

Article

Analysis of Clegg's Alienation on the Collector

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Received: Oct 1, 2021; Accepted: Nov 1, 2021; Published: Mar 30, 2022

Abstract: *The Collector*, John Fowles's first novel released in 1963, is a novel written in the form of the hero's diary. The hero Clegg, an orphan who is distorted in the cold social environment, being an isolated and invisible man in the world, diverted his interests from the collector of the butterflies to the capture of a living girl and prisoned her till she was dead. From the analysis of the novel, this paper concerns the inner motivation of Clegg, the vulgar of Midland, the captured girl, and the lust of the hypocritical Mr. X, with the process of the tracking down and imprisonment till the death of the heroine. This paper points out the root of the alienated phenomenon from the character's speech, behaviors, and inner activities. In the modern world, a human being becomes the victim of the frosted world. Everyone is doomed to be distorted, crazy, and totally destroyed.

Keywords: John Fowles, *The Collector*, Alienation, Modern World, Vanish

1. Introduction

Being seemingly a thriller but containing many philosophical thoughts, 'the Collector' was a best-selling book that was published in the early 60s when Britain was still sensitive to class conflict. For the reason that John Fowles was born in a middle-class family, the same as Miranda, several critics said the Collector is "a one-dimensional allegory slighting the lower class" (Huffaker 76), to clarify as well as defend his work. Fowles wrote in the *Aristos*:

Clegg, the kidnapper, committed the evil; but I tried to show that his evil was largely, perhaps wholly, the result of education, a mean environment, being orphaned; all factors over which he has no control. In short, I tried to establish the virtual innocence of the Many... Far from it [perfect]-she [Miranda] was arrogant in her ideas, a prig, liberal-humanist snob, like so many university students. (Aubrey 1991.) Other critics found the novel presented the advantages and disadvantages of both the working class and the middle-upper class.

Many writers have proposed their viewpoints from eco-feminism, socialism, social and Jungian perspective, and so on. The critical perspectives above concentrates on the relationship between Clegg and Miranda – class conflict, psychological analysis, social-historical point of view, feminism, eco-feminism, and existentialism respectively. The results are all helpful to the full understanding of the novel, all of which discovered the relationship between the two protagonists. As known, imprisonment and freedom are the main themes of the novel, but nobody indulges in the text from the perspective of alienation, they overcame the causes of this distorted relation, the madness of Clegg, and the reason for the tragic story.

Thus, it is attempted to present a relatively more comprehensive picture of the relationship between Clegg and Miranda in the light of the theory of alienation and the relative narrative theory.

2. Alienation

2.1. Definition of Alienation

Alienation is both a philosophical and sociological concept. Its essential content, according to different scholars, has different explanations. From a Marxism point of view, alienation appeared with class classification as a social phenomenon is a dissident power that is produced by human beings' material and spiritual production, and ruled the human beings in reverse. The privately-owned system is the main origin of alienation, while social classification is its eternal root. What alienation affects is the specific relation between human activity and their products. In the process of alienation, a man loses his ability and is enthralled by alienated material or spiritual powers. A human being's individuality cannot develop completely but partially or abnormally. Alienation reached its peak in a capitalist society, alienation has a relation with objectification in a specific historical period.

The alienated phenomenon appeared in the late of the primitive society, and it is regard as a theory in the latter days. Alienation is originated from Latin alienation, meaning the feeling of being at one with God is contrasted with the feeling of being separated or alien from God, which is explained from the Christian thought. Nowadays, it is used to describe mental disorders or interpersonal estrangement, that is to say, to describe the cool or cold relation between human activities.

As for the corruption of human beings, Jean Jacques Rousseau was the first theorist to provide a broader economic and social interpretation of alienation. He regarded, in the pressure of society and government, men become twisted, distorted, and dehumanized. Through social controls, customs, needs, drives, passions, institutions practices, and habits, Rousseau described a picture of man's corruption. Simultaneously, his close friends and rivals explained his idea as a humorous misunderstanding of what civilization had improved man. Owing to the reason that they believed civilization had improved man away from starvation and the barren hillsides and marshes to a more comfortable life, someone thought the theorist was making fun of civilization. It was widely recognized that civilization had brought sublime ease, culture, graceful manners, and sophisticated conversation that were greatly admired during that period. Rousseau's description of an alienated society was not only a standard for the wasteful gossip and old-fashioned manners of the gentry and nobility on the contrary but also a severe criticism towards the diseases of commercial life and the resulting corruption of the arts, sciences, laws, and humanity itself. Rousseau stated that great inequality occurred and the alienated individuals who composed society stood exposed as "an assemblage of artificial men with factitious passions which are the work of all these new relations and have no true foundation in nature." (Genette, Gerard., 1980:7) In Rousseau's opinion, it is the civilization that makes man removed or estranged from his natural condition, which causes the alienation in human relationships. Owing to the association with the social system, human rights had been transmitted into the community. The original essence of human beings, such as passions and abilities were replaced and lost in the distorted and sophisticated modern society. Freedom is a keyword in Rousseau's theory, as he said that "Man is born free; and everywhere he is in chains." (Genette, Gerard., 1980:7)

It was Adam Smith, the pioneer in the foundation of modern economics, that developed Rousseau's ideas of social alienation. Smith further analyzed the features of industrial societies and found the roots of alienation-economic development. For example, he pointed out that the factory worker, enclosed in a narrow, dark workshop for months or years, becomes as stupid and ignorant as it is impossible for a human creature to become the opposite. In addition, Smith regarded that the courage and passion of human beings were repressed by the uniformity of the worker's life. Smith's theory of human self-estrangement becomes prosperous owing to the continuous development of industrialism and commercialism. Smith regards that men become powerless, isolated, mutilated, and deformed in a still more essential part of the character of human nature for the reason of factory life, long hours, and narrow, specialized trades.

On the basis of Rousseau and Smith's theory, German philosopher Friedrich Hegel further developed the concept of alienation. In Hegel's opinion, it is private ownership that results in the alienation of human beings. Hegel believed that laws, customs, and institutions decreased the real satisfaction of human needs based on Smith's theory. Furthermore, men become less creative due to modern work which was transferred to machines or mechanized processes. The more they work there, the more alienated they become. However, once men realized that their alienation prevented them from creatively developing, and then it ceased to be a confining wall. Instead, it became a hurdle to leap over and a part of their training in self-awareness. Men have no target in their life; they have no self-consciousness without objects, tasks, and problems to overcome. How to achieve self-consciousness? In Hegel's opinion, men and countries must proceed through a constant antagonism of one force against another, one idea against another-dialectic. Each thesis generates its contradictory antithesis, and out of the struggle between these two alien forces comes a new synthesis. Thus, the process of alienation is not static but is constantly changing. Furthermore, it can be continually analyzed on either a philosophic level or on the concrete level of historic social changes.

Karl Marx furthered Hegel's theory of alienation in accordance with Hegel's ideas. It is Marx's sense of the term that is still generally in use. In Marx's opinion, alienation occurs in the condition that humanity and the natural social development of human beings are separated from man. The root of alienation grows in the economic, political, and social facts of capitalist industrial life. When Marx was still a student, he wrote the main part of alienation in his masterpiece 'the Economic & Philosophic Manuscripts of 1844' which was published until 1926. Marx pointed out that powerlessness, isolation, and self-estrangement are three critical aspects of alienation.

2.2 Alienation in Literature

Alienation is a kind of self-estrangement. It is employed in narration to mean a feeling of dissociation of a character or the feeling that is felt by the reader. There are many types of alienation: impoverishment results in economic alienation; adjustment of lifestyle in order to fit the machine and science progressing faster than morality result in technological alienation; rational man lived

in irrational universe results in philosophical alienation; neurotic feeling of separation from self or others produce psychological alienation. Many writers wrote novels, dramas, poems, and so forth to express the concept of alienation from different angles.

The most typical example is the ancient Greek tragedy “Oedipus” by Sophocle. Oedipus leaves his father after he knows the oracle will kill his father. He meets and kills his blood father in his traveling. Then, the concept of alienation expressed the distorted protagonist Oedipus who was familiar with nature. He answered a riddle to Sphinx and violated the principle by sleeping with his mother. Thus, he was the one who was alienated from fate and God. Oedipus became the archetype of self-alienation. The concept of alienation circled religious significances rather than provided keener research on human nature, let alone any social meanings.

During the period of the renaissance, people are alienated by power and money. Alienation became the main theme in some of Shakespeare’s plays. In one of his masterpieces, Macbeth, they kill the king and usurp the throne because the Macbeths have a strong desire towards the throne. Their spirit and action alienate the instinct of human beings. The same phenomenon also appears in another play of Shakespeare, in Timon of Athens. The money results in alienation among people in order to cheat Timon for his money, and a crowd of people sacrificed their virtues and dignities. In Doctor Faustus by Christopher Marlow, Dr. Faustus sells his soul to the devil to gain knowledge and power. He loses his own identity and soul and becomes the slave of his desire.

Psychiatrists regard alienation as a human being’s self-estrangement, which is the origin of the individual’s internal conflict. The Austrian psychiatrist Freud assumed that alienation referred to the separation between different parts of the psyche. For Sigmund Freud, self-estrangement is seen to lie in the split between conscious and unconscious forces in the personality. Many scholars employed this approach in the analysis of modern works. But this approach involves the human being’s inner space, in another word, the self-alienation of people, rather than concerns about the social phenomenon.

The modernist movement violates the previous way that art and literature were perceived in western culture. The most diverse, disturbing, and difficult part to understand is expressed in the themes of modernism works among which the most prominent one is alienation in modernist literature. James Joyce’s works that express the loneliness, emptiness, nothingness of human beings are caused by modern culture. The protagonist in the stories tries to find himself in the real world, but failed and escaped into the dummy world that is waved by him. Thus, alienation is the main theme in his works. The most famous one is ‘the Dead, Ulysses, the Portrait of the Young Man as an Artist’, which expressed the spiritual paralysis of the Dublins. In other works such as T.S. Eliot’s poem ‘the Waste Land, and the plays of Eugene O’Neil, such as Hairy Ape and Long Day’s Journey into Night’, the above mentioned are concentrated in the idea or feeling of alienation in a unique way. Compared to the previous works, ‘the Collector’ shares many similarities with some aspects of them, which is concluded as follows.

The loss of humanity is the main theme in modern works. The writers of both ‘Hairy Ape’ and ‘the Waste Land’ research the individuality of human beings in modern society. The protagonist Yank finally discovers that his sense belongs to the hug of the ape. The same is also obvious in T.S. Eliot’s ‘the Waste Land’, as it is known “April is the cruelest month, breeding/ Lilacs out of the dead land, mixing/ Memory and desire, stirring”, (Meszaros, 1975:1219) April is regarded as the cruelest month because it can arouse the “memory and desire”. Whereas winter is the season that freezes all the past, desire is a warm one. Thus, people in the wasteland all lost their humanity and became the “living dead”.

The loss of self is an obvious character in modern society and particularly in modern art and literature. The self is given to others, to the organization, and to society. The alienation that the modernists are concerned is not only within the person but in the whole world. In O’Neill’s ‘Long Day’s Journey into Night’, Edmund knows that he is nothing in the world, but a stranger. Thus, it is said that alienation exists in the modern world and is a general phenomenon in the isolated society.

3. Alienation of Clegg

3.1. Clegg’s Alienated Surroundings

In Fowles’s ‘the Aristos’, he writes “Clegg, the kidnapper, committed the evil; but I tried to show that his evil was largely, perhaps wholly, the result of a bad education, a mean environment, being orphaned: all factors over which he had no control” (Costa, 1991: 8). As known, Britain---the empire that the sun never falls, had experienced an economic decline during the Second World War. The protagonist in the novel was born in 1935 when was just the period only four years before the outbreak of the Second World War. During that era, Britain experienced the six-year of fierce fighting with much bloodshed and heavy loss of wealth. Britain had lost its position as the second-largest economic empire and dropped to being the sixth. This caused relative declines in Britain. In addition, due to the necessity of the War, Britain had to buy ordnances from the U.S and Canada. Thus, it had gone heavily into debt in order to support the Second World War. During the war, Britain also sold many of its accumulated overseas assets in order to satisfy its current needs. Abroad, as many British Colonies announced their independence, Britain lost her resource which provide raw materials and big markets. During the process of decolonization, Britain was heavily burdened with huge military expenditure. In the mainland, the national industry, Britain also plunged less investment in modern equipment and new products,

old fashioned machines resulted in a low output in old industries. Extended problems such as a lack of close relationship between banks and industries also existed as well. British people led a more deplorable life. The war not only changed the world economic system but also affected people's ideology. The gradual disintegration of the British Empire results in the alienation of the whole society.

Frederick Clegg, the protagonist, told his family background through short sentences which seemed very casually to be mentioned at the beginning of his narration. He was born in an unfavorable family where his father died of drunk driving and his mother, a woman on the streets eloped and was an orphaned child who was brought up by his mean aunt. We knew that he was a boy from the lower middle class through his narration.

My father was killed driving. I was two. That was in 1937. [...] she (Clegg's mother) went off soon and left me with Aunt Annie. My cousin Mable once told me (when we were kids, in a quarrel) she was a woman of the streets who went off with a foreigner. (C: 11) He is brought up by his aunt who is obviously not a good teacher for children. "She only wanted an easy time" (C: 11). She has always said it is a good riddance of Clegg's mother. Cousins always quarrel. The only person he could communicate with when he was young was Uncle Dick, the only person he loves dies when he is fifteen. He suffers defenselessly from the family situation and this kind of family background brings about extreme lack of confidence and good education and deficiency in sense of humor.

As for Clegg's work situation, Clegg worked in Rates. Old Tom and Crutchley were two of his workmates. They always played dirty jokes with Clegg in their office, such as "Clegg's looking tired---he's been having a dirty weekend with a Cabbage White," and "Who was that Painted Lady I saw you with last night?" (C: 12) Clegg described Tom as "slimy, always going on about local government and buttering up to Mr. Williams, the Borough Treasurer," Crutchley "got a dirty mind and he is a sadist" (C: 12). The people at Town Hall "lose all sense of proportion" (C: 12). In addition, all the people in Rates did the pools, they imagined that they could be an upstart one day through the pools. People were alienated from each other. "Crutcheley used to say you had to push nowadays to get anywhere, and he used to say, look at old Tom, look where being slimy got him. Crutchley used to be very familiar, much too so in yours truly opinion, as I said" (C: 13). Clegg was alienated from his colleagues, "I can say I was sick to death with the Annexe, and I was going to leave anyhow" (C: 13). People who lived at that time had a strong desire for money regardless of morality. After Clegg's winning, his aunt Annie had a solemn talk with Clegg before her leaving and persuaded him not to marry the bride before she saw the girl. She was scared that Clegg "might marry some girl and they'd lose all the money they were so ashamed of, anyway" (C: 15).

Most people at his time were on the grab and immoral. Sharp sensitivity of class differences also exists among people. After Clegg won a large amount of money from the football pool, his family had supper at a posh restaurant. But they could not enjoy it because "the way people looked us, [...] everything in the room seemed to look down at us [...] because we weren't brought up their way" (C: 14). Social conflict habits in English society at that time, people are classified by class stratum, even you have a lot of money, you are a new-rich, owing to the reason you come from the lower class, you can't immerge into the upper class forever. Such a place as a luxurious restaurant is meant for people from the higher class". Obviously, he was maltreated and neglected when he was an innocent baby in his entire process of growing up, he was victimized by the uncongenial environment. His co-workers always played dirty jokes with him, and people around him looked down on him with class prejudice, all these left him hurt in his heart and broke him down. The hostile world forced him to escape, to insulate himself, and to fend off emotional hurts.

3.2. Clegg's Alienated Psyche

According to Sigmund Freud's psychological analysis, man's psyche can be divided into three parts or activities: the id, the ego, and the super-ego. John Fowles regarded that each human psyche has the fourth element-the nemo, which coexists with but differs from the other three. It is a constituent part of the self, but it is a negative psychic force, a kind of anti-ego. It comes from one's feeling of trivialness and powerlessness in confrontation with the industrialized modern society and the timelessness of the universe in which modern man lives. The western world entered the post-industrialization era and high-developed in material challenges the tradition and reason with high-developed material society and scientific technology on the one hand and extremely hollowness in spirit on the other hand. The abundance in material production did not bring prosperity in the spiritual world, the two World Wars destroyed people's illusion of freedom, democracy, and humanity. Non-reasonable philosophy represented by Nietzsche and Arthur Schopenhauer shakes the culture and ethic of Europe. People who live in western modern society think that the ancient civilization has been destroyed completely, and the modern society is in a faith lost and spirit distorted era. Men can not see him in the illusioned world.

Satire said the man lives under the threat of non-being. This kind of threat put man's lack of safety, in a state of basal anxiety instead. Man can not find his position in society and is aware of the threat of nothingness to his precious individuality. The threat he cannot escape except for his death is the thing he frightens most. The threat of non-being puts man in a state of basal anxiety.

Man is anxious because he has been aware of the threat of nothingness to his precious individuality, a threat from which one cannot escape except through death and is the thing he most fears. Paul Tillich considers this state of alienation to be “the basic human predicament” (Feng Zhang , 2003:5-8). But our basic state of anxiety, according to Tillich, does not cause us to worry merely about the issues of fate and death.

We also suffer from the anxiety of meaninglessness, that is to say, the threat of non-being of all our beliefs and ideas (Feng Zhang , 2003:5-8). Clegg is a typical example in the novel, as Clegg grew up in surroundings flooded with the problems of inferiority and alienation. One has to admit that he suffered a lot, came from the lower class and bad education and was brought up in a mean family, and could not get on well with his surroundings. He could not find his position in society to escape. He escaped from his workplace when he worked in the Rates. He said, “I can say I was sick to death with the Annexe, and I was going to leave anyhow.” He escaped from his family, his father died of drunk and his mother run away with a foreigner, he was brought up by his aunt, he disliked his aunt and could not get along with his cousin. The only person he could communicate with was his uncle Dick, who died when he was thirteen. His only true friend was his collected dead butterflies. In one word, he lacked confidence, good education, and a sense of humor. While he could not be admitted by the upper class even with pots of money, he was also isolated from his workmates, his congeners. All these sufferings made him uneasy in his existence. He thought about his condition and wanted to obtain a true consciousness of self in the harsh world. This is his alienation in the real world as he could not find his position. The alienation of Clegg can be further explained in two aspects.

Firstly, he suffers from his meaninglessness. Living in such an alienated world, his fate is doomed to be a failure. Many critics regard Clegg as the faulty product of inadequate education, incomplete socialization, ill-breeding, and family neglect as mentioned above. He simply cannot help being a failure. The only thing he can do is to indulge himself in his world. He has no interest but butterfly collection, especially rare species, and aberrations. Until in the end, he collects a woman that he likes—Miranda. He gained great pleasure if he catches the rare ones “most collectors only get a go at once a lifetime” (C: 16). He is also interested in the collection of aberrations. Because he is distorted in his psyche and twisted in his behavior as well. Finally, he meets his self-satisfaction in such twisted behavior, as if he regards he was doing something important. It seems that only through this way, he can get pleasure and reduce his meaninglessness.

As a man from the lower class, he also suffers from his commonness, or, in Fowles's terms, of being “an unthinking, conforming mass---hoi polloi, the Many,” in contrast to “a moral and intellectual elite” (the aristoi, the good ones, not---this is a later sense---the ones of noble birth) (Olshen, 1978: 39). John Fowles has described the ideas about the characteristics of the Few in ‘the Aristos’. Although he claims it is impossible for everybody to be the aristos, most of us are the many. There are still some intellectual characteristics about the Aristos such as “intellectual exile, intelligent and enacted goodness, acceptance of suffering, isolation etc, emotional escape via making full use of limitations, etc.” (Jiayun Pan , 2005: 86). In ‘the Collector’, the brilliant art student Miranda represented the few, while Clegg, a clerk from the lower class represented the many. In John Fowles’s opinion, the conflict between the biological Few and the biological Many is futile, and the solution to the conflict is through education. In addition, the term “envy” is employed by Fowles to explain the Many’s impulses to become equal to the Few. Therefore, the Many always try every means to seek equality, even superiority, and supremacy. In the Collector, Clegg imprisoned Miranda, tried to be understood by Miranda, provided what she needed, even the luxurious ones. Clegg was wealthy after he won the pool, he could find equality with Miranda in material, but he could not keep Miranda’s step in spirit. Miranda, a beautiful good educated art school student, whereas Clegg, a timid, ill-breeding clerk, the gap between them could not be filled up by money. Although Clegg was lonely and isolated from society, he was not accepted by the social orders and principles. In order to achieve supremacy over others, he still had the deep-rooted human need to seek superiority and supremacy. In order to achieve his goals, the only way he could do was to catch and prison one of the Few. Miranda happened to appear in his sights, who was “not like the other ones (the Many), with an educated voice” (C: 19). He “began to read the classy newspapers, for the same reason[...]went to the National Gallery and the Tate Gallery[...] so as [...] could talk to her [...] wouldn't seen ignorant”(C:19).

3.3. Clegg’s Alienated Behavior

Clegg immersed into infinite free after he won the pool. He quit his job, belonged to no family, no organization, and no woman, and as a result, was an exiled man. But he could not handle the vast freedom and fortune brought by the winning pool, because he was not capable and kind enough to do so. His soul was distorted, so his behavior was not normal. Infinite freedom depends on a vast responsibility, but Clegg is a selfish man instead of a responsible one. For this reason, he suffered from nemo, the sense that you are nothing or nobody. Nemo resulted in Clegg’s paralysis in spirit and distortion in behavior—violent and unreasonable behavior. He could not realize his dream through his hard work, he came from the lower class, lacked education, and was brought up in a mean family. All these factors made him alienated from the world he lived in. he could not communicate with the people around him, and enclosed his thought as well as his behavior. Nemo was the hidden motive for the man who was obsessed by nemo

as an unbearable desire to prove his value and individuality, even through acts of violence. In the novel, Clegg realized his dream through violence---the capture of butterflies and Miranda. Clegg's behavior coincides with what Susana Onega has claimed.

From the thematic point of view, every novel deals with Fowles's major concern and human freedom in one way or another, focused from two major perspectives. From the point of view of man in isolation, freedom is presented as a process of individualization of the self. From the point of view of man in relation to society, as a power-bondage relationship. (Onega, 1978: 165)

Clegg belongs to those who are twisted in spirit aberrated in behavior. He is alienated from society and isolated from his surroundings. He cannot find his value and position in the alienated society. He tried every way to exert his individual value with all his effort. At the very beginning, he was interested in the butterflies collection which brought him great pleasure and helped him find his value in such a nonhuman world, especially to those rare ones including the aberrations. As his will was the most important, the only way to expel his anguish was to control the Few through the collection of the butterflies. For the reason that the Few are located at the top of the pyramid in a society, so does the rare butterfly. They represent the way how the Few live wherever in life and art. His particular interest in rare species and aberrations is also the primary. So his behavior of collecting butterflies is a sign of his alienation to control the Few in order to seek superiority and supremacy.

However, butterfly's collection could not satisfy his distorted psyche after he won the football pool. Furthermore, he began to collect human beings, the beautiful art school girl--Miranda, for, in his eyes, she was "a rarity" "A pale Clouded Yellow [...] I always thought about her like that" (C: 9). In this sense, Fowles made an analogy between the collection of butterflies and the collection of the girl. What is the similarity between Miranda and the butterflies? There are many mythologies about butterflies around the world. In ancient Greek, the word "butterfly" is "psyche" which means "soul", so there is a linkage between the human soul and butterfly in Greek mythology. It is not a coincidence for Fowles to choose butterfly as the symbol of Miranda, the tragedy of the butterflies, especially those rare ones hint at the tragedy of the beautiful girl. A beautiful living creature is captured in a lifeless cellar until her death. Maybe Fowles does not choose a butterfly at random. Clegg regarded Miranda as his best collection, "just like catching the Mazanne Blue again or a Queen of Spain Fritillary" (C: 31).

He felt inferior, he used all the measures to please Miranda in order to control her in the end. When Miranda escaped by deceiving him and hurting him physically, he did not punish her, instead, he took a talk to her initiatively and did not keep that in mind. He regarded his gentle behaviors as love, as he loved her deeply and was willing to do everything for her and hoped she could understand him and love him as much as she could. As the reason he was isolated from society, and could not close to a woman, he imposed his love on Miranda arbitrarily by his own decision and hoped that Miranda would love him as a reward one day. But it was impossible because he could not communicate with the others, due to his breeding background. He prisoned Miranda and limited her freedom. Fowles says "free will, which by definition cannot be submitted to the will of another" (Loveday, 1985: 25).

Thus, Clegg could not enter Miranda's spiritual world, he consistently and felt the distance between Miranda and himself. The true reason is that they belonged to different strata. Miranda, one of the Few, who was well-educated, came from the middle-upper class, and represented goodness, grace, and virtues, whereas Clegg, represented evil, timidity, and immorality. Although Clegg realized their difference, he still took action to fulfill his dream. He felt lonely and wanted to communicate with others, especially the girl he "loves". But he was distorted by the cold society, his actions were violent, crazy and could not be understood by Miranda forever. He wanted to have complete control of the beauty. He could provide Miranda anything she wanted except for freedom, as he relied on Miranda psychologically. He regarded Miranda as his lover or wife and wished she understood him one day. "You're all I've got that makes life worth living" and "if you went, I think I'd do myself in"(C: 51). He would feel lonely if he left Miranda, who was the spiritual support in his life, in other words, his life circled what Miranda thought, did, and wanted.

He lost himself in the real world, as he lived in the world that was waved by himself. He captured the girl he liked and dreamed if she could love him one day. Miranda said "The sheer joy of having me under his power [...] he doesn't care what I say or how I feel---my feelings are meaningless to him---it's the fact that he's got me" (C: 161). Furthermore, he wanted to mold Miranda as what he liked and what he needed. He would feel pleasant if things were under his control. For example, Miranda's occasional promise could delight him. "I wasn't myself, I couldn't resist the pleasure". He wanted to be understood by the others, when Miranda asked him to take her around the room, he was delighted for Miranda's progress, and he thought that Miranda began to understand him, perhaps tried to love him. This never comes true, as he did not provide Miranda enough space to live and to have a breath. It is impossible for Miranda to love such a distorted man.

Clegg is also a man who lacks responsibility. He was not responsible for what he did. His own free will was the center of his deeds. Miranda, as the sacrifice of his distorted free will, must be a tragedy in the end. What makes Clegg an irresponsible man? Everything that happened to Clegg was by chance, for he would not be responsible for what he did. He felt in love with Miranda occasionally and kidnapped her by accident. Everything happened to him accidentally. "What I trying to say is that having her as my guest happened suddenly, it wasn't something I planned the moment the money came" (C: 16). Clegg did not feel guilty for

what he did on Miranda. He did everything on his standard. He thought he was innocent and much better than many of Miranda's friends. At the end of the first part of his narration, he tried to claim himself innocent and found an excuse for himself: "What I am trying to say is that it all came unexpectedly. I know what I did next day was a mistake, but up to that day I thought I was acting for the best and within my rights"(C: 274). He felt a bit guilty after he found Miranda's death. But his sorrow is quickly disappeared by that irreparable innocence. In addition, he exclaims, "Those last days I had to be sorry for her (as soon as I knew it wasn't acting), and I forgave her all the other business. Not while she was living, but when I knew she was dead, that was when I finally forgave her"(C: 274). It is shown clearly above that Clegg's behavior for his lack of responsibility is based on his alienation on both psyche and behavior, and all these factors made the tragedy appear.

4. Conclusion

In Fowels's opinion, modern society is ill and full of loneliness and cruelty. In addition, the alienated society makes the distorted men and results in tragedy. Affected by existentialism, Fowels also shows great concern for human relationships and deep respect for the life of human beings. Therefore, the existence of human beings becomes a topic in Fowel's novels, especially in the alienated world. The social significance of 'the Collector' even exists today. With the rapid development of our economy and technology, people are turning more dependent on money and machines. Alienation is a byproduct in the money-oriented world. The lack of trust, the disillusionment of dreams, and the distortion of mind and action in humans are the unavoidable phenomena in the current society, which is a dangerous signal for human existence and society building-up. Many years ago, John Fowels has foresighted and presented his warning in his works. Reflected from the novel, people nowadays are clearly on the doctrine of utilitarianism, pity the disabled and the weak people, and try to connect and build a harmonious society to make a fully developed China.

Funding: This research did not receive external funding.

Acknowledgments: In this section, you can acknowledge any support given which is not covered by the author's contribution or funding sections. This may include administrative and technical support, or donations in kind (e.g., materials used for experiments).

Conflicts of Interest: The authors declare no conflict of interest.

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