

I. *The Just* : Violence and Its Context

This research attempts to study the rationalization of violence in Albert Camus's play *The Just*. The way Ivan Kaliayev returns to violence by throwing bomb at the Grand Duke, Sergie Alexandrovich, despite declining to carry out the same task previously, reaffirms the rationalization of violence. The ruler, Sergie Alexandrovich, snatches the freedom of Russian people. He creates suffocating socio-political environment, which is unbearable and unacceptable to Russian people. The ruler passes new laws in which people have to obey the strict rules and regulations. The ruler imposes restrictions upon the freedom of press, intellectuals, students and peasants. The peasants have to pay high tax but get low wages. The prices of essential goods increase whereas the real wage is decreased by 20%. The Grand Duke controls absolutely over social, political, economical and cultural sectors. In this very condition, Russian people suffer physically as well as psychologically, because the features of humanity - mercy, kindness, harmony, fraternity are reduced. The people of Russia do not get any opportunities and rights which brings frustration, aggression and tension upon them. So, in order to fight such a system, people of Russia form a socialist revolutionaries group. To demolish the system they plan to kill the Duke. In the first attempt, they fail to do so. But later they succeed in killing the Duke. Due to the unbearable circumstances which make Russian people happen to take violence as a weapon to destroy the despotic system.

Albert Camus was born in Mondovi, Algeria, a French Colony in North Africa. He is famous for his French-Algerian novelist, dramatist, essayist, journalist and critic. In 1957, he won the Nobel Prize for literature. Especially, he is famous for existentialist thinking. In his *Myth of Sisyphus*, Sisyphus continues doing the same work hints the existential struggle of the human beings. In *The Stranger*, *The Plague*

and *The Rebel*, he talks about the revolt. He has been considered one of the most influential writers of the twentieth century. His writing revolves around the central theme of existential alienation, moral dilemma and revolt; he has captured the moral climate of his generation. He has articulated critique of religion to enlightenment and its all project. He died in a car accident in January 1960.

The play *The Just* is based on real event of 17 February 1905 in Moscow. In Moscow, a revolutionary group had murdered the Grand Duke to get freedom from despotic regime. And *The Just* reflects the same story of the Duke, Sergie Alexandrorich. The socialist revolutionary group kills the Duke because the socio-political system is out of control - unbearable and miserable. The people of Russia are dissatisfied as well as angry with the Grand Duke due to his ways of ruling. The ruler forcefully imposes restrictions upon students, intellectuals, professors and peasants. He also increases the price of essential goods but gives low wages. He always interferes and intervenes in cultural matter of common people. Through this play Albert Camus tries to show the nature of the Grand Duke and the miserable conditions of the Russian people. In addition to it, it shows how the Russian people form socialist revolutionary group and why they kill the despotic ruler.

Since, the publication of this play, it has fascinated among the viewers all around the world. Various critics expressed their views on different issues. *The Just* is not only about Russia rather it also deals with the contemporary issues of Syria, Sudan, and Egypt. The critic Leon Roth argues:

I use the word moralist, somewhat after the French fashion in the scum. Our Camus is very much of our century. And he is contemporary not only in the accidental sense that he happened to be alive and writing in our generation. He is both of us and with us. His

play is study or allegorical of moral and political collapse in its various and varying moods.

This view clarifies that Albert Camus is still relevant in contemporary period and this is the picture of morality and political collapse.

Camus's play *The Just* reflects how the dictators like Duke make system so miserable, painful and unbearable to the civilian. The rulers only seek their benefits power and dignity. About *The Just* A. Petrakis and Cecil L. Eubanks state:

The centerpiece of Albert Camus's political thought has always been an inquiry into the rural consequences of human action in a world of absurd, get common pathos. Authentic rebellion against the human condition begins in act of solidarity the name of all men and women. Rebellion against suffering may serve to dignify and enhances human existence and even to a community of shared pathos. Yet in its passionate response to suffering, rebellion may also reject the whole of creation and thereby serve the very evil. It seeks to eradicate. Albert Camus was convinced that the twentieth century was dominated by this latter form of rebellion, he called it metaphysical revolt. After having explored this theme in a variety of fictional pieces most notably *The Stranger*, *The Plague* and *The Just*—he felt constrained to reveal the basis of his theory of rebellion and limits. (239)

Above mentioned view defines that Albert Camus's political thoughts are always connected with human action in a world of absurd. He has given importance to rebellion which enhances human existence and tagged the twentieth century with metaphysical revolution.

The Just is written from the marginal point of view. It raises the voice of voiceless people of Russia. The major characters Ivan Kaliayev, Dora, Stephan, Annenkov are the representatives of neglected people who raise the voice against the tyrant. Moreover, as critic Montgomery, Geraldine remarks:

In *The Just* where the passion of the couples comes strongly to the force, Dora (significantly, one of Camus's preferred characters) embodies the contradiction between love for humanity and killing as a means by which to bring about justice. They are completely in dilemma or confusion. (162)

Montgomery, through this statement, shows that the characters are in the situation of contradiction. Especially, Dora is in dilemma, because she embodies in the contradiction of loving humanity or killing to bring justice. *The Just* is a story about the revolution against injustice, and shows how injustice can be destroyed by using violence.

The Just shows why and how the destruction can happen in a nation in the hand of despotic ruler. The socio-political instability in a nation brings bloodshed, crime, killing, tears and fear and it happens due to the nature of ruler. In this play, the ruler leads the nation in despotic way, which brings crime, conflict, frustration, bloodshed and so on. In this regard, German Bree comments "Albert Camus's *The Just* deals with a situation wherein from the beginning the hero is marked the destruction. Consciously or unconsciously he is a willing participant" (149). Here, Bree remarks that the main character is involved in the destruction, victim and murder. He involves in destruction for the sake of Russian people who are dominated by the despotic ruler.

The play *The Just* is a great in terms of dramatic achievement which is closely examined for significant characters and dramatic tension. Ben Stoltztus asserts:

Although, death is also present in *The Just* and *L'Etat-desiege* Camus's two plays explore political oppression and the social commitment of people who oppose the dehumanizing effects of totalitarian regimes. Only in *The Just* and *L'etat de Siege* does oppression elicit collective revolt against tyranny and social injustice. (6)

Ben Stoltztus clarifies why and how Russian people oppose the dehumanizing effects of totalitarian regimes. *The Just* focuses on revolution, justice, faith and existentialism. It shows how the Russian people begin to justify executing horrific out of violence all in the name of their love for a justice. In the same way, Wric Carlson affirms, "Albert Camus's play *The Just* is a greatest dramatic achievement to date, is closely examined for credible significant characters and genuine dramatic discussed for technical elements and issues" (9). For Wric Carlson, the play *The Just* is great in characters, technical elements, and issues and ideas.

Another critic Adam Holier argues:

It is an interesting play by Camus, which explores the justifications for political murder, or whether political murder can ever be justified. More relevant today than ever, in my opinion. Plus, Camus's French is really straight forward, so anyone who wants both to read a book with some substance, and also to take their French to higher level, I definitely recommend this book. (12)

Here, for Adam this play tries to explore the justification of political murder of the protagonist kaliyev in particular and of the public in general. He recommends for reading this book. Similarly, critic Arthur Joseph Dunn advocates: "I saw this play as

a kind of trailer, it explores the themes, but in a much more accessible way. The rebel is sacked by injustice of the world, and takes responsibility for creating justice by the use of violence in this case, the assassination of the Grand Duke"(70).

For Arthur Joseph Dunn, *The Just* shows how justice is created in a nation by using violence, and it implies the despotic ruler has to die. Likewise another critic Manny Thomas argues: "*The Just* is a beautifully written, is very economical in working through the different sides of the question and engaging your emotions. Camus played an active part in the Resistance"(505) Here, Thomas says that the play *The Just* is beautiful in written, economical in work; touchy in terms of emotion and active in resistance.

Though different critics have critiqued this play from multiple perspectives and since no researchers have researched and analyzed *The Just* from the perspective of violence and its justification. So, it is a new perspective to look violence in the play. At the same time this work supports violence though it seems evil apparently; because violence is necessary according to context. Many critics, authors, theorists have talked about the nature of violence. They talk as for different kinds of Violence. According to them violence happens at various levels: personal, communal domestic, , and political, regional, racial and so on. Violence always brings loss of lives, properties, dignities, peace and harmony. It affects the development of economy. Social, cultural, political and geographical violence creates the situation of frustration, conflict, stress, fear and so on. It affects on the people psychologically as well as physically.

People participate in violence with gun, bomb, knife, sword, stick and mind for the certain purposes. People involve in socio-political violence because of the frustration and dissatisfaction with current socio-political system. Lee, N. says, "An

increase in violence within a society is often accompanied by extreme social change, such as cultural conflict, when a dominant society imposes its values, structure, educational methods and so on"(177). Here, Lee indicates that how the violence is increased in a state. When a ruling party does not work for the development of social, cultural, and economical sectors and, only impose its rules and regulations which are unacceptable to the people. In this very condition, the people start to oppose. In other words people involve in violence.

In this way, talking about family violence Straus M.A. and Gelles R.J. state, "Family violence is hostile aggression between people who are intimately involved with each other. This has meant those who are married or related to one another"(469). In this statement, both Gelles and Straus state what family violence is and how it happens. In this violence, husband hits, kicks, restrains, slaps to his wife or vice-versa. Similarly, domestic violence is similar to family violence. According to *Merriam Webster Dictionary*, domestic violence is "the inflicting of physical injury by one family or household member on another"(371). All forms of domestic abuse have one purpose: to gain and maintain control over the victim. Abusers use many tactics to exert power over their spouse or partner. Domestic violence is not only physical and sexual violence but also psychological. Psychological violence means intense and repetitive degradation, creating isolation, and controlling the actions or behaviors of the spouse through intimidation or manipulation to the detriment of the individual.

Moreover, Entner Wright and A. Capsi state: "Low social class increases crime by increasing individuals' social alienation, stress, and by aggravating aggressive tendencies"(175). Both Entner and Capsi give one reason of violence that is lower social class. They mean when the poor people feel social alienation, stress,

there appears violence. Furthermore, racial violence is that violence which happened due to hate of physical characteristics. J. Conklin further argues:

Although Blacks comprise only 12% of the U.S population, it is estimated that more than half of the homicides are committed by Black individuals." It is shown that in United State of America has the racial violence between the Whites and the Blacks. In other words, one hates another skin, eyes, face, hair type etc. The whites always think they are superior to Blacks in terms of mind, knowledge, living styles, color, and appearance and so on. To prove great they try to dominate psychologically as well as physically on Blacks. In response, Blacks start to fight against whites. Equally, about youth violence Baumrind, D. comments, "Social factors are also important contributors, just as they are for adults, and include risk factors such as parenting skill and family stability" (360).

To Baumrind, youth violence happens due to social factors; he points out on the condition of family as well as the skill of parent to control. In addition, Lockwood, D. asserts, "The most violence is the result of a minor insult or altercation that escalated until it results in extreme violence"(5). Here, Lockwood means that violence appears due to minor insult but it leads towards the extreme violence.

There are many authors, critics and theorists who have given their notions or ideas of violence. In other words, they have discussed what makes to violence and why and how it happens. Among them, Krug E, Dahlberg who says: "Instrumental Use of Violence by people into identify themselves as members of a group . . . against another group or set of individuals, in order to achieve political, economic or social objective" (76). This statement defines that violence is being used as an instrumental by the members of a group against another group in order to achieve political,

economical or social purpose. It means to say that is a nation when a ruler is failed to bring political, economical and social stability; a group starts to use violence as an instrumental. Similarly, Gregg Barak asserts about violence as:

My approach to violence maintains that the key understanding the dialectics of violence and non violence can be discovered, on the one hand, in the adversarial and mutuality tendencies of social intercourse and on the other hand, the reciprocal relation of violent and non violent, properties and path way. My theory contends that there are also pathways for culturally, organizing personal and societal identities that ultimately, navigate and guide individual, institutional, and structural behavior with respect to non violent outcomes. (102)

Here, Gregg argues that violence comes out due to the contradictory relations or tensions between adversarial and mutualism. It universally interests virtually all individual group and non-state. In the play *The Just*, due to the contradictory relation between the revolutionaries group and the Grand Duke the violence happens. Their ways of thinking is in not matched. One wants completely domination whereas other wants freedom Moreover, William,R. remarks about violence in different way as, "There are five senses of violence: aggressive behavior, vehement conduct, infringement of property or dignity, the use of physical force and threat" (36). Here, William R. insists that there are some senses of violence which can produce violence and they are aggressive behavior, vehement conduct, infringement of property or dignity, the use of physical force and threat. The vehement conduct and the aggressive behavior is the sign of violence, which lead towards major conflict between two people or among the people. When the people behave fairly with each one then violence will not occur. But if people start to behave aggressively then peaceful condition turns into violence. The infringement of property or dignity and the use of

physical force and threat also create the turmoil environment. If one breaks the property or dignity by threat and physical force, the response will come negative. Actually, property or dignity is deeply rooted with human's society. It is the source of human life. Similarly, Ervin Staub comments how and why violence appears:

I comment that cultural and societal conditions that frustrate basic psychological needs perspective can help in considering the origins of violence. Certain condition in children's live such as warmth and affection from adults, and peers effective guidance not fulfilled the result is to contribute to aggression. (184)

In above mentioned statement, Ervin Staub discusses how the violence can happen. He focuses on cultural and societal conditions which make frustration in terms of psychological needs. He means that cultural and societal conditions which are responsible to violence among the people. It happens when a ruler or leader is incapable to rule in the nation. Ervin Staub brings the example of children's lives. He says that when children get such as warmth, and affection from adults and peers and effective guidance. The condition of children will be happy. On the contrary, warmth and affection, effective guidance not fulfilled for children the result will contribute to create aggression. The children will become the victim of frustration which leads them into the area of violence.

Moreover, Walter Benjamin states, "Violence is product of nature, as if were a raw material, the use of which is no way problematical unless force is misused for unjust ends" (133). Here, Walter Benjamin sees that "violence" is the potential result of every individual. He implies true violence will not occur when everyone uses the force in right way. But if everyone starts to use the force in wrong way the violence will be happened. To him, violence is the natural product and everybody has. The Grand Duke in the play uses his power in wrong direction. His misuse of power

brings violence in the nation and he lost his life - prey of violence. In the same way, Aletha Solter says:

There are two basic conditions that produce violence tendencies in human beings. One is that the person has been hurt and emotional neglect. A child who is spanked, hit, beaten or threatened with violence will have a tendency to become violent himself. The second condition is when the person has not been allowed to release the emotional resulting from the hurts. (22)

For Saltor, violence occurs due to two basic reasons. First is when a person is hurt and emotionally neglected by the other people. Equally, in the second condition, when the person has not been allowed to release the emotional resulting from the hurts; the people consciously or unconsciously involve in conflict. In addition, Richard D. says, "Violence can be practical or symbolic, visible or invisible (as in witchcraft), physical or emotional and can produce from perpetrator's personal capacity and social forces of society" (20). Richard, here, clears that violence happens may be in practical, physical, symbolic, visible or invisible, emotional and it depends on the capacity of personal forces and social forces.

This thesis has been divided into three parts. The first introductory part of this thesis consists of introduction of the thesis, its hypothesis, literature review and theoretical insights. Likewise, the second part of the thesis consists of the textual analysis which analyses the play from the perspective of rationalization of violence. The final part of the thesis is conclusion which summarizes the ideas and finding of the research.

II. Justification of Violence in *The Just*

Albert Camus's play *The Just* is based on the real event of 17 February 1905 in Moscow and written in 1949. This play reflects how the Russian revolution happens, what the causes were and why the common people turned into revolutionaries. It is like a mirror which reflects the activities of the ruler and the miserable conditions of the Russian people and how they take recourse to violence. This dissertation examines the play by quoting various textual evidences. Ivan Kaliayev, whose ways of returning to violence by throwing bomb at the Grand Duke, despite his decline to carry out the same task previously reaffirms the rationalization of violence. This dissertation investigates the presence of violence in Camus's *The Just* by applying the ideas, notions and thoughts of different writers, critics and researchers. The exercise of physical force, intended to affect, destroy of human beings, properties which are the features of violence. They can happen at various levels: Personal, communal, regional, national, international, natural and so on. In violence, people may loss their lives, physical properties and dignities. To be more clear, in violence people may suffer physical as well as psychological. Violence is one of the parts of terrorism. Terrorism is systematic use of violence and it uses to achieve some goals: political power, personal revenge, identity and properties. Terrorism is an effective tactic for the weaker side in a conflict. A terrorist act is a political act or is committed with the intention to cause a political effect. A terrorist group demand change, revolution, or political movement in a nation. The radical worldview that justifies terrorism mandates drastic action to destroy or alter the status quo. Many of writers, researchers and critics have given ideas in terms of occurring violence in the nation. Among them Evrin Staub states as:

I comment on the violence with some references to the evolution of terrorism. I argue that cultural and societal conditions, that frustrate basic psychological needs perspective can help in considering the origins of violence. Certain condition in children's live such as warmth and effective guidance not fulfilled the result is to contributed to aggression. (184)

In above mentioned statement, Evrin Staub asserts how the violence and terrorism come out in a nation. He points out on cultural and societal conditions which make frustration among the people, and occure violence. In other words, the unacceptable social cultural conditions and cultural bring frustration which bring violence. Here, Staub has picturised how violence and terrorism happen in a nation but not concerned about the positive qualities of violence. Unlike it, violence has positive points which can bring drastic change in a nation; it depends on time and place. In this regard, Vidya Dhar Maharjan says, "On 18 February 1905 Tsar appointed a government commission to enquire without delay into the causes of discontent among the workers in the city of Petersburg " (368) In this account, it clears that due the use of violence by common Russian people against the Tsar which brings some changes in the context Russia- positive points of violence.

In a nation, there are uncountable people who have different cultures, customs and traditions. However, they wanted good system in terms of celebration of cultural political, social and economical rights. In a nation, the good system can provide happy life, peace, satisfaction and opportunities. And good system always leads the nation towards progress and people remain always happy. In contrast, if the political system goes towards wrong way; the hope, basic needs, joyful life of people get slowly reduced. In other words, blooming of cultural rights will in danger and it brings obstacles in human beings-psychological frustration. And this frustration leads people

into aggression which creates violence between the ruler and the people or among the people. Further, if social condition is unsystematic, the crime, injustice, bloodshed, robbery can appear in the nation. It means unfavorable cultural and social conditions can make the possibility of violence. To be clearer, Staub brings an example of children's live. He says that when children get warmth and affection from adults and peers; the condition of children remain blissful. On the contrary, if children do not get "warmth," "affection" and "effective guidance," they turn into frustration, and it brings aggression-violence. Vividly, Staub is indicating that if the ruler or leader of the nation does not work for the sake of people's basic needs; the frustration comes among the people that drive towards the zone of violence. In the play, the conditions of Russian people are similar to Evrin's description.

ANNENKOV: I am glad they've sent your here.

STEPHAN: I had to come. I was suffocating. At least I can do something.

We are Going to kill him, are not we?

ANNENKOV: Yes, we are!

STEPHAN: We'll kill the murderer... You're the one who gives the orders, Boria, and of will always obey you.

ANNENKOV: I don't need any promises, Stephan. We are all brothers.

STEPHAN: We must have discipline that's one thing of did learn in prison. The socialist Revolution must have discipline. Then we kill the Grand Duke and crush tyranny forever. (166)

The above quoted dialogue displays that the Russian people are in frustration due to unfavorable socio-cultural system, which are the results of the Grand Duke's

unreasonable system. In this dialogue, characters, Annenkov and Ivan Kaliayev, are discussing as for the unfavorable system of the nation, who are socialist revolutionaries of Russia. Annenkov says to Stephan that he is glad by meeting him. Actually, Stephan comes after finished his punishment. Stephan says that he had to come to do something. He means is to kill the Grand Duke, Sergie Alexandrovich. Why Stephan keeps words "kill"? Clearly, it sounds that he is not satisfied and happy with the rules and regulations of the ruler of the nation. He is a victim of psychological needs. Like him, many other Russian people are also the victims of psychological needs. The painful and angry conditions of Stephan show that the societal condition and cultural condition are not favorable as well as suitable. In other words, through Stephan's mouth it indicates that the whole Russian people are in frustration and aggression-psychological frustration. Their hopes, dreams, expectations come just opposite. They are deprived from their cultural rights and social rights. Being a ruler of the nation he is like a father of nation, and the public is like his children. In fact, the ruler has to look after the people of the nation as children. He should give equal rights in terms of cultural, social and economical. He should create happy environment by bringing new opportunities to the jobless people. However, he does just opposite with the expectations of the common people. He totally controls upon the social, political, cultural and economical sectors. In other words, power of all sectors is controlled by him. He does what he wants.

In social sectors, he creates intolerable condition; he seizes the land of peasants by forcing and threatening, which are the sources of their lives. He, but, returns their lands with imposing high tax. He makes compel to farmers to give high tax. In other words, the sources of their happy live is taken away by the cruel ruler. Due to it, the live of the peasants become worse day by day. They have to alive in pin

and needle. They get almost nothing by working hard. People of Russia have to work in unfixed hours. The ruler treats them as animals. The behavior of the state authorities to the Russians is often harsh. Further, cultural rights are prohibited by the Duke. The Russian people do not have right to celebrate their culture, customs, and tradition. In fact, the culture, customs and tradition are the original identity of people which are prohibited by the system of cruel ruler. The ruler attacks upon the identity of the people for his benefits only. In other words, he does not give freedom of celebration in terms of cultural rights rather but he imposes rigid laws upon the people.

In addition, the freedom of press, university professors, students are prohibited. He thinks it is useless for the nation. To be clearer, he does not give permission to professors, students ponder about the nation situation. He is not in favor of the freedom of students, press and professors. If he gets anyone who is not obeying the law; he orders to kill or gives severe punishment. The words mercy, kind, affection has not meaning in front of the Grand Duke, Sergie Alexandrovich. The hopes, expectations, dreams of Russian people go far away. Their mouths always remain empty. So they become the victims of psychological frustration and they turn towards aggression which brings violence between ruler and them. The few Russian people start to form an organization of revolutionary in order to fight against cruel ruler. Why? It is because the Russian people get frustration from the cultural and societal conditions in the hand of despotic ruler. The, they involve in violence. Thus, frustration creates the environment of violence and terrorism. Russian people wanted to get back social and cultural rights. And for it

Albert Camus's *The Just* reflects the theme of justice, torture, terror, assassination, freedom and faith in revolt. Moreover, Krug E. Dahlberg says,

"Instrumental use of violence by people into identify themselves as members of group...against another group or set of individuals, in order to achieve political, economical or social objective"(76).

In this statement, Dahlberg shows that violence is being used as an instrumental by group against the group. And, it uses to achieve political, economical and social objective. In other words, violence plays essential role to get some goals of political, social, economical and cultural. Question arises what make them (group) to use violence as an instrumental. Though violence seems evil in apparently but it can be used positively in order to change the bad face of nation. How? For instance, in a nation the political system is unbearable due to the cruel ruler. In this very condition, only violence can shake the heart of cruel ruler; because it can kill. This condition reflects in the statement of Maharjan, who says, "The assassination of The Grand Duke Sergie Alexandrovich, on February 1905 that made another ruler agrees to give new concession" (370). In addition, it visualizes that when a ruler or leader of the nation fails to drive the nation towards the path of development in terms of social, social, political and economical. To be more clear, if a ruler or leader fails to provide the basic needs of the public. The people of the nation compel to use violence in order to get their basic needs. In fact, people of the nation unable to alive in painful and unfavorable condition. The hopes, dreams, opportunities of the people are snatched or destroyed by the ruler or leader. Why the leader or ruler fails to provide the expectation of the people? It is due to the greedy thinking of the ruler. The ruler forgets the value, importance, demand of the people after getting the power of the nation. He starts to think that he is the most powerful person of the nation. He only thinks self comfortable life and wanted to take all properties of the people. He becomes the hunger of power, money, and pleasure. For it, he grabs the power of

political, judicial, geographical, and economical and so on. In political sector, the ruler only appoints his relatives, friend, and supporters in order to control in political sector. And the ruler does not give chance to people in this sector. Indeed, in a nation political power is the most important one. Those who are in political post, they have power to do more than common people. By using political power they can seize the lands, properties of the farmers. And the conditions of the peasants become frustration which leads them into the zone of aggression (violence). In this very condition, they have no choice except using violence as an instrumental. Likewise, in economical sector, the ruler passes strict rules and regulations in which the farmers have to pay high tax of production. The farmers get low wages; give high price of the essential goods and do not give permission to sale their lands. The common people never get chance to earn money, privately. All things of the people have to give to the ruler. They have to serve only to state authorities. In other words, people have to work for the sake of the ruler rather than themselves. In this painful condition, how long the common people alive? Ultimately, the victimized start to think to involve in violence. Further, in social, the ruler create intolerable situation. For his (ruler) pleasures and benefits, he does interfere in the cultural matter of the people. He forcefully imposes to accept another culture (custom, living style and belief) to the people. Actually, culture is deeply connected to everyone; it is the real identity of the people. Without it the value of people becomes nothing .It is connected with people physically as well as psychologically. No one wants to loss it but wants to keep it long alive. When any anyone tries to replace form ones culture, what sorts of feeling come? Definitely, feeling will be negative. And this negative feeling does bring violence. By the same token, if any ruler tries to replace the culture of the people; the people never remain passive rather they come forward to fight in order to save their identities. For it, they

start to use violence as an instrumental. And in the play *The Just* the Russian people use violence as an instrumental in order to get rights.

ANNENKOV: There won't be any need for that your orders are to try to get away. The organization needs you're your save your self is your can.

KALIAYEV: All right, Boria, but what an honor for me and I Shall live up to it!

ANNENKOV: Stephan... you will be in the street while yank and Alexis are waiting for the carriage. I want you to wall up and down in front of our window at regular intervals. We'll settle on a signal later. Dora and I will wait here and issue the proclamation when the time comes with a hit of luck the Grand Duke will be dead.

KALIAYEV (Triumphantly): Yes, I shall kill him...and how glorious it will be if it is successful but of course, the Grand Duke is nothing. We must striker higher. (172)

This dialogue shows that the social revolutionaries group is going to use violence as an instrumental in order to achieve political, social, cultural and economical. Stephan, Annenkov, Ivan Kaliayev, who are planning to kill the Grand Duke, Sergie Alexandrovich. In this Act, Annenkov orders, "Stephan...you will be in the street while Yanek and Alexies are waiting for carriage" (172). It shows that they are planning to murder the tyrannical ruler of the nation? Why they are planning to kill the Grand Duke and what make them to do so? In fact, the conditions of the state are in problem in terms of social, economical, cultural, and political. The Grand Duke,

Alexandrovich, who takes all the power of nation. He does whatever and whenever he wants, which bring the pain, fear, tear among the Russian common people. In cultural matter, he passes unbearable rules and regulations which prohibit people from the celebration of customs, traditions and cultures. The people have to follow the rules and regulations reluctantly. In reality, it is the real identity of people, without it the value as well as identity of the people becomes meaningless. When the people celebrate cultures, customs, and traditions they will get the spirit of own culture; nobody wants to loss it at any cost. In contrast, the people of Russia live in suffocated condition; it is because their cultural rights are banned. In this connection, Skouratov asserts to Kaliayev: “She wants to see you.....She might even make you change your mind; she is a Christianin fact, she is an expert ...on the soul” (211). In other words, the freedom of cultural rights is totally restricted and unwanted, unbearable, unsuitable things have to accept by the common people of Russia. They become the prey of cruel ruler.

Likewise, in social sector, the Grand Duke grabs the social power and does just opposite to the expectation of people. The ruler does not bring any scheme to develop the social condition. Rather he does nothing except treating harshly to the poor people. Along it, he imposes restriction of the freedom of press, professors and students. He does not give permission to students for higher study in abroad. The people have to serve only to the Grand Duke. The liberal thinkers have to alive in restriction. If anyone tries to protest the system of the ruler; she/he will gets severe punishment or loss life. In this regard, Stephan states: “Egor arrested.....for nothing! Rikov hangedfor nothing” (184). In society, wherever one looks and listens only gets the scene of bloodshed, painful crying, and fearful environment. The ruler completely follows the ideology of anarchism. In order to follow the ideologies of

anarchism he orders to hang many revolutionaries as well as innocents people. He always behaves cruelly, harshly with the peasants, students, professors and protestors. In dialogue, Ivan Kaliayev, who says that he shall kill him (The Grand Duke) and imagines how glorious it will be after killing the tyrannical ruler. Those sorts of words "killing the Grand Duke" clearly shows that the conditions of the Russian people are in painful as well as miserable conditions.

Furthermore, in economical sector he does not bring any favorable plan which can increase the economic status of the nation rather but he does what makes his benefits only. He seizes the lands of peasants and returns by imposing high tax. He reduces the wages of the workers more than expectation, and uplifts the prices of essential goods more than enough. He, completely, controls over the economical sources; he does not allow farmers to earn money from private business. In this regard, Dora asserts: “.....killing the Grand Duke’s niece and nephew won’t prevent a single child from starving.....” (186-87). This statement displays the condition of Russian people are miserable. All the Russian people (labors, peasants, farmers, employers) have to serve to the ruler only. By imposing restrict rules and regulations the ruler sucks the blood of the Russian people. The living conditions of the people become miserable day by day. They have to alive in little income which is not enough to provide hand to mouth. They never get chance to alive in comfortable. The working hours is not fixed by labor union rather fixed by the ruler's authorities. The ruler does not give right to labor union to do so.

Similarly, the political sector is also completely controlled. In it, the common people are prohibited to join. Rather he gives chance to his relatives, supporters and friends. By using political powers his relatives, supporters and friends treated the Russian common people as animal. During the collection time of tax they behave

harshly, sometime beat to the common people. They try to kill by showing guns, swords, knives and so on. In political post, there is not any representative from the side of poor people. They become from poor to poorer. No one is ready to go against the despotic ruler. It is because they are in fear condition. Later on, the Russian people realize that they cannot alive long in the painful state. They realize to get back all economical, cultural, political and social rights which are essential for their lives. In order to achieve that, a few Russian people form an organization i.e., socialist revolutionaries group and plan to kill the Duke. To get happy life they start to plan to kill the tyrant by using violence as an instrumental and they did so. Their main aim is to achieve social, political, economical and cultural rights, which are grabbed by the cruel ruler, Sergie Alexandrorich. They wanted drastic change in the nation by killing the ruler. For it, they use violence as instrumental

Albert Camus's *The Just* reflects how and why the common people start to fight against the ruler. Gregg Barak shows how the violence occurs in the society. He affirms as:

My approach to violence maintains that the key understanding the dialectics of violence and non violence can be discovered, on the one hand, in the adversarial and mutually tendencies of social intercourse and on the other hand in the reciprocal relation of violence and non violent properties and pathways. My theory contends that there are also pathways for culturally, organizing personal and societal identities that ultimately, navigate and guide individual, institutional, and structural behavior with effect of non/violent outcomes. (102).

Here, Greek Barak states that violence appears due to the contradictory relations between adversarial and mutualism. Along with it, he gives a pathway which creates

violence due to socio-cultural identities. He declares that contradictory relations could bring violence. How? For instance, if one is guided by Marxism whereas other one is by Feminism. Both ideologies have just opposite. First one raises the voice of lower groups (including female) while second one raises the voice of female only by excluding male. In this very condition, both followers can fight each other because of opposite thinking. In other words, both ideologies never work together but rather work opposite. So, followers of both ideologies can fight each other. It is because Marxism favour all (male and female) whereas Feminism supports to female only; one group can say that their ideology is better than other or vice-versa.

In addition, Barak argues that due to issues of societal and cultural identities the violence can appear. He indicates "identity" is the origin of violence. The identity is deeply rooted with a person; without it the value of a person is meaningless. And identity is bounded with one culture, custom, tradition and society. In a society, everyone wants to keep her/his identity in safe and alive. It can be alive only by celebrating culture, custom, tradition, language, tradition, dress and living style. If anyone tries to attack on one's identity; the response will be negative because no one wants to loss his/her real identity at any cost. To save it, victim can use violence or involving in violence. Moreover, Barak has not clear whether he is positive as for violence or negative. However, this research shows the good features of violence, It can help to keep safe one's identity by fighting against the oppressor. In this relation, Maharjan, Vidya Dhar says, "In June and July 1905, there were many peasants got their land" (380). In the play *The Just* shows the contradictory relations between the Grand Duke and the socialist revolutionaries group, and the issue of socio-cultural identities. Along with it, Socialist revolutionaries group involve in violence in order to

save the identities of common Russian people. The given below dialogue displays the contradictory relationship.

KALIAYEV: I'm a socialist.

GUARD: Not so loud!

KALIAYEV: I am a revolutionary socialist.

FOKA: That's a good one! Why the hell you have to and be a like your say. All you're had to do was stay put and you've been well away. The world was for you gentleman.

KALIAYEV: No! The world was made for you my friend. Oh, there are too many crimes too much poverty in the world today. One day when there's less poverty. There'll be fewer crimes. If the Russian were free your world not be here. (204-205)

In this dialogue visualizes the contradictory relationship between the social revolutionaries group and the ruler of the nation, and the issue of socio-cultural identities. In the scene, Ivan Kaliayev, is in prison. He is accused of killing the Grand Duke, Sergie Alexandrovich. Guard and Foka, who are the servants of the ruler, Kaliayev and the servant, are claiming about their positive things of ideologies (socialism). Kaliayev asserts that he is a "revolutionary socialist". But Guard scorns as "Not so loud." The words "a revolutionary socialist" come from Kaliayev's mouth which reveals that his ideology is different to the ruler. His expressing those words implies the ruler of the nation is a follower of anarchism. In fact, socialist is a follower of socialism who believes in equality, systematic, fair justice and liberty. Unlike it, anarchism believes in lawlessness, political disorder, unsystematic in the nation. Further, Foka also tries to convince Kaliayev to accept the offer (ideology of anarchism) of the ruler. Foka says that this world is for you. In response, Kaliayev

says 'no'. Why? It makes clear that he does not want to follow the ideology of anarchism. He does not want to involve in injustice world. Rather his responses that one day there will be less poverty, crimes in the nation (Russia). Besides this, the question comes why socialist, Ivan Kaliayev kills the Grand Duke? It is because ruler's unreasonable activities. When he was alive he gives torture to people in terms of psychological as well as physical. He passes strict rules and regulations which is affected upon the life of common people. His rules and regulation deeply affects in the matter of social, political, geographical and cultural. The Russian people get pain, tension, stress and frustration.

They are prohibited from celebrating their cultural rights. In other words, they face crisis of identity. They have to follow the culture which is forcedly imposed by the ruler, and reluctantly give up their own culture, tradition, custom, language, and dress. Likewise, The Duke dismantles the socio-political system. In society, he makes tearful environment. He seizes the lands properties of the farmers forcefully and returns with imposing high tax. The poor people become poorer. Their good lives turn into painful, destitute and unbearable condition. In addition, when the officers go to collect the tax they behave harshly with people. When a farmer tries to oppose her or his life will go in danger. In political case, he never gives chance to the people to join. Rather he only gives chance to his relatives, supporters and friends. He completely dominates over the political system. The life of the students become tension and frustration because they are not allowed going abroad universities, and discourages to study in schools and universities. The Duke interferes in the course of university. He removes the teaching of philosophy from the curriculum of the university. Why? He believes it will be dangerous for his system or regime. He doubts philosophy can be diverted the mind of students and start to oppose to him. Along with it, he puts

censorship upon the freedom of press, imposes restriction on the freedom of students and professors too. The Duke never tries to listen the demands, feelings and emotions of the common people. The farmers, peasants are not allowed to sell their own lands. There is no chance to earn money privately. The words mercy, kind, affection, harmony is meaningless before the Duke. Justice is never got by the people though supports of the ruler do crime. All these horrific things happen due the Grand Duke, who is the follower of anarchism. In this very condition, the follower(s) of the socialism oppose to the ruler (follower of anarchism), which clearly displays the contradictory relations between the Grand Duke, and issue of the socio-cultural identities. To oppose or destroy the system of the despotic ruler the Russian people take violence. To be clearer, they wanted to free the nation from the claw of dictator.

William R. states, "There are five senses of violence: aggressive behavior, vehement conduct, infringement of property, the use of physical force and threat"(36). In this account, William R. indicates that violence occurs due to human senses of aggressive behavior, vehement conduct, infringement of property or dignity, the use of physical force and threat. How these senses create violence? Aggressive behavior and vehement conduct always bring negative result. When one is in aggressive mood; there is chance to happen violence. And also similar case happens in vehement conduct. For example, one behaves fairly to other; there is no chance to happen violence; because the impression is positive. In contrast, if one behaves as showing aggressive facial expression to other; the peaceful environment turns into violence. Why one behaves aggressively and vehemently? Infact, it does happen due to the condition of nation as well as nature of person. For example, if people of a nation do not get what their demands, dreams and expectations from the ruler or leader which make peoples, frustration and stress. In this very condition, victims never behave

fairly or positively. Along it, infringement of property and dignity contribute to violence. Actually, property and dignity are essential things of human being. Property is the source of one's life; it gives food of life. One completely depends on it. And for it, people work restlessly. More property means more secure of life. But if someone tries to attack upon it; the property holder's life will turn in stake. And the victim will never remain in peace rather she or he starts to protect property at any cost. To save it, victim can use violence or in violence. Similarly, dignity is also the most important thing of human being. In a society, everybody wants to uplift dignity, because it gives good identity and value. It brings good life. Unlike it, if someone attacks one's dignity; the response will not positive rather negative. Negative means that the victim people involve in violence to protect their dignity. Why one attacks another dignity? It may be to dominate. To get it, one (may be a ruler) can use physical force and threat. Physical force is to give painful physical torture. In it, people lost their lives as well as get physical problems. Along with it, it always brings fear, tear and bloodshed. And the using of threat means to make frightful environment among the people. Why the ruler or leader uses physical forces and threat? It is used by a ruler or leader to keep continue his rule. It creates the sense of fear among the people. In it, people may loss their life as well as properties. It brings only bloodshed, fear, tears and so on. The using of physical force is dangerous for the peace, property and dignity of the nation too. But the victims do not remain silence; they also begin to use physical force and threat against the ruler. So, in this very condition, violence will appear. It is right about the ideas of William regarding the occurring of violence. Besides it, violence can be looked positively. How? It could give freedom to the suffered peoples by killing the despotic ruler. In this connection, Professor, Vidya Dhar Maharjan asserts, "A political amnesty was offered. The concessions came hand-in-hand with renewed,

and brutal, action against the unrest" (388). The play *The Just* captures that points which are claimed by William. The given below dialogue shows William's description.

KALIAYEV: I threw the bomb at your tyranny not a man.

SKOURATOV: No doubt but your skill killed, and it wasn't a pretty sight my friends. When they had recovered the body, the head missing completely disappeared the only thing that could be recognized was an arm and a bit of log.

KALIAYEV: I have carried out a sentence.

SKOURATOV: (Changing his tone): All right, but just want to say that if you persist in talking about a sentence, and insist that it was the party and the party alone that tried and condemned the Grand Duke to death, in found that he was killed not by a bomb but by an idea. Then you don't need a pardon but suppose we get bank to the facts! Suppose we say that it was you, Ivan Kaliayev, who blew the Grand Duke's head to pieces that's a different matter, altogether, isn't it? You'll need to be pardoned.

KALIAYEV (Exploding): You and your employer have got no power over me! You can kill me, but you cannot pass judgment on me! Oh, I know what you're getting to find chink in my armor you're hoping to make me feel ashamed of myself and burst into tears, and repent of what your call my crime! Well you won't get anywhere. (235)

This above quoted dialogue visualizes the sense of violence as aggressive behavior, vehement conduct, infringement of property and dignity, the use of physical force and threat. In this scene, aggressively, Ivan Kaliayev says Skouratov(servant of

cruel ruler) that he threw bomb at tyranny(The Duke) not a man, and system of tyrant cannot pass judgement. Actually, Skouratov is trying to convince him as a crime what he has done. Here, Kaliayev, who shows his aggressive behavior to Skouratov. Why? Actually, when the Grand Duke was alive, he controls upon political, social, economical, and cultural. To keep his regime continues he does not appoint other people in political post but he gives chance to his supporters, relatives and friends. Economically, the common people suffer in the hand of cruel ruler. The ruler passes new strict law which is unfavorable for people. They do not allow selling their lands which make their lives hellish like. In other words, the poor people do not have right to earn money privately. The price of essential goods is increased and decreased the wages. in this condition, the poor becomes poorer. They get hard to manage hand to mouth. The working hour is not fixed. The power of labor union is taken away. They have to keep in mind i.e., to serve Grand Duke. If anyone comes to oppose; he orders to kill those. He breaks and captures the properties and dignities of the Russian people by using physical force as well as threat. The ruler does only for his benefits; he never keeps concern about the painful conditions of people. He establishes army regime in the nation in order to rule over the people. In the matter of cultural, the Grand Duke imposes restriction. In other words, the people have to follow what the ruler orders to follow in terms of culture, religion, custom, trend and so on. To be clearer, the cultural rights of the people are deprived. He attacks on the identity of poor people. Similarly, the freedom of universities professors, students and press are restricted. The students are discouraged to go to schools and universities. The authorities also discourage students to go abroad universities. In this condition, all young, old people come into the pond of frustration and tension. The justice system does not work properly. In other words, the victims never get justice. He sucks the blood of the

people. He does not look after about the peoples' properties, dignities which are the source of poor people. He gives threaten to those people who try to oppose the ruler's rules and regulations. He often comes near the people with aggressive facial expression, and uses bitter words. By looking such kinds of behavior of the Duke, the people start to follow the rule and regulations of the Duke. And all these painful, unbearable, miserable conditions happen due to the Duke's activities. By observing and realizing the unbearable, unacceptable activities of the Duke the Russian common people feel that they must do something against the ruler. This condition comes because they loss their dignities, properties, value in hand of cruel ruler. The Russian people become aggressive and start to form socialist revolutionaries group. Indeed, they wanted to get back their properties, dignities at any cost. For it, they take violence or involve in violence, and start to give threatens, break the properties, dignities of the ruler too. They plan to kill the Duke, in the first attempt, they fail to kill but in the second they get success. Here, it shows the senses of violence (aggressive behavior, vehement conduct, infringement of property or dignity and the using of physical forces and threat) which create the environment of violence. In violence, people lost their lives, peace, properties and dignities. Like, the Grand Duke losses his life, properties and dignity in the hand of Ivan Kaliayev(social revolutionist) meanwhile Russian people also loss their lives, properties and get pain. Thus, William's claim comes into true sense in *The Just*.

Since we witness political assassinations and high profile murders, every now and then, in our modern world, we can easily figure out in Albert Camus's play *The Just*. Walter Benjamin in his book "Critique of violence" states, "Violence is a product of nature, as if were a raw material the use of which is no way problematical unless force is misused for on just ends" (133). Here, Benjamin gives point how

violence can be happened. He implies that violence will not happen when one uses her or his force in right direction. It is because right action always brings environment. In contrast, if one starts to use her or his force in wrong path; the violence may appear. Why and how? It does happen, when one tries to take revenge, dominate upon other by using her or his force. It may be happened in personal matter, between two different groups, leader or ruler and ruled. Benjamin has focused only on human's potential force in terms of appearing violence in a society. In fact, violence is not only happened in wrong work but also use to bring order and organize system in a state. In this regard, Maharjan , Vidya Dhar states, " The Tsar argued for three days , but finally signed the manifesto on 30 October 1905, owing to his desire to avoid a massacre" (390). And Albert Camus's play *The Just* reflects all these aspects which are claims by Walter Benjamin. In the play, The Duke, Sergie Alexandrovich uses his potential power in wrong direction to continue despotic system. In response, the victims also use their potential power to oppose the system of the cruel ruler. The given dialogue displays how the ruler and the social revolutionist use their potential power, and environment turn into violence.

GRAND DUCHESS: Look many things die with a man

KALIAYEV: I realized that.

GRAND DUCHESS: No murders do not know that; if they did, how they could kill.

KALIAYEV: I have seen you...and how I want to be alone.

GRAND DUCHESS: No, I must look at you I cannot stay by myself any longer...before, when I was miserable, he used to share my sorrow...of did not mind suffering then, but now...no, I can't bear it

any longer...Loneliness.. Silence ...but whom can I take to? The others do not know what it's like. They pretend to be distressed; and they really are...for an hour or so; then they go off to eat..Or sleep...yes, sleep. I thought that you must be like me...you don't sleep do you? Who could so speak to about the crime except to the murderer?

KALIAYEV: What crime? I remember only an out of justice.

GRAND DUCHESS: The same voice! Your voice is earthly like his; but hem all men should the same when they speak of justice. He used to say: "that is just" and nobody could question it, and get....perhaps he was wrong...perhaps you are wrong.

KALIAYEV: He was the living human symbol of the supreme injustice which the Russian people have suffered for centuries! In return for that...he received only privileges! But I ...even if I am wrong my wages are prison and death. (211-212).

Above given dialogue pictures the misuse of human potentiality which creates the violence environment. In the scene, the socialist, Ivan Kaliayev is in prison for the charge of killing the Duke (Spouse of Grand Duchess). The widow comes to meet Kaliayev and shares her painful condition after the death of her husband. She says that she cannot stay by herself any longer and feeling loneliness in the absence of her spouse. And she insists that Kaliayev is a murderer of her husband. In response, Kaliayev says he is not; but he has done for the sake of justice. In other words, he has killed the symbol of "Supreme injustice" in order to get justice in nation. In this condition, question arises why Kaliayev kills the Grand Duke? By observing this scene, it indicates that the Duke has killed by the social revolutionists group due to the

misusing of his potential power upon the common people. Actually, Grand Duke creates suffocating, painful, miserable, frightful environment when he was alive.

The Grand Duke seizes the power of political, economical, cultural and social. In the case of political, he appoints only his relationship, supporters, and friends; because he looks own benefits. There is no chance to poor people to get any political post. In other words, there are no representatives from the side of common people. By using political power, the relationship, friends and supporters of the ruler give torture to the people in terms of physical as well as psychological. They have no fear of rules and regulations. The ruler throws the parliamentary system and establishes despotic system in which he does whatever and whenever likes to do. In the case of economical, the condition of the people becomes miserable. The lands and properties of the peasants are snatched and returned by imposing high tax. The prices of the essential goods increase. And no chance gets people to sell lands to other people. In other words, the ruler does not give permission to people to earn money privately. If he gets anyone who tries to disobey the rules and regulations; he orders to kill. The new policy of cruel ruler makes poor to poorer. He never tries to bring any positive scheme for the sake of nation development. The workers have to work without rest. There is not any fixed of working hours and they get very low wages which is not enough to hand to mouth. In this miserable condition, they are unable to send their children to school. In addition, the meaning of justice is nothing in front of the ruler and his supporters. If anyone of his supporters does crime; the ruler does not take any action against him rather takes action against the poor people. In the matter of culture, the ruler passes a strict rules and regulations which are very unacceptable for Russian people. The right to celebrate culture, religious festival, and using language, custom is prohibited. The ruler attacks upon the identity of the people. In reality, culture is the

source of one's true identity; without it the value and meaning of one becomes meaningless. Similarly, in social sector, the system of the nation is disorganized which is deeply affected to the people. The censorship imposes upon the freedom of press, students, professors of universities and liberal thinkers. The condition of the people turns into the tension, frustration, stress and so on. The authorities of the ruler discourage students not to join in schools and universities. Along with it, the students are not given permission to go to abroad universities. Even he (ruler) interferes in universities' subject. People have to live in frightful condition. The meaning of mercy, kind, love and harmony is nothing in front of the ruler. By looking that, it clears that the Grand Duke has done wrong by misusing his potential power. And these kinds of thing are not bearable to Russian poor people for long time. So, they also start to use their potential power to fight against the cruel ruler. Why? Actually, they wanted to get back their rights in terms of social, political, cultural and economical rights. For it, they form social revolutionaries group and plan to kill the cruel ruler.

The just dramatizes the human cost of political violence in the service of ideology.

The play centres upon Kaliayev who volunteers to throw a bomb at the Grand Duke in a planned assassination for the sake of freedom and justice. Aletha Solter says:

There are two basic conditions that produce violent tendencies in human beings. One condition is that the person has been hurt and emotional neglect. A child who is spanked, hit, beaten or threatened with violence will have a tendency to become violent himself. The second condition is when the person has not been allowed to release the emotional resulting from the hurts. (22)

For Saltor, violence happens due to two basic causes. First is when person is hurt and emotionally neglected by the other people. Behind hurting and emotionally neglecting

the people, it has some purposes. These kinds of activities are especially done by the ruler of a nation in order to rule. If a ruler does not care about the emotion of people and stop hurting people; his system will not remain long. To keep his reign continue he starts to hurt and neglect. And when people are hurt and neglected emotionally; the condition become negative. It is because hurting and neglecting is unbearable as well as unacceptable to the people which create the feeling of revenge to the ruler. For it, people involve in violence. Similarly, in the second condition, when the person has not been allowed to release the emotional resulting from the hurts; the people consciously or unconsciously involve in violence. Solter's points are unavoidable but she should give the good points of violence. Due to the help of violence people can get their rights which are snatched by other. In this similar points, Maharjhan remarks, "On 18 February 1905, the Tsar published the Bulygin Rescript, which promised the formation of a consultative assembly, freedom of speech and a reduction in the peasants' tax" (377). In the play *The Just*, the cruel ruler, Sergie Alexandrovich does hurt and neglect the people's feeling, and forcefully make them to keep their pain within. The given dialogue Act I displays Aletha Solter's description.

STEPHAN: I had to come. I was suffocating. At least I can do something. We are going to kill him, are not we?

ANNENKOV: Yes, we are!

STEPHAN: We'll kill the murderer... You're the one who gives the orders, Boria, and of will always obey you. (165)

Above scene shows that Stephan is hurt and neglected by the Grand Duke's system, and he is also do not allow to express his painful resulting of hurt. Annenkov says to Stephan that he is glad by meeting him. In response, Stephan states he was suffocating in jail. It means he faces physical torture, emotionally neglect and not

allow releasing his emotional resulting. Stephan says only to kill the murderer (Sergie Alexandrovich). Why? The words like suffocating and killing come from the mouth of Stephan which reflects he is hurt, neglected (emotionally) and not allowed to release his emotional resulting. When Stephan was in jail he gets very pain in terms of physical and psychological. Who and why gives physical and psychological pain? The Grand Duke, Sergie Alexandrovich, who gives pain to Stephan in order to continue his despotic system. Like Stephan many other people get these kinds of torture in the hand of Grand Duke. The Grand Duke takes the power of political, economical, judicial and cultural. In political post, Duke only appoints his relatives, friends and supporters. Actually, he gets help to continue his tyrannical system. He never gives opportunities to common people, because his power may come in dangerous zone. In the absence of political power, the common people become puppet in the hand of cruel ruler. They have to do what the ruler order. By using political power the supporters of the ruler always torture to the people by showing gun, knife and bomb. They beat to people without any reason. In other words, they do what they wanted. Economically, the common people face unbearable and painful condition. They become poorer day to day. The selling rights of land of farmers are banned. Rather the authorities of the ruler snatch farmers' lands and return with imposing high tax, which is impossible for farmers. The price of the essential goods is increased and the wage of working is also decreased. The ruler never brings any policy in favour of common people. In this very condition, the farmers cannot effort to mange hand to mouth. Their life conditions become miserable. Furthermore, the common people do not get justice in the hand of cruel ruler. For example, if supporters of Grand Duke kill the innocent people; the ruler does not take any action in favour of victims. Rather he gives punishment, and crime rate is increased day to day. Similarly, in cultural matter,

people lose their rights in terms of religion, custom, tradition, beliefs and so on. The common people are forced by the cruel ruler to give up their culture and compel them to adopt according to ruler's desire. In other words, people's loss of their real identity. If anyone tries to oppose the ruler's orders, he or she gets severe punishment. The people have to live in suffocated condition. They are not allowed to express their feelings, emotions, thoughts and desires. Without any reason they are beaten and killed by the ruler. The students are discouraged to go to schools and universities. The life of the universities' professors becomes painful. It is because the freedom of professors is prohibited. Along with it, the censorship is imposed upon the freedom of press. The students are discouraged to go to abroad universities. But they force to serve the ruler. The ruler does not leave any sector where he does not give pain to the people. By realizing these sorts of activities of the ruler, the Russian people think to kill the cruel ruler. For it, they form socialist revolutionaries group. Indeed, they wanted get back their rights at any cost. To get it, they involve in violence. Thus, violence happens between the Grand Duke and the socialist revolutionaries group (representatives of common people).

Albert Camus's play *The Just* successfully blends philosophical ideas on the topic of homicide with understanding of mankind's constant struggle in search of justice, and shows justification by murdering. In addition, Richard D. says, " Violence can be practical or symbolic, visible or invisible (as in with craft), physical or emotional and can produce from a perpetrator's personal capacity or from the forces of society"(20). In this statement, Richard clears that violence happens may be in practical, physical, symbolic, visible or invisible, emotional and it completely depends on perpetrator's personal capacity and social forces. Practical, physical and visible violence is able to see as it is. In this violence, one can kill or break the physical parts

of the people. It also destroys the properties, dignities and peace of the nation. And it happens especially when a dictator uses to keep his despotic system. Physical violence is very painful, frightful, fearful and tearful which compel the people to obey the rules and regulations of despotic ruler though it is unbearable as well as intolerable. Along with it, invisible and emotional violence is the products of visible and practical violence. Both practical visible violence and invisible violence appear due to the forces of society and perpetrator's personal capacity. In addition, violence is fearful, tearful, and frightful; however, it is necessary to write a good history of human beings. In this related, Maharjahan says, "The Bolsheviks completely altered the political life of the people of Russia. In 1918, a new constitution was framed and that Russian Soviet Republic; all power belong to workers" (390). In Albert Camus's play *The Just* reflects how the practical and invisible violence happen between the Grand Duke and the socialist revolutionaries group. The given dialogue of Act I reveal what Richard D. claims.

DORA: Sit down, Stephan you must be tired after your long journey.

STEPHAN: I'm never tired. Is everything ready, Boria?

ANNENKOV: For the last month, two of our men have been studying Duke's movements. Dora has got together all the materials we need.

STEPHAN: Has the proclamation been drafted yet?

ANNENKOV: Yes. All Russia shall know that the socialist Revolutionary

Party has killed the Grand Duke, Sergie to hasten the liberation of the Russian people. The Imperial Court will learn that we are determined to continue our reign of terror until the land is

returned to the people. Yes, Stephan everything is ready! We have not long to wait.

STEPHAN: What's my job?

ANNENKOV: To begin with, you will help Dora. You'll replace Schweitzer, who used to work with her.

STEPHAN: He was killed, was he?

ANNENKOV: Yes. (166-167)

This scene shows the features evidences of practical and invisible violence which come due to the perpetrator's personal capacity and the forces of society. In the scene, Dora says to Stephan to take rest. In response, Stephan says that he is never tired. The words "never tired" come from the mouth of Stephan which indicate he has been fighting inwardly (invisible) against the system of cruel ruler. Similarly, Annenkov insists her friends (social revolutionists) have been studying the every movement of Grand Duke, which reflect the whole people of Russia have been fought invisible way. Along it, she also proclaims that Socialist Revolutionaries will kill the Duke and all Russia will know they kill the cruel ruler for the sake of Russian liberation as well as for the lands of people. In addition, Annenkov clarifies to Stephan that her friend, Schweitzer loss his life. By looking the activities of Socialist revolutionaries, they are preparing to involve in physical violence against the cruel ruler. Why they are preparing to involve in physical violence? It is because of society and Grand Duke's activities. Grand Duke uses his personal capacity for his gain, and directly or indirectly it badly effects on society. Being a ruler of nation Sergie Alexandro should care or concern as for the people's demands, expectations and dreams. He should create peaceful environment in the nation by bringing good schemes. On the contrary,

he does just opposite. In other words, he looks his own benefits. Due to his activities the condition of the society becomes worse which provides to people tension in terms of physical and psychological. The Duke seizes the power of political, economical, cultural and judicial.

Politically, the Russian people are exploited; they do not get any opportunity. The cruel ruler always appoints his supporters in administrative posts in order to continue despotic system. In other words, he gets political support from his supporters directly as well as indirectly. In a very small matter the people loss their life and properties. In this condition, the judicial power cannot do anything; because all the judicial authorities are supporters of Duke. The meaning of justice is nothing before the ruler. And due to it; people always face problem terms of physical as well as psychological. If anyone tries to oppose; her or his life will come in danger. Further, the cultural right is snatched by the cruel ruler. The people have not right to celebrate their custom, religious festival, language and tradition. But they have to adopt according to Duke's order. It clears that Duke attacks upon the identity of people. The Grand Duke forgets the real value of cultural identity. Due to the force and threaten the people reluctantly adopt the unwanted culture. If anyone tries to speak against the activities of ruler; the ruler orders to kill those one. In the matter of economical, Duke is rich whereas public are poor. How? All the properties of people are seized by the ruler. The lands of people are taken away and returned with imposing high tax which is impossible to people. The people have not given right to sell their lands to other people. It clears that they cannot earn money through private. The wage of labors is decreased and the price of essential goods is increased. From every angle the people face tension in terms of physical as well as psychological. In this very condition, the poor become poorer. They cannot effort to manage hand to mouth. Along with it, the

condition of students, professors and press turn into frustration and painful. Their freedom is prohibited. The press cannot write the negative activities of ruler and his supporters. Rather press writers have to write positive way though they did wrong works. By looking the activities of Grand Duke, it makes clear that the situation of Russian society is polluted. And all these happen due to the personal capacity of Duke. In other words, Duke uses practical or physical violence upon the people of nation. In response, the people of nation involve in violence (invisible and visible) in order to get justice, freedom and rights which are snatched by the cruel ruler. For it, they plan to kill the Grand Duke. In the first attempt, they fail to kill the despotic ruler but in the second attempt they get success. Thus, in the play *The Just* shows the violence between the Duke and the Socialist revolutionaries group in terms of visible and invisible.

Thus, this research has attempted to unravel the issue of violence in Albert Camus's *The Just*. This research has centralized how the Socialist Revolutionaries group takes the violence as a weapon to cut down the existing system of Sergie Alexandrovich. At the same time it analyzes how the common people turn into violence against the dictator.

III. Conclusion

This research explores in Albert Camus's *The Just*, how the social revolutionists involve in violence in order to uproot or eradicate the tyrannical system of Sergie Alexeandrovich. *The Just*, is written in 1949, which is based on real event of 17th February 1905 in Moscow. The exercise of physical force, intended to affect, destruction of human beings, properties, killing which are the features of violence. It can happen at various levels: personal, communal, socio-political, natural and so on.

In order to display of violence in Camus's *The Just*, this dissertation has applied the ideas, notion, thought of critics, writers and researchers who talk about the violence. They have given different views of occurring violence in the society or nation. In the play, violence happens between the Grand Duke and the social revolutionists due to disorganized system in the socio-political, cultural and economical sectors. The cruel ruler, who seizes the power of all sectors, starts to rule the nation in despotic manner.

The main focus of this research is to show how the violence is present in *The Just*. The revolutionists group starts to fight against the tyrannical ruler. It happens because of the miserable, intolerable, unacceptable condition of Russian people, which are the result of the system. In other word, the Russian people compel to fight against the despotic ruler. Russian people realize that they have to destroy the Sergei Alexandrovich in order to get their rights. For it, they involve in violence to cut down the reign of the Duke. Along with it, this research shows the positive points of violence despite it seem evil denotation apparently.

In this way this research has proved the justification of violence in the Camus's play *The Just*. At the same time it visualizes how and why the social revolutionists take the violence as a weapon to destroy the unacceptable system of the

Grand Duke. And the main significance of this dissertation is to reveal how the violence can be used by victimized in order to get their rights- positive points of violence.

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