

TRIBHUVAN UNIVERSITY

**Nature and Human Civilization: Antagonistic and Reconciliatory Attitudes to
Nature in Jack London's *The Call of the Wild* and *White Fang***

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Letter of Recommendation

Ram Chandra Binadi has completed dissertation entitled “Nature and Human Civilization: Antagonistic and Reconciliatory Attitude to Nature in Jack London’s *The Call of the Wild* and *White Fang*” under my supervision. He carried out his research from December 2012 to April 2013 and completed successfully. I hereby recommend his dissertation for the final examination.

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Abstract

The present research project entitled “Nature and Human Civilization: Antagonistic and Reconciliatory Attitude to Nature in Jack London’s *The Call of the Wild* and *White Fang*” focuses upon the rivalry and reconciliatory attitude in nature and culture. *The Call of the Wild* is about a kidnapped, domesticated dog embracing his wild ancestry to survive and thrive in the wild, while *White Fang* examines the violent world of wild animals and equally violent world of humans. This dissertation mainly attempts to explore how nature and culture fight, how they reconcile, how love can tame natural behavior and instincts, and how nature’s and culture’s constant interactions fruitfully donate to sustain their reciprocated harmony. The affiliation between mind and body contributes this research project. Nature loses essence if thinking mind remains absent, and culture does not prosper if nature is overlooked. It also explores the process of “natural selection” in the novels that the strongest, brightest, and most adaptable elements of a species will survive. After a meticulous study of both the novels, in the light of ecocriticism, the author’s movement from nature to civilization in *The Call of the Wild* and civilization to nature in *White Fang* explores the meaning of life, meaning of civilization, and primitive instinct. Human and animal ability for adaptation to new surrounding is the key factor of conscious mind and civilization. Nature and culture both equally contribute to create the situation for adaptation under the domain of nature and civilization. The study of nature metaphors, as well as the novels, depicts the strength of reconciliation over the churning contestation between nature and culture. This research concludes that nature and culture both are in the constant struggle for their basic survival and meaningful existence; and reconciliation, as a base of civilization, tries to diminish hostility between nature- culture correlations.

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Chapter I

Nature and Human Civilization

Nature and Culture Relationship

The interrelated and interdependent living organisms and non-living psychochemical surroundings maintain the earth's ecosystem. As long as the ecosystem remains balanced, creation continues unhindered and the moment of imbalance is seen in one life form or physical component of earth, effects can be clearly seen on the other forms or physical components. All human activity is ultimately based on resources found in nature, whether it is consumption, production, or exchange the commodities which are involved can always be traced to constituents provided by nature. Arthur Schopenhauer in his essay "The Will in Nature" depicts, "Everything is entirely in Nature and Nature is entire in everything. She has centre in every brute. It has surely found its way to existence, and it will surely find its way out of it" (397). This assertion embraces the notion that nothing in the world can be outside of the nature and furthermore, nature does not have its isolated existence. The connectivity among dynamic and constant things is very strongly associated to support each other. To highlight this relationship Barry Commoner writes, "Everything is Connected to Everything Else" (33) on this earth. He explains, "It reflects the existence of the elaborate network of interconnection in the ecosphere: among different living organisms and between populations, species and individual organisms and their psycho-chemical surrounding" (33). This interconnected ecological conception takes the entire earth as an organism, where one thing, either livings or non- livings, is closely connected with the other in some overt and covert way. Space and earth, wind and water, vegetation and animals, sunshine and shower,

growth and desertion along with human beings and man-made artifacts as well as animal signs and natural movements are strongly tied in ecological cord.

Green thinking becomes realizing in the better understanding of ecocriticism which contains multitudes by practicing doctrine. In the essay “Ecocriticism: Containing Multitudes, Practising Doctrine,” Scott Slovic contends that any singular approach cannot grasp the basic spirit of ecocriticism. He illustrates drawing in the ruling of Cheryl Glotfelty, “ecocriticism as “the study of the relationship between literature and physical environment,” which does not call for any distinct style to name ecocriticism (160). He posits that its scope is broad- the critical assessment to any literary text to trace ecological implications or to foreground human- nonhuman relationship characterizes ecocriticism. Therefore, “there is not a single literary work anywhere that utterly defines ecocritical interpretation, which is ‘off limits’ to green reading” (Slovic, 160). With special reference to Whitman’s “Song of Myself,” Slovic argues that ecocriticism contains multitudes, and it practises multifocal doctrine.

The association between nature and culture can be noticed in “ecosystem” that reflects the interaction of a community of organisms with their environment. Robert May shows the connectivity between the earth and species of the earth by highlighting Darwinian vision and views. He writes, “Charles Darwin provided the essential elements of the explanation for how species originated and thus how life has involved on earth. This work has changed forever, the way educated people see themselves in relation to the rest of the natural world” (61). Nature is the source of physical, spiritual, emotional and intellectual force. Nature’s relationship with human being is not headed towards isolated direction. The dynamism in their relationship is categorized in interdependence, dependence and independence. Primarily nature and

culture are tied in the cord of interdependence. One's sustainable growth and development is impossible in the absence of other. Humans get awareness of something when they encounter the material world. The earth is the source of energy, power and inspiration, and the vehicle of thought. Walt Whitman finds the earth the source and the base of human knowledge. "I swear there is no greatness or power that does not emulate those of the earth" (92). Without the earth, we neither have the perceiving object nor perceiver – the subject. Human knowledge is dependent upon the awareness of the environment or the earth. Like ways some natural degradations such as the naked slopes caused by landslides, sandy banks created by flood and naked pastures transformed by human carelessness and ignorance have been reforested by and reshaped by human conscious efforts. This mutual relationship between nature and culture invites the need of one in the survival of another. But human dependency upon nature is greater. The laws of nature never wait for the assistance of the culture for their edition or refinement. In this sense, nature goes continuously ahead displaying its independent nature.

Anthropologists and naturalists have long been interested in the connection between nature and culture. Environmental ethics, deep ecology, ecofeminism and social ecology have emerged in an effort to provide an ethical and conceptual foundation for right relation with nature. Environment ethics is a branch of philosophical ethics. It basically describes the values carried by non-human natural world and suggests appropriate ethical response to ensure preservation and restoration of the values. Deep ecology is dealing with "soft" conservationist- one who raises money and sends to charities; or a "hard" conservationist who lives on tree stop logging and road building ; or of the "shallow/surface ecology" merely dealing with man and his surrounding ; or of ecocritical literary writing- eco-poetic –helping to

create poems, music, sculpture and other art works; or of “ecophilosophy decoding ways of thinking, feeling and acting” (Morton 696); or of ecofeminism trying to relate nature’s exploitation with women’s exploitation in a patriarchal society, and trying to address the cause and effects, the strengths and the dangers of the traditional personification and stereotyping of nature as women. For the support of this concept, Cheryll Glotfelty shows the connection of nature which affects culture and is also affected by it in some extent:

All ecological criticism shares the foundational premise that human culture is connected to the physical world, affecting it and affected by it. Ecocriticism takes as its subject the inter-connection between nature and culture, specifically the cultural artifacts of language and literature. As a critical stance, it has one foot in literature and other on land; as a theoretical discourse, it negotiates between human and nonhuman.

(xix)

Nature’s affecting and affected movements show the interconnection between nature and culture. Furthermore, Glotfelty talks about language and literature which are by-product of human culture and they are associated with nature. Human culture cannot survive without getting proper shelter of physical world. The relational reciprocity between nature and culture is strengthened by one another’s shelter and support. We cannot think about human existence in the absence of nature. It is obvious that nature is the source of our physical and mental needs. The hindrances in oxygen supply even for a short moment invites human death in no time. In the same way nature cannot get its proper recognition, protection and validity in the absence of human support. The destiny of human beings is very strongly and intimately related to destiny of nature. No human activities are sustainable in the absence of natural setting. Soil fertility for

agricultural production, availability of raw materials for industrial output and spiritual peace and creating thinking for meditation are dependent on the nature. The prosperity of nature is the prosperity of human being. Nature as well as the human beings is the consumer of that prosperity. The happier and more harmonious human survival is possible only on the happier natural surroundings. In such human and nature relationship, Lawrence Buell adds his experience of Native American study in the context of nature. "In Native American culture , the sense of the individual as inseparable from tribe and bonded to place in relationship in which nature is not "other" but part of continuum with the human" (19). In nature, especially land is taken as an identity marker and the foremost condition of survival for human beings. Wendell Berry indicates, "If you don't know where you are, you don't know who you are" (qtd. in Anderson, Slovic and O'Grady 163). Personal identity of human being is rooted in environmental foundation. Place determines not only human external lives but also inner selves and thoughts. Geography is the best identity marker in human culture. Our feelings of love, sympathy, ideology and other characters are designed by the location where we are.

The two communities, the human and the nature, can coexist, cooperate, and flourish in the biosphere. They are interrelated communities whose successful existence depends upon each other. From outside they look a part but inwardly their ecological tissues are integrated with biological and spiritual thread. In biological and spiritual periphery, nature is perceived as a builder or a constructor of thoughts.

Describing nature and social perception Terry Gifford writes:

Nature is the way of thinking. Notions of nature are, of course, socially constructed and determine our perception of our direct experiences, which, in turn, determine our communication about them. I see and

hear the rain through my window, but already its meaning for me will be framed by my socialized perception of it. It may signify the source of life, or the pollution of life. (174)

In this context, Gifford's remarks justify the fact that Nature and human mind are the integral part of the construction of biosphere. Human perception and experiences are determined and directed by nature. And nature gets its completeness being associated with human culture and mind. Nature shapes culture and culture determines the meaning of nature. Furthermore, he shows that African American and Indian American cultures look at the earth with the sense of interconnection. They view that human beings are the part of the earth and vice versa:

How can you buy and sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and sparkle of the water, how can you buy them? Every part of this earth is sacred to my people. Every singing pine needle, every sandy shore, every mist in dark woods, every clearing and humming insect is holy in the memory and experience of my people. We are the part of the earth and it is the part of us. The perfumed flowers are our sisters; the deer, the house, the great eagle, these are our brothers. The rocky crests, the juices in meadows, the body heat of the pony, and man all belong to the same family. (170)

Gifford means that the earth and the earthly things are site of human physical, spiritual, social and emotional interaction. Science and religion, and modernism and primitivism all philosophies have acknowledged this human connection with nature. Nature's importance for proper human development, growth and progress is universally accepted notion and nature directly or indirectly shapes human activity

and productivity. There is the nature as a principle of order of which the ordering mind is part, and which rearrange and control human activities. In the same way, nature is the principle of creation, of which creating mind is part, from which we may learn the truth of our own sympathetic nature.

Nature and culture relationship does not always follow in the same positive harmonious direction. Sometimes nature and culture confront and such confrontation leads to apocalyptic fear. In *Nature Culture Imperialism* David Arnold and Ramchandra Guha depict the reciprocity between nature and culture as follows:

But the relationship is reciprocal one, for man more than any other living organism also alters the landscape, fells trees; erode soils, dams, streams, kills off welcome plants and predatory animals, installing favoured species in their stead. The awareness of man's dependence upon nature has a long ancestry; but a sense of man as the marker and unmarker of nature has only more recently dawned upon us, and with an awesome sense of our own capacity for mischief and mayhem. (3)

Nature does indeed need protecting from man, but man, too, needs protection from his own acts, because he is the part of living world. His war against nature is inevitably a war against himself. His needless and destructive activities enter into the vast cycles of the earth, and in time return to him. Man gains nothing from his destructive activities. If such activities are continued, man has to bear a fearful blow from the side of nature. Landslide, soil erosion, siltation, acid rain, desertification and flood are the consequences of human destructive activities.

Nature culture relationship is dimensional. Neither of them can get complete autonomy without taking other's ecological support. In present context, the interdependency between nature and culture is stronger. Dependency is another

affiliation between nature and culture. Mostly culture depends upon nature in process of civilization. Independency is only found in the side of nature. To exhibit primitive laws and power, nature does not need human civilization. In this sector nature seems to be autonomous.

The relationship between nature and culture contest and reconcile. Sometimes, they are hostile and such hostilities leads to apocalypse. They present themselves as one another's enemy. But ultimately, they realize the destructive consequences created from their activities and stretch their arms for reconciliation giving up.

Human culture has collided with nature and such a collision has resulted into both human and natural destruction. Ecocritical inquiry has made an attempt to understand cultural development within the present global ecological crisis. Due to worldwide environmental degradation many educators, ecocritics, and researchers have been consciously trying to evoke the sense of naturalism and reconciliation so that the issue of global environmental hazards could be addressed. I am also inwardly touched by ecological issues. My present study of ecocriticism on Jack London's two novels, *The Call of the Wild* (1903) and *White Fang* (1906), analyzes relationship between nature and culture. The idea of struggle for survival among the hostile or unknown forces is one of the dominant concepts found in the novels. The force of environment, hereditary and biological instincts combine to control the life of man and animals. The ability of the human beings and animals to adapt to new and different surroundings constitutes the essential plot of the novels.

In *The Call of the Wild*, Buck, and four-year-old half-St. Bernard and half-Scottish shepherd dog, lives on civilized life in the home of Judge Miller in California's Santa Clara valley. Among the animals that Judge Miller owns, Buck is the most prized. During that period, gold is discovered in the North, and large types of

dogs are very useful to pull the heavy sleds through the deep snow fields. Buck is kidnapped by one of the Judge's servant, and sold it to a group of thieves who earn a great deal of money by selling such large dogs to the northern traders. Those traders teach Buck to obey by beating him with a club. In the beginning Buck cannot tolerate being tied up and beaten, but gradually he learns to tolerate it, and also learns the new concept of master "a man with a club was a lawgiver, a master to be obeyed" (*The Call..51*).

Arriving on the northern main land, Buck encounters many troubles in the cold, icy place quite unlike where he grew up. The cruelty human masters, other vicious dogs, and the cold weather itself, are the obstacles he has to face. Buck finds that he is in the primitive North, and there he rapidly learns to conform to the laws of primitive new world. He gains new skills such as making the whole in the snow for sleeping, working in the team of the dogs for pulling sled, surviving in hunger, and relying on his native intelligence and his animal instincts. When Buck sees the dogs which are curly killed and torn into pieces by other dogs, he learns the new way of life for day today survival. Buck becomes the property of Francois and Perrault, the two mail carriers working for the Canadian government and begins to adjust to life as sled dog. He develops fierce rivals with Spitz, the leading dog of the team. Buck's intention to be leading dog fulfils only after killing Spitz.

Buck's new master is a Scotch half-breed. The man is fair, but he makes Buck work hard beyond endurance. Buck has to face a great hunger while working under him. He loses a significant amount of weight. Most of the dogs die with hunger while working under him. He loses a significant amount of weight. Most of the dogs die with hunger and a few survival dogs including Buck are sold to three amateur adventures Charles, Hal, and Mercedes who are inexperienced and out of the place in

the wilderness. They do not have any concept of keeping dogs in discipline, and driving them in the frozen northern snow. They overload the sled, beat the dogs and plan properly. In mid-journey their food is finished and dogs begin to die of hunger. Out of fourteen dogs only five are alive. Buck is also in miserable condition. John Thornton saves Buck's life knocking a knife from Hall and making Buck loose, and nurses him back to health. Buck also saves Thornton from drowning in a river, attacks a man who tries to start a fight with Thornton in bar, and wins six hundred dollars wager for his master by pulling a sled carrying a thousand –pound load. But Buck's love for Thornton is mixed with growing attraction to the wild and feels as if he is being called away from civilization into wilderness. Buck often goes off in the wilderness to catch and kill wild animals. One time he spends four days stalking a huge bull moose. When he comes back to camp he finds his master, Thornton and his friends are killed by Yeehat Indians. Buck attacks the entire group of Indians fearlessly and kills some of them and rests are driven away in a great fear from the valley. After the death of his lovely master, Buck is free of all his attachment to civilization. A nearby wolf howl 'the call of the wild' captures his ears and he follows the sound of an approaching wolf pack. He is reunited with his old wolf friend and runs into the forest. He becomes the sire of a new breed of wild dogs and exists as a leader of the pack in the wild places of the Great North.

In *White Fang*, two men, Bill and Henry, are out in the wild of the north. Over the course of their journey their sled-dogs disappear as they are lured by the she-wolf while running with the pack. She-wolf is a part of dog herself and knows how to communicate with the domestic dogs. Bill is eaten by the pack. Only Henry and two dogs are left. Henry is about to be eaten by the wolves. He makes a fire and tries to drive them away. He is rescued by the soldiers who are travelling near the fire camp.

There is a great famine in the pack of the wolves. When they finally find the food, their famine is over. The pack of the wolf separates, and she wolf and other three males travel together, until one of the wolves 'One Eye' kills the other two. The she-wolf mates with One Eye and has litter of pups. There is another great famine. All of the young pups die of starvation except the one little gray wolf.

One day the cub and its mother wander into an Indian Camp, where the mother is recognized by an Indian. She responds immediately to the call of 'Kiche' and they name the cub 'White Fang'. He catches her with White Fang. Soon, she is sold to another Indian, while White Fang stays with Gang Beaver. The other dogs of the village torment White Fang, especially an older puppy named by Lip-Lip. By the whip of Gray Beaver, White Fang learns the lesson 'to obey the master.'

White Fang becomes more vicious and ferocious under the control of Gray Beaver's son Mit-Sah. Next, White Fang is sold to Beauty Smith who keeps him in the cage and forces him to fight with other dogs. He becomes the killer. He fights with other dogs until he meets his match in a bulldog and saved by a man named Weedson Scott, a person of distinction and authority.

Under the protection of Scott, White Fang gradually appreciates human beings, and ultimately he becomes to develop a love and affection for Scott. Scott tames White Fang and takes him back to California with him. White Fang wins the affection of Scott's family because of his extreme intelligence. He saves Scott's father, the judge, by an escaped prisoner from the jail who intends to murder him. Finally White learns many social rules, and becomes a father of puppies with collie, one of his master's dogs, and lives in the life of happiness.

Jack London's *The Call of the Wild* and *White Fang* are the similar stories in which the survival of the fittest is created by the harsh setting and development of the

main animal characters. *The Call of the Wild* is a story of a stolen dog named Buck, which is taken from his house brought to the life in the arctic, where thousands of southern people rush to find gold. In the journey from civilization to savagery, Buck has to develop as a character and adapt to new life style. In *The Call of the Wild* London writes:

His development was rapid. His muscles became hard as iron and he grew callous to all ordinary pain. He achieved an internal as well as external economy. He could eat anything no matter how loathsome or indigestible, and once eaten, the juice of the stomach extracted of the last least particle of the nutriment: and his blood carried it to the farthest riches of his body, building it into the strongest and stoutest of tissues. (63)

White Fang is the adventure of an animal, in which the protagonist is a part of dog, part of wolf that is terribly abused which causes him to become brutal. And then, he is changed by a kind hearted and patient person. This novel is evaluated in a numerous way, “On the surface of the narrative level this book is a wolf dog, White Fang, who comes up from savagery to civilization” (Routhberg 10). In the same way Fogel says, “This book portrays a wolf that, through the power of human master’s love and kindness, turns from a savage beast into a loyal domestic animal” (01). The development of Buck and White Fang as a characters depended on the setting because they are facing famine along with other animals and humans. The theme of the survival of the fittest is related and revealed through the development of the main characters in the novels.

The idea of a struggle from survival among the hostile or unknown forces is one of the dominant concepts. The ability of animal or a person to become

accustomed new and different surroundings constitute the essential plot of the novels. Life is full of struggle. One has to struggle a lot even in large context for living and existence. London in *The Call of the Wild* shows:

He had never been struck by a club in the life, and didn't understand. With a snarl that was part of bark and more scream he was again in his feet launched into air. And again the shock came and he was aware that it was a club, but in his madness knew no caution. A dozen times he charged and as often the club broke the charge and smashed him down.

(50)

When Buck is delivered into the hands of a strong man with a red sweater and club, he gets a new experience of struggle in life, and knows that “the man with a club is a lawgiver, master to be obeyed” (51). Buck is taken away from the ease and comfort of civilization through his first encounter with the law of primitive. In the process of struggle the situation of contesting between nature and culture, culture and culture and nature and nature occurs.

Both White Fang and Buck need to be fittest dogs in order to survive in their respective situations. From the time of White Fang's birth, till the end of the novel, he has to fight to survive and try to become in this case 'super dog'. White Fang has to survive in famines, fights from other animals, and abuse from humans. White Fang becomes fittest among the other pups. “But he was further, the strongest of the litter. He could make a louder rasping growl than any of them. His tiny rages were much more terrible than things. It was he that first learned the trick of rolling a fellow-cub over with conning paw-stroke” (*White..223*). Buck is seen by humans as a wonderful dog with tremendous attributes both physically and mentally. White Fang is the fittest of the dogs in the book because he is hungry to survive and to live. “He is only the

cub in the litter to survive in the famines; his little body rounded with the meat he now ate: but food had come too late for her” (*White*..224). Famine occurs many times during White Fang’s early life when he is in cave. When White Fang is in Indian village, he keeps himself fit in new environment. “White Fang, too, stole away into the woods. He was better fitted for the life than the other dogs for he had the training for cub hood to guide him” (254). The theme of survival of the fittest is portrayed through the development of the Buck and White Fang, who change drastically in the novels.

Conflict is another key aspect that both Buck and White Fang have encountered in the process of their life. White Fang encounters fights with other dogs, fights with the pitarmign, lynx, weasel and abuse from humans. In this contesting he learns the law of ‘eat or be eaten,’ “The aim of life was meat. Life is itself was meat. Life lived on life. There was eaters and eaten. The law was EAT OR BE EATEN. He did not formulate the law in clear, set terms and moralize about it. He did even think, the law, he merely lived the law with thinking about it at all” (243).

In the several antagonistic events between nature and nature and culture and nature, Buck and White Fang learn the meaning of life, civilization and meaning of mastery. Buck faces beatings from men and biting from dogs, the bitter cold and the lack of food among the other things. “After a particularly fierce blow, he crawled to his feet, too dazed to rush. He staggered limply about, the blood flowing from his nose and mouth and ears, his beautiful coat sprayed and flecked with bloody slaver” (*The Call*.. 50).

Buck gets himself in conflict with other dogs and human beings. His conflict with wolf and other dogs, especially with Dave and So-leks is the example of intra-conflict. Like ways the conflict with human beings such as the man in a red sweater,

Hans, Charles and Yeehats; with cold and snow and with famine and hunger is taken as the struggle for his life against mankind and nature. Contest between nature and culture and nature and nature is guided and controlled by natural laws. The laws of nature create the struggle among the creatures of the world. The concepts of 'survival for fittest', 'struggle for existence' and the primitive instinct are the basic primitive laws under which the living things and beings are set in their functioning. "Kill or be killed, eat or be eaten was the law; and this mandate, down out of the depths of Time, he obeyed" (*The Call*, 110). Buck has to lead his life under such situation composed by nature. The laws are not isolated only in natural circle; culture is also affected by them. In *White Fang* London writes, "Moose were scarce, the rabbits almost disappeared hunting and preying animals perished. Denied their usual food-supply, weakened by hunger, they fell upon and devoured one another. Only the strong survived. White Fang's gods were also hunting animals. The older and the weaker of them died of hunger" (294).

In the wild, many conflicts are resolved through bloody fights rather than reasoned meditation. James Dickey shows, "Natural instincts of survival overcome civilized behavior as a result of harsh setting and situation encountered" (32). One must follow the natural rules to become integrated and survive. When Buck enters the wild and White Fang takes birth, they must learn countless lessons in order to survive. One of the most valued traits in the wilderness is individualism and independent survival. One of the universal rules of nature is "to obey the strong and oppress the weak" (*White* 282). The rules of nature are unconsciously followed; whereas the rules of civilization are consciously practiced though they are originally based on nature.

Force of nature and changes in environment affect all livings drastically. In novels Jack London demonstrates how these factors change the main characters and

their way of life. Conscious application of natural rules with minor changes is regarded as civilization. Both characters Buck and White Fang enjoys the rules of civilization in there different modes of life in well civilized and riskless setting; whereas White Fang acquires the rules of civilization with the development of his maturation.

Buck, in *The Call of the Wild*, has lived a comfortable life of ease in very civilized surroundings. “Buck lived in a big house in the sun-kissed Santa Clara valley” (43). He is aware of the system of that civilized family. There, all his food is provided for him; he is not accustomed to killing in order to eat. But when Buck is delivered into the hands of a stout man with a red sweater and then shifted to the north. There he finds, “There was imperative need to be constantly alert; for there, dogs and men were not town dogs and men. They were savage, all of them, who know no law of club and fang” (55).

White Fang is conditioned in the life of civilization when he gets a great care and love of Scott, his master and his master’s family. “All his life he had tended and operated on the soft human civilization, who lived sheltered lives and had descended out of many sheltered generations” (*White..* 398). White Fang soon discovers laws of civilization. White Fang “ Makes the ‘old covenants’ between the wolf and the man, which grows back to primitive times, by which the wolf adapts the man – god for protection and food which turns his obeys and protects his master” (Walcutt 471). London in *White Fang* writes, “Here, he was compelled to violate his instinct of self-preservation, and violate it he did, for he was becoming tame and qualifying himself for civilization” (382). White Fang is primitive, but because he possesses some part of tame dog, the wolf part of his psyche is able to respond to human compassion and love, and thus he is able to finally function within a civilized society.

Reconciliation and adaptation between nature and culture, nature and nature, and culture and culture is the major aspect to be studied in this project. Buck has to adapt mentally and physically to the surrounding and demands of his body, while White Fang has to adapt the life of a well mannered pet from a wild animal. Buck has to adjust to the amount of food that is available. “The pound and half of sun-dried salmon, which was his ration for his body, seemed to go nowhere. He never had enough, and suffered from perpetual hunger pangs. The other dogs had it easier because they were born to this life, unlike Buck” (*The Call.* 62). Buck finds other means to get more food in the matter of food shortage. London further writes, “This first theft marked Buck as fit as to survive in the hostile north land environment. It marked his adaptability, his capacity to adjust himself to changing conditions, the lack of which would have meant a swift and terrible death” (62). Physically, Buck’s development is rapid. His muscles become hard as iron which could bear the ordinary pain. Buck can eat almost anything no matter either digestible or indigestible, his tissues become stronger.

White Fang, on the other hand, develops into a magnificent dog that can do anything as the situation demands. He learns from his mistake and does not repeat them after being punished. He realizes that he needs to respect humans and not cause harm to them, for they are superior. When White Fang first comes in the contact of human being, the Indians during his puppy hood in their camp with a minor conflict between Indians and White Fang. His mother, she-wolf approaches in the intension of taking revenge. When she is just before them, the Indians cry in their surprise:

“Kieche!” the man cried again, this time with sharpness and authority.

And then the cub saw his mother, the she-wolf, the fearless one, crouching down till her belly touched the ground, whimpering,

walking her tail, making peace signs. The cub couldn't understand. He was appalled. The awe of man rushed over him again. His instinct had been true. His mother verified it. She, too, rendered submission to the man-animals. (*White*..249)

The she-wolf is domestic dog before she comes in the pack of wild wolf. Very long gap between the dog and master is filled with the event of reconciliation. The hostility between the man and animal is suddenly changed into harmonious relationship between the dog and master.

Thus, these novels carry on the theme of nature and human civilization based on the guided questions related to the nature culture contest and reconciliation. The argument focuses 'survival of the fittest' as well to guide this project work.

Several researches on Jack London's novels *The Call of the Wild* and *White Fang* have been made collectively and separately. But none of the researchers and critics has worked on the issues of "Nature and Human Civilization: Antagonistic and Reconciliatory Attitudes to Nature in Jack London's *The Call of the Wild* and *White Fang*." The present research focuses some specific research questions to limit the research area of this project.

This research project plans to collect the information by raising some research questions explicitly and implicitly. The focused questions in the research are: what human control over nature means; what human involvement in mining means; what human dependence on dogs to pull sledge means; what dogs' killing of dogs, and wolves' killing of wolves suggests; what *White Fang*'s imprisonment suggests; what *White Fang*'s adjustment with human culture suggests; and what Buck' return to nature suggests.

London's *The Call of the Wild* depicts the development of Buck the great powerful Scotch shepherd dog protagonist changes from a domesticated pet to a fierce wild beast in the harsh north land. Buck's journey from civilization to nature is controlled by the hostility of nature. Contesting between nature and culture implied from the starting to end of the novel, *The Call of the Wild*. It is this hostility of nature that caused his transformation. Buck's rise to greatness is not an easy path; it is a struggle, a way full of obstacles, from the long living with his rival Spitz to the folly of Hall, Mercedes and Charles. But these obstacles, London indicates, are to be rejoiced in rather than avoided. It is ultimately a long struggle for mastery. Thus, when Buck goes from being a moral civilized pet to a fierce, blood thirsty, violent wolf dog, he overcomes several conflicts with nature and culture and reconciles with them as the primitive laws of the nature.

In *White Fang*, London shows the journey of White Fang from savagery to civilization with several conflicts encircled by the laws of nature as well as the laws of civilization. His development is hindered in the conflict with nature and culture. But White Fang's experiences with nature and human beings teach him the ways to act when in their presence. He reconciles the events by struggling. White Fang has been taught that he is not stronger, and will never overcome man. Thus, he has learnt and adapted to human surrounding, which is the most dominant key to survival in the Northland.

Thus, both novels explore nature and human civilization associating their contesting and reconciliatory features which show instinct and detachment from primitive forces. The ability to gain mastery among the primitive and civilized setting, and adaptability in new different unfamiliar environment is the main key of this

project. These several arguments and research questions raised in this project explore and prove the fact under the connection of ecocritic theoretical frame work.

This eco-poetic project intends to invite ecocritical aspects and concept to analyze the project- topic “Nature and Human Civilization: Antagonistic and Reconciliatory Attitude to Nature in Jack London’s *The Call of the Wild* and *White Fang*”. In the analytical part, the project mainly focuses the rules of nature with primitive instinct and survival of fittest, and the rules of civilization with detail analysis of contesting and reconciliatory aspects between nature and culture relationship. This project conceptualizes nature as an organism. Ecocriticism connects natural organism with human activities. Ecocritics look into both deep and shallow ecological question. Ecocriticism has not simply considered human sociology, but focused through bio-centric lens on human relation with physical environment, life species, plant species and physico- chemical surroundings where human beings affect and get affected from.

To support the ecocritical concept this framework builds on nature as organism and deep ecological approaches developed by Jonathan Bate, Lawrence Buell, John Hannigan, Ted Steinberg, Raymond William, Joseph Carroll, David Arnold and Ram Chandra Guha. Especially ‘Social Darwinism’ is the main focus to analyze ‘survival for fittest, adaptability, and adoptability.’

In *The closing circle* Barry Commoner writes, “Everything is Connected to Everything Else” (33). This concept takes the entire earth as an organism where one thing- where living or non living- is connected with other. Darwin depicts that all living creatures are engaged in an endless struggle with their physical environment. The economy of nature determines the outcome of their battle to survive. Cheryll Glotfelty maps the history and the emergence of the ecological study. She opines that

ecocritics address environmental consideration which “includes ecological theory, environmentalism, conception of nature, and their depictions, human /nature dichotomy and related connection” (XVII).

Lawrence Buell in *The Environmental Imagination* gives a far reading account of environmental perception, the place of nature in the history of western thought. Jonathan Bate in *Romantic Ecology* makes a great contribution in the field of ecocriticism. *The Green Study Reader: From Romanticism to Ecocriticism* edited by Laurence Coupe provides a comprehensive selection of critical texts which address the connection between ecology, culture and literature. Graham Huggan and Helen Tiffin in *Postcolonial Ecocriticism* writes “Human societies have constructed themselves in the hierarchical relation to other societies, both human and non-human, and without imaginary new way in which these societies understood as being ecologically connected, can be creatively transformed” (22). In *Practical criticism* Glen Love shows human attitude towards nature. “Human behavior is not an empty vessel whose only input will be that provided by nature, but is strongly influenced by genetic orientations that underline and modified, or are modified by, cultural influences” (06). Schopenhauer considers both organic and inorganic nature as the manifestation of the Will and the Will to be reality behind all phenomenological objects of which we have ideas. Similarly, *Beyond Nature Writing: Expanding the Boundries of Ecocriticism* edited by Armbruster and Wallace is an erudite collection of essay on ecocriticism. It is a stimulating and challenging informative book. Betty and Theodore Rosjak highlight nature in greater range. They quote Paul Klee to advice art teachers, “Lead your students to nature, into nature; let them learn by experience, how a bud is formed, how trees grow and how butterfly opens its wings” (255). As Wordsworth, Paul Klee views that nature is the greatest master. Learning

comes automatically and spontaneously from the natural setting. The events of approaching nature are the better sources of conscious learning. In the same way, Raymond William writes. “There is a nature as principle if order, of which ordering mind is part” (50). Mind psychologically functions in the framework of consciousness to culture and civilization. In the *Psychological Explanation of Civilization* Sigmund Freud affirms the importance of civilization in natural setting. “Civilization overcomes the dangerous aggressivity of individual by weakening him and setting of an internal authority to watch over him, like a garrison in the conquered town” (43). Here, Freud connects the psychological connectivity of civilization with body or nature. Samuel Taylor Coleridge tries to show reconciliation in the journey of Buck and White Fang to the opposite destination by presenting the concept of primary and secondary imagination.

This study dramatizes natural and cultural issues based on *The Call of the Wild* and *White Fang* from the aforementioned ecocritic perspective. Edmund Husserl’s phenomenological and Rene Descartes’ Cartesian views are also the supportive theories which analytically justify London’s naturalistic approach. Darwin and Nietzsche’s concept strengthen naturalistic view in this project by using existentialism to show struggle for the existence and mastery in intra- and enter-social circle. The theoretical frame work proves the findings of research questions from the narratives in appropriate chapters.

This project contains five chapters to accomplish the research work. In the first chapter, “Nature and Human Civilization,” I argue the nature culture relationship with encoding several examples including the textual substances with brief narrative and the gist of London’s narratives *The Call of the Wild* and *White Fang*. Then, the

major parameters of theoretical framework of ecocritics are depicted by associating with Cartesians, phenomenologist, and existentialists.

In the second chapter, “Nature Culture Contest” depicts the conflicts with nature and culture, nature and nature, and culture and culture, as a key aspect to be analyzed in this project. The analysis contains several eco-literary ideas from different secondary sources, such as books, periodicals, magazines journals, and web site jstors.

In the third chapter, “The Indispensible Struggle for Survival of Mastery,” I study how living beings and things struggle for their life. Some of the struggles are only for living; whereas some struggles are for existence and mastery. The concept is analyzed in the views of Darwin Herbert Spencer and Nietzsche. Social Darwinism is the main focus to analyze adaptation and adaptation. This analytical part carries on natural rules, as primitive instinct, to strengthen the concept of naturalism and environmentalism.

The fourth chapter, “Nature and Culture Reconciliation,” discusses about the reconciliatory aspects of London’s narratives *The Call of the Wild* and *White Fang*. The other secondary sources justify the reconciliation between nature and culture, nature and nature, and culture and culture. Adaptation and reconciliation takes place under ‘Nature and Human Civilization. The rules of civilization weaken the conflicts between nature and culture for the support of reconciliation between them.

And the fifth and last chapter, “Conclusion: Antagonistic and Reconciliatory Attitude to Nature” concludes the gist or findings of this dissertation including researcher’s personal view on the basis of the research questions.

Chapter II

Nature/ Culture contest in London's *The Call of the Wild and White Fang*

Nature and Culture Contest

Nature is the phenomena of physical world including plants, animals, the landscape and other biotic and abiotic forms of the earth. Nature is everything, either biotic, or abiotic. Biotic part of nature consists of all living part on the earth, such as plants, animals, bacteria, mushroom and human beings. Abiotic part of nature consists of all things that are not living including the outer space, and non living objects of the earth. It also reflects on the events on nature like wind, rain, earthquake and flood. Henry Fielding defines nature in the form of universal existence and says. "All the nature wears universal grin" (03). As Wordsworth, Abraham Lincoln regards the nature as an eternal phenomenon. He shows the immortality of nature in the world of mortals and opines. "Laws change, people die, and nature remains" (qtd. in Peter Black 7). Lincoln remarks the changeability of Human civilization within the constant setting of nature. On the same land our father and forefathers spent their life period in various cultural frameworks. Positive changes are very important in the process of human progress. But nature always remains the same. Its ongoing process is never altered by nature itself. Toward nature and ecosystem, pays high honor.

Richard Kerridge's view about nature is wider, "Nature is what the earth is and does without human intervention. This may include 'natural' human impulses, as opposed to considered actions. Nature is opposed to the artificial entities. Natural Wilderness is found in land, which is never been altered by human activities" (538). Kerridge states that all human behavior, either environmentally supportive or destructive, derives from natural impulse. So, all definitions of nature show that nature excludes all things that were introduced by man.

Culture, on the other hand, is a full range of learned behavior and patterns. Culture refers to an appreciation of good literature, music, art and food. Edward B. Taylor says, “Culture is that complex whole which includes knowledge, belief, art, law, morals customs, and other capabilities and habits acquired by a man as a member of society” (3). In this view, culture is the central focus of anthropology and powerful human tool for survival. Culture is constantly changing and easily lost because it exists in our mind. Social theorists such as Emile Durkheim, Franz Boas, Alfred Kroeber, and Robert Lowie state that:

Culture is an autonomous agency that produces all significant mental and emotional content of human experience. From this cultural perspective, innate, evolved characteristics exercise no constraining influence on human motives or thoughts. Evolution produced the human brain, but that brain invented culture, and culture has succeeded in cutting itself loose from all direct biological influence. (qtd.in Carroll ix)

Culture is the sum total learned behavior of a group of people that is generally considered to the tradition of the people and that is transmitted from generation to generation. It is taken as the system of knowledge shared by relatively large group of people. Jhan Hochman relates on nature and culture in reciprocal connectivity. He writes:

Nature and culture cannot be willed together by glibly naturalizing culture, by culture simplistically proclaiming itself part of nature, or by stupidly world nature into an appendage of culture, world nature into a culturally constructed product. Any substantial (reciprocal) merging of nature and culture will take generations of internal cultural struggle.

Green cultural studies and human culture would do well to ensure that plants and animals are granted separateness, independence and liberation before making about too much with forced fusion and coalescences. (192)

In this remark culture is not separate entity though nature is found separateness independence and liberation. Culture is taken as a part of nature. Nature and culture are in internal struggle for their distinct identity. In green culture study nature protects culture for cultural advancement. If nature and culture go forth separately the ecology cannot sustain its worldwide relation. The relationship between nature and culture has been a topic of intense discussion for years. Human lives are shaped by natural influences and nature is also affected by human activities. Culture which modifies natural tendencies is always given determinate direction by natural forces in their initial form. Culture emerges in natural movements by which nature turns against itself. So, nature is bio-physical entity, whereas culture is social. The arguments are framed as to whether the two entities function separately from one another, if they have a contribution in biotic relationship with each other. There are similar questions in matter of this relationship. Do they always tie their harmonious cord to unite their disagreement, or to promote their agreement? In the same way, do they always initiate their relationship from opposite direction, or from single way traffic?

First of all, I argue on the issue of nature and culture relationship which rises from in the terms of nature and cultural contractions. In London's narratives *The Call of the Wild* and *White Fang* depict contradiction between nature and culture. When Maule, a gardener, on the Miller's estate, kidnaps Buck and leads him to a flag station where a stranger is waiting:

But when the ends of the rope were placed in the stranger's hand, he growled menacingly. He had merely intimated his displeasure, in his pride believing that to intimate was to command. But to his surprise the rope tightened around his neck, shutting off his breath. In quick range he sprang at the man, who met him half way, grappled him close by the throat, and with a deaf twist threw him over on his back. (*The Call*.46)

The contrast is very strong throughout the novel. This event of contesting between Buck and human being shows Buck's adventures for his placement in the primal world of the north. There is the conflict of supremacy in each other to carry on the existence of life. The stranger's controlling mentality and Buck's struggle for individual freedom create the seed of conflict. The contest leads to a struggle; either the struggle is for just living, or for meaningful existence. The struggle between Buck and the stranger is not simply for survival, but for mastery. The stranger wants to impose his power, but Buck is not ready to accept his authority. In the same way, to establish the authority, the another man with a red sweater, "struck the shrewd blow he had purposely withheld for so long, and Buck crumbled up and went down, knocked utterly senseless" (50). Buck learns the first of these laws when the man bites him with the club. It is a revelation. It is his introduction to the reign of primitive law. The club also teaches Buck that human beings can be the enemy, although the full implication of knowledge remains to be considered.

Glotfelty shows her concern about such conflict between human beings and physical environment in her writing and she states, "Human actions are damaging the planet's basic life support system" (xx). Human irresponsible behavior towards nature such as deforestation, environmental pollution, cultivation, mining jobs and loss of

wild animals are not digested by the nature. So, she shows reciprocal relationship between human and land. She says that nature also inflicts human being and she bears a long-run damage from human activities. Green house effect, landslides, droughts, weather extremes, acid rain, flood, tropical diseases, airborne pollution and ozone layer depletion are the consequences of nature culture contesting. “Human beings and natural world are on a collision course. Human activities inflict harsh and often irreversible damage on the environment and on critical resources” (Moti Nissani 29). As Glotfelty, Nissani also points out the nature’s irreversible damage created by human beings which affects the life supporting system of this planet. Environmental decline caused by human actions and ultraviolet rays from the sun as the cause of skin cancer, cataract and epidemics are the reciprocity of human and nature conflicts. “Human being are the signs of environmental threat as a result of their dominance over the earth, their anthropocentric vision, their desire to conquer, humanize, domesticate, violate, and exploit every natural things” (Rueckert 113). Since the emerge of ecological thinking, literary writers and critics have started realizing the importance of body, earth or other material realities as the site of literary imagination. In the essay “Observing Earth’s Environment from Space” Gordon Wells writes, “Tropical forest, the nature of the African drought environment, the factors of changing global climate, geological hazards posed by particular volcanoes and the dynamics and biology of the world’s ocean’s are the major ecological hazards” (148). Similarly George Perkins Marsh shows the initial causes of environmental destruction initiated by human beings without any ecological awareness:

The destruction of the woods, then, was man’s first physical conquest, his first violation of the harmonious inanimate of nature. Primitive man had little occasion to fell trees for fuel, or the construction of

dwelling, boards, and the implements of his rude agriculture and handicraft. Windfalls would furnish or thin population with a sufficient supply of such materials. (qtd. in Andrew Goudie 3)

This initiation of environmental destruction is for basic human need, but it is shifted into luxury. People have started to destroy the nature more than they need. Contest results into very dreadful consequences on cultural periphery. Norman Myers remarks the consequence of deforestation in human surrounding. “As the forest are eliminated by burning, they serve as an anthropogenic source of carbon dioxide, thus contributing to the green house effect, a phenomenon that may transform our planet to a profound degree within just another few decades” (24). Human conscious and subconscious activities have singled to the great disaster like loss of wild life, ozone layer depletion, and green house effect. In the same way, Paul K. Conkin provides a comprehensive analysis of the many environmental hazards that humans must face in this still-young century in *The State of the Earth*. He explains that our activities have threatened the survival of many plants and animals, created scarcities in cultivable soils and water needed for irrigation, used up a large share of fossil fuels, polluted air and water, and most likely created conditions that will lead to major climate changes. If human beings and nature continue their conflict without giving the feelings of realization, they will not be able to avoid their possible doom. Human present irrational acts are the major causes of future consequences.

In the similar irrational feeling, Hal and Charles wrongly calculate about their food and drinking plan. Their miscalculation causes the dark side of human-animal relationship. In the heavy rain and snowfall, dogs are unable to pull the sled. But “Hal exchanged the whip for customary club. Buck refused to move the rain of heavier blows which now fell upon him” (*The Call*..105). Hal and Charles are presented as

stereotypical newcomers in a frontier world and woefully out of place, where the dog-breakers need dreadful weapons to train the dogs. Hal's activity of carrying a gun, knife and club indicates the climax of human insensitivity towards the nature. As a primitive law of reciprocity nature also takes the revenge. Hal entirely unaware of the dangers of snowfall areas insists that they must go on. Only Buck escapes from the final disaster, because "a whole section of ice gives way and dogs and human disappear" (*The Call*. 106). Nature only becomes cruel when it bears sufficient cruelties beforehand. The cruelty of Charles and Hal invites their self doom. If one does not pay respect to nature, how can he expect the affectionate behavior from nature?

The Call of the Wild is a book about an animal which struggles in several sorts of conflicts from starting to end of the novel. In the book, both men and dogs have to struggle against the ferocity of the man, animals and environment during the period of gold rush. In search of gold or to gain material prosperity human beings cannot sustain human superiority among the creatures of the world. Sometimes animals can replace the human superiority. Rothberg explores London's regard towards human and animal characters in this context:

London was not only treating animals like human beings, but treating human beings like animals, recognizing no essential differences between man and animal. In *the Call of the Wild*, he equated men with dogs and wolfs and equated with the harness of trail with the harness of society, implying that force, savagery and cunning were equally the ways to success in both areas (Rothberg 1).

Animal characters in London's narratives are regarded as conscious, meaningful and sensitive heroic figures. London tries to fetch out civilized human like quality and

consideration in the wolf and dog the protagonist. The presence of animal praise is the absence human regard. Some of the animals qualify themselves to accept human like consciousness and foresightedness to challenge human superiority in the sector of reasoning. Some of the human beings lose their grasp on reasoning and fall on the level of animal. This sort of contest to sustain the underlying quality is found in nature/ culture relationship.

In *White Fang* London believes the story from man animal contesting. Henry and Bill finish the bullet of their guns against wild animals. Bill becomes the victim of hungry wolfs. Henry struggles alone to drive away the pack of wolves by the help of fire in the dark and dreadful forest of the night. London shows the intention of animals towards of human beings during the period of famine:

She- wolf was looking at the man, and for some time he returned her look. She looked at him merely with a great wistfulness, but he knew it to be the wistfulness of an equally greater hunger. He was the food and the sight of his excited in her the gustatory sensation. Her mouth opened, the saliva drooled forth, and she licked her chops with the pleasure of anticipation. (*White..195*)

Here, men and animals are standing against one another's existence. They are waiting for one another's peril. Other's destruction is the best amusing event for them. The laws of nature "kill or be killed, eat or be eaten," (*White..110*) support the feeling that the living body is no more than the living flesh of meat. She-wolf's looking upon Henry with a possessive eye, and producing saliva is the indication of wild conception. Basically there is the savage relationship between man and animals. Cruelty and violence replace detest and anger as the feeling of contest towards each other.

Due to human caused environmental hazards, nature has to cope with a doom in earth's ecosystem. Jonathan Bate draws the grim picture of the earth that has drawn the attention of the ecocritic in the following words:

Carbon dioxide produced by burning of fossil fuels is trapping the heat of the sun, causing the planet to become warmer. Glacier and permafrost are melting, sea levels rising, rainfall patterns changing, and wind growing stronger. Meanwhile, the oceans are overfished; deserts are spreading, forest shrinking, and fresh water becoming scarcer. The diversity of species of the planet is diminishing. We live in the world of toxic waste, acid rain and endocrine disrupters-chemicals which interfere with the functioning of sex hormones, causing male fish and bird to exchange sex. The urban air carries a cocktail of pollutants: nitrogen dioxide, sulphurdioxide, benzene, carbon monoxide and more. (*The Song* 24)

Man and nature contest results such as appalling condition where the system of human and nature survival collapses. Both nature and human beings have to lose their harmonious ancestral identity and mutual co-operation. Contest is supported by various factors, among them 'famine' is the main. Many crimes and conflicts have been created due to 'lack.' In the essay "Famine" Roger Whitehead mentions the present condition of famine and its contemporary position. "In recent years the subject of famine has been greatly sensationalized by the media" (82). Most of the present crimes are initiated due to insufficiency. Famine is thus a source of contest immersed between nature to nature and nature to man. White Fang's struggle with human beings is strong instance of nature/ culture fight.

White Fang is a bitter, vicious dog and is made worse when Mit-sah puts him at the front of the pack. He never wastes his strength; he can judge time and distance well, and becomes an excellent fighter. Fighting with different hazards, he has to face human beings. After the ownership of Mit-sah and Gray Beaver, he belongs to the mastership of Beauty Smith, who is an example of the equation of ugliness with spiritual meanness. Beauty rules by hatred. White Fang becomes a professional fighting dog. Men make bets on him. When Buck is unable to fight properly, Beauty Smith beats him inhumanly. The harmony between nature and culture relationship is weakened. Beauty Smith's aggressive treatment sharpens conflict. "He sprang upon White Fang and began savagely to kick him. There were hisses from the crowd and cries of protest, but that was all. White Fang went on, and Beauty Smith continue to kick White Fang, there was a commotion in the crowd" (*White..333*). White Fang is presented as means of entertainment for the public. In dog fighting, many dogs are killed and some of them are wounded. The death of the dogs and wounded bloody body of the rest dogs due to battle are not sympathized; instead, they are taken as ceremony of entertainment. Here, though Beauty Smith comes on the top most insensitive fool, the people of the crowd are not less responsible than him. They are the primary root of this dreadful incident. If Beauty Smith is alone, such fighting events may not take place. This fitting is the source of is for money that inspires to strengthen this contest between man and animal.

The endless contest between nature and culture suggests the self defense or just survival and meaningful existence or leadership. Nature stands against culture when its inherent spontaneous flow of power is disturbed. Culture goes against nature for various purposes, such as for just living, and for greed of wealth and social status. Human beings try to use their brute and brain force to control nature as their

will. But nature shuns this human supremacy as a whole. As a whole the conflict emerges from such contest.

Nature and Nature Contest

Contest in London's narratives, takes place not only between nature and culture but also between nature and nature, and culture and culture. The laws of nature 'kill or be killed and eat or be eaten, is the consequence of clash. The nature of animals is to fight in the beginning of their acquaintances. So, the contest invites reconciliation in animal relationship. Animal intimacy is established after their fierce fighting. In *The Call of the Wild* and *White Fang*, the protagonists Buck and White Fang move ahead in their journey with several intra- racial fighting events. First of all, they have to fight against environment and then their fighting takes place among the other wild animals, dogs and wolves of their own race.

Arriving in the chilly north, Buck is amazed by the cruelty, he sees around him. As soon as another dog from the ship, Curly, gets off the boat, a pack of huskies violently attacks and kills her. Watching her death, Buck vows never to let the same fate befall him. The death of Curly is an important symbolic moment in the novel that signifies the savage relationship among the creatures. "Their dogs and men were not town dogs and men. They were savages, all of them, who knew no law but the law of club and fang" (*The Call.. 55*). Cruelty and violence replace friendliness and peaceful coexistence, and any animal that cannot stand up for it, will be killed mercilessly. So that the way, Buck realizes, "No fare play". Fare play is the law of civilization in the wilderness, there is only the law of club and fang. At the same time he develops fierce rivalry with Spitz, the lead dog in the team. Spitz is practiced fighter. Buck and Spitz role over and over in the snow:

Buck did not cry out. He did not check himself, but drove in upon Spitz, shoulder to shoulder, so hard that he missed the throat. They rolled over and over in the powdery snow. Spitz gained his feet almost as though he had not been overthrown. Slashing Buck down the shoulder and leaping clear. Twice his teeth clipped together, like the steel jaws of a trap, as he had backed away for better footing, with lean and lifting lips that writhed and snarled. (*The Call*..78)

This incident emphasizes the external dangers of the wild. Curly's death and Buck's rivalry with Spitz is first of all a matter of strength versus strength. In the Buck-Spitz war, we see again the way London's dogs resemble human to fight politically against authority. Buck does not merely attack Spitz. Instead, he slyly undercuts Spitz's authority among the other dogs by siding with the weaker animals in dispute. Buck-Spitz conflict seems to be more suggestive of the ideas of Friedrich Nietzsche, a German philosopher at the late nineteenth century. In his essay "Against Mediators" Nietzsche argued that all of society was divided up into those who were naturally masters and those who were naturally slaves. Nietzsche further argued that life was a constant struggle either to rule or to be ruled. This remarks that struggle is the part of life in every sort of human beings. The struggle of powerless is for just survival and the struggle of powerful is for existence in intra and inter-social environment. Human struggle is not only for their day-today biological and physical need, but for social dignity and prestige.

In *White Fang*, animal fighting has dominated the plot from beginning to the end. The sled dogs, working under Bill and Henry, are lured and by the pack of hungry wolves of the forest during the period of great famine. After the evening meal Henry counts his dogs and finds them less in number. Bill goes out of the camp to

find his dogs, but he gets no response from Bill and his disappeared dogs. In that disappearance of Bill and domestic dogs London tries to invite nature in contest. Wild wolves in the forest are in the domain of “kill or be killed.” This trend of living in nature goes forth with the feeling of connection between nature and nature. London presents the event of nature and nature contest. When Henry is alone in the camp at night after Bill’s departure in search of domestic dogs in the dark, the threatening sound coming from the dark maximizes his fear. “Then he heard a great outcry of snarl and yelps. He recognized One Ear’s yell of pain and terror, and he heard wolf cry that bespoke a stricken animal. And that was all. The snarls ceased. The yelping died away. Silence settled down again over the lonely land” (*White..191*). Wolves do not think about the primary laws “eat or be eaten”. They simply live it. They only think about anxiety of their hunger, and concentrate in how to fulfill this destructive appetite. One’s death is another’s life. Life on death is primary characteristic of the philosophy ‘eat or be eaten’ and ‘kill or be killed.’ Domestic dogs cannot manage vegetarian food and store it for future use. They depend on the food prepared by human mind. If it was not managed externally, they would have to face the similar condition as faced by the hungry wild wolves. This sorts of contesting is not for existence or mastery; it only for survival. It is not the crime to be counted for punishment. It is simply the way of life in wilderness and basic need for survival.

In another famine she-wolf is with her cubs with the great burden of responsibility to feed and tend them. She has to manage her food by fighting with other animals of the forest. She has to fight with a mother lynx which s the greatest dreadful event in her life. In that battle she-wolf and her little cub are badly wounded:

The lynx was dead. But she-wolf was very sick and weak. At first she caressed the cub and licked this wounded shoulder; but the blood she

had lost had taken with it her strength, and for all of a day and a night she lay by her dead foe's side, without movement, scarcely breathing. For a week she never left the cave, except the water, and then her movements were slow and painful. At the end of that time the lynx was devoured, while the she-wolf's wounds had healed sufficiently to permit her to take the meat-trail again. (*White..242*)

Some of the fighting between animals ends in reconciliation. Such contest invite mutual relationship, but this fighting between the she-wolf and lynx does not except for harmonious as well; it is not for the social glory as the victory in contest. It accepts the death of one competitor. One's satisfaction is another's death. The time of a great famine, when there is no meat, and there is no milk from the mother's breasts, the other cubs die from starvation. Only one cub is left due to his natural superiority. The contesting takes place between the mother animals due to the affection towards their cubs and the demand of their hunger. From such contesting the little cub gradually learns the law of meat:

There were two kinds of life,- his own kind and the other kind. His own kind included mother and himself. The other kind included all live things that moved. But the other kind was divided. One portion was what his own kind killed and ate. This portion was composed of the non-killers and the small killers. The other portion killed and ate his own kind, or was killed and eaten by his own kind. And out of this classification arose the law. The aim of life was meat. Life lived on life. There are eaters and eaten. (243)

Basically, these lines focus on the lesson which the gray cub learns –that is ‘eat or be eaten’. The creatures of the world are divided only in two groups ‘hunter and hunted’.

Powerful animals are eater and weaker ones are eaten. This killing and eating game among the animals take place only for food. In this context, London gives us a vivid picture of many aspects of life in the wilderness, and he also shows how a mother wolf and mother lynx keep themselves in danger in order to protect their offspring. These parts of the law of the wilderness, therefore, are that of instinct- which the gray cub quickly learns and develops. Such ecological relationship, either that is positive or negative, shows the integrated system of living community. In such motive, German scientist Ernst Haeckel defines the ecological inter and intra-connectedness as follows:

By ecology we mean the body of knowledge concerning the economy of nature-the investigation of the total relations of the animal both to its inorganic and to its inorganic and to its organic environment; including above all, its friendly and inimical relations with those animals and plants with which it comes directly and indirectly into contact-in a word, ecology is the study of all those complex interrelations referred to by Darwin as the collection of the struggle for existence. (qtd.in Bate, *Romantic* 36)

In this indication, ecology is the study of the relationship between organism and their environment. Various types of ecologies such as physiological, behavioral, social, community, and applied ecology, all of these forms focus on relationship among the living beings and things in the setting of nonliving environment. Barry Commoner's ecological advocating, "Everything is Connected to Everything Else" (33) maintains the connectivity between organic and inorganic world even from conflicting angle. Ecology is a practiced not by the human conscious will but also by the need of time

and situation. In *White Fang* London shows the contest among animals during the time of famine in the forest:

Moose were scarce, the rabbits almost disappeared, hunting and preying animals perished. Denied their usual food- supply, weakened by hunger, they fell upon and devoured one another. Only the strong survived. The life of strong was depending upon the life of weak.

White fang's gods were also hunting animals. The old and weak of them died of hunger. (*White* ..294)

London demonstrates a vivid picture of many aspects of life in the wilderness. Among them he mainly focuses the savagery under which, one animal kills another though they belong to their own race. The animals, which do not have that killing power, become the victim of powerful one. This is the justice of wilderness. In this sense, contest does not widen the conscious social conflict as emerged in human society. It creates the forceful situation of reconciliation even in contrastive background. London further highlights the intra- contesting event by writing following words:

Also, the dogs ate one another, and also the gods ate dogs. The weakest and the more worthless were eaten first. The dogs that still lived, looked on and understood. A few of the boldest and wisest forsook the fires of the gods, which had now become a shambles, and fled into the forest, where, in the end, they starved to death or were eaten by the wolves. (*White*..295)

Nature is being exploited from different sectors. First of all, internal system of exploiting nature is very common. It cannot be checked. For the sake of one element the other elements of nature are sacrificed. This contest does not have negative intension. But external factors which are involved in the exploitation of nature are

really questionable in natural phenomenon. This sort of contest carries negative connotation in the domain of competition. London represents dogs for the same situation. Dogs are one of the useful creatures in human society but their survival and existence is in critical condition. From one side they are victimized from their own race. The powerful dogs are the winner of this game. The weaker dogs have to lose their life in the battle. Grown up dogs may be the possible hunters of small puppies. But most dangerous situation for the dogs is human intension and human activities. Despite the dogs' loyalty and honest service, human beings of some culture kill the dogs for their meal. This unnecessary appetite indicates the ecological hazards in the way of maintaining ecosystems.

Nature and nature contest does not seem to be for human like social glory though there is the fierce fight for leadership. Innocent and weak animals stand against the power ones for their self protection and powerful animals go against weaker for their natural appetite and power concern leadership. This sort of conflict does not seem beyond the law of nature, whereas culture conflict is not marked consciously in the law of civilization.

In London's *The Call of the Wild* and *White Fang* a conflict is mainly found in the relationship between nature and culture. Culture and culture contest, though it is not the major focus in London's narratives as the central theme, is studied to fetch out the primitive uncivilized wilderness in human, nature and behavior. London tries to show that sympathetic, sensible, co-operative and civilized activities or qualities are not the unique proprieties of human beings. Animals of wilderness can possess them. These two distinct qualities of human beings, one- well civilized and sentimental and the other uncivilized, savagery and destructive quality, create the events of contest between culture and culture.

Culture and Culture Contest

In spite of conscious civilization, animal instinct is still found in human behavior in dormant state. The present global terrorisms associated with murders and crimes are the consequences of culture and culture contest. In the beginning of *The Call of the Wild* Judge Miller's gardener, Manuel plans to detach his favourite dog Buck, from the lovely master, is a sort of indirect contest between the boss and servant. It shows:

The Judge was at a meeting of the Raisin Growers' Association, and the boys were busy organizing an athletic club, on the memorable night of Manuel's treachery. No one saw him and Buck go off through the orchard on what Buck imagined was merely a stroll. And with the expectation of a solitary man, no one saw them arrive at the little flag station known as College Park. This man talked with Manuel, and money chinked between them. (*The Call..45*)

The gardener secretly sells the lovely dog of Judge's family to the dog broker for money. It seems that he is jealous to the aristocratic type of life style of his boss. The general assumption between boss and servant is the loyalty and protecting. The servants should be loyal, punctual and dutiful towards the master. In the same way master should have cooperative, affectionate and democratic behavior towards the servant. But in Manuel we cannot find aforementioned qualities which are considered as moral obligation to be performed in conscious civilized society.

In the next events, when Buck is unable to pull the heavy sled due to hunger, Hal whips Buck inhumanly; John Thornton cannot tolerate that cruel savage behavior of Hal, and interrupters:

“If you strike that dog again, I’ll kill you”, he at last managed to say in a choking voice. “It’s my dog,” Hal replied, wiping the blood from his mouth as he came back. “Get out of my way, or I’ll fix you. I’m going to Dawson.” Thornton stood between him and Buck, and evinced no intention of getting out of the way. Hal drew his long hunting-knife. Mercedes screamed, cried, laughed and manifested the chaotic abandonment of hysteria. Thornton rapped Hal’s knuckles with the axe-handle, knocking the knife to the ground. (*The Call*..105-106)

This fighting between man and man is the exhibition of savageness in human being. Hal perfectly represents that animal quality even being the organ of civilized society. The senseless action and attitudes are the inventions of Brutal mentality.

Likewise at the end of the novel Buck’s lovely master John Thornton is killed by Yeehats Indian to inherit his gold. Returning to camp Buck discovers that everyone including John Thornton has been killed by Yeehats Indian. “The Yeehats were dancing and singing for their success of killing John Thornton” (135). Buck attacks the entire groups of Indian, killing several and driving the rest of them away in such fear, that the valley, in which Buck revenges his master, is from then on considered by the Indians to be a demonic place. Human being is considered one of the most sensible and creative creature among all. The expectation of love, sympathy and cooperation, not only among human beings but also between man and animal, is taken as a basic feature of civilization but the murder of Thornton indicates the loss of these basic qualities from human beings. The priority to the materialistic life and unnecessary luxury invites similar types of contesting. In the presence of ferocity primitive laws are supported but the loss of civilization cannot get fertile ground in the quicksand of contesting. London tries to show how savageness is grown and

protected even in sensitive human body frame structure. It is the animal characteristics in a man that supports contest in intra and inter- ecological circle.

As contest Hal and John Thornton in *The Call of the Wild*, there is the similar event in *White Fang* that happens between Beauty Smith and Weedon Scott in the case of White Fang, on the attempt to stop savage behaviour on the animals. Beauty Smith arranges dog fighting illegally as a public show. White Fang's encounter between Cherokee, the bull-dog, is very dreadful. When White Fang loses the battle, Beauty Smith starts kicking him savagely, till White Fang comes on the stage between life and death. The people of the crowd were enjoying in dog's fighting and Beauty Smith's kicking. At this point, the crowd suddenly gives way to men who appears on the scene. Because betting on arranged on dog fights is illegal, the crowd assumes immediately that these two men are associated, somehow, with civil authorities. Beauty Smith attempts to stop men from ending dog fight, but he is quickly given a suitable physical treatment:

Beauty Smith's remaining leg left the ground and his whole body seemed to lift into the air as he returned over backward and struck the snow. The new comer turned upon the crowd. "You cowards!" he cried. "You beasts!" he was in a rage himself- a sane rage. His grey eyes seemed metallic and steel like as they flashed upon the crowd. Beauty Smith regained his feet and came toward him, sniffing and cowardly. The newcomer did not understand. He did not know how abject a coward the other was, and thought he was coming back intent on fighting. So, with a "You beast!" he smashed Beauty Smith over backward with a second blow in the face. (*White*..333)

In the appearance of Weedon Scott, there is a total contrast with Beauty Smith. White Fang, however, has almost been driven mad by Beauty Smith's wickedness. Beauty Smith's activities by pulling White Fang back into savageness with the feeling of ferocity are tried to stop by Scott for the sake of civilization. This contest between Beauty Smith and Scott is the contest between savage and civilization. This is the fighting between good and bad to refresh the beautiful harmony in the follow of ecosystem. The contest between Hal and Thornton in *The Call of the Wild* and the contest between Beauty Smith and in *White Fang* is the contest to advocate animal rights. It is the struggle for establishing justice even in the world of animals, where there is the approach of human society.

War in human society is the top most struggles for justice. War is the pick event of contest. In war two parties are not equally right and wrong. One of them wants to respect the rules in conducting of their better relationship, but the other party opposes that intension, as a result war emerges. The practice of war is wilderness; it only supports barbarism. The consequence of war is destruction. It is not beneficial for any parties. But even in the present civilized society war still takes place human society. War represents the primitive savageness in well civilized conscious human being.

Ambika Adhikari defines contest differently. In his view, economic insufficiency is the main root of environmental degradation. "Environmental degradation occurs because there are no markets or prices for the environmental of resource. As a result, there is frequently over-consumption of environmental goods and services" (xvii). When there is no proper management of the available environmental resources, there are maximum chances of their misuse. In this remark, the absence of civilization is the initiation of conflict.

Thus, Jack London details nature and human contest well as civilization by spreading its wide horizon. First of all nature and human contest is as presented as a major dominance throughout the narratives. The main aim of ecocritics and ecological study is to minimize the gap of contest between nature and culture. To arise the feeling of sympathy, love, co-operation and durability in human being towards nature, nature is the main focus in ecocriticism. Human conscious mind has to be involved to avoid such conflict. The second sort of contest, that London presents, is the contest between nature and nature. Generally this type of contesting seems to be beyond the human circle; it seems to be natural and autonomous. But human efforts can be very useful to minimize the consequential hazards of this dispute. Nature does not care about good and bad consequences of contest; it is human being who has to be ultimate victim of nature and nature contesting. The third and last types of contesting takes place between culture and culture. This sort of fight hampers natural system and natural cover. We are known about the natural destruction of Hiroshima and Nagasaki during the Second World War. The contesting among human being is not only limited in their nerves system as a 'war of nerves', it appears in physical world as a means of natural destruction. London's desire to create contest in above mentioned sector is to construct a road map for reconciliation. Though contest is negative relationship, it sometimes provides positive results. London takes contest for positive expectation. Contest creates the importance of reconciliation. So contest is the primary step for reconciliation. There is no importance of water until one feels thirsty. The seriousness towards reconciliation is only appeared after the great tribulation of contest. So, such relationship creates the need of reconciliation for the long- run existence of harmony between nature and culture.

Between culture and culture, contest means a struggle to gain control or power over somebody or something else. Men fight against men suggests the violation of the laws of civilization. Human beings need not go against their own race for the basic biological and physical need. But they go against each other for their ego, over consumption, unnatural achievement for social status.

Chapter III

Indispensible Struggle for Survival and Existence

Social and Literary Darwinism in *The Call of the Wild* and *White Fang*

These two novels, *The Call of the Wild* and *White Fang*, are London's similar stories in which the theme of 'survival of the fittest' creates a harsh setting and development of the main characters, Buck and White Fang which are both dogs. Both novels are the adventure of animals. The protagonists are part dogs; part wolves are terribly abused and vicious. The journey of these two dogs is contrastive. Buck, in *The Call of the Wild*, comes up from civilization to nature; whereas White Fang in *White Fang* comes up from savagery to civilization. The development of Buck and White Fang as characters is dependent on the setting because they are battling famine along with other animals and humans. The theme "survival of the fittest" is related and revealed through the development of the main characters in both narratives, as they are challenged by the setting of the novels.

Survival of Fittest in the Case of Buck and White Fang

Darwinian philosophy, 'survival of the fittest' is prevalent in the most activities of Buck and White Fang during their adventures in these novels. Both Buck and White Fang need to be the fittest dogs in order to survive in their respective situation. From starting to end the dogs have to fight and try to become in this case "Super dogs." They have to survive famines, fight from other animals and abuse from humans. Jack London writes books with Darwin's popular idea in mind, particularly *The Call of the Wild* and *White Fang*. The process of "natural selection" means only the strongest, brightest and most adaptable elements of the species will survive. This idea is embodied by the characters, Buck and White Fang.

The central idea, 'survival of the fittest' defines what Buck encounters during his journey and can be directly related to real life terms. This idea is developed through the setting and development of Buck, but it is interesting in itself because of the ties to what 'survival of the fittest' means to human beings. Buck puts aside everything in order to survive including his morals. In *American writers* Walcott says, "He learns it fast and soon becomes clever to steal some bacon to support his meager rations of dried fish" (87). His first conscious theft in his life marks Buck as fit to survive in the hostile Northland environment. It marks his adaptability, his capacity to adjust himself to the changing condition, lack of which he would have to face his terrible death:

A chill wind was blowing that nipped him sharply and bit with special venom into his wounded shoulder. He lay down on the snow and attempted to sleep but the frost soon drove him shivering to his feet. Miserable and disconsolate, he wandered about among the many tents only to find that one place was as cold as another. Here and there savage dogs rushed upon him, but he bristled his neck-hair and snarled (for he was learning fast), and they let him go his way on unmolested.
(*The Call..58*)

Buck discovers that he is in the primitive North, and there he rapidly learns to conform to laws of primitive new world. He encounters such problems as how to work as a dog team pulling a sled how to borrow into a hole in the snow in which to sleep, how to survive perpetual hunger pains, and how to rely on his native intelligence and his animal instincts. Buck also soon learns that the dominant bestial instinct is very strong in him, and he learns just as quickly that when he is attacked, he must take the offensive immediately in order to survive; as a result of this type of

living adjustment, Buck also learns that he has to live a life of almost continual pain and discomfort. Buck has to become accustomed to new life style, “No lazy, Sun-kissed life was this, with nothing to do but to loaf and be bored” (*The Call..72*).

Buck’s original living in the Santa Clara valley in a large home with many other animals and nice family is memorable for him in the North. He faces beating from the men and dogs, the bitter cold, hardship, and lack of food among other things. Buck learns numerous lessons as he travels in the North. “He had never seen dogs fight as their wolfish creatures fought and his first experience taught him an unforgettable lesson” (*The Call.. 73*). This is another example of how Buck continues to grow and become tougher. When Bucks lovely master, John Thronton , is killed by the Yeehats in his absence, he takes the revenge by killing most of them. After that murder scene “Buck saw what made his hair leap straight up on neck and shoulders. A gust of overpowering rage swept over him. He did not know that he growled, but he growled aloud with a terrible ferocity” (*The Call.. 135*). The Yeehats inherit the gold from Thronton after killing him. In this occasion, they are dancing with a great amusement. At the same time, they hear a fearful roaring and see rushing upon them an animal the like of which they have never seen before. It is Buck suddenly approached there with the intension of taking revenge the death of his master:

He sprang at the foremost man (it was the chief of the Yeehats), tripping the throat wide open till the rent jugular spouted a fountain of blood. He did not pause to worry the victim, but ripped in passing, with the next bound tearing wide the throat of the second man. There was no withstanding him. He plunged about in their very midst, tearing, rending and destroying, in constant and terrific motion which defied the arrows they discharged at him. (*The Call..136*)

Buck's civilization, which he acquired in Judge Miller's house, does not help him to survive in this new setting. He has to struggle in new environment, with new person and animal. His revenge is for his existence in the surrounding. The cruelty that he has exhibited with the Yeehats, is his adjustment in the life of the North. His attack on them makes the final step in his escape from the world of men. Earlier, he learns that human can be violent, like the man who beats him with the club, and foolish, like Hal, Charles, and Mercedes. After all that has happened in the North, he learns he can kill men.

Charles Darwin depicts that all living creatures are engaged in an endless struggle with their physical environment and economy of nature determines the outcome of their battle to survive. Buck is found the same as depicted by Darwin. In *Social Darwinism* Peter Dickens defines Spencer's version of 'Social Darwinism':

In Spencer's version of 'Social Darwinism' the weakest members of what he called the 'race' (this term referred not just to human races but, in the general sense, to a subspecies or variety) will die out and the strongest will survive and reproduce. Furthermore, they will tend to reproduce their characteristics into the next generation. (21)

This principle applies to the whole nature, and indeed to human society itself. In the case of organic nature, for example, organisms are constantly struggling to survive, to build relations between themselves and their environment. The principle of struggle to survive is regarded as the law of nature which is passed from generation to generation. Jack London believes in Herbert Spencer's theory of "Survival of the Fittest" which means basically that an organism or group that is better suited to an environment will have a better chance for survival than an animal or group that is less suited. In other words, Spencer suggests that learning does not play great role in the

survival of the species. A major environmental change would suddenly make one group of organisms better off than it had been before, and therefore live longer and reproduce more.

Social Darwinism is the extension of Darwin's evolutionary ideas to human society. Over the past two centuries it has been argued that the 'fittest' in the term of physical and mental proficiency are the most likely to survive and reproduce. It has also been suggested that the increasingly complex structure of human society mirrors the increasing complexity of nature. This highly original text examines whether these extensions from nature to society are justified, and considers how dangerous they may be in implying the systematic neglect – or even destruction – of the least 'fit'. It also questions whether human nature is constrained by modern society and whether people evolved as essentially competitive or collaborative.

White Fang is the fittest of the dogs in the novel. He is hungry to survive and to live. He is only one cub in the litter to survive the famines. "His little body rounded out with the meat he now ate; but the food had come too late for her (White Fang's sister)" (*White*..228). Among the cubs, White Fang is the cleverest of all. He can manage his food even in most difficult situation. Famine occurs numerous times during White Fang's early life when he is staying in the cave and also when he is in the Indian villages, "like most creatures of the wild he early experienced famine" (*White*..227). During tough times in the Indian villages, "White Fang, to stole away into the woods. He was better fitted for the life than the other dogs for he had the training of his cub hood to guide him" (*White*..284). When White Fang is in the forest with his mother during the time of famine, he struggles for food following his mother. The life of the forest led by wild animals is also very complicated. Wild animals'

struggle is to find out proper location on the basis of food and water availability; keep themselves safe their enemies and weather. In *White Fang* London shows that event:

They ran many miles that day. They ran through the night. And the next day found them still running. They were running over the surface of a world frozen and dead. No life stirred. They alone moved through the vast inertness. They alone were alive and sought for other things that were alive in order that they might devour them and continue to live. (203)

As a young cub White Fang collects several experiences of travelling in new places and experiences of fighting with Ptarmigan, lynx, and Weasel. White Fang learns to fight and what the consequences are at the early age, especially during a fight between lynx and his mother:

The cub sprang in and sank his teeth into the hind leg of the lynx. He clung on, growling savagely. Though he did not know it, by the weight of his body he clogged the action of the leg and thereby saved his mother much damage. A chance in the battle crushed him under both their bodies and wrenched loose his hold. The next moment the two mothers separated, and, before they rushed together again, the lynx lashed out at the cub with a huge fore-paw that ripped his shoulder open to the bone and sent him hurtling sidewise against the wall.

(*White..242*)

White Fang's initial character is revealed to us in these lines. From the beginning he is fierce, at playful. He has natural instinct of fear, at he is also brave. The lynx is at last. White Fang's mother knows that the lynx is a vicious animal and is fully capable of killing her. The mother lynx, not surprisingly comes to the she-wolf is no match to the

powerful lynx until the two young gray cub rushes toward and sinks his teeth into the hind legs of the lynx. Both mother and cub are able to kill the fierce lynx. However, during the battle the cub's shoulder is badly damaged and she wolf is wounded all most to the point of death. From this, the gray cub learns another lesson. "The aim of life was meat. Life itself is meat. Life lived on life. There were eaters and eaten. The law was; EAT OR BE EATEN" (*White..243*). The law focuses on the lesson which the gray cub learns- that is, eat or be eaten or in the simple ecological terms animals kill other animals for food. Only the stronger and fittest can survive. After leaving wilderness White Fang takes a journey to civilization where he takes tremendous abuses from cruel masters. "Holding him suspended with one hand, with the other he proceeded to give him a beating. And it was a beating. His hand was heavy. Even blow was shrewd to hurt, and he delivered a multitude of blows" (*White..251*). With continuous fighting and beating, White Fang becomes savage. "White Fang's contact with Indian's and White Man's society makes him devolve, not evolve, grow more savage than less, and become a professional killer" (Rothberg 12). Under the master hood of Beauty Smith, White Fang is treated horribly. He makes White Fang fight with other dogs for money and puts him on exhibition for other people to admire him:

So he remained on exhibition until spring, when one Tim Keenan, a faro dealer arrived in the land. With him came the first bulldog that had ever entered the Klondike. That this dog and White Fang should come together was inevitable and for a week the anticipated fight was the main spring of conversation in certain quarters of the town.

(*White..308*)

In many of these staged fighting in public places with other dogs, White Fang is hurt very badly. White Fang has to bear the blow of Beauty Smith and biting of fangs of

other dogs. Even in this complicated situation, White Fang tries to keep himself fit to minimize the brutality of fangs and club. He tries to satisfy Beauty Smith by fighting with other dogs fiercely to win money for his master. He gains the new experience that fighting is the way of living. White Fang's life with his new master, Weedson Scott, is full of new experiences. He originates from the wild and has to become civilized in order to stay with his master.

In Scott's home, White Fang learns and develops tremendously and transforms himself into a domestic dog. White Fang develops into a magnificent dog that can do just about anything. He learns so many things from his mistakes and does not repeat them. He realizes that he needs to respect humans and not to cause harm them:

There were butcher-shops where meat hung within reach. This meat he must not touch. There were cats at the houses the master visited that must be let alone. And there were dogs everywhere that snarled at him and that must not attack. And then, on the crowded sidewalks, there were persons innumerable whose attention he attracted. They would stop and look at him, point him out to one another, examine him, talk to him, and, worst of all, pat him. And these perilous contracts from all these strange hands he must endure. (*White*..382)

White Fang's staying in southland at Scott's home, where he becomes accepted by the other animals and Scott's family, needs to be able to trust him on his property because after all a wolf is a wolf. "Here, in Sierra Vista, which was the name of Judge Scott's place, White Fang began to make himself at home" (*White*..347). White Fang's growth and development is rapid and transforms from a wild and savage animal into a domestic, pet like animal and is brought in by a family in Southland to

live a good life on a farm, though his past was fierce and complete wild. Now he is able to make himself fit as a loving house-keeping dog.

These two novels are very important for their appropriate setting because they set the tone for the books and help to the theme of survival of the fittest. The Arctic North in *The Call of the Wild* is important to the theme and the character development because of the different setting, otherwise, the story would be totally different. In *White Fang*, the weather and climate is not what makes the setting extreme, because it does not affect White Fang. It is a brutal famine that occurs numerous times throughout the book, such as, when he is in the cave with his parents and when he is in the Indian tribe. While in the Indian village, White Fang and the rest village experience a great famine. “Only the strong survived. White Fang’s gods were also hunting animals. The old and weak of them died of hunger” (*White*..294). In the same way Buck, in the environment of North, becomes very different and vicious than his original living of California. When Buck is transported to north to Alaska, where the weather is vicious. “A chill wind was blowing that nipped him sharply and a bit with special venom into his wounded shoulder” (*The Call*..75). like this the settings in the books command the characters to adapt in order to survive and then thrive in the end.

London’s novel *The Call of the Wild* and *White Fang* are about survival of the fittest, where the best man or best dog will survive. “The Call of the Wild dramatizes London’s belief that the same competitive pressures that brutally eradicate the weak and unlucky can develop the rare, special individual, the Nietzschean superman” (Brucker 596). The development of Buck and White Fang as characters is closely related the setting, which in turn results in the theme of survival of the fittest. Both characters need to be strong to survive complicated environmental setting and situations where they are put in. Buck keeps himself fit with the setting of nature and

the civilization. With the company of human beings he is able to keep himself loyal, punctual, dutiful, hard working, lovely and revengeful according to the natures of his masters and demands of the situation created by them. With the approach of environment keeps himself fit being fighter, tactful and leading dog of team and pack. Buck's struggle to make him fittest in the Northern snow, cold and wilderness proves him successful in different settings.

White Fang in other narrative is very skilful character for making himself fit into different situation from the very beginning of his life. His growth and development goes together with fighting and beating relationship with other characters. "The exaltation of fighting and killing is never really eliminated in the 'evolutionary' process" (Rothberg 12). Even though this book is about an animal, it has direct ties to the life of London and many other people, as "once more in fictional retreat from human life, London was still writing about human problems" (Rothberg 9).

Forces of nature and changes in environment affect the lives of Buck and White Fang drastically. These two central characters gain the appropriate skill to keep themselves fit in their journey from nature to civilization, and civilization to nature. Buck changes from a domesticated pet to a fierce wild beast from the beginning in the harsh Northland. On the contrary, White, who is part dog and part wolf, is brought up in the cruel Northland, thus making him a beast from the beginning, but eventually adapts to civilized ways towards the end of the novel. Thus, *The Call of the Wild* and *White Fang* vividly portray the way in which the canine protagonists develop, and reinforce the main theme of London, which shows how the natural process of survival of the fittest is practiced throughout the approach of nature and human civilization.

Inheritance of Adaptability and Adoptability

In general interpretation the meaning of 'adaptation' is changing of something in order to make it suitable for a new use or situation. It is to change the behavior of the subject in order to deal more successfully with new situation. In another word, it is adjustment. But in specific sense, 'adaptation' word is used by biologist in two different senses, both of them implies accommodation of living organism to its environment. One of the adaptations, called physiological adaptation, involves the acclimatization of an individual organism to a sudden change in environment. The other kind of, occurs during the slow course of evolution and hence is called revolutionary adaptation. Adaptation is highly mental phenomenon, which is created in natural setting. Ecopoetic sector gives priority to the principle of creation. "Ecopoetic ascribes nature the principle of creation and therefore nature has the capacity to create creative mind" (Amma Raj 92). 'Adaptability' depicts the skill to be adjusted accordingly in complicated unfamiliar situation or negative environment. It is a search of reconciliation even in the ferocity of nature. Adaptation regards the permanency of the nature. It makes the outer organs or sub-system of the nature to be adjusted with the main system. 'Adoptability' on the other hand, is just opposite of it. It is the act of choosing. It accepts the assumptions of the other system for integration. Adaptation makes the subject fit according to the other and adoption is to accept other with the feeling of assimilation. But the similarity between adaptation and adoption is that both of them are related to the nature. In the context of *The Call of the Wild* and *White Fang* the protagonists, Buck and White Fang exhibit 'adaptability' and 'adoptability' in the journey of their development from civilization to nature, and nature to civilization.

Joseph Carroll details “the adapted mind” in his criticism *Literary Darwinism*. He tries to show the integration of literary study with Darwinian social science. He indicates that all literary scholars, theorists, and critics take “the adapted mind” as an organizing principle, and their work is thus continuous with that of the “adaptationist program” in the social sciences. Adaptationist thinking is grounded in Darwinian conceptions of human nature. He further writes:

Adaptationists believe that all organisms have evolved through an adaptive process of natural selection and that complex functional structure in organic development gives *prima, facie* evidence of adaptive constraint. They argue that the human mind and human motivational and behavioral systems display complex functional structure, and they make it their concern to identify the constituent elements of an evolved human nature: universal, species-typical array of behavioral and cognitive characteristics. They presuppose that all such characteristics are genetically constrained and that these constraints are mediated through anatomical features and physiological processes, including the neurological and hormonal systems that directly regulate perception, thought, and feeling. (vi)

In this assumption adaptation is affected by genetically and psychologically both. Human perception, thought and feelings are adopted by the help of neurological and hormonal systems. Adaptationists as social scientists identify ‘the adapted mind’ as the foundation of human culture. “They identify human nature is as a biologically constrained set of cognitive and motivational characteristics” (Carroll vii). Intrinsic and extrinsic factors influence ‘the adapted mind’. Internal cognitive process and external motivational factors of environment equally contribute to individual

organism to be adjusted with the whole system of nature. Barry Commoner says, “Any living thing that hopes to live on the earth must fit into the ecosphere or perish. The environmental crisis is a sign that the finely sculptured fit between life and its surroundings has begun to corrode” (11). Individual adaptability affirms that the mind has evolved through the adaptive process of natural selection.

Adaptationists and evolutionary psychologists like Steven Pinker believe that “psychology is rooted in biology, and all cultural studies, including both the social sciences and the humanities, are rooted in psychology” (Carroll “Pinker” 630). The logic has been formulated by Pinker in his book *How the Mind Works* where he states, “The geneticist Theodosius Dobzhansky famously wrote that nothing in biology makes sense except in the light of evolution. We can add that nothing in the culture makes sense except in the light of psychology. Evolution created psychology and that is how it explains culture” (210). This proposition propounded by Pinker assumes that life is prerequisite for every cognitive endeavor as it is rooted in psychology. Psychology in turn springs from biology and biology appears inconceivable except in the light of evolution. Pinker hints that psychology has to confront biology which in turn has to confront ecology or environment for making any conceivable knowledge possible.

Buck, in *The Call of the Wild*, physically and mentally adapts with new environment, unfamiliar work and responsibility with unaccustomed control of new masters. First of all when Buck is kidnapped and taken to the North his environment undergoes a tremendous change. He adapts the law of club and fang from the beginning of the journey. Buck’s staying with a man with a red sweater forces him a completion for adaptability of the law of club and fang:

He was beaten (he knew that); but he was not broken. He saw, once for all, that he stood no chance against a man with a club. He had learned the lesson, and in all his afterlife he never forgot it. That club was revelation. It was his introduction to the reign of primitive law, and he met the introduction halfway. The fact of life took on a fierce aspect; and while he faced that aspect uncowed, he faced it with all the latent cunning of his nature aroused. (*The Call..51*)

Buck's adjustment in new situation and with new system is the attempt of mental adaptation. He mentally prepares to follow the reign of primitive law, the law of club and fang. "There was imperative need to be constantly alert; for these dogs and men were not town dogs and men. They were savage, all of them, who knew no law but the law of club and fang" (*The Call..55*). Buck is always hungry and learns to eat faster in order to keep his food from disappearing into the mouths of the other dogs, he also learns to steal; against his old morals that he learned in Judge Miller's sunny home, gradually away. Old urges and instinct, which his wild ancestors belonged, begin to assert themselves.

Biological adaptation with the northern cold and sled pulling job on the snow is Buck's another success in the development of life. In the life of sled pulling dog in the north on the snow, Buck faces a great problem of sleeping. Chill cold, snow and frost always drive him shivering his feet and the whole body. But Buck gradually climbs the steps of adaptation in this unfamiliar environment:

Buck confidentially selected a spot, and with much fuss and waste effort proceeded to dig a hole for himself. In a trice the heat from his body filled the confined space and he was asleep. The day had been

long and arduous, and he slept soundly and comfortably, through he growled and barked and wrestled with bad dreams. (*The Call..59*)

Buck's physical adjustment in the northern environment is very rapid. His muscles become hard. He learns to bite the ice out of his teeth where it collects between his toes. "He could eat anything, no matter how loathsome or indigestible, and once eaten, the juices of his stomach extracted the last least particle of nutriment" (63). Buck puts aside everything in order to survive including his morals. "He learns fast and soon clever to steal some bacon to supplement his meager rations of dried fish" (Walcutt 87). This first theft marks Buck as fit to survive in the hostile northland environment. It marks his adaptability, his capacity to adjust himself to changing condition, the lack of which he would have meant a swift and terrible death. It marks, further, the decay or going to pieces of his moral nature, a vain thing and handicap in the ruthless struggle for existence. Buck has to adopt the weather in order to survive and not to freeze to death. Buck's body and mind set become totally adapted for all situations in the wilderness. Buck learns his duties very quickly, and one of the important laws of the primitive world is that one has to adapt the new situations as soon as possible to survive. "Buck learned easily, and the combined tuition of his two mates and Francois made remarkable progress. Ere they returned to the camp he knew enough to stop at "ho," to go ahead at "mush," to swing wide on the bends, and to keep clear of the wheeler when the loaded sled shot downhill at their heels" (*The Call..57*).

Buck is tested every day to see if he could survive and if he is tough enough to live out in the nature even though he was accustomed to leisurely lifestyle. "The fittest survive by adaptation to the man with the club (the stronger individual) and the strength of herd (the power of masses)" (Rothberg 1). It shows that, to survive, Buck

needs to obey his masters and be accepted by the rest of his sled team, which he does and eventually becomes the lead dog.

The power of instinct is the major theme in Charles Darwin's and Herbert Spencer's work. For the first time there was a scientific theory which suggested that human beings as well as animals have natural instinct, for Buck's ability to listen to his instinct which makes him more and more powerful and draws him more and more deeply towards the wild. When Buck the team in John Thornton's camp, he does not consciously know why he does not get up. He is as capable of continuing of other dogs and he has no desire to be killed. When buck enters the wild, he must learn countless lessons in order to survive, and he learns them well. Buck gradually recovers primitive instincts and memories that his wild ancestor possessed, which have been buried as dogs become civilized creature. His connection to his ancestral identity is thus more than instinctual; it is mythical. Buck adapts his long lost ancestral howl:

He, too, sat down and howled. This over, he came out of his angle and the pack crowded around him, sniffing in half-friendly, half-savage manner. The leaders lifted the yelp of the pack and sprang away into the woods. The wolves swung in behind, yelping in chorus. And Buck ran with them, side by side with the wild brother, yelping as he ran.

(The Call..139)

Buck was well conditioned in the house of Judge Miller, living with human beings and domestic animals. He was totally aware of the law of civilization with the feeling of love, respect and sympathy. His physical and mental adjustment had provided him a complete social satisfaction while living in the south. But his living in the forest is not easily assimilated with living in civilization. When he has to live with the wolves

in the forest, his ancestral memory, which is in dormant state in him, helps him to adapt with the new environment. He adapts himself according to the wilderness of the forest, type of food available there, a company of human beings and animals, manner of characters, climates and geography. Buck's friendship with wild wolves is the topmost example of adaptation.

In *Literary Darwinism* Carroll writes, "The theory of cosmic evolution is the belief that the universe itself is evolving, driven by some inner principles of complexification" (xii). Internal drive is the powerful force for adaptation. It is a fundamental transformation in social science. Psychologist Donald Campbell sought to generalize, "all intellectual creativity as a form of random variation and adaptive selection" (qtd. in Carroll xiii). The cognitive rhetoricians tend to seek common ground with the discourse theory of post structuralism, and they uncomfortable with adaptationist claims that human nature consists in a highly structured set of motivational and cognitive dispositions have evolved through an adaptive process. Adaptionists claim, "The cognitive rhetoricians affricate themselves with a branch of cognitive psychology and confines itself largely within the range of linguistic psychology –this avoiding the questions of basic human motivational structures that interest evolutionary psychologists" (Carroll xv). Cognition is the mental phenomenon. Learning is a cognitive activity. Cognition makes mind capable to adjust the body according to situation. This is the conscious process of driving from unknown to known. Buck and White Fang are unfamiliar staying in new environment with new primitive and a civilized law is primarily forced by mental adaptation. Physical adaptation is the result of mental reinforcement. Mentalists say that a child is born with the capacity of proper adjustment with the nature. The environment and situation activates the passive capacity of adjustment. In the case of Buck and White

Fang, the capacity which they gain at the final stage of their development is not quite new; it was already living with them in dormant state. Amma Raj, in *Cross- Currents* highlights the collaborative contribution to nature and culture to enhance ecological awareness. He writes, “As human knowledge is not net byproduct of human mind but more a consequential outcome of transaction, intersection, meditation and communication between mind and matter, between human and space /time markers, it can be claimed to be best on ecological awareness” (13). But Rabkin and Simon’s view about adaptation is different. They view that either nature or culture supports the adaptive mind. “Cultural creations evolve in the same way as do biological organisms, that is as complex adaptive system that succeed or fail according to their fitness to their environment” (qtd in Carroll xiii). Here, nature and culture play very significant role to shape biological organisms. Adaptation or learning is facilitated by proper environmental and cultural setting. If the situation is complete negative, adaptive mind cannot function properly. The howl of the wolves in the forest facilitates Buck to produce the similar howl though he was conditioned in barking sound while living in civilization. “The wolves swung in behind yelping in chorus. And Buck ran with them, side by side with the wild brothers, yelping as he ran” (*The Call*..139). Buck’s ancestral howl which is in dormant state, is facilitated to be produced by the howl of wolfs. White Fang’s attitude in the beginning of the novel ‘kill or to be killed’ is strengthened by several events such as fighting of his mother’s with lynx, ptarmigan and weasel. “Life is itself was meat. Life lived on life. There were eaters and eaten. The law was “eat or eaten” (*White*..243). As a result of animal to animal fighting “moose were scarce, the rabbits almost disappeared, hunting and preying animals perished.” From this situation White Fang knows “only the strong survived” (294). This experience makes him capable in the development of his life. “He was better

fitted for the life than the other dogs, for he had the training of his cub hood to guide him” (295). From such situation and setting White Fang quickly climbs the steps of adaptation. These external events gradually change the internal feelings and support the habit for conditioning. The route of events through the physical to mental, aims to change mental perception for a long-run existence. White Fang, in his journey to civilization from wilderness, goes on the contacts of such several events through which he is able to adapt the laws of civilization in the process of trial and error. Living with human beings in a few days White Fang makes his attitude about his new setting:

He watched the man- animals coming and going and moving about the camp. In fashion distantly resembling the way men look upon the gods they create, so looked White Fang upon the man-animals before him. They were superior creatures, of a variety, gods. To him dim comprehension they were as much wonder-worker as god is to men. They were the creatures of mastery, possessing all manner of unknown and impossible potencies, overlords of the alive and the not alive,- making obey that which moved, imparting movement to that which did not moved, imparting movement to that which did not move, and making life, sun-colored and biting life, to go out of dead moss and wood. They were fire-makers! They were gods! (*White..* 257)

Living with human beings White Fang learns so many things about them. He becomes aware of human ability in controlling, inventing creating. The top most human creation is the ‘fire’ which is the major symbol of civilization. So he regards human being as ‘god’ and accepts human superiority in the nature. White Fang is completely conditioned in the law of nature in his initial period of life. But later on, when he

comes in the contact of human beings, his adaptation with civilization goes on in ascending order:

Not only was White Fang adaptable by nature, but he had travelled much, he knew the meaning and necessity of adjustment. Here, in Sierra Vista, which was the name of Judge Scott's place, White Fang quickly began to make him at home. He had no further serious trouble with dogs. They knew more about the ways of the southland gods than did he, and in their eyes he had qualified when he accompanied the gods inside the house. (*White..373*)

White Fang's early days living in Judge Scott's place are very troublesome for him. His wild innate focuses him to attack on chicken's and bites small boys as soon as he sees them. His learning and adaptation makes him to attack on the weaker. But when he observes all the activities in the home of his master he gradually learns how to behave with them. "He observed that the boy and the girl were of great value in the master's eyes. Then it was no cuff for the sharp word was necessary before they could pat him" (*White..375*). Furthermore the feeling of this new adaptation forces him to forget the call of the wild and except the call of the kind. "Here he was compelled to violate his instinct of self preservation, and violate it he did, for he was becoming tame and qualifying himself for civilization" (*White.. 382*). When he fathers the puppies of the Collie belong to his master he gradually starts loving them which is the top most adaptation in his life. When White Fang is lying down in the sun, the puppy slowly comes to him. "The puppy sprawled in front him. Then their noses touched, and he felt the warm little tongue of the puppy on his howl. White Fang's tongue went out, he knew not why, and he licked the puppy's face" (400). In the presence of civilization, the feeling of wilderness is forced to be absent. White Fang consciously

tries to violate those deeply rooted savage feeling in the approach of civilized living. He mentally and physically adapts himself to live with chickens, boys and girls and other domestic animals, which are kept in the category of importance by his master.

White Fang's experiences with humans teach him the ways to act when in their presence. He learns to obey them and be their 'slave'. He respects them and their way of life. Gray Beaver, the first god that masters over him, is gentle in nature and is very kind to White Fang. But if White Fang is ill-behaved, he would be clubbed or whipped. For this reason White Fang does not come any harm to Gray Beaver. White Fang and Buck both have been taught that they are not stronger, and will never overcome man. Thus, they have learned and adapted to their surrounding which is most dominated key to survival in the Northland.

Because of the interaction that the two dogs have with humans, and their interactions with the wild, they must learn to adapt accordingly. Buck shows how his previous behavior can no longer exist with the condition that exists in the Northern land. He has to restore back to his primordial being. Now, he is a being that fights for survival; a being that rules over all weaker, and is ruled all the stronger; a being that has no civilized influences, only influences of survival. White Fang, on the other hand knows only the way of the wild and he has to learn and adapt to the life style he encounters in the presence of man. Normally, he is habitual to kill all meat that move, but he soon learns humans are the higher power him. Because of these different changes in Buck's and White Fang's life styles the dogs have to change and develop to fit their surroundings.

Like adaptability, adoptability is another capacity found in Buck and White Fang. Most of the time, they include themselves for mental and physical adaptation

with the system of nature and culture. But in some cases they adopt nature and culture as external perceiver.

Buck's conditioning ideology which was shaped in his initial stage of life is deeply rooted ideology. The affection between John Thornton and him still supports this learned ideology. But all of a sudden when he takes the revenge with the Yeehats for the murder of his lovely master, he adopts savagery. "But more remarkable than this, the Yeehats tell of a 'Ghost Dog' that runs at the head of the pack. They are afraid of his Ghost Dog, for it has cunning greater than they, stealing from their camps in fierce winters, rubbing their traps, slaying their dogs, and defying their bravest hunters" (*The Call*..139). This ghost like savagery which exhibits here is not the struggle for survival. Yeehats are not killed for his biological need or meat. He is not conditioned to attack on every human being who comes in his approach. He has only killed them who are responsible to the murder of his master. In the same way, White Fang adopts civilization against his deeply rooted savagery. He adopts the norms of socialization being a good observer and analyst.

While living in the house of Weedon Scott, White Fang observes all the human activities related to civilization and adopts them so that he can easily adapt himself for that new setting. In the early days of his town life White Fang kills all the animals such as chickens, cats, birds and small dogs which were his meat in the life of wild. But now "he left the domain of the chickens, he had learned to ignore their existence" (380). In White Fang's quick success to adopt the laws of civilization, Weedson Scott appreciates him heartily "White Fang, you are smarter than I thought" (380). White Fang is very smart in adapting natural as well as the cultural norms for making himself ready for adaptation. In this process of adaptability and adoptability,

both animal-protagonists, Buck and White Fang are found in revolutionary stage in these novels.

Struggle for Survival and Existence

Struggle is necessary act of life found in all living beings and things. But most of living creatures do not struggle only for survival; they struggle for their communal or social existence. Buck and White Fang in their development are found struggling for mastery. London is not contained to make the struggle for survival, the central theme of these novels; instead his protagonists struggle towards a higher end, namely mastery. In *The Call of the Wild*, we see this struggle particularly in Buck's conflict with Spitz, in his determination to become a lead dog on Francois and Perrault's team. And at the end of the novel, in the way that he battles his way to the leadership of the wolf pack. Buck does not merely want to survive; he wants to dominate as do his rivals, dogs like Spitz:

Highly as the dog-driver had valued Buck, with his two devils, he found, while the day was a young that he had undervalued. At the bound Buck took up the duties of leadership; and where judgment was required, and quick thinking and quick acting, he should himself a superior even of Spitz of whom Francois had never seen an equal. (*The Call..83*)

Buck kills Spitz and would not continue on the path without being put as lead dog. "He wanted, not to escape a clubbing, but to have the leadership. It was his by right. He had earned it, and he would not being contained with less" (*The Call..85*). The event is symbolic of Buck's progression in developing into sled dog. He becomes a lead dog and demands of the other dogs and his owners, Francois and Perrault.

In the quest for domination which is celebrated by London's narratives, we can observe the influence of Friedrich Nietzsche, a German philosopher of late nineteenth century. Nietzsche's worldview holds that the world is composed of masters, those who possess that he calls "the will to power" and slaves those who do not possess this "will." Nietzsche delights in using animal metaphors, comparing masters to "birds of prey" and "blonde beasts" and comparing slaves to sheep and herd animals. So, he conforms that all society is divided of into those who are naturally masters and who are naturally slaves. Nietzsche further argues that life is constant struggle either to rule or to be ruled; the "will to power", as terms it, replaces a conventional system of morality or ethics. In *The Call of the Wild*, London transposes Nietzsche's arguments about human competition to dogs in the Klondike, casting Buck as the dominant beast whose "will power" is unmatched. His language is almost self-consciously Nietzschean; he refers to Buck as a "masterful dog," filled with "pride" and looking towards to a "clash for leadership" because such a desire is in his "nature."

Buck is always found in his team. When he is among the sled dogs he leads the team. Spitz is the problem in his leadership but he tactfully makes that problem over by killing Spitz. When he goes with wild wolves, he also leads their pack:

But he is not always alone. When the long winter nights come on and the wolves follow their meat into the lower valleys, he may be seen running at the head of the pack through the pale moonlight or glimmering borealis, leaping gigantic above his fellows, his great throat a-bellow as he sings a song of the younger old, which is the song of the pack. (*The Call*..140)

Buck is physically distinct from the wild wolves. But he is not alone in the forest. He is always in the group of wolves as their leader. He always controls them in search of meat and mating. His nature is never found to be ruled. In short period, when he accepts clubbing, his intention is not always to be clubbed; his hidden goal is to achieve mastery among his circle even that negative setting. He is found as a “super dog” among the dogs and wolves. He gains the leadership due to his individual intelligence as well as adaptability and adoptability. He can judge the situation very quickly. His ability to adjust as the need of the situation has provided him as the leader in the journey from civilization to nature.

White Fang, another protagonist of London’s narrative, plays the role of ‘super dog’ from the very beginning to the end. Being super, White Fang is only survived among the five litters in his cub hood:

But he was, further, the fiercest of the litter. He could make a louder rasping growl than any of them. His tiny rages were much more terrible than theirs. It was he that first learns the trick of rolling a fellow-cub over with a cunning paw-stroke. And it was he that first gripped another cub by the ear and pulled and tugged and growled through the jaws tight-clenched. (*White..223*)

In the activities either in sucking the breast of his mother or taking any experiences about the world, White Fang is always ahead. He is stronger than the other cubs. He yearns for the light and learns to find mother’s nose, paws and tongue in the very beginning hours of his birth before opening the eyes. He drinks lots of milks and bits of half-digested food that his mother regulates him. He is the fiercest of the leader, with a little rasping growl. As the young cub grows, he becomes more adventurous. His achievement to be familiar about the laws of nature is very quick. His leading role

is not only limited in the application of physical force but also in the mental force. He is also quick to observe, analyze and understand the laws of nature and the laws of civilization. In the approach of human civilization, White Fang plays leading role in adjustment in new civilized society. He quickly gains the rules of society about, how to behave masters, master's children, guests, strangers and other domestic animals of the family and society.

Thus, the living of Buck and White Fang either following the laws of nature in the forest or following the laws of civilization in human society is not for simply survival. Their struggle is for meaningful existence. Buck's adjustment among the sled dogs and in the pack of the wolves ends in leading position. In the same way, White Fang proves the concept of 'super dog' in his living in wilderness and civilization. Both animal protagonists are remarkable in confirming their existence from starting to end of the narratives. Their superiority is accepted in the context of struggling, adapting and adopting in new setting.

This is the fact that power and ability of adaptation help living creatures to survive; otherwise they have to die or lead miserable life. It is because the best source of their food is their power. The situation of lacking power indicates the loss of food in the case of animal neither they store power for their future use nor they take benefit from the power which they had in past. They apply power only for present moment but human beings use their consciousness to use power for future and they take benefit from their previous power as well as the present. Nature and culture both have to confront unfamiliar situation in their development. Every elements under nature and culture need to be fit with the situation. They need to adapt themselves with the unconditioned situation for their survival.

Such confrontation is not only limited among the animals but also found in nature and culture. Nature culture confrontation always brings fatal consequences such as deforestation, flood, landslide and desertification. When confrontation ends the laws of civilization play their role actively and reconciliation appears. If confrontation continues the ecological balance is lost. Gradually, it invites destruction. Confrontation is just for survival and existence both. Innocent and weaker try to keep them fit day to day living and powerful creatures want to seek power for existence. Nature and culture reconciliation is very powerful tool for establishing mutual harmony between them. It promotes the life just for survival and existence both. Powerless creatures enjoy in reconciliation for their simple living, but powerful ones enjoy in the domain of reconciliation for meaningful existence in their social circle.

Chapter IV

Nature and Culture Reconciliation

Reconciliatory Attitudes to Nature in *The Call of the Wild* and *White Fang*

From outside, nature and culture look apart in their individual existence. They contain their distinct systems, which are contesting each other. The laws of nature are autonomous and regulated in the assumption of the “Survival for the Fittest”. But the laws of culture are consciously formed on the assumption of sympathy, love, loyalty and co-operation. These distinct laws standing between nature and culture do not appear for long-run application as the rules of savagery and civilization. They facilitate reconciliation by entering into one another’s domains to support ecosystem. Isolated existence of nature and culture cannot maintain the support for the mutual development.

The awareness of economy of nature – total relationship of animals with organic and inorganic environment, between men, plants and social—can be seen in various cultures and literatures. In the world, cultures and literatures reveal the awareness about the economy of nature, value the intrinsic worth of the earth and adopt the biocentric desire to save earth for humans and the rest of organic and inorganic things of the world, there is as strong eco-consumerist and anthropocentric culture and literary understanding sanctioning the exploitation of the earth for human advantage. Reconciliation aims to respect nature for protecting and promoting human good, human welfare and human rights. A global literary imagination supports the assumption that human knowledge is founded upon the awareness of nature or environment. The awareness about ecosystem and human existence has created the importance of reconciliation between nature and culture. Harmonious relationship between nature and culture is established only developing the feeling of reconciliation

after a long contest between them. Albert Schweitzer shows the man's ethical connectivity with nature. He writes:

A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives. He does not ask how far this or that life deserves one's interest as being valuable, nor, beyond that, whether and how far it can appreciate such interest. Life as such is sacred to him. He tears no leaf from a tree, plucks no flower and takes care to cross no insect. If in summer he is working by lamp light, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed wings upon his table. (qtd. in Marian S. Dawkins 41)

Man is innately directed to be scared and ethical in paying his regard with nature by violating his apocalyptic attitude. This sort of feeling is the product of reconciliation between nature and culture.

Aldus Huxley in his book *Literature and Science* explains that the concern of ecology and the study of the interconnection between man and nature are the most proper fields of study and they are matters of great importance. In his view, "In the light of what we know about the relationship of living things to one another and to their in organic environment" (108). In the manner of different religions and cultures along with various evolutionary theorists, social and cultural critics, literary writers and philosophers focus on the preeminence of awareness of nature. Arthur Schopenhauer in "The Will in Nature" highlights that "Everything is entirely in nature, and nature is entire in everything, she has her centre in every brute. It has surely found its way into existence, and will surely find its way out of it" (397). This

assertion embraces the importance of nature and culture reconciliation and the notion that nothing in the world can be outside of the nation.

Laurence Coupe highlights the reconciliatory aspect of nature and culture by explaining the importance of green studies. He writes:

Green studies being concerned with permanence as much as with change, it allows us to reflect upon the literary or cultural text in the context of slow evolution of the biosphere. Thus, it would be absurd were it to applaud novelty for its own sake in the field of theory, given that is that very way of thinking which threatens us with catastrophe.

(6)

The concern of green studies is with the living connection between nature and culture including past and future. Class, race, and gender are important dimensions of both literary and cultural studies; but survival of biosphere most surely rank as even more important, since without it there is no issues worth addressing.

In *Romantic Ecology; Wordsworth and Environmental Tradition* Jonathan Bate discusses post- Althusserian Marxist critique of Romanticism. The first of these reading assumed that “the human mind is superior to the nature; the second assumed that economy of human society is more important than the economy of nature” (9).

The concept of reconciliation is strengthened due to the environmental hazards:

A green reading of Wordsworth is prime example; it has strong historical force, for if one historicizes the idea of an ecological point- a respect for the earth and a skepticism as to the orthodoxy that economic growth and materials production are the be –all and end- all of human society-one finds oneself squarely in the romantic tradition; and it has strong contemporary force in that it brings romanticism to

bear on what are likely to be some of the most pressing political issues of the coming decade :the green house effect and the deletion of the ozone layer, the destruction of the tropical rain forest, acid rain, the pollution of the sea, and , more locally, the concreting of England's green and pleasant land. (9)

In the contestation between nature and reconciliation is required to avoid environmental hazards such as depletion of ozone layer, the destruction of tropical forest, acid rain and pollution of the sea, which obstruct the net work of ecosystem. Reconciliation leads nature and culture towards the similar direction with full understanding of each other's limitations and challenges. Reconciliation is consciously designed strategy to enhance nature and culture both. It weakens the characteristic of ferocity, which is emerged in relationship between nature and culture.

In London's *The Call of the Wild* and *White Fang*, there are several events of reconciliation which carry on the theme of the narratives. The animal protagonist Buck and White Fang in their journey from civilization to nature and nature to civilization struggle with various difficulties and face many challenges. Their development is encircled in negative setting. But n the process of development they reconcile with the unfamiliar obstacles for their smooth and further development.

Buck, in *The Call of the Wild*, is forcefully taken to the North where he has to struggle a lot for his living and existence. First of all he is not conditioned being clubbed by human beings. His experience living in love and affection makes the clubbing events more complicated and bitter for adjustment. But Buck reconciles with that controlling force of human beings:

He had learnt the lesson, and in his entire afterlife he never forgot it. That club was a revelation. It was his introduction to the reign of primitive law, and he met the introduction halfway. The fact of life took on a fierce aspect; and while he faced that aspect uncowed, he faced it with all the latent cunning of his nature aroused. As the days went by, the other dogs came in crates and at the end of the ropes some docilely, and some raging and roaring as he had come; and, one and all, he watched them pass under the domination of the man in the red sweater. (*The Call..51*)

This reconciliation establishes the understanding about the primitive laws, “Beat or be beaten.” He reconciles with the aim of struggle for mastery. He accepts that a man with a club is a law giver, a master to be obeyed not necessarily conciliated. He observes and faces many events which facilitated him for quick reconciliation with primitive laws. “He did see beaten dogs that fawned upon the man, and wagged their tails, and licked his hand. Also he saw one dog, that would neither conciliate nor obey, finally killed in the struggle for mastery” (*The Call..51*). These brutal and physical performances force him to adapt with new environment. Buck does not reconcile only with law of clubbing but also with the cold, snow, wilderness, hunger and sleeplessness. To survive in that new situation, Buck needs to obey his masters and adjust with other sled dogs in the cold environmental setting. The ferocity between Buck and the man with a red sweater is gradually weakened after a savagely used club on Buck. The man says:

Be a good dog and all’ll go well and the goose hang high. Be a bad dog, and I’ll whale the stuffin ‘outa you. Understand? As he spoke he fearlessly patted the head he had show mercilessly pounded, and

though Buck's hair involuntarily bristled at touch of the hand, he endured it without protest. When the man brought him water he drank eagerly, and later bolted generous meal of raw meat, chunk by chunk, from the man's hand. (*The Call*..51)

After these events Buck has to become accustomed to a new life style. He learns numerous lessons as he travelled north. Buck was civilized dog before entering to north, so he does not fear many things. He continues to grow and becomes tougher. Buck's mental and physical and mental reconciliation to the surroundings provides him a satisfaction and hope for future.

When Buck enters the wild, he must learn countless lessons in order to survive, and he learns them well. But London suggests that Buck's success in the frozen north is not merely a matter of learning the ways of the wild; rather, Buck gradually reconciles primitive instincts and memories that his wild ancestors possessed which have been buried as dogs have become civilized creature:

One night he sprang from sleep with a start, eager-eyed, nostril quivering and scenting, his hair bristling in recurrent waves. From the forest came the call distinct and definite as never before—a long-drawn howl, like, yet unlike, any noise made by husky dog. And he knew it, in the old familiar way, as a sound heard before. He sprang through the sleeping camp and in swift silence dashed through the woods. As he drew closer to the cry he went more slowly, with caution in every moment, till he came to an open place among the trees, and looking out saw, erect on haunches, with nose pointed to the sky, a long, lean, timber wolf. (*The Call*..126)

Buck's vision of primitive man recurs, and this time, he sees himself running alongside the "hairy man" hunting with him in the forest, and guarding him while he sleeps. In these images London emphasizes the primitive nature of the man-dog relationship and strength of the bond that ties Buck to Thornton. But the bond is constantly tested by the equally strong call that draws Buck away from human life and deeper into the wilderness- a call that fills Buck with "a great current and strange desire. "His encounter with the timber wolf, whose smallness remains us of Buck's remarkable size and power, is an important step in his development as wild creature. Since, it offers the promise of community of wild creatures. Buck need not be alone in the wild; he can find companionship not only froe human s and dogs, but also in the tight-knit world of the pack.

Thus, Buck's achievements in the life of civilization in the south are not supportive for his life in the north. External setting of these two environments is just appositive. Southern life style cannot be foundation for Buck's northern life. But instinctive force, which is in dormant state in him, helps him to reconcile with the primitive laws and wilderness.

The relationship between nature and culture is consciously and artistically highlighted by different literary writers and ecocritics. In "Is Nature Necessary?" Dana Phillips tries to strengthen nature culture relationship by illustrating Hemingway's evocation towards life and nature:

This erasure of the distinction between life and death, nature and culture, is equally clear in the promotion of a new form of fishing practice called CPR, which stands not for "cardiopulmonary resuscitation", although the associated images of revivification are apt, but for "Catch, Photograph, and Release." Under the guise of

responsible conservation, and faced with decreasing fish population of increasing levels of toxicity, bass fishermen are being urged- quite sensibly- to set free a majority of the fish they bought. (209)

Here, Phillips proposes the new way to behave with the fish. The regular trend of catching and killing fish will be sure to lose the connectivity between nature and human beings. So fish can be caught for various purposes. Photographs or their glimpse can be taken to tighten the connectivity between nature and culture. And then, they should be released in their own domains. Amma Raj Joshi, in Ph.D. dissertation, depicts nature and culture connection in organic and inorganic sector. He writes, “The awareness of economy of nature.. total relationship of animals with organic and inorganic environment between men, beasts, plants and soil..can be seen in various cultures and literature” (vi-vii). In “The Ethics of Respect for Nature” Taylor views, “We have prima facie moral obligations that are owed to wild plants and animals themselves as members of earth’s biotic community; we are morally bound (other things being equal) to protect or promote their good for their sake” (74). The need of reconciliation is strong in natural and cultural setting. None of the elements can exist without being connected with others. The way of contesting may break the biotic communal relationship of the earth. So the path of reconciliation is very safe for human civilization in a healthy existence in a natural state.

White Fang’s reconciliation is the acceptance of human supremacy over nature. Like White Fang’s condition Marx and Engels argue for establishment of new relationship between people and nature. However, it is not entirely clear what from such a relationship should take. “In the work more mature Marx, this seems to follow a distinctly anthropocentric direction depicting humans and achieving mastery over nature, in no small part because of technological innovation and automation”

(Hannigan 8). Cultural development in sector of science and technology is supportive to enhance the influence of civilization, which results human supremacy over nature. But Barry Commoner's view about human supremacy is different. In his view the supremacy, which a man holds, is primarily provided by nature. He says that human supremacy over nature is established by the wealth which is ultimately taken from natural resources. "Wealth extracted from the earth's natural resources is not only used to satisfy immediate human needs to produce people; it is also used to produce new devices, tools, factories, transportation, communication systems, hospitals, museums, works of art- or weapons of war" (116). Nature plays direct and indirect role to make culture strong to exhibit its supremacy temporarily over nature. For the better adjustment between nature and culture, human supremacy creates such indirect force so that reconciliation can function properly.

In *White Fang*, London tries to depict reconciliation between nature and culture for their integrated development. White Fang comes from the complete wilderness. Cultural civilization is very far away from his surroundings in his early days. He is conditioned in the application of the laws of nature. When White Fang was in the pack "he learned two important things: how to take care of himself in the mass fight against him; and how, on a single day, to inflict the greatest amount of damage briefest space of time" (*White*..268). But, when White Fang comes in contact of human beings he has to face some difficulties in primary stage. He first sees five men in the forest, who are sitting on the ground. "It was his first glimpse of mankind. But at the sight of him the five men did not spring to their feet nor show their teeth, nor snarl. They did not move, but sat there, silent and ominous" (*White*..246). Human beings, among the creatures, are in the position of lord over living things due to their capacity of creating fire. One of the Indians laughs at the cubs White Fang's, thus

bestowing upon the animal a name. In terror, White Fang bites of the men when he tries to touch him:

As the hand descended closer and closer, they raged within the cub a battle of the instincts. He experienced two great impulsions, to yield and to fight. The resulting action was a compromise. He did both. He yielded till the hand almost touched him. Then he fought, his teeth flashing in a snap that sank into the hand. The next moment he received a clout alongside the head that knocked him over on his sight. Then all fight fled out of him. His puppyhood and the instinct of submission took charge of him. He sat upon his haunches and ki-yi'd.
(*White..247-48*)

Here, London develops his reflection on the nature a power and establishes the novel's controlling religious metaphor for the relationship between human beings and animals as well as the relationship between "gods" and mere creatures. When White Fang discovers the people, we read that "great awe descended upon him. Here was mastery and power something beyond him." White Fang gradually accepts the mastery of human being upon animals of the world. Gray Beaver, Mit-sah and Beauty Smith impose their power to bring him in the track of civilization. White Fang quickly reconciles with their system though he does not have any conscious experiences about those systems. White Fang's physical and mental development goes forth with the approach of civilization in the frame work of reconciliation. His development in the integration of contesting and reconciling becomes remarkable for the quick achievement of civilization.

White Fang's experiences with humans teach him the ways to act when in their presence. He learns to obey them and becomes their slave. White Fang soon

finds that “he could not beat them so he joined them” (251). He respects them and also respects their way of life. Gray Beaver, the first god that “masters” over him. If White Fang did not follow the path of reconciliation, he would sure to be clubbed and whipped. White Fang is inwardly motivated towards the result of reconciliation, so he goes on the journey of civilization rather than being attached from primitive instinct.

White Fang’s pick-point of civilization is under the master hood of Weedson Scott, who brings the long process of bounding with White Fang and winning his trust. Indeed, White Fang gradually grows to love Scott. White Fang learns that love is necessary part of life. “White Fang becomes aware of certain satisfaction, as though some need were being gratified, as though some void in his being were filled” (*White Fang*..381). White Fang is compelled to violate his of self preservation, and violate it he does, for he is becoming tame and qualifying himself for civilization. London’s point may be that to be civilized, human beings must voluntarily check their instincts- even their instinct to self-preservation, in order to form a mutually beneficial society, where the good of the self is balanced with the good of others.

White Fang permanently starts living in Scott’s house. Up to then he has limited knowledge of civilization. His previous learning to attack on the weaker animals or “meat” has not been corrected yet:

In the morning, when the master came out on to the porch, fifty white Leghorn hens, laid out in a row by the groom, greeted his eyes. He whistled to himself, softly, first with surprise with surprise, and then, at the end, with admiration. His eyes were likewise greeted by White Fang, but about the latter there were no signs of the same or guilt. He carried himself with pride, as though, forsooth, he had achieved a deed

praiseworthy and meritorious. There was about him no consciousness of sin. (*White..* 379)

Scott must teach him not to kill chickens. So, “he held White Fang’s nose down to the slain hens and at the same time cuffed him soundly” (379). White Fang very quickly learns the lesson that killing chickens is against the law. So, “he left the domain of the chickens, he had learned to ignore their existence” (380). The rest of the family, particularly, Judge Scott is dubious that the wolf can learn the lesson. “Once they’ve got the habit and the taste of blood...” But Weedson Scott is not agreeing with his father. “I’ll lock White Fang in with the chickens all afternoon. ‘But think of the chickens; objected the Judge. And the son went on, ‘for every chicken he kills, I’ll pay you one dollar gold coin of the realm” (380). Thus, Buck quickly reconciles about his living with human beings as well as the associated environment of civilization:

From hidden points of vantage the family watched the performance. But it was a fizzle. Locked in the yard and there deserted by the master, White Fang lay down and went to sleep. Once he got up and walked over to the trough for a drink of water. The chickens he calmly ignored so far as he was concerned they did not exist. At four o’ clock he executed a running jump, gained the roof of the chicken’s house and leaped to the ground outside, hence he sauntered gravely to the house. He had learned the law. And on the porch, before the delighted family, Judge Scott, face to face with White Fang, said slowly and solemnly, sixteen times, “White Fang, you are smarter than I thought.” (*White..* 381)

More ever White Fang cannot fight with any of the other dogs in spite of his strength. The general assumption is that the only domesticated animals in the North were dogs,

and White Fang could attack them. But here in the South land, White Fang cannot even kill the chickens – or any other domesticated animals. Being intellectual, White Fang quickly follows the path of reconciliation by learning that between him and all domesticated animals, there must be no hostility. However, when he is out on the land with Scott, the creatures of the wild are lawful prey. White Fang can kill them freely by using his primitive instinct. Still, however life is very complex in the valley for White Fang. For example, there are butcher's shops, where the fresh meat is hanging, but White Fang cannot eat it; children throw stones at him, and he can do nothing; and, in addition, tame dogs chase him, but he is not allowed to kill them. In the presence of civilization, he is not using his physical force and his previous knowledge for the existence of life, because he is fully aware of civilization. He has given the priority to reconciliation, which he has taken as the best way of life.

Generally, reconciliation seems to be mental adjustment or mental function purposed by Cartesians such as Carroll, Pinker, Lorenz and Darwin who support the view that mind involves through the evolutionary process that exposes human beings to the whole array of coherent body of ideas derived from various discipline such as biology, psychology, genetics and anthropology. Evolutionary process is primary that creates psychology and further psychology creates the cultural forms and knowledge. About central principle of evolutionary epistemology, K.Lorenz says, "All human knowledge derives from a process of interaction between man as a physical entity, an active perceiving subject, and realities of an equally physical external world, the object of man's perception" (1). Lorenz shows the close connectivity between man and physical world. The interaction or encounter between them provides a sort of awareness. The evolution of human depends on what external reality and with that material reality the concept of knowing emerges.

Schopenhauer places phenomenal existence and idea side by side, but he does not get gratification in the concept that this world is merely idea connected with certain laws. He talks about knower and knowing to explain body and mind. He supposes that if the world is merely thought to be an idea, the world would be just like a dream without any concrete visible and perspective base. “His body is as the pure knowing subject, and his ideas are like many other ideas and objects among other objects” (391). Here, he hardly makes difference between body and idea. He rather considers the body as the necessary ground for meaning and ideas, but ‘will power’ plays very significant role in providing meaning and knowledge to knower. The ‘will’ in nature is the key that helps the knower to understand his/her existence, significance and movements. Speaking of ‘will’ and phenomenon he views that, “will is the thing-in-itself, the essence of the world. Life is the visible world; and the phenomenon is only mirror of will” (395). The phenomenon is given a subordinate, yet a seminal role of as a mirror. The thing itself exists even in the absence of mirror, but cannot have its bodily vision. The will is compared with body and phenomenon with the shadow.

Reconciliation emerges from the involvement of body and mind as well as the involvement of nature and culture with their mutual harmony of complete adjustment. The reconciliation of London’s protagonists Buck and White Fang in *The Call of the Wild* and *White Fang*, is fully supported and strengthened by internal and external realities. Buck’s reconciliation with nature and White Fang’s reconciliation with human civilization are both the result of mind and body involvement.

Thus, reconciliation plays very significant role for the long-run existence of nature and cultural. Nature automatically establishes mutual harmony with the necessary elements of the environment. One animal of the wild comes closer to another when the situation demands. This harmonious relationship appears not only in

their intra -grouping but also in inter- group living. Culture enjoys in reconciliation more than nature does. Reconciliation is quickly activated by human conscious mind. Foresightedness associates with harmonious aspects. It is the stage after ecological awareness in the connection between nature and culture.

Chapter V

Conclusion: Antagonistic and Reconciliatory Attitude to Nature

Jack London's two novels, *The Call of the Wild* and *White Fang* demonstrate the forces of nature, approaches of culture and changes in the environment which affect all living beings and things drastically. London tries to depict how these factors change the life style and attitude of the main characters, Buck, in *The Call of the Wild* and White Fang in *White Fang*. Buck, the great powerful Sheppard dog protagonist, changes from the domesticated pet to fierce and wild beast in the harsh Northland. On the contrary, White Fang, which is part wolf and part dog, is brought up in the cruel Northland. White Fang appears as an uncivilized beast from the beginning, but eventually he adapts to civilized ways towards the end of the novel. London believes that environmental factors are the primary determinant of morality, and which shape the concept of living beings. Buck and White Fang make their transformation in the large extent due to the harsh environment. Thus, the narratives, *The Call of the Wild* and *White Fang* vividly portray the way in which the protagonist develop and reinforce the central idea determined by London, which indicates how natural instincts of survival overcome the learned civilized behavior as a result of harsh settings and situation which they have faced.

London's approach of writing these narratives is naturalistic under which we can evaluate the conceptual event from ecocritic prospective. After the detail study of these two novels and other related secondary sources from the view of nature and culture relationship, I have come on conclusion in my research work with the three types of relationship between nature and culture. These types of relationship are dependence, inter-dependence and independence which are detailed in the first chapter of this dissertation. If we weigh nature and culture relationship in balance,

nature weighs independence and culture weighs dependence, but in the weight of inter-dependence both nature and culture are found even. Nature is autonomous in the application of the natural laws. The trend of birth, growth and death of living things and beings, the change of weather and the follow of water resources moves ahead automatically without waiting the assistant of culture. But culture on the other hand always expands its waves on the lap of nature. The creations and proper development of culture is tightly connected in natural setting. The relationship between nature and culture is not always found harmonious; it is the combination of contest and reconciliation.

The contest relationship that London has projected in the novels is found in three types; the relationship between nature and culture, nature and nature and culture and culture. Buck and White Fang both animal characters of the novels are involved in the events of three types of contest with nature and culture. The struggle to gain power for living and existence is very wide process in the matter of nature and culture association. The harmonious relationship between nature and culture is over thrown in the presence of contest. One animal imposes the power upon another animal with their own circle. Likewise, one person upon another person, nature upon person and person upon nature are always in extreme competition to set up their influence upon others. Despite the ferocity of nature, most of the living beings cannot detach themselves from the nature. They have to adopt the natural intension for their easy adaptation with nature as well as culture.

Adoption and adaptation are mental and physical phenomenon for better adjustment in social circle. Their main goal is to reconcile with the environment to develop positive attitude towards it. Either environment is favorable or not, one has to adapt for it for long-run staying. In the first attempt Buck and White Fang do not

adapt in new environment they have visited but later on, they accept the laws existed there and make them ready for adjustment. Buck, a civilized dog grown up in cultured family, has to adapt with wilderness due to the environmental force and natural laws. White Fang on the other hand, grows up in complete wilderness as a beast in his early period of life, adapts with the law of civilization. Adaptation is the strong part of natural laws. It is inherent skill in every things and beings for their survival. Even the laws of civilization consciously follow their natural trend. This approach has taught us a fact that one has to perform the activity as the situation demands. Adaptation is a sort of struggle for self-preservation which is found in culture and animal both. London presents struggle of nature and culture in different domains.

In their journey from civilization to nature and from nature to civilization, Buck and White Fang have to struggle a lot with nature and culture. Their struggle is not simply for living; it is for existence or mastery. 'Survival of the fittest' is the central theme of these novels which London has plotted from starting to end. Buck's struggle with the laws of nature and White Fang's struggle with the laws of nature and civilization is the main theme that appears throughout the narratives. The struggle to gain power for supremacy is London's main concern in the novels. Struggle is a common attempt widened in the laws of nature and the laws of civilization. Every living things and creatures in the nature have to struggle for their simple living and glorious existence. They have to save themselves from the blow of nature and culture both. Nature's fighting with nature appears against destructive wind, heavy rain, landslide, flood and drought. Buck's and White Fang's struggle with famine, environment, dogs and wolves prove this fact. Another struggle of nature appears against the consequence of human civilization. The loss of plants, minerals, and animals due to industrialization, deforestation due to over consumption and luxury,

and wide range of roads, bridges, railway line, electricity lining and building construction is major vivid problem and against which the nature has to struggle. Buck and White Fang struggle against human beings and the laws of civilization for their safety existence. At the end parts of the novels, by presenting their mastery in the new environment they try to develop their positive relationship with it with the feeling of reconciliation.

Reconciliation is the positive relationship between nature and culture, which is influenced mentally and physically for the adjustment in new environment. Buck's reconciliation with the wilderness as well as living on the snow is harsh Northland and White Fang's reconciliation with the laws of nature and culture both is mainly focused in this study. Reconciliation prompts social harmony with the existing circle with mental satisfaction. In the domain of reconciliation Buck is guided by unconscious primitive force which remains in him in dormant state. When Buck hears the call of the wild, his unconscious primitive force assimilates it. Externally, the domain of wild call is unfamiliar but internally it is familiar because it is his ancestral call. But White Fang's reconciliation with civilization is completely conscious and modified. This sort of reconciliation is not acquired but it is learned. In his early life, he knew only the way of wild. Normally, he would kill meat, and anything that moved, but he has to learn to the lifestyle he encounters in the presence of man.

Most of the animals and creatures of the world initiate their social life from fighting but this contesting period is very brief. The fight is the initiation of reconciliation for their coming life. Animals as well as human beings enjoy living in the life of reconciliation. Nature reconciles with nature in the natural process of adaptation. Unconscious force and environmental situation create the feeling of reconciliation which supports the harmonious relationship among the creatures of the

world. It indicates the foresightedness in the long-run survival and existence of living beings of the earth.

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