



OF CALLOUSNESS

DIBAKAR PAL ¹

¹ PHD STUDENT IN INDIA.

ABSTRACT

A callous person sometimes does not or cannot follow any command or is quite unable to carry out any order. His lackadaisical attitude may cause anger. But he should not be ill-treated. Then he may be more callous. And if situation disfavors he may attain permanent incurable disease like insanity. He is not common. Common behavior cannot be expected from him as common people do. Common treatment cannot cure him. Uncommon medicine is required for uncommon disease. In fact neither Allopathy nor Homeopathy rather sympathy can cure him sure.

Keywords: Callous, Insensitive, Indifferent, Cruel, Brute, Unsocial.

INTRODUCTION

Creative writing is based more on manifestation rather than on expression. It does not inform rather reveals, so it bears no reference. The best creative writing is critical, and the best critical writing is creative. The present article is the outcome of creative writing meant for lay readers. As such free style is the methodology adopted so that pleasure of reading can be enjoyed by the common mass. As you know well that Francis Bacon (1561-1626), the immortal essayist, wrote many essays and notably, *Of Love, Of Friendship, Of Ambition, Of Studies*, etc. The myriad-minded genius rightly pointed out that all the words of the dictionary can be the themes of essays one can write. But little has been done, in this regard since his death, in order to finish his unfinished monumental works. In fact Bacon's way of presentation i.e., his unique style kindled the imagination already in me and encouraged me as well to write essays, in the light of creative writing, thus to get relief through Catharsis.

ARTICLE

Callousness means having or showing no sympathy for other people's feelings or suffering. A callous person is insensitive. He is indifferent. He is cruel. He does not or cannot show pity or mercy. He is so horny. He possesses hardened soul. He is quite unsocial. Thus a callous person is hated by all for his peculiar attitude or act.

A callous person is either dull-headed or brute or both simultaneously. Lack of intelligence or lacking in clarity of thought renders a person callous. So a callous person suffers seriously from mental drawback. He is a mentally retarded patient. He is a person having below average intelligence. This inability renders him brute. So a callous person should not be held responsible for all of his evil deeds. He deserves sympathy not punishment.

An intelligent person may also be a brute. An intelligent person if be brute then either he is dangerously brilliant or brilliantly dangerous or both simultaneously. Such a

harmful element should be handled very cautiously and carefully and be punished severely so that it rectifies itself and dares not to show brutality further. So everybody avoids such a critical character. Thus all callous is brute but all brute may not be callous.

Before reacting against any brutality of a person it is judicious to judge the intelligence of the concerned person and his mood and motif against the incidence. Otherwise injustice will prevail. In fact an injustice should not be the substitute of another injustice. Also an injustice cannot be replaced by another injustice.

A normal human being may also acquire callousness suffering from long disease or by a sudden mental shock. Proper care and counselling cure such an unfortunate soul thus allowing him to join the main stream of the society again. A callous person suffers. He cannot enjoy his life. He is derived from natural blessings. He is used unpaid. Also he is used for evil purposes by wicked persons as a carrier of drug or fake currency, etc.

Parent nurtures a callous child. It gets care till parents are alive. Both callous person and his parents suffer. Their sufferings know no bounds. Parents lose their interest towards life. They remain always anxious about the care of their unfortunate callous issues after their death. They know well that after their death their issues will die uncared. In case of female issue the situation is very more critical. A welfare state, as such, takes care of such unfortunate disabled dependent.

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The terrorists' callous disregard for human life pains a philanthropist severely. Callous indifference to human sufferings or human rights provokes any sensible person to react.

If a sensible person does not protest against any injustice rather witnesses it callously then he is also a callous. He is more callous than a natural callous person. He is selfish.

He is self-centered. He is a hindrance towards the advancement of culture, society thereby nation at large. Such a real callous person should be punished.

A soft heart has feeling. He reacts instant. Inexperience keeps his soul tender. Such a tender soul always helps a person in distress. As time passes man gathers experiences.

They say an experienced person seldom helps due to hardened soul. An experienced soul calculates always profit and loss account of life. His every action is the net outcome of such calculation. He lives with calculation. He dies with calculation. So he cannot serve the ailing humanity voluntarily. He experiences inward pull while he desires to do any noble deed. This internal force restricts and refrains himself from doing anything unless his personal interest is concerned. He forgets that to love man and to serve man is to love God and to serve God. As such experience may not always be good towards man and God.

Experience enriches a person with wisdom. A wise person is worshipped in home and abroad for his prudence. He is respected everywhere for his philanthropy. As such experience is valued so much. Experience crowns a novice as an expert one. An expert experiences much demand in the market. The paradox is that experience converts a tender soul into a brute hardened one.

A callous person does not help others. He has no sympathy. He does not know etiquette.

He lacks in farsightedness. Man is a social being. He always needs help of others.

Without help man cannot exist. A callous person seldom realizes that help always reciprocates.

CONCLUSIONS

Further, some experienced persons may not help others. Such a self-centered person is always alert regarding his personal interest only. He helps if he gets return. He helps not if he gets not. He is so cursed. He is thus self-imprisoned. Thus experience may be alias and akin to callousness. So experience may not be good always. Sometimes experience may be regarded as demerit of human character as well. But there is no conflict between experience and wisdom. Both are complementary to each other. It is personality trait that insists someone to help others. It is personality trait that insists not to help others. Both are personality traits. The former character is wise and the later is a callous one.

ABOUT THE AUTHOR

Pal, Dibakar is a Retired Executive Magistrate (Civil Servant) in India and PhD Student. Though he is a Civil Servant yet he is genuinely interested in diversified academic fields. As such, he holds master degrees in M.Sc(Math), M.A(English), M.A(Bengali), M.B.A(HRD), M.C.A, P.G.D.M(Marketing), L.L.B, D.C.E(Creative Writing), M. Phil (Business Management),UGC-NET(Management)-2008. He attended an International Conference at IIT, Mumbai, India and five International Conferences at U.S.A; though he gets invitation to present papers in many International Conferences at home and abroad round the year. He presents papers on Computer Science, Management, English Literature, Linguistic, Philosophy, Philology, Psychology, Sociology, Humanities and Poems. He presented a paper on Computer Science and Chaired in 2007 IEEE Conference at Richmond, Virginia, U.S.A. Also another paper on Fuzzy Logic was accepted by IEEE Conference 2010 at USA. He serves as Session Chair, Presider and Reviewer. He serves as reviewer of American Marketing Association, Journal of Common Ground; Australia, IEEE Transactions, IJEAPS, AJHC, Journal of Supercomputing.

He has more than one hundred fifty (150) publications and among these one is as Monograph in International Journal on Management Science, one Monograph is in Journal of the World Universities Forum, one is in Consumer Behavior, two are in Computer Science, one is in Neuroscience, one is in Linguistic and rest are Creative Writing of English Literature. In Creative Writing two papers have been incorporated in SSRN's Top Ten Download List three times in November, December 2010 and April 2011. In ResearchGate his papers have reached a milestone through more than 8750 reads. Scholars' Press and Lambert Academic Publishing House, Germany have published twelve books between July to December, 2016. Now he is pursuing his PhD thesis in Business Management in University of Calcutta, India. Also he is currently focussed on the Extension Works of Huffman Code i.e., Coding Theory and Pattern Recognition Through Fuzzy Logic (Pattern Recognition, Image Processing, etc) of Computer Science.

His hobby is Creative Writing (Nonfiction). He says:

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REFERENCES

No references, since the present article is the outcome of Creative Writing.