inquietude and crisis. Quite the contrary : "to exist simply as one of the many" exercises a profoundly appeasing influence as if everything was in the best order<sup>13</sup>. Tempting as this appeasement is, man cannot obtain it without paying a high price. He must cease to be himself, he must become estranged from his own self, that is authentic self.

Heidegger and most of the existential philosophers offer us a more gloomy picture of human existence. Man is alienated from reality, as the result of a split between subject and object which detached knowledge does not heal but deepens. He is estranged from himself, because in flight from himself he lets his existence be plunged down into the inauthenticity of the anonymous crowd. The alienated person is out of touch with himself as he is out of touch with any other person.

History offers plentiful evidence that men in times past also felt no small uncertainty about themselves and their identities, suffered no little anguish of gloom, despair and feelings of detachment from each other. Karl Jaspers quotes an Egyptian chronicler of four thousand years age: "Robbers abound ..... No one ploughs the land. People are saying: "we do not know what will happen from day to day ..... Dirt prevails everywhere, and no longer does any one wear clean raiment..... The country is spinning round and round like a potter's wheel..... slave - women are wearing necklaces of gold and lapis lazuli..... No more do we hear any one laugh..... Great men and small agree in saying : 'would that I had never been born'..... No public office stands open where it should, and the, masses are like timid sheep without a shepherd... Artists have ceased to play their art..... the few stay the many..... one who yesterday was indigent is now wealthy, and the sometime rich over-whelm him with adulation..... Impudence is rife..... Oh that man could cease to be, that women should no longer conceive and give birth. Then, at length, the world would find peace"<sup>14</sup>.

We see a similar moral collapse in Greece during the peloponnesian war. As for medieval Europe, Huizinga reminds us that the middle ages were essentially violent in

character: wars, class - struggles, hysterical crowd behaviour, vice and crime, plagues, scarcity, superstition, the conviction that the world was coming to an end - such was the "black" background of medieval life. A late medieval-fifteenth century French poet, Eustache Deschamps, cried:

Why are times so dark  
 Men know each other not at all,  
 But governments quite clearly change  
 From bad to worse?  
 Days dead and gone were more worth while  
 Now that holds sway? Deep gloom and Boredom,  
 Justice and law nowhere to be found  
 I know no more where I belong.

I know no more where I belong. Is this not the alienated lament of all ages.

Lewis Mumford writes, "The unattached person during the middle Ages was one either condemned to exile or doomed to death: if alive, he immediately sought to attach himself, at least to a band of robbers. To exist, one had to belong to an association: a house-hold, a manor, a monastery, a guild; there was no security except in association, and no freedom that did not recognize the obligations of a corporate life. One lived and died in the style of one's class and corporation". Moreover, as Herbert Muller notes,

"Men had known a kind of psychological security; they took for granted all the actual insecurity of life in a vale of tears"<sup>15</sup>.

It is the historical emergence of individual as we know him, of man alone, that makes alienation so crucially a modern problem. In the past, men felt anxiety of despair particularly when they lost the status that identified them and offered them some security. But when the medieval system collapsed, the likelihood of alienation increased appreciably. Indeed, only with the release of the individual from medieval bonds could alienation become a widespread social problem. "The breakdown of the feudal order forced man to fall back upon himself; he had to learn how to cope with countless problems and decisions that were once taken care of by worldly and spiritual hierarchies. But together with the anxieties generated by this new autonomy he sensed a great promise, for in the period of the formation of the national state and the development of a mercantile economy his own future seemed to have infinite possibilities. At the end of the curve, in our own century, he begins to feel threatened by the encroachment of powerful social forces emanating not only from his own corner of the earth but from every part of a contracting world"<sup>16</sup>.

Historically one of the first major results of mechanization was to transform labour; what had formerly been an integral part of human life became a means to an end. To feed and operate the machines of the new civilization required not just raw materials but "free" labour. Since industrialism was pioneered by capitalists this meant a special kind of freedom. And for a man to be treated as commodity a brutal operation was required; the "freeing" of labour from traditional bonds of craft, family and community. Thus one of the many tragic ironies of the early capitalist market economy was that men expected it to automatically lead to general welfare. By a complex interplay of economic and technological imperatives the community was slowly and steadily sundered into mutually exclusive segments of action or spheres of operation.

When labour became a mechanically regulated commodity, man lost a part of himself. This turns us to the major theme of Alienation; for as Karl Marx saw it, the worker; having lost control over both the conditions of his labour and the fruit of his labour, became alienated from himself.<sup>17</sup> Marx described the existence of contemporary man as largely shaped by the rise and dominant influence of commodity exchange. He considered the commodity to be the most elementary form of modern wealth and gave it a central

position in his analysis of the economic and social features of capitalism. Once commodity production has become the universal mode, all of man's economic activities and processes will centre around it. Its main feature, exchange value, will reach out beyond the merely economic realm and penetrate the whole of human existence<sup>18</sup>. Marx also asserts: "we are excluded from true property because our property excludes the other man"<sup>19</sup>. The Idea of Alienation, however, Marx had borrowed from Hegel, who 'conceived' it chiefly in metaphysical terms and who described it as a general human condition. Hegel wrote of "Spirit" as "at war with itself"; in consequence, it "has to overcome itself as its (own) most formidable obstacle. That development which in the sphere of Nature is a peaceful growth, is (for the) spirit, a severe, a might conflict with itself. What spirit really strives for is the realization of its Ideal being; but in doing so, it hides that goal from its own vision, and is proud and well-satisfied in this alienation" . For Hegel, therefore, man's own intellectual creations become independent of their creator and hence alien to him. Human achievement is a dialectical process in which man can advance to higher forms only by mastering himself and the cultural forces that he creates. Therefore, the history of man is a history of his alienation or frustration.

While Hegel saw alienation as a metaphysical problem, Marx gave it a sociological frame of reference. In his essay of 1844 he wrote that under the system of private property the worker was alienated from the product of his labour and also from the means of production - both of which had become things "not belonging to him". The worker thus separated from his product is alienated from himself, since his labour is no longer his own but the property of another. Finally he is alienated from other men, since his chief link with them now is the commodities they exchange or produce. This process alienates worker from nature. This results in self-estrangement, estrangement with his product and society. In order to find himself he has to destroy the capitalist society.

The industrial revolution and its subsequent transformation of human labour into a commodity are among the major alienating forces in the capitalist world. To administer their complex technology and labour markets men developed elaborate social structures or bureaucracies which were no less impersonal in their effects than machines. Indeed, that was their aim; and they attempted further to "rationalize" the conduct of human affairs by subjecting it to rules, regulations and a hierarchy as described by Max Weber. Thus modern age has enormously tried to grope alien forces over men. Marx's analysis of the new

conditions of labour under capitalism was complemented half a century later by Weber's studies of bureaucracy. Weber thought that bureaucracy became particularly appropriate for capitalism because "the more bureaucracy 'depersonalizes' itself, the more completely it succeeds in achieving the exclusion of love, hatred, and every purely personal, especially irrational and incalculable feeling from the execution of official tasks. In the place of the old-type ruler who is moved by sympathy, favour, grace and gratitude, modern culture requires for its sustaining external apparatus the emotionally detached, and hence rigorously 'professional' expert"<sup>20</sup>

How industrial and bureaucratic machines alienate men can be seen clearly in modern conditions of work. Increasing division of labour, greater mechanization, the growth of giant industrial and financial enterprises - these are the agents of our economic power and also of individual powerlessness.

In a recent survey of industrial worker's attitudes Robert Dubin shows that for most of them work is not a central life interest. Dubin says, "Not only is the workplace relatively unimportant as a place of preferred primary human relationship, but it cannot even evoke significant sentiments and emotions in its occupants". Most

workers are not happy in their jobs, that they feel trapped and degraded by their working conditions, that they have powerful desire to escape from the factory, their works and that what drives them on is the incessant demands of our consumption economy. In view of the same far from escaping, growing numbers of industrial workers and their families are forced to take on additional jobs in order to keep up with the rising cost of living.

Consequently there has been a serious fall in morale. It is a measure of the boring conditions of work. A cruel work situation is bound to evoke anger or rage, however, repressed. But even under "Ideal" conditions of bureaucratic order - where there are neither great creative incentives nor disruptive tensions - the result is an isolated, remote world of conformists, that is what Mills calls the "cheerful robots".

The alienating influences of industrialism extend far beyond the individual worker; they alienate his family and his community with equal intensity and force. As the old crafts declined, and labour became increasingly divided and specialized, the economic and social base of the large family was destroyed. Lost were customs and skills that had been passed on from one generation to another. Gone were the close bonds between young and old, and especially the respect that youth had previously given to age. Into the new

industrial cities poured millions who had cut off from their traditional family roots.

With changes in family function, especially the decline of large kinship group as an operating unit, have come significant changes in structure. Work is now increasingly separated from family life and Parents disappear during the day, leaving children to grow up chiefly with servants or in boardings. They have no time to spend with their children. Most affected by the breakdown of the extended family, however are the aged. Overwhelming majority of citizens oppose the idea of having older persons live with their children. As these trends continue - the prolongation of life, early retirement, breakdown of the extended family - the aged become outcasts in a society like ours that places such emphasis on youth and energies. The elderly citizens are being increasingly shifted to separate housing colonies where they nurse their painful lives by recourse to nostalgic rememberences of their youth. In their twilight world there is only fleeting contact with the community. The rise of 'nuclear family' (the small core unit of parents and kids) is directly and intimately linked to these distinguishing or characterizing features of our Industrial Age, inspired and brought about by ever-increasing technological sophistication.

In the beginning we said that men today are estranged from others as well as from themselves. But "others" means not only the social communities in which they live; it also refers to the natural and supernatural worlds beyond. When we speak of man's alienation from nature, we do not mean nature in metaphysical sense - although fairly serious metaphysical problems are involved; all we mean is that men and women today are not as close to land, air, water, wind and mountains as their ancestors were. That is how I express this feeling :

The night kept descending  
 I stared at the falling stars,  
 the silver streams  
 flowed down the mountains  
 fading in darkness,  
 the constellation of stars  
 adorned the world and dissolved,  
 and the moon bowed down  
 to kiss the cold forehead  
 the horizon darkened even deeper,  
 I kept lying for long  
 without a breath, a notion,  
 and memory kept enveloping my being  
 with the dead leaves of fallen flowers.<sup>21</sup>

Isolation from nature is not just a matter of living in cities even more importantly it involves a momentous change in man's outlook on the world. Men do not simply coexist with nature, they search for meaning in

it. For this they depend on myth and religion. All religious beliefs known to man help create and sustain bonds between him and the external world of other men and of nature. But if faith weakens or is destroyed in the onslaught of science and secularisation, man is truly alone. As Joseph Cambell writes, "The problem of mankind today is.....the opposite to that of men in the comparatively stable period of those great co-ordinating mythologies which now are known as lies. Then all meaning was in the group, in the great anonymous forms, none in the self-expressive individual; today no meaning is in the group - none in the world : all is in the individual. But.....one does not know toward that one moves. One does not know by what one is propelled... Not the animal world, not the plant world, but man himself is now the crucial mystery. Man is that alien presence with whom the forces of egoism must come to terms, through whom the ego is to be crucified and resurrected and in whose image society is to be reformed."<sup>22</sup>

So we have a view of man divorced from nature, bereft of his religion, isolated in his community and chained to monotonous work. It is appropriate at this point to consider our Mass Society, its culture, and its politics. The mass society resulted from the rapid

increase in the size of the electorate. Extension of suffrage to the working class who had fought for it, led in turn to the rise of mass political parties and also to new techniques of communication : mass circulation newspapers, films, radio and television etc.

The results of these developments are well known. In politics, the number of people involved tend to engulf the individual, whether he dissents from majority opinion and taste, or whether he merely conforms helplessly with the overwhelming majority.

What is alienating in mass society is not merely the corruption of art, or the power of the multitudes - a power often exaggerated but more importantly, the atomization of individuals who make up the mass. Mass society weakens or destroys traditional human groupings, thus leaving the individual at the mercy of impersonal "communication", such as newspaper and radio. In addition this process of communication itself, presumably a two-way system, tends to become a one-way street, with individuals more on the receiving or taking end than on the giving end. How does one talk back to a TV screen ? As a result, the formation of opinion is facilitated for those who control the channels of communication. Whether they be propagandists or the advertising industry in our own

society; the stage is set for manipulation of tastes and opinions as obstacles to mass persuasion are removed. A polluted mass is alienated to the extent that it is powerless to withstand these pressures. So it is not masses but a powerful elite which monopolizes the means of communication, thereby weakening primary human relations and creating obedient multitudes.<sup>23</sup>

Another major form of alienation reflected at one extreme is the revolts of artists and intellectuals against what they consider the uncongenial and materialistic standards of bourgeois society. Personifying this revolt in their art, as well as in their lives, are writers like Baudelaire - an "internal emigrant" who longed to escape "any where out of this world"; Rimbaud who did escape and whose self-imposed exile became a model for many artistic rebels following him; Dostoyevsky - who regarded the freedom of the atheistic individual, his loneliness and isolation as the greatest of evils and in whose works the twin themes of the atomization of society and self-alienation receive their supreme expression. We are dealing with more than mere disenchantment. Thus says Charles Peguy : "The modern world debases. It debases the state; it debases man. It debases love; it debases woman. it debases the race; it debases the child. It debases the nation; it debases the family. It even....has succeeded in

debasement what is perhaps most difficult in the world to debase - because that is something which has in itself, as in its texture, a particular kind of dignity, like a singular incapacity for degradation - it debases death."<sup>24</sup>

Man's alienation has been described with methodical and terrifying precision by Kafka, who wrote of himself; "I am separated from all things by a hallow space, and I do not even reach to its boundaries".<sup>25</sup> The main characters in his Novels, The Trial and The Castle are completely depersonalized and reduced to mere masks. This loss of identity leads to a state of radical anonymity, which the author symbolizes by not using a name but merely a letter of the alphabet to refer to them.

American novelists also have described man's fate in terms of alienation and homelessness. Thomas Wolfe, who devotes much of his work to recording the painful experience of the uprooted man, the nostalgic exile and wanderer, sums it up in the symbolic words of Engene Gant, the central figure of "The Return of the Prodigal"; "What did you come home for ?... you know now that you can't go home again".<sup>26</sup>

Arthur Miller's Death of a Salesman portrays lives of many individuals. It shows Willy Loman - the "other - directed man" personified - striving all his life

to be popular and "liked" but remaining absolutely lonesome and irrelevant, forever dreaming that "personality always wins the day" but in reality destined, as his wife fears, "to fall into his grave like an old dog" His motto is : start big and you will end big. He advises his son : "Get right down the field under the ball, and when you hit, hit low and hit hard". He does not realize that he himself is kicked around and that his whole existence is summed up in the word with which one of the women in the play describes her life "a foot ball".<sup>27</sup>

The alienation is not an unknown phenomenon to the Asian psyche also, especially to famous Urdu poet Ghalib who's first poetic collection published during the Indian mutiny bears a famous persian couplet :

BEAWARED GAR EINJA BUWAD SUKHAN DANE  
GHAREEBE SHAHR SUKHAN HAE GUFTANI DARAD

بیادرید گر این جا بود سخن دانے  
غریب شہر سخن مانے گفتنی دارد

There is a person who is in search of a close friend to whom he can disclose all the insights of his heart. The same echo we can find in the famous disciple of Ghalib, Altaf Hussain who has said in his couplet that he is in search of a person who can understand his language and emotion :

KOYEE MEHRAM NAHIN MILTA JAHAN MEN  
 MUJHE KEHNA HAI KUCH APNI ZUBAN MEN

کوئی محرم نہیں ملتا جہاں میں  
 مجھے کہنا ہے کچھ اپنی زباں میں !!

Even Iqbal has explored the helplessness of human self :

TERAY AZAD BANDON KI NA YE DUNIYA NA WO DUNIYA  
 YAHAN MARNAY KI PABANDI WAHAN JEENAY KI PABANDI

تیرے آزاد بندوں کی نہ یہ دنیا نہ وہ دنیا  
 یہاں مرنے کی پابندی وہاں جینے کی پابندی

Alienation expressed by Artists is the most sensational. The writers whom we quoted, reflect a growing contemporary concern about man's Isolation and Alienation but this does not mean that they visualize this estrangement in the same way as the existentialists do. Unlike those followers of Heidegger and Sartre who look man's alienation and homelessness as his eternal fate, many of those who turn to the writers we have mentioned attribute the alienation to historical events.

Such an explanation, no doubt right in emphasizing the historical aspects of man's alienation, attributes the rise of alienation to a few isolated and almost fortuitous occurrences which have broken in upon the lives of the present generation - so to speak - from the outside. However, such a premise is of dubious merit because it tends unduly to limit the scope of inquiry. It leads us to

ignore that alienation is manifest in all realms of modern life, that its existence is not just the result of certain accidents of recent history but exemplifies one of the basic trends of our age. To conclude I would like to mention one of my poems :

My bed is a wilderness  
of sleeplessness,  
I break into pieces  
licking dust,  
I wear a white layer  
of Plaster of Paris  
every night  
on my being,  
and when the morning arrives....  
I find a line drawn  
on my bed,  
and the continuity of that line  
remains intact  
even when divided  
into a thousand bits.<sup>28</sup>

CHAPTER III

### CAMUS' CONCEPT OF STRANGER

"We are made to live for others. But one really dies for oneself." The author of this journal entry was 46 and world famous when he was killed in a car crash south of Paris on June 4, 1960. Camu's posthumous existence has been odd. During the last ten years of his life, he was not merely admired as a great writer and a Nobel prize-winner but also worshiped like a film star; in reality however, it is said, he was a lonely and dispirited man. As a journalist he worked for the left wing Alger-Republician in the 30's and for the Resistance Magazine and newspaper Combat in the 40's. As an actor and a director he founded the experimental Theatre du Travail, in Algeria and later adapted and directed several plays for the Parais stage. As reader for Gallimard he associated with the intellectuals of the day and encouraged new writers. As a creative writer he grappled with the problems of human condition and became the moral conscience of his age. In his private unknown side Tuberculosis dominated his existence and hightened his awareness of death and his will to live. His disastrous first marriage to the young morphine addict Simone Hie affected him emotionally and psychologically while his blatent infidelities after his second marriage to Francine Faure only increased his

feelings of guilt - a notorious womanizer, his private life did not match his public images as a lay saint.

At the time of death, Camus was working on a long autobiographical Novel Le Premier Homme (The first man). Near the scene of the fatal accident investigators found Camus' mud-stained, briefcase; among its contents were 144 hand written manuscript pages containing about 80,000 words - a first version of the part of his intended work<sup>1</sup>. Camus' widow Franine refused all entreaties to publish it, but his daughter Cathrine, now 48, who inherited her fathers estate after her mothers death in 1979, decided that the manuscript would be made public. So thirty four years after his death Camus has a best seller - The first man.

Just published in April 1994 - The book has already run through seven printings - 50,000 copies were sold only in first week, in France<sup>2</sup>. So Camus once again caused an immense sensation in the literary world. "His feverish voice is through out", writes Critic Francoise Girnod, a voice that, at times, pierces your heart".<sup>3</sup> In the news magazine Le Point, Jacques - Pierre Amette declares that "The voice of Camus, more resonant than ever in its trembling, solemnity addresses itself, to todays generation"<sup>4</sup>. Today Camus' standing has steadily improved. His first novel, The Stranger is required reading in French schools and sells

200,000 copies a year<sup>5</sup>. Le Premier Homme added a new dimension to the legend of Camus. "For the first time", says Camus' biographer Rager Grenier, "Lets his feelings speak". It can be a rare glimpse into the life of an intensely private man. That is what Sharad Chandra expresses, "Albert Camus" newly published novel has an unmistakable personal poignancy absent in the works published in his life time".<sup>6</sup>

Besides being an eminent writer, Camus contributed in a significant way to existentialist philosophy. The 20th century with two great world wars witnessed the barbarity and inhuman nature of human beings which was the result of dehumanization under gigantic development of industry and technology. Dehumanization is synonymous with man's alienation from himself. Camus is particularly concerned with this issue. What Camus wishes to affirm against the dehumanization is a renewed sense of the human, which proves his message to be very much in the main stream of existentialist thought.

So as an existentialist Camus is also concerned with the problem of Alienation. The only difference between him and other existentialists is that Camus considers life as Absurd, and therefore, in his view man is lost in Absurdity. Whatever can, give meaning to an individual life

is to overcome life's absurdity. In his first novel The Outsider (L' Etranger) he confines himself to Absurdity of life. Not only this, he emphasizes the meaninglessness of life as well as death in his other writings with great existential pathos and artistic dexterity. Some other existentialists also hold the view that life is meaningless. For instance, Sartre argues that man's existence is grounded in nothingness. It means that he is free to give meaning to his life and environment in whatever way he decides. Sartre holds that though the universe is meaningless, yet human existence is not. He says that meaning enters into the world with Being-for-itself i.e. Human existence. Camus in his earlier phase does not agree with this view. His philosophy begins with absurdity of life and ends with absurdity of death. Sartre and other existentialists hold that death completes the meaning of life. This is the point of departure in Camus' concept of absurdity. This indicates his concept of alienation. Heidegger considers man lost in the society and deprived of his freedom as absurd entity. Exercising one's freedom and overcoming the world is the way to make life meaningful. Jaspers is of the view that the entire contemporary world predetermined and dominated by technocracy and bureaucracy reduces individual human existence to meaningless being. In order to make it

meaningful man has to transcend this world and also his own existence. In Camu's The Outsider there is no suggestion how Absurdity can be overcome and life be made meaningful. But in his other writings we find an existential struggle to overcome absurdity of life. In his philosophical works, like Rebel, and Myth of Sisyphus, this attempt is obvious. Similarly in his writings on political issues and the historical situations, particularly under the occupation of France by Nazi Germany, there is evidence of finding meaning of life and individual existence. In his last novel, The first man, we find a Camus different from the one who emphasizes absurdity of life in his early works.

Camus's concept of absurdity of life leads him to his concept of an outsider. Actually his outsider is an individual who is alienated from his society and his ownself. It is therefore essential to fully understand and analyse how he explains his concept of alienation and its causes in present society. With some effort, it may be also found in his writings that alienation is caused by the absurdity of life. Had he been concerned only with propagating absurdity of life, he would not have actively participated in political movements in France and Algeria. Absurdity of life of both these countries during his

political struggle was caused by lack of freedom of human beings. He struggles throughout his life to give back this freedom to man. These ideas may not be easily discovered in his first novel The Outsider. It is therefore essential to understand his concept of alienated man (out-sider) with the help of his other writings which include Journalistic writings, political and social essays, plays, short stories and other novels.

The outsider is perhaps the most notable modern attempt to describe a man unrelated to anything or any one at all, a man for whom everything is meaningless, a man who murders and feels nothing, a man who ends his tale of "nothingness" and absurdity by saying "for all to be accomplished, for me to feel less lonely, all that remained to hope was that on the day of my execution there should be a huge crowd of spectators and that they should greet me with howls of execration".<sup>7</sup> His indifference at the news of his mother's death and at her funeral also indicate his attitude towards life and death, both of which seem to be absurd to him. Camus from the beginning regarded certain responses to absurdity as morally unacceptable. In his letters to a German Friend (1943-44) he interpreted Nazism as one reaction to the very nihilistic vision of the world that he himself had come to accept.<sup>8</sup> He then went to condemn it in the severest terms for its denial of human

fraternity. Even at this stage in the development of his thought Camus insisted that an authentic revolt against the human condition had to be a revolt in the name of the solidarity of man with man.

In the character of Meursault, the "hero" of The Stranger, this tension between Camus's nihilistic vision and his ethical demands becomes particularly clear. Meursault is presented as a man characterized by the moral equivalent of achromatic vision. Although he is not at all given to philosophical reflection, he views the whole conventional human apparatus of moral distinction, of justice and of guilt, as a kind of senseless, complicated formal procedure with no basis in reality.<sup>9</sup> He stands, in fact, outside the whole moral world in a peculiar state that Camus describes as "innocence", apparently because in a world that affords no transcendental sanction for human judgements of right and wrong there can be no real guilt. His relationship to his mother and to his mistress are devoid of feeling, and he eventually kills an Arab for no particular reason. But at the very end of the novel, after Meursault, facing execution, has burst into a rage against a priest who tries to persuade him to accept the reality of his guilt and the possibility of redemption. There is a long semipoetic passage in which he declares his love of

the world and its sensuous immediacy and speaks tenderly and almost lovingly of his fellow men and of their common fate, which he shares. Camus wishes to persuade us that these two aspects of Meursault's character are not just consistent but intimately related to one another; but again he experienced difficulty in showing how a positive ethic of human fraternity can be generated by a nihilistic attitude towards all values.

The Stranger cannot be well understood if we begin with the concept of absurdity because Camus had a different starting-point. He wanted to probe the experience of oneness which he had discovered in his mother's indifference and on the Algerian beaches. The Stranger has a lyrical impetus with a central image of sun bathing. Camus reveals the primitive quality that his friends admired because he wants to seize that oneness directly and will tolerate no intellectual subterfuges.<sup>10</sup> Moreover this is religious writing because Camus wants to depict a state of innocence or goodness where man is freed from the divisions of his fallen, sinful state and where he is reconciled with himself.

Yet Camus cannot believe in this reconciliation because the stark fact of human mortality is emphasized by the bare Algerian mountains. The awareness of death remains

in man's consciousness as an otherness. This is the experience of the absurd, which must be understood as a failure to attain the oneness that was Camus' prime concern. He depicts absurd man who is actually aware of his contradictions : the Meursault keeps asking questions about the world around him, although he can discover no answers.

Death is Seductive : 'I understand that men sometimes wish to die because, when life is revealed in all its transparency, nothing is important any longer.<sup>11</sup> Transparency means the way in which the concrete world dissolves into near-emptiness. This tempts man and fills him with a death-wish which may take the form of suicide. Such a death-wish haunted Camus, but it disgusted as well as tempted him. When he describes his stay in Prague he depicts the disintegration of human character. Habit protects man, as do friends and most interestingly, words. But travel breaks down such things and compels man to face his emptiness. He is not a journalist or an office-worker or whatever he thought he was. The various traits of his character such as bravery, generosity or kindness crumble and leave him without any personality. This frightens him and he may plunge into violence or madness in order to escape from the anguish which is the mark of his condition.

Conversly man may live most intensely in such moments because he participates in the beauty of the universe. When Camus emerges from bathing and greetes his friends : he was saturated with delight and bleached by the sun. Disintegration of self may be a liberation from the tedious ties of everyday life. At these moments the primitive of Camus exulted in the beauty he felt around him.

Meursault trusts only his own experience and dismisses philosophy and tradition. He is watchful, observent of the details of human life and cosmic situation, in all their manifestations and details. However he doesn't find any ultimate standard of justification of his personal actions as well as the social responses thereof. There are no ideological or philosophical norms by reference to which he could pronounce moral judgements and examine his personal behaviour as well as the social reactions therearound. It seems to him that all actions as well as situations are de-trope; and no ethical or philosophical criteria can be deemed to be ultimate and absolute, in view of the fact that all standards in order to be justifiable need other standards of evaluation and so an add infintum. We can nowhere stop and accept any set of given standards as beyond the ken of criticism. Therefore human life as well as cosmic situation seem to be normless and Meursault finds himself in a meaningless and absurd life-situation.

Meursault is deemed to be violating the social standards or questioning the basic norms of social existence by not crying at his mother's funeral and therefore his behaviour is pronounced to be unethical and unacceptable. Camus wants to point out that any socially deviant behaviour is deemed a ground enough to judge a man to be a violator of given set of norms and therefore in the eyes of the flag-bearers of so called social standards; he can justifiably be considered to be an outsider and condemned to death.

Meursault is a person who accepts life as it is and accepts himself as he is. He does not want to polish up the sordid features of human existence or cover up his own limitations by resorting to multiple possible interpretations or justifications. Camus himself gives a concise summary of the character of Meursault as "...to get a more accurate picture of his character, or rather one which confirms more closely to his author's intentions, you must ask yourself in what way Meursault does not play the game. The answer is simple : he refuses to lie. Lying is not only saying what is not true. It is also, in fact especially, saying more than what is true and, in the case of the human heart, saying more than one feels. We all do it, everyday, to make life simpler. But, contrary to appearances, Meursault does

not want to make life simpler. He says what he is, he refuses to hide his feelings and society immediately feels threatened. e.g., he is asked to say that he regrets his crime, in time-honoured fashion. He replies that he feels more annoyance about it than true regret. And it is this nuance that condemn him".<sup>12</sup>

The utter absurdity of life is indicated by Meursault's utter rejection of one life-situation or life-style for another one. All life-situations and life-styles or states of affairs are as good or as bad as any. How can we sit in judgement on a particular life-situation and pronounce it either good or bad. Kierkegaard in his exposition of the existential dialectic trifurcates human life into aesthetic, ethical and religious stages. It so seems that he regards religious stage to be higher than the aesthetic stage. It is so because Kierkegaard affirms mans' relationship to God and God as revealed in scriptural texts becomes the ultimate standard of justification. However Camus's character i.e. Meursault fails to differentiate in between various given situations of life. Possibily it sounds presumptuous to him to accept religious or ethical criterion to be justifying or presiding factors that are widely believed to be controlling and guiding in multiplex given situations of life. Meursault is a sceptic as

well as a nihilist. Possibly he thinks that it is we who confer meanings and values to various life-situations and contexts. Our judgements are arbitrary and lacking in any authority. We can choose among various alternatives but all alternatives are devoid of any logic or meaning. e.g. when Meursault's boss asks him about going over to Paris and attend to a business project over there, adding that he was a young man and Parisian life must be more attractive for him, Meursault replies; ...."you could never change your life, that in any case one life was as good as another and that I wasn't all dissatisfied with mine here."<sup>13</sup> Meursault further muses with himself, "he looked upset and told me that I always evaded the question and that I had no ambition, which was disastrous in the business world. So I went back to work. I would rather not have upset him, but I could not see any reason for changing my life. Come to think of it, I wasn't unhappy. When I was a student, I had plenty of that sort of ambition. But when I had to give up my studies I very soon realised that none of it really mattered."<sup>14</sup>

Meursault's indifference to accepted social standards and values could be deeply disturbing to the standard-bearers of a given social order. e.g. any given society accepts values such as love, fellow-feeling, cooperation, mutual trust, compassion, kindness, and fidelity to be guiding and

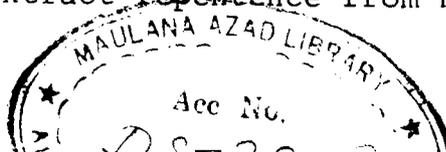
controlling standards to which all individuals are expected to conform to and abide by. Especially the institution of marriage is deemed to be the corner-stone of a civilized social order. Corresponding to this institution any individual must have feelings of respect and reverence and one should approach this institution with a definite sense of responsibility. If one cannot observe the given set of norms and standards, one questions the fundamentals of any collective life-situation. Moreover customs and traditions do play a vital role in sustenance and up-keep of institutional life. However when Meursault is asked by Marie whether he wanted to marry her, he reveals an attitude that seems to question the very normative structure of society. Meursault's reply is astonishing to our conventional social conscience, "I said I did not mind and we could do if she wanted to. She then wanted to know if I loved her. I replied as I had done once already, that it did not mean anything but that I probably did not. 'Why marry me then?' she said. I explained to her that it really did not matter and that if she wanted to. We could get married. Anyway, she was the one who was asking me and I was simply saying yes. She then remarked that marriage was a serious matter. I said, 'No'. She did not say anything for a moment

and looked at me in silence. Then she spoke. She just wanted to know if I would have accepted the same proposal, if it had come from another woman with whom I had a similar relationship. I said, 'Naturally'. She then said she wondered if she loved me as well, I had no idea about that. After another moments' silence, she mumbled that I was peculiar, that was probably why she loved me but that one day I might disgust her for the very same reason"<sup>15</sup>.

Meursault's involvement in a violent incident leads to his subsequent arrest and cross examination by judicial authorities. However Meursault does not defend himself, argue for himself or refute the charges leveled by the prosecution. He doesn't plead guilty nor does he say anything with a view to save his skin. When a lawyer tells him that people describe him as being taciturn and withdrawn, he answers, "It is just that I never have much to say. So I keep quiet"<sup>16</sup>.

The most unacceptable feature of Meursault's behaviour is that he does not feel repentent for his action. Even when he was shown a silver crucifix symbolizing the suffering of Christ, he doesn't feel stirred up. The Magisterate invokes God who is ever Benevolent and Compassionate to guilty and pardons them if

they repent and are ready to receive His grace. Meursault fails to appreciate the logic of this discourse and is not able to follow the significance of these theological considerations. Meursault courageously confesses that he does not believe in God and this sends shivers down the spine of Magisterate. To the Magisterate who represents the prevailling social conscience and judicial norms, belief in God seems to be unavoidable and inevitable. Our actions may not confirm to the standards prescribed by scriptures yet belief in God seems to him to be unquestionable. The whole drama of existence becomes meaningless without our beleiving in God, so thinks the Magisterate. However Meursault remains unmoved by these arguments, "He told me that it was impossible, that all men believed in God, even those who would not face upto Him, that was his belief and if he should ever doubt it, his life would become meaningless, 'do you want my life to be meaningless?' he cried. As far as I was concerned it had nothing to do with me and I told him so"<sup>17</sup>. Meursault, in the eyes of the Jury and Public at large was a hardened criminal. He was so hardened that he was not even moved at the sight of the symbol of suffering i.e. crucifix. To top it all, Meursault refuses to recognize his criminalty and refuses to regret what he had done. Even when finally the chaplian walks in to extract repentance from Meursault for



his gravest of the crimes, Meursault refuses to see him, in view of the fact that he does not believe in God. Meursault points out to the Chaplain that he was absolutely sure that Gods' being or not being there did not interest him at all. He was not in despair but only a bit afraid as natural as that. When Chaplain reminds Meursault that every man in despair turns towards God, he remarks that it was upto them. It also proved that they could spare the time. As per him, he did not want anyone to help him and time was the very thing that he did not have for talking, and taking interest in what did not interest him. The Chaplain assures him that human system of justice was nothing and, Divine Justice was everything. Meursault points out that it was human system that had condemned him. The Chaplain pointed out that even the capital punishment would not wash away his sin. Meursault replies that he did not know what a sin means and he only knew that he had been pronounced to be guilty and so had to pay for it. Thus we find Meursault refusing to acknowledge the validity, relevance and significance of a religious outlook on life; deeply offensive it might sound to conventional wisdom. Meursault finds the very concept of God to be symbolizing the monopoly of the establishment and all those who stand for it. He finds himself in a forgotten, forlorn, loveless and pointless

universe in which even spiritual symbols have been appropriated by irrational social forces. When the Chaplain finally again reminds him of God, Meursault bursts out, "....." I did not have much time left. I did not want to waste it on God. He tried to change the subject by asking me why I wasn't calling him "Father". That irritated me and I told him that he wasn't my father : he was on the same side as the others".<sup>18</sup>

During the cross examination, shades of Meursault's character are revealed that violate the conventional and customary morality deemed to be appropriate for all-times to come by the public opinion. It is revealed that Meursault revels in the pleasures of life on the very next day when his mother passes away. Besides swimming and watching a film by Fernandel, he enters into an active physical relationship with Marie. Such a behaviour on the part of Meursault is deemed sufficient by the prosecutor to condemn him to death. The prosecutor addresses the Jury in these words, "Gentlemen of the Jury, on the day after the death of his mother, this man was swimming in the sea, entering into an irregular liaison and laughing at a Fernandel film. I have nothing more to say to you"<sup>19</sup>

The prosecution makes a very strong case against Meursault. They find a strong link between 'Meursaults' way

of burrying his mother and his killing of a man. The prosecution argues that there exists a profound, tragic and vital relationship between the one crime and the other. They accuse Meursault of burrying his mother like a heartless criminal. He is pronounced to be not only heartless but also soul-less. They find him bereft of humanity, gentleness, kindness and love. He is lacking in moral principles and as well devoid of any spiritual outlook on human situation. As Meursault is an unrepentent and stubborn violator of all that human civilization stands for, he should be given strictest of punishments and not shown any mercy or kindness in view of his atrocious behaviour. What is important is to meet out the ends of justice and not be misled by the so called value of tolerance. Talking about the soul of Meursault the prosecution states, "He said he had peered into it and found nothing, gentlemen of the Jury. He said the truth was that I did not have one, a Soul, and that I had no access to any humanity nor to any of the moral principle, which protect to the human heart. 'Of course', He added, 'we can hardly reapproach him for this. We can hardly complain that he lacks something, he was never able to acquire. But here in this court the wholly negative ethic of tolerance must give way to the stricter but loftier ethic of justice. Especially when we encounter a man whose heart is so empty that it forms a chasm which threatens to

engulf society"<sup>20</sup>. Therefore in view of the same, Meursault must be punished accordingly. He had no place in a society whose most fundamental rules he had ignored. Any possible appeal on his part on humanitarian grounds need to be rejected out rightly because he knows nothing of the most basic human relations.

Meursault on his part finds any attempt to appeal against the capital punishment pointless and meaningless. He accepts death as the most basic fact of life and even finds no special fascination for going on living as much as possible. In point of fact life itself is devoid of any significance and we are caught into the vortex of existence without any reason or rhyme. What is important is to explore the logic or justification of living then to go on living as per routine or conventional wisdom. And it is impossible to find any possible justification of life. If we say that we live because of the blind will to live; it is an admission of ignorance rather than a statement of justification. On an imminent death punishment Meursault soliloquises with himself, "But everybody knows that life isn't worth living. And when it came down to it, I was not unaware of the fact that it does not matter very much whether you die at thirty or at seventy since, in either case, other men and women will naturally go on living, for thousands of years

even..... Given that you have got to die, it obviously doesn't matter exactly how or when"<sup>21</sup>.

Meursault is an outsider. He suffers from what may be called communication gap at ontic level. He doesn't understand the significance of rules and regulations that our conventional social orders are governed by. On the other hand, the society at large as represented by judicial, legal, and institutional authorities, fail to appreciate his utter lack of concern for time-honoured customs and conventions. Meursault muses with himself about the significance and meaning of existence at both human and cosmic levels and is deeply involved with the question of significance of it all on an ontological level. On the other hand society is governed by laws, conventions, rules, considerations and reflexes which can never be justified by reference to any ultimate standard of justification. Those who think in theological terms and seem certain of everything are in possession of worthless certainties, so opines Meursault. On the other hand, Meursault might seem to be empty-handed; he was sure of himself, sure of everything, sure of his life, and sure of the death that was coming to him. Meursault as an out-sider lived in a certain way and he could just as well have lived in a different way. He had done this and he hadn't done that. He hadn't done onething whereas he had done another. So what ? Life lived

from any angle or outlook is, in the final analysis, as absurd a phenomenon; as "A tale told by an idiot, full of sound and fury, signifying nothing".

Through the character of Meursault, projected as an outsider, a rebel, violator of all that sounds conventionally normal, Camus tries to bring out the existential crisis of a person who is not afraid of a loveless and meaningless universe. The outsider has lots of existential courage to face the imperatives necessitated by a deaf, dumb and unsmiling universe seemingly governed by insurmountable forces of darkness. Society on its part has tried to project certain conventional symbols and existential metaphors with a view to regulate its ongoing march. However, any person who doesn't find himself in accord with these conventions and metaphors is proclaimed to be an outsider and condemned to intolerable but avoidable suffering. Such a life-situation, for Camus, is self-evidently absurd and shorn of any significance.

What Camus puts in La Peste is a forlorn confusion at the absurdity of life. The novel is a factual account reminiscent of Journalism, of the plague in the 1940s in French port on Algerian coast. The plague is the early concept of the absurd, a secularised sense of tragedy and an analysis of the way a meaningless death gratuitously calls into question a life without meaning, or a life amounting at

best, to no more than death.<sup>22</sup> It can be read at different levels - a stark description of the plague and at a deeper level as a depiction of the absurdity of life where vital living has been restrained by habits. The description of the rats and the reactions of the people, show how habits restrain common-sense. The dead rats are meaningless and not associated with the wide spread plague.

The story of the novel is a telling commentary on the absurd life-situation man is caught in. Dr. Rieux, who is the surgeon narrator of the novel starts the story by discovering a dead rat. The story ends with several thousands of dead rats plus the plague's first death-monsieur Michel. As the story progresses the situation worsens. Day in and day out more and more rats and fleas die and scavengers have a tough time, in clearing them. One day it so happens that rats from all quarters spring up on roads, basements, cellars, and sewers and die in thousands. One could hear the shrill of little death cries of the rats. Even in the posh areas of the town one could find them in heaps. After every clean up the rats would again appear in increasing numbers and people started crying for extra-ordinary official measures to combat this menace. The official reaction is thoroughly routinized and bureaucratic. A friend of Dr. Rieux; Jean Tarron is the only person who keeps a note book on the progress of plague and can sense the significance of the dying rats and their decaying bodies.

As the plague starts taking its toll Rieux and Tarron discover another plague like phenomenon - the red-tape of bureaucracy. Dr. Rieux is convinced that persons suffering from unidentified fever should be isolated. However, he cannot do anything in view of the fact that his colleagues insist that they have no definite proof that the fever is highly infectious. The Doctor cannot certify what the disease is although horrified at the daily toll which the disease takes. The doctor discovers that the local magisterate need also to be consulted in this regard. The municipal officials are also taking it easy. The people in general are leading a monotonous life, almost like mechanical robots. There is an all round lack of understanding of the gravity of the situation.

Thus the novel The plague has an allegorical significance. It is an allegory on the meaning of living and meaning of death. Life is not a bed of roses but at least as bad as the plague. Realization of the essential tragic character of the existence is the only feature worth eulogising, infact the only redeeming feature. The central theme of the novel is again the absurdity of human existence. The rats exemplify common people and the indifferent bureaucracy and government represent the indifference of the universal order if any to the deepest

predicament of human struggle. Again Camus reverts to his favourite theme by depicting man as caught in the coils of existence and forsaken and forgotten by the unconcerned gods he has been believing in. Again human existence is represented as alienated in view of the overwhelming absurdity of human condition - a condition where everybody seems diseased and yet everybody seems unconcerned about everybody.

Even in Camu's Caligula we find tragedies and sufferings of human existence. Caligula is a play about the young Roman emperor who brutally kills his courtiers. At the outset of the play Caligula is shocked by the death of his sister, Drusilla, with whom he has been having an incestuous love affair. He sets out to revenge her death in a rivalry of killing that lasts until he is assassinated by the patricians he has tormented.

Caligula is deemed to be a philosophical drama. The emperor's antagonists are the gods rather than the patricians. The actions of Caligula are presented not as examples of pathological behaviour but as an instance of the human condition. Drusilla's death has plunged Caligula into a dualistic universe where he is confronted by otherness. He claims to kill with a view to liberate Romans who are trapped by habit. They must be made to confront the

otherness of the universe in order to overcome it. However, Caligula hardly cares to actuate any change of mind or behaviour in Romans. He has a personal god. Drusilla's death has demonstrated that man is at the mercy of the gods; his only significant acts are those which assume the God's prerogatives, namely suicide and murder. There is a link between violence and totality. Caligula has a death wish. He feels a kinship with his victims and he courts assassination. Conversely he kills in order to achieve the immortality which the gods have until now, kept for themselves.

Caligula cannot bear the pain that he feels : my skin hurts me, my chest and limbs too..... I have only to move my tongue and everything turns black and people become loathsome to me"<sup>23</sup>. This is the anguish of man's mortal condition and Caligula has a special place in Camus' early writings in view of the same. Sisyphus finds reasons to be happy while Stranger depicts mortality as an absence, in Caligula it is presented as a mind trapped in a confrontation with what it is not. Since the emperor cannot stand this he is overwhelmed by hatred of others and of himself. Yet murder offers no solution because the murderer's supposed joy is as finite as everything else. When he has killed one person Caligula, like all other terrorists has no choice but to kill some one else. Whatever

he does, he remains an object of hatred to himself. In one act Caligula destroys the mirror confronting him as he can no longer stand the sight of himself, 'it is always you I meet, you are always there opposite me and I hate you'<sup>24</sup>. Caligula cannot bear the burden of guilt. Everyone is guilty because there are no judges who could declare that men are innocent.

Thus in Caligula Camus does not merely bring out the meaninglessness of life but makes death and tragedies of human existence the core and crux of this drama. He says that 'Death is an ordinary incident. While uttering this I take oath that it is the definite simple reality.'<sup>25</sup> Human suffering in an absurd world is central to the theme of the drama.

Le Mythe de Sisyphe is a philosophical essay which explores the existential predicament of man. In this novel Sisyphus is a Greek mythological character who was accused of having divulged secret of gods. He had seen Jupiter kidnapping Isma - the daughter of Esyphus which he reported to her father. The gods had condemned Sisyphus to spend eternity pushing a rock up a hill and watching it roll back down when it reached the top. Sisyphus' condition according to Camus, constitutes what may be called the state of the absurd. Apparently Le mythe de sisyphe is a novel about suicide, but in point of fact it is not. Camus' Sisyphus

attains an identity by asserting that he is not a stone and that he is not at one with the universe as well. The message of the novel tells man that he can go on living because he has had the courage to give up the quest for primeval innocence and can confront his condition. In so far as he is aware of the contradiction between his need for oneness and the finite world, to that extent he is a man. This dichotomy constitutes both, the origin of anguish and source of values. Accepting the fact that there are no metaphysically guaranteed directives for conduct, could generate a positive ethic. And Camus believed that absurdity in the sense of recognition of this fact, could by itself generate a positive ethic. In particular the ideal of human fraternity was connected with Camus' heroic nihilism on the grounds that to accept oneself as the sole guarantor of one's own values would necessarily involve accepting a principle of respect for other human beings. It is here, however that Camus encountered a very serious difficulty. He found it necessary to show by means of examples just what the specific implications for conduct of his doctrine of absurdity are and also make it plausible that these implications are consistent with the humanistic ideal to which he as an individual is fully devoted. "In Myth of Sisyphus however, the specimens that are offered of the mood of life appropriate to the absurd man bear only a rather

removed affinity to that ideal or for that matter to any general social ethic".<sup>26</sup> Camus did not demonstrate satisfactorily either that the kind of life that followed from an acceptance of nihilism bore any clear relation to his own moral ideals or that a life dedicated to these ideals could be adequately motivated by an acceptance or absurdity.

Through the story of Sisyphus, Camus has tried to convey that man in this universe is condemned like Sisyphus to perennial struggle which delivers no results. In fact Le mythe de Sisyphe is a story of human destiny and Sisyphus symbolizes the meaninglessness and absurdity of both human life and universal order. Man is in a continuous journey but reaches nowhere. Human life is a story of ceaseless suffering. Man would like to make his life pleasant and peaceful by following great ideals and values. However, he encounters hurdles at every step and all his projects are doomed to failure and extinction. Man is subservant to certain blind forces which cannot be exactly pin-pointed. All human and social ideals turn out to be farcical. The practical life cares a fig for our ideals and values. We can't liberate ourselves from this life-situation even by faithfully following all the best ideals of the world. There is no point in invoking the blessings of God for there is none. We are surrounded by opaque hurdles and impassable

walls. There is no logical or rational justification for these hurdles. All human endeavour is futile. Man seems to be a toy in the hands of destiny and death seems to be the only exit from the torture chamber of existence. This view of human existence as culled out from Camu's writings is a devastatingly radical reinterpretation of human condition in the overall scheme of so called universal order. Everything seems to be arbitrary or at best recommendatory. Human existence is a continuous confrontation with a universe, oozing out, so to say, absurdity from all its pores. No interpretation, no viewpoint and no theoretical construction seems to clinch the issue. Man is robbed of his metaphysical garments and finds himself naked of meaning and innocent of value in contemporary life-situation.

As pointed out by Patrick Mccarthy, "The simplest definition of the absurd would be rephrasing of Descartes' proposition, "I think therefore I am". Camus might have stated that, "I am another to myself, therefore I am". The absurd is not a state to be overcome because it represents a victory over the previous state of suicidal mysticism. Yet it remains a religious vision because man does not forget his need for God and becomes a pragmatist who is content to give a shape to his earthly existence. Camus' originality lays in his attempt to preserve man's religious sense although it could not be satisfied and to make him live in the absence

of God"<sup>27</sup>.

The real meaning of Sisyphee is expressed in lyrical passages which depict the absurd as an adventure. We must accept the heart-rending marvellous gamble of the absurd, make a serious effort to do it and face the blast of consequences thereof. Only then will man's body, his nobility, his tenderness etc. recover their place in this absurd world. His greatness will be nourished by the wine of absurd and the bread of indifference.<sup>28</sup> For Camus the absurd is the conflict between man's desire for meaning and the shapelessness of his condition. Dignity is the way to transcendent that condition. Sisyphus attains it when he affirms his superiority over the rocks.

Camus believed that the absurd could itself be the source of values. L. myth de sisphee sets out the new code of moral, political and Aesthetic revolt. Camus reveals his deep moral sense when he affirms that, although man can not know himself he is capable of behaving morally. His starting point should be the liberation that comes from the absurd. If transcendentalism is abandoned, man can turn to his life with greater Zest.

Camus' novels and dramas are not written for the sake of Art. Nor do they preach any new-fangled ideology. His works bring out the significant social, political, and

philosophical problems of modern age. They reflect the deepest issues of human existence. Such questions as; why should man undergo so much suffering; what are the factors responsible for human suffering; are those factors external and circumstantial or internal and personal; are values or ideas inspired by genuine and authentic commitment or motivated by selfishness, hypocrisy, and economic profit etc; are addressed to in his writings and his novels revolve round them. His responses and reflections to these questions add upto what may be called absurdism. This philosophy of absurdism is possibly a function of the crises of contemporary civilization. And the concept of this absurdism leads man to the concept of outsider. The basic problem of "The outsider" is his instinctive rejection of the everyday world, a feeling that it is somehow boring and unsatisfying like a hypnotized man eating saw dust under the belief that it is eggs and bacon.<sup>28</sup> Actually, the outsider's sense of unreality cuts off his freedom in an unreal world as it is to jump while one is falling. Freedom being an intensity of will is not something to do what one likes and will depends upon motive. If there is no motive, there is no willing. One cannot do anything unless he believes that to be meaningful. And belief must be believed on the existence of something, in other words we can say belief is concerned with what is Real. Beliefs are born out

of our convictions about the Reality of the Things we are surrounded by; when nothing is or seems real, how can we against all the pressures of our so-called conscience as well as common-sense go on deluding ourselves to live and die for any set of beliefs. An existential illumination or analysis leads us to postulate that we are living in an unreal world and we accept this unreality in the marrow of our being. This sense of unreality kinders us from participating in life and we become alienated from those who participate and so we become outsiders.

CHAPTER IV

## A CRITICAL EVALUATION OF CAMUS' CONCEPT OF ALIENATION

It will be highly hazardous to try to bring out the features of Camus' thought in a systematic philosophical frame. It is so because Camus is not a systematic Philosopher. He is basically a literateur who has emphasized certain existential themes in his novels and dramas. We can only try to summarize some of his prominent themes in order to pin-point Camus's place in the 20th century intellectual milieu.

Firstly, Camus' is an Absurdist. The universe according to Camus is an inscrutable and incomprehensible manifold. All our attempts to understand it are doomed to frustration. We may work out various interpretations but they will lack the necessary authority we need to bring out what may be called a consistent and coherent philosophy of life. All historical religions and contemporary ideologies are sailing in the same methodological boat. Historically speaking men have believed in various religious world-views and accordingly derived their value systems from them. However with increasing methodological sophistication modern man has outgrown the religious dogmas that served as the bedrock of ancient and medieval civilizations. Modern man finds himself in a world which seems essentially meaningless to him. Therefore he is alienated from his moorings and ideals which previously lent meaning to his existence.

The fundamental thesis of Absurdism is that the world is, in essence, an incomprehensible phenomenon. We have no access to any so called "Transcendent". Men can communicate only with other men. Absurdist humanism therefore postulates the solidarity of all men in face of the incomprehensible - a principle easy to formulate, but infinitely difficult to apply as long as so few people understand it clearly.<sup>1</sup> It stipulates that man should not persecute other men in the name of too confidently held religious, political or historical assumptions. This, by and large, is the doctrine put forward by Camus in *La Peste*, where he uses the symbol of the plague, perhaps too broadly, to represent all forms of evil; both human misdemeanours and natural disasters or "acts of God".

However he wasn't a pure absurdist because in L'Homme Revolte, he falls back onto the misleading Romantic concept of la revolte or rebellion, of which he distinguishes two main forms :La revolte metaphysicque and la revolte politique. The second form makes sense, if we take it to mean, in sober terms, that every individual has the right to try to improve the society around him for his own good and for that of his fellow men, but the first form is literally absurd, and contrary to true Absurdism, since we cannot rebel against the universe, at the most we can opt out by committing suicide, but that is a poor form of rebellion, which in any case Camus

had already rejected in his earlier treatise, Le Mythe de Sisyphe. The fact that he got himself entangled in la revolte metaphysique and made in certain amount of play with dubious figures, such as the Marquis de Sade shows that like Sartre, he wasn't a total nonbeliever, but rather an atheist or crypto-deist, that is someone who clings to the ghost of God as a source of negative emotion.<sup>2</sup>

Secondly in view of the above we can say that Camus was Nihilist. In view of the fact that there was no ultimate moral standard by reference to which our modes of life or actions can be justified, modern man is caught in the vortex of an ethical predicament. All value systems, legal frameworks and socio-political arguments are purely recommendatory or have no mandatory force. Therefore, nothing can be justified. For example Meursault of *Etranger* finds it impossible to make any sense of the life-situation he is caught in. The death of his mother, his affair with Merri, his killing of an Arab and his subsequent condemnation to death; all seem discordant and disconnected pieces of his life-situation which seem to him making no sense. He cannot pin-point his sin and therefore he finds his condemnation to death to be a meaningless response to an equally meaningless crime he is accused of having committed in the first place. Why should he undergo the conventional modes of behaviour

or display socially approved responses when he can make neither head nor tail of his whole life-situation. Death, sex, violence, and his personal imminent death leave him cold, untouched and baffled. The case of the prosecution and subsequent judicial investigation culminating in his death, he finds absurd and pointless and therefore he does not defend himself. When prosecution is meaningless, the con-comitant defence would be equally pointless. Thus Meursault symbolizes man caught into the fetters of meaninglessness. Human actions corresponding to which may follow judicial rewards or punishments make no sense. We may visualize the entire universe to be an incessant arena of action and believed in afterworld a chamber of legal cross-examination, where supposed righteous actions are rewarded and unrighteous actions are punished. Meursault as characterized in *Stranger* challenges this entire bi-cameral cosmic situation; firstly by refusing to understand the significance of it all and secondly by non-cooperating with the whole theatre of the Absurd. Camus through Meursault tries to communicate the utter Absurdity and non-sensicality of this entire cosmic drama. Thus he tries to bracket all beliefs and values as absurd and meaningless.

The metaphysical Absurdism and moral nihilism introduces us to modern man who from all angles is an alienated

person. The cold world metaphysical and theological explanations have lost their sense. However, as the universe is as it has always been, man finds himself encountering it as a phenomenon of inexhaustible mystery. As he has the same social, political and economic actions to perform and projects to undertake, he is badly in need of a system of values which he can justify by recourse to some ultimate metaphysical standard which standard unfortunately slips all his interpretations every time. Thus modern man is completely Alienated not only from metaphysical and theological world views, moral outlooks, and ideological visions but also from his own self, in view of the fact that all his self-definitions were provided by classical metaphysics and theology. We are caught into a universe which is devoid of meaning and significance and all its supposed meanings have been ascribed to it by us.

**Critical Evaluation :**

Philosophical arguments when pitched to the extreme lead to such abstract and context-free generalizations where both-sides of the dispute are left to gasp for the breath. Philosophical problems do arise from the multiple contexts of life but every typical philosophical debate is decontextualised from the concrete life-situation. Philosophers usually search for the Absolute; Absolute Knowledge, Absolute

Truth, Absolute Freedom, Absolute Value and Absolute Criterion of justification. As human understanding is incapable of arriving at the Absolute and is always condemned to contextual and relative standards, philosophers end up as sceptics or nihilists. On the epistemological plane when they cannot find an Ultimate Standard of knowledge and truth, they become sceptics. Similarly, when they fail to grasp the Ultimate Criterion of justification of ethical values they turn out to be Nihilists. The scepticism and nihilism are thus a function of man's inability to justify either the truth claims of natural, social and normative sciences, or the social, political and economic actions, that he undertakes within a sociohistorical setting. Existentialists such as Schopenhaur, Neitzsche, Heidegger, Sartre and Camus etc., in their various contexts have all brought out the excruciatingly painful human condition where no Absolute Standard of justification for man's social, political and economic behaviour can be exactly pin-pointed. They have found that man is caught in a situation where he has choices or alternatives but no choice or alternative can lay claim on Absolute Value. Therefore, man's moral choices are always arbitrary and thus any life-style is as good or as bad as any other. Camus in his novels has forcefully brought out various features of this life-situation.

The Outsider or The Stranger as symbolized by Meursault is a person pitted against a meaningless, pointless and purposeless universe. He accepts his life-situation as it is and finds no justification to conform to norms sanctified by history and tradition. The Stranger is a person who is in search of an ultimate standard which can clinch all moral, social and political controversies and prove once for all the absolute validity and significance of a particular life-style or life-situation.

Such an attitude is born out of bracketing all the contextual frames of reference. Although, there are no cutting arguments for or against a particular world-view and value system, yet there are vital considerations that help us in organizing a hierarchy of values. For example conventional wisdom is born out of man's historical experience which has been a long-drawn-cut confrontation between the human order and the natural order. Values are crystallized or articulated through historical combinations and permutations. Such values as truth, beauty, goodness, justice, kindness, love, compassion, fellowfeeling, sympathy etc. are not arbitrarily imposed ideas on man by some superhuman agency. We may be believing in a particular religious world-view or value system but that is beside the point. Religion, as a matter of fact, does recommend a value system in consonance with its world-view. However, the crucial point is that values are

born out of social contract and historical interaction. Rules, regulations, norms, values and Ideals are unavoidable in man's onward march of civilization. The very social order responsible for man's culturalization depends upon a normative structure. If we cannot differentiate between values that preserve man and disvalues that destroy his very fabric, we are no more entitled to a human order where man can, persue his multiple assignments. Man's rationality is not an accident of history, rather it is the fruit of a long drawn out confrontation with natural and historical forces. This rational intuition discriminates between what is good and what is bad. The very fact that man is a rational being places on him, a set of limits, a set of values, and a sense of responsibility. Values may not have a metaphysical justification but they do have social, political, economic and legal relevance. The search for an Ultimate Standard of justification seems to be a form of escapism. We are here and now engaged in various social, political and economic struggles. There is alround, exploitation of man by man and enslavement of one by another. Social inequalities, political injustices and economic exploitation abound. We know that society needs to be reoriented on social egalitarianism, political justice and economic redistribution. We cannot afford to go on asking for an Ultimate Standard of justification of all that we undertake or want to carry out.

Social criteria and morals are established by historical experience and recognised and understood to be so by our commonsense and rational intuition. We don't need a metaphysical proof for the validation of values. Even if God is dead everything is not permitted. Man is not competent to discover the rationality of the universe. However, it does not mean that we are not rational persons. We may not be able to explore the meaningfulness of life and world. However, it does not mean that every person is not competent to make his own life meaningful.

Camus and some other existentialist writers go on in search of an absolute justificatory standard or criterion. However, they miss the trees in the jungle. We can legitimately ask for the meaning of this or that action but a metaphysical search for the ultimate meaning is fruitless. Every action has to be judged in the light of its own context. Camuslike other existentialists draws upon boundary situations. It is people living in loneliness and doubt who provide the characters for existentialist novels. The existentialist conceptual psychology rests upon examples drawn from extreme situations. They treat the exceptional as the typical. The contrast between exceptional and the typical cannot be and should not be obliterated or lost sight of. Meursault as projected in *Stranger* is also an exceptional

character. He challenges the very structure of conventional morals by being indifferent to life-situation or world-situation. He refuses to play the game within the framework of conventional standards. In the process, he is alienated not only from his beloved and his friends but from his mother as well. He is indifferent to what seems to him to be a Godless universe. Therefore, he refuses to accept the dictates of the system he is operating in. Ultimately he becomes indifferent to his person and seriously ponders over the futility of a monotonous and routinized life. He refuses to defend himself in the court of law and remains the silent spectator to the ongoing judicial proceedings where the prosecution waxes eloquent arguments against him. Such a characterisation seems to be an over-dramatization of the exceptional.

ii) Existentialist thinkers and writers like Heidegger, Sartre and Camus have developed a powerful critique of classical metaphysical formulations by emphasizing the centrality of human existence in the universal scheme of things. Human existence becomes the starting-point of all philosophising. However, such a starting point may itself lead us to reductionism which may not be acceptable to us all in view of the absence of a compelling set of reasons which can necessitate the centrality of existence with complete

justification. Human existence cannot be accepted as an Absolute in itself. If we do so, we shall be missing the very understanding of human existence in the over-all scheme of things. Human existence is a part of cosmic state of affairs. The cosmos includes various layers or orders of reality. We have the physical or natural order, the biological order, the psychological order, the social order, the economic order, the political order etc. All these orders are interlinked and interwoven. A holistic perspective entails that we accept all the orders of reality as they present or unfold themselves to us. We cannot select a particular level or layer of reality or emphasize it at the cost of other spheres of reality. For example, we do have mathematical equations and logical conclusions, which can be demonstrated categorically by recourse to the appropriate deductive method. Similarly laws of Nature can be directly or indirectly verified by recourse to laboratorial experimentation. The social sciences which study the social, political and economic questions are getting increasingly standardized by the application of scientific methods and techniques. However, when we come to the normative issues or value-questions, we are confronted by a field situation where no definitive, categorical and conclusive results and standards can be discovered or arrived at. However, social existence or historical setting of man is as significant as

his individual existence. Individual existence cannot be totally decontextualized and given a piece-meal treatment. Social existence on which depends our individual existence seems to foster a set of values which may be amenable to logico-mathematical demonstration or empirical verification but which seem to be the very postulates or presuppositions of any type of human existence at all. For example, such values as love, compassion, kindness, tolerance etc., may not be completely justifiable on epistemological or methodological grounds. However, such values seem to be justifiable on existential grounds; only those existential grounds need not necessarily stem from a consideration of individual existence. They can be derived from the imperatives, the intangibles and the imponderables of our collective or social existence. It is our social and historical experience which leads to an existential validation of values and norms. Such questions as to whether values are meaningful or meaningless, whether human existence is significant or not, whether cosmic situation is pointless or teleologically oriented whether man should do this or that etc., are devastatingly undecidable existential dilemmas. However, balanced and judicious answers to these questions can be given only by recourse to our long-drawn-out socio-historical experience. Each one of us cannot afford to subtract the entire socio-historical setting of these questions and start every time afresh. Camus and others like

him do underline the centrality of individual existence to the extent that they become unaware of the entire furniture of the universe. Individual epistemological apparatus i.e. interaction of human sense-experience and reason, is competent enough to understand the logical, mathematical, scientific and social scientific findings and results. But as it is, no individual can arrogate to himself the competence to single-mindedly and single-handedly grasp the relevance and meaningfulness of norms and values in human life. It is through exposure to socio-historical experience or education that we can appreciate the compelling existential logic of values, without being able to furnish a cutting set of arguments which can conclusively demonstrate the metaphysical or transcendental nature of values. In such a situation it is easier to be led into scepticism, nihilism and propagate explicitly or implicitly a viewpoint called Absurdism. Such an individual is bound to feel alienated in a universe which seems mysterious to all intents and purposes and where God seems either to be absent or silent or (as one of the characters of the Plague depicts God to be) a dumb spectator of the cosmic situation where man is caught in the coils of his multiple concerns and engagements.

It is true that there are no incontestible arguments in support of a particular world-view and consequent

value-system. All world-views and value-systems are, in the final analysis, functions or products of various interpretations. However, no interpretation can ever hope to reach even the level of inductive certainty enjoyed by statements or Laws of Science not to speak of the irrepeudiability of logico-mathematical statements. A philosophical interpretation is worked out by recourse to a close examination of the basic features of cosmos and human condition, viz; Life and death, unity and diversity, hope and despair, perceptual experience and conceptual unification, power and helplessness, purposive activity and impulsive reaction, understandability and apacity, selfishness and sacrifice, egocentricity and value-centricity etc. As these features are amenable to multiple possible interpretations, so we have various philosophical responses, metaphysical formulations, axiological orientations and even epistemological starting-points. And thus emerges the phenomenon of wide-spread philosophical disagreement. Philosophers become idealists, materialists, theists, atheists, pantheists, deists, deontologists, teleologists, rationalists, intuitionists, empiricists and offer varying as well as differing world-views and value-systems. Philosophers have been arguing for and against these conflicting thesis for thousands of years and there is nothing to show that philosophical disagreement will ever cease to be. Besides

the amenability of the features of the cosmic and human situation, our very ontocosmological and axiological interpretations may be rooted in various conceptual fields, cultural frames, environmental factors and historical experiences. And, in view of the same, adjudication of philosocial conflicts becomes all the more unmanageable.

However, does the above philosophical field-situation necessarily lead to absurdism and nihilism. That does not seem to be necessarily warranted. There are no cutting or definitive reasons to prove that the universe is ontically absurd. Similarly, we can never conclusively demonstrate the validity of ethical nihilism. Methods such as logical deduction and empirical verification can never settle philosophical issues. Reasons and arguments can be coined and paraded in support of any metaphysical contention, theological persuasion or axiological position. Arguments can be advanced in support of differing philosophical standpoints; Absurdism and Nihilism, Idealism and Materialism, Buddhism and Christianity etc. philosophers are not called upon to make difficult decisions. They are destined to face impossible questions. If Absurdism and Nihilism could be conclusively demonstrated to be true, the age-old but ever-green journey of philosophy could still come to a happy end. However, Absurdism and Nihilism are not philosophical

conclusions but interpretations. Interpretations may come and interpretations may go, but philosophy seems destined to go on for ever. Camus' literary insights and formulations have a point. However, like a good philosopher, he does not succeed in showing the cosmic drama to be pointless.

## REFERENCES

### CHAPTER I :

1. Mircea Eliade : The Encyclopedia of Religion, The Macmillan company and the Free Press , New York, 1987, Vol. 12, p. 14.
2. Paul Edwards : The Encyclopedia of Philosophy, The Macmillan company and the Free Press, New York 1967, Vol. 5, pp. 336-37.
3. Marvin Walter T : The History of European Philosophy, New York, The Macmillan company. 1923, P. 161.
4. Paul Edwards : The Encyclopedia of Philosophy, The Macmillan company and the Free Press, New York, Vol.1, p. 158.
5. James Hastings : Encyclopedia of Religion and Ethics, T. and T. Clark, New York, 1955. Vol. 5, pp. 327-29.
6. Erdmann : History of Philosophy, Swan Sonnenschein and Co. Ltd. 1897, p. 23.
7. Fuller B.A.G : A History of Modern Philosophy, Oxford & IBH Publishing Co. 1955, p. 131.
8. Will to Power, (New York, 1966), translated and edited by Walter Kaufman and R.G. Hollingdate, p. 910.
9. Paul Edwards : The Encyclopedia of Philosophy, The Macmillan company and the Free Press, New York, Vol. 3, p. 453.
10. Ibid, pp. 249-52.
11. Paul Edwards : The Encyclopedia of Philosophy, The Macmillan company and the Free Press, New York, Vol. 2, p. 411.

12. Blackham : Six Existential Thinkers, Printed in Great Britain by T.J. Press, Padstow Ltd., 1961, p. 91.
13. Fuller : A History of Modern Philosophy, Oxford and IBH Publishing Company. 1955, pp. 611-12.
14. Sartre J.P. : Existentialism and Humanism. Paris, 1946. Translated by Philip Marinet, London, 1948.
15. Ibid.
16. Luce-Claude Maitre : Introduction to the thought of Iqbal, Translated from French into English by M.A.M. Dar, p. 7.
17. Akhtar Waheed : Iqbal in Modern Perspective, A Naurose Publication, June 1986, p. 29.
18. Ibid, p. 33.
19. Iqbal : Reconstruction of Religious thought in Islam, Oriental Publishers and Distributors, Delhi, 1975, pp. 109-110.
20. Ibid, pp. 116-17.
21. Ibid, p. 95.
22. Cf Bourke : Augustine's Quest of Wisdom, p. 112.
23. Oates Whitney J : Basic Writtings of Saint Augustine, New York Random House, 1948, Vol. I, p. 26.
24. Marvin Walter : The History of European Philosophy, The Macmillan Company, New York, 1923, p. 235.
25. Haq Jalalul : Power, Sexuality and the Gods, Genuine Publications and Media Pvt. Ltd., New Delhi, 1994, p. 153.
26. Landav Rom : The Philosophy of Ibn Arabi, London, George Allen and Unwin, 1959, p. 34.

27. Fusus, Matba Nami Munshi Noval Kishor, Lucknow, p. 48.
28. Sharif M.M. : A History of Muslim Philosophy, Wesbaden, Otto Harrassowitz, 1966, Vol. I, p. 417.
29. Joseph Micheal : The Wisdom of Buddha, Micheal Joseph Limited, London, 1960, p. 20.
30. Visuddhi Magga, ch 18, Quoted by Nyanatiloka, Buddhist Dictionary, p. 97.
31. Lynn A. de Silva ; The Problem of the Self in Buddhism and Christianity, Published by The Study Centre of Religion and Society, Colombo, Sri-Lanka, 1975, p.21.

## CHAPTER II :

1. Haq Jalalul: Islam and Modern Age, p. 2.
2. Fritz Pappenheim : The Alienation of Modern Man, Published by Monthly Review Press, New York, 1959, p. 14.
3. Josephson Mary and Eric : Man Alone, Published by Dell Publishing Company, New York, 1962, p. 15.
4. Spykman J. Nicholas : The Social Theory of George Simmel.
5. Fritz Pappenheim : The Alienation of Modern Man, Published by Monthly Review Press, New York, 1959, p. 21.
6. Ibid, p. 24.
7. Kierkegaard : Concluding Unscientific Postscript, Translated by D.F. Swenson and W. Lowrie. Princeton, 1941, pp. 281, 319.
8. Josephson Mary and Eric : Man Alone, Published by Dell Publishing Company, New York, 1962, pp. 15,16.

9. Jean-Paul Sartre : The Republic of Silence, New York, 1947, pp. 498-499.
10. Jose Ortega y Gasset : History as a System, p. 213.
11. Jean-Paul Sartre, L' Etr et le Neat : Translated by Hazal E. Barnes as Being and Nothingness, New York, 1956, pp. 515, 511.
12. Fritz Pappenheim : The Alienation of Modern Man, Published by Monthly Review Press, New York, 1959, p. 31.
13. Heidegger Martin : Existence and Being. (ed.) Warner Brock, Chicago, 1949, p. 56.
14. Josephson Mery and Eric : Man Alone, Published by Dell Publishing Company, New York, 1962, pp. 16, 17.
15. Ibid, p. 18.
16. Lowenthal Lea : Literature and the Image of Man.
17. Moore W. Stanley : Marx Concept of Aliention, The critique of Capitalist Democracy, New York, 1957, p. 124.
18. Marx : Capital, Translated by S. Moore, E. Aveling and E. Untermann, Chicago, 1906, Vol. I, p. 100.
19. Marx : Oekonomists' - Philosphische Manuscript, Translated by M. Milligan, London, as Economic and Philosophic Manuscripts, 1959, p. 118.
20. Hegel : The Philosophy of History, Translated by E.S. Haldane and F.h. Simson, London, 1857.
21. Ashai Shabnam : AKELI (Urdu Poetry) Published by ZEHINE JADID, New Delhi; Translated by Aneesur Rehaman, p. 29.

22. Josephson Mary and Eric : Man Alone, Dell Publishing Co., New York, 1962, p. 23.
23. Ibid, p. 43.
24. Ibid, p. 44.
25. Hellers Eric : The Disinherited Mind, Cambridge, Bowes & Bowes, 1952, p. 157.
26. Wolf Thomas : The return of the Prodigal, p. 120.
27. Miller Arthur : Death of a Salesman, Penguin Books, 1949, p. 65, 120.
28. Ashai Shabnam : AKELI (Urdu Poetry) Published by ZEHINE JADID, New Delhi; Translated by Aneesur Rehman, p. 17.

### CHAPTER III :

1. Gray Paul : A Memerizing Encore from Camus; Time, May 16, 1994, reported by Margot Hornblower/Paris.
2. McCarthy Patrick : The Pied-noir Story; French Literature, TLS June 24, 1994.
3. Gray Paul : A Memerizing Encore from Camus; Time, May 16, 1994, reported by margot Hornblower/Paris.
4. Ibid.
5. "French Glamor for New Camus" : News Week, May 9, 1994.
6. Chandra Sharad : "The Legend of Camus"; Independent, Bomaby, 11 June, 1993.
7. Josephson Mary and Eric : Man Alone; Copyright @ 1962 by Dell Publishing Co., Inc. Laurd, p. 44.

8. Edwards Paul : The Encyclopedia of Philosophy; The Macmillan Company and the Free Press, New York, Vol. 2, p. 16.
9. Ibid.
10. McCarthy Patric : Camus; A Critical Study of his life and works, Published in Great Britain, 1982 by Hamish Hamilton Ltd., London, p. 131.
11. Ibid, p. 133.
12. Camus Albert : The Outsider (tr. Stuart Gilbert, London, Hamish Hamilton, 1961; New York), p. 9.
13. Ibid, p. 44.
14. Ibid.
15. Ibid, pp. 44, 45.
16. Ibid, p. 66.
17. Ibid, p. 68.
18. Ibid, p. 114.
19. Ibid, p. 91.
20. Ibid, pp. 97, 98.
21. Ibid, p. 109.
22. The Plague : A Chronicle of Deaths Foretold; Literary Review; The Hindi-Weekly Edition, Nov. 6, 1994.
23. McCarthy Patric : Camus; A Critical Study of His Life and Works, Published in Great Britain, 1982 by Hamish Hamilton Ltd., London, p. 145.
24. Ibid, p. 146.

25. Shahzad Manzar : "Albert Camus"; Soughat, A Miscellany of Urdu Literature, edited by Mahmood Ayaz, Bangalore, 1960, p. 155.
26. Edwards Paul : The Encyclopedia of Philosophy; The Macmillan Company and the Free Press, New York, Vol. 2, p. 17.
27. McCarthy Patric : Camus; A Critical Study of His Life and Works, Published in Great Britain, 1982, p. 147.
28. Ibid, p. 149.
29. Wilson Colin : The Outsider; Published in Great Britain, in 1956, p. 30.

#### CHAPTER IV :

1. "Past imperfect"; Published in French Intellectuals, 1944-1956 by Tony Judt, University of California Press, p. 348.
2. The New York Review, Feb. 11, 1993.

### CAMUS' WRITTINGS IN ENGLISH TRANSLATION

1. The Outsider (Hamish Hamilton 1946 and 1957).
2. Caligula, Cross Purpose (Hamish Hamilton 1947).
3. The Plague (Hamish Hamilton 1948).
4. The Rebel (Hamish Hamilton 1953).
5. The Myth of Sisyphus (Hamish Hamilton 1955).
6. The Fall (Hamish Hamilton 1957 and 1978).
7. Exile and the Kingdom (Hamish Hamilton 1958).
8. The Possessed (Hamish Hamilton 1960).
9. Resistance, Rebellion and Death (Hamish Hamilton 1961 and 1964).
10. The Collected Fiction of Albert Camus (comprising The Outsider, The Plague, The Fall and Exile and the Kindom) (Hamish Hamilton 1961).
11. Carnets I 1935-1942 (Hamish Hamilton 1963).
12. The Collected Plays of Albert Camus (comprising Caligula, Cross Purpose, The Just and The Possessed) (Hamish Hamilton 1965).
13. Carnets II 1942-1951 (Hamish Hamilton 1966).
14. Lyrical and Critical (Hamish Hamilton 1967).
15. A Happy Death (Cahiers I) (Hamish Hamilton 1972).
16. Youthful Writings (Cahiers II) (Hamish Hamilton 1977).

### SHORT BIBLIOGRAPHY

1. Akhtar Waheed : Iqbal in Modern Perspectives, Naurose Publication, 1986.

2. Arendt Hannah : The Human Conditions, Anchor Books, New York, 1959.
3. Barret : Whilliam, Irrational Man, New York, 1958.
4. Blackham, H.J. : Six/Existentialist Thinkers. London, 1951.
5. Collins, J. : The Existentialists; A Critical Study, Chicago, 1952.
6. Erdmann : History of Philosophy, Swan Sonnenschein and Co. Ltd. 1897.
7. Fred H. Willhoite : Beyond Nihilism, Albert Camus' Contribution to Political Thought, Louisiana State University Press, 1968.
8. Fromm Eric : Man for Himself, Rinehart, New York, 1947.
9. Fuller, B.A.G. : A History of Modern Philosophy, Oxford Publishing Company, 1955.
10. Grene, M. : Introduction To Existentialism, Chicago, 1959.
11. G.W.F. Hegd : The Philosophy of History; Translated by E.S. Haldane and F.W. Simson, London, 1857.
12. Haq Jalalul : Power, Sexuality and the Gods, Genuine Publications and Media Pvt. Ltd., New Delhi, 1994.
13. Heidegger, Martin : Was Ist Das - Die Philosophie, Translated into English W. Klubach as what is Philosophy ? London, 1958.
14. Heidegger, Martin : What is Metaphysics, (ed.) Warner Brock, Monthly Review Press, New York, 1954.
15. Heinemann, F.H. : Existentialism and the Modern Predicament, Harper Torchbooks, New York, 1958.

16. Hellers, Eric : The Disinherited Man, Cambridge, Bowes & Bowes, 1952.
17. Iqbal, Sir Muhammad : Reconstruction of Religious Thought in Islam, Delhi, 1975.
18. James Hastings : Encyclopedia of Religion and Ethics (ed) T & T Clark, New York, 1955.
19. Jaspers Karl : Man in the Modern Age, Garden City, New York.
20. Joseph Micheal : The Wisdom of Buddha Micheal Joseph Limited, London, 1960.
21. Josephson Mary and Eric : Man Alone, Dell Publishing Company, New York, 1962.
22. Kaufmann : Walter, (ed.) Existentialism from Dostoevsky to Sartre, New York, 1956.
23. Kierkegaard : Concluding Unscientific Post-script, Translated by D.F. Sewenson, Princeton, 1941.
24. Kornhauser, Whilliam : The Politics of Mass Society. Glencoe, III; Fress Press, 1959.
25. Lynn A. de Silva : The Problem of the Self in Buddhism and Christianity, The Study Centre For Religion and Society, Colombo, Sri Lanka, 1975.
26. Marvin Walter T. : The History of European philosophy The Macmillan Company, New York, 1923.
27. Marx, Karl : Capital, Translated by S. Moore, E. Aveling and E. Untermann, Chicago, 1906.
28. Marx, Karl : Economic and Philosophical Manuscripts, Translated by M. Milligan, London, 1959.
29. McCarthy, Patrick : Camus; A Critical Study of His Life and Works, Hamish Haminton, London, 1982.

30. Moore W. Stanley : Marx Concept of Alienation; The Critique of Capitalist Democracy, New York, 1957.
31. Mumford, Lewis : The Transformation of Man, Harper, New York, 1956.
32. Pappenheim, Fritz : The Alienation of Modern man, Monthly Review Press, 1959.
33. Paul Edwards : The Encyclopedia of Philosophy; The Macmillan Company and Free Press, New York, 1967.
34. Sartre, Jean-Paul : Being and Nothingness, New York 1956.
35. Sartre, J.P. : Existentialism and Humanism, London, 1946.
36. Sharif, M.M. : (ed.) A History of Muslim Philosophy.
37. Tillich Paul : The Courage To Be, London, 1952.
38. Wilson, Colin : The Outsider, Houghton Mifflin, Boston, 1956.