

## **1. Individualization and its Aspects**

Man is social by nature. He cannot afford to live alone. No human being is known to have normally developed in isolation. Maclver has given three cases in his book *Society : An Introductory Analysis* in which the first case was of Kaspar Houser, who from his childhood until his seventeenth year was brought up in the woods of Nuremberg. He could hardly walk, had the mind of an infant and could mutter only a few meaningless phrases. In spite of his subsequent education, he could never make himself a normal man.

The second case was that of two Hindu children who in 1920 were discovered in a wolf den. One of the children died soon after the discovery. The other child could walk only possessed no language except wolf like growls. She was shy of human beings and was afraid of them. It was only after careful and sympathetic learning that she could learn some social habits. The third case was of Anna, an illegitimate American child who had been placed in a room at the age of six months and discovered after five years later. On discovery it was found that she could not walk or speak and was indifferent to people around her.

The above mentioned cases prove that a human being is social by nature. Human nature develops in man only when he lives in a society, only when he shares with his fellow beings a common life. The children cited above were able to learn but failed to develop their human traits in the absence of human contacts. The accounts of the noble savage free from all social restraints living in woods and appeasing his appetite with the fruits are idyllic tales devoid of all historical value. Even the Sadhus who have retired from wordly life live in the company of their fellows in the forest. All this tends to show that society is something which fulfills a vital need in man's

constitution, it is not something accidentally added to or super-imposed on human nature. Indeed, man is social by nature.

Necessity makes a man social. Many of his needs will remain unsatisfied if he does not have the cooperation of his fellow beings. Every individual is the offspring of a social relationship established between man and woman. The child is brought up under the care of his parents and learns the lessons of citizenship in their company. He is totally dependent for his survival upon the existence of some sort of society. If the newborn baby does not receive protection and attention by the society, he would not survive in a day. There is no authenticated instance of a human infant who has survived on his own or has been brought up by wolves, apes or any other lower animals. The human infant is so completely helpless that he must be given care by society. We get shelter and clothing fulfilled only by living and cooperating with others. Therefore, it is not due to his nature alone but also due to his necessities that man lives in a society.

Individualization is the social process which tends to make the individual more or less independent of his group and to create in him a self consciousness of his own. Maclver illustrates the notion of individualization as follows:

Individualization is the process in which men become more autonomous or self determining in which they advance beyond much imitativeness or acceptance of standards which come to them with only an outer sanction, in which they become less bound by tradition and custom in the regulation of their lives, less submissive to authority and dictation in matters of thought and opinion recognizing that each is a unique focus of being and can achieve the ends of his life only as these

grew clear in his consciousness and become the objects of his own will. (102)

The above citation underscores the fact that individualization is the process in which man comes to know himself, and acquire the sense of inner responsibility. It is simply the process of attaining one's own self, when a man does things not simply because others do the same things but because his own self approves it, he is carried by his; own individuality which is a quality to him. Socialization brings man into relation with others; individualization makes him autonomous or self-determining.

Mannheim in his book *Systematic Sociology*, has mentioned the four main aspects of individualization. They are : (i) individualization is a process of learning different from other people, (ii) individualization as the level of new forms of self regarding attitudes, (iii) individualization through objects, and (iv) individualization as a kind of deepening into ourselves and sublimating the individualising forces around and within us.

The first aspect of individualization consists the process of becoming different from other people. The external differentiation of individuals leads to the formation of new groups. The division of labour characteristic of modern industrial society accelerates the emergence of such groups. These groups permit more or less individuality in their members according to the intensity and volume of internal organization and regulations. Besides the two factors, external differentiations and division of labour - the lack of contacts leads to external differentiation. Democratisation, free competition and social mobility also further contributes individualization in the process of becoming different.

Individualization also consists in becoming aware of one's specific character and in the rise of a new kind of self evaluation. The individual comes to feel himself

as superior and separate from others and evaluates himself superior to others. He begins to regard his life and character as unique. The preconditions of this individualization are shown as below:

A strict differentiation and distance of the leading elites; the organization of the groups in such a way as to provide for certain circles a chance to become despotic; the existence of the isolated milieu of a court where the despot can have the illusion of being powerful if not almighty. (Manheim 204)

These preconditions make the person a tyrant whose power rests upon physical power and spiritual coercion. History abounds in examples of tyrants who regarded themselves as superior to all and felt that their life and character are unique. It is a feeling of self glorification. The following passage from the annals of Assurbanipal (885-860 B.C.) vividly illustrates the attitude of self glorification:

I am the king. I am the lord. I am the sublime. I am the Great, the strong; I am the famous, I am the price; the Noble, the war lord, I am a lion. I am God's own appointed. I am the unconquerable weapon, which lays the land of enemies in ruin. I captured them alive and stuck them on pales; I coloured the mountain like wool with their blood. From many of them I tore off the skin and covered the walls with it. But in the middle I hung their heads on river. I prepared a colossal picture of my royal personage, and inscribed my might and sublimity on it [...]. My face radiates on the ruins. In the service of my fury I find my satisfaction. (D.R. Sachdeva and Bhusan 114)

The third aspect of individualization is in the individualization of the wishes through objects. Some people come to have a fixed feeling towards certain people and objects.

The psychoanalysts have given it the name of 'libido-fixations'. The peasant and the landed aristocrat are more settled in their wishes than the rich mobile types of city. Many factors influence the individual choice such as wealth or the process of modern production and distribution. Social mobility also may bind the individual to specific wishes. Family conditions also shape the wishes of the individual.

The feeling of estrangement, of becoming solitary may lead an individual to introspection and inwardness. In big cities where there is an atmosphere of unfriendliness, indifference and confusion and the community doesn't exercise any deep influence upon its members this feeling of estrangement is more peculiar. Under such conditions there develops in the individual a feeling of privacy, partial isolation. It leads to introspection, which is another form of individualization.

Conflict is an ever present process in human relations. It is the social process in which individuals or groups seek their ends by challenging the antagonist by violence or threat of violence. As a process, it is the anti-thesis of cooperation. Almost any human action is likely to thwart the hopes or interfere with the awkward plans of someone else. Such action becomes conflict, however, only if the deliberate attempt is to oppose. But in the action of the successful candidate there is no deliberate intent to oppose, resist or coerce and it cannot, therefore, be called a conflict situation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. Through it, one party attempts to destroy or annihilate or at least reduce to a subordinate position with conflict. Civil disobedience and non-violent satyagraha with which Gandhiji fought against the British imperialism are the best illustrations on the point. Latent conflict becomes overt conflict when an issue is declared and when hostile action is taken. The overt conflict occurs when one side or the other feels strong and wishes to take advantage of this fact. Sometimes actual conflict may exist

in latent form for years before there is a formulation of issue or a crisis. The latent conflict between China and India may become overt in the form of outbreak of war over the boundary issue.

Corporate conflict occurs among the groups within a society or between two societies. Race riots, communal upheavals, religious persecution, labour management conflict and war between nations are the examples of corporate conflict.

Malthus gives the cause on the reduced supply of the means of subsistence. Darwin on the principles of struggle for existence and survival of the fittest. Freud and some other psychologists regard on the innate instinct for aggression in man which causes conflict. Thus various causes have mentioned leading to conflicts. It arises primarily from a clash in interests within groups and societies and between groups and societies. Conflicts also ensue as a result of the difference between the rate of change in the moral norms of a society and men's desire, hopes, dissatisfactions and demands.

Culture is the way of life of a group. The culture of a group differs from the culture of the other groups. The cultural difference among the groups sometimes cause tension and lead to conflict. The religious differences have occasionally led to wars and persecution in history. The interests of different people or groups occasionally clash. Thus the interests of the workers clash with those of the employers which leads to conflict among them.

Personal conflict, on the other hand, occurs within the group. Though it is more severely condemned than corporate conflict likewise it is universal in manner. The group as a whole has little to gain from internal conflict or quarrels among its members. Personal conflicts arise on account of various motives, every hostility, betrayal of trust being the most predominant.

Conflict has always captured the attention of the people and the society. It is the stuff that drama feeds on. Conflict assumes that between two parties there is no common ground, no end higher than interests which divide them, and that the only solution is to eliminate the one or the other. Society makes effort to control conflict, but the irony is that, it itself has created. Conflict situations and perhaps cannot avoid doing so. By allowing different status to different occupations, it has laid the basis for envy and resentment. By giving authority to one person over the other it lays open the door for the abuse of authority and consequently relation. By creating ends that are competitive, it makes it possible for competition to take the form of conflict.

The truth is that there are elements of conflict in all situations. It is a part of human society. Individuals are separate organisms. They can co-operate for certain ends but not for all. They have ends that are mutually exclusive. For the attainment of these ends they come into conflict with others who are also after seeking these very ends. Since human groups are loose units as compared to the body or even the insect colony the miracle is not how much conflict there is, but how little. Efforts, no doubt, are made to smooth over conflict through certain social mechanisms but these are not universally successful.

Competition, like co-operation, is indispensable in social life. It arises from the fact that individuals are capable of independent locomotion and have the capacity for gaining an individual experience as a result of independent action. Some sociologists are of the view that it is even more basic process than co-operation. Hobbess has remarked that the struggle is the basic law of life and that earliest man lived in a continual state of warfare. Hume, Hegel, Rousseau and Bagehot also corroborated the views of Hobbess. Later on, the theory of the 'Survival of the fittest' which developed as a result of Darwin's theory of evolution also stressed the

importance of competition in society. It is consequently asserted that if nature is dominated by conflict this is also be true in human nature and society.

Firstly, it assigns individuals to a place in the social system. Human assigns individuals to a place in the social system. Human community is fundamentally an arrangement under which individuals must perform functions which, while enabling them to exist, also make it possible for the community as a whole to conduct its affairs. The division of labour and the entire complex economic organization in modern life are thus the products of competition. In the words of E.A. Ross, "Competition performs the broad function of assigning to each individual his place in his social world" (48). Competition is a progressive force which fulfills and does not necessarily destroy. It incorporates the human values, dogmas, tendency, rights and moral aspects on one level. On the same process, it has the negative aspects in the society. First it may lead to neurosis through frustration; second, it may lead to monopoly, and third, it may lead to conflicts. Competition can be vicious both for individuals and groups. It may create emotional disturbances. It may develop unfriendly and unfavourable attitudes among the persons or groups towards one another. Unfair competition has the most disintegrating effects. If uncontrolled it becomes a conflict involving unethical and sometimes violent practices. In economic sphere competition results in waste and lack of consideration for the real needs of the people. It can lead to starvation in the midst of plenty, to fear and insecurity, to instability and panic. It treats other purely as means and in itself is devoid of sentiment. Unlimited competition leads to monopoly.

Competition furnishes motivation in the desire to excel or to obtain recognition or to an award. In the words of Eldredge, "Competition between



individuals and groups is largely towards the objective of preserving or improving their respective statuses rather than survival" (52).

Competition is conducive to economic as well as social progress and even to general welfare because it spurs individuals and groups to exert their best efforts. Its obvious connection with progress has led some thinkers to regard it as the essential feature of modern civilization. Ogburn and Nimkoff observe that competition provides the individuals better opportunities to satisfy their desires for new experiences and recognition. It is the opposite of ascribed status. It believes in achieved status. Those who denounce it ask for fixity of status and thus pull back the forces of progress.

## **2. Individuals in Theist and Atheist Existentialism**

Existentialism is a philosophical movement, which opposes the absolute value, unity, rationality, morality and Christianity, and saw the world totally absurd, not developed by the laws of providences but by pure chance and contingency. The existential writers cogitate upon the role and activities of individual in the existence of human beings. It is the modern system of belief that started from logical positivism, objectivity, behaviourism, logic and science. Existentialism has been a reaction in favour of individualism, subjectivity, introspection and inner desire, and feeling. It is the pure philosophy of human situation not of the other objects. Existentialism is probably the most dynamic and appropriate philosophical movement to define and interpret anxiety and uncertainties through which an individual undergo. The feeling of an existence without justification is the main proposition of the 20th century. Human beings are free from routine and convention, they are laid bare and face to fact with their own destiny. This utter feeling of alienation is the result of post war thought especially of Neitzche's metaphor of "the death of God", "the total negation of transcendental God as the source of absolute control and the values relating to Him" (49). He says that God is dead. After all, not only is God dead from modern people but all the intermediary values connected with God are also dismissed. Neitzche is the first philosopher to talk about people's loss of faith in religion, or in the existence of any world other than this one. He attacks Christian values and says that there is not God or transcendental values. If this was true, people would have to re-evaluate values that made their living authentic.

Existentialism is a primary philosophy of twentieth century which is concerned with the analysis of existence and the way man finds himself existing in the

world. Although the existentialists themselves differ in the doctrine and attitude, many are agreed that man is totally free and responsible to himself. Individual is the most important in this philosophy. So the focus of existentialism is on "being" and "Subjectivity" as opposed to "logical reasoning" and "objectivity". Individual experience rather than abstract thought and knowledge is foreground in this philosophy.

Few of them connected it with God but others did not. Cuddon says, "the term now applies to a vision of the condition and existence of man, his place and function in the world, and his relationship, or lack of it with god" (Cuddon, 310). Against the background of a fragmented world many writers and philosophers sought to understand the plight of human beings. Existentialism is the only dynamic and probably relevant philosophical movement to define and interpret the anxieties and the uncertainties of human existence. Jean Paul Sartre makes clear in the following lines, "By existentialism we mean a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and a human subjectivity". (Existentialism and Human Emotion 10)

We learn from Sartre that existentialism is a doctrine that deals with the problem of human being and generally it talks of subjectivity. He further extends that existentialism makes life possible by divulging human being to seek the root of individuality and the deeper meaning of life.

*Encyclopedia International* pronounces that existentialism is near to life and death of people. Instead of concentrating on logic or science "Existentialism is primarily concerned with human existence, especially with man's most extreme experience : the confrontation with death, anguish and anxiety, despair and guilt" (Existentialism 589-90).

Existentialism defines about the absurd hero. Modern man is absurd man, what he does is fake, doomed, and very much disdained. Modern man, like Sisyphus, does everything but find nothing. Camus says, modern man's life is "Neither sterile nor futile" (69), but it is really futile. According to Camus, when the absurd man becomes aware of his futile living he is naturally filled with anxiety and hopelessness. Absurdity doesn't lead to death, but brings consciousness and also leads to freedom. The consciousness and the freedom is itself absurd, which creates hopelessness and pain, which is the pessimism. About the absurd freedom Camus writes :

The absurd man feels released from every outside that passionate attention crystallizing in him. He enjoys a freedom with regard to common rules. It can be seen at this point that the initial theme of existential philosophy keeps their entire value. The return to consciousness, the escape from everything sleeps represents the first step of absurd freedom. (67)

Human being is full of sorrow. In the two side of life happiness and sorrow man finds both simultaneously. The philosophy of life is not fulfilled without the lack of one. Sartre in Existentialism and Human Emotion says, "Man is anguish" (15). So, the sorrow is the essential part of life which man knows as the essentiality of philosophy.

The roots of existentialism as a philosophy can be traced back to a strict Christian moralist, Soren Kierkegaard (1813-1855), who denounced one's identification with state, society, church and the speculative metaphysical system because those institutions did not allow people to exercise their freedom. For him the highest truth is that the human beings are God's creatures so first of all God exists then only individual can exist if he submits or surrenders him in God. Man can be free from angst and uncertainty in the presence of God. For Kierkegaard the greatest threat

to a person is the penchant of philosophers who employed abstract reasoning in building grandiose metaphysical systems in which the nature of an individual is viewed as irrevocably fixed. Human being is shown in pre-established relationship to cosmos.

Kierkegaard rejected the Hegelian thinking as an attempt to put man in the place of God and emphasized the concept of the individual choice and responsibilities rather than overall rationality. In this context, *The Columbia Encyclopedia* writes :

[...], bitterly attacked the abstract metaphysics of the Hegelians and the worldly complacency of the Danish Church. Kierkegaard's fundamental insight was the recognition of the concrete ethical and religious demand confronting the individual. He saw these demands could not be met by merely intellectual decision but required the subjective commitment of the individual. (912)

Kierkegaard, in his essay "Individual" views that by choosing inward and personal character one makes a leap of faith in God, which he regards as an ethico-religious choice. Stephen Evans writes "Kierkegaard believed that genuine choices are made possible by an inward quality, which he variously termed passion, subjectivity or inwardness" (22). For Kierkegaard "the highest passion is faith" (22).

Kierkegaard supports the idea that the self-realization of the individual comes when he takes a full responsibility for his life. Individuality and its related notions of subjective truth is the core of his philosophy. According to Kierkegaard, in his essay "Choice" an individual makes life bearable by choosing one way of life over other, especially choosing 'spiritual' over 'aesthetic' or 'ethical' life. Thus there are two options for the individual to choose : either he has to choose God and get redemption from the angst, an 'ethico-religious' choice, or he has to reject God and go to

perdition, an aesthetic choice. Likewise, Richard Ellmann in the *Modern Tradition* writes, "Subjective life is most intense in personal and private, wholly individual and value of objective reality in this sense is a modern article of faith" (805).

Existence, for Kierkegaard, is only possible when one becomes aware of the paradoxical presence of God, Christianity and man. After feeling of sufferings, despair and absurdity we remember God and we are able to transform our sufferings then only we exist. Regarding these terms of existentialism Kierkegaard writes :

[...]. Despair makes everything easier because it is an undisturbed agreement with oneself that the suffering is unbearable. The further effort which the idea of God demands of us is to have understood that suffering must not only be borne but that it is a good, a gift of the God of love. Take this case when a man who causes another man suffering and himself wishes to be cruel, adds : this is cruelty - that is some belief. But if, when he causes pain he says : this is kindness that is enough to send one mad, humanly speaking. (Faith 859)

He extends his idea that the suffering is not only the evil force; rather it is the gift of God because when he/she suffers he/she comes to the nearer whirlpool of self-realization and actualization. Suffering towards the deeper instinct of human being and the knowledge of light dazzles in the morality ground. That's why, suffering is the gateway of reaching in the aesthetic value of life.

Martin Buber, a religious existentialist, says that a person exists only in relationship with God and world. Buber dedicated his life to promoting the thesis that one's love of God must be expressed through love for each individual. He says it has twofold attitudes and, in accordance with this, the world is twofold. The primary words which one speaks have twofold nature because one's attitude is twofold. The

primary words are "I-thou" and "*I-It*". Even without a change in the primary words, s/he can replace it (Primary words 870).

*I-Thou* relationship is genuine whereas *I-It* is not because I-Thou relation is between me and the thou that addresses me. *I-It* relationship is characterized by the fact that it does not take place between I and It. According to Buber, a person as well as an inanimate thing can be reviewed as a thing. If we take an objective attitude towards or view him/her as a part of the world, we are in I-It relationship (870-75). But the *Thou* is no longer one thing among other things in the universe. The whole universe is seen in the light of thou (God) but not thou is the light of the universe. So, I-thou relationship is not an objective one. "When thou is spoken, the speaker has no thing for this object" (870-71).

The significance of Buber as an existentialist thinker lies his conception of communication between an individual and God in the form of I-Thou. Paul Tillich explains the conception of Buber thus :

A man may hate God and curse him, he may turn away from him when the suffering of human destiny becomes unbearable; but no man can reduce God to the status of a thing who no longer addresses him and who becomes one object among others in the world for him.

(Contemporary philosophy 225)

Like other religious thinkers Buber believes in the power of God who is almighty and is only one object of the suffers. World War I was not creator of the civilization, but it was the destroyer of civilization, though sometimes war becomes the creator of it. Because of it's violent and disgustful nature, people become doomed and their sympathy and feeling are harassed. The death of human beings, even the death of the morality, norms, and great depression of economy and livelihood created by war

made people more tortured, depressed, and pessimistic. Public faith on God was no more than the public hatred and declared that 'God is dead'.

Because of the war, people loosed their faith on god-in their own Christian world. The superiority of Christian civilization was callapsed. The logo centric world was decentralized. People felt anxiety, horror, and disorder. They thought that God could play no important role in their world. The Christian belief and thought became faithless. People created new kind of world thought. They tried to search new tradition, and became alienated, from them the 'God is Dead'. The church could not hold its power and superiority. Public faith on church was dissolving.

Human experience is much more absurd, painful and full of anguish. A person, always tries to search the way to live in this world. Every step he searches his personal identity and his personal way of happiness. His way of freedom is his way of happiness. He enjoys a freedom with regard to common rules. The consciousness makes him to represent the absurd freedom. Human consciousness, freedom to out and freedom to make itself. This consciousness of freedom for happiness leads man to pain and absurdity in life.

Neitzche rejected the prevailing values and advocated authentic living by creating new values of his own. "We choose our values - we collectively - create our values" (the Great Philosophers 234). He did not like the imposing German idealism and Christian dogmas and advocated authentic living :

Yet, so far, we've failed to face upto the fact.

We go on trying instead to relate our lives to

A value system whose foundations we've ceased

To believe in; and that makes our lives inauthentic,

Indeed, it makes un inauthentic. (Qtd. In the Great 20)



Neitzche's new way of living an authentic life through the creation of new values make us think deeply about the situation we are living in. Of course, it is difficult to create values of our own; but; Neitzche suggests that we think about the evolutionary process in which few extraordinary people can have a higher position than others. Here, Neitzche makes a distinction between slave morality and master morality.

In about freedom also he has given his view differently. According to him, when we deny the theological foundation and approve the traditional morality, then only a pervasive share of meaninglessness and purposelessness would remain. He claimed that every person's basic drive is the will to power. To clarify this point he writes, "Where I found a living creature, there found will to power; and even in the will of the servant I found the will to be master" (Self Overcoming 771). About command and its risk he further writes, "[...], not only because the commander bears the burden of all who obey, and that this burden can easily crush experiment and ask a risk and the living creature always risks himself when he commands" (771).

Life and will are inseparable subjects, where life is there is will. The living creature values many things higher than itself. To think God means to go against the will to power. As there is no God in the world the supermen are the gods. The supermen are the supreme who declare war over masses of inferior men, and are free from any restrictions imposed by the society.

He describes about subjective will and objective truth. The objective man is only the mirror or instrument which reflects others power only it has not its own power. He is not the beginning and ending, and he has no power to existence. He clarifies objective man is his own words in the following lines, "The objective man is indeed a mirror; above all he is something that wishes to be recognized and

understood; he is accustomed to subordination, devoid of any pleasure of other than the afforded by cognition, by mirroring" (Subjective will 816).

Truth, here is presented as an objective. To find out truth one must have strong will, it is not an easy task. To achieve truth and reality one must exist by taking will to power. Neitzche is just opposite to Christian existentialists because of his atheistic existential doctrine - "God is dead and the God is man's own creation"(816).

Martin Heidegger, the German philosopher, is another leading figure of atheistic existentialism. *The Columbia Encyclopedia*, writes, "Heidegger rejected the label of 'Existentialist' and described in his own philosophy as an investigation of the nature of being in which the analyses of human existence is only the first step" (912).

For Heidegger, man's existence in the world is fundamentally different from the being of other only because man exists while others do not. Heidegger says, "The being whose manner of being existence is man. Man alone exists. A rock is but doesn't exist. A tree is but doesn't exist" (65). For him, human nature is prior thing for the analysis of human existence.

Heiddeger describes the three fundamental characteristics of human beings in his book *Being and Time*. According to Grene, those three aspects are : facticity existentiality and forfeiture (20). Among them the first term facticity, being always in a world, means that the human being is always one being among others. He finds himself determined and must suffer. "It is the fact that I am always already in a world, in the sense in which my world is my world. It could no more be a world without me then I could be myself without it" (21).

Existentiality refers to the inner personal existence. It is a being always in advance of itself in essential relation to its own possibilities. Finally, forfeiture, the third fundamental attribute of human being, means :

The scattering of the essential forward drive through attention to the distracting and disturbing cares of everyday. This is not an occasional self, betrayal, a lapse now and then to a lower morality, but an omnipresent and inescapable aspect of human being. (25)

But three aspects are not separable. They form one unified structure. These are the fundamental aspects of human being because the main essence of existence relies there. These are the omnipresent as well as the evergreen aspects of human being.

The individual is aroused from inauthentic existence and achieves an awareness of his authentic existence in anguish and dread. Dread is always indefinite feeling only but not any specific subject as fear is. Dread is the presence of a negative infinity, a loss of both personal and universal being, an entry into positive nothingness. In about dread he expresses his view in the following lines.

[...]. The fact that when we are caught in the unsoundness of dread we often try to break, the empty silence by words spoken at random, only proves the presence of Nothing. We ourselves confirm that dread reveals nothing - when we have got our dread ... what we are afraid of was "actually" nothing. And indeed nothing itself, nothing as such, was there. (Dread Reveals Nothing 838-39)

The self is the specific way one lives in the world of dread and anxiety. Heidegger points out the unavoidsableness of anxiety, a feeling state that makes apparent in the midst of all that one has and is that one's existence is not complete and it is not absolute, in spite of the urge toward self realization. He accepts the concept of life and death but he challenges the concept of dread and says that the individual should be responsible for the dread which is limited to nothingness.

Jean Paul Sartre has used two terms : "Being for itself" and "Being in itself" in his most important philosophical book *Being and Nothingness*. He makes a clear distinction between these two terms. According to him being in itself applies to things, a thing exists in itself. This means a thing is basically what it is. If this is the case, then the axiom "existence precedes essence" can not be applied to an inanimate object. In case of man existence precedes essence, so man is being for itself not being in itself. To make this view clear he writes :

Being is Being is in itself. Being is what it is. These are the three characteristics which the preliminary examination of the phenomena of being allows us to assign to the being of phenomena. For the moment it is impossible to push our investigation further. This is not yet the examination of the in-itself-which is never anything but what it is which will allow us to establish and to explain its relations with the for itself. Thus we have left" appearance and have been led progressively to posit two types of being the in-itself and for itself. (The Pursuit 29-30)

According to him, first of all a person exists, turns up, appears on the scene and only afterwards defines himself/herself. He writes, "The concept of man in the mind of God is comparable to the concept of a paper cutter in the mind of manufactures (Existentialism and Human emotions 14). Many existentialists conceive of an individual as being indefinable because first of all one is nothing. Sartre assumes a person to be nothing but what he/she makes of himself/herself. That is to say people themselves are responsible for what they have become.

Like other existentialists claim, Sartre is also upon the subjectivity of individual. He says that the individual has a connection with other beings. When he

becomes aware of other that creates his whole being, the other is, Sartre, in *Common Condition*, writes, "indispensable to my existence and equally so to any knowledge, I can have myself" (868). Each individual has to make his own universe with a meaning of his own. He/she realizes the fact that there is no real meaning of anything in the world. Talking of this universe, according to Sartre, there is no reality at all but in action. For an authentic living, one must choose and make a commitment of the talent and capabilities. At this respect Sartre himself writes in his "Commitment" :

[...]. The hero makes himself heroic; and that there is always a possibility for the coward to give up cowardice and for the hero to stop a hero. What counts is the total commitment and it is not by a particular case or particular action that you are committed altogether.  
(855)

Man lives totally by any single action or commitment but by the whole actions that he chooses to carry out in his life. The authenticity of life demands it to make a free choice value. The central tenet of Sartre is existentialism Robert C. Solomon says, [...], it is the freedom of human consciousness, freedom to act, freedom to value, and freedom to make itself" (86).

Another twentieth century dramatist, philosopher and thinker, who rebels against the present situation of the world, is Albert Camus. Like other contemporary thinkers, he finds the world totally absurd. Because of the great destruction of the World Wars, the world has lost its values. As a result, human being felt estranged and tries to rebel against determined values. Camus' myth of Sisyphus is a fine example of this.

Sisyphus, who represents modern humankind, is in a dreadful condition. According to Camus, he who is a proletarian of the gods, powerlessness and

rebellious, known the whole extent of his wretched condition; it is what he thinks of during his descent (The myth of Sisyphus 109). Camus suggests that the common workers condition is like that of Sisyphus. His tragedy starts when he becomes conscious of his condition, his unhappiness starts. Camus finds happiness and the absurd the product of the same earth. He says that happiness and the absurd are the two sons of the same earth. They are inseparable. Probably Sisyphus has this concept in his mind and struggles lifelong imagining the happiness that one day he will get. In his opinion to rebel is to exist which is more happier situation then before. About revolution camus gives his opinion :

Living is keeping the absurd alive. Keeping it alive is, above all, contemplating it. One of the only coherent philosophical position is thus revolt. It a constraint contribution between man and his own obscurity. Unlike Eurydice, the absurd dies only when we turn away from it. (Absurd Freedom 845)

Human condition is essentially and ineradicably absurd and that condition cannot be avoid we born and die without over intention. Death follows us from our birth, it is inevitable. No matter how hard we try to get happiness from choosing the opportunities we fall in the problems. But we have to choose because it is necessary to choose and bear the responsibilities. None of our choices is perfect, all of them create meaninglessness and nothingness.

In this way most of the existentialists differ in their views on about God, religion, social values and so many other philosophic terms of existentialism. Though they are divided into groups according to their thinking, they have accepted single doctrine that is "existence precedes essence".

### 3. Morgan's Struggle to Exist Amidst the Collapsing World

This research tries to show the Existential zeal of an individual in the society. It reveals the struggle of an individual in the collapsing world to search his authentic identity and to dismantle the existing world by revolting the existed norms and values. The protagonist Harry Morgan resists the impacted social norms and values. Existentialism has been a reaction in favour of individualism, subjectivity, introspection and inner desire, and feeling. Existentialism is probably the most dynamic and appropriate philosophical movement to define and interpret anxiety, uncertainties of the terrified people towards individualization. In *To Have and Have Not*, Hemingway presents the counter attack of an individual against the authority of the society. Harry Morgan did not involve in illicit activities forever but he always used to give the intellectual threat to government. The social institution government became indifferent towards the problem of individual.

As the book progresses, Harry's situation becomes steadily worse - he loses his fishing kit, then his right arm following a shooting, then his boat. Harry copes by falling back on a macho code, his behaviour is that of a stereotypical hard man - emotionless, straight forward and practical. Hemingway is not proposing Harry's way of coping as correct, he is simply observing the behaviour of men in general and how they deal with adversity. Hemingway himself was a pretty tough character, and Harry probably represents the kind of people he met in his travels. The beginning scene of the novel is in a restaurant of Havana. Harry Morgan was coming there from San Francisco. Harry Morgan started to talk with other colleagues in a restaurant, at the same time Chauffeur killed a negro woman. Harry Morgan disliked the killing of

Negro woman because he was a lover of humanity. In these following lines, his social position is presented :

They were good-looking young fellows, wore good clothes, none of them wore hats, and they looked like they had plenty of money. They talked plenty of money anyway and they spoke the kind of English Cubans with money speak. They talked plenty of money anyway and they spoke the kind of English Cubans with money speak. As they turned out of the door to the right, I saw a closed car are across the square towards them. The first thing is pane of glass went and the bullet smacked into the row of bottles on the show-case wall to the right. I heard the gun going and bop, bop, bop there were bottles smashing all along the wall. I jumped behind the bar on the left side and could see looking over the edge. The car was stopped and there were fellows crouched down by it. One had a Thompson gun and the other had a sawed off automatic shotgun. The one with the Thompson was a nigger. The other has a chauffeur's white duster on. (5)

The above line clearly shows that Harry Morgan is from the low economic background. So, he struggles day and night to overcome the crisis. The power holder people try to dominate the powerless people which gives nothing than pressure, tension, anxiety and frustration. To overcome from these factors, Harry Morgan resists the impacted values, systems and norms. He struggles with life to find out his true identity which is only the ultimate solution of survival in the authoritarian society. In this novel, Hemingway's sympathy goes upon the people who have low economic standard. The protagonist, Harry Morgan, has existential zeal and strong commitment for economic upliftment. In *To Have and Have Not*, many of the



characters are taken from low economic status who do not have well understanding power. The socio-economic and historical periphery became main obstacle to promote their academic career. So, they do not understand the intellectual things easily.

According to Existentialism, the relationship between man and the world is the relationship of existential participation and involvement. Man makes his nature by his own efforts, and he thus, determines his own essence. The authentic human existence is unique; qualitative time in past and future are always co-present. Reality is the matter of intuitive feeling, which cannot attain through intellectual knowledge. It is only possible when one individual trains his mind that this world of objects is his own and animates himself with a feeling of love that he feels happy. The individual's relationship with the world seems to be uncarry and faithful, though true existence requires that the situations be faced through a commitment to the decision brought him face to face with it. The anguish of existential man is like the anguish of military officer on whom depends the lives of several men but he has to order for attack, sending certain number of men to death. He should decide and in making decision he feels the anguish. Although the order for attack comes above, it is he himself who has to interpret the order and be responsible for his commitment and for lives of other men.

To understand the novel *To Have and Have Not*, it is necessary to search the social significance and social connotative meaning. The novel is full with the spirit of individual problems and his struggle. The novel displays the contradictions within society and within the individual in the context of a dialectical unity. The aim of Existentialism is to bring about a meaningful society, based on the common phenomena of awareness, fulfillment and requirement. This same spirit is reflected in Harry Morgan's characterization Existentialism is a philosophy which gives the

glimpses of human awareness and condition. Human condition is essentially and ineradicable absurd, and that condition can not be avoided. We born and die without our intention. Death follows us from our birth, it is inevitable. How much we try to get happiness from choosing the opportunities that must we fall in the problems. But we have to choose because it is necessary to chose and bear responsibilities. None of our choices is perfect, all of them create meaningless and nothingness. Though the life is inside the wheel of obstacles we know, but we have to struggle until our death. There is always gap between individual and society or in man and his life. So, we have try to make this gap minimum but this gap cannot be avoided because the world is absurd and meaningless. In this meaningless world we are searching the meaning for our existence.

It regards by the spirit for searching own authentic identity and introduction in the collapsing world. The world is collapsing because of the economic disparity and the impact of World War I. Economic injustice is the main important theme of the novel because the society, itself is fragmented into two parts. Modern industrial capitalism given nothing more than inequality, disparity, disorder and fragmentation. It produces alienation, anxiety, loneliness, frustration and humiliation in the human spirit and psyche. This is the main cause for Harry Morgan to remain alone without his wife, Marie. Harry Morgan was exploited by the authority of the society so he was compelled to go away for his survival. On the other hand, Marie had to do hard struggle to solve the hand to mouth problems. They are alienated with each other due to a economic problem. Hemingway created a second protagonist, Richard Gordon, who is known as novelist for the market of 1930s. He knew the problems of the poor people since he was better educated than other people. He knew that, books about the struggle of labour unions and unemployed workers may be popular. He earned a lot of

money selling his novels. But unfortunately when he was visiting As Rough Key Bar, he met a genuine member who charged his novels as worthless. Richard's wife was also suffered from his infidelities. The man condemned him as a parasite. Then, he uses his sexual experiences as a raw material with Richard's wife. At last Richard's wife left him and went away with another person. When he attempted to confront with his wife's lover in a bar, himself was severely beaten down. He has to spend his life in traumatic situation due to abduction of his wife by another prosperous person.

In *To Have and Have Not*, Hemingway vividly pictures the life style of different characters minutely. He draws the parallel picture of the existential zeal in each characters though they are from different backgrounds and occupations. Albert a man doing relief work for less than subsistence wages is one of the clearest and most poignant images, hiring on as mate to Harry even though he knows the voyage is supremely dangerous. Within this short portrait of this man, we see not only the extremes that desperation will drive a man to, but also Hemingway's commentary on social/political organizations and economic structures that give rise to such desperation. This was quite typical of Hemingway, as he never beat his reader's over the head with his political philosophy, but showed the under pinnings of his reasoning through the circumstances of his characters. The life of characters and economic circumstances are caught in the implacability of fate. All of these people have their own dreams, their own methods of dealings with the vagarities of life, and each is limited by the ultimate depression of life limited to only a short span. Morgan's wife through relegated to only a small part on these pages, shines through as one of the most engaging and durable people here, supportive of her husband's dreams, willing to forgo anything more than minimal material wealth, able to put aside her husband's

foibles, and having the inner strength to continue when all her world collapses around her.

From the beginning, Harry Morgan embodies the existential zeal. He was not a well prosperous person but had strong commitment and dignity upon his occupation. He was a honest middle class hard worker but was forced to be against the authority of the society. According to the existential philosophy, revolt against the abstract system of thought, existentialism contemplates a view that it is rooted in the actual existence of the individual. It accepts the challenges of subjectivity and at the same time deals with the theme of loneliness and the nothingness of man as well as of universe. Individual freedom, which is inherent in the human condition, is the dominant theme of existentialism. But man must struggle to achieve it because it is not given likewise, Harry Morgan represents the voice of humanity and he opposed the rule and regulation of the authority. Harry Morgan sees the pathetic scene of Negro people in front of a bar in Havana. The power holder people severely beat the nigger even after the prohibition was over. This event made mentally injured for Harry Morgan. He himself lost his boat and he was insulted by the power holder people because he did not have enough economic standard. From the middle part of the novel, Morgan involves in revolution and opposes all rules and regulations. The existential spirit is clarified from these lines:

We want to do away with all the old politicians, with all the American imperialism that strangles us, with the tyranny of army. We want to start clean and give everyman a change. We want to end and give everyman a change. We want to end the slavery of *guajiros*, you know, the peasants, and divide the big sugar estates among the people that work of them. But we are not communists. We just raise money now

for fight, the boy said. To do that we have to use means that later we would never use. Also we have use people we would not employ later. But end is worth the means they had to do the same thing in Russia, staling was a bort of brig and for many years before the revolution. (117)

In these above lines, Hemingway shows the voice of people of that who have not been given the equal opportunities in each field. So, the revolution became the ultimate way to remove out from slavery. The people had strong commitment to continue revolution until they get equal opportunities. They claim that they are revolutionists but not terrorists. These lines are helpful to support the logic :

Lost of people would help us, the boy said. But because of the state the movement is in at present we can't trust people. I regret the necessity for the present phase very much. I hat terrorism. I also feel very badly about the methods for raising the necessary money. But there is no choice. You do not know how bad things are in Cuba' you can't know how bad they are. There is an absolutely murderous tyranny that extends over every little village in the country. Three people cannot be together on the street. Cuba has not foreign enemies and doesn't need any army, but she has an army of twenty five thousands now, and the army, from the corporals up, suck the blood from the nation. (117)

In above lines, Hemingway arises the patriotic feeling. The Cuban people respect for the nation so they believe that there is no necessary of army general in a large number because people themselves can guard the nation. They respect for national sovereignty, on the contrary government mobilized a large number of army soldiers. The Cuban people never like to go in revolution and destruction but there was not any

alternative way for them. Government itself pushed the people to go against the prevalent system. There was too much domination upon the people which results the great revolution. From these following lines, it is clear that how much people were aggressive against the authority:

I love my poor country and I would do anything, to free it from this tyranny we have now. I do things I hate. But I would do things I hate a thousand times more. I want a drink, Harry was thinking. What the hell do I care about his revolution.

F\_ his revolution. To help the working man he robs a banks and kills a fellow works with him and then kills that poor damned. Albert that never did any harm. That is working man he kills. He never thinks of that, with in family. It's Cubans run Cuba. They all double cross each other. They sell each other out.They get what they deserve. The hell with that revolutions. All I got to do is make a living, for my family and I can't do that. Then he tells me about his revolution. (118)

In above lines, it is clear that how the honest man also turns into aggressive violent. Harry Morgan himself used to hate the alcoholic things but later on he himself started to drink alcoholic things because government became failure to give way out of him. The government tries to minimize the revolution rather than to find out the solution of social problems.

To co-relate the incident, Hemingway picks up the character Richard Gordon, who himself has created a social position in the society but becomes the victim of existential problem. His wife, who has suffered from his infidelities, condemns him as a parasite who uses his sexual experience as raw-material for his book. She leaves him for another man. When he attempts to confront his wife's lover in a waterfront

bar, the bouncer, beats him up. Gordon, who might have served as the hero of a typical thirties social novel, is pathetic rather than a tragic failure. He wrote several books in order to aware the people against capitalism. But he himself became the victim of capitalistic society.

Richard Gordon lurching down the street until he was out of sight in the shadow from the big trees whose branches dipped down to grow into the ground like roots. What he was thinking as he watched him, was not pleasant. It is a mortal sin, he thought a grave and deadly sin and a great cruelty and while technically one's religion may permit the ultimate result, I cannot pardon myself. On the other hand, a surgeon cannot desist while operating for fear of hurting the patient. But why must all the operations on life be performed without an aesthetics? If I had been a better man I would have set him beat me up. It would have been better for him. The poor homeless man. I ought to stay with him. I am ashamed and disgusted with myself and I hate what I have done.

(156)

These above lines are the soliloquy of Richard Gordon, after his divorce with his wife. He had self realization that he belongs to powerless class so he could not defend with his wife's lover. It is the another case in the novel to show that how a man becomes victim of alienation and fragmentation in capitalistic society.

Hemingway wrote *To Have and Have Not*, (1937), which is known as depression novel. The writers for the first time concerned with social problems. Economic injustice is the main important theme of the novel. In many ways, *To Have and Have Not* socially dedicated of all Hemingway's works. It is also the only one of his novel set in America, even if only in periphery of Florida keys. In the 1930s, he

was concerned with political and economic crisis due to World War I. On labour day in 1935, a hurricane struck the keys destroying a civilian conservation corps work camp. Hundreds of veterans drowned. Government gave no attention towards the people who were alive. So, Hemingway wrote one angry article "Who Murdered the Vets?" this novel is also based on the same context. The people were regarded as lucky enough who have a job; honest work and paid only starvation wages. Breadlines, mass unemployment, bankruptcies, abandoned forms, and widespread despair were the order of the day during the Great Depression.

In the novel, when captain Willie had taken Harry Morgan's boat and destroyed by the bomb, he became money-less and job-less. So, Harry Morgan involved in civil-disobedience, a hundred percent American in spirit, directed at government interference through taxes levied on alcohol. In chapter three, Harry seems without his right arm and boat but he did not lose his dignity and courage. Harry Morgan's activities perform the existential zeal. He started to do hard labour with his wife, Marie, and after all owned a house in Florida with nice furniture, a piano, a car, several guns, and a boat with two engines. As the Harry became prosperous, the government again started to levie the taxes on him but when he was in a breadlines condition neither the government nor any social instructions pay attention. In the period of 1930s whole World was haunted by social disorder and anarchy. Hitler killed more than sixty thousand Nazis people so, there was no social harmony and proper order. Most of the American writing in this decade of the century was both practical and popular, though it carried the sense that this was an age of revolutionary ideas. Yet, as modernist revolution developing in the European arts made clear, the crisis and the promise of modern forms were far more complex, radical in far more fundamental ways. As the nineteenth century synthesis sheltered,



as the tradition collapsed and the underlying value system that had shaped centuries of art were challenged or dissolved. In this way, Hemingway captures the basis "essence" of art in his writing. On the same basis, he captures the moment of the era.

In chapter twenty-five, Albert Tray's wife grieves the death of her husband in a grotesquely comic scene in which he falls from the dock and loses her false teeth. Then, using a basic comparison contrast, the focus shifts to Marie Morgan who also discovers that her husband has been killed.

In chapter twenty-six, the final chapter Marie Morgan has a five page, late-night soliloquy in which she, like Dorothy Hollis, examines the emptiness of her life. She is also unable to sleep, and Hemingway again concludes by passing the harbor. The two soliloquies seem to reinforce each other, each presenting death in life. The process of life continues even when hope for true life is gone. However, beneath this superficial level, Hemingway is more concerned with an important distinction between the lives of these women. The distinction is between those who know nothing but a half-life and those who know what life can be. As Hemingway attempts to move beyond his initial division between life and death by creating a more subtle distinction between lives as they are more normally lived, memory becomes the key, since the character who one experienced life is able to sustain some of its revitalizing effect. This attitude toward memory as a resource marks an important shift in Hemingway's view, since his early characters, like Nick Adams, typically struggled against the past in order to attain life in the present. Hemingway's increasing reliance on interior monologue results from his attempt to deal more affirmatively with the personal past.

Dorothy's Soliloquy begins with the patterned repetition of popular salng, a cliché language which suggests no escape from the social maze :

Poor Eddie's tight as a tick. It means so much to him and he's so nice, but he gets so tight he goes right off to sleep, he's so sweet. Of course, if I married him he'd be off with some one else, I suppose. He is sweet, though. Poor darling, he's so light. I hope he won't feel miserable in the morning. I must go and set this wave and get some asleep. It looks like the devil. I do want to look lovely for him. He is sweet. I wish I'd brought a maid. I couldn't though. Not even Bates. I wonder how poor John is. Oh, he's sweet too. I hope he's better. His poor liver. I wish I were there to look after him. (170)

In above lines, it is clear that Dorothy becomes the victim of the loneliness, alienation and aloofness. It's the human nature the inner mind works when one comes in the empty stage. Outwardly, the life of Dorothy seems as justifiable but inner it fulfills with vacuum of nothingness. So, she struggles within for the true essence of life. The basic desires, sex and sleep, become control metaphors in soliloquies expressing the natural extremes of active and passive fulfillment.

Hemingway very minutely studies the behaviour of the characters.

Hemingway is aware that there is vulgarity and grotesqueness in the character of Marie, even at age twenty-six with her platinum hair. He plays deliberately on this vulgarity in his treatment of both Harry and Marie. For example, Marie is attracted to the stump of Harry's amputated arm, and Richard Gordon, the social novelist, sees Marie as a decaying hulk of fish. In contrast, Dorothy Hollis is portrayed as a synthetic ideal of sexual charm :

Dorothy Hollis, the director's wife, is awake and she puts on or dressing gown and, going out onto the deck, looks across the darks water of the Yacht basin to the line the breakwater makes. It is cool on

the duck and the wind blows her hair and she smooths it back from her tanned forehead, and pulling the robe tighter around her, her nipples rising in the cold, notices the lights of a boat coming along the outside of the breakwater. She watches them moving steadily and rapidly along and then at the entrance to the basin the boat's searchlight is switched on and comes across the water in a sweep that blinds her as it passes, picking up the coast Guard pier where it lit up the group of men waiting there and the shining black of the new ambulance from the funeral home which also doubles at funerals as a hearse. (169)

The image offers the sensual aspect of slick and advertising. But just as Hemingway rejects the monetary categories of the good life, he also rejects other physical assumption of appearances as he tests the limits of contrast between appearance and reality. In spite of his apparent immortality, Harry Morgan is Marie's savior and in spite of Marie's vulgarity, she is Harry's feminine ideal. The appearance becomes deceptive; one cannot assume that life is a clearly revealed through a physical manifestation.

By comparing and contrasting the characters of two women, the main morality values and the inner world of human society is manifested throughout the novel. It reveals a realistic distinction between those who have known life and those who have not. Instead of economic have's and have not's, therefore, Hemingway's final contrast is between those who have had life and those who have had only life. Though the major concern of life lies on it's circularity of human values and dogmas, Hemingway further accelerates the wheel of human existence. Everything in human condition remain problematic and contingent. In his quest of freedom, the existential hero is doomed to failure, but it is this fact of failure justifies his struggle. A common

atmosphere of loneliness, absurdity and despair prevails in the novel. Hemingway's world demands the character to take up a life of authentic striving. Harry Morgan used to earn thirty five dollar each day from boat sailing but unfortunately he loses his boat as well as his right arm. The event shows the impact of World Wars. In this situation neither any institution nor government pays attention to provide food and essential basis things for Harry Morgan's family. There is no natural law to remain in hunger. Every body has the right to have stomach full. Harry Morgan shows courage and stoicism in collapsing world. Existentialism is "optimistic" doctrine of action and doctrine of despair. Authenticity demands from life, a free choice without excuse and without help that presupposes the full responsibility. The adoption of responsibility, in consequence, causes certain uneasiness of which one can save oneself. This uneasiness or anguish is the heart of human existence. Thus existential anguish present, reality of human life, which has to be faced heroically and optimistically.

Hemingway's nothingness comes side by side with God. His nothingness mocks at the images of God because the God no more stands as the redemptive source. The central message of Hemingway's work is that, the fact of individual freedom cannot be harmonized with the existence of God. If the God, the prototype of bad faith exists, then the freedom of the hero is placed in danger. It is the element of moral freedom that makes man superior.

Marie Morgan, after the death of her husband, has just been initiated back into the "it" world : "I can take it just a day at a time and a night at a time, and may be it gets different. It is the god dammed night" (180). A series of "god dammed nights" accurately describes Hemingway's "it" world. Marie clarifies that the damnation is not based on her poverty :

If he'd have left some money or if there'd been rewards it would have been better but I wouldn't feel no better. First thing I've got to do is try to sell the house. The bastards that shot him. Oh, the dirty bastards. That's the only feeling I got. Hate and a hallow feeling. I'm empty like a empty house. Well, I got to start to do something. I should have gone to the funeral. But I couldn't go. I got to start to do something now though. (181)

Hemingway's distinction of have's and have not's has little to do with being affluent in the "it" world. The primary distinction is in terms of feelings, and money cannot redeem Marie's feelings. She has been reduced to hate a hollow feeling. Like Dorothy, Marie must confront her own emptiness. What she will now encounter is a death in life which is actually the half-life of most people. She is actually more conscious than Dorothy Holli's of the 'It' world, but her consciousness is not entirely a torment.

At the end of the chapter, the culmination of the novel's plot lies in the final words of the story's main character Harry Morgan. Dying of wounds suffered during a gunfight on his boat, Harry, seemingly incoherent, tries to answer the coast Guard captain's question : "Tell us who did it. How did it happen, boy?" (158) Harry replies the uncomprehending captain and his mate :

'One man alone ain't got. No man alone now.' He stopped. No matter how a man alone ain't got no bloody fucking chance. He shut his eyes. It had taken him a long time to get it out and it had taken him all of his life to learn it. He lay there his eyes open again. 'Come on', said the captain to the mate. 'You sure you don't want anything, Harry? Harry Morgan looked at him but he did not answer. He hold them, but they had not heard. (158)

His dying words, then, seems to sum up Harry's final understanding of the human condition : an individual man is helpless in the face of an implacably hostile universe. It is a typical interpretation of Harry's speech. It represents Hemingway's first step toward collective as contrasted with purely individual action. Harry's speech represents Hemingway's flirtation with a quasi-socialist economic analysis of traditional American individualism. It shows the story of a man who tried to buck this world single handed and found it couldn't be done and that men had to stick together to win. Harry's final words about dying alone should be seen not so much as an argument for economic collectivism or as a critique of traditional American individualism but rather as an affirmation of the value of the "warmth" of his relationship with Marie and his daughters.

#### 4. Conclusion

The Existentialist sounding title *To Have and Have Not* evokes the concept of two Worlds and their realization. The "existential zeal" of an individual largely determines the effort, suffering, relation, tendency and the way of thinking in the authoritarian society. The consciousness and the historical events in each era awakes the inner world of 'selfhood' that engages in a struggle for economic, political and social advantage. Harry Morgan's struggle with the social authority is to get the equal economic and social justice. On the other hand, he is the mouthpiece of humanity. So, he struggles to fight against the evil forces that lead human being in the world of destruction, decayedness and in fragmentation. Consciousness is the product of the position and the interest of particular individual. In any historical era, the dominant ideology embodies and serves to legitimize and perpetuate, the interest of dominant economic and social aspects of time. Harry Morgan's involvement in smuggling is also the impact of ideological concept. He struggled against those who have the abounding amount of wealth without labour. He wanted to give the real picture of the authoritarian society by fighting against their evil efforts, practices and values in the society. Not only Harry Morgan's but also Richard Gordon's characterization advocates for the existential zeal in the novel. He is a novelist by profession. So, his main concentration lies on awaking the people. He captures the reality of the society to give the exact knowledge of the authoritarian world.

Hemingway reflects the life of common people as it is in society. He represents life and the social world as it seems to the common reader, evoking the sense that its characters might in fact exist, and that such things might well happen. To achieve such effects, Hemingway prefers the common places like Cuba, Havana, Key West etc. He represents complete characters with mixed motives who are rooted in a society, operate in a highly developed social structure, interact with many characters and undergo plausible and everyday modes of experiences.

Hemingway presents the characters who are sharply discriminated as heroes or villains, masters or victims, its protagonist is often solitary and relatively isolated from a social context. He shows the fragmentation, harmony and alienation of individual in collapsing world. Harry Morgan had to stay far away without his wife, Marie. On the other, Richard Gordon had to remain alone during his age because his wife was abducted by a prosperous family member. Existentialists stress that an individual is not free but is condemned to be free. A person has dreadful responsibility, he/she cannot escape his/her freedom. Man is nothing else than his plan; he exists only to the extent that he fulfills himself; he is therefore nothing else than the emblem of his acts, nothing else than his life. God does not exist as a result a person is alone. A person's forlornness is his/her loneliness in which he/she must face the dreadful facts of his/her freedom.

Hemingway is very much concerned with the social reality in the present novel. *To Have and Have Not*. He perceived that external reality is prior to ideas in



the mind and the material world is reflected in the mind of man and translated into forms of thought. He has reflected the social scenario of the time to catch the exactness and perfectness of the world. On the same basis, his minute observation of the characters like Dorothy Harris and Marie Morgan also projects his capacity to read the inner world of human psyche. The contradiction between the human feelings, thoughts and ideas definitely highlights the two contrastive worlds. Hemingway has enlarged his scope by examining the enormous grey area of ordinary life which lies between spiritual life and death. A complex unification through contrast is the concluding soliloquies of two women reveals a realistic distinction between those who have known life and those who have not. Hemingway's final contrast is between those who have had life and those who have had only life.

## Works Cited

- "Fredrich Neitzche". *The Oxford Companion to Philosophy*. New York : Oxford Up. 1965.
- Buber, Martin. "The Primary Words". *The Modern Tradition : Background of Modern Literature*. Ed. Ellmann and Feidelson. New York : Oxford Up, 1965. 870-76.
- Camus, Albert. "The Myth of Sisyphus. *Essays on the Creation of Knowledge*. Ed. Shreedhar P. Lohani, Rameshwor P. Adhikari and Abhi N. Subedi, Kathmandu : Ratna Pustak, 1966. 66-67.
- — —. "Abusrd Freedom". *The Modern Tradition : Background of Modern Literature*. Ed. Ellmann and Feidelson. New York : Oxford Up, 1965 844-52.
- Cuddon, J.A. *The Penguin Dictionary of Literary Terms and Literary Theory*. 3rd ed. London : Penguin Book, 1997.
- Ellmann, Richards and Charles Feidelson, Jr. Eds. *The Modern Tradition : Backgrounds of Modern Literature*. New York : Oxford Up, 1965.
- "Existentialism". *The Columbia Encyclopedia*. 5<sup>th</sup> ed. 1996.
- Green, Marjoria. *Martin Heidegger : Studies in Modern European Literature and Thought*. General Editor : Erich Heller London : Bowes and Bowes Publishers Limited, 1967.
- Heidegger, Martin. "Dread Reveal Nothing". *The Modern Tradition : Backgrounds of Modern Literature*. Eds. Richards Elmann and Charles Feidelson, Jr. New York : Oxford Up, 1965. 838-39.
- — —. "Recollection of Being". *The Modern Tradition : Backgrounds of Modern Literature*. Eds. Richards Ellmann and Charles Feidelson. New York : Oxford Up, 1966. 21-65.

- Hemingway, Ernest. *To Have and Have Not*. London: Langman, 1937.
- "Kierkegaard". *The Cambridge Dictionary of Philosophy*. Cambridge : Cambridge Up, 1965.
- . "Choice". *The Modern Tradition : Backgrounds of Modern Literature*. Eds. Richards Ellmann and Charles Feidelson. New York : Oxford Up, 1966. 828-34.
- . *Faith by Virtue of the Absurd*". Eds. Richards Ellmann and Charles Feidelson. New York : Oxford Up, 1965. 855-63.
- Killinger, Jane. *Hemingway and Dead Gods : A Study in Existentialism*. USA : University of Kentucky Press, 1960.
- Maclver, R.M. and C.H. Page. *Society : An Introductory Analysis*. London: McMillan and Company, 1959.
- Maintyre, Alasdair. "Existentialism". *The Encyclopedia of Philosophy*. Ed. Paul Edwards. New York : Mac Millan, 1967.
- Manheim, Karl. "Individualization" *Systematic Sociology*. Ed. Routledge and Kegan Paul, London: F. Crofts and Company, 1959.
- . "Socializations". *An Introduction to Sociology*. Ed. D.R. Sachdeva and Vidya Bhusan. Allahabad: Kitab Mahal, 2002, 112-13.
- Neitzche, Fredrich. "Etrnal Recurrence". *The Modern Tradition : Backgrounds of Modern Literature*. Eds. Richards Ellmann and Charles Feidelson. New York : Oxford Up, 1965. 220-234.

Ogburn, W.F. and G.P. Nimkoff. *A Handbook of Sociology*. New York: McGraw Hill Book Company, 1957.

Ross, E.A. *Fundamental Sociology*. New York: No Stand Company, 1956.

Sartre, Jean Paul. *Existentialism and Human Emotion*. Trans. Bernand Frenchman and E. Barnes. New York: Castle, 1969.

— — —. *Being and Nothingness : A Phenomenological Easy on Ontology*. Trans. Hazel E. Branes. New York : WSP, 1996.

Southerland, Woodward and Maxwell. *Introductory Sociology*. Bombay: Oxford and IBH Publishing Co., 1961.