

Tribhuvan University

Dickens' *A Christmas Carol*: A Study on the Transformation of Self Identity

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Letter of Recommendation

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Letter of Approval

The thesis entitled "*Dickens' A Christmas Carol: A study on the Transformation of Self Identity*" by Milan Neupane has been submitted to the Central Department of English, Tribhuvan University, Kirtipur. It has been approved by the undersigned members of the Research Committee.

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Abstract

A Christmas Carol by Dickens reveals author's creativity over handling the subject matter of transformation of self identity in a highly reputed manner. He was drawn from the contemporary Victorian society because the society was extremely involved in materialism. Themes of greed, regret, charity, and existential dilemma are the aims to show by Dickens. By showing these features, Dickens tries to show the contemporary Victorian society that was surrounded by more evil. While handling the theme of existence, Dickens sometimes used indirect existential elements. He concentrates on the freedom, identity, self etc. that are hidden inside the human ego. We can see the processes of identity transformation of the protagonist in the text.

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I. Introduction

This research tries to deal with the protagonist's transformation of self to find his meaningful identity. Transformation of self-identity will be the central focus of the study. The protagonist of the novel, Ebenezer Scrooge is greedy and miser person because he always follows the contemporary Victorian materialism. He is compelled to change his identity because of his dead close friend, Jacob Marley. His close friend's ghost suggests Scrooge to change his identity. Marley was like Scrooge almost in all behavior when he was alive. He was also the follower of Victorian materialism. For money, he was ready to do anything. Society and relatives was not his subject of interest because he had no time to think about others except money. He had lack of opinions about charity for poor people. After Marley's death, his ghost realizes his weakness and fault and wants to change the negative identity of his close friend Scrooge. By going through the text, we can find that Scrooge realizes his identity and he is ready to change his identity as kind and helpful. The present research will be done on existential light and it will be defined in relation to the protagonist.

The title of the research includes the three different terminological words such as 'Transformation', 'Self' and 'Identity'. To define and introduce the title clearly, we have to know the terminological words of the title at first. At surface level, transformation is a complete change in somebody or something. The word transformation is supportive term that makes the title more clear and specific. The three terms of the title are interrelated with each other and every word helps to complete the meaning of other words. The word self simply means a person's essential quality or character that makes him/her different from other people. By the help of self we distinguish the people from each other. The term Identity means the characteristics, feelings or beliefs that distinguish people from

others. In this way, the title also suggests us that it is about the change of the personality or individuality of the protagonist of the novel.

Self is broadly defined as the essential qualities that make a person distinct from all others. It is a kind of essential quality that helps the person to form his own personality or individuality. The self is the idea of a unified being which is the source of an idiosyncratic consciousness. Moreover, the self is the agent responsible for the thoughts and actions of an individual to which they are ascribed. Self is not static; it can be changed according to time and context. Thus, the thoughts and actions might be contradictory at different moments of time to the same self. To another person, the self of one individual is exhibited in the conduct and discourse of that individual. Therefore, the intentions of another individual can only be inferred indirectly from something emanating from that individual.

According to the philosophical definition, Identity is whatever makes an entity definable and recognizable, in terms of possessing a set of qualities or characteristics that distinguish it from entities of a different type. In another words, identity is whatever makes something the same or different. Every person has his/her own name but it does not depend on his/her activities and characteristics. Their original name always lies on their identity that recognizes themselves in the whole society.

As the protagonist Scrooge transforms from a cruel embittered miser to a kindly philanthropist, Dickens advocates a more forgiving, generous society that values spiritual growth, not material, wealth. Other major thematic concerns in *A Christmas Carol* include the role of memory, the importance of family, and the soul deadening effect of greed on the human spirit. This novel is credited with inspiring an outpouring of charitable endeavors during his time and a revival of Christmas spirit and traditional celebration. The relevance and power of Scrooge's transformation from sad and niggard

to benignant philanthropist is regarded as the key to the novel's unflagging popular appeal. Some critics say that the transformation of Scrooge is a temporary one; others have expressed that it is total and irrevocable. A few full-length students of the novel have traced the impact of the story on English and American culture and have discussed the copious imitations, adaptations and modernized versions of the tale.

With *A Christmas Carol*, Dickens hopes to illustrate how self-serving, insensitive people can be converted into charitable, caring, and socially conscious member of the society through the intercession of moralizing religious lessons. Warmth, generosity and overall goodwill, overcome Scrooge's bitter apathy as he encounters and learns from his memory, the ability to empathize, and his fear of death. Memory serves to remind Scrooge of a time when he still felt emotionally connected to other people, before he closed himself off in an austere state of alienation. Empathy enables Scrooge to sympathize with and understand those less fortunate than himself, people like Tiny Tim and Bob Cratchit. The fear of death hints at imminent moral reckoning the promise of punishment and reward.

Dickens' novels hover ambiguously between the view of the self as a set of shifting impressions, and a more traditional belief in identity as a stable continuity over time. Characters sometimes wear their souls on their sleeves, and sometimes demand as much laborious deciphering as an ancient manuscript. They are either colorfully self-dramatizing or disturbingly secret. People either improvise themselves on the spot, or persist mysteriously in their secret being like pieces of furniture. In one sense, everything on the streets is out in the open, instantly available; yet the social order which lies behind these streets is enigmatic, operating by some arcane logic of its own. This is partly because, rather like a modernist work of art, it seems to exist solely for its own sake. It reproduces its power and privilege with scant regard for the people it is supposed to

serve. It has the enigmatic quality of a closed, self-reproducing system, whose logic has come unstuck from human reason and purpose.

Dickens and Evolution of Self

Charles Dickens (1812 – 1870) is probably the most famous British novelist and great literary icon of his time. He was born in Portsea on the South Coast of England on February 7, 1812 and spent the first nine years of his life living in the Coastal regions of Kent, a county in southeast England. He was born during the new industrial age, which created misery for the class of low-paid workers and gave birth to theories of Karl Marx. The new industrial age also signifies the transformation of the contemporary English society.

So, we can find every event and individual as transformation oriented in Dickens' literary works. His father was a clerk in the navy pay office, who was well paid but often ended in financial troubles. The transformation of economic level in Dickens' family is highly expected, so we can find that the contemporary English society was in transitional phase from traditional to industrial society. In 1814 Dickens moved to London, and then to Chatham, where he received some education. Education helped him to transform his individual life. Education brought transformation in his personal life because he got the chance to know about social and economical problems in human life. He worked in a blacking factory, Hungerford Market, London, while his family was in Marshalea debtor's prison in 1824. Dickens studied at Wellington House Academy, London, and at Mr. Dawson's school in 1827. From 1827 to 1828 he was a law office clerk, and then worked as a shorthand reporter at Doctor's Commons. He has collected different experiences that helped his further life. In the 1840s Dickens founded Master Humphrey's Cloak and edited the London Daily News.

All these ups and downs of Dickens' life show us that he has transformed his life during his whole life time. We can say that as an author he became successful at the end. Many readers were surprised by Dickens' quick comeback in the field of literature especially in novel. This surprising transformation in Dickens' life is also related with the title of this research study.

Dickens's works are characterized by attacks on social evils, injustice, and hypocrisy. He had also experienced in his youth oppression, when he was forced to end school in early teens and work in a factory. Dickens's lively good, bad and comic characters, such as the cruel miser Scrooge, the aspiring novelist David Copperfield, or the trusting and innocent Mr. Pickwick, have fascinated generations of readers. At age 25, Dickens completed the novel, *The Pickwick Papers*, which met with great success. This started his career as an English literary celebrity, during which he produced such masterpieces as *Great Expectation*, *David Copperfield* and *A tale of Two Cities*. *Oliver Twist* (1838) is Charles Dickens' second novel that was originally published in Bentley's Miscellany as a serial, in monthly installments that began appearing in the month of February 1837 and continued through April 1839. *Oliver Twist* is the first novel in English language to center on a child protagonist and is also notable for Dickens' unromantic portrayal of criminals and their sordid lives. *Oliver Twist* is directed against the Poor Law and the workhouse system.

Dickens carries the themes of crime, vice, social abuses etc. in his works. His attitude towards social abuses like that of most literary artists was highly complex. The negative change or transformation of the society is discouraged by him. He was fond of showing the tragic retribution that follows on crime, and was particularly impressed by the thought of the criminal as haunted evil. In *A Tale of Two Cities*, it is an entire system of legalized oppression that lies behind the picturesque horrors of the French Revolution.

In *Nicholas Nickleby*, that of schools in which poor children were abandoned to greed of ignorant exploiters. Thus, we can say that Dickens was highly influenced by social injustice and political upheaval while portraying the society in his works. The rapid transformation of the contemporary English individual and society encouraged him to write the novel in social related issues. Personal identities of every people were changing slowly and gradually that brought the newness in individual identity.

There was rapid change in English society at that time. Middle class came to power and their importance brought immense changes in society. With the coming of Dickens, the whole scenario was changed. He dragged the novel to the vast area of social life and raised the whole genre onto a new level of art. He crystallized the master passion of his life. He has deep sympathy for the poor. Such references are found in almost all his novels.

In 1842, Dickens and his wife visited the United States and Canada and after returning home he published *American Notes* (1842), two volumes of impression that caused much offence in the United States. He then wrote *Martin Chuzzlewit* (1843-44), a novel set partly in America, which paves the way for his success as a great novelist. In 1833, Dickens wrote his first sketch for the 'Old Monthly Magazine'. In 1836, a collection of articles contributed to various periodicals appeared in two volumes as 'Sketches by Boz', 'Illustrative of Everyday-Life and Everyday –People'. This was followed by the enormously popular 'Posthumous Papers of the Pickwick Club' (1836-37) by which Dickens established his fame all the time. By these works, Dickens became success to transform his fame as new identity.

David Copperfield (1849-50) is an autobiographical work in which autobiography is immersed into art with the dexterity. In *Bleak House* (1852-53), he sheds light on human ambitions and professions with ironical tone. *Hard Times* (1854), *Little Dorrit*

(1855-57), *A Tale of Two Cities* (1859) and *Great Expectation* (1860-65) are the significant achievements of Dickens' stage of maturity. If *Little Dorrit* dramatizes the paradoxes of fate and fortune, *Great Expectations* explores the relation between gentility and morality with the touch of melodramatic moments. *Our Mutual Friend* mirrors the effects of financial and social ambition on characters.

During the last twenty years of Dickens' life, he still found time to direct amateur theatrical productions, sometimes of his own plays. He died suddenly on June 9, 1870, leaving unfinished his last novel *The Mystery of Edwin Drood* which was first published later that same year. Several editions of his collected letters have been published.

In 1843, Dickens published *A Christmas Carol*, the first in a series of Christmas books that included *The Chimes*, *The Cricket on the Hearth* (1846), *The Battle of the Life* (1846), and *The Haunted Man and the Ghosts Bargain* (1848). In 1846, Dickens wrote his novel *Dombey and Son*. It exhibits the richness of character and incident, and concentrates on the issues of moral situation.

Dickens' beloved novel *A Christmas Carol* was written in 1843, with the intention of drawing readers' attention to the plight of England's poor. Attraction and passion for money and properties were the key factors to transform the identity of the contemporary English people. Social criticism, a recurring theme in Dickens' work, resounds most strongly in his novel *Hard Times*. In the tale, Dickens silently combines a somewhat indirect description of hardships faced by the poor with a heart – rending, sentimental celebration of the Christmas season. The calloused character of the apathetic penny – pinching Ebenezer Scrooge, who opens his heart after being confronted by three Spirits, remains one of Dickens' most widely recognized and popular creations. Here, the ghost of close friend as a guardian helps to be real human being for the main protagonist Scrooge. So, we can find that there needs a guardian for every person to be aware in any works, be

it negative or positive. In the novel, the main protagonist is one of the senior characters who rejected to follow other's suggestion. At last, the ghost of his dead friend, Marley became his guardian and suggested him to leave his bad characters. And the ghost became success in his mission.

A Christmas Carol takes the form of a relatively simplistic allegory. It is seldom considered one of Dickens' important literary contributions. The novel's emotional depth, brilliant narration and endearing characters, however, offer plenty of rewards for literature students and Dickensian fans. Like *A Tale of Two Cities*, *A Christmas Carol* has won much appreciation among general readers despite being dismissed by scholarly critics of Dickens' work. The characters of this novel also touch the heart of every reader.

The main protagonist, Ebenezer Scrooge, undergoes a drastic transformation that was self-centered, cold-hearted and solitary at first. He is haunted by the three spirits showing him the error of his way. As a result, he must change if he wants a meaningful future. Scrooge is the story's protagonist; therefore, Dickens had to necessarily keep him likable to some extent, positioning Scrooge close enough to the border of evil to make him redeemable in the end. With other aspect of *A Christmas Carol* he could be freer to show the world as he saw it, or to show a world that his readers wanted to believe it, if that was what he was trying to do. For every bad in the novel's world there is a good, and for every good a bad.

The novel achieved the success about the moral and social story of contemporary Victorian society and its relation to the newly emerging materialistic world. The condition of contemporary people and their interest is clearly presented in the novel. Scrooge is the representative of the Victorian society. Scrooge was not insensitive to the poor. His view that the poor are ultimately the responsibility of government was both enlightened and progressive.

About the Christmas seasons and its importance in English society, we can find that the contemporary English society was always waiting for Christmas seasons because it brings them happiness and entertainment. They want to be far from boring materialistic life.

A Christmas Carol has been analyzed from different perspectives such as New Historicist, Marxist, Gothic and Religious among the others. Some critics view the novel as a social commentary and some view it as a religious one. Everyone knows Dickens' *Christmas Carol* for its colourful painting of a rosy fireside good cheer and warmth of feeling, made all the more vivid by the contrasting chill wintry darkness in which its radiant scenes are framed.

In *A Critical History of English Literature*, David Daiches says "Dickens demonstrated the variety of human characters so spectacularly that only Chaucer and Shakespeare could do so" (1058). Daiches put Dickens on the high level in the field of literature especially in the novel because of Dickens' ability to portrait characters in his works and he gave Dickens the same position like Chaucer and Shakespeare.

Dickens wants to reform the people through *A Christmas Carol*. He is also called a social reformer. He had deep touch with society and its structure. To support this statement Edward Albert remarks:

Though Dickens works embody no systematic social or political theory, from the first he took himself very seriously as a social reformer [. . .]. Deference to the fastidiousness of his public excluded the crudest realism from his pictures of poverty, and he seems to have built his hopes for improvement on the spread of the spirit of benevolence rather than upon political upheaval or his work suffered from his preoccupation with social problems. (391)

In many of Dickens' novels, he illuminates the social problems of Victorian Era England. With growing industrial English population, he points out the problems inherent with the protagonist Scrooge. In his personal life, too, Dickens paints Scrooge's heartlessness more sharply than is necessary to establish the idea of the cranky old miser who has a heart of gold deep within.

Some critics have deemed *A Christmas Carol* a biting piece of social commentary. The prevailing socio-economic theory of that time held that anyone who was in debt should be put in a poorhouse. In this story, Dickens contended that the reformation of such a materialistic shallow society could be achieved gradually through the spiritual transformation of each individual.

Dickens was considered as the voice of England. In his deeds there is the exposition of contemporary social reality. He voiced against social injustices and the bitterness of poverty. In his novels, he portrayed the life he had intimately known and witnessed as a reporter. The rise of industrialism, the so called aristocrats, the bureaucrats, corrupt officers, inexperienced law makers, the oppressive middle class and the poor living standard of the lower class people and the poor sanitary condition of the Londoners, and the rapid growth in crime rate, Dickens expresses his disgust against these anomalies. Dickens demanded reformation, and for this the public's awareness had to be aroused.

Thus, with this resolution he wrote many novels, which not only entertained the public but also made them conscious of the particular historical era. In the Victorian England, workhouses played an important role. During 1830s and 40s, the sick, disables, old, orphans and even the unemployed ones used to join the workhouse. Thus, the workhouses were established to save the poor from starvation, diseases and filth, but in

fact they end up visiting precisely those hardships on the poor. The lower class people have to work very hard in order to survive miserably. Philip Collins writes on Dickens:

Dickens' criticism of the law and its administration were part of his generally radical outlook at his period: and this, I have suggested, was closely bound up with his social prejudices against the class which represented privilege and tradition. But, if he 'waxed stronger and stronger in the true principles every day', he never – in my view – progressed very far in political Radicalism. He never wanted, or even envies aged, a society much different from his own in its social and political and economic organization. Likewise, in penal reform, he regarded himself as a moderate. (220)

Dickens was essentially a novelist of town life that is related to materialism and canvas of the Victorian urban world. Dickens was an outstanding social reformer. Dickens' general humanitarian revolt against the aristocratic tyranny of his time which induced the critic to speak of him as the advocate of the poor, who pleaded with the middle classes to bestow some charity on the less fortunate of course he was more than that. He possessed the democratic instinct for popular equality and held firmly his faith in the people.

When particularly aroused by an offense against humanity, Dickens may introduce biting irony that resolves into open sarcasm. Hence, his humors have contributed a lot to our life. As, Allen writes on Dickens: "He is attacking a whole social system in all its complexity wherever it seems to him to impede or prevent the flow of generous impulse between man and man, the exercise of natural kindness and trust" (59). Dickens is attacking a whole social system of the contemporary time. As a humanitarian writer he wants to establish the natural kindness and trust among people.

The social evils, which prevented the human impulse, are heavily criticized. Dickens is rich in his presentation i.e. whatever he has presented in the novel is the products of his own experience and minute observation.

Dickens' contemporary Thackeray praises Dickens and says "Mr. Dickens has in many things quite a divine genius so to speak, and certain notes in his song one so delightful and admirable" (772-73). Dickens has the deep sympathy for the poor. He was moved by the suffering and miseries of the poor. In his novel, he had depicted English life from quit the lowest to almost the highest and his readers, in England, ranged from quite the highest to almost the lowest. Tomin clarifies, "He knew that his readers expected the tragic-comical vein and the blend of laughter with tears and of satire with sentiment". (157)

Almost all the novels of Dickens spring from rich soil of social life and tension – filled environment. So his novels extraordinarily display the essential disorderliness of everyday Victorian life. The prevailing mood of the novel is serious and effective. Through the device of horror and greed, Dickens dispenses the cloud of gloom from the novel and introduces the some hope to reform the society. So far as the plot of *A Christmas Carol* is concerned, it is very complex and intricate. The theme of *A Christmas Carol* reflects the social evils and the complexion of the contemporary English Victorian society. Likewise attraction on materialism of modern people is also the focal theme of the novel.

II. Discussion of Tool

Existentialism

Existentialism is one of the philosophical movements of European thought which is committed to an interpretation of human existence. It is the modern system of belief opposing the doctrine that viewed human beings as manifestation of an absolute value. The scientific reasoning that rules nineteenth century cracked the fragments due to the holocaust of the Second World War. Anxiety and uncertainty ruled the fragmented world that proved human rationality worked no more. Mentally disturbed and terrified western people began to think over the role and activities of individual. The old logics like unity, morality, rationality, Christianity faded. The feeling of an existence without justification became the main proposition of twentieth century. Man is free to choose his/her own identity. Holocaust, alienation, anxiety, absurdity, and uncertainty ruled the fragmented world. Existentialism gives the idea that the human beings have to create their own identity in this world. This situation of the human being is recognized as “existentialism” which was long before perceived but coined in the twentieth century by Jean Paul Sartre. Feeling of existence without justification became the main proposition of existential movement.

The term “existence” comes from the Latin root ex 'out' and sistere from Sartre 'to stand' (Cuddon, 316). Thus existence means to stand out in the universe and existentialism means “pertaining to existence”. Now the term existentialism is used to describe “a vision of the condition and existence of man, his place and function in the world”, and his relationship or lack of it with God (Cuddon, 316).

The widespread feeling of despair and separation from the established order led to the idea that people have to create their own values and identity in a world where traditional values no longer reign. Human being is thrown into the world in which pain,

suffering, frustration, alienation, sickness, depression and death dominates. The dark glimpse of such a sickness could be found even in the optimistic and confident nineteenth century in the works of Karl Marx, Soren Kierkegaard and Fredric Nietzsche.

Existentialism is a revolt against traditional philosophy, which seeks truth that is objective and universal. The existentialists do not go with the traditional attempt to get the ultimate nature of the world in abstract system of thought. Instead they search what it is like to be an 'individual' human being in the world. Whether the thing is true or false, that depends on the decision the individual makes, what is true to one may be false to another. So, truths are subjective according to existentialism. Then existentialism gives emphasis on individual freedom and the choice. John K. Ryan explains about existentialism as following:

[. . .] there is no single existential philosophy and no single definition of the word can be given, the problem of man is central and that they stress man's concrete existence his contingent nature, his personal freedom and his consequent responsibility for what he does and make himself to be.

(689)

Therefore, Ryan focuses on freedom to choose and responsible that is for himself only. He finds man as a finite being and shows the human limitations. Existentialists really concern to the problem of man. They focus on man's concrete existence, his personal freedom to live.

We can't find only single definition of existentialism for its principle theorist did not remain to common body of doctrines. As a doctrine emerged world wide, the existentialist thinkers also differs emerged worldwide, the thinkers also differed guilty in a various ways. Because, during the Second World War, the Europe was threatened by materialism and they faced spiritual decay. So, the negative aspect of human existence

such as pain, frustration, sickness, and death became the existential feature of human reality. Existentialism has an enormous influence outside philosophy, on, for example psychology, and although it is compatible with atheism, as well as Christianity, similarly on theology. The philosophy has provided a means of articulating and interpreting these same themes as discerned in words of literature from all periods for example Sophocles, Shakespeare, Dostoyevsky, Faulkner and many more.

In this way, the existentialists conclude that human choice is 'subjective' because individuals finally must make their own choices without help from such external standard as laws, ethical rules, or traditions. Because individuals make their own choices, they are 'free', but because they freely choose, they are completely 'responsible' for their choices. The focus of freedom is not new with the existentialists. Renaissance humanists were also the supporters of human freedom. They look freedom very positively. Due to the freedom, man can expose unlimited potentiality. But the existentialists take freedom as curse. Sartre says, "We are condemned to be free" (56). Due to this freedom, there is no one to dictate to us what to do and what not to do. We have to do ourselves.

Traditional philosopher procured knowledge that would be implies that the human being has no more than what he is. He is only the sum of life in so far that he has created and achieved for himself. The following extract supports to clarify Sartre's point of view:

. . . , but without having a script, without knowing the name of the play or what role they are playing, without knowing what to do or say – yes, without even knowing whether the play has an author at all-whether it is serious or a force. We must personally make a decision, to be something or other – a villain or a hero, ridiculous or tragic, or we can simply exit, immediately. But that is also choosing a role and that choice, too is made

without our ever knowing what the performance was about. (Skirbekk and Gilje, 444)

The basis of Sartre's existentialism is found in *The Transcendence of the Ego*. To begin with, the thing-in-itself is infinite and overflowing. Sartre refers to any direct consciousness of the thing-in-itself as a "pre-reflective consciousness." Any attempt to describe, understand, historicize etc. the thing-in-itself, Sartre calls "reflective consciousness." There is no way for the reflective consciousness to subsume the pre-reflective, and so reflection is fated to a form of anxiety, i.e. the human condition. The reflective consciousness in all its forms, (scientific, artistic or otherwise) can only limit the thing-in-itself by virtue of its attempt to understand or describe it. It follows, therefore, that any attempt at self-knowledge (self-consciousness - a reflective consciousness of an overflowing infinite) is a construct that fails no matter how often it is attempted. Consciousness is consciousness of itself insofar as it is consciousness of a transcendent object.

The same holds true about knowledge of the "Other." The "Other" (meaning simply beings or objects that are not the self) is a construct of reflective consciousness. One must be careful to understand this more as a form of warning than as an ontological statement. However, there is an implication of solipsism here that Sartre considers fundamental to any coherent description of the human condition. Sartre overcomes this solipsism by a kind of ritual. Self consciousness needs "the Other" to prove (display) its own existence. It has a "masochistic desire" to be limited, i.e. limited by the reflective consciousness of another subject. Sartre says that if one considered a paper-knife, one would assume that the creator would have had a plan for it: an essence. Sartre said that human beings have no essence before their existence because there is no Creator. Thus: "existence precedes essence".

Sartre, in his book *Existentialism and Human Emotion* says “Existentialism we mean a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and human subjectivity” (10). Ellmann and Feidelson say on Existentialism, “very intense and philosophically specialized form of quest for selfhood” (803). Therefore, the focus of existentialism is on subjectivity. It is based on individual experiences rather than on abstract thought and knowledge, which is foregrounded in this philosophy. It really concerns to the problem of human and his concrete existence and his freedom.

Sartre's existentialist understanding of what it is to be human can be summarized in his view that the underlying motivation for action is to be found in the nature of consciousness which is a desire for being. It is up to each agent to exercise his freedom in such a way that he does not lose sight of his existence as a facticity, as well as a free human being. In so doing, he will come to understand more about the original choice which his whole life represents, and thus about the values that are thereby projected. Such an understanding is only obtained through living this particular life and avoiding the pitfalls of strategies of self-deceit such as bad faith. This authentic option for human life represents the realization of a universal in the singularity of a human life.

Among many existentialists, Sartre and Camus are remarkable for their contribution. They seem for having totally rejected Christianity and religion. For them existentialist man contemplates his freedom rather than with suggesting a solution for his dilemma. Sartre declared himself as an existentialist in his essay *Existentialism and Human Emotions*. For him man is nothing else but he makes of himself. He believes that the existential man is not alone rather he works or acts for the whole humanity. For the existentialists, especially for the atheists, God is costly hypothesis. He believes that there

is no universe other than a human universe, the universe of human subjectivity. Sartre further says:

If God does not exist, there is at least one being in whom existence precedes essence, a being who exists before he can be defined by any concept, and that his being is man, or as Heidegger says, human reality, what is meant here by saying that existence precedes essence? It means that first of all, man exists, turns up, appears on the scene and only afterward, defines himself. (15)

By the phrase “existence precedes essence” Sartre means if there is no cosmic designer, there is no design or essence of human nature. Human existence or being differs from the being of objects in that human being is self – conscious. The self – conscious gives the human subject the opportunity to define it and create his/her self by making self-directed choices.

The absurdity of life is the first concept for Albert Camus. As Olafson remarks, “Camus believes in fraternity and humanism rather than in nihilism” (Camus 12). For Camus the condition of modern man is like that of Sisyphus. He says that condition of man is absurd. When the absurd man becomes aware of his failure of his futile living, he is naturally filled with anxiety and hopelessness but he does not surrender himself in the mouth of death. He views that the human being must not set out to destroy the absurdity, for there is no scope to ‘leap’ to Gods or optimism but face the absurd with courage. In *The Myth of Sisyphus*, Camus remarks:

At the very end of his long effort measured by sky less space and time without dept, the purpose is achieved. Then Sisyphus watches the stone rush down in a few moments forward that lower world whence he will

have to push it up again toward the summit. He goes back down to the plain. (68)

We are same like Sisyphus and our condition is paralleled to him. Camus says that absurdity does not lead to death but brings light by consciousness and also leads to freedom. In absurd freedom Camus remarks:

The absurd man enjoys a freedom with regard to common rules. It can be seen at this point that the initial theme of existential philosophy keeps their entire value. The return to consciousness the escape from everyday sleeps represent the first steps of absurd freedom. (848)

Because of alienated, estranged and absurd condition of himself/herself and the world, man strives for his self-identity, self-existence and self-hood. He presents the nihilistic and rebellious hero, who seeks freedom and tries to get rid of absurdity through rebellion. For him rebellion is main action for the way to freedom.

In fact, existentialism goes back to man's pre-philosophical attempts to attain self-awareness and understanding of existence. It means the elements of existentialism can be found in the classical philosophy. Connection between being and thinking was Greek insight and it is the very insight that the modern existentialists are trying to reestablish. The ancient Greek thought was revolutionized by Socrates who shifted the attention of the study of philosophy from Nature to Man. Socrates asked people to understand the need of the self. He made people responsible towards the self. In this context Richard Tarnas in *The Passion of the Western Mind* comments:

In Socrates' view, any attempts to foster true success and excellence in human life had to take account of the inner most reality of a human being, his soul and psyche. Perhaps on the basic of his own highly developed sense of individual selfhood and self-control, Socrates brought to the

Greek mind a new awareness of the central significance of the soul, establishing it for the first time as the seat of the individual making consciousness and the moral and intellectual character. He affirmed the Delphic motto 'know thyself for the belief that it was only through self-knowledge, through an understanding of one's own psyche and its proper condition, that one could find genuine happiness. (33)

Before Socrates, philosophers were concerned with the issue of cosmos. They tried to understand the functioning of the universe. But Socrates laid stress on human existence. Like modern existentialists, Socrates laid stress on individuality. For him, self is prior to every thing. The absolute joy springs from the heart core, not from external circumstances, that is reputation, power and wealth.

The Danish Christian philosopher Soren Kierkegaard begun for existentialism as a distinct philosophy in the first half of the 19th century. In contrasting philosophy from Plato to Hegel with authentic Christianity, Kierkegaard emphasizes the concept of individual, of choice, of dread and of paradox. He swerved the study of the philosophy to the subjective, emotional and abstract of human existence as against Hegel's philosophical system analyzed being or existence in an abstract and impersonal way. But Kierkegaard discusses that man's essence consists by the emotional predicaments and limitations such as on hope, despair, anxiety and so on. In *Sophie's World* by Jostein Gaarder acknowledges that "he thought that both the idealism of the Romanticist and Hegel's Historicism had obscured the individual's responsibility for his own life" (377). Therefore, obviously, existentialism is opposite of idealism, abstract thinking and objectivity.

The study of being which is attached with ontology is the fundamental problem of existentialism. The existence of human being is the basic fact and it has no essence which

comes before his existence. So, human being as a being is nothing. This nothingness and the non-existence of an essence is the central source of the freedom that the human being faces in each and every moment. He has liberty in view of his situation and in decision that make him solve his problems and live in the world happily.

The human being must take freedom of being, the responsibility and guilt of his actions. The existentialists do not go with the traditional attempts to get the ultimate nature of the world in abstract system of thought. Instead, they each for what it is like to be an individual human being in the world. They address the fact that every individual even the philosopher seeking absolute knowledge is only a human being. In this way, every individual has to confront important and difficult decisions with only limited knowledge and time to make his decisions. This human condition resides at the core of the existentialists. They find human life as being basically a series of decision that should be made with no way of knowing conclusively what the correct choices are. The individual must decide what is true from false, what is right from wrong.

Individuals make their own choices, they are free because they choose freely; they are completely responsible for their own choices. In this statement Macintyre says, "Even if I do not choose, I have chosen not to choose" (149). The existentialists emphasize that freedom is necessarily accompanied by responsibility.

Existentialist philosophers focus on the lack of meaning and purpose in life and solitude of human existence. Human being needs to take decision and assume responsibilities. There is no significance in this world. So the human being cant find any purpose in life, his existence is only a contingent fact. His being does not emerge from necessity. If a human being rejects the false pretensions like the illusion of his existence having a meaning, he encounters the absurdity and the futility of life. Therefore man's

role in the world is not predetermined or fixed. Every person is compelled to make a choice.

The development of modern tradition of existentialism was preceded by the works of the German phenomenologist Edmund Husserl (1859-1979). He was suddenly followed by the modern existentialists. German existentialism was represented by Martin Heidegger (1889-1979) and Karl Jaspers (1883-1969), French existentialism by Jean Paul Sartre (1905-1980). The most forceful voices of existentialist thought were the works of the French existentialists: Sartre, de Beauvoir, and Camus. In literary influence the Russian novelist Fyodor Dostoevsky (1821-1881) and Austrian Jewish writer Franz Kafka (1883-1924) contributed significantly.

Martin Heidegger is considered to be the central figure in contemporary existentialist work. His central concern is the analysis of the way in which human beings, as distinct from things, exist which he calls 'Dasein'. According to his point of view, "man exists in an already existing world which is his world, which could no more exist without it. He exists only as a particular 'he'" (Wiener 193). Heidegger talks of the fact that man is born into a world which he did not make and which, hence, sets limit for him.

Another prominent French existentialist was Albert Camus (1913-60). He himself laid no claims to be an existentialist. Camus was concerned with the freedom, and responsibility of the individual, the alienation of the individual from the society, and difficulty of facing life without the comfort of believing in God or in absolute moral standards. Camus opines that human existence is absurd. The modern world is full of injustice and millions work is repetitive exploitive jobs. He thought that man should rebel against these absurdities by refusing to participate in them.

An existentialist always seems stranger than other and certainly going to have no patience with conventions the isolation produced by existentialist value decision also

explains why few existentialists are self-identified as such. As we make new decisions, the probability of our connection with other is going to decline. We are isolated by our own autonomy. The value and decision of other, whether authentic or inauthentic, will be irritation.

Basically, existence is of two types – authentic and inauthentic. The authentic being is rarely attained by human still it is what humans must strive to gain. The inauthentic (being – in – itself) is characteristically distinctive of things; it is what the human being is diseased with for failure to act a free agent and this impotency to reject bad faith. Things are only what they are, but human being is what he can be. Things are determined and, fixed and rigid whereas human being is free because he can add essence in the course of his life, and he is in a constant state of flux and able to comprehend his situation. The human being does not live in a predetermined world; the human being is free to realize his aims and his dreams. Hence, he has only the destiny he forges for himself because in this world nothing happens out of necessity.

Anxiety arises from the human being's realization that destiny is not fixed but is open to an undetermined future of infinite possibilities and limitless scope. The void of future destiny must be filled by making choices for which he alone will assume responsibility and blame. Anxiety is present at every moment of the existence of human being and it is a part and parcel of authentic existence. Anxiety leads the human being to take decision and commitment. The human being tries to avoid this anguish through bad faith. But the free authentic human being must be involved in his own actions, responsibility and his being which is his own. Thus, the human being must be committed.

The existential trace can be found in the works of Montaigne as well. Why does Montaigne write about himself rather than handling any other issues? The answer is that

he assigns importance to the self. In this reference, Charles Van Doren in *History of Knowledge* remarks:

Montaigne's main aim is to reveal with utter honesty and frankness the author's mind and heart. Montaigne makes no attempt to conceal his faults but he does not beat his breast, either, and demand forgiveness. He is content to report what he is, what he thinks, what he feels. (144)

Montaigne in his essays reveals what he thinks and what he feels. He does not hide anything. He makes the exploration of his self.

Self, Identity and Existentialism

'Self' is a type of struggle to define oneself or one's value. It is one's overall personality that makes him/her different in the society as a separate individual. The realization of an individual is the focus point of the self. This realization is a process. First an individual becomes aware about the phenomena of world and then realizes his identity in the human race. Self connotes to an individual's independent soul, which is never commanded by or kept under any influence of other forces. Self is inside every human being and it is always trying to come to the fore and wants to command will power anytime.

Self and identity have become dominant concerns within mainstream social psychology, in both the sociological and the psychological traditions. Within sociology, interest in self and identity is most closely associated with the symbolic interactionist perspective. This perspective has stressed the importance of social interaction, communication, and the common relationship between self and society. The rise of "Self" and "Identity" to mainstream status has been contingent on the adoption transformation of this concept by such positivistic orientations as structural symbolic interactionism, situated identity theory and structure and personality theories.

The self is a key construct in several schools of psychology, broadly referring to the cognitive representation of one's identity. The earliest formulation of the self in modern psychology stems from the distinction between the self as "I", the subjective knower, and the self as "Me", the object that is known. Current views of the self in psychology diverge greatly from this early conception, positioning the self as playing an integral part in human motivation, cognition, affect, and social identity.

By realizing the self one asserts his humanity, that is, lays a claim to sharing in human suffering and joy in human destiny. The self is formed from social experience – the person sees him/herself reflected by others, in their reactions and these are interpreted through the lattice of self perception. The self is the realization of whatever wholeness or perfection one may achieve.

Self depends upon the person's nature, behavior and how he feels or looks. Self is associated with our individuality. Individual self is irreducible endowed with the ability to use our rationality, according to our own disposition and desires. Every person has his own self and identity, and he tries to perceive his self in the situation and environment he lives in. Self perception is attached with the social culture environment he lives in. It is culture, society and the scenario that determines a person's self. Because of the social construction the self is different from person to person culture to culture. Self perception is not fixed, it changes time and again. Changing self perception brings self realization. Self realization means the fact of using our skills and achieving as much as we can. Self perception and self realization are directly related to each other.

We have the symbolic perception of self at the highest level. Our self consists of everything that we know, believe and feel about our selves and about our surrounding. Self is the personal entity where lies the foundation of existence. Self is always in conflict with society and sometimes falls lodged in psychological dilemma when we can't find its

explicit manifestation. Transformation of self identity is going inside the soul and selecting the self identity according to his choice of freedom. The idea of self in literature is preoccupied since the ancient time. The concept of self has not emerged in the modern time. It was there in the past. About this statement Lionel Trilling remarks:

There have always been selves, or at least ever since the oracle of Delphi begins to advise every man to know his own. And whoever has read any European history at all knows that self emerges (as the history says) at pretty frequent intervals. (ix)

The concept of self was there in the ancient time and the oracle of Delphi suggested every man to “know his own”, to know the meaning of his existence. The concept of know “know thyself” of Greek philosophy was there in the past even before the Greek philosophy. Origin of some current ideas about self are very ancient perhaps they were current before writing was common. In the ancient times, there was not the word. “Self” but it was described as soul or spirit. Diggory remarks:

At any rate they are clearly discernible in the Homeric writing which express the distinction . . . the physical human body and some nonphysical entity or function, variously described and translated to English as “Soul”, “Spirit” or “Psyche”. (1)

There was also some concept of self but not in the modern form of the self in the writing of Homer. Self was some non-physical entity and it was described as soul, spirit or psyche. Richard McKeon remarks:

The ancient poems and scriptures of the east and the west present unique insights into the thought, action, and problems of individual persons in a diversity of interpretations which are the beginning of the philosophic analysis of self. (15)

The literature and philosophy in ancient Greek have talked about men and their problems and have given some emphasis on individual problems and their existence though at that time there was not the concept of existentialism as it is now. But people have pondered a lot about the meaning of their existence. There was also the sense of alienation and frustration; and people continuously searched for the meaning of their life.

Rene Descartes in his *Principles of Philosophy* has developed the concept of "doubt of all things". Diggori quotes Descartes' view as: "examine into the truth it is necessary once in one's life to doubt of all things, so far as this is possible" (2).

Descartes views that we can doubt everything even to our senses and to the demonstration of the mathematics. He urges us that we ought to consider as false "anything" which we can successfully doubt. This concept of 'doubt everything' leads people to ask question about their existence and the meaning of life. They started to think about the role of an individual in the universe. Descartes most famous line "I think therefore I am" emphasizes the personal pronoun "I" since thinking occurs. 'I' is the self or identity and without self and identity the existence of an individual is useless and meaningless.

After the mid 20th century, there appears a growing debate on selfhood and finally a tendency developed and selfhood comes at the fore if existentialism is to be considered as an accepted field of academic. The role played by self in existentialism has become a focal point in existentialism. Our vocabulary of self has changed markedly in the existential philosophy. With the saturation of culture and society and thinking, traditional patterns of relationship turn strange. A new culture is in the making process.

Existentialists emphasize on individual truth and rejection of establishing belief, system and culture. It tells that one should acquire one's self through the process of struggle and pain. One should take this responsibility however difficult it may be. Human

actively determines their nature according to existentialism. It focuses on individual existence and its problems. Manuel Velasquez and Vincent Barry say on self:

Existentialism obviously emphasizes the individual. The self in this view is not necessarily rational, divine, or mechanical. It is neither a creation of God nor a kind of empty organism. It is instead a project that possesses a subjective life; it is the sum total, not of everything that happens to it, but of everything it ever does. (58)

Self for the existentialists is not something divine or rational or neither is it a creation of God. It is only the thing which possesses a subjective life. We have our choices, and to be human means to be free. According to Buddhism self is changeable or it can be transformed and does not exist for a long time. Manuel Velasquez and Vincent Barry write on Buddhist view on self as:

What we can call the self, then, either considered as the body or considered as the mind, is utterly transient The self, then as a permanently abiding individual entity does not exist. According to Buddha the idea of self is an illusory belief that produces harmful thoughts of "me", "mine", "desire", vanity egoism and ill will. (60)

According to Buddhism, self is transient, it does not last long. For salvation one should leave self. It means one leaves his old self and accepts another self that also helps to change his/ her identity. Buddhist conception of the self conflicts with the traditional Western idea that humans are slaves with a fixed nature. It conflicts even with the existential view that holds that human beings are enduring selves, even though they have no determined nature. The western conceptions of self assume that the self is an enduring entity with its own individuality and that we should protect the interests of this individuality in its struggle against the world. On the contrary, Buddhism suggests that

salvation is achieved only by giving up the desire for self-identity. The being of the self and self-knowledge are interrelated. Both in turn depend on the actions of the self, for the person is what he does and is known by what he does. In this way, self identity of every individual is changeable or transformable that can't be considered as a fixed and concrete.

The analysis of nothingness provides the key to the phenomenological understanding of the for-itself. For the negating power of consciousness is at work within the self. By applying the account of this negating power to the case of reflection, Sartre shows how reflective consciousness negates the pre-reflective consciousness it takes as its object. This creates instability within the self which emerges in reflection: it is torn between being posited as a unity and being reflexively grasped as a duality. This lack of self-identity is given another twist by Sartre: it is posited as a task. That means that the unity of the self is a task for the for-itself, a task which amounts to the self's seeking to ground itself.

This dimension of task ushers in a temporal component that is fully justified by Sartre's analysis of temporality. The lack of coincidence of the for-itself with itself is at the heart of what it is to be a for-itself. Indeed, the for-itself is not identical with its past nor its future. It is already no longer what it was, and it is not yet what it will be. Thus, when I make who I am the object of my reflection, I can take that which now lies in my past as my object, while I have actually moved beyond this. Sartre says that I am therefore no longer who I am. Similarly with the future: I never coincide with that which I shall be. Temporality constitutes another aspect of the way in which negation is at work within the for-itself.

For Sartre, each agent is endowed with unlimited freedom. This statement may seem puzzling given the obvious limitations on every individual's freedom of choice. Clearly, physical and social constraints cannot be overlooked in the way in which we

make choices. This is however a fact which Sartre accepts insofar as the for-itself is facticity. And this does not lead to any contradiction insofar as freedom is not defined by an ability to act. Freedom is rather to be understood as characteristic of the nature of consciousness, i.e. as spontaneity. But there is more to freedom. For all that Pierre's freedom is expressed in opting either for looking after his ailing grandmother or joining the French Resistance, choices for which there are indeed no existing grounds, the decision to opt for either of these courses of action is a meaningful one. That is, opting for the one or the other is not just a spontaneous decision, but has consequences for the for-itself. To express this, Sartre presents his notion of freedom as amounting to making choices, and indeed not being able to avoid making choices.

Sartre's conception of choice can best be understood by reference to an individual's original choice, as we saw above. Sartre views the whole life of an individual as expressing an original project that unfolds throughout time. This is not a project which the individual has proper knowledge of, but rather one which she may interpret (an interpretation constantly open to revision). Specific choices are therefore always components in time of this time-spanning original choice of project.

These temporal ecstasies also map onto fundamental features of the for-itself. First, the past corresponds to the facticity of a human life that cannot choose what is already given about itself. Second, the future opens up possibilities for the freedom of the for-itself. The coordination of freedom and facticity is however generally incoherent, and thus represents another aspect of the essential instability at the heart of the for-itself.

The problem of human nature seems unanswerable in both its individual psychological sense and its general philosophical sense. It is highly unlikely that we, who can know, determine, and define the natural essences of all things surrounding us which we are not, should ever be able to do the same for ourselves-this would be like jumping

over our own shadows. Moreover, nothing entitles us to assume that man has a nature or essence in the same sense as other things. In other words, if we have a nature or essence, then surely only a god could know and define it, and the first prerequisite would be that he be able to speak about a "who" as though it were a "what." The perplexity is that the modes of human cognition applicable to things with "natural" qualities, including ourselves to the limited extent that we are specimens of the most highly developed species of organic life, fail us when we raise the question.

III. Textual Analysis

The plot of the novel moves around the protagonist Ebenezer Scrooge and the Christmas season. The Christmas season is associated with baskets of chestnuts, Spanish onions, tea, coffee, raisins, mistletoe etc., but Scrooge has rejected all these things and accepted his loneliness and solitary identity. He is out of touch of a bounty and charity for helpless persons which are the features of the Christmas season. 'Loneliness' and 'Solitary Existence' are the terms to represent the theory of existentialism. Scrooge has right to choose his solitary existence because of his personal choice to live his own life. He has freedom to choose his own way of life.

From the very beginning of the novel we can find the hostile environment and tense situation in the life of the protagonist. In *A Christmas Carol*, Dickens has concentrated on several areas regarding existential elements. He uses the elements of greed, regret and charity to paint the picture of darkly existential character. There is some gothic but not extremely gothic situation in the novel. The ghost character is also presented in the novel. In the living world of the novel, Scrooge's equally greedy partner, Marley died seven years before the narrative opens. He appears to Scrooge as a ghost condemned wandering the world bound in heavy devil. Marley hopes to save his old partner from suffering a similar fate. The transformation of Scrooge's self identity is the result of the attempt of his friend's ghost. The ghost realizes his mistake while alive and wants to reform his friend Scrooge before death. If not so, he knows that Scrooge will also visit the conditions like him after his death. Thus, *A Christmas Carol* fits within the modern traits of the existentialism.

The storyline of the novel can be summarized like this: *A Christmas Carol* chronicles the personal transformation of the protagonist, Ebenezer Scrooge, the proprietor of London Counting house. A wealthy, elderly man, Scrooge is considered

miserly and misanthropic: he has no wife or children; he throws out two men collecting for charity; he underpays his loyal clerk, Bob Cratchit; and he dismisses the Christmas dinner invitation of his kind nephew, Fred. As he prepares for bed on Christmas Eve in his solitary, dark chambers, Scrooge is visited by the ghost of his former partner, Jacob Marley. In life Marley was very similar in attitude and temperament to Scrooge: remote, cruel and parsimonious. In death he has learned the value of compassion and warns Scrooge to reform his ways before it is too late. Marley announces that Scrooge will visit by three more specters, the Spirits of Christmas Past, Present and Yet to Come. The Ghost of Christmas Past takes Scrooge back to his unhappy childhood, revealing that the young boy's experiences with poverty and abandonment inspired relationship with his fiancée and his friends. The Ghost of Christmas present is represented by a hearty, genial man who reminds Scrooge of the joy of human companionship, which he has rejected in mystery. Silently, the ghost reveals the ambivalent reaction to news of Scrooge's own death. Scrooge realizes that he will die alone and without love, and that he has the power and money to help those around him – especially Bob Cratchit's ill son, Tiny Tim. Scrooge begs the ghost for another chance and wakes in his bed on Christmas morning, determined to changing his life by being generous and loving to his family, employees and the poor.

A Christmas Carol is a fairly straightforward allegory in which each of the main passages has fixed, obvious symbolic meaning. The Ghost of Christmas past, with his glowing head, represents memory; the Ghost of Christmas present represents charity, empathy and the Christmas spirit; and the reaper-like Ghost of Christmas yet to come, selfishness, indifference, and a lack of consideration for one's fellow man. All these moral and religious factors are the issues to transform the existential self identity of the protagonist Scrooge.

The novel advances the Christian moral associated with generosity, kindness and universal love for our community. It offers a distinctly modern view of Christmas, fewer concerns with solemn religious currency and defined by more joyous traditions-the sharing of gifts, festive celebrations, displays of prosperity. The book is also the evident of Dickens' own transformation of life. Dickens, with every intention of tugging on your heartstrings, paints the Cratchit as a destitute family that finds a way to express profound gratitude for its emotional riches. Dickens carries this sentiment even further with the tragic figure of the pure hearted, crippled Cratchit's son, Tiny Tim. Scrooge's emotive connection to Tiny Tim dramatically underscores his revelatory acceptance of the Christmas ideal. Scrooge begins to break through his emotional barricade in Stave III as he expresses pity for Tiny Tim. The reader, upon hearing the usually uncaring miser inquire into Tim's fate, begins to believe Scrooge has a chance at transformation. Scrooge's path to redemption culminated with his figurative adoption of Tiny Tim, acting as a second father to the little boy.

Dickens wants to transform the privileged condition of contemporary society and Scrooge is taken as an example. The relevance and power of Scrooge's transformation from pitiful old niggard to benignant philanthropist is regarded as the key to the novel's unflagging popular appeal. Several scholars have debated the nature of Scrooge's conversion. Some critics conclude that the transformation of Scrooge's self identity is contemporary one; others have maintained that it is total and irrevocable.

A textual analysis of *A Christmas Carol* includes the presentation of existential elements in the novel. Major existential features in the text are given details in this textual analysis section. The opening paragraph of the novel:

Marley was dead, to begin with. There is no doubt whatever about that.

The register of his burial was signed by the clergyman, the clerk, the

undertaker, and the chief mourner. Scrooge signed it. And Scrooge's name was good upon 'Change, for anything he chose to put his hand to. (1)

In the given extract, we can find some basic features of existentialism. The words like 'dead', 'burial', 'undertaker' are closely related to existentialism. 'Dead' can be compared with nothingness. The words 'burial' and 'undertaker' also relate the idea of nothingness. Something comes from nothing according to existentialism. The event of death at the beginning of the novel clarifies the nothingness. There is no doubt about death, death is predestined and there is no alternative of the death. We can find pain, frustration, sickness, anxiety, absurdity etc. into the universe of 'death'. Human being is thrown into this world to meet the death. So, the beginning paragraph includes basic existential features. The novel further flows like this way:

Mind! I don't mean to say that I know, of my own knowledge, what there is particularly dead about a door-nail. I might have been inclined, myself, to regard a coffin-nail as the deadest piece of ironmongery in the trade. But the wisdom of our ancestors is in the simile; . . . You will therefore permit me to repeat, emphatically, that Marley was as dead as a door-nail. (2)

The repetition of the word 'door-nail' again and again makes us aware about death and 'coffin-nail' further gives emphasis about death. So, the given extract is focusing only about monotonous theme of death. The close friend of Scrooge, Marley, is dead now. His existence is changed into death or nothingness. Marley is condemned into the world to meet the death. The gloomy situation also helps to clarify the situation of the existentialism.

At the onset of the novel, the protagonist Scrooge is presented as a miser and nasty person. The following extract supports to know about his identity:

Oh! But he was a tight-fisted hand at the grindstone, Scrooge. a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret, and self-contained, and solitary as an oyster. (2-3)

The protagonist is presented as jealous old sinner. His impact on the society is negative and the society gave him many adjectives. He likes solitary and rejects the social environment. His self is selfish hence he does not involve in any kind of social activities. Regarding any kind of get-together with relatives and employees, he reacts against such type of programs. He is too cheap to heat his office, too cheap to give his clerk Christmas day off without demanding and too cheap to care about the suffering of the poor people around him. So, his identity among the people could be guessed easily.

On the Christmas Eve, Scrooge is visited by his nephew, Fred, a good-natured man who tries to celebrate the holiday with his uncle, but is rebuked. His uncle treated him badly: "If I could work my will, said Scrooge indignantly, every idiot who goes about with 'Merry Christmas' on his lips, should be boiled with his own pudding, and buried with a stake of holly through his heart. He should"(6).

Yet Fred is not discouraged by his uncle's unconventional behavior and wishes him well. Scrooge's behavior with his own nephew shows us his inner identity. The moral and religious laws also speak against such types of behavior. So, the identity of Scrooge should be transformed according to the religious and moral laws.

Scrooge always likes to be alone and his habit of being loneliness is going increasingly. In lonely place he can talk with his self and there is nobody to disturb his own spirit. When his nephew enters his lonely life, he treats different type of activities and curses his nephew. To be clear about the liking of loneliness of Scrooge, we can take

the remarks, "'Let me leave it alone, then,' said Scrooge. Much good may it do you! Much good it has ever done you"(6).

Transformation of Self Identity

The transformation of Scrooge's identity may have been a good way to end a Christmas story with a happy ending but there is also far deeper meaning there. A *Christmas Carol's* message reached a large percentage of the English population to rich and poor, who all felt a certain empathy with Dickens. All of the audiences were known about the transformation of the protagonist's identity because to live in the society the only alternative for Scrooge was to transform his self identity. The message being put across was that the poor lived in the disease-ridden gutter, and the rich were a world apart. The high-spirited time of Christmas was the best time to put this message across and get people to act on it.

In the beginning (before transformation) Scrooge is portrayed as a cold, bitter man 'a tight fisted hand at the grindstone' giving the impression that he works hard and will do anything to keep his money. Dickens portrays him like this so people who were (and are) like this would stop and think; possibly even feel the onset of guilt.

The weather as he walks home from his 'melancholy dinner' gives not only a feeling of his existential character (cold, damp, lonely) but is also an example of prophetic fallacy. The cold, the fog, and the deserted street all give a ghostly feeling, and suggest what is to come. "The fog and the frost hung about the black gateway"(13). First comes Marley's face on the door, then the hearse that disappears in the darkness. Marley's face is imprinted on the tiles around the fireplace.

The key factor of Scrooge's transformation is Marley's ghost. Marley was not close to Scrooge, and yet was the closest to being his friend. Therefore the arrival of Marley's ghost succeeds in at least making Scrooge listen, even if he does not believe

(still!) in this ghost that sits in the armchair opposite him. The visit to Scrooge is not particularly important as the ghost leaves he is shaken but still will not accept what the ghost has said.

However, to a highly religious Victorian society this would have seemed very important. Religious blue print made the protagonist transformable. Scrooge's fear with his friend's ghost and the suggestion of the ghost to him made scrooge's identity different and transformable. They could easily accept the idea that when they died they would "wear the chain. . . they forged in life"(21). And thus Dickens' moral message is introduced. It also begins to make the audience feel for Scrooge they realize (even if he doesn't) that the path he walks so resolutely down will lead to his destruction (fear)

The arrival of the first spirit begins to explain this message and how Scrooge became like he is how he forged the first link in his chain. Where he is taken the description of Victorian society is very different to that of the city. "A little market town appeared in the distance, with its bridge, its church, and Winding River"(33). This is in stark contrast to the city: "The house fronts looked black enough, the windows blacker"(55). Black caused by the masses of coal dust produced by industry. This is a description that matches Scrooge's character again black and polluted. It seems strange then, when you find out that this picturesque place is where Scrooge became so bitter.

The ghost shows him things that obviously affect him, but his old self continues to shine through returning with his anger at being shown what he has lost his fiancée, his friends, and his childhood. "Remove me"(49). Scrooge exclaimed, "I cannot bear it"(49). On its own the ghost would have had little effect only enough to make him stop for a moment and think. However with the arrival of the next ghost immediately afterwards, Scrooge is constantly kept on the back foot, never allowed to revert to his old ways. While the ghost of Christmas past shows him what he has lost, Christmas present shows

him what he is losing, what other people have, and how others perceive him. Pity is the kindest emotion: "I am sorry for him"(74). This comes from Fred, Scrooge's nephew the only person who never loses faith in him. From this revelation, we can guess Scrooge's mind is changing slowly and gradually regarding his old identity.

This breaks through his feeling that he is perfect; that through money he will be liked. He begins to change, and this is highlighted by his acceptance if not welcome of the spirit. His old greed manages to shine through, "Tonight if you have aught to teach me, let me profit by it"(55). He has still not lost the desire to "profit" from anything that uses his precious time. This is what the last spirit teaches him. His greed is his deepest-rooted sin, and only through fear is it removed.

What is Scrooge most afraid of? He is most afraid of poverty (both of being poor, and of poor people), and dying unknown and un-admired. The spirit uses both of these. To begin with though he is shown some old business partners. Their only emotion at his death is greed "What has he done with his money?"

The next group is the opposite extreme poor, filthy, in a run-down area. And yet they too only feel greed at his death selling his insufficient possessions for insufficient amounts of money. Even the Cratchits are only affected by his death in a monetary sense. With the collapse of Scrooge and Marley's Bob no longer have a job, and no income. Tiny Tim could have survived, but the even worse poverty they would enter would end even that hope.

Scrooge finally realizes this (transformation of identity) as he sees that he has died alone and ignored, unloved, unsung, and most of all unremembered. He makes the connection his greed will lead to all this. It is a sign of the imminent transformation that Scrooge finally welcomed the spirit, despite its foreboding looks, and the fear that surrounded it.

Finally, the ghost carries a torch shedding light on Scrooge's problem, and bringing happiness to all, especially the poor and needy. Thus Dickens uses the ghost to portray the religion of Christmas, the joy of Christmas, and the charity that should be given at Christmas. He had already applied this template to his own life and writing.

Early in the book Dickens shows that Scrooge is very cruel and unfair to certain characters, namely Bob Cratchit. On top of this Scrooge does not allow him enough of a fire to stay warm, forcing Bob into a similar bitter mood as his own. It reinforces the idea of Scrooge's deep-rooted greed he is not even willing to spend his money to stay warm. This abuse towards Bob (simply because Scrooge can) makes his transformation even more satisfying.

This is the final part of the message Dickens is trying to give. Many readers would have seen themselves in Scrooge and felt guilty. It encourages men like this to give to the poor, and also that these men can be cured and aren't all that bad necessarily. The gulf between the rich and poor is narrowed by this, by the Christmas spirit, and by the fact that all could read the book and be warmed by it.

A Christmas Carol is foremost a Christian allegory of transformation about, as Fred says, the "kind, forgiving, charitable, pleasant time" of Christmas. Scrooge is a skinflint businessman who represents the greediest impulses of Victorian England's rich. His transformation is necessary to the contemporary society because that might be the moral lesson for all the people. He subscribes to the guidelines of the Poor Laws, which oppress the underclass, and has no warmth in his spirit for anything but money. Cratchit is the underclass's representative, a humble, powerless man who has no choice but to be traditional to his employer's demands. About the freedom the following sentence clarifies the view of Scrooge, "It certainly was, for they had been two kindred spirits. At the

ominous word liberality, Scrooge frowned, and shook his head, and handed the credentials back”(8).

Dickens investigates the complicated nature of time in a capitalist system. The references to signifiers of time are numerous in the chapter; the bells ring to herald Marley's arrival, and even the repetitive discussion of Marley's death at the beginning emphasizes the present tense in which Scrooge is stuck. The word 'death' repeats regularly in the text that shows the features of existentialism. 'Loneliness' is the protagonist's favorite place. It is proven by the given extract:

'I wish to be left alone,' said Scrooge. 'Since you ask me what I wish, gentlemen that is my answer. I don't make merry myself at Christmas and I can't afford to make idle people merry. I help to support the establishments I have mentioned-they cost enough; and those who are badly off must go there.' (9-10)

Why the present tense? Existentialism functions in the time period. Identity might be different in past, present and future. Always aware of the clock, of how much time has passed and how much is left, identity is foremost concerned with what can be done at the present to accumulate money. Scrooge believes Christmas time is simply "capitalist time," to coin a phrase, whereas Fred believes it constitutes a departure from capitalist time. So, capitalism is the key factor of Scrooge identity, "If they would rather die,' said Scrooge, 'they had better do it, and decrease the surplus population"(10). He has the concept of surplus population and he wants to decrease the population if it is invaluable. Hence, every thing is compared with money.

Scrooge's temporal problem, then, is his inability to hold a more humane version of the present tense. Moreover, he is unable to combine the three tenses (past, present, and future) into a singular redemptive vision of humanity. Scrooge foreshadows the

concept of the epiphany when he asks for all three ghosts at once; perhaps the epiphany somehow depends on time in such a universal way. The following suggestion given by the ghost is also a key cause to transform Scrooge's previous identity:

'Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!' (23)

While we are meant to believe that the visitation of the ghosts is actually happening, it is perhaps more important to think of them (and the scenes they reveal of Scrooge's life) as products of Scrooge's imagination. Provoked by the sudden thought in his old age that his life has possibly been for zero, he reconsiders what Christmas means to him. This situation brings some drops of transformation in Scrooge's life. The following line suggests us the concept of happiness and its sources. Scrooge feels like this: "Say that his power lies in words and looks; in things so slight and insignificant that it is impossible to add and count them up: what then? The happiness he gives, is quite as great as if it cost a fortune"(43-44).

This type of instantaneous, life-changing thought can be called an epiphany, and Dickens suggests that epiphanies require the mind to integrate all three major tenses (the past, present, and future) into a coherent, unified tense. For all intents and purposes, it does not matter that the Ghost of Christmas Past has visited Scrooge; Scrooge may simply be reliving his life through his memory, and the Ghost is merely a convenient symbol for memory. Indeed, the Ghost looks like both an old man and a child, underscoring the elderly Scrooge's flashback to his childhood. Anyway the ghost is being successful to change the Scrooge's identity.

The Ghost provokes Scrooge's transformation from miser to a good, charitable Christian. He has two strategies: he reminds Scrooge of his own loneliness, and gives Scrooge models of intimacy to which he should aspire. Scrooge gains empathy for the neglected (the poor, who are otherwise neglected by the rich) when the Ghost reminds Scrooge of his own neglected childhood, inspiring him to want to give to the caroling boy he neglected. The major factors dream, happiness, recollection, memory etc. are the responsible and reasons for Scrooge's transformation of self identity. The give extract verify this statement:

'You may-the memory of what is past half makes me hope you will-have pain in this. A very, very brief time, and you will dismiss the recollection of it, gladly, as an unprofitable dream, from which it happened well that you awoke. May you be happy in the life you have chosen!' (46)

On the other hand, Fezziwig, a merchant is the ideal of friendship, and his scene makes Scrooge reflect on his own coldhearted treatment of his employees. Finally, the Ghost shows Scrooge how money has interfered with his potential romance and the joys of family life. All of these scenes expose how money has driven a block between Scrooge and others, and his loneliness, which he seems to have repressed for years, is returning in profound new ways.

We have seen little attention paid to the religious ceremony of Christmas. Instead, Dickens focuses on the celebratory nature of Christmas while the Christian ideals of love and sacrifice are underscored. On the opposition of Christmas features, Scrooge could not stand much time. So, he is compelled to transform his greedy identity. Lavish descriptions of large dinners and raucous accounts of games dominate the text, since eating and playing imply pleasure for both the individual and the community. Dickens wants to show that giving does not reduce the giver, but rather enriches him. The promise

of Scrooge shows us that he has some kind of alternative in his life, "Scrooge promised that he would and they went on, invisible, as they had been before, into the suburbs of the town"(60).

The text also shows the set piece of Cratchit family dinner. Dickens portrays the sentiments of the Cratchits family, but he adds a dark note at the end when he reveals Tiny Tim will die unless the future is changed. Another foreshadowed element is the "Doom" written across the ignorant boy's brow. In both cases, the Ghost suggests that Scrooge has a stake in changing the future. Changing future means to transform his self identity. Tiny Tim is a crippled person, Cratchit family's point of view on life is represented by this line, "He hoped the people saw him in the church, because he was a cripple, and it might be pleasant to them to remember upon Christmas Day, who made lame beggars walk, and blind men see"(62). Cratchit family is poor but they are enough kind and responsible with each other. Scrooge's behavior is opposite from them.

A Christmas Carol, then, celebrates the potentiality for transformation in everyone, promotes the idea that it is never too late to learn to love, and elevates the importance of free will. Every body is free to choose his life style. At last Scrooge also chooses his own life.

The Ghost's brief life span of one day also reminds Scrooge, and the reader, that we must act quickly if we are to change the present. We can decide according to the situation. Unlike before, when Scrooge was concerned with the present only insofar as it was related to the transaction of money, he is starting to see it in "seize the day" terms as an opportunity to change the lives of the less fortunate, right now. It means that it is the right time to change or transform for Scrooge.

Dickens continues his development of the theme of free will over determinism. Scrooge understands that the future he is shown is transformable and that he can change

his fate. Again, this idea celebrates the potential for transformation in anyone and urges people to change their ill ways right now as opposed to later. The given sentence also shows Scrooge's magnetism to change his identity, "He frightened every one away from him when he was alive, to profit us when he was dead"(93). This is the statement give by the ghost to Scrooge and inwardly Scrooge was also following this idea.

What cheers up Bob after Tiny Tim's death is that his son's memory will live on and remind them of the good in the world. Conversely, the only joy Scrooge's life will provide for others after it is over is through their achievement of his material goods or release from debt, not through his memory. After the death of Tiny Tim, Scrooge begins to think and responses this way: "If there is any person in the town, who feels emotion caused by this man's death, said Scrooge, quite agonized, show that person to me, Spirit, I beseech you"(95).

Scrooge finally has the transformation and gradually learns throughout his travels in the past, present, and future. However, an epiphany, by definition, is a sudden revelation. How can we call Scrooge's adventure, which supposedly stretches over three days, an epiphany? All of the ghostly visits took place over just one night. Just as Scrooge learns to assimilate the past, present, and future into his life, the three different temporal ghosts have come to Scrooge in one time frame, perhaps even all at once. For Dickens, then, the epiphany is a sudden revelation that encompasses all time. So, this epiphany helps to change Scrooge's identity. About the dilemma of identity and life the given statement is useful to us: "Are these the shadows of the things that Will be, or are they shadows of things that May be, only"(102). In the given sentence, the words 'will' and 'may' are focused essentially because these words are essential for our existential life.

According to Christian belief, those who lead good lives like Tiny Tim will go to heaven and be remembered on earth, while those who lead bad lives like Scrooge will go

to hell and be scorned on earth. By knowing this philosophy, Scrooge is also ready to transform his self identity: "I will honour Christmas in my heart, and try to keep it all the year. I will live in the Past, the Present, and the Future. The Spirits of all Three shall strive within me"(103).

A great deal of balance ties up *A Christmas Carol* after Scrooge's transformation. Scrooge does right by everyone he previously wronged on the onset; the portly gentleman, the Cratchits, and Fred, not to mention everyone else in the city. After the change in Scrooge's life, he felt happiness from his own life. He forgets the loneliness and interested to roam around. The given remark of Scrooge clarifies that:

He (Scrooge) went to church, and walked about the streets, and watched the people hurrying to and fro, and patted children on the head, and questioned beggars, and looked down into the kitchens of houses, and up to the windows, and found that everything could yield him pleasure. He had never dreamed that any walk -- that anything -- could give him so much happiness. (109-110)

All the ghosts have visited Scrooge in one night, not three. This pleasant surprise allows Scrooge to start his giving ways on Christmas Day, and promotes the idea that he has had an overnight epiphany. After suffering through a hellish nightmare, he wakes up a happy, charitable, and redeemed man. Anyone can change his behavior for the better, Dickens implies, as can any society. Scrooge feels his new life from his different identity.

Some Characteristics from the text such as Greed, Regret and Charity are helpful to fulfill the protagonist's transformation of self identity. At first the protagonist is greedy and in the process of time he regrets his greediness and follows the path of charity. Thus, we can say that these three factors are the process by which the protagonist became successful to transform his self identity. These key factors play the major role in the

transformation of Scrooge identity knowingly or unknowingly. It is necessary to deal these factors in detail. These factors are explained as follows:

Greed

Scrooge, although he is wealthy, is such a miser that he won't even allow his clerk to have enough coal to keep him warm. He insists on saving money by burning only enough coal to keep a small flame glowing whether the heat that it puts out is sufficient to keep the clerk warm. Scrooge's greed is factor of his identity transformation because he is so consumed with his money that he neglects the people around him, and when all is said and done, the people are what matter most. About the greed of Scrooge, the following sentence proves us that how much he was nasty in greed: "Scrooge had a very small fire, but the clerk's fire was so very much smaller that it looked like one coal. But he couldn't replenish it, for Scrooge kept the coal-box in his own room"(4).

Marley's greed caused him to miss out on the most important part of living people. Because he was so focused on business and so money-driven (very much the way Scrooge is), Marley is forced to spend eternity wandering around wanting to help people and being unable to do so. He is being punished in death for his greed in life. So, Scrooge does not want to repeat the story of his dead friend Marley.

Scrooge's greed drives away Belle, the young woman he loves. She cannot stay with him because he has made profit his main priority and she won't be second priority in his life. Scrooge really is so interested in his own profit that he doesn't make her stay with him because he realizes that she is right about his priorities. Because money is all that matters to him, money is all he is left with. Belle marries and has a family while Scrooge grows old, and rich, alone.

Scrooge's greed keeps Bob Cratchit and his family poor. Scrooge can afford to pay Bob well, but instead he offers a not enough salary that keeps Bob and his family

barely fed and clothed. Despite the obvious injustice, Bob Cratchit drinks a Christmas toast to his employer's health. Because of the greed of Scrooge, the Cratchit family faces economic trouble:

"Then up rose Mrs Cratchit, Cratchit's wife, dressed out but poorly in a twice-turned gown, but brave in ribbons, which are cheap and make a goodly show for sixpence; and she laid the cloth, assisted by Belinda Cratchit, second of her daughters, also brave in ribbons; . . ." (60)

Scrooge's nephew, his only living relative, is a poor man, and although Scrooge could help his nephew out financially, he doesn't because he can't bear to part with his wealth. Despite this, Fred wishes his uncle no ill will. In fact, he pities the old miser because he is alone and unloved.

Scrooge's greed prevented him from donating to the poor when the donation collectors came to his office, but the Ghost of Christmas Present shows him that Want and Ignorance are problems that must be fought against by every part of society so that the society doesn't deteriorate.

The greed of the people who robbed a dead man astounds and unnerves Scrooge because the thieves feel no remorse for what they have done. They are profiting from a man's death, and they don't feel bad about it because they had no feeling of good will or common politeness toward the man at all. They act as if he deserved to be robbed because he was such a bad person, and all the while Scrooge watches the scene, he has no idea that he is the dead man who was robbed. Scrooge's inner feeling is shown in this sentence: "Scrooge hastened to the window of his office, and looked in. It was an office still, but not his. The furniture was not the same, and the figure in the chair was not himself"(101).

Scrooge repents of the wicked selfishness of his way of life when he sees the way he will end, alone and unloved by anyone. He repents of his greed and cruelty and promises to have a charitable heart from now on. This is the source of his new identity.

Scrooge's greed was exhibited in the beginning of the story by his stinginess with coal in his office. He refused to burn large fires because it required too much fuel, so Cratchit had to try to warm himself with the candle on his desk. Now Scrooge insists on a great fire and purchasing more coal so that they can keep the office cozy. He has broken out of his greed and turned his interest back toward humanity rather than money. It means he is totally transformed from his old identity to avant-garde identity.

Regret

Marley regrets the way he lived his life because he missed out on so many opportunities for happiness. He neglected the people around him and focused only on his own wealth, and for that he is doomed to spend eternity walking in chains and watching joy without being a part of it. This regret of Scrooge encourages changing his self identity indeed.

This sentence is also the example of Scrooge's regret: "But you were always a good man of business, Jacob, faltered Scrooge, who now began to apply this to himself"(22-23). When Scrooge sees himself as a small and miserable boy alone at Christmas, he regrets his harshness with the little boy who sang a Christmas carol at the counting house door on Christmas Eve. Remembering his own unhappiness and hardship as a child makes him wish he had given the caroler something to help him out.

The sentence by ghost, "Here me, cried the Ghost. My time is nearly gone"(23). It encourages Scrooge to be changed. Every behavior of the ghost is turning point in Scrooge's life because the ghost had also same nature like Scrooge in his worldly life.

When the Ghost once again reminds Scrooge of his beloved sister, Fannie, he also mentions that Fannie is survived by her only son, Scrooge's nephew. Scrooge is made uneasy by this because he has no relationship with Fannie's son. He was harsh with the young man that afternoon, although the nephew only wanted to invite Scrooge to Christmas dinner and share the joy of the season. Thus Scrooge responds, "You are always a good friend to me, said Scrooge"(24). In this way, Scrooge is accepting his error and ready to change his identity. The memory of Fezziwig's kindness and good spirit makes Scrooge wish that he could speak with Bob Cratchit. Scrooge remembers how much easier his employer's kindness made his work seem. It wasn't that Fezziwig paid so well, but rather that he made his employees happy. Scrooge feels a pang of regret that he hasn't been that kind of employer. By the attitude of the ghost Scrooge inwardly accepting his old inaccurate identity:

The Spirit touched him on the arm, and pointed to his younger self, intent upon his reading. Suddenly a man, in foreign garments: wonderfully real and distinct to look at: stood outside the window, with an axe stuck in his belt, and leading by the bridle an ass laden with wood. (35)

Scrooge watches the scene in which Belle leaves him and is overcome with sadness. He has been alone since then, while she moved on and married and raised a family after they parted ways. Belle left him because she knew that money had grown more important to him than his love for her, and Scrooge sees in this the point where his life got off track. At last Scrooge regrets about that valuable moment.

When Scrooge learns that Tiny Tim will die if the future is unaltered, Scrooge is saddened. But, when the Ghost reminds him that when the collectors came to ask for a donation for the poor, Scrooge told them that those who were dying should go ahead and do it to decrease the population. Looking at Tiny Tim makes him realize that he was

wrong to make such a statement and that those he might well consider an unnecessary surplus, could very well be those like Tim. Scrooge, by accepting his mistake, is ready to obey to his friend's ghost. The sentence by Scrooge clarifies this statement: "The moment Scrooge's hand was on the lock, a strange voice called him his name, and bade him enter. He obeyed"(53).

The Ghost once again uses Scrooge's own words to make him regret his previous flippancy about the poor. The ghost warns Scrooge that Want and Ignorance must be fought against or else the world is doomed and it is part of Scrooge's duty to help fight against these social ills. Seeing these hideous monsters personified makes Scrooge realize how important it is to rid society of these self-created problems. Having the sufficient wealth, the upcoming sentence shows Scrooge's dissatisfaction: "His wealth is of no use to him. He doesn't do any good with it. He doesn't make himself comfortable with it"(74).

Scrooge watches the Cratchit family after Tiny Tim has died and regrets that the sweet child's life has ended. When Scrooge sees his end, he regrets the way of life that he has chosen. He regrets the greed that has driven him to be cruel and hard to people. He regrets that he has not been a more charitable person these past years and promises that he will change his ways of living.

Scrooge regrets his rude behavior of the previous day when the donation collectors came to his office. He was horrible and cold, and when he sees one of the collectors on the following day, he apologizes and makes a large donation to the cause. Scrooge regrets the way that he has treated his nephew, and so when he goes to Fred's home on Christmas Day, he is happy when his nephew welcomes him with open arms. Scrooge wants to return his innocent childhood which was full of joys and happiness. He regrets this ways: "I don't know what day of the month it is, said Scrooge. I don't know

how long I have been the Spirits. I don't know anything. I'm quite a baby. Never mind. I don't care. I'd rather be a baby"(105-106).

Charity

When the donation collectors approach Scrooge expecting a donation to help the poor at Christmas, he insists that he's done his duty to the poor by supporting the government establishments that provide aid. He refuses to assist any further because he's done the necessary minimum, and that's all he must do. Scrooge is too greedy to be charitable, and Marley was the same way. Scrooge sees nothing wrong with refusing to donate to charity because he believes that people in need of charity are all idle, and if they would work, they would not be in need. The donation collectors are requesting Scrooge to collect some money for poor but Scrooge rejected:

. . . 'a few of us are endeavouring to raise a fund to buy the Poor some meat and drink, and means of warmth. We choose this time, because it is a time, of all others, when Want is keenly felt, and Abundance rejoices. What shall I put you down for?' (9)

Marley warns Scrooge that he is living the wrong way. He pays too much attention to his money and not enough attention to the people around him. Scrooge's interest should be in fellow human beings-in helping them and loving them-not in counting his own wealth. Marley didn't learn until he became a ghost that charity and kindness were the important aspects of living, but by then it was too late. "Decrease the surplus population"(10). The sentence by Scrooge at the onset of the novel shows his anti-charity attitude.

Scrooge looks out the window and sees the other ghosts roaming the night and lamenting their inability to help the humans they see. These are the ghosts of people who did not help others in their lifetime, and now, when they want to help people, they are

unable to do so. So, Scrooge might be inwardly thinking that transformation should be in time. If not it will be late like of Marley.

Scrooge remembers the young boy who sang a Christmas carol at his door earlier in the day. After reflecting on his own years as a miserable, lonely youth with the help of the Ghost of Christmas Past, Scrooge regrets not being more charitable to the young caroler. The little child Tiny Tim is charitable man but he has not enough money to donate. His thinking clarifies us, "God bless us, every one! Said Tiny Tim, the last of all"(66).

Scrooge remembers the charity and kindness with which Fezziwig approached his neighbors and employees. That generosity was the most cherished aspect of Fezziwig's personality and it made him a hero with his employees and friends. Scrooge admired that about his former employer, but didn't show it with Bob Cratchit, his own clerk. The concept of ghost encourages us to be idol in life. He says: "My life upon this globe is very brief"(80). So, be happy, social and helpful according to the ghost.

Scrooge's nephew, Fred, believes that if he goes to see Scrooge every year at Christmas to spread a little good cheer and wish him a merry Christmas, perhaps it will inspire Scrooge to be more giving. If nothing else, he hopes that it might inspire his uncle to give Bob Cratchit some sort of Christmas bonus. About the importance of charity Scrooge asked to the ghost: "To any kindly given. To a poor one most. Why to a poor one most? Asked Scrooge. Because it needs it most"(59).

Fred offers to assist Bob Cratchit and his family in any way that he can when he learns of Tiny Tim's death. Despite the stinginess of his uncle, Fred is generous and giving, and although he is a poor man himself, he will do what he can to lend aid where it is needed. Mrs. Cratchit's charity could be seen far better in the text. Mrs. Cratchit said, "Sit ye down before the fire, my dear, and have a warm, Lord bless ye"(62).

Scrooge promises that he has learned the importance of the spirit of the charity and kindness of the season, and that he will make them a part of his life every day if only his horrible fate can be reversed. The Cratchit family reminds Scrooge to his past memory of charity when he enters to the Cratchit's home: "They entered poor Bob Cratchit's house - the dwelling he had visited before - and found the mother and the children seated round the fire"(97).

Scrooge buys the largest turkey he can find and sends it to the Cratchit home without revealing who donated the gift. He wants the Cratchits to enjoy the day and he does what he can to help them out. He also pays a young boy to tell the poulterer to bring the turkey, as well as paying for a cab to take the poulterer to the Cratchit home to deliver the bird. Scrooge had never before exhibited such charity. Scrooge expresses his emotion in this way: "I have known him walk with - I have known him walk with Tiny Tim upon his shoulder very fast indeed"(98).

Scrooge sees one of the donations collectors who came to his office the previous day, and he promises to donate a great sum of money to the noble cause. At last Scrooge is ready to raise his employer's salary. To prove this statement, we can take the sentence: "I am about to raise your salary"(111).

The collector is amazed by the display because Scrooge was so heartless the day before. From this transformation in Scrooge, we can surely guess that he is transformed totally from his old identity. "If you please, said Scrooge. Not a farthing less. A great many back payments are included in it, I assure you. Will you do me that favor"(109).

We can guess how Scrooge changes his identity to all his neighbors, relatives and friends. At last he is happily ready to dine with his nephew, Fred: "It's I. Your uncle Scrooge. I have come to dinner. Will you let me in, Fred"(110).

Scrooge pretends that he is angry with Cratchit for being late, and then he presents him with a raise. This generosity is so unlike Scrooge that Cratchit thinks perhaps he has gone mad. But Scrooge insists on helping Bob's family, and so Tiny Tim is saved, and Scrooge becomes like a second father to the young boy. Scrooge's charity helps the Cratchit family greatly. This is the reincarnation of Scrooge's new life. In other words it is the transformation of self identity of the protagonist, Scrooge.

IV. Conclusion

There are many issues to deal in this novel although transformation of self identity is one of the strong issues. Greed, regret and charity play decisive roles to find Scrooge's new identity. The protagonist inwardly feels lonely but he is not revealing his regret to the others. His life is facing problems and his problematic self is searching for freedom from all troubles. So, he is easily ready to transform his old identity for the sake of new identity. He realizes that because of his old self, he is alienated from his relatives and friends. He finally seeks his new self to be fit in society.

Scrooge is frustrated from all aspects of life because there is no one to care after him. His wife also leaves him but it is his own fault. His greedy nature causes separation from his beloved wife. Unknowingly he gives more priority to money than his wife. At last he regrets on his own old identity. His close dead friend, Jacob Marley's ghost also plays major role to bring Scrooge's new identity. Jacob Marley is also the same nature's man with Scrooge when he is alive. Now Marley's ghost is facing many troubles after his death. So, he does not want the bad situation for his friend, Scrooge. Marley suggests and pressurizes Scrooge changing old identity.

Scrooge's fear of his greed makes him regretful. The Christian religious belief also plays the main role to transform the protagonist's self identity. In the battle of identity, Scrooge selects good identity but there is no necessary to change Scrooge's identity, he has the right to choose his own identity. Despite this, he chooses new identity as a sociable and charitable person. It is acceptable for him as well as the whole society and the relatives.

In the conflict between Scrooge's inner and outer self, his inner self wins and he establishes his new identity. Every human being minimally distinguishes the wrong and right. Scrooge also knows that only his outer self is greedy and selfish but his

inner self is always slapping on his own face when he makes mistake. He becomes selfish and greedy because of the increasing ratio of materialism. He is also the person affected by contemporary Victorian materialism and he can't go out from that craze. So, at last he prepares to change his identity as sociable and helpful person. This transformation brings only positive things in his life. He raises his employee's salary and helps them in trouble. He behaves his clerk as a family member and he invites his nephew, Fred for dinner.

Thus, the entire novel roams respectively on the Scrooge's greed, his regret on his own greed and his selection of charitable paths. The protagonist, Scrooge gains the second life as well as the new identity and it is quite happy moment for him and his all well-wishers. There is vast difference between Scrooge's previous identity and his acquired new identity. He himself feels it strange because in his old identity he is separated from the society and relatives. So, many social conditions and situations make him change his old identity. That's why all circumstances of his life come in his favor to transform his self-identity.

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