

Research Innovator

International Multidisciplinary Research Journal



Vol II Issue II : April 2015

Editor-In-Chief

Prof. K.N. Shelke

www.research-innovator.com

Research Innovator

A Peer-Reviewed Refereed and Indexed International Multidisciplinary Research Journal

Volume II Issue II: April – 2015

CONTENTS

Sr. No.	Author	Title of the Paper	Page No.
1	Chiya Parvizpur & Fazel Asadi Amjad	The Unconscious Criticality of Wright's Native Son to Capitalism	1
2	B.A. Tina Zahel & Prof. Dr. Franz Josef Gellert	Ageing Workers in SMEs and the Influence on Corporate's Internationalization	12
3	Mimita Sachdeva	Life Skills and the Autistic Child	26
4	Talluri Mathew Bhaskar	The Fire and the Rain: A Myth Retold	29
5	Dr. Ankita Khanna	Assessments beyond Writing: An Attempt to Provide a Fair Chance to the Learners	44
6	Dr. Meetakshi Pant	Total Factor Productivity and Financial Structure of Steel Industry	49
7	Ashish Kumar	Carelessness of Man's Mind: a Study of Albert Camus's the Stranger	62
8	Dr. Manju Lalwani Pathak	Debunking the image of Sindhis as Refugees	68
9	Rita Malache	Approaches of tribal development: A critical Perspective	72
10	Prof. Dr. Patil Vijaykumar Ambadasrao	Wendy Wasserstein's An American Daughter: An Analysis	82

11	Dr. Khandekar Surendra Sakhar	Portrayal of Relations and Globalization in Kiran Desai's Novel 'The Inheritance of Loss'	89
12	Dr. Rakseh Rai	A Study of Social Intelligence among College Students of Tura (West Garo Hills) in Meghalaya	95
13	Prof. Vijay D. Songire	Male Sufferers in Toni Morrison's The Bluest Eye, Sula and Arundhati Roy's The God of Small Things	109
14	Prof. R.Y. Shinde & Dr. Archana Durgesh	Vijay Tendulkar's His Fifth Woman: A Brief Introduction	116
15	Prof. (Dr) Mala Tandon	Alternate Schooling and Teacher Education: Issues, Challenges and Priorities	122
16	Dr. J. Thirumaran	A study on three leading stochastic Optimization methods in simulation	130
17	Dr Tanu Tandon Mr. Durgesh Pathak	Media and Education: Pathways to End Women Violence	135
18	K. Ravi Sankar & Dr. V. B. Chithra	The Inner Awareness of the Human Soul: A Study of the Apprentice	139
19	Dr. Vitthal V. Parab	A Socio-Literary Perspective in the Novels of Jhumpa Lahiri & Bharati Mukherjee	147

Carelessness of Man's Mind: a Study of Albert Camus's the Stranger**Ashish Kumar***Research Scholar, Department of English & European Languages, Central University of Himachal Pradesh, Dharamshala, District-Kangra (HP) India***Abstract:**

Carelessness can be seen everywhere in the world; and it is not because of external forces of human existence rather than it is due to man's insensitivity towards outer world that has lost a humanitarian association with man's mind. Therefore, things have fallen apart in society; and man's survival upon Earth is a big issue in coming decades of 21st century. The whole issues of politics, environment and cultural illiteracy, in these days, are grappled with this ignorance of man's mind. The researcher has highlighted this issue with reference to Albert Camus's *The Stranger*. Earlier interpretations of this novel has been dealt with notions of absurdity; but the paper is an attempt to explore the substance of this novel in addition to burning issues of 21st century where man has to cope with the humanitarian politics of development that consists in a liberal understanding of human values rather than in commercialized manners where emotions of living are purchased and sold for commercial purposes. Subsequently, a sensitive person, like the protagonist of the novel, might behave differently; but it would not be a solution to the problem of this disintegration into the world; because that becomes the symbol of carelessness of man's mind. Therefore, there are other humanitarian ways of being in the world to get over this displacement of values.

Key Words: Commercialization, Globalization, Existentialism and Absurdity.

Living in the age of globalization, man has become so much materialistic that he has forgotten about his moral and ethical duties towards others. This does not mean that man should not be materialistic; but too much obsession with materialism has put him away from the feelings of love and brotherhood. Therefore, this is not an idea of real progress in which man is completely apart from being humane and lovely for sustaining this development in the 21st century. This is obviously a serious problem in humanities to discuss man's role and concerns about the very idea progress and development. Now, society has completely

changed owing to scientific discoveries and Information Technology. Hence, there is an essential need to cope with this progress; but it cannot get a healthy shape without an ideal consciousness of man who is careless in his actions. The action comes into being due to imbalanced consciousness that can get a humane substance from literature; because the purpose of literature is to cultivate human values in society. Hence, literary research should not be taken as concrete as it is in science streams. Moreover, literature supports values when they are about to decline from society. The history of various communities is full of

such examples which show the reality of literary influence over the social system regarding this matter. Moreover, literary writers have various approaches to reflect their sensibilities to change inhuman discourses to establish a better civilization; but the betterment does not consist in carelessness of human mind. On the contrary, it deals with a careful understanding of personal things with respect to impersonal ways of being in the world. Man's status in society is not concerned with the politics of selfishness and self-preservation but with a careful and disinterested observation of others who are there to develop him. This is the moral and social exchange of ideas and things which makes a man to be called as Man; otherwise Man is not more than an animal. His social responsibilities and his moral responses to them are very much essential for a good community; but modern man has lost all these values into the rat-race of commercialization where he has become self-centered in every sense. It shows the carelessness of Man's mind not only to others but he has become very much careless in his daily routine. There can be various authentic reasons for the concerned problem which leads scholars to the areas of Psychology and Sociology etc. The present paper is an attempt to show 'Carelessness of Man's Mind' with respect to the above description. Scholars believe that literature has its own significance in every age. Therefore, Albert Camus's *The Stranger* can be studied more than the theories of existentialism and absurdity. Here, the present paper is a focus on the concern of carelessness with respect to the novel *The*

Stranger. Carelessness can be seen everywhere in the world; because the people do not aware about the impact of social responsibilities; and if they are; they do not want to perform them owing to the politics of self-preservation and self-centeredness. That is why, the people feel meaninglessness and stress in their lives; because there is nobody to whom they can speak about themselves. Everybody is far away from him in the wide desert of human civilization which does not appear to be much civilized in any sense. Hence, Man in the present time is full of sadness and isolation. It does not mean that there are not human beings around him; but humanity is missing among them. Therefore, stability in life has gone outside from this world; and everybody is like Meursault, protagonist of the novel, who feels imbalanced everywhere. It shows predicament of human civilization which has to suffer due to carelessness of Man's minded. A P J Abdul Kalam once said, "If you salute your duty, you need not salute anybody. But if you pollute your duty, you have to salute everybody." Here, he does not mean that the other persons are not respectable; but the best way to be respectful is to be dutiful in moral and ethical sense. One's duty does not lie in carelessness but in alertness for helping others. Then, Man can imagine about the glimpses of utopia upon Earth. As literary research has gone through the thresholds of cultural studies where everything is a matter of criticism; then it is also scholars' duty to save the pearls of human civilization to make the present life meaningful.

The Stranger (1942) by Albert Camus is considered to be the most famous novel of twentieth century concerning philosophy of absurdity and concept of existentialism. The protagonist of the novel Meursault looks like a man who searches for a meaning in such a world where there is no meaning for him. But the cause of the absurdity and meaninglessness should not be associated with effects and impacts of World War II where people had lost their human values to destroy the new possibilities of a better civilization upon the earth. On the contrary, Man's mind in the age of commercialization has become careless about everything. He, in other words, does not want to be bothered about the problems and issues of others who are also a part of that social system in which he lives. Hence, Meursault is not only a person in the novel; but it also stands for modern generation or modern mindset which can be seen everywhere. He does not know the ways of a good civilization which is the result of his carelessness. Meursault, in the story, is much indifferent to his mother's death as well as official routine; because he is a careless person. Similarly, this carelessness is a core part of human mind in the modern age which appears to be meaningless in every sense; but this is an output of Man's carelessness which shows his internal status of being in the world owing to commercialization. Hence, absurdity does not come from outside but from inside. It, in a word, is the result of Man's internal conditioning of being careless about everything which makes him a good citizen; but he does not take them seriously. Therefore, Man does not deserve the status

to be called as a Man in actual sense; because he is not interested to perform his social responsibilities which are the essential parts of human civilization rather than a part of a game 'telling lies'. In addition, Meursault's problem does not lie in the external world or in his action; this consists in his consciousness which is completely out of its harmony with material progress. Actions, in this sense, are the results of a certain kind of mindset in which man does not aware about his responses, promises and duties; and if he has awareness; then he does not want to perform them deliberately. Social norms have not been so much harmful as politics of man's mind has made them. Therefore, it can be said that system does not corrupt man primarily; but it is the man who corrupts the system to create such circumstances in which the system itself appears to be corrupt and absurd. Hence, man should have an appropriate approach to make the system more refined and healthy rather than criticizing the system for meaninglessness. In addition, if a place is not able to change the mind; then it is the mind which has capacity to change the action for the betterment of society. It is clear that true model of civilization depends upon certain humane codes of living which should be performed well. Hence, social codes have much importance rather than too much personal ways of being in the world. It does not mean that personal space has no importance in an ideal society. Personal space, in other words, also contributes to be the part of impersonal and social behavior; because man cannot think of the first one without the safety of other one. Hence, they interact with each other mutually. The

protagonist of the novel has no such tendency to live for him as well as for others. Note, for instance, his response to the officer in the very opening of the novel:

Mother died today. Or, maybe, yesterday; I can't be sure. The telegram from the Home says: Your Mother Passed Away. Funeral Tomorrow. Deep Sympathy. Which leaves the matter doubtful; it could have been yesterday (4).

Here, it becomes clear that Meursault does not care much about his own mother; and he does not show any expected moral response to the situation. His indifferent attitude towards things proves him as a careless person in the eyes of society. He might be true about the worldly things philosophically; but the social streams are always in the need of some responsibilities to be acted upon for the sake of betterment in concrete terms. It would not be viewed as barriers in the path of individual freedom of his being in the world; but under the excuse of that particular freedom; one should not sacrifice one's moral and official duties. Moreover, the association of better civilization depends upon co-operation which must be humane in every sense rather than running away from one's moral and social responsibilities. In other words, one should be an activist in social sense to reform the circumstances for betterment rather than having an indifferent attitude towards them. Most of the changes in the social system have been the results of the active participation setting up new steps for better living. Meursault's desires might be like that of a social activist; but his actions are not exactly the same. Therefore, his consciousness and actions are not

harmonious in humane sense. His character, in this sense, appears to be diplomatic and ambiguous which shows the marks of a politician; but he cannot be a political person because he does not show any interest in the worldly things. On the other hand, he is the part of everything in the world; but this attachment-detachment makes him not social or unsocial human being in society. In addition, he is an asocial person on the earth. While taking leave from his office regarding the matter of his mother's death, he obviously says to the officer, "Sorry, sir, but it's not my fault, you know." (4)

Next, he has a relationship with a lady named Marie who works as a typist; he does everything with her; but his response to her is very cold. When she asked for his response in love; he depicts his carelessness. Note, for instance, the following: "Then she asked me again if I loved her. I replied, much as before, that her question meant nothing or next to nothing—but I supposed I didn't" (28). Here, the hero searches for his own ways in the world; but being careless about the innocent existence of others. Therefore, he does not play the social game in the eyes of Albert Camus. Note, for instance, the following:

In January 1955, Camus said, "I summarized *The Stranger* a long time ago, with a remark I admit was highly paradoxical: 'In our society any man who does not weep at his mother's funeral runs the risk of being sentenced to death.' I only meant that the hero of my book is condemned because he does not play the game."

But this is not only a game for the sake of game only. Moreover, it also leads to so many sensitive areas of human life where one should take this game seriously for having some warm feelings for others; because true spirit of living consists in teamwork as well as in a friendly atmosphere. Therefore, relationship with others should not be calculated in mathematical terms or other philosophical ways. On the other hand, it should be based on some moral and social responsibilities. Here, certain rules constructed by forefathers of modern man are viable to maintain stability in life; but those are completely missing from contemporary modes of living. Therefore, traditions might be a matter of criticism and doubt to reconstruct them rather than to destroy them. Without practicing of those codes, there will be a huge turmoil in society reflecting the carelessness of man's mind. In addition, one should think of consequences of that criticism; because it goes to make a better human being upon the earth.

Another big incident in the novel is the killing of the Arab by Meursault who shot the corpse four more times after the first one. Note, for instance, the following:

Then I'd shot the Arab. After the first shot I waited. Then, "to be certain of making a good job of it," I fired four more shots deliberately, point-blank, and in cold blood, at my victim" (63).

'Why four more shots' has been a matter of debate and discussion among scholars. Mostly, it refers to the climatic impact of Algeria upon Meursault. This climate, which

is very hot, makes him uncomfortable; and he kills the man; but one must be very much careful to see this climatic impact; because it is not much about geographical situation of Algeria. On the contrary, modern man has a dangerous Algeria inside him; and it provokes him to be uncomfortable and careless in external affairs of the world. Hence, the description of Algeria and its climate has its important significance in the novel. If human beings are not balanced and humane internally; they cannot represent it externally. So, everything should not be pushed in the zone of 'by chance'; because it shows the carelessness of man's mind which leads to nothingness in life. When Meursault is asked to explain the intention of killing the Arab; he emphatically replies:

I said, "No." In that case, why had I taken a revolver with me, and why go back precisely to that spot? I said it was a matter of pure chance. The Prosecutor then observed in a nasty tone: "Very good. That will be all for the present" (55).

If everything has to be happened by chance in the world; then there should not be any need of reconstruction in the social system. Social setup is not a matter of 'by chance' and 'carelessness'. On the contrary, it is always dealt with warm and healthy responses to one another. There is always a potentiality within Man's mind to grow positively in the darkest period of life. Hence, possibility of becoming new in humanitarian sense never dies; but it originates within a man who can think of society in ideal terms.

Works Cited:

1. Camus, Albert. The Stranger. Trans. Stuart Gilbert. New York: Vintage books, 1946. Print.
2. Wikipedia, The Free Encyclopedia. Web. 10 March, 2015. <http://en.wikipedia.org/wiki/The_Stranger_%28novel%29>
3. Mag, Window for action loving professionals. August 1, 2012. Web. 5 March 2015. <http://www.thepersonnellab.com/yahoo_site_admin/assets/docs/Ymag5-hr.212153828.pdf>

RESEARCH INNOVATOR

Dhanashree Publications

Flat No. 01, Nirman Sagar CHS,
Thana Naka, Panvel, Raigad - 410206



Research Innovator

International Multidisciplinary Research Journal

www.research-innovator.com