

## **I. Thomas Hardy and Darwinism**

This research work has critically studied *Jude the Obscure* by Thomas Hardy from the perspective of Social Darwinism. The researcher has revealed the life of characters by focusing on Social Darwinism. It is an attempt to demonstrate that human beings face tragic end due to the conflict between the individual conscience and broader social political situation outside. It also further clarifies that fate and destiny along with political and cultural forces determine the way the human beings live.

Thomas Hardy in his novel, *Jude the Obscure* (1895) has focused on the concept of social existence and circumstances occurred in human beings life. The characters face tragic end due to their weakness and inability to adjust in the changing environment. Here, most of the characters struggle to sustain their life and remain as usual. According to the concept of Social Darwinism, one who are fit and can change according to time survive in this world and others slowly get eliminated. The term Social Darwinism, a highly controversial term, refers to the application of concepts and ideas to social world which are allegedly derived from Charles Darwin's theory of evolution. The constant efforts of human beings are worthless in front of chance and coincidence provided by Nature.

*Jude the Obscure* has main four characters and they all are victimized by the cruel law of Nature. They are used to depict that human beings cannot change the rule of Nature; they are only subject to obey the rules of Nature. The novel revolves around the main protagonist of the novel Jude Fawley followed by his cousin Sue Bridehead, the master Richard Phillotson and Jude's wife Arabella Donn and their struggle with life. Each of them overcomes their life's problem in their own way. In this struggle some of them are defeated. Their fate and destiny, chance and coincidence determine their living standard and they are compelled to follow because

they have to obey and accept the result given by fate and destiny. Jude has been a failure in his efforts at the hand of destiny. Jude meets Arabella and he is forced to marry her which leads him to put down his dream of becoming scholar. Jude is trapped by Arabella as she believes that living with Jude will surely increase her standard of life from the present one.

Hardy is emphasizing the part played by chance in producing catastrophe. Chance is the incarnation of the blind forces controlling human destiny. The smallest incident may help to determine a great event. A small action can change one's life to a greater extent. The meeting of Jude and Arabella is merely a coincidence. It is a chance provided to Arabella by Nature. The intention of Nature was to make Jude weak with the help of Arabella. But no author should make chance condition action too often, or he will strain the reader's credulity. For, even if human being is not a free agent, the powers that direct his fortunes and his general circumstances, his inherited disposition are too constant to be diverted at every turn from achieving their ends by some trivial accident. In the novel though Arabella marries Jude for greater living standard, she and Jude does not go well together and they get separated. Jude continues his journey towards Christminster to fulfill his chronic desires to be scholar. It was his fate to go to Christminster and suffer, later or sooner. He struggles a lot at Christminster but could not make a place for himself. Though he was a talented and much learned person, deserving to be in the University, he is turned down due to his typical low class identity. These class differences are made by society to trouble human beings. Jude suffers from same biased rule here. It can also be cleared through the reply letter written by the owner of the Biblical College, Teluphane to Jude says:

I have read your letter with interest; and' judging from your description of yourself as a working-man, I venture to think that you will have much better chance of success in life by remaining in your own sphere and sticking to your

trade than by adopting any other course. That, therefore, is what advise you to do.

(138)

The above lines depict that there is a restriction in the studies of the low class people. Jude was well prepared to be at University but his drawback was his low class identity. So, Jude is bounded from being a scholar and his aim is unfulfilled by that political and socio-cultural restriction of that very society.

As a matter of fact Hardy's purpose is to give the effect of a hostile fate driving the characters to destruction, despite all their efforts to save themselves. Hardy seems to be twisting his plot to suit his purpose that the characters are merely puppets in the hand of fate and destiny. Likewise as he tries to depict that first by chance and coincidence, Jude was doomed and secondly he was ill fated by his society. The society makes him like a doll, puppet. The society plays a vital role in Jude's life. It always tries to dominate the people like Jude. Social and cultural factors play a key role on that. Regarding such view, as Sue points out:

It is ignorant place, except as to the townspeople, artisans, drunkards, and paupers,' she said, perverse still at his differing from her. 'They see life as it is, of course; but few of the people in the colleges do. You prove it in your own person. You are one of the very men Christminster was intended for when the colleges were founded; a man with a passion for learning, but no money, or opportunities, or friends. But you were elbowed off the pavement by the millionaire sons. (180)

Here, Sue means that in Christminster, the thing that matters is money and not the talent. She has lived in Christminster for a long time and tries to explain Jude the bitter truths of life. The truth is that the socio-economic factors ruin the human life. It is the fate of Sue that society's dichotomy determines the higher fate and lower fate and always tries to suppress the lower class people.

Sue comes into Jude's life after Arabella broke up with him. Jude and Sue loved each other but by the time they realize their love, Sue is already married to an old school master Phillotson for better living opportunity. She does not see the caring and loving heart of Jude for better chance. Sue's views and plannings are more clarified as she tells Jude, "Well, I'm glad I came to this training school, after all. See how independent I shall be after the two years' training! I shall pass pretty high, I expect, and Mr. Phillotson will use his influence to get me a big school" (195). This line clarifies that human beings compromise to succeed in life in a way or another. Sue sacrifices her love for better life and survival.

Hardy's characters are always in struggle for survival, existence and for better living but they are never satisfied with what they have. They always crave for better living, high society, and more respect which becomes the main reason for their doom. Hardy's main characters face tragic end due to their weakness and inability to adjust in changing environment.

None of Hardy's character has strong grip over their actions. The socio-economic position, unconscious psyche, particularly, the existing environment all the way make them a puppet. So, one cannot be totally responsible for what one does. As Sue leaves Phillotson for Jude, she says:

According to the rule of women's whims I suppose I ought to suddenly love Phillotson because he has let me go so generously and unexpectedly' she answered smiling 'but I'm so cold or devoid of gratitude, or so something, that even his generosity has not made me love him or repent or want to stay with him as his wife; although I feel, I respect him more than ever. (286)

Human beings are never satisfied with what they have. Here though Phillotson proves to be a very good husband, Sue is not happy. She wants to leave him for Jude. Again when she was with

Jude she craved for going back to Phillotson. Jude was left behind by Arabella and Sue, as they knew he cannot provide them good living. Both Arabella and Sue have tried to change themselves according to time and situation. They are quick enough to alter as per time and not to get vanished from the world. All sorts of method were imposed upon them to make them miserable but they succeed to survive. In this self-imposed task of heaping obloquy on Fate or Providence or Destiny that they do, Hardy casts about all sorts of devices for making his characters miserable. The whole point would seem to be that human beings are made miserable by the combined efforts of Destiny and Society when they are disobedient to Society's laws.

Jude tries to adopt a new environment and situation but is so slow in that process. Eventually he is easily trapped and crushed at last. Not only Sue and Arabella, the rules of society play a great role in the fall of Jude. Arabella and Sue are parts of Society which killed Jude. The result comes to destruction and loss of everything, which is seen throughout the novel.

Regarding the characters mobility and the try to uplift their livelihood and their longs for existence, it is very clearly evident that every individuals fight for their own life. To precise here as it says that “every successful man is a more or less a selfish man and whether good or bad to survive in resent scenario, they changes according to time” (437). To survive in the dominant society people have to face challenges.

Arabella knows how to live in this society and with the rules of Nature. She marries Jude for higher status and leaves him to keep up with the pace of this world. She is the only one character in the novel that is certain about what she has to do exactly to survive in different situations. She and Jude have a child, Father Time which she takes as a barrier to her new marriage and success. So very uncaringly and easily she transfers the burden to Jude. As she mentions in her letter to Jude,

I would have with me here in a moment, but he is not old enough to be of any use in the bar, nor will be for years and years, and naturally Cartlett might think him in the way. They have, however, packed him off to me in charge of some friends who happened to be coming home, and I must ask you to take him when he arrives, for I don't know what to do with him. (329)

Arabella is ready to give up her son to survive. She marries Mr. Cartlett for business purpose. But unfortunately when he dies, she traps Jude again to second marriage which she feels later is of no use. She doesn't care about dying Jude and has her own plans to continue her life with Dr. Vilbert. She states further:

'O drop of wine – and something in it. Well! Weak women must provide for a rainy day. And if my poor fellow upstairs do go off-as I suppose he will soon-it's well to keep chances open. And I can't pick and choose now as I could when I was younger. And one must take the old if one can't get the young.' (485)

We can clearly see in this line how cunning Arabella is. She knows where to alter and to what extent. She knows that in this male dominated society, she needs one male to live her life and she cannot have better option than Dr. Vilbert. Hardy confides in the non-stop struggle for existence in Nature and interprets human life. Similarly, he asserts nothing that is totally destructive to life only that we can't escape easily the influence of Nature. He joins Sue and Jude as they are the vivid example of such character that is fighting from their first stage of life to death. So *Jude the Obscure* is an exemplary novel to apply the Social Darwinism.

As above mentioned circumstances all the characters are struggling for the existence. The characters are influenced heavily by the social aspect and happenings around them. They are totally victimized and compelled to accept what the fate and coincidence occur in their day to

day life. Mr. Hardy has wished to show how cruel destiny can be to the eternal dream of youth, and to trace the lamentable results of unions in a family exhausted by intermarriage and poverty that lead them to failure.

By above reason, the researcher here, attempts to apply the theory Social Darwinism. To some extent; the theory can be applied within the periphery of four characters where they are living and existing for survival. So to precise their all efforts towards life and the way what the socio-cultural factors affect them, the researcher aims to sustain that all the characters are surviving for their struggle and those who are fit remains and others are destroyed. This can be vividly seen in the present novel *Jude the Obscure*.

*Jude the Obscure* is the last novel by Thomas Hardy, first published in 1895. After its publication most of the critics argued their criticism on this book. This novel has been attacked by so many critics in various way of their criticism. Here the researcher aims to collect their scattered opinion of those who read *Jude the Obscure*. The critic Havelock Ellis puts his view regarding the nature and man relationship in the society. He argues that

Mr. Hardy has always been in love with nature, with the instinctive spontaneous, unregarded aspects of Nature. From the music of the dead heather bells to the flutter of tremulous human hearts, all the things that are beautiful because they are uncontrolled by artificial constructs. (310)

According to Ellis, the progress of Hardy's art has consisted in bringing the element of Nature into ever close contact with the rigid routine of life, making it more human, making it more moral or more immoral. So that on the one side, as Mr. Hardy has himself expressed it, we have Nature and her unconscious of all but essential law. On the other, the laws framed merely as social expedients without a basis in the heart of things, and merely expressing the triumph of the

majority over the individuals. It is clear from Mr. Hardy's work, that he is not much in sympathy with the society, and also shows that like Heyse, he recognizes a moral order in Nature. This conflict reaches its highest point around women. Truly or falsely for good or evil, women has always been for men the supreme priesters, or the supreme devil, of Nature. In Hardy's concept Nature is not a manifestation of cruelty alone, neither, as held formerly, as red in tooth and claw; it is but the combination of good and evil. David Cecil throws light upon his approach to Nature:

Nature then is an important element in Hardy's vision of life as it is one of the regular nature-writers like Wordsworth or Clare, but his view of life makes his vision different from theirs. There is no wordsworthian mysticism about it. He does not represent it as the incarnation of a spirit "that lives and moves through all things." commanding man to worship . . . for Nature, to Hardy, was far from being all beauty and goodness. It had its beautiful aspects and no appreciates them more sensitively, but it had other aspects to: cruelty, indifferences and caprice.

(98)

Hardy finds a profound bond between Nature and human beings in the country life. He does not make the human beings of country breeding mere chapters or servitude to Nature. However, they are rather meant to be natural foreground and solid account of the city-country. In contrast, Arthur Compton-Rickett spins out his outlook on the natural set pieces in Hardy's fiction:

Without overwhelming you with his intimate knowledge of natural phenomena, he can make you feel by his delicate and manifold allusiveness, the significance of the country's life. The individuality of the damp and the fragment words; the premonition of the tempest, the spirit of the heath at the every hour of the day and

night; above all, the mystic relation between the toiling peasants and hills and valleys where they live and move and have their being. (434)

Although Hardy confides in the non-stop struggle for existence in Nature and interprets human life, similarly, he asserts nothing that is totally destructive to life only that we cannot escape easily from the influence of Nature.

Hardy believes in the absence of divine Justice but finds himself in the clutch of adverse circumstances many times in life. He only stands non-chalant, though not an atheist himself, to the Christianity, both loss and gains are merely wrought by the human efforts, fair or unfair, depending upon chance. In such way, the critic G.K. Chesterton has asserted that “Hardy became a sort of village atheist brooding and blaspheming over the village idiot. In Victorian England, Hardy indeed seem a blaspheme, particularly in *Jude*, which treated sexual attraction as a natural force unopposable by human will” (25).

*Jude* gets doomed by natural forces not only in the form of Arabella but also Sue, his own cousin. He could have easily settled down with his old dreams again, if only Nature has not stroke him second time in disguise of Sue. They are forced by Nature to come together as its natural that opposite sex attracts. In fact, Nature succeeds in thrashing *Jude's* dream. Regarding Nature, another critic David Daiches focuses on Hardy's technique to hit in his novels and writes that Hardy

uses a wider canvas and takes a closer look at the nature and consequences of human emotions. There is still an idyllic element present, but misfortune, coincidence and the intrusion into the pastoral scene of an element of sophisticated selfishness from the outside world combine to make love story much more tangled and more violent in its light and shade. (1075)

Likewise as Ramji Lal says, Hardy's topic, "immutability of Nature and mutability of human life, the bigness of Nature and the bitterness of man in his novel, the rent less character of natural laws and the puny struggle of human beings who try to evade them" (70). He also argues that Hardy's characters often seem to embody the very elemental force which are then masters and again which they are struggling in vain.

William Dean Howells, the American novelist, had been an admirer and friend of Hardy from the early eighties. He further says about *Jude the Obscure* that the figure of Jude himself is, in spite of all his weakness and debasement, one of inviolable dignity. He again adds his view towards Hardy's characters that; Jude is the sport of fate, but Sue wretched Jude's life and her own helplessly, inevitably. He says, she is not less a fool than Arabella herself; though of all characters, indeed, has the appealing quality of human creatures really doing what they must while seeming to do what they will, they are in the necessity of what they will, they are in the necessity of what they do and what they suffer. He states:

I allow that there are many displeasing things in the book and few pleasing.

Arabella's dimple making, the pig-killing, the boy's suicide and homicide; Jude's drunken second marriage; Sue's willful self surrender to Phillotson: these and other incidents are revolting. (255)

Richard Galliano in his review, which is part of a feature entitled "Wanderings in Book Land" writes about *Jude the Obscure* and views on it. He says that "Jude remains perhaps the most powerful and moving picture of human life which Mr. Hardy has given us. No doubt the picture is dark, darker perhaps even than in reality. Such pessimism is only half true of life as a whole" (277). According to him, Mr. Hardy is through out in the thrall of a fixed idea. But he is not really so serious. He feels all the time that he has no such bitter quarrel with anyone or anything,

and that neither 'the disaster which may press in the wake of the strongest passion known to humanity,' nor 'the tragedy of unfulfilled aims.'

In order to deal with the issue at the hand, the researcher has planned this research work into four chapters. The first chapter presents an introductory outline of the study, which contains the title clarification, hypothesis elaboration, the introduction to the writer and his works and the critics view on author and his works. The second chapter is meant to develop theoretical modality that is to be applied in this chapter research paper. It provides an introduction to Darwinism and then Social Darwinism theories will be explained in the light of the subject of the study herewith. Similarly, the third chapter of the research is an analysis of the text at a considerable length on the basis text to provide the hypothesis of the study. The last fourth chapter is the conclusion of the entire study. On the basis of the analysis of the text done in chapter three, it will conclude the explanation and arguments put forward in the preceding chapters and show the examples too.

## II. Individual, Society and Social Darwinism

Darwinism is a scientific doctrine about the origin of species. Newly observed facts like natural and sexual selection, heredity, variation, descent, struggle, adaptation and environmental determinism gave true profile of humanity. It explains the realities and significance, causes and consequences of human beings' violent nature and his instinctual behaviors along with hereditary and environmental contributions. It declares that there is no prior-intelligent causal force to plan the events in evolutionary nature which is a continuous process autonomous and self-regulation where chance and coincidence also play the determining role. Fierce battle between the close ecological rivals is the ultimate truth in Nature. Nature always maintains the balance in the ecosystem by eliminating the unprofitable variation and preserving the fittest. There is struggle for existence among individuals of the various species. The rivals may be the individuals of the same species or some predators or the fatal environment. Darwin remarks, "thus natural selection will act constantly to improve and to maintain the adjustment of animals and plants to their surroundings and their way of life" (*Origin* 245).

Environment and natural settings give constant challenges to the existence of human beings. So, one has to modify himself in accordance with the needs of the changing environment. The development towards a new state of existence, which is acceptable and profitable to the demands, is adaptation which is possible only after variation. Such variation in individuals is caused because of their environment and hereditary constitution. Because of the variation, all

individuals have different nature and feeling, as well as different manner of behavior. Darwin defines his idea of natural selection:

Individuals having any advantages however slight over others would have the best chance of surviving and of procreating their kind, any variation in the least degree injurious would be rigidly destroyed. This preservation of favorable individual differences and variations and the destruction of those which are injurious. I have called Natural Selection, or the survival of the fittest. (*Origin* 54)

Sexual selection depends on the success of certain individuals over other of the same sex: either he has to kill or drive away the rival and charm the female who herself selects the agreeable partner. Vigorous and attractive male has the best chance to possess the female and propagate his kinds. Even a slight peculiarity of the individual may be fruitful. A successful male with appropriate variation can leave many offspring and hereditary qualities are inherited by the offspring.

Extinction is the ultimate answer for the losers for whom Nature has no place and sympathy. So, Nature is cruel. One who has something advantageous over others can survive which is often determined by the slight peculiar capability in the competition of turning the scale in their favour. Darwin writes:

There is a struggle for existence among individuals who are not all alike. Some of them are advantageous and others unfavourable in the struggle. Consequently, a higher proportion of individuals with favourable variations survive on the average and a higher proportion of those with unfavourable variations will die or fail to reproduce themselves. (*Origin* 245)

Human beings are sensitive to the environment. As a result to territorial dispute, violent struggle occurs. Then from rivals and from question on existence one is prompted to quick decision of do or die. In Nature and society there is continuous struggle for existence. Some internal and instinctual drives like anger, violence, sex, desire for material possession makes him subject to the social, economic and environment changes. Tolerance and kindness are human virtues but the ruthless suppression of the rivals is also a particular duty in the dictionary of biology and evolution. Bloody battles and warfare for existence have filled the pages of evolutionary history.

Everywhere, we can find the implied struggle among the stupid, witty and half starved individuals thirsting for each others elimination. Human beings always react with each other as well as with physical and environmental conditions which determine the moral choice of one, who cannot escape the genetic demands for war and violence. From biological point of view, aggression is the fundamental exercise in competitive display rather than physical violence. Individuals engage in war when a real threat comes to their lives showing the fierce nature of human being. T.H. Huxley says, "Life is a continuous free fight and beyond the limited and temporary relations of the family. The Hobbesian war of each against all is the normal state of existence" (411).

Survival is the supreme motive in animal life which is a matter of violent force. So, various topics like sex, diseases, anger, jealousy, obscenity are found in the realm of biological competition. In Nature, more individuals are produced than can possibly survive and there is a powerful and ever acting form of selection. So, life is regulated by a transcendental principle to a final goal. If an individual can vary himself slightly according to the changing environment and situations of life, he has the good chances to survive. Changing conditions invite variations among species. Whether the individual variation is profitable or not, is of the greatest

importance. Natural calamity, self-destructiveness and human weakness cause destruction of many. All organic beings are exposed to compete and to grow up and increase numbers. Darwin writes, "all organic beings are striving to seize place in the economy of Nature, if any one species does not become modified and improved in a corresponding degree with its competitors, it will be exterminated" (*Origin* 66).

So, the extinction and natural selection go simultaneously. When the evolutionary mechanism shifts to the conscious level, then the blind struggle changes into the conflict of consciousness, resulting into such notions as morality, religion and culture. Throughout the history, human nature is always improving with its changing environment. Evolution towards a more complex form is Nature's ultimate law. Change is not a defect in itself but a fundamental element in all things that exist. Darwin remarks, "The idea of a universal and beneficial creator does not seem to arise in the mind of man until he has been elevated by long continued culture" (*Descent* 202).

Nature has endowed human beings with different nature and behaviour which lead them to destructive as well as creative acts. As mutual struggle is natural law, so is sociability. The combination of intelligence with co-operative behavior made culture possible and raised men above the line of beast. Human as an imperfect creature must strive to follow his higher consciousness. Though he has forgotten the predatory life, such element is still prevalent as 'egotism', which alienates him from the rest of creation. It is clear that human beings are helpless before cosmic law, a gigantic process of becoming and attaining a new kind of existence. He gives his evolutionary sacrifice at every step, like a martyr. So his actions must be examined with facts of evolutionary constituents. Nature is indifferent to the wishes and desires of human beings. In this helpless universe, human beings are compelled to face the disaster like congenital

disease, early death of loved one and natural calamity. When human beings become puppet before the cosmic injustice it assures the existence of chance and its amorality inhuman life.

Human beings can't be free even in moral choices which are determined by pre-existing instinctual and hereditary forces that controls the behavioral pattern. M.H. Abrams says in this regard that "a person inherits compulsive instincts especially hunger, to drive to accumulate possessions and sexuality and is then subject to the social and economic forces in the family, the class, and the milieu into which that person is born" (261). He exists entirely in the order of Nature. He is wicked animal so crime is necessary condition of his organized existence, otherwise society would not have existed.

Darwin's *Origin of Species and the Descent of Man* are the declarations of a new era in the scientific and philosophical perspective to see man. Darwin hypothesizes *Origin of Species* and its development to the highest form. The effect of environment, heredity society has brought human beings slowly to the competition and co-operation. It rightly investigates the true nature of human beings kind upon which every literature is based. Yet for all that is known about the origins and antecedents of Darwinism and Social Darwinism, little has been written on the interrelationship between Darwin and Social Darwinism. Richard Hofstadter in his study of Social Darwinism and American thought concludes that the competitive American society of the latter half of the nineteenth century saw its own image in the tooth and claw version of Darwin's theory of natural selection. He comments:

Such biological ideas as the 'survival of the fittest,' whatever their doubtful value in natural science, are utterly useless in attempting to understand society. The life of a man in society, while it is incidentally a biological fact, has characteristics that are not reducible to biology and must be explained in the distinctive terms of

a cultural analysis. The physical well-being of men is a result of their social organization and not vice versa.(176)

For Hofstadter, consequently, the time in America was ripe for Darwinism; other historians such as Irvin Wyllie and R.J Wilson have challenged Hofstadter's interpretation. They found that very few businessmen justified their actions by references to Darwinism. If businessman bothered to rationalize their life style at all, it was by reference to the tenets of classical economics or Christian morality. Only a few intellectuals and publicists popularized the terminology of Social Darwinism and they were not imitated by the business community.

Hofstadter wrote that Kropotkin's interpretation of Darwinism was as logical as Sumner's, but does that prove the neutrality of Darwinism? Peter Kropotkin redefined Darwin's theory of natural selection to fit the ethical standards of Russian populist-anarchist morality with its emphasis on human solidarity and co-operation. Moreover, Kropotkin interpreted *Origin of Species* within the context of Darwin's later books and work by others in biology. Kropotkin could quote Darwin against Darwin to make his interpretation plausible. William Graham Sumner, by contrast, derived his interpretation of Darwinism largely from *Origin of Species*. It was not Darwinism, however but only the theory of Malthus which he applied directly to the evolution of human society. His Social Philosophy which Hofstadter calls Social Darwinism was not in fact, derived from Darwinism but from the study of Malthus and Spencer.

The revolution in biology spurred by Darwinism is premised on new concepts of human beings and Nature which has remolded the profile of humanity and caste of Society. The definite act of creation was replaced by indeterminately long natural process. If human being has the essence of a beast, how can he possess the immortal soul, destined for reward and punishment? Human beings' relation to Nature got new meaning. Human is not a fallen angel but an ape. Such

innovation brought a new dimension to the literature as well as philosophy. Morse Peckham defines:

Darwinism is a scientific theory about the origin of biological species from pre-existence species, the mechanism of that process being an extra ordinary complex ecology which can be conserved only in fairly small and artificially isolated instances. It reveals a world not of accident precisely but rather one in which "accidental" becomes a meaningless problem. (304)

The evolutionary tree metaphor represents that evolution proceeds in a linear branching manner to produce diverging species. As a whole the evolutionary ideas brought a pessimistic outlook that human beings' volition is determined by pre-existing circumstances. Biological and materialistic determinism maintain that our voluntary acts find its sufficient causes in the physiological conditions of the organism. John Herman Randall Jr. comments on the influence of Nature as

it forces moral choice on men inspires them to creative works of art . . . man's searching intelligence, his problems of moral choice and obligation, his ideal enterprises of art, science and religion are all inescapable parts of Nature; they are all ways in which man has learned to encounter and co-operate with his world. (318)

Evolution by natural selection has led gradually to the existence of human beings with minds. We have struggled millions of years to be human, to be a special kind of animal, the animal who thinks. Darwin himself remarks; "the moral nature of human being has reached its present standard, partly through the advancement of his reasoning powers and consequently of just public opinion" (*Descent* 609).

## Individuals' Struggle for Existence

According to the physical strength, the tussle is fierce. Chance and coincidence play determining role sometimes. One who gets succeeded survives and the failure means the extinction. The fittest also has to face the constant challenges from the environment. If one is able to cope with that, changing himself then has a good chance to survive. Huxley elaborates that “the struggle ends to eliminate those less fitted to adapt themselves to circumstances of their existence. The strongest, the most self-assertive tends to tread down the weaker” (327). Darwin writes:

A grain in the balance may determine which individual shall live and which variety or species shall increase or finally become extinct. As the individuals of the same species come in all respects into the closest competition with each other, the struggle will generally be most severe between them....The slightest advantage in certain individuals, at any age or during any season over those with which they come into competition, or better adaptation in however slight a degree to the surrounding physical conditions, will in the long run turn the balance. (*Origin* 115)

Every animal capable of self-defense fights severely when it has no means to escape. The fighters gain an obvious advantage of its behavior. Sometimes the passive and the patient one can gain a lot when the fierce fighters are destroyed by each other. If the two stronger and vigorous rivals are involved to possess a territory or a desired female, they get involved in a direct or an indirect competition. To conquer a territory one has to be strong but to possess a desired female; charm always plays an important role. One who can charm the female and show courage and vigor is benefited.

Unless the social organization demands close association, the individuals spread far away as their habitat. Konrad Lorenz gives as analogy of that “if in a certain area, a large number of doctors, builders and mechanics want to exist, the representation of these professions will do well to settle as far away from each other as possible” (433). He means that if the professionals of same subject stay nearby in same territory, they have to face tough competition. It will be easy for them if they stay far away from each other. In this way, they can avoid fight and chances of getting extinct.

Evolutionary morality says there should be open competition for all individuals and the most able should not be prevented by laws or customs from succeeding best and rearing the largest number of off-springs. One has to drive away or kill the rival and has to be selected by the female for sexual selection. Darwin writes that the sexual struggle is of two kinds, “one, it is between individuals of the same sex, generally the males in order to drive away or kill their rivals, the females remaining passive whilst in the other the struggle is . . . to excite or charm those of opposite, but select the more agreeable partners” (*Descent* 204).

Natural selection operates to fit the individuals to their environments. Every individual wants to be the fittest, but that depends on adaptation which is the hallmark of Darwinism. Even the slightest weakness can bring crisis in his existence. But sometimes they willingly sacrifice themselves by performing altruistic acts to benefit others. Such altruism is favored. Kropotkin in this regard says that, “those animals which acquire habits of mutual aid are undoubtedly the fittest. They attain, in their respective classes, the highest development of intelligence and bodily organization” (411).

It is after all biological adaptation to environmental conditions so that the species can survive through sufficient sources of food and place in Nature. There are continuous disputes.

Nature always wants to get rid of the weak and poor to make room for the better. Both mental and physical characteristics are examined and the radical defects lead to extermination or extinction. All are equally put on trial. If they are sufficiently complete to live, they live otherwise they die. John Dewey also accepts this and denies the existence of super naturals. If all organic adaptation is “due simply to constant variations which are harmful in the struggle for existence that is brought about by excessive reproduction, there is no call for a prior intelligent causal force to plan and preordain them” (310).

Konrad Lorenz writes, “Hunger, anxiety, the necessity to make defect decisions, overwork, hopelessness and the like all have the effect of sapping moral energy, and in the long run, making it break down” (431). Nature is indifferent force acting on the lives of human beings. Hereditary characteristics also affect human behavior. If human being is victim of heredity and environment, and a creature of brute compulsion, one is not a free and responsible agent for ones action. So, all are compelled to seek joy of life in its violent and cruel struggles. Human being is driven by the psychological intensity and unconscious demand too. Sir Julian Huxley says about the biological determinism: “a character is always the joint product of a particular genetic composition and a particular set of environmental circumstances” (248).

Culture, religion determine human beings’ choice and behavioral pattern. The psychological circumstances within different cultural periphery have obvious impact upon human beings’ physical behavior. Margaret Mead comments that the “cluster of interacting individuals who within the special conditions provided by period and culture make choices which set a direction – a channel in which events tend to flow until other points of divergence are reached” (424).

### **Territoriality and Aggression**

The brute within each individual is comprised of strong and often warring emotions and passions such as lust, greed or the desires for dominance or pleasure, and fight for survival in an immoral and indifferent universe. Human species carry a huge mass prompt to territoriality and aggression. It remains inherent unless ventilated in warfare. Such cannibalism makes them a subject to voluntary mechanism. This shows human being as a belligerent and violent in our genes. Richard E. Leaky and Lewin write about the human nature:

The proponents of innate aggression try to tie down to narrow well defined paths of behavior, humans are aggressive, they prore because there is a universal territorial instinct in biology, territories are established and maintained by displays of aggression. (440)

So, aggression is sometimes crucial part for the survival. It is released in the conditions of threatening and in the critical hour when the food sources are limited and the competitors are many. Modern vandalism can be one example of that. We lock our doors against the strangers who might wander in. If someone does that there is violence. But the intruder's skill is also a natural secret as aggressive encounter. Leakey and Lewin clarify,

The individuals engage in stereo typed lunges, thrusts and postures which may or may not be similar to the response when a real threat arises, as from a predator for instance. In either event, the outcome is a resolution of a territorial dispute with minimal injury to either party. (441)

Militant enthusiasm is also essential to claim the existence. One abandons all for what seems to be a sacred duty in the emotional hours. All barriers seem unimportant. Rational considerations and criticism against the aggression become silent. Human beings may feel righteousness while

they commit atrocities. In such moment, conceptual thought and moral responsibility are at their ego.

Rightly developed individual is the supreme product of evolution. In this imperfect world, individuals are the means by which the species emerge to a hopeful phase. It is the part of price; we have to pay for being human beings. On the one hand, tolerance and kindness are virtues, but on the other hand, ruthless suppression of the opponents is biological necessity. Stephen Jay Gould writes, “Violence, sexism, and general nastiness are biological since they represent one subset of a possible range of behaviors. But peacefulness, equality and kindness are just as biological” (464).

Darwin’s universe is not founded on design of God, but on self-regulating mechanism. The world is in a process of change, but without any prior intelligence. Human being is seen to be a part of Nature. Bertrand Russell has elaborated that scientifically:

Man is the product of causes which has no provision of the end they were achieving, that his origin, his growth, his hopes and fears, his loves and his beliefs are but the outcome of accidental collocations of atoms, that no fire, no heroism, no intensity of thought and feelings can preserve an individual life beyond the grave . . . all . . . are destined to extinction in the vast death of the solar system  
(539)

Human life appears to be a mysterious and melancholy thing merely having a brief struggle of the helplessness against the irrational and dominative external forces. Suffering and dissatisfaction are also necessary components to move forth towards the optimistic phase. Human being is controlled by environment and heredity whose life is nothing but a worthless repetition in the never ending process. Russell further remarks that “the whole temple if a

universe in rains . . . only within the scaffolding of those truths, only on the firm foundation of unyielding despair can the soul's habitation henceforth be safely built" (539).

Everything in this universe is in process and there is no miraculous interference. Evolution is adventitious and only through the deaths of immense numbers of maladapted organisms we are here today. Accidents and errors of past, prefigure the present. Until now we are living with several unpleasant biological truths like death, disease, natural catastrophe. Human being is therefore as well as a martyr. All living beings have to give sacrifice as passive victim. Sir Julian Huxley writes:

Nor will clear ethical vision prevent us from suffering what we feel as injustice at the hands of the cosmos-congenital deformity, unmerited suffering, physical disaster, the early death of loved ones. Such cosmic injustice represents the persistence of chance and its amorality into human life. (334)

Nature does nothing in vain but everything for an ulterior purpose. Biological determinism seeks out those points in life where the great conflicts occur, and rejoices in the battle of the elemental forces like love, hatred, revolt sociability. Human are like a brush in the hands of an artist who is a mixture of societal manipulation and chance. Human being is at the mercy of these forces and is simply the instrument through which they are expressed. Helplessly, one attempts to exercise free will, but unwillingly falls to the merciless hands. Freewill remains as an illusion. Humans are not free to change their behavior than falling stones are free to change their diction. And neither humans nor falling stones are responsible for their behavior or movements.

Animal world is full of not only struggle and aggression but also love and co-operation. But in that case, too, the weak and stupid must die and the shrewd and toughest survive. Sympathy and self-sacrifice have its own significant role. Richard Hofstadter writes that "while

the moral constitution of the human race is still ridden with vestiges of man's original predatory life which demanded brutal self-assertion, adaptation assure that he will ultimately develop a new moral constitution filled to needs of civilized life" (393). So, human behavior is to be understood in terms of mechanistic causes, just as the behaviors of all natural phenomena are to be explained. Our brain, too, cannot function without co-operating with Nature. John Herman Randoll Jr. writes that "he is one physical and chemical being among a host of others, inextricably involved in the interplay of Nature's mechanisms" (302).

Reason, imagination and creativity are man's highest achievement as well as the source of all evil which is thus ineradicable. Modern being has a huge mass of unconscious, confusion, duality and superficiality. They are never sure of themselves. So, there is no path to salvation or Nirvana. Rather such trend alienates individual from other. Albert Camus thinks of Nirvana which is "an image of the future, which is based on a conception of man's essential powerlessness, has the effect of cutting the individuals who pursue such a goal from all other men" (422).

Human being can impose morality and ethics upon the cosmic process where s/he is a protagonist. Social progress means a checking of the cosmic process at every step. Rewards and punishment for moral behavior makes sense only if the actions were caused independently. People always don't do what they desire, nor do they always desire to do what they do. Our every decision is connected to outside or historical causes or influences. Those unknown factors are not in our control.

Our ignorance about behavior keeps us preparing for fighting wars; suffering, hunger. We humans are often determined to do stupid, mean and immoral things because these acts are lawful in our circumstances and from our psychological demands. The neurons in our brain

leading to thoughts and actions are lawful; our thoughts, intentions, hopes and 'will' all have causes but we are ignorant of that. About the will of man Richard Tarnus comments:

Man is not an absolute, and his cherished values had no foundation outside of himself. Man's character, his mind and will, came from below, not above. The structures not only of religion but of society, of culture, of reason itself now seemed to be relatively arbitrary expressions of the struggle for struggle for biological success. (327)

In conclusion, evolution is the gradual development of the characteristics of individuals by means of natural selection. All individuals act in a different way to claim their existence. The selection depends on the qualities to the species who attempt to adjust with the severe condition of their life. Only the favorable qualities enhance their life and the harmful traits bring calamity not only to themselves always, but to others of their community. In society, there are winners and losers. Such long continued natural selection filters the required members and separates the weak and helpless. But in Nature, too many incidents appears to be accidental than selective. The powerful and ever active have the right to live and have sex with the opposite sex. But the physical strength and over sensitivity alone cannot always be the fruitful measure in a rational society. The positive human features like patience and wit are also equally determining factors. The conditions of life always vary and individual must have the capacity to change oneself slightly in tune with the requirements to be adapted easily.

If violence, aggression and territoriality are the inborn traits of Homo-sapiens, society cannot over power them totally which may outburst at any moment when an individual is defeated or discouraged by the so-called social morality and ethics. Powerful males always fight for the possession of female, applying all their sober and aggressive manners. In domesticated

society, female also select the sexual partner. Every territorial dispute ends with the minimum injury of either side. Such law is deeply embedded in Nature. Life is after all a free fight.

Environment, hereditary influence, and the instinct always contrast with human will. So individuals are driven by inexplicable forces. They are compelled to do otherwise. Human beings' socio-economic factors largely shape their outlook towards others. Social habits make human beings altruistic, which lead them to aid and defend his fellows. Human beings' intelligence and moral choices are also inescapable parts, which have conditioned the development and self-realization of the individual. All individuals are forced to suffer painful conflicts where there is no escape. If Nature is totally indifferent toward human misery, there is no harmony between human being and Nature.

Darwin's decision to make Survival of the fittest the equivalent of natural selection was important in the development of Social Darwinism because it seemed to link his belief in biological progress with Spencer's belief in social progress. Spencer has used Survival of the fittest to describe the beneficial effect of population pressure only on human society. Darwin used the term in the *Origin of Species* to describe only biological progress: "It leads to the improvement of each creature in relation to its organic and inorganic conditions of life; and consequently, in most cases, to what must be regarded as an advance in organization" (*Origin* 86). Spencer's phrase in Darwin theory consequently reinforced the Social Darwinists tendency to think of the struggle for existence in Social rather than biological terms. They read into Darwin's discussion of inevitable progress in human society moreover, Darwin's adoption of Spencer's theory seemed to associate Darwin Scientific theory with Spencer's Social philosophy.

Spencer's social philosophy was far more important in winning him eminence in Victorian England than were his ideas on evolution. It's Darwin, after all, who triumphed by his

theory of natural selection in the field crowded with theories of evolution. But it was Spencer who had promulgated the idea of the Survival of the fittest and who interpreted for the public what Darwin's theory of natural selection meant in terms of human society. Spencer had been a believer in evolution long before the publication of the *Origin of Species*. Applying biological theory to social problems he had concluded that population pressure is 'beneficial' because it assures the inevitable progress of human race; only the most intelligent and adoptable of each generation would survive.

In this way Social Darwinism has linked Darwin's theory of natural selection with various theories of human social evolution. Darwin's theory of biological progress among animals and plants with Malthus' concept of struggle for existence in human society distinguishes between biological and social evolution.

### III. Social Darwinism in Hardy's *Jude the Obscure*

All of us in this world have struggled to live, where only the fit one can survive. Apart from this, there is always fate and destiny, chance and coincidence which make our struggle more difficult. Thomas Hardy's one of the famous novel *Jude the Obscure* can be analyzed as the novel projecting the views of Social Darwinism to the society, human beings and the Nature to explore how the social and natural forces including fate and chance influence the existence of the human beings in the society. Hardy seems being influenced by the ideas of Darwin, Spencer and Huxley. The main characters of the novel face tragic end due to their weakness and inability to adjust in changing environment. So the novel explores the issue of survival of the fittest by showing how different characters try to adjust in this world, how some of them survive and how others face a deadly collapse. The characters are influenced not by their conscious efforts but by chance and coincidence. Apart from these factors there are also politico-cultural forces, which affect their life. The problem originates not only from their weakness but also due to the rules of society in which they are living in. They can't find the solution to their problem because their power knowledge and confidence are futile in front of fate and destiny, chance and coincidence supported by politico-cultural forces.

Jude, an orphan boy who lives with his aunt in Melchester is the main protagonist of this novel. The novel starts as Jude's school master, Mr. Phillotson is leaving for Christminster. Phillotson believes that "the spot will afford a better chance" which he shares with Jude, that going to Christminster will help him to be a big man and earn name and fame (4). Since his childhood Jude struggles to go to Christminster. He feels "pricks of life somewhat before his time" (5). The society, where he was brought up is responsible for the pathetic condition of Jude. Jude is very innocent boy, who has love for all. His acts like giving birds "good meal", treading

slowly in the earth not to crush the earthworm where “it was impossible to advance in regular steps without crushing some of them at each tread” are praiseworthy (11). That is why Jude feels “puny and sorry as those lives were, they must resemble his own” (11). Jude is an orphan boy. He lives with his aunt at Melchester. At that small age, Jude works to bring penny home. He always wished for happiness and prosperity.

When he comes to know that his master, Phillotson has left for Christminster for better opportunity, his innocent mind plans for same. After all its human instinct to seek comfort. He prepared himself to be at Christminster, unknown what his destiny has for him. He feels that Christminster “is a city of light”, “the tree of knowledge grows there”, “a place that teachers of men spring from and go to” and “a castle manned by scholarship and religion” (24-25). He is so clear about his plans. He seems to “see his way to living comfortably in Christminster in the course of a year or two, and knocking at the doors of one of those strongholds of learning which he dreamed so much” (39).

During this time, he meets Arabella, a beautiful village girl and his intentions face “a curious collapse” (45). His innocence was good for others but harmful for himself. As he read more and got the job as a stonemason to keep up his living, he became eligible bachelor for Arabella and got trapped. Everyone knows that the attraction between male and female is natural:

The unvoiced call of a woman to man, which was uttered very distinctly by Arabella’s personality, held Jude to the spot against his intention-almost against his will, and in a way new to his experience. It is scarcely an exaggeration to say that till this moment Jude has never looked at a woman to consider her as such, but had vaguely regarded the sex as beings outside his life and purposes. He

gazed from her eyes to her mouth, thence to her bosom, and to her full round naked arms, wet, mottled with the chill of the water, and firm as marble. (44)

Here, Hardy tries to show how individuals are challenged by Nature every time in different form. Jude was reading hard to make himself fit for Christminster but his determination crashes badly in front of Arabella. Nature has challenged him in form of Arabella and with the help of society, Nature succeeds in making Jude's life miserable.

He starts his relation with Arabella just as "only a bit of fun" but the clever Arabella tricks him to marriage (45). Jude is forced to marry her. His dream is now altered. He says to Arabella "I have next to no wages as yet, you know; or perhaps I should have thought of this before . . . . But, of course, if that's the case, we must marry! What other thing do you think I could dream of doing?" (64). So, Jude has to give up his dream to be scholar. The society forces him to change his path. He is challenged and defeated too.

In the form of Arabella, Nature was successful to pull down Jude from success. Had not he met Arabella, he would have easily survived in society being a scholar. But within a year she leaves Jude for her betterment. She changes herself according to Nature. Though Jude follows his dreams again and goes to Christminster, he is attached with another woman, his own cousin Sue. He loves her and is not able to confess as he feels so obliged by the social customs, "I, a man with a wife must not know her!" (108). Still he is pulled back by attraction to woman:

But it was also obvious that man could not live by work alone; that the particular man Jude, at any rate, wanted something to love. Some men would have rushed incontinently to her, snatched the pleasure of easy friendship which she could hardly refuse, and have left rest to chance. Not so Jude-at first. (114)

These lines tell us that Nature has made human as such a way that they are weak somewhere. We all know that to live successfully one need to have a good job, a good family and friend circle. Human being doesn't get all these every time. Here, Jude has a good job but is suffering from broken relationship with his wife and unproposable love to his cousin Sue. This makes him weak and less attentive towards his goal.

The social laws and customs always kept him chained. He was "licensed by the laws of the country to love Arabella and none other until his life's end, was a pretty bad second beginning when the man was bent on such a course as Jude proposed" (114). Such has Nature made man. Jude becomes a failure in front of his fate and destiny and social obligations. Whenever he "felt reconciled to his fate as a student, there came to disturb his calm his hopeless relation with Sue" (141). He is very harshly battered by society. He could not enter University because he is not rich and Sue leaves him for the same reason. Moreover, he is socially obliged not to love her. It is the nature of man to hide his tensions, unlike women. Such is the social norm. If he had been "a woman he must have screamed under the nervous tension which he was now undergoing" (148). The fate and destiny always betrayed Jude. He sees himself as "a possible second in such a torturing destiny" (289).

Sue willingly lives with Jude but disagrees to marry Jude. Jude struggles to keep Sue happy. But fate and destiny had something else for them. As Little Father Time and other of their children die in an unexpected step by Little Jude, Sue goes back to Phillotson to remorse, not caring for the poor Jude and thinking how she can survive in this world. The only way out she saw was to remorse and gets back to her legally wedded husband, Phillotson. It is social bounds and politico-cultural scenario that makes Sue believe that she is wrong. Jude tries to convince

Sue that it is not their fault but all due to Nature, who sets hurdles and stops peoples from progressing. Jude says,

Still Sue, it is no worse for the woman than for the man. That's what some women fail to see, and instead of protesting against the conditions they protest against the man, the other victim; just as a woman in the crowd will abuse the man who crushes against her, when he is the only helpless transmitter of the pressure put upon him. (346)

The pressure here means pressure from Nature. We curse men not Nature for the destruction, so vast is trap of the Nature. Broken Jude falls into Arabella's trap again. Arabella feels that after her second husband's death, Jude is good for rest of her life. Even at the end of the novel, in his worst conditions he tries to get Sue back. His condition worsens as Arabella does not care for him. It's natural that man needs woman and woman needs man to live. That's why once again he is trapped by Arabella. Even in his second marriage with Arabella he is forced to marry her.

If I am bound to marry her-as I suppose I am-though how I came to be here with her, I know no more than a dead man-marry her I will, so help me God! I have never behaved dishonorably to a woman or to any living thing. I am not a man who wants to save himself at the expense of the weaker among us! (461-462)

Jude is weak because of his kind nature. These lines tell that, Jude places himself down to be crushed. Here, he hits an indirect punch to Nature saying that he is not cruel like Nature that eliminates and take chance upon the weaker one. Jude is helpless in hands of Nature. Fate and destiny also play great hand in his fall. He always dreamt of being at Christminster but he could not due to his low status. He is trapped, used and thrown not only by Arabella but also Sue. He loves Sue but can't be totally happy with her due to social customs as it's false to love cousin in

other senses. He fights against all these rituals, stays with Sue, but his destiny is to be doomed. He dies at last with no one by his side. Neither his twice married wife Arabella nor Sue, whom he loved more than anything else were there to see him dying.

His beloved Sue is very ambitious and self centered lady. She is innocent and at the same time also clever. Sue is also known as one of among the few innocent ladies from Hardy's character. Sue is a courageous, self-determined girl struggling to make her way in a world made by men for man. She has well planned her life. Even she is favored by Nature. She is attracted to Jude though she has promised to marry Phillotson. She knew very well that she will not be happy with Phillotson because she loves Jude. She chooses Phillotson for her bright future. Sue is sure about her needs. She doesn't want to stay in training school and runs away "through the largest river in the country" without caring about plans of Phillotson (172). She is well determined but always loses to Nature and society. The society never took lightly her going out with Jude. She is "severely reprimanded, and ordered to a solitary room for a week, there to be confined, and take her meals, and do all her reading" (169). She does not want to follow the unwanted strict rules of society. She fights against it, disregards its rule and runs away to Jude.

She doesn't care for anyone else but only her happiness. One of her friend who loved her died because of her cruelty. She wants everything to her accord. As she tells Jude about that boy:

We used to go about together-on walking tours, reading tours, and things of that sort-like to men almost. He asked me to live with him, and I agreed to by letter. But when I joined him in London I found he meant a different thing from what I meant. He wanted me to be his mistress, in fact, but I was not in love with him-and on my saying I should go away if he didn't agree to my plan, he did so. We shared a sitting-room for fifteen months; and he became a leader-writer for one of

the great London Dailies; till he was taken ill and had to go abroad. He said I was breaking his heart by holding out against him so long at such close quarters. (177)

One more example, how the weaker one breaks down and the stronger one survive in the society. Sue tells that this friend of hers felt sick and weak from her cold behaviour. Sue is strong and determined about her wants. As a result she survives and her friend dies. She wants everything as she wishes and not even an inch apart from that. She knows how to control people and situation. Such people are favoured by Nature.

Jude and Sue are destined not to be together. Jude was married beforehand and Sue promised to marry someone else. Apart from this, they were cousins, so bounded by society not to marry:

And then we are cousins, and it is bad for cousins to marry. And I am engaged to somebody else. As to our going on together as we were going, in a sort of friendly way, the people round us would have made it unable to continue. Their views of the relations of man and woman are limited, as is proved by their expelling me from the school. Their philosophy only recognizes relations based on animal desire. The wide field of strong attachment where desire plays, at least, only a second part, is ignored by them-the part of who is it? -Venus Urania. (201)

Here, it shows that how convention rules made by society chain human being. It never gives chance to individuals to improve but demoralizes them, always pushing towards destruction.

There is one more reason that they did not wish to marry as it was in both of their mind that they “belonged to an odd and peculiar family – the wrong breed for marriage” (201). They were “possessed by the same thought, ugly enough, even as an assumption: that a union between them,

had such been possible, would have meant a terrible intensification of unfitness-two bitters in one dish" (201).

Sue's act of holding Jude just like couple before her marriage to Phillotson clearly shows that how the rules and regulations of society can affect human beings life and make them do something different from what they prefer. She "holds Jude's arm, almost as if she loved him, precisely like a couple just married" (207). One more example of force by society law can be seen when Jude goes to see Sue at Shaston. They are alone all by themselves and Sue tells,

'Some women's love of being loved is insatiable; and so often, is their love of loving; and in that last case they may find that they can't give it continuously to the chamber office appointed by the bishop's license to receive it.' She tells that 'the social moulds civilization fits us into have no more relation to our actual shapes than the conventional shapes of the constellations have to the real star-patterns. I am called Mrs. Richard Phillotson, living a calm wedded life with my counterpart of that name. But I am not really Mrs. Richard Phillotson, but a woman tossed about, all alone with aberrant passions, and uncountable antipathies.' (245-47)

Sue and Jude out of their own conscience always decided not to see each other or think of each other in such way "but other forces and laws than theirs were in operation"(249). The force is from Nature. They come together as destined by fate to meet and to depart sorrowfully. The relation of Sue with Phillotson also tells that women of Victorian Society are forcefully to make sex though they do not want it. It's the fate of woman as Sue says "wouldn't the woman, for example be very bad natured if she didn't like to live with her husband;-merely because she had a personal feeling against it-a physical objection-a fastidiousness, or whatever it may be called-

although she might respect and be grateful to him? I am merely putting a case. Ought she to try to overcome her pruderies?" (252). Sue also indirectly criticizes society comparing their rules to "steel traps" set for rabbit (257). Here she means that first the human beings are trapped by the rules made by society and then crushed.

Sue is always troubled by rules. For a man and a woman to "live on intimate terms when one feels as I do is adultery, in any circumstances however legal" (268). She requests Richard to cancel their marriage "not legally but morally", because with that reason society will not allow it (268). She reasons that "it is culpable to bind yourself to love always as to believe a creed always, and as silly as to vow always to like a particular food or drink" (268). Sue wants to survive.

She gets separated from Phillotson and stays with Jude without getting married i.e. in a way not following social customs. She does what she wants, what she feels comfortable but politico-cultural scenario, neither of her time and her fate never kept her happy nor with Phillotson neither with Jude.

Even she believes that natural forces are always there to affect human's life. At Albrickdam by Jude's luck Arabella comes to see Jude, which makes Sue feels unsafe and agrees to marry with Jude which was postponed due to Sue's fear of marriage. She "letting Jude kiss her freely, and returning his kisses in a way she had never done before" forcedly as she remarks "the little bird is caught at last" (322). In this way, Sue tries to win the unseen battle against Arabella for Jude. But as she was destined not to marry Jude, unluckily she goes to see Arabella before marriage who suggests "to get the business legally done as soon as possible" (325). She starts to hate marriage as she notions "an institution legal marriage is – a sort of trap to catch a man" and refuses to marry (326).

At that time living together of a man and a woman without marriage was a big crime.

People start to ignore the pair and also little Jude. Individuals are never allowed to live freely. The society decides everything. Sue opposes when they are removed from the job of painting Ten Commandants. She says, “I can’t bear that they, and everybody, should think people wicked because they may have chosen to live their way! It is really these opinions that make the best intentioned people reckless, and actually become immoral” (365).

More and more tough conditions are presented for the pair but they couldn’t get married to change the situation. Their living together was turning into a tragedy. The supersensitive couple are more and more “impelled to go away” from the society (367). Sue wishes that they “both could follow an occupation in which personal circumstances don’t count” (369). The society always pulled them down, being harsh to them day by day. Sue curses their fate and thinks, “why should Nature’s law be a mutual butchery” (371). They are punished by Nature for doing no wrong. They feel that “because of a cloud that has gathered over us; though we have wronged no man, corrupted no man defrauded any man’! Though perhaps we have “done that which was right in our eyes” (371).

Both Jude and Sue struggle to be together, but there were always forces challenging them in the form of people. They are detached from the job which they preferred. Sue is “disqualified for teacher” and Jude for “ecclesiastical art” (365). It was in the fate of Sue to be back to Phillotson and suffer. That is why Nature again smacks them in the form of Arabella. She comes back to their life as her husband, Mr. Cartlett died. By this time Sue gives birth to two more children from Jude but she feels pity to bring them in this cruel world. It is not that “I am ashamed-not as you think! But it seems such a terribly tragic thing to bring beings into the world-so presumptuous-that I question my right to do it sometimes” (375). Sue understands

Nature and society well. She does not wish to bring her children into world and make them suffer.

Till now Sue was struggling with society to be with Jude but when Cartlett died, even Arabella “wish to get Jude back again” (380). Again there are chance and coincidence to affect their life. Sue was very happy with Jude but time to time, Arabella interrupts their life. The interruption shows that an obscure cruelty lurks in the universe. As Arabella is back, there is fight between Arabella and Sue for Jude. The Nature was always against Sue since she joined Jude against social customs. Little Jude kills two of his siblings and hangs himself. Sue gets too depressed and feels weak. She says,

it was Nature’s intention, Nature’s law and raison desire that we should be joyful in what instincts she afforded us—instincts which civilization had taken upon itself to thwart. What dreadful things I said! And now Fate has given us this stab at back for being such fools as to take Nature at her word! (408-409)

Nature always pulls man down. It never allows anyone full happiness. She feels that their “perfect union”—their “two in oneness—is now stained with blood!” (408). She gets one more thrash from Nature in the form of pre-mature baby and she surrenders: “We must conform!” she said mournfully. All the ancients wrath of the Power above us has been vented upon us, his poor creatures and we must submit. There is no choice. We must. It is no use fighting against God!” (413). Sue leaves Jude and goes to Phillotson to remorse. She has no more energy to fight against the cruel Nature. She realizes that she “dipped into false position through jealousy and agitation!” (425).

Sue is forced to submit herself to Phillotson with mind, body and soul, against her will. She still loves Jude and wants to get back as she fancies: “Perhaps he (Phillotson)’s dead!” and

then – I could be free, and I could go to Jude! . . . Ah-no-I forgot her-and God!” (478). So, she is back to Phillotson taking the act as the correction of her sin:

But I beg to be admitted. ‘She waited a moment, and repeated, ‘I beg to be admitted! I have been in error-even today. I have exceeded my rights. I did not mean to tell you, but perhaps I ought. I sinned against you this afternoon. So, I beg to be admitted.’ (479)

In this way Sue submits herself to Phillotson. She submits herself to the rule of Nature. She survives as she changes herself according to the situation presented by Nature like Arabella.

ArabellaDonn is the only one character in the novel who knows what she wants and how to achieve that. She is crook and quick at the same time. She is not a simple-hearted fool to be crushed by Nature and Society. She knows the tricks to survive in this world. As given in the novel, “She was a complete and substantial female animal-no more no less” (42). She knows how to attract a man and leaves no place for them to escape whenever she gets a chance. It is with this skill she is able to get Jude. She is determined to trap “predestinate Jude”. Jude was the right person for her, the eligible bachelor. She joins the group of woman, known and unknown to her but one who were in search of eligible bachelor to get Jude.

Jude though knew that “Arabella was not worth a great deal as a specimen of womankind” had to marry her, as she lied of pregnancy (65). Arabella is unlike Jude. She is unmerciful. The act of killing pig at Marygreen clears that she just cares about herself.

‘Can’t be put off. There’s no more victuals for the pig. He ate the last mixing of barleymeal yesterday morning.’

‘Yesterday morning/ what has he lived on since?’

‘Nothing.’

‘What-he has been starving?’

‘Yes. We always do it the last day or two, to save bother with the innerds. What ignorance, not to know that!’

‘That accounts for his crying so. Poor creature’. (73)

It shows that Arabella is cruel. She does not care about others. She does not have feeling for anyone. This quality helps her to survive in this world. She knows one has to die to make other live; this is rule and circle of Nature. In this fast moving world, people like Jude are left behind. According to Arabella, Jude couldn’t change himself as the requirement of time. Arabella also knows that “a woman of her sort would have more chance over there (Australia) than in this stupid country”, so she leaves Jude and goes to Australia. She gets married to Mr. Cartlett without getting a divorce from Jude.

Jude takes Arabella’s second marriage as “crime” but Arabella doesn’t (222). Arabella is a selfish woman. She does not keep her son, Little Father Time with her because, “he is not old enough to be of any use in the bar, nor will be for years and years” (328). Arabella sends Little Jude away for her comfort. She always looked for better opportunities.

I am lonely, destitute, and houseless-that’s what I am! Father has turned me out of doors after borrowing every penny I’d got, to put it into his business, and then accusing me of laziness when I was only waiting for a situation. I am at the mercy of the world! If you can’t take me and help me Jude, I must go to the work house or to something worse. Only just now two undergraduates winked at me as I came along. ‘Tis hard for a woman to keep virtuous where there’s so many young men!  
(448)

Hardy has two intentions cleared in these lines by Arabella. One, he shows how woman are made weak by Nature. They can't live their life freely; women have to compromise in a way or another to survive. Another he tells that the humans who are simple and kind hearted are easily cheated. Jude was soft hearted so it was easy for Arabella to trap him. Jude let her in and later Arabella succeeds to pull Jude to re-marriage.

We can also see how Arabella can change herself according to the situations. When Jude is in need of help and soothing words, she presents the same. Her tone towards him "tonight was uniformly soothing and cajoling: and whenever he said 'I don't care what happens to me,' a thing he did continually, she replied, 'But I do very much!'" (454). Arabella, along with her father makes plan to trap Jude same like before. The circumstances were not altogether unlike those of their entry into "the cottage at Cresscombe's much a long time before. Nor were perhaps Arabella's motives. But Jude did not think of that, though she did" (455).

Like this she gets Jude to fall down to her crook plans again. Human beings have to change themselves according to time and situation like Arabella. Arabella gets what she wants. She makes Jude marry her in his unconscious drunk state. How soon she changes herself can be seen as Jude's condition gets worse and worse and she starts flirting with Dr. Vilbert, as she feels,

Weak woman must provide for a rainy day. And if my poor fellow upstairs do go off-as I suppose he will soon-it's well to keep chances open. And I can't pick and choose now as I could when I was younger. And one must take the old if one can't get the young. (485)

Through this Hardy again clears two meanings. One is woman almost can't sustain in this world without a male support. They are known as weaker sex. They are made such by Nature. The

another meaning is one has to change according to situation for survival which Arabella knows well. She doesn't go for younger men as she knows that she will not get one at this age. She knows that at this age she needs one man for protection whether young or old. She acts like the proverb "the tree which doesn't bend breaks down". She chooses to bend rather than breaking down.

This is how she survives in this world as she can change herself according to time and situation. Without caring for sick Jude she "was curling her hair" and when she has finished this she "practiced a dimple", then moves out for festival. She was not there with sick Jude (485). Moreover it is more cruel of her to leave dead Jude lay as it is and go to see boating. She doesn't mourn but curses Jude "to think he should die just now! Why did he died just now!" (490). She thinks that the gone is gone. Why to mourn and waste time, but to enjoy life by watching boating.

In this way, she assures to begin new life with Dr. Vilbert rather than caring for sick Jude. Arabella proves that one who is stiff and against Nature, is always crushed. One should be flexible like Arabella to survive in any kind of circumstances. Any mistake she makes is repaired quickly. She doesn't fall miserable like Jude, Sue and Phillotson. She is quick and witty. She knows society, time and need of alter. She is the only one character who is happily living till last. She also teaches that one should be more or less selfish to be successful.

Let us now discuss about Phillotson whose calm nature helped him to survive. The novel starts with the dream of Phillotson. He leaves Marygreen School and goes to Christminster for better opportunities. His dream is to be "university graduate, and then to be ordained" (4). He is the man who printed dream in Jude's mind to go to Christminster. After many years when Jude goes to meet Phillotson at Christminster, Jude just wishes "he had not come" (117). Jude gives

his full introduction but Phillotson hardly remembers, as he has adopted himself into new society:

I don't remember you in the least, 'said the schoolmaster thoughtfully, 'you were one of my pupils you say. Yes, no doubt ; but they number so many thousands by this time of my life, and have naturally changed so much, that I remember very few except the quite recent ones. (118)

These lines tell that how school master has changed himself according to the demand of time. He didn't cling to old memories like Jude. He says his life has naturally changed. He means that he has changed to survive in this world of competition.

Phillotson is favored by luck and chance too. Though Sue was half of age to him, she agrees to marry him for better opportunities. It was merely by chance, they came together in life. It was his luck that he gets married with such a young girl when he was "personage of five and forty" (119). In this world, as we know there is always struggle for better opportunities and for women among men. He is favored by Sue as he can offer better opportunities to her than Jude. The age did not matter her. Even Phillotson knows that "he was old enough to be the girl's father" (124). After all, he is a man with craving desire of a woman companion somewhere inside him. It is in fact for the better income too. As Sue explains to Jude about Phillotson's plans and reveals her promise:

I have promised –that I will marry him when I come out of the Training School two years hence, and have got my certificates; his plan being that we shall take a large double school in a great town-he the boys' and I the girl's-as married school teachers often do, and make a good income between us. (159)

These lines explain that how human beings are forced to make unwanted decisions to win the favor of Nature. Sue has decided to marry Phillotson for only better opportunities and not for his love. He is many times heartbroken and little cared by Sue. Like Edras said, "Yea, many there be that have run out of their wits for woman, and become servants for their sakes. Many also have perished, have erred and sinned, for women" (2). Phillotson is of same kind. We see him taking things seriously but giving Sue every freedom as she wishes. Such has Nature made some men who are thoughtless in front of their beloved.

Later, Sue feels that her marriage with Phillotson, is a "dreadful contract" (255). Contract which has got her trapped inside society bounds. She wishes him to do something wrong so that she can quit but he does nothing like that. Phillotson does not act aggressive but remains passive instead. Phillotson loves Sue dearly. He "would have died for her but wouldn't be cruel to her in the name of law" (280). The act of Phillotson to free Sue proves to be very harmful for him. He is called by Chairman of School Committee and requested to "send in resignation on account of my (his) scandalous conduct in giving my (his) tortured wife her liberty-or, as they call it, condoning her adultery" (398). He goes against society to prove this act right. He says:

I don't go unless I am turned out. And for this reason; that by resigning I acknowledge ii have acted wrongly by her; when I am more and more convinced every day that in the sight of Heaven and by all natural, straightforward humanity, I have acted rightly. (298)

As a result he is disgraced by society. He is punished for breaking the rule of society. He is degraded and has to work for 50 pounds, coming down from 200 pounds. Nature, Society and people always took the advantage of weaker one. They always pulled their leg in a way or another. The people against society are always disgraced.

Later as Sue comes back to him, he is back to his own renowned state and also has Sue as total though she submits herself to Phillotson, in a sense of duty.

‘Now I supplicate you Richard to whom I belong, and whom I wish to honour and obey, as I vowed, to let me in.

‘Think it over well. You know what it means. Having you back in the house was one thing-this another. So think again.’

‘I have thought- I wish this!’

‘That’s a complaisant spirit-and perhaps you are right. With the lover hanging about, a half marriage should be completed what I repeat my reminder this third and last time.’

‘It is my wish!...Oh god!’

‘What did you say oh god for’

‘I don’t know!’ (480)

These lines depict us that Sue unwillingly submits herself to her legally wedded husband, Phillotson. She wants to remorse and this feeling is planted in her heart by society. Sue tries to change herself according to the rules and regulation of society. She does this act for survival. Mr. Phillotson is more than happy with her decision. Every man needs woman to live and vice-versa. Phillotson wins the fight and gets his partner. Here his calm nature helped him to win his desired female.

‘Yes you do! But . . .’he gloomily considered her thin and fragile form a moment longer as she crouched before him in her night clothes. ‘Well, I thought it might end like this,’ he said ‘I owe you nothing, after these signs; But I will take you in at your work, and forgive you.’

He put his arm round her to lift her up. Sue started back.

‘What’s the matter?’ he asked, speaking for the first time sternly. ‘You shrink from me again?- Just as formerly!’

‘No, Richard- I –I – was not thinking –‘

‘You wished to come in here?’

‘Yes.’

‘You still bear in mind what it means?’

‘Yes, it is my duty.’ (480)

In this way Sue changes with wish of society to survive in this cruel world. It is said that sometimes aggressive natured people are defeated by calm people and same thing happened here. The patient nature of Phillotson helped him to win Sue, his love.

Another good example of cruelty of Nature is Little Father Time, who is a peculiar character. According to the doctor, “there are such boys springing up amongst us-boys of a sort unknown in the last generation-the outcome of new views of life. They seem to see all its terror before they are old enough to have staying power to resist them” (406).

This boy understands things more than he should have or may be before time. At that small age he understands, why he was not christened, "if I died in damnation, 't would save the expense of a Christian funeral" (337). He's very pessimistic boy. He is scared to admire flowers. “I am very, very, sorry, father and mother,’ he said. ‘But please don’t mind!-I can’t help it. I should like the flowers very very much, if I didn’t keep on thinking they’d be all withered in a few days!” (358).

He is a sort of boy who could not change himself according to the world, like his father. He understands that his parents are in trouble because of him. He understands the cruelty of

world and finds himself helpless and unwanted. He feels, "It would be better to be out of the world than in it, wouldn't it?" (462). He feels, he has troubled everybody. Little Jude is of different thinking:

What makes it worse with me is that you are not my real mother, and you needn't have had me unless you liked. I oughtn't to have come to 'ee-that's the real truth! I have troubled 'em in Auustralia, and I trouble folk here. I wish I hadn't been born! I think that whenever children be born that are not wanted they should be killed directly, before their souls come to them, and not allowed to grow big and walk about! (402)

At last in this cruel world, he could not survive. He is crushed by Nature like his father. This cruel Nature has no place for such weak people. He kills his two siblings and hangs himself, the reason he gives "done because we are too menny" (405).

In this world we have to change according to time and situation. Jude could not change according to time and situation provided by the society and he was disqualified from this world. Characters like Arabella and Sue survived as they changed themselves according to the changed society. In this struggle for survival, the people like Phillotson survive because of their passive role. The weaker and unfit ones are eliminated by Nature. She gives them no space to live because there is always shortage of everything. At the same time, those who have survived are equally challenged time to time by Nature to ensure the survival of the fittest. Life is a battle at every step. To survive we've to fight every moment facing the challenges set by Nature in different forms.

#### IV. Conclusion

Darwin's ideas have been the foundation upon which Hardy has created a world which can be scientifically analyzed and interpreted. Like the Greek and Renaissance playwrights, Hardy explores the human nature with all its psychological, physical and environmental strata. A human being is the product of various kinds of networking in society and mind too. A person with high intellect and cooperative nature falls down from his position of humble creature to the uncontrollable and bloody predator. Such a tendency toward degeneration is actually common to all. Only difference is of the intensity.

Hardy shows how different species within a society interact with each other and the respective socio-environmental conditions which demand ordeal. Sometimes, he goes to describe the state of society before social contract and sometimes, he shows how the social phenomena bind an individual from exercising his inner judgment. When we make any demarcation about Hardy's art, we must say that he is a true naturalist who has perfectly understood the human nature and society.

Not only Hardy's characters from the novel like Jude and Sue, we also share the same mental anguish and strong rebellious nature—social realities which lead us to the violence and aggressive encounter in society. Such counter attacks and perpetual warfare have filled our past chronicle and this is the inseparable achievement of time. Our rational society takes examination, keeping the vast conscious in its mind. We cannot escape the influence of greed, jealousy, anger, sexual desire, and instinct to challenge the rival who raises obstacle in our happiness. Either

without will or with will, we must take action, like the Greek hero. Existence demands action but the challenges are already there in the form of social insecurity, psychological intensity, and the environment full of struggle and suffering. In such networking, we are also like Jude and Sue who have been moved by the internal and external forces. The whole competition of the novel is to survive. Evolutionary society does not like the success of all because there is no space, enough food sources, and air to breathe in Nature for all. So, in the process of funneling down, Jude and Little Father Time are swept away. Neither the caring nature of Jude nor the pathetic and tactile condition of Little Father Time is properly responded by Nature, who is always merciless.

Inexorable influences always want to push them into some jeopardy. Individuals want to perform good but their aims are smashed asunder. This is the predicament of whole species and there is no effect of our like or dislike. Nature gives ideas in our mind and forces us to act within the tough environmental challenges which are also Nature's achievement. Here, man is blindfolded. Everything is created by Nature. There is no choice of individual. Then free will is always questioned. Human beings are merely puppets who have no power to think independently. That is also made by the circumstances. So, Hardy's characters are not in control of their own actions.

Circumstances lead a rational and humble being to aggression and terrorism which are always unwanted. Anytime, one can break this bond when one cannot get solace in this mortal ordeal. Like a beast in the jungle, one wants to exercise all the power. In the course of fighting many lose life. Those weak and maladapted variations have to die to provide room for the fittest. Physical as well as mental strength to check own actions and behaviors are necessary. All cannot be matched to the required format for survival. Hardy's world is ruthless which resembles to the natural world full of merciless mischance, and brutal actions of one individual to another. When

commercialization and material capitalism cannot provide any relief to the human misery, Hardy goes back to Nature to discover the true profile of human being—to explore who s/he is. If human beings come from jungle then they possess the unavoidable animal natures. Applying the theory Social Darwinism to Jude, we find that Jude was not the fit one that's why he collapsed in front of cruel Nature, his fate, destiny and also in front of the indifferent social laws which always pulled him down. He was destined to doom and politico- cultural scenario played a great role. He was not able to fulfill his dream of joining University and also getting Sue. While being bitten time and time by society, he was also checked again and again by Nature in different forms, sometimes in form of Arabella and sometimes by Sue. He could not adapt himself to new changing environment and died at last. In the mean time characters like Sue and Arabella change themselves to survive. In the novel the passive nature of Phillotson helped him to remain in this world and win the favour of his wife, Sue.

Thus, Hardy in his novel *Jude the Obscure*, as a true naturalist enquires on human behaviors, putting the characters amidst various forces and exploring how an innocent falls prey to the recurring struggle for life. The characters wrestle with environment and at the same time in tune. The demands of society operate on human character. The weak are not blessed but are pushed to self-destruction and the witty and clever are profited. In the course of frequent interplay of their characteristics, some are benefited and others are destroyed. This is the idea of survival of the fittest.

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