

Probing into a peaceful bay from the concentration of capital in Saul Bellow's *Dangling Man*

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Abstract

This paper explores a peaceful bay in capitalist society as presented in Saul Bellow's *Dangling Man* through the concept of Emile Durkheim's 'Collective Conscience,' 'Social Integration,' and 'Organic Solidarity'. The interaction of these concepts is not out of relevance, mostly because Durkheim provides a facet of society, a living organism, where these concepts show a connectivity among them; the collective consciousness of having morals, attitudes and beliefs of a society activates the social integration which leads to organic solidarity of those who live with differing values. Moreover, *Dangling Man* delineates a man, Joseph, who finds difficulty in integrating himself into his capitalist society for its concentration of capital. He faces a conflict between his reality and his individuality which deters him from coping with society. As he undergoes complex personal matters, his wish to liberate himself from the entanglements of his community directs him to search for a place to which he attaches himself. By showing Joseph's life under the strain of the concentration of capital, the paper probes whether Joseph finds a peaceful bay in his life to rejuvenate himself, which can be analyzed from diverse viewpoints. Thus, the study exposes how Joseph's attempt to regenerate himself fits into the ideas of Durkheim.

Keywords Collective Conscience, Organic Solidarity, The concentration of capital

Paper type Research paper

Society determines our existence. Where we are and where we grow up have a great impact on what kind of life we lead. Theories of society and social integration create a platform for a social man to act from these theories in society. We also have a significant impact on the society where we inhabit. In this paper, I would concentrate on the society and social integration issue as it appears in *Dangling Man* published in 1944 though the novel motivates the reader to consider the diverse ideas ranging from subjective to objective themes, such as capitalism, war, individual agony, and nihilism. These themes are interconnected and intertwined with one another. Joseph's inner thinking, his relationship with his wife and brother and his personal and social life are interlinked with each other in the context of the capitalist society where he is brought



up. The novel records retrospective feeling of Joseph between December 15, 1942 and April 9, 1943 in the form of diary which reminds us of the capitalist society of America. This capitalist society entangles him and he becomes pent-up in this society. The paper would bring forth whether Joseph probes into a peaceful bay in this society. In this regard, the study would give holistic view on capitalism. Capitalism, by all means, gives the viewpoint of modern society, which is worthy of analysis from literary, social and political perspective. Out of many characteristics of capitalism, the concentration of capital is the apparent feature of modern capitalist society which overshadows its other qualities as we have seen in Fuch's speech, "the capital concentration is valid" (Fuchs, 2016:856) in the contemporary capitalist society where everything is rounded with the accumulation of money. In this regard, money controls modern people's life and deters people from doing anything independently as an imperialist ruler cords it over his subjects.

In this paper, I have focused on the effect of the concentration of capital on Joseph's life and how he has been molded by its effect. His money-occupied society has fenced him to think and deal money as the main concerning matter of his life. As the protagonist of this novel, Joseph who undergoes the experience of living a complex personal life with his community for its entanglement of money-related issues, has to search for a peaceful and secure place within the society. To examine whether he is successful to find out a peaceful bay for his life amidst his searching, the study has put to use Emile' Durkheim's idea of 'Collective Conscience', 'Social Integration' and 'Organic Solidarity' as theoretical framework. Emile' Durkheim, a prominent personality of social science, has developed a clear view on a society. In the framework of a society, he gives a new concept of 'Collective Conscience', 'Social Integration' and 'Organic Solidarity' which have been explained later. I have applied them to my study of Joseph's life, particularly because these concepts are interlinked. Basically, Durkheim's ideas spell out that our existence is based on a society where we live through social interactions with each other, and it runs through the collective consciousness of the community creating a platform for accepting differences by building organic solidarity among its members.

Since Bellows works are the works of instruction, Fishman rightly acknowledges that Bellows' works are both enjoyable and morally instructive, especially those who search the good, who aspire for justice and who are inclined to "the necessity for reasoned disclosure while aware of its limitations" (Fishman, 1983: 633). Bellow treats the characters of his novels as survivors who learn to survive without losing their dignity and morality in their catastrophic condition and explores "the possibilities of man's survival with dignity in the time of death and degradation" (Singh,

1997:19) because he thinks of the world for human. Likewise, his work, *Dangling Man*, is in the form of a journal of Joseph's diary, one of the honest testimonies on the psychology of a person. That's why, Bellow chooses Chicago as the setting of his novel with the greatest interest and the most diverse meaning to show its nausea and terror where Joseph "is overwhelmed by inhuman, ruined city" (Cohen, 1978: 140). This city is moving, rattling and swarming. Nobody can enjoy peacefulness since it is a place of no living being. That is the condition of Joseph who is tortured by inner feeling and by pent up emotion. In this society, Paige in his research tries to show Joseph as a dangling man confronts the disillusionment of his society, so he becomes alienated (Paige, 1944: 244-45). Besides, Brans considers this novel to be a metaphor for America to rising from the World War II and the Great Depression (Brans, 1984: 435-47). So, he is deeply influenced by the capitalist characteristics of his time which make him self-obsessive. Being concentrated by capitalism, to Biam, the protagonist of this novel goes through an intuitive experience (Baim, 1970: 28-34), attempting to find out the meaning of his life. Moreover, Lahan acknowledges that "Bellow narrates an isolated hero in search of meaning in his adverse environment of modernism and existentialism" (Lehan, 1959: 181-83). Bellow himself rejects Wordsworth's view 'the world was too much with us and the efforts for the external world what we lay are the waste of power'. This situation what Marx calls 'alienation', a condition of common man under capitalism. Feeling social responsibility, Bellow opines, "a work of art has many other ways to attain social meaning" (Bellow, 1975: 5). So, Rahman identifies three common themes on Bellow's three novels, "the three novels *Dangling Man*, *The Victim* and *Seize the Day*, represent Bellow's affirmative belief in essential humanistic values" (Rahman, 2014: 35-46) and it is admitted that "he has only taken the first step and the throwing off of the old self involves the destruction of all the ideals of the old self" (Kakizaki, 2022: 53). Therefore, researchers are mainly found to show Joseph's journey to search the meaning of his life. As a result, little attention has been given to explore a peaceful bay in relation to this search. This paper, however, puts emphasis on his exploration in the capitalist society. To explore the possibilities of peaceful bay far from the buzz of the concentration of money, three notions attributed by Durkheim are used in this paper: 'Collective Conscience', 'Social Integration' and 'Organic Solidarity'.

Since the paper explores whether Joseph finds a peaceful bay far from the concentration of capital, the concepts of Durkheim have played a significant role. Emile Durkheim, a functionalist, views a society as a kind of living organism, as Spenser and Comte do. In this organism, the interaction and the active participation of all organs, even the social

distance, keep this society alive as we come across in Olsen's article, "the component parts of an organization are interrelated so as to give unity or wholeness to the total system" (Olsen, 1965: 37). This situation that Durkheim calls 'social facts' forms cultural norms and values. At this stage, he for showing individual's relation with society upholds the idea of 'Social Integration', a pivotal part of social life which refers to the tie that social people feel to be a part of a social group. In his major work, *The Division of Labour in Society*, he begins his view on the transition of traditional mechanical society by showing the relation between the society and individual. Durkheim characterizes mechanical society as Harms rightly presents, "this type of society is characterized by little social complexity and differentiation, and its members are very similar in their actions and beliefs" (Harms, 1981: 397). The salient feature of this society is 'Collective Conscience' which refers to attitudes, morals and communal beliefs of a society created through social interaction as we find it in Durkheim's voice, it is regular and operates like the "cohesion which unites... the molecules of inorganic bodies" (Durkheim, 1984: 130). This sense leads to social unity and social solidarity, as Durkheim believes.

However, the preindustrial society develops a bond with 'mechanical solidarity' where there is no distinction between the collective consciousness and individual consciousness, Nisbet rightly points out, "[mechanical] solidarity is induced by a community of representations which gives birth to laws imposing uniform beliefs and practices upon individuals under threat of repressive measures. These repressive laws are external, that is, observable in the positivistic sense" (Nisbet, 1976: 35). This situation creates a strong bond of kinship and shared values and morals. But during the transition from preindustrial to industrial life, there occurs a situation called 'Social Anomie' that is, 'without norms'. This situation appears "when the specialized parts of the social system are isolated or otherwise prevented from communicating and interaction" (Olsen, 1965: 40). The valueless and normless condition renders society barren in 'Collective Consciousness'. The rise of secularism, individualism and industrialism enhances the state of 'anomie'. Thus, people are alienated from one another and deviated from 'Collective Consciousness'. At a stage in the industrial era, social people avoid anomie by forming a set of shared values, that is, 'Organic Solidarity' where the social and economic distinction is accepted as Durkheim exposes, "whenever organic solidarity is found, we come upon an adequate developed regulation determining the mutual relations of functions" (Durkheim, 1984: 365). Even the labor division becomes specialized for the emergence of individualism and unique personalities as he unearths, "the more solidary the members of a society are, the more they sustain diverse relations, one with another, or with the group taken collectively"

(Durkheim, 1984: 64). Since people in society depend on one another and people do different things, 'Organic Solidarity' helps people to coexist by accepting differing values and to enhance cohesion and social interaction. This cohesion accelerates the development of society by creating a collective consciousness as a form of moral individualism which accompanies the transition from mechanical to organic solidarity where "justice becomes the new basis of morality in societies characterized by organic solidarity" (Schoenfeld & Mestrovic, 1989: 116). However, Adair argues that Durkheim's theory of social inequalities is inadequate and "that the Division of Labor in society fails to demonstrate its central thesis that organic solidarity provides a stronger basis for social integration than mechanical solidarity" (Adair, 2008: 112).

In this regard, out of the notion 'social integration', I have presented Joseph's tie what he feels in capitalist society as a part of social group. It is seen that *Dangling Man*, is a Joseph's diary that records his private and personal life. The dates of his diary between 1992 and 1993 and the setting of Chicago remind us of the capitalism of America. Bellow chooses this city to represent the protagonist's chaotic, fragmented and alienated life in the reign of capitalism, so through the eyes of Wieting, he "[. . .] uses the urban world as a projection of his protagonists' fragmented lives" (Wieting, 1992: 81). The twentieth-century American capitalist system runs through the harsh reality of suffering, competition, social anarchy and spiritual bankruptcy; Bellow chooses this city as the representative American city. (Chavkin & Chavkin, 1989: 93). Joseph is a part of this time which he calls "an era of hard boiled-dom" (Bellow, 1996: 9) at the beginning of his diary. In this era, everyone is entangled in the concentration of capital which silences even Joseph and debar him from sharing his feeling with anyone. For this reason, he asserts, "in my present state of demoralization, it has become necessary for me to keep a journal, that is, to talk to myself" (Bellow, 1996: 10). His intention to write a diary is to free himself from his being "guilty of self-indulgence" (Bellow, 1996: 10). Moreover, the city life having material possession of "billboards, streets, tracks, houses, ugly and blind" (Bellow, 1996: 24) shows this society as a sterile wasteland since "the people who lived here were actually a reflection of the things they lived among" (Bellow, 1996: 25). This capitalist society renders him incoherent and it is clearly apparent in his own words, "I was forever buying new books, faster, admittedly, than I could read them [...] I once began, I found myself unable to read. Books do not hold me. After two or three pages or, as it sometimes happens, paragraphs, I simply cannot go on" (Bellow, 1996: 10).

In this novel, Joseph is preoccupied with the concentration of capital which is visible after his resignation from the job and his search for a new job. He has to face interrogation and examination in his search for a new job and has "to answer the Army's call for induction" (Bellow, 1996: 10). But "this tedious business has not ended yet, I am sure. I will drag on for another two, three, four months" (Bellow, 1996: 11). This is a tedious which he calls "bureaucratic comedy" (Bellow, 1996: 10). The capitalist like an imperialist ruler guides everyone according to his prescribed rules, "the capitalist also sets the conditions and speed of work and even decides if the worker is to be allowed to work or not, i.e., hires and fires him" (Ollaman, 1990: 5). This is exactly what we see in the attitude of Mr. Millander, owner of Joseph's company, who rejects him when he wants his job back. This society treats him as a commodity. It becomes clear as he writes about his society, "it presents you with a gun or a mechanic's tool, it singles you out for this part or that, brings you ringing news of disasters and victories, shunts you back and forth, abridges your rights, cuts off your future [...] Whatever you do, you cannot dismiss it" (Bellow, 1996: 137). "Everything becomes a commodity [...] Above all, it is a man who becomes a commodity" (Fischer & Marek, 1970: 56) in this society. So, his money-making selfish society confines him to self-interrogation and continuously isolates him from his community. People are selfish for taking advantage of the present war situation. Being rational, Joseph cannot make out how people take advantage while others are dying in poverty. This kind of inhuman society turns his life dangling.

In addition to that, capital or money is the pivotal stimulus that regulates even Joseph's family or personal life without love and humanity. In his diary, he first presents his wife as a supportive spouse, "Iva, my wife, has been supporting me" (Bellow, 1996: 11). He points out that they lead a life not out of love and emotion but out of money, "Iva could not live in my infatuation" (Bellow, 1996: 98). The capitalist society turns emotional relation into money relation which Marx (1972) admits, "the bourgeois has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation" (Marx, 1999: 5). Even his relationship with his brother, Amos, is controlled by the capital related issue rather than by brotherly feeling. His only concern is Joseph's material gain as it appears in, "haven't they given you a raise yet? How much are you making? Well, do you need money?" Moreover, his wish is also entangled with the concentration of capital in this society. He has to change his dream to be a scholar and has to accept a clerical job in America Bureau Travel "to earn his living" (Bellow, 1996: 28) against his wish or will. His mind oscillates between his wish and his necessity. "He tries to strike a balance between what he wants and what he is compelled to do, between the necessity and the wish" (Bellow, 1996: 28). The

balance between this obligatory job and his wish is called compromise, which has to be maintained in his life in capitalist society. So, this capitalist society deters him from his superior life rounded with social and integrated life "[...] it was impossible to sustain this superior life at all times" (Bellow, 1996: 10). He has to do everything according to the imposed general plan. "Joseph suffers from a feeling of strangeness, of not quite belonging to the world" (Bellow, 1996: 30) because of being a pretender, as "the real world is no here at all" (Bellow, 1996: 30). This kind of situation makes him uneasy on attaching to "the nearest passer-by, to brothers, parents, friends and wives" (Bellow, 1996: 30), and eats up his generosity and goodwill, hindering him from living with common humanity. He has thus pointed out, "the world was crude and it was dangerous [...] nasty, brutish, short" (Bellow, 1996: 39-40).

This type of social integration creates Joseph's sense of collective consciousness of attitudes and communal beliefs of his society turning into 'social anomie' what Durkhiem formulates. As we see that he working as a clerk has to leave his control over what is going on in his life since in capitalist society, a worker has "no control over what is made or what happens to it, often not even knowing what happens to it once it has left his hand (Ollaman, 1990: 5). Joseph's reality is that "there are times when I am not even aware that there is anything wrong with this existence" (Bellow, 1996: 18). So, his self is split into two selves-private and public selves, which creates a discrepancy between potentiality and actuality that is, he is like a person who cannot cope with his inner desire and the reality of his surroundings. As he loves his self of "a good human" (Bellow, 1996: 47), he wants to become a writer and begins to read, "several essays mainly biographical on the philosophers of the Enlightenment" (Bellow, 1996: 11). He shows his detest for his public self. "I don't respect it as I do my own. It is the public part of me" (Bellow, 1996: 165). His split personality becomes apparent in this conversation with himself, "Spirit of Alternative or Tu As Raison Aussi" (Bellow, 1996: 135), having two different views on and attitudes about existence. Thus, the concentration of capital fragments his self into several ones, giving an unrealistic sense of existence and essence resulting in diminishing his potentiality for existence. He has to compromise with life, as "a compromise exists between necessity and the wish" (Bellow, 1996: 29) and "men's lives around in such compromises" (Bellow, 1996: 29) against his consciousness and will. Thus, he formulates his collective consciousness of attitudes and beliefs in capitalist society.

Gradually, he avoids his communal life, as man himself makes a community which creates a state of social anomie, "I am very alone [...]" (Bellow, 1996: 12). So, he continues a hostile attitude toward his brother, Amos, "there is a long-standing antagonism" (Bellow, 1996: 61) since his

brother wants to dominate him, "toward me he took a protective attitude" (Bellow, 1996: 70). Even his daughter insults him by calling him "cheat", "beggar" and "bastard" (Bellow, 1996: 71). There prevails a chaotic situation between them as they insult and dominate each other. The same relationship prevails with his wife, as the "nervous quarrels" (Bellow, 1996: 98) are in their lives. During his school time, he has a lot of friends, but his friends "were leaving one by one" (Bellow, 1996: 98) and did not find any comfort in them. He isolates himself from acquainting him with his familiar persons and place to avoid their questions about him, as the recollection of his school days give him a realization of "being abroad, idle" (Bellow, 1996: 14). His dim life involves no desire stimuli with the result that it ends in failure in his professional and intellectual life. He faces an intense estrangement from his family, which creates a discrepancy in intellectual and moral values. Thus, his communication with other people, even his wife, is malfunctioning in his daily life, and his daily life is going on without remarkable events:

It may be that I am tired of having to identify a day as the day I asked for a second cup of coffee...eager for consequences. Trouble, like physical pain, makes us aware that we are living, and when there is little in the life we lead to hold and draw and stir us, we seek and cherish it, preferring embarrassment or pain to indifference. (Bellow, 1996: 82).

His apathy is agonizing and forces him to place his life in motion. "We are afraid to govern ourselves. Of course. It is so hard. We soon want to give up our freedom... It isn't love that gives us weariness of life. It is our inability to be free" (Bellow, 1996: 167-168).

At this stage, he wants to avoid social anomie and sorts out "wrong with this existence" (Bellow, 1996: 18), as this capitalistic society snatches away his productive activity and his consciousness as it appears in his statement, "I'm harried, pushed, badgered, worried, nagged, heckled..." (Bellow, 1996: 164). His dominant capitalist society offers him the futility of life and forces him to doubt everything. But with the passage of time, he feels a change in his life. He starts to believe in humanity, in his ideals and in himself when he reads Goethe's *Poetry and Life*. Now, his inhuman thought takes a dominant place in his life which makes it impossible for him to be human. So, he asks him, "how should a good man live; what ought he to do?" (Bellow, 1996: 39). With this self-realization from now on, he endeavors to reject these capitalistic values and practices as we find it in his remark, "I had begun by rejecting" and "I began to discover one weakness after another in all I had built up around me" (Bellow, 1996: 56-57). He quarrels with Vanaker for his stealing and immorality and Mr. Gesell for his exploitation, clearly showing that he has discarded capitalistic values and practices.

Out of this situation, he oscillates between his wish to liberate himself from the entanglements with his community and his search to know where he attaches to. He wishes to belong to the present through art and rationality. But his rationality does not create any room for belief, but only leaves contradictions in daily needs. But, there is a question of how Joseph searches for a peaceful bay for his life. I think he searches this bay from society through creating 'Organic Solidarity' what Durkheim promotes. Joseph begins to realize his internal life as an outcome of his social interaction. In all things in society, he finds "a clear sign of their common humanity" (Bellow, 1996: 25). He is also attached to it as he expresses it in his comments:

because, whether I liked it or not, they were my generation, my society, my world. We were figures in the same plot, eternally fixed together. I was aware, also, that their existence, just as it was, made mine possible. (Bellow, 1996: 25).

Besides, Joseph claims to develop his finer human quality not alone but as a member of the society, so he admires his friend, John Pearl, for his art which is the "... best part of mankind" (Bellow, 1996: 91). Through creating art Pearl builds a community because "goodness is achieved not in a vacuum..." (Bellow, 1996: 92). Thus, he tries to manifest this through his social existence as he says, "there is no personal future anymore" (Bellow, 1996: 65) and "all are in the same boat" (Bellow, 1996: 148). The desire to integrate himself into society has been exposed in his memory of childhood and school days. But his jobless life and staying alone in a room makes him distressed. The more he is detached from communal life, the more he becomes fragmented, restless and deformed. " And all at once I saw how I had lapsed from that older self to whom they had been so natural" (Bellow, 1996: 26). His yearning for a place he can unite with all others is a kind of his mental purification. This sense ascertains his searching of the meaning of his life as seen in his statement, "all the striving is for one end ... its final end is the desire for pure freedom. We are all drawn toward the same craters of the spirit to know what we are and what we are for, to know our purpose, to seek grace" (Bellow, 1996: 154). He wants to have a bay where his subjective freedom does attain some salvation by allowing himself, "to stop living so exclusively and vainly for our own sake, impure and unknowing, turning inward and self-fastened" (Bellow, 1996: 154).

His search for a secure bay goes on hand in hand with the affirmation of life, as he starts giving value to his existence and his individuality. The affirmation of humanity comes from the awareness of a reality that destroys reality. Thus, by rejecting the negative platform, he affirms his existence. Though he is unable to communicate with other people in society, he keeps his journal for his affirmation of existence to depict his

present uncertainty and apathy. He counterbalances the demoralization of his society with his true self-expression in the dairy. Moreover, on some days in his journal, he only records weather forecasts, 'rain, yesterday, that turned into snow overnight. Cold again (Bellow, 1996: 108), which reminds us of his keeping in touch with life. He is attached to the external world, not living in a vacuum that Marx exposes for a social being. "The manifestation of his life - even when it does not appear directly in the form of communal manifestation accomplished in association with other men - is (. . .) a manifestation and affirmation of social life" (Marx, 1999: 130). In fact, Joseph accepts that he inherits a lot of things from the society, e.g., language, tradition, etc. since he has been being brought up and laboring in the society as both an individual and a social being.

Nature also confirms his regeneration. The journal is written from December to April, a period which reflects the haziness of winter; that is, the writing of the journal is moving from the death of winter toward Spring regeneration. On the eve of the ending of this novel, Joseph depicts a spring day that appears at the arrival of April:

in the upper light there were small fair heads of cloud turning...the grass behind the palings and wrought-iron frills was still yellow, although in many places the sun has already succeeded in shaking it into livelier green...this atmosphere, I say, was one of an impossible hope, the hope of an impossible rejuvenation". (Bellow, 1996: 172)

Since he does not find any hope in this sterile wasteland, rejuvenation is quite impossible. But nature promises to materialize his hope at the advent of Spring, "nevertheless, a few large birds, robins and grackles, appeared in the trees, and some of the trees themselves were beginning to bud...I even saw in a brick passageway an untimely butterfly..." (Bellow, 1996: 172). This nature reveals the affirmation of Joseph's hope, as a butterfly is the symbol of optimism and the spirit of sensitivity and ecstasy. Through the natural environment, Bellow points to Joseph's an affirmation of life to anchor himself to a fixed bay. But now, it is a question what the affirmation of life means- overcoming the demoralization and nihilism of his life.

At this stage, his decision to join the army removes his chance of choice; the removal of his choice means a serious danger as he says, "the more choice is limited, the closer we are to death" (Bellow, 1996: 148). This death refers to the symbolic death of his old self in a society surrounded by capitalism. The death of the old self creates a chance to find a bay to be human devoid of the concentration of money. After the death of his self, he describes himself in the following lines, "I am no longer to be held accountable for myself; I am grateful for that. I am, in another hands, relieved of self-determination, freedom canceled" (Bellow,

1996: 191). He can free himself from the entanglements of capitalism in his society, as he will be in another's hands and not accountable for himself. But Elma, shows disagreement to Joseph's position, saying "this is highly problematic as his vacillation arises from a deeper psychic source that simple removal to the army cannot cure" (Elam, 1994: 148). But the death of his old self, that is, the ending of his alienation from the community, raises the hope of connecting with the community, as "goodness is achieved not in a vacuum, but in the company of other men, attended by love" (Bellow, 1996: 92). He can get a bay intertwined with other humans out of emotional bonding, which will be a rebirth of self-resting in a secure bay. But his paradoxical relationship with himself and with society halts a new hope sometimes. The ending of the novel strikes a direction with zeal and ecstasy. We see after his blood test; he does everything in an easy way but he did not do it that way earlier:

I observed new folds near my mouth and, around my eyes and the root of my nose, marks that had not been there a year before.

It is not pleasant to find such changes. But, tying my tie, I shrugged them off as inevitable, the price of experience, an outlay that had better be made ungrudgingly, since it was bound in any case to be collected. (Bellow, 1996: 173)

But it is his initiation. His decision to hail his regimentation does not leave any chance of regrets, for being controlled by world's situation, not by himself, "but things were now out of my hands. The next move was the world's" (Bellow, 1996: 191). Though it is his first attempt to remove his old self to accept a new one, his initiative is admirable to probe into a bay by arousing his social consciousness.

After analyzing Joseph's searching a secure bay through the perspective of Durkheim's 'Collective Conscience,' 'Social Integration,' and 'Organic Solidarity', we observe that Saul Bellow, in his novel *Dangling Man*, delineates a character who is a man alienated by the capitalist system at first. He is not able to socialize himself ignoring his dehumanized pattern. The capitalist's imposition of values upon him confines him and forces him to surrender his self-potentiality at first. But gradually, he questions and attempts to escape the entanglements of capitalistic norms. He becomes mentally debased for his attempt individually. Then he searches for a bay where he can emancipate himself from this capitalist environment. At last, he enlists him in the army to be a social member in another way rather than being crippled under the strain of capitalism. He realizes that not alienation but social interactions can build collective consciousness of existing values and lead him to earn organic solidarity by accepting distinction in the norms of society.

Moreover, *Dangling Man* is found to be a relevant text in relation to Durkheim's 'Collective Conscience,' 'Social Integration,' and 'Organic Solidarity' concepts in studying Joseph's inner thoughts and emotions to probe into a bay. In this process, he first alienates himself from the existing capitalist society, which leads him to observe, comprehend and at last to discover his rational and logical reality about himself, a kind of peaceful bay for himself. In this bay, he understands that isolation from society is a kind of vacuum that does not allow him to face this capitalist society boldly. The obsolete process or plan becomes useless in this bay. In the textual analysis, it is also found that his social integration is associated with Durkheim's 'Social Integration' concepts where he lays importance on human being as a part of social group. The social integration in Joseph's existence apparently creates his communal belief and attitudes towards the rise of his social consciousness promoted by Durkheim in his 'Collective Consciousness' concept. This collective consciousness drives him to be part of the army society apart from the society controlled and moved by the capital. Finally, this kind of consciousness teaches him not to be dangling from logical to nihilistic thinking, but to attach himself to a fixed bay to learn tolerance in the face of all kinds of contradiction in values and practices in society. So, we have seen in his 'last civilian day' before his regimentation, his father, Amos, Dolly and Etta are together at the dinner table. He becomes a part of them to have dinner. They give him gifts: his father gives him a watch, Amos- a suitcase, Etta and Dolly, a leather sewing kit. Iva grieves a little at his farewell which is quite natural for a part of social group, as he also feels grief to leave her. This actuality contributes to Durkheim's concept, 'Organic Solidarity' that makes a sense for human beings to coexist with differing values for enhancing cohesion among social members. Therefore, the central argument of this study, Joseph's finding a bay, is substantiated by analyzing how he creates organic solidarity from the mindless concentration of the capital.

Many aspects of the novel can be examined from diverse perspectives. But the concepts of Emile Durkheim's 'Collective Conscience,' 'Social Integration,' and 'Organic Solidarity' have been appropriate in interpreting Joseph's search for a bay to keep him safe from the accumulation of capital in his capitalistic society. His gradual search for a secure bay ends up attaching to Emile Durkheim's 'Organic Solidarity'. The article contributes to the literary studies of *Dangling Man* by applying Durkheim's theoretical studies to revelation of Joseph's secure bay which is supposed to offer a new hope in a capitalistic society.

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