

الحضارة كشر في رواية فولكنر "الدب"

*Civilization as Evil in Faulkner's Novel The Bear*

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**Abstract:**

Though the source of evil seems ambiguous, it is very deep-rooted that all its forms determine to use every possible ways to destroy people. Evil is caused not by dissipated monsters but by ordinary people who from the beginning has been accompanied by evil which becomes part and parcel of their lives and works.

There are arguments that evil consists primarily of two parts: an evil nature derivation that from a single evil one can infer an evil nature and the second universality one is that all humans have an evil nature. The first but not second of these arguments succeeds. The fact man is evil by nature and this evil surfaces itself when it finds suitable circumstances that can remove any societal rules and disciplined control.

Anything in this world can be changed or damaged due to modernity and civilization that violate the peace and calmness of man's life for it belongs to this world of evil, greed and pride hence the outcomes are wars, oppression, enslavement and suffering. Definitely, if one knows how to deal with evil he can at least not end its bad effects but diminish them.

**Key Words:** man, damage, suffering, nature, change, violence, war

### المستخلص:

على الرغم من أن مصدر الشر يبدو غامضاً، إلا أنه عميق الجذور لدرجة أن جميع أشكاله تصر على استخدام كل الطرق الممكنة لتدمير الناس. لا يحدث الشر بسبب الوحوش المتبددة ولكن بسبب الأشخاص العاديين الذين كانوا منذ البداية مصحوبين بالشر الذي أصبح جزءاً لا يتجزأ من حياتهم وأعمالهم.

هناك جدال بان أن الشر يتكون بشكل رئيسي من جزأين: اشتقاق طبيعة شريرة يمكن للمرء أن يستنتج من شر واحد طبيعة شريرة، والأمر العالمي الثاني هو أن جميع البشر لديهم طبيعة شريرة. نجح الجدل الأول وليس الثاني. الحقيقة أن الإنسان شرير بطبيعته ويظهر هذا الشر عندما يجد الظروف المناسبة التي يمكنها إزالة أي قواعد مجتمعية ورقابة منضبطة.

كل شيء في هذا العالم يمكن أن يتغير أو يتضرر بسبب الحادثة والحضارة التي تنتهك سلام وهدوء حياة الإنسان لأنها تنتمي إلى عالم الشر والجشع والكبرياء، وبالتالي تكون النتائج الحروب والقمع والاستعباد والمعاناة. بالتأكيد، إذا عرف المرء كيف يتعامل مع الشر، فإنه على الأقل لا يستطيع إنهاء آثاره السيئة، بل يقلل منها.

**الكلمات المفتاحية:** الإنسان، الضرر، المعاناة، الطبيعة، التغيير، العنف، الحرب.

### 1.1. Introduction

William Faulkner (1897—1962), one of the most eminent writers in the world and America as well, is not an easy writer to understand. According to Faulkner, man is a creature of soul and spirit and not only of glands and instincts will endure and overcome the difficulties by acquiring the old universal truths which are static and unchanging since they deal with universal and recurrent ambitions needs and attitudes of mind and heart that shape the destiny of man. Richard O. Adams states that “man’s hope is the capacity to believe in man, his hope, his aspiration toward a better human condition.....that man’s condition can be improved, not as a gift for him, but by his own effort” (Adams, 1968, p. 134), this optimistic viewpoint on human condition shows Faulkner’s concern for man’s soul and its proper education.

Faulkner’s novel *The Bear* (1942) is about the growth of a young boy, Isaac McCaslin (Ike) into middle age who after a series of hunting adventures returns to the world of civilization where he discovers the sin and guilt inherent in his family and in the South. These painful discoveries contradict the moral code he has been taught in the

wilderness and at the same time shape his future decisions “the ritual in the wilderness contains the decision in the commissary” (Lewis, 1955, p. 651); meaning renouncing his inheritance at the age of twenty- one and adopting a Christ- like figure:

I believe that man will not merely endure: he will prevail. He is immoral, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance. (Hoffman & Olga, 1980, p. 347).

## 1.2. The Evil's Concept

The concept of evil cannot be discussed without connecting it to human nature; methods from psychological approach will be used to comprehend the psychological state of man when he faces evil. Moral belief holds that the injustice is responsible for evil as it is “the adversity of both being and goodness; it is not a thing in itself and, it is not even a property of anything. The adversity theory has been incredibly influential as a way of thinking about evil” (Calder, 2016, p. 66) but it faces significant problems. For instance, consider a sadistic killer who wants his victims to experience extreme suffering. The killer's desire is absolutely bad, rather than simply not good. Additionally, desire is a property he possesses, not something he lacks, even if it turns out that he has the desire because he lacks compassion. Hence, evil truly exists in the same way that liveliness exists; in other words, evil existed as a property of things though some people are doubters of the existence of evil. Others might believe that evil is a dangerous word, and that it is best to abandon the concept altogether.

An evil action definitely seems like it would have to be morally wrong: It would be odd for an action to be evil but not be morally wrong. Most philosophers agree that evil is qualitatively distinct from wrongness or badness. In other words, an action has to be morally wrong, at the very least, to count as evil as Barry remarks (Barry, 2017, p. 13). Those philosophers clarify the possibility that if wrongness comes in degrees, the concept of evil identifies the most extreme wrongs. In this case, the concept of evil is not qualitatively distinct from the concept of extreme wrongness. This raises the question if being extremely wrong is both a necessary and a sufficient condition for an action to be evil.

For Faulkner, evil is “a part of man, evil and sin and cowardice, the same as repentance and being brave. You get to believe in all of them, or believe in none of them; believe that man is capable of all of them, or he isn't capable of none” (Hunt, 1965, p. 175).

## 1.3. Wilderness VS Civilization

As a matter of fact, there are two worlds; the wilderness that is primitive world of the fathers / animals and the civilized world of modern man who has isolated himself from the primitive one by interrupting societies and material values with nature. Ike the main protagonist was born into the civilized world can learn the existence of the wilderness one through the ritual of the hunt. Although, he cannot completely escape the civilized world, he rejects its values and prefers to live with primitive world. His decision to live in wilderness world makes him faces problem as the wilderness rules are no longer existed. In other words; it is difficult to be a primitive one while living in a small Southern town. It is a real problem not only for Ike but for any person prefers primitive life in modern society, "The curse of Ike is that familiar one of other moderns who is caught between two worlds and spread-eagled" (Campbell & Ruel, 1951, pp. 143-147).

The world of wilderness which Faulkner compares to the Edenic pre-existence free of sin, injustice and corruption is destroyed by man's greed and arrogance. The innocent world is replaced by a materialistic man made society and natural man changes into a social one. This process is natural and essential through which man realizes his basic moral and social potentiality in a state of man's nature who lives alone and be closer to the state of savages. Therefore, only in a civilized social world man's ability of moral choice is cultivated and his identity as a social being is realized.

The image of wilderness in this novel is of pivotal importance as it represents a significant aspect of the American myth which figured so largely in American literature during the second half of the 19<sup>th</sup> century. This myth embodied many contemporary ideas that examine man's condition and his vast potentialities. The wilderness plays a vital role in the spiritual development of the protagonist Ike. It is only after Ike has been introduced to the possibilities of a moral life in the wilderness that he can come to recognize the evils of civilization. Ike's early experiences in the wilderness provide him with the vision of human reality that will affect his future life and decisions, particularly when at his maturity he decides to refuse his inheritance.

In *The Bear*, the wilderness stands for everything that is God- created and not contaminated by man's civilization. In other words, everything that is natural, instinctive and self-reliant since they are not affected or modified by outside social forces. The wilderness leads to heart's truth "springs out of the heart's driving complexity" (Faulkner, 1970, p. 198) that is devoid of evil comprising innocence and purity. So, wilderness is no longer a place of violence and change as civilized people believed on the contrary; it becomes a place of love and care. Therefore, the death of the bear is considered a deceptive death since its immortal spirit is of divine origin that can resist the ravages of time and civilization; seen as a cycle in the rebirth of Edenic

wilderness. The cycle of regeneration maintains the immortality of the wilderness and raises it above the fallen civilized world.

It is obvious that the bear and its hunting represent the oldest human's activity. Hence, in the two worlds, human/ animal, there is an endless interaction in which "the humans being brought to a superior state of their being by the blood they spilled; a beast that is stood for a divine creature and gave its blood in order for those who hunted it to aspire to a stage of deliverers" (Faulkner, 1970, p. 187).

The comparison between wilderness' world and civilized one affects Ike's thinking as he has to decide living in one of them as Sam the priest instructs him "You have to choose" (Faulkner, 1970, p. 157) and this implies the abandonment of one thing for another. In this way, Ike has to choose between the wilderness and civilized life of society, between the instruments of civilization and the sight of the bear. He hangs between the wilderness world from which he originated and the civilized world that he cannot accept. He learns that "he will be vouch-saved the vision, but only when he divests himself of man-made signs of fear and vanity" (Lydenberg, 1952, p. 66). The gun, the watch and the compass are all instruments of civilization that defend man against danger and time. It is only by abandoning these hang-overs of civilization and dying to the world of ignorance and disorder that Ike is awakened into an elevated life of spirit.

The bear plays a significant role in Ike's spiritual development. He comprehends that the bear represents the immortal spirit of wilderness before which man and his civilization stand powerless. Moreover, he realizes the destructive effect of rapacious civilization.

Man's need for a social life has its roots in the essential law of self- protection and self-improvement that makes life more bearable. These are the basic reasons in his life and struggling. J. J. Rousseau in his social contract concentrates on this vital problem stating:

I assume that men reach a point where the obstacles to their preservation in a state of nature prove greater than the strength that each man has to preserve himself in that state. Beyond this point, the primitive condition cannot endure, for then the human race will perish if it does not change its mode of existence. (Rousseau, 1968, p. 59).

This proves that social life can allow people with a kind of utopia which is impossible in real life. Man lives in a society through a social contract whereby he exchanges his natural rights to social ones that increases according to his need for a better life.

Setting for materialistic temptation of civilization but ignoring the price he has to pay as his only aim is getting order at the cost of natural life's virtues.

The appearance of natural life with the wilderness gives Ike a chance to have a relationship based on love and respect. The Edenic virtues of humility, love, sacrifice and endurance, form a kind of a bridge between the changing present and a time when change and violence did not exist. Instead of violence due to civilized people, nature has become a place for love. So, the bear's death can be considered as an "ostensible death; a cycle in the rebirth and renewal phenomenon of Edenic wilderness" (Vickery, 1995, p. 25). The bear's death is not a real death as its immortal spirit can resist the effects of time and civilization becoming obtainable to Ike. So, the cycle of regeneration preserves the immortality of the wilderness and raises it above the fallen civilized world. As a matter of fact, Ike's intention is to discover the vague facet of the wilderness through the means of a mystical relationship with it as he seeks to assess the role of the past in both his present and future.

In his search for an ideal moral code derived from the wilderness Ike sets out on a mythological journey led by a mythic guide who helps him form a vision of life based on humanistic ideas. Moreover, Ike considers the bear as a symbol of immorality of the wilderness that anything before it is weak and helpless whereas, the rattlesnake symbolizes the destructive force of civilization. Unconsciously, Ike calls the snake grandfather for it represents the original evil. Together with the virtues of the wilderness, evil describes man's humanity. In one of his interviews, Faulkner clarifies life's duality that:

The Bear as a story was a natural force which represented not a deliberate evil but the quality of evil in sample size and force which existed, man has got to face and not be afraid of. That force itself has certain rights which must be reduced by bravery comparably as strong as its power (Meriwether, 1968, p. 120).

In the wilderness, the snake does not hurt Ike because he is unified with nature's creatures. But after going out into the civilized life of society, Ike refuses the omnipresent feature of evil for his inability to prolong his wilderness teaching into the new life of modern society. Hence, death which is a phenomenon of this fallen world is also notable in the wilderness. In this novel, the death of Old Ben symbolizes the death of the wilderness in the south; only a death in the eyes of the civilized man who has the illusion of submerging the natural world of the wilderness in order to build his modern society.

Like everything in this world, wilderness can be transformed and damaged. Because of civilized world which is a world of evil, inequality and oppression, nature losses its tranquility and beauty therefore the result is only war, suffering and death as Lydenberg states (Lydenberg, 1952, p. 66). Therefore, *The Bear* is a story about death of the frontier world and its possibility, of the new unspoiled area where “a genuine and radical moral freedom, a kind of original innocence could again be exercised” (Lewis, 1955, p. 66).

#### 1.4. The inhumanity's Absence

The founding of society reveals and increases the disparities between people of different skills and talents. This disparity breeds a social grading that is based on man's power and wealth; creating a kind of competition that its effect is jealousy and hatred. Hence, these bad effects lead to continuous clashes among people. If the competition is not limited and extend to nations, the clash will be in form of a war that causes the destruction of the natural virtues of the wilderness' innocent life to be replaced by a more wicked and artificial life.

In addition, slavery has violated the natural freedom of the wilderness, “empty, noisy and puerile existence leading man to no destination or purpose” (Faulkner, 1970, p. 244) that Ike finds in the family books and compares with his spiritual education in the wilderness at the hand of Sam Fathers. In the wild wood, Ike sees the hounds, squirrels and bucks run freely “the land on which sidetracks and leading platforms and the commissary store stood” (Faulkner, 1970, p. 247) that the new wooden company change it into:

A new planting-mill.....which could cover two or three acres and what looked like miles and miles of slacked steel rails red with the light bright rust of newness and of piled crossties sharp with creosote, and wire corrals and feeding –troughs for two hundred mules at least and the tents for the men who drove them (Faulkner, 1970, p. 243).

Instead of the wilderness world of freedom, reality and wealth, Ike discovers a world enslaved by man, dependent on appearances and where everything are reduced into mere quantity.

ke's finding of the family books, the civil war's history and the new land are “not a narrative of past events but in a vision of the future” (Lewis, 1955, p. 652). His findings of important issues in the McCalin's life and in the South help him to define his identity as he belongs to both. Thus, the negation of his inheritance and his

acceptance of a Christ- like way, have their origins in his early conflict with the history of sin and evil.

Cass, Ike's cousin, is more like a father to Ike than his real father; taking care of his farm. Cass is used to compare between the wilderness world and the civilized one. Though he believes in the old traditions and principles of his ancestors, he fails to transcend his heritage as Ike does. Unlike Ike, Cass is more practical and realistic man and aware that living in the heart creates the eventual truth but this is different from living in actual world in which man lived. It is clear that Cass' understanding of life and history differs from Ike's idealistic beliefs. Cass attempts to neutralize Ike's idealism and make him live actual life. The difference between Ike and Cass concerning the life's philosophy is because Ike was born after the civil war (1817) and he "has escaped exposure to its violence which helps explain the estrangement....between him and his cousin Cass" (Utley, Francis lee, Lynn Z, Bloom, & Arthur P, 1964, p. 329). Definitely, the experience of the civil war and its cruelties have make Cass more practical than Ike.

The finding of his family's books helps Ike to know the history of the McCaslins. He discovers that his grandfather, Old Carothers buys the land from its Indian inhabitants and builds his big farm by using many slaves who are treated as mere property for the menial work. Other thing Ike knows that Carothers has an illegal daughter named Tomey from a slave woman and later a son, Turl from his daughter Tomey. After Carothers' death, his both legal sons, Buck and Buddy take the farm and treat the slaves in a generous way. Ike, Buck's son inherits the farm after his father's death. He receives the farm after becoming 21 years old but he discovers that what he has learnt in the wilderness and the virtues he has developed there never look like the behaviors of his family past and eventually he decides to reject the heritage.

For Ike, the main fault in a civilized man like Old Carothers and his children is not the idea of possessing a land but its people as well. Once, this idea dominates man's mind, the nature and society will become a subject of destruction. Man should not forget that God created everything in this world:

the earth, made it and looked at it and said it was all right, and then He made man. He made the earth first and peopled it with dumb creatures, and then He created man to be His overseer on the earth and to hold suzerainty over the earth and the animals on it in His name, not to hold for himself and his descendants inviolable title for ever....but to hold the earth mutual and intact in the communal anonymity of brotherhood and all the fee He asked was pity and humanity (Faulkner, 1970, p. 196).



Ike's speech reveals his confidence of a biblical authority foresees the evils of the property's idea that bound a joyful life to a limited people who will cause others desolation. Ike's attitude comes from his wilderness teaching where he sees the freedom and abundance of every creature just to create a world of peace and harmony.

On contrary to him, Cass who lives in a world of society does not agree with Ike's view as his beliefs grow from a worldly basis. Cass accepts both the idea of property and social hierarchy. He has learnt from his social life that disparity among people is a natural phenomenon that should be accepted. It is obvious that his attitude springs out of the materialism, practicality and corrupted morals of society that considered everything belonged to wilderness is violent, cruel and uncultured. Here, Cass describes how some people who surpass others, like Old Carother:

Who saw the opportunity and took it, bought the land, took the land, got the land no matter how, held it to bequeath, no matter how, out of the old grant, the first patent, when it was a wilderness of wild beasts and wilder men and cleared it, translated it into something of bequeathment..... (Faulkner, 1970, p. 195).

Ike's attitude is unclear due to the conflict between wilderness teachings and the civilized world he lives in whereas Cass' attitude is more realistic and clearer because he belongs only to the civilized world.

Possession of others is a slavery that Ike considered evil and inhuman as it is against natural law for involving submission one to another. In McCaslin's history, the first slavery is of man's desire and passion. It is true that man's passion and instinct are controlled in a civilized society if a moral law derived from the indispensable virtues of the wilderness and imposed on one's conscience. Old Carothers is a slave to his desires and the result is incest that increases the sense of guilt and disgust between the family's members. In his illegitimate and incestuous sexual affairs with his slaves, Carothers resembles the instinctive beasts whose lives are not controlled by a moral code as they are devoid of the intellectual faculty and inhumanity.

Slavery to one's desires leads to the enslavement of other people. In this novel, the purpose of human slavery is to exploit the land and rule it. The black men/ women and children in Carothers' care are like mules, cotton or other resources of the plantation that can be used or sold as owner sees fit. From his wilderness experiences, Ike can now admit that the Negroes have a better chance of salvation because their virtues derive from:

The old free fathers are a longer time freer than us. They are better than we are stronger than we are. Their voices are vices aped from white men or that white men and bondage have taught them. (Faulkner, 1970, p. 225).

Because of their primitivism, Ike considers the Negroes to be moral and incorruptible as civilization does not change them because they are not exposed, like the white men, to its temptations and evils. Their sufferings, like the sufferings of Ike when he rejects his patrimony and follows a Christ-like way of life, is good and makes them close to God and truth. On the other hand, Cass refuses this passive kind of suffering and alludes to the nature of this race when it has given its freedom, will misuse “what has been dumped upon night and will go back to its essential vices; promiscuity, violence and lack of control; inability to distinguish between mine and thine” (Faulkner, 1970, p. 227). In this way, the Negroes who abandon the plantation for the sake of freedom and education live in darkness and delusion, as well as sadness and poverty. Best example is Fonsiba’s husband, who tries to imitate the white man, his symbol for civilization, in his dress and lens-less glasses, and who has to live on his father’s income without even caring for/ or humanizing his small farm- his last connection to the wilderness. Such a man has the same illusion that the new colonizers of America had; “we are seeing a new era, an era dedicated, as our founders intended it, to freedom, liberty and equality for all, to which this country will be the new Canaan” (Faulkner, 1970, p. 213). Ike points out that the Negroes are free because they are closer to the primitive virtues of the wilderness.

It is evident that economic slavery is dangerous as man becomes the slave of economic situations. Enslavement to money, that is one pattern of economic slavery, reprobates the rational and vigorous abilities of man and makes him a passive and unambitious one. Fonsiba’s husband is regarded as one of economic slavery since he lives on his father’s pension and leads a pale and boring life that of no development for being ruled by dead thing, money. In a time the land is a source of life and regeneration it becomes a source of death and decay. Because of money that is lifeless, the life of both Fonsiba and her husband becomes a passive one.

Differing social levels creates inequality among people that causes conflict and in a dangerous case a war. In this novel, there is a reference to the American civil war that, like any war, brings only miseries, violence and death. A war has its roots in the modern society despite the effect that it is an outlet for the man’s animalistic wild part as it achieves man’s aspiration for expansion and power; but they are stripping him from his humanity. According to Faulkner the reason of war is “to preserve a status to establish a better future, one to endure one’s children” (Faulkner, 1970, p. 221).

In a conversation with his cousin Cass, Ike regards the civil war; “to be an act of love of land and courage.....not acumen nor shrewdness nor politics nor diplomacy nor money or even integrity and simple arithmetic” (Faulkner, 1970, p. 220). He ignores the hatred, hostility and terror of war specifically a civil war as for him such a war is necessary to free and improve the conditions of poor people, i.e. the Negroes. Moreover, he said it is better that the South has lost the war as the people of the land “which he still intended to save could learn nothing save through suffering” (Faulkner, 1970, p. 218). This shows Ike’s religious belief of passive suffering and yielding to change bad situation without an exerted effort to improve man’s condition. On the contrary to him and as more realistic man, Cass rebuts Ike’s extreme idealism and considers the civil war as a simple calamity in which God has rotate His back on the South. To liberate Ike from his connection to the idealistic virtues of the wilderness’ primitive life, Cass mentions some war’s incidents that show its cruelties. He tells him that not only the McCaslins disheartens these virtues but the entire South has the same effect; “a whole land in miniature, which multiplied and compounded was the entire South,.....the whole edifice....founded upon injustice and erected by ruthless rapacity and carried on even yet with at times down right savagery” (Faulkner, 1970, p. 224). This exposes Cass’ idea that the guilt and the curse include all the land’s people, black / white, free / slave meaning no one can escape this fact.

It is clear that Ike’s problem is the difficulty to live in a civilized world with primitive values of the wilderness that non- existed. Throughout his life, he tries to reject the civilized practical world and its values; “what happens to Ike is what would happen to any true primitive caught in our present society” (Longley, 1963, p. 98). At the end, Ike decides to return to the civilized world in which he finds many complications and alterations difficult to be accomplished because he neglects the possibility of a compromise between the two worlds; wilderness/ civilization, nature/ nurture “a myth of the fall of man from a simple, primitive, rural or even nomadic way of life into a modern, complex, urban, industrial way” (Adams, 1968, p. 135). This clarifies Ike’s strong connection to the wilderness life despite his living in a modern one as he prefers a Christ –like way of life by which he avoids change and guilt; insisting to reject both his patrimony and humanity as well.

According to Faulkner:

The bear was a symbol of the old forces, not evil forces, but the old forces which in man’s youth were not evil but that they were in man’s blood, his inheritance, his instinctive impulses came from that old or ruthless malevolence which was nature (Adams, 1968, p. 93).

He means that these old forces are man's instincts that not changed for belonging to Edenic past and demonstrating the heavy forces in life. Moreover, Faulkner points out that "the bear is symbolic of nature in an age when nature in a way is being destroyed. That is, the forests are going, being replaced by the machine and that bear represented the old tradition of nature" (Hunt, 1965, p. 175). Consequently the bear symbolizes the immortal, unchangeable spirit of life in man and nature, the spirit which has survived both the passage of time and the effect of civilization. Lydenberg contemplates that; "the relatively simple story of the hunting of the bear, suggests the mysteries of life which we feel subconsciously and cannot consider in the rationalistic terms we use to analyze the show of ordinary life" (Hunt, 1965, p. 62).

Death, destruction and evil are epitomized in the rattlesnake which Ike sees suddenly when he returns to visit the plantation. The snake is regarded as a reminder of the evil even among innocence and purity. The innocence that Ike needs from the wilderness is "nothing else than conscious itself" (Lewis, 1955, p. 657). Both, the wilderness and conscience emphasize man's potentiality for choosing good and not evil. Man's relationship with wilderness is "a function of the health of his own nature" (Brooks, 1966, p. 270).

The primal virtues of the wilderness are replaced by the evils of civilization such as pride, greed, hatred and violence. For Faulkner, evil is "a violation of nature which runs counter to the natural appetites and affections. And yet, the converse is not true" (Barth, 1972, p. 63). Obviously, the McCaslins' evil is exploiting the land and the people. This enhances the notion that the new civilized world is ever devoid of evil. It is "already tainted even before any white man owned it by what Grandfather and his kind, his fathers, had brought into the new land..... as though in the sailfish of the old world's tainted wind which drove the ships. It was the evil of slavery rooted in the sin of spiritual pride and the lust of possession" (Malin, 1957, p. 70). So, in this civilized world the Grandfathers bring only themselves and the nature of man.

Walter F. Taylor states that "a curse of physical poverty brought on by the civil war and a curse of spiritual poverty brought on by the very nature of the sin itself" (Taylor, 1959, p. 24). He wants to shed light on the time of reconstruction after the civil war that brings only violence and violation which impoverish the nation and deepen the feelings of hatred among the people. The innocent past which Ike longs for, is a source of the Christian virtues which are obscured from man by the materialistic world of civilization that gives less concern to the spirit than the materialistic needs of civilization. So in his adoption of a Christ-like life, Ike tries to gain freedom not only for himself but his nation as well from all the evils:

A parable of man's pride, in his trying to be more than man, and of the evil this pride accomplishes in its condescending ascription of all that man does not want to see in himself to a certain few untouchables, the Boons of the world. (Perluck, 1980, p. 175).

This confirms that pride is a sin, an act of inhuman and evil that increase and spread in a civilized world.

Ike's rejection of the materialistic world of evil is a disregard of the reality that man lives in a fallen world where evil lives with good; "in a fallen world, the attempt to avoid evil does not make a man more than human, but less; any way the attempt is sure to fail" (Adams, 1968, p. 158). Ike's has discovered the wickedness of his ancestors but his reputation does not stop the evil in the following generations. Therefore, outside the wilderness, we see Ike as a virtuous man but in effective.

It seems that all the primal innocent virtues of the wilderness are thrown down by the wood company to be changed to profitable material that can be exchangeable in a civilized world. This would also imply that the wilderness' humility, love, sacrifice should be transferred into the civilization in order to be effective and the wilderness initiate will remain impotent like Ike.

## Conclusion

Human being is evil by nature; consequently there is a harm and evil deed in society performed by man. The main protagonist Ike passes through spiritual development in order to improve his human condition. At the beginning, in the wilderness world, he is introduced to a vision of an ideal virtuous life. Later on, in the civilized world he finds hatred, cruelty, violence enslavement that all are regarded as evils which he rejects.

In spite of civilization and the development of the society, there is still a powerful source of inhumanity that can be traced back to the primitive ages just like Ike in this novel *The Bear* who is regarded as both a witness of the events leading to take down of the bear and a vigorous member of the oldest habit in the world; hunting.

Although Ike lives in a civilized world, he cannot detach himself from the wilderness life because he chooses to be a Christ- like manner of life in order to abandon any kind of fault or injustice. Due to his negligence the possibility of a linking the two worlds; wilderness / civilization, he confronts many difficulties, troubles, problems and changings that very hard to be solved. It is obvious that the awful loss of man's natural, moral or spiritual things that are associated with a societal decline definitely lead to some form of calamity. Rapid civilization and modernization cause the loss or deterioration of anything natural in this society whether ethics or setting.

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