

Yeni Bir Çağı Karşılama Globalleşmenin Sonu: Camus'un “Veba” adlı Romanının Gerçeğe Dönüşmesi

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ABSTRACT

Globalization has become an end with the 2020 pandemic crisis. While closing the doors to each other, countries try to learn how to afford everything, how to feed themselves. It is proven that although people seem free, they are not. An invisible tiny virus has captured people and put them inside. The living conditions have changed. In this study, it is aimed to determine how the novel “The Plague” by Camus has become real in the 2020 pandemic. Life has changed in an economic dimension, social dimension, and relational dimension. People are inside as prisoners. While considering themselves as free, having realized the reverse of the nature has caused them to get anxious. To recover from the unexpected crisis takes much time. However, it is the one that changes everything. This period is the milestone. The vital one is to take the message. The lesson learned will help people to go on in the future. Being together is important in social events. Taking individual precautions, obeying rules seem to mirror as a reflection. It is proven that the 2020 pandemic enslaving people gives a message how helpless a human is. Love and pain are the two aspects that people have during the 2020 pandemic as in the Novel “The Plague” by Camus. Nature reminds humanity to believe itself. Death is always a catastrophe. It is a real end of the living. Like everybody in the war against the plague, anyone who struggles with Covid-19, who challenges death, knows well that the attempts increase their chance to survive. The people who get away from struggling are aware of approaching the possibility to be attacked by the virus.

Keywords: Covid -19, Pandemics, Globalization, Plague, Crisis

End of Globalization Welcoming a New Era: “The Plague” a Novel by Albert Camus Becomes Real

ÖZET

Globalleşme 2020 pandemi krizi ile son bulmaktadır. İçer dönen, kapılarını birbirlerine kapatan ülkeler kendilerine yetmeyi, kendilerini nasıl besleyeceklerini öğrenmektedirler. İnsanoğlu özgür gözüke de aslında özgür olmadığı kanıtlanmıştır. Gözle görünmez küçük bir virüs insanları eve kapatırken yaşam şartları da değişmiştir. Bu çalışmada, Camus'un “Veba” adlı romanının 2020 salgınında nasıl gerçeğe dönüştüğünün belirlenmesi amaçlanmaktadır. Yaşam, ekonomik, toplumsal ve ilişkisel boyutlarda farklılaşmaktadır. İnsanlar birer tutsak olarak içerdedir. Kendilerini özgür hissederken aslında doğanın karşısında hiç özgür olmadıklarını fark etmiş olmaları da insanlığı şaşkına çevirmiştir. Beklenmeyen krizin altından kalkmak hiç kolay olmayacaktır. Ancak kriz her şeyi değiştirecek olandır. Bu dönem bir milattır. Önemli olan bu mesajı almaktır. Alınan ders ile insanlar gelecek için yol alacaktır. Toplumsal olaylarda birliktelik önemlidir. Bireysel alınan tedbirler adeta yansıma olarak karşımızdakine ayna tutmaktadır. Yaşadığımız 2020 pandemi sürecinde insanlığın doğa karşısında çaresizliği bir kez daha ispatlanmıştır. Camus'un “Veba” romanında Oran şehrinde yaşayan insanlar gibi pandemi döneminde de insanların paylaştıkları sevgi ve acıdır. Doğa bir şekilde kendisine inanması gerektiğini hatırlatmaktadır. Ölüm daima bir felakettir. İnsanlığın gerçek olan bir sonudur. Vebaya açılan savaştaki herkes gibi Covid-19 ile mücadele eden, ölüme meydan okuyan herkes de, hastalık karşısında hayatta kalma şansını arttırdığını iyi bilmektedir. Mücadeleden uzaklaşanlar virüsün saldırısına uğrama fırsatına yaklaştıklarını bilmektedirler.

Anahtar Kelimeler: Covid -19, Pandemi, Küreselleşme; Veba, Kriz

INTRODUCTION

After Covid-19 starting in the end of December in Wuhan, China, globalization gets an ending. Covid-19 is the turning point of a new era. Globalization causes a big innovation to spread on technology and technical tools on one side. Thanks to globalization, economic, political, social, and cultural values get out of the borders of the countries. Big inventions in technology make the information to be used more and shared more. Different cultures and beliefs of regions are now well-known by the other countries. The relations get more correlated with each other. On the other side, the earth gets elliptical. In other words, although the 21st era is called the “knowledge age”, there is pressure and unbalance according to the regions. There is no homogeneity among the countries. This causes an unbalanced justice in the structure. The world is now divided into two places, the North is wealthy while the South is poor. There is a problem in the population and the environment.

During the epidemic, countries have tried to find solutions by themselves, not share the information about the vaccine they are researching. Each paradox has changed after the appearance of Covid -19. The world is not the one that it used to be. Countries have closed the doors, not accepting the others.

The book “The Plague” has the same perspectives (Camus, 1991 a). It separates the citizens from the others and isolates the people from their friends, their lovers. Covid-19 has changed many attitudes. In this study, it is aimed to determine how the novel “The Plague” by Camus has become real in the 2020 pandemic. Covid-19 and its results on economy, society, and relations are examined.

The story “The Plague” passes in Oran City, Algeria. The book was first published in 1947. Despite not mentioning at the beginning of the story, later it is realized that the narrator is Dr. Fieux. The story emphasizes that without getting out of the bad habits, it is impossible for people to get rid of the epidemic they face. The struggle is between life and death. The infectious disease plague represents the hazards, bad situations that people have in their soul. In a sense, this disease is an abstraction. It is the allegory of the resistance to fascism, the defense to the virus dominancy. People are aware of indulgence and frustration. The struggle is a never-ending defeat. The perceptual message that the novel wants to demonstrate is that people should be aware of the facts. Camus always considers choosing to fight against death and pain. For him, one who fights against the plague should know that his/her efforts give the advantage to survive. The philosophy here is a mixture of existentialism and humanism. In the story, the message that is mentioned, people are in difficulty choosing the correct side, giving the right decision during their struggle (Kaya and Demiral, 2011: 380). This situation is repeated in Italy at the beginning of the epidemic. Doctors in Italy have made a preference between the patients and have decided urgently on the patients whether to help to live or to leave to die.

Since the name of the plague disease changed to Covid-19, it has given humanity pain, loneliness. As in the book “The Plague”, Covid-19 has separated people from their friends, lovers, and families due to the separation by quarantine. That a person is inevitably desperate, lonely, and weak is proved once more. Like in the Algerian city of Oran, people have died in pain, patients have died of Covid-19 not being able to breathe as it happens in the death penalty. They are under the pressure of the plague which represents a symbol against the resistance of the doctrine.

Each person is convinced that his/her pain is unique compared to “common” suffering. That is why, each person is treated differently according to the metabolism, age, and the other chronic diseases that they have had before. Covid-19 has the same features as the plague. It isolates people from life and restricts freedom. Nevertheless, it is questionable whether people were really “free” before the epidemic. As in the regime of fascism, it is a pressure on citizens in spite of representing nationalism.

In consumption culture, they were enslaved to their habits (Yazgan, 2018: 29-31). Since societies began to consume more than they produced, the manufacture of consent has started. The golden keyword is to create necessities. After the industrial revolution, the basic investment is on humans. The person who chases happiness, who wishes to buy a status becomes an individual running after the commodity by adopting a temporary culture of living.

The epidemic that appears suddenly ceases the world and quits people running from one place to another. It is observed that as people get inside, the ecosystem has gotten a harmony; nature has started to be alive. Other living creatures start breeding efficiently. Although people used to rush through life consciously or unconsciously before the epidemic, during the spread of this disease they realize how lonely and desperate they are. Covid-19 has gotten all people to be equal. The virus has not taken care of the religions, the races, the genders, and the richness. It has struck everybody equally.

The book “The Plague” gets two important characters, the Doctor and the Father, the Jesuit Priest Peneloux against each other. The book wishes to give a message of the nature to alter into goodness. While the Father observes this illness as the price of sins that God sent to punish the citizens in Oran, Dr. Fieux considers it as an epidemic. As a scientist, as a doctor, with a humanist effort, fighting against the disease altogether with citizens in Oran, they were able to take the illness under control.

The fiction in the book reminds us of our experiences and traumatic traces in our consciousness during the 2020 pandemic. The neighbourhoods in the quarantine, the people forced to stay at home, the restriction for social life, and the sanctions of the rulers determine the physical and sentimental pains once more. As in the novel, people have gotten isolated and estranged from the others. Nobody is able to have an intrusion to visit others during the curfew. Everybody is like a capture imprisoned at home as Camus emphasizes in his book and called it “Le Peste” at the end. Whereas governments close their doors for foreigners, families get smaller, only nucleus ones get together not accepting the others, especially the elders. It is like nationalism. There is a misty foresee for the future. The period which puts an end to globalization ignites the crisis in the economic dimension, social dimension, and relational dimension.

END of GLOBALIZATION: ECONOMIC DIMENSION

Globalization abolishes the borders throughout the world. Owing to globalization, there is a widening and a deepening among the countries, civilizations, and political groups (Held and Mc Grew, 2008: 380). Gezgin (2005:10) observes globalization as the management of politics in societies. He sees it as the domination of the economy, culture, and mission of international capital over its management policies, ideologies, and cultures. With Covid-19, globalization turns into a different situation. The earth is reshaped in economic and technologic perspectives. As the message given in the book “The Plague”, countries have had an opportunity to question themselves economically during the Covid-19 epidemic. It is clearly seen that nature rebels against the big progress.

On the other hand, the economy is in difficulty adopting rapid technological innovations. Developing countries, being encouraged to consume, have more trouble than they had in the past since they are dependent on the products of the developed ones. As Winston Churchill says without taking the hard crises lightly, it is better to take out its advantages. As the book “The Plague” mentions, the 2020 pandemic crisis has also given humanity an opportunity to represent their abilities and to evaluate their feasibilities. As Turkish citizens, everybody should be responsible for presenting his/her own potentials.

The main problem is inequality in opportunity. As developed countries, having higher technological standards help them get further on researching treatment techniques on the virus. It is an inevitable fact that they will make more money and will get much wealthier after the production of the vaccine. The developing countries are again consisting of consumers instead of producers to survive. While talking about unequal opportunity, education could be possible to handle as a vision. As Acar Baltaş (2020) mentions it is likely to take prestigious training without affording many expenses to be abroad through the agency of online education and the technological tools. In order to turn all these disadvantages into a good chance, it is possible only if it is known how to continue. The best way is to be aware of perseverance, work, and determination.

“There have been as many plagues as wars in history, yet always plagues take people equally by surprise” (Camus, 1991b: 37).

Wars and pandemic are the ones which capture the people unprepared. The citizens get equal in Oran as happened in the world due to the coronavirus. The virus is to be able to catch everybody of every age, every status, every profession, and every standard. Before it is too late, all precautions

should be taken. Otherwise, it will be the end of humanity since it can cause big chaos in the health sector. The doctors in the world do not know how to overcome this virus. There is no definite treatment, no medicine, and no vaccine. Besides, the 2020 pandemic has made a big depression in the economy. Most of the professions, especially the service part, have been in difficulty after getting closed as restaurants, bars, cafes, and entertainment parts.

Lockdown conditions on the countries which are dependent on exporting has made a big difference among the others. While countries get shut down, many aspects have been altering. The world altogether has been taking a humanistic test. The experiences that they have had have not seen before as Journal "The Times" (2020) mentions. This year is the worst of all. Optimistically, it is really realized that dealing with agriculture and farming are important factors to survive and to handle the problems of feeding.

END of GLOBALIZATION: SOCIAL DIMENSION

In social dimension, getting isolated, getting away from the beloved ones cause people to be depressed. Instead of criticizing in a pessimistic way, the best solution is to find out how to get over this difficulty.

"They considered themselves free and no one will ever be free as long as there is plague, pestilence, and plague." (Camus, 1991c: 37).

The citizens in cities are considered themselves free as the people who live in Oran in the Novel, however the reality is not like that. Like Althusser's repressive state apparatuses, police and armed forces have been out to put everybody inside their home. As in Oran, people with their nucleus families, if they are lucky to have, have led their lonely life without finding any solutions to be better. Feeling lonely and having pain cover the people inside although they pretend as if they are not unhappy to be trapped by the virus. Everybody is making role not to make the others feel bad. They have considered accepting the way of living in this condition as looking forward to the old days in the past.

"How hard it must be to live only with what one knows and what one remembers, cut off from one hopes for!" (Camus, 1991d: 292).

People who believe to overcome the trouble will be able to reach hopeful results in the end. The living conditions of the prison city Oran in Algeria in the Novel "The Plague" are the same as countries throughout the world during the 2020 Pandemic. Citizens in every city have learned to cease their active life which is called monotonous in the capitalist system. They have realized unfortunately that they have become the slaves of the system unconsciously. For the first time perhaps, they have found out time to ask themselves about their lives.

END of GLOBALIZATION: RELATIONAL DIMENSION

Getting closed inside has made the family concept very important. The 2020 Pandemic has evolved the human relations in an extraordinary situation.

"All I maintain is that on this earth there are pestilences and there are victims, and it is up to us far as possible, not to join forces with the pestilences" (Camus, 1991e: 254).

As in the book "The Plague", Covid 19 has given a chance to think about the humanity and the relations among the people. They have been forced to think the others while keeping themselves away from the virus. Human relations have gotten better or worse. Staying home has made the members of the family to consider the relations between them. While the relations in some families have gotten tighter, relations in the others have gotten looser. Family members, lovers, friends who have had a chance to love, to be loved preferred to be together.

It is really understood that obeying the rules, sharing optimistic thoughts, being together within the family, having a role as a mother, a father, a spouse, a lover, or a kid are important factors to feel responsibility to avoid from pestilences.

"There is no denying that the plague had gradually killed off in all of us the faculty not of love only but even of friendship" (Camus, 1991e: 69).

In fact, Camus determines on sensitivity. Before the epidemic, the only aim was to make more money and spend. Citizens were to consume, purchase, and show off. The disease made

people get slower. This situation is not the one that they want. There are approximately no women characters in the novel. It means there is no love. Covid-19 has changed the regulation of life. Especially, the youth are in sorrow since they do not have an opportunity to be together with their friends. Getting away from the face to face education has not satisfied them generally. Social media tools are not adequate to spend time. Being away from the best friends, not being allowed to touch the elders, staying home get themselves feel stressed.

RESULT

Being together is essential in social events. Taking precautions individually, obeying rules are the reflections like a mirror. That 2020 pandemic enslaving people gives a message about the desperate part of the humanity is proven. Crisis is the event which occurs suddenly. It has taken time for humanity to recover after the attack of Covid-19.

Even the highest innovations in the 21st century has not helped to have a progress. It has lasted approximately one year to find out the vaccine before the treatment solutions. Covid-19 is a milestone; it is certain that nothing is going to be as it used to be.

As Camus mentions in his book, people are the slaves of the system. Despite considering the freedom of people and of struggling hard for a career, future is not still clear. With the beginning of the new age, economic dimension, social dimension, and relational dimension have gotten different perspectives. Digitalism will cover throughout the world. Professions will take a next level; coding, nanotechnology, digitalism, drone pilot, UX designer, UI designer will be the popular jobs. What is more, it is realized that agriculture and farming are essential factors to survive and to handle the problems of living.

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