

# Free existentialism in the stranger essay example

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The critical lens aspect in the most basic sense gives the human beings and society an avenue to view and gauge the behavior of others using the set philosophical aspects. It categorizes another human being using already established rules, spheres and fronts. It is to say and imply that the human beings have the impetus and insight to gauge human character and behavior on one of the most common principles of human existence. For the purpose of this essay, I will use the existential philosophy and critique to give insights on the subject. Given the existential aspects and philosophical perspectives of existentialism there are specific and several fundamental questions that ought to ask and answered conclusively. Thus, this paper will discuss in details and principles, the existential philosophy and stance relative to the book and novel titled " The stranger" which was put forth by Albert Camus. Firstly, the book is set on the colonial turf and conquers of the European powers and how they invaded Algeria. From the outset, outstanding principle and notion that come to the fore is the question on how philosophy views the individual as being unique an alone in a society that is indifferent. It is important to note and record that this first philosophy brings to the front the line of thought that the human society is hostile and unwelcoming relative to the incursion of the French to Algeria. This logic and argument stems from the fact that the book either by default or deign omits the collective nature of the afflicted people, who were the Algerians when the French invaded (Barrett, 12). It is obvious and apparent that there were communal and societal damages that were meted out against the Algerians. Existentialism, as a philosophical stance and aspect, on the other hand, seeks to highlight and articulate the concept that human beings are

individual entities within the large human society. And thus any benefit or damage accrued to one ought to be treated in isolation and uniqueness. The above also holds true because as much as Meursault was attached to his boss, in fulfilling the duties and roles of his workstation, when his mother dies. He asks for leave to go and sort it out. In principle and as a matter of fact, it articulates the assumption that the human beings exist as individuals despite the fact that they may be in a group or a union.

Secondly, there is a philosophical aspect of the concept that a man is anxious because the world around him is meaningless and of little worth to him. The above is a concept that explains how the things that men value may make less or little meaning when some stressful and hard times come. A specific case and instance in this line of thought and argument comes to the fore when Meursault has been incarcerated into prison where he apparently awaits to be executed. At first, he had issues and trouble accepting the nature and inevitability of his circumstance and situation. When the chaplain made the visit to Meursault with the aim of convincing him to abandon atheism and turn to God, he utterly refuses and leaves all the hope for the future or the after-life. He asserts that he is, " correct and would henceforth believe in a meaningless world (Camus and Matthew 41)." It is to denounce any hope of future life after. Thus, this aspect articulates the philosophy that the very existence of man is meaningless.

Thirdly, there is the stance that since man does not have the strength or ability to explain his existence; all he could do is face his experience in an accountable, sober and responsible manner. Similarly, man has the option or chance of escaping reality in weakness. This line of thought is also

articulated in the basic fact where Meursault accepts his fate while behind prison walls awaiting execution. The above was regardless of the fact that he had considered escaping the incarceration center or prison but in vain, and thus he had no option but to accept his fate.

Subsequently, the notion held by the existentialists is that the future of human beings is not constant, and humans are liberal to steer their future and destiny. This theme or philosophical stance is best articulated by the life of Meursault, when he left his duty station after obtaining permission from his boss to go bury his mother (Gordon, 9). Immediately after the altercation between Raymond and the Arabs and is stabbed. The very fact that Meursault was not directly involved in a brawl, but he decided to shoot and kill the Arabs is a sign of the line of action taken by Meursault. He obviously had the choice to kill them or not and when he did then he steered his life in a particular direction-to prison.

On the same breadth, man would not have any absolute value to guide him, thereafter. The above is explained by the fact that Meursault loses hope and drops any value or meaning of life that might have guided him, such as the hope of the afterlife (Vandenberg, 171). When he is thrown in prison, he utters the words "I am correct to believe in a meaningless life" because life lost value and meaning (Camus and Matthew 56). Thus, there was nothing that could guide him any further.

Consequently, the negative situation where a man tries to make his life meaningful, he feels absurd and eventually the desperation would set in. The very fact that Meursault shot the Arab had some cosmetic or ornamental value to him, but his actions landed him in a desperate state in prison. Thus,

there was no way in which he could justify and ratify his actions. Lastly, there is a stance that a man can challenge normality, conventions and traditions if he acts from within his vicinity. It was expected that Meursault would at the very least show remorse for his actions and turn to God. But instead he declared himself "a Monsieur Antichrist." This stunned everybody in the courtroom including the trial magistrate who considered the opinion that he would have turned to God. The very fact that he refused to submit himself under the authority of God or behave according to the conventions set by men showed that a man can change and defy conventions (Wiklund, 2429). Similarly, when Meursault is put to his defense to explain why he did shoot and kill the Arabs he blasts out that it was "because of the sun (Camus and Matthew 89)." In all aspects and fairness, one would have expected that Meursault would have been remorseful or he tried to exonerate himself from the crime. But in the contrary, he did not only apportion blame to an absurd and abstract concept-the sun.

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