

*Full Length Research Paper*

# **Albert Comeau's "The Guest": A resolution and behavioral analysis**

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**Albert Camus, born on November 7, 1913, in Mondovi, Algeria, and died on January 4, 1960, near Sens, France, was a French novelist, essayist, and playwright best known for his novels such as 'L'Étranger' (1942; 'The Stranger'), 'La Peste' (1947; 'The Plague'), and 'La Chute' (1956; 'The Fall'), as well as for his involvement in leftist causes. He was awarded the Nobel Prize for Literature in 1957. Philosophically, Camus's views contributed to the rise of the philosophy known as absurdism. Some consider Camus's work to show him to be an existentialist, even though he himself firmly rejected the term throughout his lifetime. Camus's reputation rests largely on the three novels published during his lifetime—The Stranger, The Plague, and The Fall—and on his two major philosophical essays—The Myth of Sisyphus and The Rebel. "The Guest," a short story by French author and philosopher Albert Camus, was first published in 1957 in his only short story collection, *Exile and the Kingdom*. Camus employs this short tale to reflect upon issues raised by the political situation in French North Africa. In particular, he explores the problem of refusing to take sides in the colonial conflict in Algeria. The three main characters of this story are Daru, Balducci and The Arab. Here it is trying to do a detailed analysis of their characters**

**Key words:** Albert Camus, French novelist, France.

## **INTRODUCTION**

Albert Camus, born on November 7, 1913, in Mondovi, Algeria, and died on January 4, 1960, near Sens, France, was a French novelist, essayist, and playwright best known for his novels such as 'L'Étranger' (1942; 'The Stranger'), 'La Peste' (1947; 'The Plague'), and 'La Chute' (1956; 'The Fall'), as well as for his involvement in leftist causes. He was awarded the Nobel Prize for Literature in 1957. "The Guest" is a short story by the French writer Albert Camus. It was first published in 1957 as part

of a collection entitled *Exile and the Kingdom*. *Exile and the Kingdom* consists of six short stories, One of its the French title "L'Hôte" translates into both "the guest" and "the host" which ties back to the relationship between the main characters of the story. Albert Camus's "The Guest" follows Daru, a schoolteacher who is torn between his European education and his sympathy for the native Arabs. Daru, an unassuming French schoolteacher, is tasked with escorting an Arab prisoner to the police.

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headquarters. Daru is uncomfortable with his task and secretly hopes the prisoner will escape. After a fretful night, Daru gives the prisoner supplies and the choice to either turn him in or flee to safety. The man chooses prison. After returning home, Daru receives a threatening message from the Arab resistance, who vow revenge against him for turning their comrade over to the police.' *The Guest* is set during the period of conflict in French-colonized Algeria, which ranged between 1954 to 1962. Camus employs this short tale to reflect upon issues raised by the political situation in French North Africa. In particular, he explores the problem of refusing to take sides in the colonial conflict in Algeria

As novelist and playwright, moralist and political theorist, Albert Camus after World War II became the spokesman of his own generation and the mentor of the next, not only in France but also in Europe and eventually the world. His writings, which addressed themselves mainly to the isolation of man in an alien universe, the estrangement of the individual from himself, the problem of evil, and the pressing finality of death, accurately reflected the alienation and disillusionment of the postwar intellectual. He is remembered, with Sartre, as a leading practitioner of the existential novel. Though he understood the nihilism of many of his contemporaries, Camus also argued the necessity of defending such values as truth, moderation, and justice. In his last works he sketched the outlines of a liberal humanism that rejected the dogmatic aspects of both Christianity and Marxism.

### Algerian revolution

Before entering into the story of *"The Guest"*, it is necessary to know the social context in which the story takes place. It was the war for Algerian independence from France. The movement for independence began during World War I (1914-18), and gained momentum after World War II (1939-45) when French promises of greater autonomy in Algeria were not fulfilled. In 1954, the National Liberation Front (FLN) launched a guerrilla war against France and sought diplomatic approval from the UN to establish a sovereign Algerian state. The most intense fighting by Algerian fighters in the countryside - especially on the country's borders - took place in and around Algiers, where FLN fighters launched a series of violent city attacks known as the Algerian War or Algerian revolution (1956-57). The political will of the French to continue the struggle was suppressed. In 1959, Charles de Gaulle declared that Algerians had the right to determine their future. Despite the terrorist activities of the French and Algerians against independence and the coup attempt by French military units in France.

In a war that has claimed the lives of more than 1.5 million people, survivors have literally marked eight years of conflict. Some of the victims were forced to live with

the scars and burns left on their bodies as a result of the violence inflicted on them. The French government denied reports of torture and even censored films. Books were banned. The aim of the persecution was not to force the rebels to disclose information about the resistance, but rather to work with the revolutionaries and as a form of psychological warfare. About 30,000 Algerians took to the streets of Paris in peaceful protest against the curfew, calling for independence for nearly seven years in the war against French rule in North Africa. More than 1.5 million Algerians lost their lives in the 1954-62 war of independence against colonial-ruled France. History has a lot to say about the brutal crimes committed by the French colonial authorities in Algeria between 1830 and 1962 for 132 years. At least five million people were killed and millions injured during the struggle for independence. Other crimes include torture, murder, eviction of indigenous peoples, denial of fundamental rights, nuclear tests, seizure of fertile agricultural land, and widespread plundering of the North African nation's resources.

Alleg, director of the Alger *Républicain* newspaper and director of the persecuted Algerian Communist Party (PCA), condemned the brutal war in *La Question* (Minute, 1958), which sold 60,000 copies a day. The title of his book refers to the Inquisition, which describes in detail Alleg's use of various methods of torture by the French military, including the infamous power generator, including the infamous gauge power generator, such as insomnia and truth serum. How many more truths and unspoken realities, both known and unknown, need to be addressed? An agreement was signed in 1962, leading to Algeria's independence. Today, Algeria is a vast predominantly Muslim country in North Africa.

The central character Daru in this story can be considered as a French citizen who was born and raised in Algeria. Almost like a generation of immigrants to Algeria, like, Albert Camus himself. Balducci is also a Gard man, native French citizen. However, the Muslim prisoner, a native of Algeria, does not have a name or address. The citizenship of these three individuals affects the story as a whole. These three different citizenships are the backbone of the story.

### Colonialism

Colonialism is defined as "the control of a power over a region or people." It occurs when one nation subjugates another and subjugates and exploits its population, often imposing its own language and cultural values on its people.

Colonialism has profoundly influenced indigenous communities across the African continent (Fanon, 1963; Okazaki et al., 2008), leaving an indelible mark on politics, economics, culture, and social norms. For nearly a century, various European powers have exploited natural and human resources, which have had a far-

reaching adverse effect on the lives of Africans. Colonial systems have usurped the land and heritage of Africans, instigated the devaluation of African peoples and cultures, pushed many into the cultural abyss and struggled to reorganize fragmented identities. Accordingly, "the most negative and serious impact of colonialism is on the minds of the African people. An important expression of the influence of colonialism has been on the education system. People were taught to think like Europeans, and the result of such erroneous education was that "the most educated were found to be the most alienated Africans on the continent" (Rodney, 1982:248). Colonialism alienates people from their culture and introduces a sense of inferiority to the African mind. Educated Africans felt ashamed of their own culture and people. Not surprisingly, Bohen (1987) notes that the vast majority of those trained in the colonial education system have become alienated and alienated from their society and culture. All the strategies described above helped the colonial powers to establish their hegemony and achieve their goals of increasing the income of the motherland. These technologies do not benefit Africans; however, colonialism destroyed African communities, instigated the decline of African culture, and fostered faith in white supremacy (Igboin, 2011). The consequences of such processes have spread to the depreciation of African culture and the mentality and worldview of Africans and have resulted in behaviors that support the colonial master and his institutions (Igboin, 2011). The full impact of colonialism can only be seen in its long-term consequences. It radically transforms nature, state relations, philosophies and cultures, leaving behind a radical and predatory economic paradigm. Behind the resources, countries can be seen violating boundaries and destroying many of the habitats needed to prevent climate change. The remnants of this mentality are still clearly alive today.

### **The essence of the story**

In the story, Daru, the teacher, observes two men climbing a snowy hill from his classroom. Balducci informs Daru that the prisoner, an Arab, should be turned over to the police because he is guilty of killing his cousin. In response, Daru is given a gun for protection but ultimately refuses to hand over the Arab to the police. Balducci is angry with Daru and tells him that he cannot escape because he has been ordered to do so. Daru finally agrees and signs a paper attesting to the transfer of the Arab prisoner from Balducci to Daru. Daru then feeds the Arabs. Daru thinks they are going to sleep and the Arab is trying to escape. The next day Daru Arabi is taken to jail. However, when they walk for a while, he gives the Arab money and food. He tells him that he is free to do whatever he wants. He could walk east against the police who arrested him or walk south to freedom.

Daru goes back later, and the Arabs have a choice. He walks east towards the police. When Daru returns home, he receives a message that the Arabs are going to kill him.

Although the story is short, it follows the classic structure of three categories. The first part is when Balducci hands over the Arab prisoner to Daru. The second part occurs during the night when Daru realizes that the Arab prisoner may kill or escape. The third part begins the next morning as Daru leads the Arab prisoner on his way to Tinguit. As the story unfolds, there are only three characters in the narrative. The first part of the story focuses on Balducci, while the second part shifts the central character to Daru. In the third part, the narrative turns its focus to the Arab criminal. Somewhere in this story we can see that the concept of the Trinity is hidden. Since Camus is a French writer and France is a Christian denomination, it can be assumed that Camus' writing was influenced by religion. Even if it is Anig, the influence is far from a subconscious impulse, because, according to Camus, religion is only a failed attempt to give meaning to Christianity. It is based on the fact that God is in three forms to meet Christians: (1) the Creator, the Lord of the history of salvation, the Father, the Judge, as revealed in the Old Testament (2) He who lived among men in the incarnation (3) and may come in the form of a newcomer among them as a "risen one"; The person who acts as a helper or mediator in the power of life can also be considered as the Holy Spirit. This trinity can also be found in this story. Balducci, who judges and condemns like his father, represents the role of a judge. Daru, in his role as a savior, presents an opportunity for salvation. The Arab, despite being a murderer, symbolizes a willingness to accept persecution without attempting to save himself when the opportunity arises. It's important to remember that he is also a representative of an oppressed people, facing death.

### **REVIEW OF LITERATURE**

A literature review is a piece of academic writing demonstrating knowledge and understanding of the academic literature on a specific topic placed in context. A literature review also includes a critical evaluation of the material; this is why it is called a literature review rather than a literature report

According to Griem (1993) close study of the motives given for the murder in Albert Camus's 'The Guest' may shed new light on the character of the prisoner. The first mention of motive, by one of the policemen, is vague, uncertain, alerting the reader to look for further clues. Further inquiry finds the prisoner claiming he murdered his cousin because the cousin 'ran away.' If the prisoner's act of murder and his later decision to face his trial are seen within an Islamic context the story becomes one of two men aligned in an existentialist dilemma - the teacher

who allows the prisoner to go free, and the prisoner himself, who chooses to face his accusers with no hope of freedom.

According to Hajrasouliha (2010), saying that Albert Camus' "The Guest" follows Daru, a schoolteacher in a plateau region who is assigned to escort an Arab prisoner to police headquarters which are approximately twenty kilometers away from the school. Interestingly, the French title of the story, *L'Hôte*, can be translated as both "the guest" and "the host," which play on the roles of the main characters of the story. The story is particularly reflective of existentialism and the concept of absurdism.

A study done by Robert (2008) stated that over the past half century, Albert Camus' story 'The Guest' has attracted a great deal of scholarly attention. 'The Guest' focuses on the ethical dilemmas faced by Daru, a school teacher in Algeria, and the two visitors he receives one day: Balducci, a gendarme, and an unnamed Arab prisoner. This paper addresses Camus' text from an educational point of view. The first section outlines the position taken by Muhlestein, who analyses 'The Guest' in the light of Louis Althusser's distinction between Repressive State Apparatuses (RSAs) and Ideological State Apparatuses (ISAs). The second section provides an alternative educational reading of the text – one based on the moral complexity of the three principal characters. It is argued that the ethical questions raised by 'The Guest' are similar to those faced by many teachers, and that this is a story worthy of continuing educational engagement.

## MATERIALS AND METHODS

The materials for this study include the story 'The Guest,' which is part of a collection entitled 'Exile and the Kingdom' by Albert Camus, translated by Justin O'Brien, as well as various articles and books. The methodology employed here is linguistic analysis, which involves the study of language and speech units in terms of their constituent parts, content, function, and other features to determine the precise nature of language (speech) units.

## RESULTS

1) The story should be viewed as certain social circumstances also rather than merely a narration. Before entering into the story of "The Guest", it is necessary to know the social context in which the story takes place. It was the war for Algerian independence from France. The movement for independence began during World War I (1914-18), and gained momentum after World War II (1939-45) when French promises of greater autonomy in Algeria were not fulfilled.

2) For nearly a century, various European powers have exploited natural and human resources, which have had a far-reaching adverse effect on the lives of Africans. Colonial systems have usurped the land and heritage of Africans, instigated the devaluation of African peoples

and cultures, pushed many into the cultural abyss and struggled to reorganize fragmented identities.

3) The three most common kinds you will find in literature classrooms are verbal irony, dramatic irony, and situational irony.

4) Basically, to an extent, this is a story titled "The Guest" is a powerless abundant Arab and two different behavior people Drau and Baldacci. One might describe it as a sort of Trinity. The former enemy becomes the guest in Daru's care. When Daru and the Arab reach a crossroads, Daru anticipates the Arab's choice and offers him food and money, providing a path to escape. Throughout, Daru never treats the Arab prisoner as a criminal. This story explores the complexities of human-made truths and falsehoods, rather than eternal themes.

## DISCUSSION

In this story, the main characters are 'Daru,' 'Balducci,' and 'The Arab.' Here, we are attempting to analyze their behavior.

### Character analysis

1. Daru
2. Balducci
3. The Arab

Personality is a characteristic of thought, emotion, and behavior. The element of personality includes moods, attitudes, and opinions that are most clearly expressed in interactions with other people. It includes behavioral traits that distinguish one person from another and can be observed in relation of people to the environment and social group, as well as innate and acquired behaviors.

### *Daru*

The central character, 'Daru,' is the only teacher at the school in the story and can be considered a French citizen who was born and raised in Algeria. Daru is fluent in both French and Arabic, using French when speaking to Balducci and Arabic when communicating with the Arab. The name 'Daru' has African origins and is to some extent derived from the Persian word 'Darugh.' Its common usage in Algeria, regardless of gender, illustrates two key points. Firstly, Daru is portrayed here as a representative figure of 'man,' emphasizing the absence of gender distinctions. He is simply a man raised from the human race, as you would like to perceive him. Secondly, this name is quite common in Algeria. This suggests that although he is a French citizen, he also represents the ordinary people of Algeria. Daru is more likely to have a French identity, having been born to French immigrant parents. When Balducci arrives to transfer the Arab, during the process of signing the government order, he becomes entangled in a moment of



uncertainty, torn between his intentions and the unexpected turn of events. As Balducci hands over the revolver, he initially pretends not to need it but then includes it. Later that night, in a dream, Daru anticipates the Arab's escape, only to realize that the Arab has chosen to stay with him. In the end, when Daru provides the Arab with an opportunity to escape and believes his neighbor may choose to do so, the Arab, unexpectedly, surrenders himself to the police. Throughout the story, Daru finds himself repeatedly confronted with life's crises, leading to confusion and misery. While much of this turmoil is external, it also triggers an internal ideological struggle within Daru.

### ***Loneliness***

Loneliness is an unpleasant emotional response to isolation. Daru, a school teacher, is no different. You can see that he is isolated for different reasons. From the story we can find some of Daru's basic character, occupation, landscape and weather concepts.

There is a loneliness hidden in Daru's character. "He lived almost like a monk in his distant school home" is a phrase that reveals his character. Moreover, he can be considered as an introvert. Instead of seeking external stimuli, the reader feels that Daru is focusing more on his inner thoughts, feelings, and moods. Whether it is with Balducci or the Arabs, Daru behaves with great restraint in the face of Balducci's need and persistence. Every decision Daru makes in this story is the result of careful self-examination. That opportunity is the end result of a great self-examination.

Daru's sleepless night sleeping with the Arab is an opportunity to call out the severity of Daru's loneliness. It makes us deeply saddened. "Daru was still asleep," he said, noticing that his breath was so close that he could not sleep. He was sleeping alone in this room. This presence bothered him. Daru had been sleeping alone for about a year. How helpless and lonely he can feel at night when even the breath of a roommate bothers him. For a teacher, empty classrooms are a tedious loneliness. When winter is born in an active classroom where there are twenty or more children studying, that teacher is really lonely when the bird's silence is filled.

On top of all this, the story unfolds as Daru sees two men and a horse coming through the snow from a distance. In the distance you can see them walking. That means Daru spent most of his extra time staring at the desolate snow-covered barren land through that window pane. The loneliness and boredom of Daru itself goes without saying.

### ***Empathy***

Empathy is the ability to emotionally understand what

others are feeling, to see things from their point of view, and to imagine themselves in their place.

We can see that Daru is mostly interested in listening to what others have to say. Balducci listens intently to what is being said, as well as what the Arabs are saying. In some cases, he's looking again to clear his doubts. It can be seen that many people have often talked to Daru about their problems. When parents of children say that someone may come to buy school rations in these adverse circumstances, they should be sure that they will get rations even in this situation.

This assurance demonstrates the trust they had in Daru, revealing the warmth of their relationship. Daru shares meals, sleep, and waking moments with the Arab, never considering him a criminal. Their behavior is akin to that of brothers. Despite the absence of bread or fresh water, they enjoy cakes and omelets together. Later, Daru and the Arab share a meal after they have both begun eating. At night, Daru is provided with a bed in the woods and a blanket for comfort. The next day he is given a cake and tea and a packet of dates and sugar on the trip. Daru treated Balducci and the Arabs with that feeling in mind. He also treats the Arabs as if they would be accepted if he came to their place as guest. Daru understands the fear and anxiety in the minds of the Arabs. Knowing this, Daru tries to make the Arabs as swastika as possible. Similarly, in the case of Balducci, it should be remembered that when differences of opinion arose between Darwin and Balducci regarding the transfer of the Arabs, it did not end in a verbal altercation, but only as a difference of opinion. Even when Balducci spoke a little harshly, Daru's response was that of a police officer named Balducci.

There is a high likelihood that people come to Daru seeking advice, primarily due to his role as a teacher. Being the sole teacher in a single-teacher school, it's almost certain that the area is characterized by socio-economic and cultural underdevelopment, especially in academic aspects. The people must be living in a land of insecurity as this is the time of the Algerian war. In that case, they would have been able to trust and communicate as closely as possible to Daru, a schoolteacher. Daru was disturbed by the tragic events that took place there. He shows all the signs that Daru hated the existing system so much. Daru was also able to help those in distress. Aya is saddened by the thought of her children suffering without rations during the winter. He is comforted that he can be given a ration if any parent comes. He was saddened that the ration was tied up and destroyed. The hands of the Arab, bound together, become free. Daru treats the Arab like a guest, knowing that he is a criminal, even when he asks, "Why did you kill him?"

It can be seen that Daru sometimes feels depressed in social situations. Let us understand that Daru opposes colonialism. That may be why the French police are showing mercy to an Arab Algerian citizen who has been

detained. Daru is fully aware that it was the French government that arrested, convicted and executed the Arab.

### **Satisfaction**

Satisfaction is what we experience when our needs, desires, or aspirations are fulfilled. It becomes a state of contentment, a beautiful feeling that accompanies the attainment of something we desire or the accomplishment of a goal. The author portrays Daru, a teacher at a one-teacher school, as finding his life satisfying. The author notes, 'He lived almost like a monk in his remote school, yet he was content with his modest and rugged life.' Despite many reasons around him for dissatisfaction, his remote school is one of them. It is said that food items were brought there on tracks from a distance. The residence there does not say that he had any colleagues at school. There are only a few puppies. Relations with them have also been severed due to heavy weather. From the knowledge gained while reading, the school can be considered as a secluded place. From these verses we can understand the bribery of poverty. It can be seen that he does not live in a productive climate at all. He may feel that his intellect or ability is frozen. It can be seen that the people there were suffering from extreme food poverty. "Ships of wheat were coming in from France, and the worst was yet to come." "It simply came to our notice then. The term human beings who die like sheep show the severity of poverty. Since it was the time of the Algerian revolution, the devastation of the revolution was likely to continue unabated. Poverty in material circumstances is thus all manifested.

Although Daru suffers from physical poverty, the reason why he does not feel it is poverty is that Daru does not experience spiritual poverty. Daru did not experience spiritual poverty when he said, "In contrast to such poverty, he lived almost like a monk in his distant schoolhouse." Moreover, it can be said that Daru gave more importance to spirituality than materialism. That is why Daru was still able to live as a monk. Daru was almost cut off from the outside world to some extent and was left with no complaints about his school and one room. He was sheltered in a room with minimal basic privacy in the moderate food he received. Daru was content, like a monk. The virtues expected of a monk are sharing, morality, patience, sacrifice, wisdom, enthusiasm, honesty, determination, love and equanimity. All of them were in Daru's hands

### **Fear**

Fear is a natural, powerful, and primitive human emotion. This includes the biochemical response and the high personal emotional response. Fear informs us of the

presence of danger or the threat of danger and that danger can be physical or mental. In this story, the character Daru fears both mental and physical danger. Negative emotions such as anxiety, fear, and shame were used locally as part of colonialism. They used such actions extensively against countries for their position and smooth administration. At one point in the debate over the transfer of the Arabs to Darwin, Balducci tells Daru, " You don't get used to putting a rope on a man even after years of it, and you're even ashamed." From the word "shy" it is clear that Daru has a personality but is a victim of colonialism. The emphasis on human rights and the response to slavery can be seen in the fact that "you do not learn to tie a rope to a man years later". Also, Daru has been in the country for a long time and his friendship with Balducci is years old.

First of all, let's look at Daru's mental state, albeit a small one, of fear. Daru initially denies Balducci's request to hand him over to Arab to Tingute police headquarters. He replies that it is not his job and that people do a lot of work during wartime. Balducci convinces Daru that the order is acceptable and not his own, in a way that gives him a little bit of dominance. Despite his resentment, Daru decides to sign the order and join the Arabs. Here we see Daru's fearful allegiance to the regime. Daru could not have violated the government order. He must be aware of the future that may come if he does so. He would not have been able to act against the French regime in Algeria. Or he did not want it. Even though Daru is his friend, neither Balducci nor Daru is able to relieve Daru of that responsibility. . So much political influence was on them at that time.

Daru fears the possibility of a physical attack. It is in the presence of the Arabs. So when it comes to possessing a revolver, Daru does not at first pay much attention to those words. But that night, when the Arab body was untied and freed, Daru realized Arab's physical fitness even before that. He is also convinced that he is a murderer who brutally killed his cousin for not fighting. Daru finds out that the Arab is of Negro descent. At one point, Daru finds out that he has good muscular strength. Therefore, it is certain that Daru was afraid of the Arabs.

When Daru returns, leaving the Arab halfway through, the message that awaits him is, "You handed over our brother. You will pay for this' But despite the apparent threat to his own life, Daru did not budge. He just stares helplessly. The shock of choosing the path to the Arab police headquarters and the insignificance of human life would then have entered Daru's mind.

### **Attitude towards freedom and war**

The state of freedom is considered particularly opposed to political allegiance, imprisonment or slavery. Politics and civil liberties are the two most widely accepted categories of freedom. Political freedom includes the right

of individuals to participate in government by voting and holding public office. Civil liberties are guarantees and freedoms that governments are committed to without compromising the constitution, legislation, judicial interpretation or legal process. Although the scope of this term varies from country to country, civil liberties include freedom of conscience, freedom of the press, freedom of religion, freedom of association, right to security and liberty, freedom of speech and the right to privacy, the right to equal treatment under law and procedure, and the right to justice. Other civil rights include the right to property, the right to self-defense, and the right to physical integrity. Freedom is the greatest blessing that human beings can enjoy, and slavery is the greatest curse that man can experience.

All the actions of France in Algeria regarding Daru are gross injustice. There is no evidence that the Algerian people enjoyed political or civil liberties in any way. Like any other colonial country, France plundered Algeria. Their identity was being erased. Western European culture was overthrowing the culture of the Algerians. Men, women and children were massacred in many villages and towns that day. Sexual violence against women continued to be widespread. These periods include arbitrary arrests, "disappearances", torture, illegal executions, and violations of the rights to freedom of expression, assembly and association.

The author gives evidence that there were heavy protests and demonstrations in Algeria during and before his school days. But it is safe to assume that the story does not take place during the Great War. Because when Daru says there is an order to extradite the Arabs to Tinguir, he replies, "People did such things during the war." During the war, people were obliged to do what the government said and no one could escape it. But Daru's echo of "people doing all kinds of work during wartime" is another. There is also an interpretation that he is not ready to do this job even if it is during the war and others will do it. Moreover, it must be assumed that human beings were compelled during the war to do good and bad deeds by saying that they were all kinds of work. Daru's is a negative phrase that speaks to a positive. The fact is that he does not want to take on the job under any circumstances.

### ***Attitudes towards human rights and slavery***

Human rights are inherent rights of all human beings, regardless of race, gender, nationality, language, religion or any other status. Human rights include the right to life and liberty, the freedom from slavery and oppression, the right to freedom of expression and expression, the right to work and education. Everyone is entitled to these rights without discrimination. Slavery, the state in which one man is owned by another. A slave was legally treated as property and deprived of most of the rights that were

normally held by free individuals. As mentioned earlier, Algeria was a French colony at the time of this story. As a result, the right to life and liberty of the Algerian people was violated in many ways. They did not have the freedom to dance. There was no freedom of speech or expression, no job and no education.

In this story, the Arab is portrayed as an indigenous Algerian, brought to Daru's school by the French police officer, Balducci, in a degrading manner, tied to a rope almost like a slave. While the French police officers ride on horseback through the snow, the Arabs are forced to walk. It's evident that the rope was tightly bound in several places on the Arab's body. Although the story mentions that he was occasionally untied, Daru, driven by his belief in inherent human rights and a refusal to view people as mere creatures, chooses to untie the rope from the Arab's hands and set him free.

Arabnu Daru provides the basic necessities of life such as eating, dressing and sleeping. While Balducci sees and transfers the Arab as a slave, Daru accepts and protects the Arab as an Aditi.

It becomes apparent that Daru intends to free the Arab from his handcuffs. This thought leads Daru to dream about the Arab's escape during the night. The following day, Daru takes proactive steps to aid the Arab, as they had eaten together earlier. Daru retains sugar and dates, believing that these provisions might sustain the Arab if he decides to escape. Daru's actions indicate his awareness of the Arab's rights and his right to make choices.

### ***Daru's attitude towards Balducci and the Arab***

Daru is already acquainted with a police officer named Balducci, and they are friends. Reading between the lines, we can discern that they are experienced individuals, but their relationship is limited to friendship. Daru does not express a great deal of interest in Balducci's role as a police officer. In fact, Balducci is a gendarme, a civilian member of the military with law enforcement duties among the populace. The term 'gendarmarie,' derived from the medieval French term 'gens de armes,' translates to 'armed men.' In comparison to civilian police forces, gendarmarie offers a more disciplined and potentially more capable force, equipped with military capabilities such as armor and armored carriers, enabling them to deal with armed groups and various forms of violence. Daru's lack of interest in Balducci's role as a gendarme is evident, and he also disapproves of the way Balducci interacts with the Arabs. Despite being friends, Balducci's words fell on deaf ears when it came to Daru. Daru's strong sense of justice prevented him from taking any significant action until the very last moment. He staunchly refused to hand over the Arab to the police headquarters but, ultimately, had to yield to Balducci's orders. The relationship between Daru

and Balducci is evident through their conversations, with Daru disliking the heartless Gendarme Balducci, who represented the colonizing and plundering forces in Algeria. It can be assumed that Daru had a brotherly love for the Arab; Daru has a closeness and sympathy for him even before he knows who he is giving. In it you can see that he was also depressed. Balducci's greetings to Daru went unanswered as Daru's full attention was directed towards the Arab. Despite initially receiving the Arab without much enthusiasm, Daru considered him his guest and extended hospitality by providing fresh water, food, and a place to sleep. Communication was facilitated by Daru's knowledge of Arabic, the local language. Despite being aware of the Arab's status as a murderer, Daru's attitude remained unchanged. He saw a vulnerable man in the Arab, not merely a criminal. Daru seemed to adhere to the humane principle that all human beings are fundamentally good. While Daru may have inquired about the crime committed by the Arab, the Arab's response was ambiguous, leaving room for doubt about his guilt. The idea of human freedom and the moral obligation to set a person free persisted in Daru's mind, but he hesitated to take on that responsibility. Daru desires the Arab's escape, which is why he dreams of the Arab fleeing in his deep sleep. He had already made the decision to give the Arab an opportunity to escape. In accordance with his plan, Daru sets the Arab free, offering him a chance to escape. Unfortunately, Daru's efforts are unsuccessful, and the Arab chooses the path to the police headquarters. All Daru can do is stare helplessly at the sight.

### **Balducci**

Balducci is a family name with an old French origin dating back to the 7th century. It is derived from the word 'bonheur,' which means 'happiness,' and possibly also served as a nickname for 'lustful and predatory youth.' Another interpretation suggests that the surname Balducci is derived from the German word 'Baltha,' which means 'brave.' As a family name, Balducci may have variations in both first and last names. Although Daru and Balducci are friends, their names are not explicitly mentioned in the story. This omission may be due to the age difference between them. While the story is told from Daru's perspective, Balducci is described as an old man at one point and even refers to Daru as his 'son.' These hints in the story provide some context for estimating Balducci's approximate age, but his demeanor and manner of speaking suggest agility more characteristic of a young man. As we've noted, the name Balducci has a German meaning of 'brave,' which aligns with his character as a courageous police officer. Balducci demonstrated his willingness to be firm and resolute even when dealing with a friend, and he was ready to fulfill his duty. This was evident when he decided to transport the

criminal 'El Amerl' to the police headquarters on his own, despite adverse weather conditions. Balducci never views the Arab as a fellow human being; to him, it's merely an official duty. From Balducci's standpoint, the Arab is nothing more than a killer who brutally murdered a relative. Balducci lacks any sympathy or empathy for the Arab; in his view, it's unnecessary. However, it's worth noting that Balducci cannot be entirely labeled as heartless. His actions appear to be driven by a strict adherence to duty, as evidenced by his careful control over his horse to ensure the Arab's safety. Balducci's attitude towards the Arab is shaped by the fact that he sees the Arab as a criminal, himself as a police officer and the Arab as an Algerian citizen. Balducci is portrayed in the story as a French gendarme, a member of the armed forces with law enforcement responsibilities among civilians. The term 'gendarmerie' is derived from the medieval French term 'gens d'armes,' meaning 'armed men.' In comparison to civilian police forces, gendarmerie is known for its discipline and enhanced military capabilities, making it more proficient in dealing with armed groups and various forms of violence. Balducci exemplifies the role of a genuine gendarme for the French government, as reflected in both his words and actions.

The name Balducci, dating back to 7th-century old French origins, is derived from the word 'bod,' signifying 'happiness,' and perhaps a colloquial term for 'lustful and predatory youth.' In the story, Balducci represents colonial France, and colonialism often led to the perception that anything taken from the colonized country was tainted, regardless of circumstances in the colonial nation. One of the most reprehensible practices of colonial rule involved the enslavement of indigenous women as sex slaves, subject to the pleasure and desires of their masters. During World War II, there was no one who had not heard of the women and girls abducted as sex slaves by the Imperial Japanese Army from the Japanese occupied territories. Japan is not the only story. The conquests included soil, gold and women. The French Army may have done the same in occupied Algeria.

Balducci's mustache is often mentioned in the story. "He smiled at the schoolmaster from under his mustache." The mustache is used as a symbol of status and even more so as a symbol of masculinity. In this story, his mustache represents a symbolic representation of Balducci's authentic and authoritarian masculinity and the position he held. He is said to have looked very intelligent.

### **The Arab**

Arab is the third most important character in the story for a number of reasons. In the story, the Arab is addressed only to the feast of a people. Kamaz does not give him a



name of his own. The character is in a state of anonymity. Daru does not ask the name of the Arab, even though he has been there one night and almost one day. That may seem like a paradox given the nature of Daru. After all, the author does not seem to name Arabic. Because the Arabs do not represent an individual but a people oppressed by French rule in Algeria. Although the Arabs are the descendants of ancient Amasig groups who mingled with various invading peoples from the Middle East, southern Europe and sub-Saharan Africa, most Algerians make up a third of the country ethnically Arab. They all have the same face, form and name under French rule. Our names are an incredibly important part of our identity. They play a deep personal, cultural, family and historical role. Names give us an idea of who we are. By not giving a particular name to the Arab, his personality and identity are trivialized or disregarded, and personal, cultural, familial and historical information is derided. The only information we get from referring to that man as an Arab is that he is an Arab-speaking native.

The Arab was reduced to a state resembling that of a slave, with his hands and body bound in the snow. He was brought to Daru on horseback by Balducci in the mountainous terrain. The Arab struggled against the severe weather conditions. Right from the beginning, Daru's attention had been focused on the Arab. The Arab had a narrow and square shape in a thick sweater. Not once did the Arab raise his head on that journey. He was arrested by French police in his village for killing his cousin during the dispute. Perhaps it was the guilt of his actions, the realization that he was a murderer, or the weight of the heavy snowfall that caused him to bow his head. It might also be attributed to the years of French colonial oppression. The intention was to transport him to the police headquarters in the nearby town of Tinguit. The Arab dressed in a faded blue jellaba, his feet in sandals but covered with socks of heavy raw wool, his head surmounted by a narrow, short cheche. This was the first impression made in Daru by the Arab the shape of the Arab is described by Daru's appearance, large lips, plump, smooth, almost Negroid; However, the Arab's nose was straight and his eyes were dark. The "cheche" (the long dress worn by the Arabs in North Africa) was worn like a turban. It revealed a stiff forehead, the skin had changed color due to the cold under the weather, and there was a look of disgust and rebellion all over the face, which affected Daru as well. The Arab was wearing the same dress. When he raised his hands to drink tea, the jellybean fell open and Daru saw the slender, muscular chest of the Arab. One can assume that the muscular Arab from the village might have been a good laborer. Daru felt a love and compassion for the Arabs, so he knelt before the Arabs and untied the Arab's hands to set them free. The Arab was certainly received by Daru as a guest.

After Baldochi leaves, he does not speak a word until Daru offers food and bed to the Arab. He may have been

afraid of Balducci. Of course, Baldochi may have treated the Arabs as he would have treated a murderer. He will be tortured at the time of his arrest. So whatever the Arab may be, he may have feared the policeman in him beyond Baldochi. The Arab was brought from El Amir, a town in the Bomardes province of Algeria. They were walking three kilometers from there. The crime committed by the Arab was to kill his relative. Baldochi tells Daru that the Arabs have been in hiding for a month since then. Baldochi alleges that he used this billhook to kill an Arab relative like a goat's neck. But the Arab's motive for killing his cousin is not clear. The Arab explains Daru's suspicion: "He fled. I ran after him." Daru's questions about fear and remorse embarrass and shock the Arabs.

Daru knew Arabic and was able to communicate well with the Arabs. These conversations develop a kind of closeness to Dar in Arabic. But in Dar, the Arab develops a kind of fear and thinks that he will escape in the middle of the night.

The Arabs did not have a great idea of who Daru was, but the Arab was amazed at what a man named Daru could do for him. The Arabs understand that Daru is a human being and a man to be trusted. Therefore, the Arab immediately answers yes to Darwin's question of "are you hungry?" By that time the Arabs had gained the confidence to ask back the question, "Aren't you eating?" "What will they do to me now?" "Are you scared?" The answer to Daru's question is, "Are you calming down?" In fact, it can be assumed that the Arabs committed a murder. There may be a valid reason for the murder. It is understandable that an Arab believed that his actions were morally justifiable. Hidden in that question is the belief that one can understand oneself. He's guilty of what he did and is aware of the brutal torture he will face if caught, so he went into hiding. That consciousness was deliberately instilled in the natives of the French government colony. Arab had already come to believe in Dar, so Arab demanded that Dar come to the police headquarters. It seems that the Arab is asking, "Will Baldochi return the next day?" But the Arabs believe that Baldochi will come. That's why Daru is told to "come with us". One thing to note is that the conversations between Baldochi and Daru and the signing of the order were all in French. The Arabs do not know French. That is why he did not know that Daru would accompany him on his journey tomorrow. Here we see the Arabs being strangled in their own country by the language of foreigners.

It can be seen that the Arabs never wanted to be liberated. Daru indirectly provides the Arab with a chance to escape. Darussalam wishes the Arabs had escaped. Perhaps the Arabs recognized Daru's mindset. However, the Arabs did not want to escape. For that, Rusk packed dates, sugar and money in his possession. But Daru was not ready to make a decision for Arabia. When he finally told the Arab to choose his preferred route, describing the route east to Tingute and the route to a village to the south, he unhesitatingly chose the east-facing route to

the police headquarters.

It is noteworthy why the Arabs did not try to escape, even though there was an opportunity to escape and there was someone present to rescue them. The Arab was aware of the horrific torture that would ensue if he was captured. He decides for himself who should receive his punishment. This made it easier for the conquering nations to colonize Africa. As a result, France was able to seize control of Algeria relatively easily. Human rights abuses were common in colonized areas.

During the stages of colonization, the indigenous people of the country were not influenced in the way they run their own country. Whatever the colonizing country, it will continue to dominate the colonized countries and foster a sense of guilt and stigma among the indigenous people. It will be implemented on the basis of color, tribe, religion, education and wealth. Countries had to be made to think that they were superior by themselves. The establishment of Christian missions coincided with the colonization efforts of European powers such as Spain, France and Portugal. Taken together, the Arabs created an indescribable sense of guilt over French rule. Moreover, the spread of Christian missions and the guilt imposed on the indigenous religions may have influenced the Arabs. It was for these reasons that the Arabs decided to surrender themselves without trying, despite all the practical possibilities of escape. The Arab surrenders mentally and physically not only to a legal system for his actions, but also to the French government, which has conquered his country with his life.

## Conclusion

In making his works, Camus took motivation from French Algeria, where he was conceived and spent his childhood. "The Guest" continues to be an intricate and multifaceted examination of the growing tensions in Algeria toward the end of the French colonial era. The narrative as it appears in Justin O'Brien's translation in *Exile and the Kingdom* is referred to in this study guide. In the case of "The Guest", a schoolmaster who is reluctant to pick sides during a conflict finds himself in a precarious position because of his lack of action; this is the ironic part of the story. While the setting is significant, the presence of irony is striking, especially at the end.

Daru is as much of a prisoner as the Arab, because Daru is told he must take the Arab to the prison, and he is not given a choice in the matter. Thesis of the story is that one can rebel against his social role, but cannot influence the obedience of others, in a humanistic perspective, any attempt to make someone free against their will is ironically considered as imposing authority on them.

## CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

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