INTRODUCTION

The ancient man was born free and lived alone but slowly, the physical, psychological, economic and other factors led him to form the first 'group'. The groups turned into a tribe and tribes gradually transformed into societies. With his achievements in science, technology and in every other branch of knowledge, man has created institutions for his own benefit. Man had been the master of these institutions in the beginning, but as the ages passed and civilizations developed, man who was born free has been chained everywhere by the institutions which he has created for his comfort. Instead of man's creating and controlling the institutions, a time has come that when the institutions influence and control the lives of the human beings. In fact some times the individual becomes a puppet in the hands of the institutions and suffers and struggles against one institution or the other, for example the role played by the institution of education when he is a child, and the role of other social, economic and political institutions when he becomes a man. In other words, man falls a victim to his own creation rather than a beneficiary. But as he is a free man by birth and the spirit of freedom and fighting for his right has been inherent in the very constitution of man, the result is an endless conflict between the institutions which try to control man and the man who strives to overcome their influence and remain free to retain his freedom.
History in its process, especially after the two World Wars, has threatened the personal dignity and integrity of the individual and makes him feel insecure and his life miserable. The threat to personal order had come from history, a history that swept us first into World War I and then into World War II and out again victorious—but unsure.

The two World Wars which have topsy turveyed the lives of men making them suffer a scarcity in their essential needs and corruption in their social and psychological process, very much influenced the writers all over the world. Every great literature presents the theme of individual versus society or other institutions. The aftermath effects of the two Wars especially the Second World War brought a considerable shift from conventional themes like chivalry, love and tragedy to much realistic themes like the conflict, misery, rebellion and freedom. The World Wars which caused the prevailing tension in the world not only made the individual alienated and suffocated but also created a dread of death among men. The 'world devoid of guiding principles' which the wars have created filled the man with a sense of doubt, despair and fear that there is an inevitable doom awaiting him in future. The horror that is close to annihilation which the wars created made the men need and hope for a literature that can offer them hope and optimism and a literature that would restore the dignity to man and a value to life.

his life. Novelists during the First World War wrote fiction to present the ideal world which they have lost as a result of war. But novelists after the Second World War despised the ugly War that created catastrophes like Hiroshima and the nightmarish experiences they faced in every day life which made them realise that unless the individual does something, there would be no chance to preserve individual freedom. To expose the evils of war is one thing and to point out the idiocy and cruelty of World War II is another. The horror of the Second World War forced the men to fight against it. The writers during the First World War projected the personal miseries and hardships of the individual soldiers but the main concern of the novelists during the time of Second World War besides presenting the evils of a destructive war, is the activities of the institutions. They also present the interaction of the individual and institutions and the victimization of the individual on different levels in the process of his struggle for existence. The restlessness which the war and other institutions created made the men dissatisfied with the conditions of their lives.

The Twentieth Century has been described as an age of anxiety and despair as various kinds of regimentation makes man suffer a terrible isolation and meaninglessness in his very existence. The irrational and malignant force of the institutions either try to rob or suppress his individual uniqueness or force him live in a hostile atmosphere. The
tyranny of social, cultural, bureaucratic institutions which victimizes the individual, crushes the human personality and disfigures the image of man stripping the voice of self. The mass and industrial institutions offer no opportunity for the individual to develop his personality. The institutional machine reduces his capacity to make decisions, makes him alienated, threatens his identity and the individual feels frustrated and helpless. The institutions deprive the individual of the hard earned fruits of revolution - liberty, dignity, decency and honour, and the individual without these qualities of individualism falls a victim to the evils of the institutions.

If the individual is denied the basic elements of freedom and self determination, he becomes dehumanized, and enters a kind of 'waste land' when he is rejected the 'endowment of free will'. The contemporary social institutions, instead of profiting from the creative potentiality of the individual in various fields, tends to suppress and cripple him. As a result of its suspicious and questioning attitude about his ability, the individual feels a kind of depression and alienation from the values he strives for. The twentieth century institution of government on the pretext of saving democracy against the threat of fascism, communism and other such 'isms' turn authoritative and autocratic violating all the human values and forcing men to the level of automatans and as a result the concept of individual has become insignificant. The government and society which are supposed to
promote democratic standards, deny the individual his right to liberty and various agencies of government like education and censorship make inroads into individualism and as militarism, materialism and authoritarianism gain power, the individual loses his integrity and identity. The wide gap between the motives and aims of war on one side and the outcome on the other hand has disillusioned the post second world war writers with the victory and it made them more concerned with the freedom of the individual than with courage, heroism and prestige. As a result they attack the authoritarianism, militarism and totalitarianism and the institutions that try to crush the individual in order to perpetuate themselves. These novelists opine that if America which has been praised for its highest democratic standards, which the entire world considers as a tower of strength for democracy that inspires other countries also to dream for a noble democratic setup, is not able to crush the destructive power of the institutions over the life of the individual and the tragic condition of the individual in other countries of the world can neither be described nor can be imagined. They also suggest that the concern of the writers about mankind should be one that deals with the 'art' of living but not with the 'deed' of dying.

Victimization of man by the institutions is one of the main themes in the fiction of many modern writers. Some of the novelists merely present the victimization of the individual but
overlook the need to offer a solution. The protagonists of these novelists constantly ask the question 'What is the meaning of life' and the answer that is offered to that question is either 'there is no meaning' or 'we do not know', a discovery which may be horrifying. But the other novelists not only present the victimization of man, his quest for freedom but also protest against any kind of regimentation as

The protest against bondage can become a quest for freedom only when the writer not only rejects his conditioned situation but also analyses it and sets himself to the task of finding an alternative2.

The main theme in the novels of the writers of radical protest, who try to save the individual from sinking deep under the weight of the institutional tyranny is 'Rebellion'. Though even these novelists try to show how the individual falls a victim to various cosmic and modern institutions, they offer a distinction between the victim and the rebel who though subjected to victimization, protests against it and strives to regain his original freedom. When the individual confronts physical, psychological or moral oppression or if he faces a harsh environment, he either suffers as a victim keeping his frustrations and depression to himself or become a rebel protesting against the organisation and striking against them.

Though both the victim and the rebel suffer the same kind of oppression, their response to their suffering makes a distinction between them. The victim considers his pain as a moral virtue and accepts his predicament while the rebel refuses to accept it as his fate and fights to be free. When the tragic difference between the ideology of the institution and his own inner reality occurs, the victim neither understands nor tries to change it but merely suffers. But the rebel does not remain as a 'static, self-limiting concept' but protests against the devaluation of the individual freedom. Though both face victimization at every level of their existence, the victim suffers a sense of inner insufficiency while the rebel overcomes his victim condition and realizes the infinite ability and vastness in his 'ownself'. The institutional regimentation tries to wipe out the individualism and alienate man from life. So the novelists of the radical protest present the individual as a symbol of renewal and restoration of life. Though he is oppressed by the destructive elements, he seeks his freedom with the help of his integrity. The individual they portray is not a meek scapegoat but a person who has the dynamic ability to explore the ways to assert his individual self. When the institutions try to make his life appear as an 'enormous waste' and his situation helpless, he never completely submits himself to despair and destruction but explores the irreducible human essence at the critical juncture. Though the culture always
clashes with the individual, he never allows his morality to be defeated. His inner strength and potentialities help him in attaining a heroic stature. At times when the institutional regimentation shatters the life of the individual and when he fails to adjust himself to it, he turns to his own inner self to find a new principle of order and meaning to guide his course of life. His staunch faith that life is infinitely larger than death and freedom is the integral part of life enables him never tiring of his inner resources to attain his dignity and freedom. He always prefers to display his individuality than getting collectively oppressed by the institutions. Despite the 'terrible anonymity and unmeaning' created by the institutions, the individual always succeeds to assert his individuality and personal freedom. The institutions with the pressure of conformity try to make inroads into the freedom of the individual but through his heroic choice to get rid of his victim situation the individual escapes the trap set by the institutions. The individual determines a set of values to live by and he rebels against any force that tries to alienate him from those values. The individual inspite of his oppression overcomes his despair by fighting back to remain a free man with the greatness of spirit. And 'this is the kind of individual - hero which the modern novelists who belive in the individual freedom, present. Their individual is a radical, though he is basically a victim, who becomes a rebel with 'an adventurous spirit in quest of an
absolute*. The radical hero hates the use of any kind of power over him and he resents the bondage of any type especially of institutions, even if it is the institution of family or country that tries to deprive him of his 'freedom'.

The word 'liberte' in French and 'Freiheit' in German means freedom but English has two words for freedom with a slightly different shades of meaning, Liberty and Freedom. The word liberty suggests positive exercise of power while freedom means absence of constraint and restraint. The word freedom is derived from the old English 'fri' meaning "not in bondage or constraint". Freedom in other words not only means freedom to choose, decide and act at will but also means, liberation from the unwelcome cultural, social, economic and religious constraints. That is why, at times it is said that there is positive freedom as well as negative freedom - 'freedom for' and 'freedom from.' Though freedom is essentially one, it presents many aspects like political, economic and social freedom and it suggests two types of freedom, external and interior freedom. Freedom has many dimensions and definitions and it varies from one person to the other. Christian Bay in his The Structure of Freedom distinguishes freedom into three kinds, psychological, social and potential freedom. Psychological freedom means harmony between basic motives and overt behaviour, social freedom means absence of restraint either of the institution or of the tradition on the individual, and potential
freedom means sustaining of individuality against institutional pressure that potential freedom suggests the individual's ability to resist any kind of manipulation and exploitation of his freedom. Mortimer Adler's analysis of freedom into self-realization, self-perception and self-determination also more or less offer the same kind of outlook. Adler's definition of self realization "an individual's ability to act as he wishes for the sake of good as he sees it"\textsuperscript{3} dependent upon circumstances sounds similar to Bay's social and to some extent his psychological freedom. Adler's explanation of self perception as "being able to will (and to live) as one ought"\textsuperscript{4} comes near to Bay's psychological freedom which also seeks for a harmony between individual's desires and his actions, while his freedom of self-determination which says that the individual's decisions or plans must be determined "by himself and nothing other than himself"\textsuperscript{3} relates to Bay's social freedom which favours absence of restraints. That is, man in order to retain his freedom needs to possess three kinds of ability or freedom. In human expression freedom of choice appears first and as secondary phenomenon it contains freedom of decision followed by the third phenomenon freedom of action which in turn leads to an absolute freedom. Freedom of choice enables man to choose the

\textsuperscript{3}Mortimer Adler The Idea of Freedom, A Dialectical Examination of the Conception of Freedom and the Controversies About Freedom p.171.
\textsuperscript{4}ibid., p.251.
\textsuperscript{5}ibid., p.420.
course he wishes to follow, freedom of decision consists in an individual's ability to decide for himself what he wants to do or become and when there is absence of obstructions to the execution of his decision, such freedom is called freedom of action. Freedom of action empowers the individual to carry out his decisions into actions, when he has these three kinds of freedom then he can resist any kind of threats to his freedom. It is declared that freedom is an illusion which man uses to cover his ignorance in the field of determination and awareness and freedom is also regarded as a myth which man cultivates to elevate himself in his social status but freedom is neither an illusion nor a myth as it is said but an 'ontologically essential element of man's very being'.

From the dawn of history man has been trying to keep himself from any kind of regimentation. He started by liberating himself from the powers of Nature and compelling its forces to serve his purposes. Man has even frustrated the hostile environment of outer space and today he lives in a push-button age in which he can have everything by pushing a button. The modern technological society and institutions choke his freedom to such an extent that he becomes a slave of the machines and institutions he has created. Man has become submerged in institutions such as corporation, government bureaus, militaries, church and political parties and the institutions on the pretext of their smooth running try to curtail the freedom of
the individual and thereby destroy his integrity "in so far as
the individual is swallowed up by the impersonal bureaucracy
there is a decline in his personal responsibility and a subtle
corrosion of his integrity". But the love of freedom is so
inherent in man that he cannot remain in bondage for so long.
As man is fundamentally free as an agent who acts rather than
obtain himself from action or refrained from acting rather than
act in a certain way. Freedom of choice like thinking is one of
his most significant powers and everything can be taken from man
but his right to choose his own way in any hostile circumstances
"there always choices to make a decision, a decision which
determines whether you'd or 'd not submit to those powers which
threatened to rob you of your very self, your inner freedom". So
true freedom means man's ability to act according to his own
ture character, to be self-determined and not to subject himself
to any external institutional coercion. The Founding Fathers of
American Freedom favoured individualism against institutional
authority for "Social groups and institutions are composed of
'him' and exist for him, not he for them" and freedom and
individuality are inseparable. Unless the individual possesses
individuality he can neither strive for his freedom nor can he

6. Paul Kurtz Humanism and Responsibility (An Ethical Union, New
8. William Earnest Hockey, The Lasting Elements of Individualism New
    Haven: (Yale University Press 1937) p. 3-4.
keep it, as individuals, though they might have much in common differ from one another. One individual is very much different from the other. The individual self is uniquely the individual's own and the man must realize his own individual self in order to remain a free individual. Every man in himself presents a distinct physical and psychical entity so each individual is of his own authority and his own master and he should have the ability to frame out his own unique self concept to decide for himself what he is to become. "If a man surrenders to others, he surrenders his personality. If his will is set by the will of others, he ceases to be master of himself" and it can not be said that "a man no longer master of himself is in any meaningful sense free".

Freedom today is both a potentiality and necessity. It is a Potentiality because every man is unique and endowed with potential for distinctiveness and necessity because of the contemporary social and institutional encroachment into his life. The individual is a sovereign over himself, his own body and mind and he has the liberty to act with independance that is absolute. Society on the other hand tries to use control, force and coercion and its action always interferes with the individual's freedom. In this turbulent era of continual expansion of tyrannical institutions the necessary thing is a

literature that can enable man to understand and fight against any kind of tyranny as the arch enemy of freedom is slavery. The need to fight against the institutions that impair freedom, self-respect and dignity of man prompted the emergence of the Literature of Freedom. The literature of freedom presents the serious threats to the freedom of the individual and shows the ways to fight against that in order to maintain his freedom. The literature of freedom says that only corrupt and inhuman institutions stand in the way of liberation of the human race from its old bonds to slavery and death. The literature of freedom declares that man is born free and he is entitled to that freedom by right unrestrained by various bondages of tyranny that had held him for ages. Any institution that tries to manipulate human freedom is said to be evil and the literature of freedom advises man to eradicate that evil and it says that man should be able to avoid involuntary conformity whether it is required by the family, friends, Government, or any other institution. The literature of freedom suggests that not only man but almost all living things try to free themselves from harmful things. Simple actions of the common reflexes like sneezing to free the respiratory passages from irritating substances, vomiting to free the stomach from indigestible or poisonous food, pushing the hand back to free the hand from a hot object show the urge for freedom in miniature. More elaborate forms of behaviour show man's deep desire for freedom.
When confronted with fetters he struggles in rage to become free at the time of any threat of danger, the instinct for survival and freedom prompts him to try either to escape or attack its source. Thus the literature of freedom induces man to escape or attack anything that controls him adversely. Escape, avoidance and attack play an important role in the struggle for freedom when various institutions create the aversive condition for man. He may escape from slavery of the institutions by emigrating or defecting from Government, deserting from an army or becoming an apostate from religion. The literature of freedom shows the ways how to destroy the controlling clutches of such institutions. It advises to overthrow tyrants, question the legitimacy of the Government that extends irresponsible rules and to challenge the authority of religion which mediates supernatural sanctions to perpetuate towards its own ends. The literature of freedom encourages the individual to eliminate aversive policies and practices in the institutions of Government, family, finance and religion. The literature of freedom says that even within the most regimented society every personal history is unique as every individual is unique and no tyranny can ever destroy that uniqueness. The signs for the literature of freedom can be traced since transcendentalism or even before that. The humanists hold the view that man's potential is vert with his distinct place and his own set of laws which he obeys or disobeys at his own will and it is the cynical
contempt for the worth and dignity of the individual that makes the dictators and institutions try to hold man in slavery. The main aim of the transcendentalism is to free the individual spirit from the tyranny of the circumstances, as the free individual is the one who has the freedom to direct his own energies and work for goals of his own choice, who retains mastery over his social existence. Thomas Paine believed in the freedom of the individual and considered the withering away of state authority as an indicator of man's cultural development. He vehemently despised the theory of 'predestination' and proclaimed the natural rights of man to freedom "I consider freedom as personal property, it is inseparable from the man as a man". Jefferson rejected any kind of interference in the personal affairs of man and he declared that any such effort is destructive of the inherent rights of the man. Henry David Thoreau through his works like Resistance to Civil Government and Walden bluntly defies every kind of external compulsion. Thoreau points out that the greatest danger to individual freedom comes from the dogmas and institutions "I love mankind" he said "but I hate the institutions of the dead unkind". Ralph Waldo Emerson enjoys a significant place in the emancipation of the ideal of freedom in the United States as he provides a metaphysical basis for the principle of freedom. Emerson rejects

hindrances of any kind arising in outward spheres, he even includes the family and friendships "I shun father and mother and wife and brother when my genius calls me" and he says "I will do strongly before the sun and moon whatever only rejoices me and the heart appoints.... But so may you give these friends pain. Yes, but I can not sell my liberty and my power, to save their sensibility." Walt Whitman celebrates individual freedom, personalism and of an unbounded free self in his Democratic Vistas and the writers like Mark Twain, Herman Melville and Henry James that followed him present an uncommitted individual who faces problems in a society which through its various institutions demands conformity and commitment. Writers like Fitzgerald, Woolfe and Steinback project the impact of the institutions on the individual and these writers advise the individual to suffer misery than allowing the institutions to have a strong hold on his soul and individuality. Political thinkers like J.S.Mill influence the modern novelists to favour individual freedom to the regimentation of various institutions,

Mill is affirming that freedom of judgement, the right to be convinced rather than coerced, is an inherent quality of a morally mature personality and a liberal society is one which both acknowledges that right and shapes its institutions in such a way that

12.ibid., p. 160.
The contemporary novelists driven by social indignation contributed to the literature of freedom. They tried to find a way of recurring man from the dehumanizing effects of war and other institutions. All the writers right from Hawthorn to Heller can be called the novelists of radical protest, who advocate 'protest' as a means to attain freedom and whose hero is victimized but overcomes it by rebelling against that victimization to assert his freedom. In their novels they attempt to explore every kind of possibility for freedom. The mass murder and the whole scale destruction caused by the two world wars made the modern man alienated, shattered the humanistic values and the individual's sense of personal dignity. So these novelists take it upon themselves to restore the lost sense of self-respect, dignity, individuality and freedom. Hawthorn's *Scarlet Letter* is the beginning of the radical protest movement, as it presents the glimpses of the modern hero. Hester Prynne, though the social code tortures her, courageously accepts the cruel laws and her acceptance denotes the unconquerable 'human spirit' against any oppressive social reality. John Gardner is that kind of writer who presents the man of action that yearns for something so deeply that he

achieves it; in his October Light he searches for a surviving heroism through the operated myths of national greatness. Melville in his Moby Dick emphasizes the heroic will of the hero to 'subdue the violent and uncontrollable power of nature'. Huck Finn in Mark Twain's The Adventures of Huckleberry Finn, witnesses the hypocrisy and injustice of the world and with his deep endurance he plays the role of a predecessor of humanity moving towards freedom. The pugent Jewish situation in Malamud's The Fixer, though oppresses the hero, it fails to crush his spirit and disrupt his moral integrity. Inspite of his constant suffering, with his strong stress on truth he achieves a 'universal dignity' and he frees himself from the 'Jewish Fixation' and achieves freedom. Robert Stone is another interesting writer according to whom the world is 'an unrelieved combat' in which the best that the man can hope for is survival and freedom. His hero in the Hall of Mirrors, suggests that "the way to defeat the system is not to develop opposite values but to beat it at its own game". Ralph Ellison through the plight of his hero in his Invisible Man presents the oppressing situation of the individual when caught in racial prejudices. Though his experiences at the hands of the Whites at various levels of the society make him suffer from 'invisibility and inauthenticity' he never accepts it as his fate and fights for a 'rightful place' in the existing system.

order of things.

John Dos Passos is another vanguard in the realistic war fiction. Though he lacks certain qualities like imagination and variety like Hemmingway, he in his novel The Three Soldiers deals with the effects of war upon the hero trio. The army is the antagonist in the lives of the three men. It destroys the liberty, individuality and initiative in them. Dos Passos in the novel reveals that the real horror of the novel is not the outcome of war but the entire military which oppresses liberty, individuality and sensitivity in men.

Cunning's The Enormous Room presents the brutality of authorities in any government during war. But he presents hope by making the individual successful over the authority. Hemmingway's A Farewell to Arms is a novel of a generation losing everything in war, like values in life, morals, love, affection and security to life. Hemmingway also portrays war as the inherent evil of the society where moral values are irrelevant. The hero in A Farewell To Arms deserts army for he feels war as an atrocity done on an individual by the social institution which is controlled by a class of inhuman people. The hero's answer when he was asked why he has joined the Italian army "I don't know. There is not an explanation for everything"15 gives expression to the reaction of the individual when he is oppressed

15. Hemmingway, Earneet : A Farewell to Arms Harmondsworth, penguin Books, 1968, p.21
by either the institution of war or any other institution.

The constant preoccupation of Norman Mailer, one of the best rebel novelists, in his fiction is the plight of the individual at the hands of the institutional tyranny. Mailer commits himself to the task of changing the hostile social structures and to develop the gracious aspects of human life. For him the survival of the individual is important and when the individual faces difficulties in the process of survival he calls for a social change as society is the cause for many problems of the individual. Mailer mourns and opposes to the violation of human values like love, courage, individualism and liberty. He tries to expose the evils of society that are out to crush the individual. His *Naked and The Dead* portrays the violation of these human values in the modern military social world. *Naked and The Dead* deals with a platoon of American Army which is appointed to check the advances of the Japanese army in the Watamai Range in the Second World War. His personal experience in the Second World War enables him to understand the nature of war and he attacks the war which through its militarism and authoritarianism reduces man to an automaton. In fact the novel issues a warning about the gradual loss of individual, the growth of totalitarianism and a shift from democracy to authoritarianism. The men in the platoon helplessly watch their lives being
disrupted and destroyed by both war and the military institution. The military and social institutions along with the nature make the men helpless. But through the defeat of General Cunnings and Sergeant Croft who act as the agents of the military authoritarianism Mailer offers hope to the individual who gives importance to liberalism and individual freedom. The Jewish American Novelists, along with stressing the need of the individual's endeavour to achieve his freedom and dignity try to attain some clarity in the relationship of the Jew to the Gentile community in which he lives, in their work there is often a plea to belong, or a protest against not being allowed to belong. Their heroes are lonely men but not tongue-tied ones, they inherit a great social tradition of task and argument and humour. And a higher level than that of mere race, the Jewish novel is about the man who is seeking integration into a society which he can never trust, and whose values he rejects. The typical features of the Jewish fiction are a hope for a possibility of meaningful existence in the society and the freedom of the individual. Saul Bellow though uses the theme of racial discrimination to present the victim situation, he is more a preacher of individual responsibility and freedom than a writer discussing the Jewish themes. Bellow's main concern

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in his novels is to protect the individual from the bondage of the dehumanized hostile system. Bellow tries to uphold the value of the individual in an age of 'organisational reality'. Bellow's major theme is also the question of freedom. He stresses that the life of the individual is a thing of dignity, value and greatness. So he preaches that though the irresponsibility and the involvement of social institutions try to limit his freedom the individual must defy all the limitations to keep his freedom. Bellow in his *Dangling Man*, portrays an individual who becomes desolate and lonely due to the restrictions on his choices. Through the hero's dangling Bellow stresses the importance of action against pure intellectualism. He defends the meaningful individualism through Joseph's struggle to search for an identity and definition for the freedom of the individual in a society which tries to rub out personal identity.

Like Robert Stone, Ken Kesey in his fiction suggests that the corrupt force of the institutions runs the world to consolidate its power by manipulating and oppressing the individual. The defiant spirit of sixties and the introduction of escape motif can be seen in his works.

True freedom and sanity spring from the same spiritual well, already mixed, just add incentive. Insanity on the other hand, is dependent on material fact and fashion and the weave of one's prison is of that material "But I did not weave it"
hear you protest, "My parents, their parents, generations before me wove it!"
Could be, but when you're a prisoner, that is not to shout epithets at the Warden, but to get out...".

A sense of insecurity haunts his heroes which makes them alarmed about their self preservation and they use laughter as a way out of the depressing situation. Kesey in his *One Flew Over The Cuckoo's Nest* projects the victimization of the individual when he comes in conflict with the institutions and the theme of human freedom. He suggests that the overwhelming power of the institution forces the individual act as a misfit and to remain sane and safe one should get out of such tyranny at any price. The novel speaks of the individual's necessity to understand and resist the manipulative and oppressing forces of a technological social institution. Like the hero of Heller's first novel *Catch-22*, Bromden rebels against the tyranny of the institutional authority and escapes the inhuman victimization of the institution by making his escape through the window. Big Nurse's too much stress on discipline represents the 'contemporary institutional caze' and Bromden leaving the 'caze-like' combine, flies through the window to a land of freedom. Kesey presents his two central

characters moving from victimization to heroism. They both rebel against everything that is anti life. They vehemently resist the dehumanizing force of the institution. While the institution believes in 'castration of brain'; Bromden and McMurphy represent the 'irreducible human essence'.

Joseph Heller, with his insistence on individual freedom in his novels, tries to create a new hope for a meaningful existence of the individual. Heller finds man in bondage and makes him rebel against his depressing condition. Heller makes a shift from naturalism to radical protest to present the dangling situation he sees around him. The central problem in Heller's fiction is how the individual may survive in a hostile system and how he finds methods of beating it or escaping it. Heller presents injustice, inhuman treatment and economic inequalities caused by various institutions and how they exploit and subject the individual to inhuman torture. In his novels he shows the insecurity, uncertainty and the wretched condition of the individual under the tyranny of institutions. Heller argues that the institutions do not offer any plausible explanation for their policies and actions yet they continue to control the lives of the individuals with the help of insane and perverse logic. Heller gives an accurate picture of the mentality behind contemporary social and intellectual discontinuity which reflects in social systems. Heller presents man as imprisoned by various
institutions and the images of bondage in his novels are institutions like military, company, family, government and religion. Heller directs his criticism against the institutions which are the centres of power and through his criticism of the many ills of the institutions he wishes to bring about a reform in the outlook of both the society and the individual. Heller attacks corruption, destructive power, tyranny and many other features of the modern institutional life and he protests against commercial, social, political, military and religious institutions which rule the life of the individual. Heller attacks all sacredly held notions like patriotism and breaks all taboos. Heller criticises the contemporary American life. He mocks at the capitalist spirit in the Western world and ridicules the professions like medicine, law and teaching which fail to achieve their proposed goals. Heller does not spare even God in his conflict between man and God and about the former's rebellion against God, he makes the protagonist of Catch-22 defiantly question "why in the world did he create pain?". Heller says that when freedom is at stake, religion is irrelevant. Heller is against the view that man is trapped in this world and there is no way out for him and Heller with his clear perception of the contemporary oppressing situation proceeds to suggest a way out of it. Though he projects absurd situations in his novels, Heller does not accept
absurdity as an irremediable and inescapable fact of the human condition. The optimistic decisions which his heroes reach in his novels except that of Slocum in *Something Happened* suggest that Heller not only denies absurdity but he also rejects it as an ultimate reality. Heller also denies suffering as the mark of nobility. Heller says that the essential features of the freedom of the individual are dignity and self-respect and at the very outset of any attempt on the part of the institutions to violate these values the individual should resist it. He rejects a world of delusion as firmly as he refuses self-limitations. He probes into every camouflage with the skill, patience and precision of a scientist. The two great sins, Heller says are exploitation and submission to exploitation. Heller stresses that man need not feel beaten, the choices may be extreme but no matter how so ever dangers that might confront him and threaten, 'rich' life is still possible and man should always strive to assert human spirit. For Heller freedom lies in one's self and that a man can have freedom if he sincerely wishes for it. Heller through both the success and failures of his cast of characters in his fiction stresses the need for individual's self-responsibility with which he can preserve the human freedom and dignity as the assertion of freedom lends authenticity to one's rebellion against a corrupt and unjust authoritarian system, as "there
is no stone wall in the way of man's moral progress. There is only himself as a mere fact, but only as fact ruled by an ideal. Heller's insistence and his heroes' commitment to their responsibilities show his idealistic notion of freedom. Heller's heroes, though the institutions try to trap and swallow them up, they continually struggle against them and assert themselves. Their rebellion is a fundamental human cry that people do not wish to live in such a bondage. Heller suggests that laughter is the best way to keep one's sanity in this irrational and mad world. He uses a detached kind of humour to reveal and protest against the violent victimization and dehumanization of man by the oppressive forces of the institutions.

Heller, who always has faith in the individual freedom takes up the theme of institutional regimentation and the rebellion of the individual. In each of his novels the institutions of war, military, corporation, family, government and religion try to victimize and enslave the protagonists and they protest against such victimization in order to gain their freedom.

Heller, in his first novel Catch-22 (1961) though ostensibly writes about a squadron of American Air Force engaged in second world war he attempts to show the

incredible reality of the institution of military bureaucracy. In this novel he presents the interlocking of modern institutions and attacks the institutions - war, military, business, psychiatry, medicine and law. Though many consider Catch-22 as a critical review of war, Catch-22 neither rejects the aims of the war though Heller criticises the victimization done in the name of war nor questions its legitimacy but deals with 'contemporary regimented society'. Pianosa, a small island of Italy, the setting of the Air Force becomes a microcosm of the modern world as it might look to some one 'dangerously' sane. All the characters in the novel belong to the 256th squadron in the American Air Force which is appointed to fight the Germans. But the monstrous egotism of the top brass in the military bureaucracy makes the men realize that the enemy they have to fight is not the Nazi Army but the colonels and generals of the military bureaucracy which keeps the bomber crew in the air even when they are nearly insane with exhaustion, anxiety and insecurity, their psychiatrists accusing them of having 'a morbid aversion to dying and deep seated survival anxieties', their physicians quoting the insane law of 'Catch-22', the mess officer stealing carbondioxide capsules to make icecream sodas for the officers' mess, so the enemy is not across the island but within the military camp itself. The law of 'Catch-22' which grants the power to the military bureaucracy to do whatever
they like, offers a key to understand the blend of both the nightmarish and the ridiculous nature of human condition in the novel. The institutions with the help of the law of 'Catch-22' subverts even justice and religion to their own authoritarian purposes. There is no way for men to defeat the system either through obedience or disobedience as long as the individual believes in the actions and words of system as the theories of Catch-22 preach that human life is just a 'commodity' which is expendable when ample 'reimbursement' can be made. So Yossarian the protagonist of the novel, who believes in the ultimate importance of the human life and individual freedom, protests against this absurd situation in order to attain his freedom. Yossarian at first tries to take refuge in hospital to avoid war and death but when he realizes that his flights to the hospital and his visits to Rome do not help him much, he decides to complete the required number of missions he has to fly in order to gain his freedom to go home. Through most part of the novel Yossarian remains a conventional 'good' soldier until he realizes that there is no escape from the depressing situation other than death as Colonel Cathcart keeps on raising the required number of missions he has to fly, he feels he has done his duty - what is reasonably expected of him - to his country. The inhuman destruction of lives and the business ethics of the war mongers motivates his protest. The message of Snowden's
death justifies his struggle for freedom. Heller in the novel offers two alternatives to Yossarian when he realises his helplessness and decides to stay alive and free without being trapped by "Catch-22". One is, the temptation of Milo the 'one-man international corporation' who gives him opportunity to cheat the federal government of six thousand dollars and the other is Orr's offer. Orr as his name suggests, hints a means of escape for Yossarian who fails to realize that. Orr often questions Yossarian "why don't you ever fly with me?". The staggering number of times Orr has been shot down, makes Yossarian frightened and Orr's assurance "I would take care of you" does not convince him. Yossarian notes that Orr is self-reliant, patient, enduring and adaptable and he is therefore excellently equipped for freedom. But Yossarian's refusal to accept Orr's offer delays his escape. The military bureaucracy in the meanwhile offers him a 'deal' which Yossarian initially accepts and later considers 'odious' because if Yossarian accepts the deal, he will be guilty towards his friends whom the military bureaucracy keeps on exploiting and victimizing. But if he does not accept the deal he will have to face court martial which will not only have any redemptive value but also destroys all the hope for survival and Heller saves Yossarian from all this conflict and confusion with his strong moral judgement that individual freedom is the highest value for
any individual as a result, Yossarian decides to desert to Sweden. The conflict in the novel is between "the army's attempt to close all the loopholes of escape, the hero's determination to open them up"19 and Yossarian's strong determination to be free from the bondage of military bureaucracy is the driving force in the novel.

Heller in Catch-22 deals with very essential quality of human existence - the three fold freedom of the individual and his responsibility to use his potentiality to achieve it.

Heller in his second novel Something Happened (1971) surprisingly falls short of his goal. Though he succeeds in presenting the institutional regimentation, 'the malaise of modern America, the anatomy of an American man and through him of American society' he fails to achieve the other important part of his aim in his fiction - liberation of the individual and his responsibility towards achieving it. Bob Slocum the protagonist in the novel is an 'anti-thesis' of every other hero of Heller. Though he himself is a victim of the corporation and the society, instead of pulling himself together and save his wife and children from the oppression he adds more to their despair with his inhuman

comments and treatment. Heller not only presents Slocum as victimized but also combines both the victim and victimizer in him. He is a middle-aged corporate executive, with still-attractive wife, three children and a comfortable position both in the society and company, still the peace and calm in his everyday life depress him.

Slocum narrates again and again the same incidents which give an insight into both his character and the working of the corporation. The corporation makes the people insanely competitive, encroaches into their personal lives, corrupts them and kills their finer emotions. The contemporary social and corporate condition intensifies the pressure of life and the people try to hide their struggle and suffering under the cover of corporate success and cultural sophistication. The measure of value of man in the society and corporation is the measure of envy and admiration in which he is held by the public. The company with its approving sex as it approves gray suits and regimental ties, provokes and corrupts the individuals in the matters of their moral life also and people find themselves lost in the corrupt world of corporation. There are two things along with the oppression of the corporation and society that make Slocum dissatisfied, frustrated and frightened about life. The nagging sensation that 'something' had already happened and is still going to happen to wreck his life and
his unfulfilled dream of having sex with Virginia, his former colleague in the insurance company in which he works before he goes to war. Though he fails to explain the exact reasons for his fear he is afraid of everything and sure of nothing and the feeling that something important is missing in life, constantly haunts him. His fear of losing the job, humiliation in the society makes him hypocritic and keeps him always on toes.

Heller through the character of Slocum focusses on the suppressed or artful concealed instincts which are reared by the society in the individual. Slocum tries to control his members of the family through their need of him. The corporate competitive ethics fills him with aggressive and destructive impulses and he acts like a petty tyrant in his domestic life. His philandering and his indifference make his wife and children suffer. His lack of caring makes his daughter unhappy. His older son because of the unpleasantness which Slocum causes in the family, thinks that he has got "difficulties". Though Slocum frequently declares his love for his older son, his actions do not support his statements. He yells at the boy, expects the worst to happen to him. Slocum's discussions with his wife regarding his mentally retarded younger son for whom he feels sheer contempt, make Slocum's boy frightened that they might try to get rid of him.
also. Slocum gives vent to his anger and sadistic elements through his inventing and winning arguments with his children, especially with his daughter. The instincts he feels towards his members of the family are abuse and resentment. He does nothing to prevent his daughter moving towards disaster and also, he declares that he does not care. Whenever he speaks about his wife he thinks of divorce. He expects his sexual encounters to make him feel alive but he fails to enjoy anything as he keeps on mourning over the women he could not get and the things he missed in life. He experiences a new kind of torture and constantly searches for the real villain of his victimization but fails to capture the meaning behind the process of both the victimization and life, as a result, absurdity and unmeaning surrounds his whole life and he fails to free himself from the clutches of the institution. When Slocum tries to reach out to love another he usually ends up in wounding them and making them suffer. The one honest feeling he feels is his missing the 'lost boy' in himself. Throughout the novel he yearns to regain him but he shuts the door when he chooses corporate success to human values and freedom and there by to his freedom. When he kills his older boy who represents his 'lost boy' on the pretext of trying to comfort him when he meets with an automobile accident, kills even the little urge and conscience that is left in him, to achieve freedom.
Slocum despite his high position in the corporation makes the readers pity him and at times hold him in contempt. Inspite of his negative personality quirks and personal habits, Heller makes Slocum represent a specific individual. Though Heller does not equip his protagonist with the capacity to fight the institution and achieve his freedom, Heller through Slocum's depression reveals the state of all the men who fail to fight to attain freedom. Through Slocum's acquiring high position in his corporate life, Heller presents an ironic satire on the contemporary so-called American corporate success. Though Slocum fails to contribute his share to the achievement of individual freedom, he throws light on contemporary self-consciousness.

The main institutions which Heller presents in his third novel *Good As Gold* (1979) are the institution of the family and the institution of Government. The oppression of the family and the corrupt politics of the Washington try to keep the protagonist as a slave. Bruce Gold is a member of a large Jewish family (a father, step-mother, five sisters and a brother) which makes him feel lost and frustrated with its meetings of reunion. He is a professor of English, essayist and writer with considerable fame. He plans to write a book on Jewish experience which is delayed till the end of the novel as he actually does not know what is Jewish experience in the
beginning. His review of the president's book 'My Year in the White House' attracts the attention of the White House and president is especially pleased with his phrase "Nothing succeeds as Planned". As a result, Gold's schoolmate Ralph Newsom who holds office in the White House as an 'unnamed source' offers Gold several possible choices ranging from Ambassador to the Court St James' to the post of Secretary of State - the one post Gold craves to hold to out-wit his most hated rival - Henry Kissinger. But there is a 'catch' which obstructs Gold. In order to occupy any one of these offices, Gold needs to divorce his present wife Belle and marry Andrea, the daughter of P.B. Conover 'a dying career diplomat with tons of money and the best connections in the government' whose influence Gold can use to attain whichever position he wants in the government. Ralph Newsom says that whichever job Gold decides to take, he will be able to do anything he wants as long as it is everything the Washington people tell him to say and do in the support of their policies whether he agrees with them or not, but Ralph assures Gold "You'll have complete freedom". Though Gold moves back and forth between Washington and New York, Andrea and Belle, and dangles between the thrall of government position and his own individual freedom, he finally, when he fully understands the real nature of the government policies, sheds his naivety and retains his dignity.
and freedom. As he attains the knowledge and material for his book on Jewish Experience from his personal experience being a Jew, he rejects the White House offer and settles down to write his book at the end of the novel.

The institutions that try to oppress Gold in the novel are family and government. The family never takes interest either in his writings, fame or public respect. His brother frustrates him with his queer theories, his sisters embarrass him with their petting, his money-minded father always goads and ridicules him for his incapacity to earn more money and his insane step-mother nearly drives him to madness with her inhuman statements. The government with its irrational use of power, its brutality and ruthlessness subjects the individuals to untold suffering and victimization. The government officials use language not to communicate their ideas but to obscure their meaning. There is no relationship between the offices, titles and their functioning. Qualifications are neither specified nor needed, anyone can fill any office. Heller through Gold's analysis of Henry Kissinger reveals how the materialistic greed of some in the government results in the disintegration of society. The oppressive tactics adopted by the authorities in the government results in the loss of many innocent lives. The leaders have no principles, causes, issues and human interests for
which the people elect them to achieve. Heller through
Gold's relationship with Andrea and his attempts to divorce
Belle show the corruption and deterioration of the institution
of marriage. Marriage has become a farce in the
contemporary life. The fusion of souls and bodies which is
the ideal of marriage is absent in the present marriage system.
The political, economic and social status play an important role
in marriage. The people in the contemporary American society
use their sexual vigour only for flirting and getting ahead in
life. Finally Heller through the experiences of Gold and his
members of the family shows that the racial prejudices and the
anti-Semitism figure the American society which results in
the absence of emotional integrity.

Like Slocum, Gold also becomes ready to sacrifice
everything — his family, friends, human values and his
self-respect to occupy a high position in the government.
But when he realises that his very existence, personal dignity
and freedom are at stake he abandons his myopic ambitions,
accepts his responsibilities towards his family and himself,
here he resembles Yossarian in his brilliant outlook in
life.

Heller in his fourth novel God Knows (1984) takes up a
Biblical theme and presents the characters and incidents
in accordance with the modern condition. The protagonist
is David, the Warrior King of Israel, slayer of Goliath, palmist non pareil. Heller presents the same incidents that have occurred in the Bible but here King David holding nothing back, narrates everything - his fame, his black marks, his sins, his supreme power, his love, his poetry, mainly his views on God, his relationships with Him and his dissatisfaction with Him. Unlike Slocum who with his repetition fails to make his narration interesting David reveals an 'imaginative richness' and 'emotional force' in every sentence he speaks. David through his outpourings, show how man is made inferior and helpless at the hands of the institution of God. Inspite of his continuous struggle and suffering David always stands by his own principles and maintains his individuality and freedom. David starts his life as a shepherd boy whose life is somewhat comfortable until Samuel comes and prophesys that he would succeed Saul as the King of Israel. He grows up into a young man, when he comes to know about the challenge of Goliath the Giant Philistine, he accepts it on behalf of Israel and kills him. Consequently he gets into the army of Saul, but the fame he acquires from his killing of Goliath and his victories in various battles make Saul envious of David and the news that God intended to make David his successor adds fuel to his envy and anger. That is the starting point for David's troubles. The more David strives to appease Saul, the more
Saul tries to get him killed and drives him to far away kingdoms where David gains the support of some of the kings and participates in wars. During his wanderings and wars David always discusses directly with God, asks His opinion on every issue and takes His encouragement and support before he does anything. After the death of Saul he returns to Israel and he becomes the king of Israel. His love for Bathsheba, wife of Uriah whom David gets killed in the war, breaks his smooth relationship with God. He starts facing a series of plots, rebellions, conspiracies and deaths that make him suffer immensely. Though David strives to make amends with God, God's ruthless wrath makes him defiant. The death of his infant child despite his heart rending prayers and fasting makes David insanely angry with God. Since the death of his infant child till the end of the novel, even when he faces a problem as which son to appoint as the king of Israel, David denies to contact God. When he hears that his son Adonijah, neither consulting him nor asking for his permission, has declared himself the king, with his pride hurt and spirit enraged, he makes Solomon, the son of Bathsheba as the king of Israel. Through out the novel David struggles against the inhumanity of God. His wives nag him and his never fulfilled longing for Bathsheba even after he makes her dream come true through making her son the king of Israel frustrates him but still no matter
what he faces in his life David never submits his personal dignity and individuality and remains a free individual, throughout the novel.

Heller through his fiction not only suggests that in order to overcome the catastrophic danger to his individuality, the individual must find a solution to achieve his freedom, he also offers 'a disturbing insight into the larger struggle of today: the survival of mankind' and his quest for freedom.