

## **TOWARDS UNDERSTANDING THE ROMANTIC LIFE OF ALBERT CAMUS: A PSYCHOANALYTICAL APPROACH**

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### **Abstract**

Albert Camus the French Algerian lived a short but action filled life; from losing his father when he was just one year old to the poverty he experienced in his grandmother's house where he grew up after his father's passage. From suffering from tuberculosis at a time its cure was still uncertain to his brilliance in school, his love for football, the country-side and philosophy, his becoming a renowned philosopher who rose beyond his mentors Messieurs Louis Germain and Jean Grenier in his writings, Camus became peers with French philosophers of his time notably, Jean-Paul Sartre, Simone de Beauvoir Nathalie Sarraute and a number of others. Added to this is his love for women as research reveals that he married twice and equally had a plethora of female lovers. The objective of our research is to look at his poor family background which made him experience extreme poverty as a child including a silent and sickly mother and an authoritative grandmother; we shall consider these in order to establish that on becoming a person of renown the joy of living well which he now experienced pushed him beyond the brink making him to spare no opportunity at enjoying life whatsoever such opportunities were.

**Key words:** Understanding, Romantic, Life, Psychoanalytical Approach

### **Résumé**

Albert Camus l'Algérien français a vécu une vie courte mais remplie d'action; de la perte de son père alors qu'il n'avait qu'un an à la pauvreté qu'il a connue dans la maison de sa grand-mère où il a grandi après le décès de son père. Souffrant de tuberculose à une époque où sa guérison était encore incertaine à son génie à l'école, son amour pour le football, la campagne et la philosophie, il est devenu un philosophe renommé, s'élevant au-delà de ses mentors Messieurs Germain et Jean Grenier dans ses écrits. Camus est également devenu pair avec des philosophes français de son temps, notamment Jean-Paul Sartre, Simone de Beauvoir Nathalie Sarraute et un certain nombre d'autres. À cela s'ajoute son amour pour les femmes, car les recherches révèlent qu'il s'est marié deux fois et qu'il a également eu une pléthore d'amantes. L'objectif de notre recherche est d'examiner son milieu familial pauvre qui lui a fait vivre une extrême pauvreté dans son enfance, notamment une mère silencieuse et malade et une grand-mère autoritaire; nous les examinerons afin d'établir qu'en devenant une personne de renom, la joie de bien vivre qu'il éprouvait maintenant le poussait au bord du gouffre, ne lui faisant épargner aucune occasion de profiter de la vie, quelles qu'elles fussent.

**Mots clés :** Compréhension, Romantique, La vie, Approche psychanalytique

### **Introduction**

A man who excessively loves women and involves in romantic affairs with many of them, is commonly called a Womaniser but psychologically it is called 'Don Juanism' which is defined as; " ... a syndrome, occurring in males, of excessive preoccupation with sexual gratification or conquest and leading to persistently transient and sometimes explosive relationships",

<https://www.collinsdictionary.com/dictionary/english/don-juanism>.

Given the definition above and the fact that we are considering Camus' behavior towards the opposite sex, we shall henceforth use the psychological term Don Juanism throughout this study to refer to the expression, "romantic life of Albert Camus" which appears in the title.

While the psychologist Carl Jung believed that Don Juanism was an unconscious desire of a man to seek his mother in every woman he encountered, another psychologist Sigmund Freud (1905) believed that life was built around tension and pleasure and that all tension was due to the build-up of libido (sexual energy), the discharge of which brings pleasure (<https://www.definitions.net/definition/don+juanism>). For us to effectively achieve the objective of our research, we will in addition to Jung and Freud's postulations, look at what other researchers say on human personality development.

In *Counseling Individuals through the Lifespan* (2020), Wong states that there are seven theories on human development; the Behaviorism theory, Freud's Psychoanalytic theory under which is his Psychosocial theory, the Cognitive theory, Vygotsky's Socio-cultural perspective theory, the Bio-psychological theory and the Ecological Systems theory ([https://www.sagepub.com/sites/default/files/upm-binaries/66092\\_Wong\\_Chapter\\_2.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/66092_Wong_Chapter_2.pdf)).

For the purpose of this research however, we shall be considering only two. The first is Sigmund Freud's five Stages of Psychosexual Development. Here Freud proposed that personality development in childhood takes place during five psychosexual stages, which are the oral, anal, phallic, latency, and genital stages and that during each stage sexual energy (libido) is expressed in different ways and through different parts of the body and these are called psychosexual stages because each stage represents the fixation of libido (roughly translated as sexual drives or instincts) on a different area of the body.

According to Freud, the oral stage is the first and starts from birth to the age of 1 year. He says that here, the libido is centered in a baby's mouth and the baby gets much satisfaction from putting all sorts of things in its mouth to satisfy it. He further states that what the *id* demands are mouth-orientated, such as sucking, biting, and breastfeeding. The second stage is the anal, which ranges from the age of 1 to 3 years. During this period libido becomes focused on the anus, and the child derives great pleasure from defecating. Stage three is the Phallic Stage from 3 to 6 years where the infant's libido (desire) centers upon its genitalia as the erogenous zone. The fourth stage is that of Latency from the age of 6 years to puberty and it is a period during which the libido is dormant and no further psychosexual development

takes place. The fifth and last stage according to Freud is the genital, which starts from puberty to adulthood and is the time of adolescent sexual experimentation, the successful resolution of which is settling down in a loving one-to-one relationship with another person in the 20's (Freud, 1925). Freud (1925) equally believes that, "...the discovery of the phenomena of transfer and infantile sexuality was important in understanding the functioning of the human mind" (pp. 21–70).

The second theory which we will use in our research is Erikson's Stages of Psychosocial Development. According to Kendra Cherry, Erikson's theory was impacted by psychoanalyst Sigmund Freud's work but centered on psychosocial development rather than psychosexual development. Erikson believed that personality developed in a series of stages but unlike Freud's theory of psychosexual stages, Erikson's theory described the impact of social experience across the whole lifespan. Erikson was interested in how social interaction and relationships played a role in the development and growth of human beings and according to him, each stage builds on the preceding stages and paves the way for the following periods of development. In each stage, Erikson believed people experience a conflict that serves as a turning point in development. In his view, these conflicts are centered on either developing a psychological quality or failing to develop that quality. During these times, the potential for personal growth is high but so is the potential for failure (Erickson cited by Cherry).

While Freud's stages of development were only five, Erikson had eight which are as follows:

- Stage 1:** Trust vs. Mistrust
- Stage 2:** Autonomy vs. Shame and Doubt
- Stage 3:** Initiative vs. Guilt
- Stage 4:** Industry vs. Inferiority
- Stage 5:** Identity vs. Confusion
- Stage 6:** Intimacy vs. Isolation
- Stage 7:** Generativity vs. Stagnation
- Stage 8:** Integrity vs. Despair

These two personality development theories like the others have their strengths and weaknesses; we shall espouse the strengths in both for the purpose of this research.

### **The Life of Albert Camus**

Several researchers have written or commented on the life of Camus, but we find Herbert Lottman's report in *A Biography of Camus* (1978) and Olivier Todd's *Camus: A Life* (1997) more relevant because they say lot about his life from childhood and also contain much about his love life. As Peter Lennon testifies; "with the publication of his massive biography, *Albert Camus: A life*, Todd does some serious unveiling of the Algiers slum kid who, at 43, became the second youngest Nobel Prize winner in history. Letters never before published reveal him as an obsessive womanizer (Todd cited by Lennon, 1997).

Albert Camus was born in Mondovi, Algeria, on November 7, 1913. He was the second child of Lucien Camus, a farm worker, and of Catherine Sintès, a young housemaid of Spanish origin who could not write and who had speech impairment. According to Russel, Camus's mother spoke very little because she had been deaf as a child (Russel, 1995). A year after Albert was born, his father Lucien Camus was mobilized to the war front during World War I and died during the Battle of the Marne in France; the young Albert will therefore grow up not knowing his father. Consequent on the death of his father, Camus grew up with his maternal grandmother with whom his mother had settled after the loss of her husband. Camus's grandmother Catherine Marie Cardonna lived in Belcourt, a poor neighborhood in Algiers. This means that Camus did not have the influence of a male parent but fortunately this lack was filled by Louis Germain and Jean Grenier his teachers in elementary and high school respectively. In her book, *Albert Camus* (1950), Germaine Bree lets us know that Camus grew up in a dirty environment and suffered extreme poverty because his mother was a simple housekeeper. She also tells us that he had tuberculosis but was miraculously cured (pp: 137).

It was because of his intelligence that his school teacher Louis Germain was drawn to Camus. Lottman mentions that Germain did not even know that Camus came from a poor family until he had a visit from the boy's grandmother as he would later tell Camus:

Germain wanted Albert to continue his studies into high school, seeing that his student was happy in class, but did not realize how poor he was. He would

tell Albert later, "Your pleasure at being in class was always apparent, and your face was so optimistic that looking at it, I never guessed your family's real situation. I only had a clue when your grand-mother came to see me about entering your name on the list of scholarship candidates”  
(<http://www.factbites.com/topics/Albert-Camus>).

In high school another teacher, Jean Grenier, was also interested in Albert Camus and influenced him a lot in his literary career. That is why on his acceptance of the Nobel Prize for Literature, Camus dedicated it to him. Lottman (1978) asserts that Camus’s teachers were the ones who showed him the way into the literary world where he became so renowned:

These father-figures introduced him to a new world of history and imagination and to literary landscapes ... though stigmatized as a ‘pupille de la nation’ (i.e. a war veteran’s child dependent on public welfare) and hampered by recurrent health issues, Camus distinguished himself as a student and was eventually awarded a scholarship to attend school at the Grand lycée Brée (11).

### **Alber Camus and Don Juanism**

We view Albert Camus’ Don Juanism as being in a class all by itself because here he was with fine looks that made women never say no to him but he would woo his first wife away from a close friend of his to whom she was engaged to be married; “C’était un grand séducteur, il avait clairement conscience d’être aussi attirant physiquement qu’intellectuellement” as Delphine Peras states in L’Express of 22<sup>nd</sup> December 2019 ([https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes\\_2111722.html](https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes_2111722.html)).

Narrating how Albert Camus once met her and his wife, Olivier Todd told George Benamou that Camus “undressed her with his eyes”, and ended in expression of gratitude that he was lucky not to have lost his wife to Camus the way Max-Pol Fouchet had lost Simone Hie to whom he was engaged:

« Je me trouvais avec mon épouse, fort jolie, au Café de la Mairie, place Saint-Sulpice, à Paris. Accoudé au comptoir, Camus a commencé à la fixer d'une façon qui m'a vraiment agacé, comme s'il la déshabillait du regard. C'était un grand séducteur et il avait clairement conscience d'être aussi attirant physiquement qu'intellectuellement ». Et l'ancien journaliste de rappeler cette définition du "charme" par le narrateur de *La Chute*: "Une manière de s'entendre répondre oui sans avoir posé aucune question claire." Olivier Todd n'a pas perdu sa femme à l'occasion mais d'autres ne sauraient en dire autant... A commencer par le poète Max-Pol Fouchet, à qui son ami Camus ravit l'accorte fiancée, Simone Hié ([https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes\\_2111722.html](https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes_2111722.html)).

Peter Lennon confirms Todd's revelation above as he says that in between Camus' first wife Simone Hie and the second Francine Faure, the mother of his twin children Catherine and Jean, Camus had a secret love affair and would say to the woman concerned on the eve of his marriage to the mother of his children: "I'm probably going to waste my life,' ... 'I mean I am going to marry F'." (<https://www.theguardian.com/books/1997/oct/15/biography.albertcamus>). From our research we understand that Camus was not faithful to his second wife and his behavior led her into drugs and depression making her to even attempt suicide as indicated by François Guillaume-Lorrain:

Celle qui souffrira le plus sera Francine, rencontrée à Alger en 1937, séduite en 1939, épousée en 1940. Cette jolie mathématicienne, pianiste émérite, lui donnera deux jumeaux, mais aussi sa vie, profondément amoureuse. "F a le goût de l'absolu", écrit Camus, qui la considère plus comme une sœur. Elle est au courant de ses infidélités, mais résiste jusqu'en 1953. Neurasthénique, sa maladie s'aggrave

: il faut la placer en maison de santé, mais elle fait  
une tentative de suicide  
(<http://www.lepoint.fr/culture/2010-01-12/camus-l-homme-qui-aimait-les-femmes/249/0/412497>).

On Camus' chronic unfaithfulness to his wife, Guillaume-Lorrain says again that: "L'année 1954, marquée par cette maladie, est pour Camus une année blanche. Il en tirera *La Chute*, une confession dostoïevskienne d'un homme hanté par la vision, et le cri, d'une femme qui s'est jetée dans la Seine" (<http://www.lepoint.fr/culture/2010-01-12/camus-l-homme-qui-aimait-les-femmes/249/0/412497>). Confirming that *La Chute* was written as an evocation of the incidence and the guilt Camus felt for making his wife attempt suicide, Lehnon while commenting on Olivier Todd's biography *Albert Camus: A life* and the many women in the latter's life in an article titled "Camus and his Women", published in the *Guardian* of 15<sup>th</sup> October 1997 states that; "Letters never before published reveal him as an obsessive womanizer ... Lehnon cites Todd as saying that, *The Fall* (1956) is the confession of a celebrated Parisian lawyer brought to crisis when he fails to come to the aid of a drowning woman. The 'drowning woman' was Camus' second wife, Francine, who had a mental breakdown. As mother of his two children, Camus decided it would be more appropriate if her relationship with him was that of 'a sister', allowing him erotic freedom. For years she appeared to go along with this but then she cracked. Todd says that Francine said to her husband: 'You owed me that book,' and Camus had agreed (<https://www.theguardian.com/books/1997/oct/15/biography.albertcamus>).

During an interview on 21<sup>st</sup> December 2019 with Delphine Peras of *L'Express* to commemorate his 90<sup>th</sup> birthday, Olivier Todd who had worked in the same media establishment in the late 1970s and is the author of the biographical référence, *Albert Camus, une vie* talking of Camus as a man of many women said, "Il a multiplié les liaisons, mais qui furent autant d'histoires d'amour. Entre son épouse Francine et sa maîtresse Maria Casarès, ce grand séducteur ne cessera de cultiver des "fidélités cumulatives (*L'Express*, 2019).

The assertion above by Todd is due to the fact that Camus also had ongoing affairs with an array of mistresses he had met in different



places and under different circumstances. There was first Maria Casares called “L’Unique” by Camus. She was an established actress who Camus met in 1944. Todd talking to Lehnson says that she was a passionate, willful, intelligent woman and probably the only one of his lovers who had a relationship of equality with him and added, “If he was a Don Juan, she was a Don Juana” (Todd, 1997). Still according to Todd, there was also the avant-garde actress and theatre director, Catherine Sellers that Camus called “La Tendre”. Pennon reveals that this woman had her husband play the part of the hero of *The Fall* who was of course a version of Camus in James Kent's bookmark biography of Albert Camus. Added to the others earlier mentioned was Patricia Blake whom Camus had met when he visited the US in 1946. She was then 20 years old and a copywriter for *Vogue*. She became his guide to the city, initially impressed by the gentlemanly distance at which he held his partners during the foxtrot. Todd says that they later became intimate and that she was having lunch with him in Paris in 1957 when he received the news that he had won the Nobel Prize. Still, there was also Mette Ivers simply known as Mi, who was a young painter of Danish extraction whom Camus met in the traditional way, picking her up at the Café Flore in Saint Germain des Pres in 1957. According to Todd, Mette was one of the rare females with whom he shared his other passion – football (Todd, 1997).

Camus also had a go with two lesbians, Jeanne Sicard and Maguerite Dobrenn, who were members of the Communist party to which he had belonged until 1937. Georges-Marc Benamou who was born in French Algeria and was close to presidents François Mitterrand and Nicolas Sarkozy thus knowing quite well the political world in which the late author lived, confirms this; talking of the trauma Camus had from his first wife's addiction to morphine and flirting with other men which caused their divorce, he says:

Le jeune époux en souffre, découvre aussi l'amitié féminine auprès de ses camarades du PC, Jeanne Sicard et Marguerite Dobrenn; "Un couple de lesbiennes, précise Olivier Todd. Les fréquenter était, un peu scandaleux à l'époque mais Camus n'avait rien du macho classique, il respectait toutes les femmes"

([https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes\\_2111722.html](https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes_2111722.html)).

According to researchers of the “Albert Camus Society” in *Albert Camus biography 1913-1943*, Camus also befriended Christiane Galindo, introduced to him by the lesbian couple Sicard and Dobrenn, “For the rest of his life he would never commit himself to one woman. He and Simone split in late 1936, and in January of 1937 he was in a relationship with Christiane Galindo, introduced to him by two of his female friends, Marguerite Dobrenn and Jeanne Sicard” (Lottman, in Todd, 1997) confirms this as stated below:

Albert Camus restera très proche des deux amies, appréciant en Marguerite, la petite à lunettes, « la petite fille calme et pleine de santé »; en témoigne leur correspondance, pleine des confidences amoureuses du grand séducteur, de ses graves soucis de santé et de ses projets littéraires (<https://maitron.fr/spip.php?article156978>).

It should be noted that most of these relationships were all ongoing at almost the same time; that Albert Camus wrote a letter just six days before he got killed in a road accident and four of his lovers were sent the same letter, is proof this assertion:

In December 1959, Camus' womanising reached its apotheosis. On the 29th, he wrote to his mistress announcing that he would shortly be returning to Paris from Lourmarin, where he had spent the summer with his wife and children: 'This frightful separation will at least have made us feel more than ever the constant need we have for each other.' On the next day he wrote: 'Just to let you know I am arriving on Tuesday by car. I am so happy at the idea of seeing you again that I am laughing as I write.' A day later, he wrote: 'See you Tuesday, my dear, I'm kissing you already and bless you from the bottom of my heart.' There was yet another letter setting up a date in New York ...

Apart from the unremitting ardour, there was one thing remarkable about these letters: they were all sent to different women. The first was to *Mi*, a young painter; the second to *Catherine Sellers*, an actress; the third to *Maria Casares*, an internationally famous actress with whom he had a liaison for 16 years; and the fourth was to an American, *Patricia Blake*. (Todd, 1997)

Unfortunately, Camus kept none of these planned rendezvous as driving back to Paris with his publisher and friend Michel Gallimard, their car hit a tree and he was killed instantly.

### **Analysis**

In Erik Erikson's theory of psychological development, Intimacy versus Isolation is the sixth stage which happens after the fifth stage of Identity versus Role Confusion. According to him this stage takes place during young adulthood between the ages of approximately 19 and 40. He says the major conflict at this stage of life centers on forming intimate, loving relationships with other people. Success at this stage according to Erikson, leads to fulfilling relationships...; struggling, on the other hand, can result in feelings of loneliness and isolation (<https://www.verywellmind.com/intimacy-versus-isolation-2795739>).

Erikson concludes that if people successfully deal with the conflict, they emerge from the stage with psychological strengths that will serve them well for the rest of their lives. If they fail to deal effectively with these conflicts, they may not develop the essential skills needed for a strong sense of self (<https://www.verywellmind.com/what-is-conflict-2794976>).

Going by Erikson's postulation, we can say that Camus very well successfully dealt with the conflicts of development during the youthful/adult stage of his life because we know that he had quite a number of them such as growing up without a father, having an infirm mother and uncle, being harassed by a domineering grandmother and being sick with tuberculosis. Margot Lachkar in her mémoire *Le premier homme d'Albert Camus, roman autobiographique et inachevé pour faire entendre la voix des silencieux silencés* ([https://www.researchgate.net/publication/330509449\\_Le\\_Premier\\_Homme\\_d%27Albert\\_Camus\\_roman\\_autobiographique\\_et\\_inacheve\\_pour\\_f](https://www.researchgate.net/publication/330509449_Le_Premier_Homme_d%27Albert_Camus_roman_autobiographique_et_inacheve_pour_f)

aire entendre la voix des silencieux silenciés) adds to the list of Camus' conflicts in the period under consideration as she states that Jacques alias Camus on getting to school understood that even among the poor, he was the poorest. She says that young Jacques learnt shame in the class as he progressed in his studies because when his teacher advised him and a few other children to take the entrance exam to high school, his situation was worse than that of others because his grandmother was opposed to the project due to financial reasons; "Le lendemain, les trois autres annoncèrent que leurs familles avaient accepté. "Et toi? – Je ne sais pas", dit-il et de se sentir tout d'un coup plus pauvre encore que ses amis lui serrait le cœur » *Le premier homme* (Chapitre 28).

Because Camus missed his father's love as shown in *Le premier homme*, the natural thing to do was to fall back and solely too on his mother's love but here she was with a speech impairment as Todd narrates...: "His father died of war wounds when he was an infant; his mother was a charlady with no talent for communication, emotional or intellectual" (<http://biographiesii.blogspot.com/2015/12/albert-camus.html>).

Given his mother's limitations, was the young Camus to derive love from the grandmother? That was impossible as Rubens paints her as quite a difficult woman who treated Camus and his elder brother harshly. Making reference to *Le Premier homme* he says; "Albert Camus alias Jacques Cormery part à la recherche de son père mort en 1914, c'est sur les femmes qu'il tombe. La première, c'est la grande-mère au corps massif, au visage hommasse, coiffée d'un chignon austère, autoritaire, égorgeuse de poules, dressant Albert et son frère au martinet"

([https://www.lexpress.fr/culture/livre/les-femmes-d-albert-camus\\_847025.html](https://www.lexpress.fr/culture/livre/les-femmes-d-albert-camus_847025.html)).

Given the fact that Camus dealt well with the conflicts during the period one develops love according to Erikson, we feel that, since as a child and at home he could not receive or express love enough as he desired, it was pent up in him and as a grown up, he extended such love outwards and especially towards the opposite sex in order to dissipate it. One might argue that there were other ways Camus could have expended his energies but we don't see such except through his games of football but then he couldn't have done so because of the tuberculosis

he suffered from. For us therefore, he found an avenue to derive and give out love when, in addition to his handsome face, he luckily became renowned, had the means and had a lot of exposure. Albert Camus refused to let go of any opportunity for pleasure that came his way no matter the consequences ; for example he lost his friendship with his friend Max-Pol Fouchet after he wooed and got married to Simone earlier engaged to be married to the former. He didn't bother going out with the lesbian couple Sicard and Dobrenn individually when at that time in Europe people still frowned at the two women's type of union: "...Un couple de lesbiennes, précise Olivier Todd. Les fréquenter, était un peu scandaleux à l'époque mais Camus n'avait rien du macho classique, il respectait toutes les femmes" ([https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes\\_2111722.html](https://www.lexpress.fr/culture/livre/albert-camus-un-homme-a-femmes_2111722.html)).

He lost his relationship with Simone to her drug addiction and her medical doctor boyfriends and we believe that having had children with Francine, he was happy that both of them were alive for the twins so he moved unto Maria Casares and the many other mistresses that he had until his early death.

It should be noted that, the intelligentsia in Paris despised Camus in spite of his renown because of his background (being a pied-noir) according to Jocomino (2013: 11) we therefore wish to believe that he befriended so many women in order to drive a point home that he wasn't in anyway inferior to any of the Parisians after all had he not risen from being a poor pied-noir to being on the same pedestal as they? When he created a Sisyphus who is defiant to the stone that keeps rolling down after he has pushed it to the summit, was Camus not actually portraying that he refuses to be distracted by his detractors? To this end, Mouloud Mimoun explains that:

Sisyphus demonstrates that we can live with "the certainty of a crushing fate, without the resignation that ought to accompany it" (*MS*, 54). For Camus, Sisyphus reminds us that we cannot help seeking to understand the reality that transcends our intelligence, striving to grasp more than our limited and practical scientific understanding allows, and wishing to live without dying. Like Sisyphus, we are our fate, and

our frustration is our very life: we can never escape it  
(<https://plato.stanford.edu/entries/camus/>).

### **Conclusion**

Peter Lennon in his article in the *Guardian* says that the revelations in Todd's biography of Camus' Don Juanism could hardly have come as a surprise to those who had read the latter's early non-fiction. He says that his reflections on Don Juanism in *The Myth of Sisyphus*, written when he was 28, read like both a confession and a declaration of future policy:

It is because he (Don Juan) loves them with the same passion and each time with his whole self that he must repeat his gift and his profound quest ... why should it be essential to love rarely in order to love much? What Don Juan realizes in action is an ethic of quantity, whereas the saint, on the contrary, tends towards quality... a mother or an uxorious wife necessarily had 'an enclosed heart' because it is 'turned away from the world' to fasten on one object. But Don Juan's love was liberating (*The Myth of Sisyphus*, pp. 88, 91).

We agree with Lennon because Policies are plans made either for later or continuous use; we therefore believe that Camus planned to seek for love at all cost because he didn't enjoy it while growing up. So if in his early adulthood he wrote about Don Juan's love not being limited to only one object, we believe it's because he planned to use the joy he would derive from having relationships with different women to make up for the serious lack he experienced while growing up. He had no father and his mother, because of her physical challenge, could not communicate the love she felt for him either verbally or through her actions or gestures. There is equally no record of him expressly and openly demonstrating the love he felt for his mother. Camus was also despised by some of his professional friends and was rejected by his political associates so he thrived very well where he felt loved, appreciated and accepted and that is in the arms of different women. These multiple love affairs with different women gave Camus a firsthand experience of love and also satisfied the lack he had of it given

the demise of his father and the incapacity of the mother and grandmother to express and show him love. We conclude therefore that, with reference to the theory of human personality development as articulated in this study, Camus' family background caused him to become a Don Juan.

This perspective notwithstanding, we believe our study has not said the last word on the personality of this celebrated man of letters; this has however added to the volume of work on this interesting subject while also paving the way for more to be done. For instance, to further understand and explain Camus' personality trait, it is also possible to explore his predilection for what the French call 'la joie de vivre', a philosophy of life that exalts the exuberant enjoyment of life.

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