THE MAIN CHARACTERS AS THE REPRESENTATION OF SUPERMAN
SHAW'S PHILOSOPHY IN RELATION TO THE LIFE FORCE
IN HIS MAN AND SUPERMAN

A THESIS
Presented as the Partial Fulfillment of the Requirements
to Obtain the Sarjana Sastra Degree in
Department of English Letters

by

Dwi Lisminarni
Student Number : 934214016
Student Register Number : 93 0051120106130016

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ABSTRACT

Dwi Lisminarni (1999), *The Main Characters as the Representation of Superman, Shaw's Philosophy in Relation to the Life Force in His Man and Superman*, Yogyakarta: English Letter Study Program, Sanata Dharma University.

The Life Force is a mysterious drive toward a greater power over the circumstances. The force which exists in everyone's psyche compels man not only to stay alive but also to improve his life. Man is demanded by Nature always to get better and better. Nature's will for progress embodies in man's actions. It becomes man's will. Because of this will, man will never get tired of striving to improve his life, in particular, and the world, in general. He will never be satisfied with everything he gets for he always wants more and more. From this situation, comes a will for the coming of Superman, the perfect figure of man in the future who has ever been dreamed by mankind.

The doctrine of the Life Force which is regarded as philosophy colors Shaw's *Man and Superman*. And indeed, Shaw wrote this play based on the doctrine of the Life Force to state his vision that in man's effort to improve his life, he is changing. It does not only happen to human beings for everything is constantly improving. Thus, a change is not always a bad thing, on the contrary, it might be a good thing. The study has formulated three problems to understand the content of the story: 1). Who is regarded as the representation of Superman in Shaw's *Man and Superman*? 2). What is the most effective way to create the race of Superman presented in *Man and Superman*? 3). What is Shaw's philosophy in relation to the Life Force reflected in *Man and Superman*?

The study relies on library research. And the philosophical approach is applied here in order to assist the writer of this thesis to provide the answers to the three objectives above. With this approach she discovers the fact that the philosophical background has been used by the author of *Man and Superman*, George Bernard Shaw, to philosophize his readers. He wants his readers to appreciate life by improving their own life.

The result of this study shows that the main characters, Tanner and Ann, represent what is described as Superman. They both are regarded as the representation of Superman because of their characteristics which are similar to those of Superman: optimistic, intelligent, active and self-sacrifice. People dream of Superman and want to make him exist. Basing on this idea, some of them have done some observations and experiments which assume that through a selective breeding a possibility to get perfect offspring is opened. This method is regarded as the most effective way to achieve human perfection. Through the way the main characters pursue that idea, that is to improve human race, Shaw concludes that marriage is not a romantic event since sometimes it is scientifically and politically arranged and that woman actually is the more conscious agent in marriage than man since she has
disposed long time before man proposes her to marry. Thus, what is described by the old folk that woman is the vulnerable creature is not a hundred percent correct.
ABSTRAK


Doktrin dorongan hidup yang dipandang sebagai filosofi ini mewarnai karya Shaw, Man and Superman. Dan sesungguhnya salah Shaw menulis drama ini berdasarkan doktrin kekuatan hidup untuk menyatakan pandangannya bahwa manusia mengalami perubahan dalam usahanya memperbaiki hidup. Hal ini tidak hanya terjadi pada manusia karena segala sesuatu mengalami perubahan secara terus menerus. Jadi perubahan tidak selalu merupakan hal yang buruk. Mungkin hal itu merupakan pertanda yang baik. Untuk memahami isi dari ceritera tersebut dengan jelas, penelitian ini merumuskan tiga permasalahan: 1). Siapa yang dipandang sebagai penggambaran dari Superman dalam Man and Superman karya Shaw?, 2). Apakah cara yang paling efektif untuk menciptakan ras Superman seperti yang dipaparkan dalam Man and Superman?, 3). Apakah filosofi Shaw dalam kaitannya dengan dorongan hidup seperti yang tercermin dalam Man and Superman?

Penelitian ini dilakukan dengan cara menganalisa permasalahan yang sebagian besar perhatiannya didasarkan pada penelitian pustaka. Dan guna membantu penulis skripsi dalam mempersiapkan hasil dari ketiga tujuan diatas, pendekatan filosofi diaplikasikan dalam penelitian ini. Dengan pendekatan ini penulis menemukan fakta bahwa latar belakang filosofis telah dipergunakan oleh pengarang Man and Superman, George Bernard Shaw, untuk memfasifikasi para pembacanya. Dia ingin para pembacanya menghargai hidup dengan berusaha memperbaiki kehidupannya sendiri.

Hasil dari penelitian ini menunjukkan bahwa para tokoh utama, Tanner and Ann, menggambarkan apa yang dilukiskan sebagai Superman. Mereka berdua dipandang sebagai perwujudan dari Superman karena karakter mereka yang mirip dengan karakter Superman: optimis, cerdas, aktif dan rela mengorbankan diri. Masyarakat memimpikan hadirnya Superman. Berdasarkan cita-cita ini, beberapa orang telah melakukan serangkaian pengamatan dan penelitian yang mengasumsikan bahwa melalui perkawinan yang terseleksi,
kemungkinan untuk mendapatkan keturunan yang sempurna terbuka. Metode ini dipandang sebagai metode yang paling efektif untuk mencapai kesempurnaan manusia. Lewat perilaku tokoh-tokoh utama dalam mengejar cita-cita tersebut yaitu untuk memperbaiki ras manusia, Shaw menyimpulkan bahwa perkawinan bukanlah kejadian yang romantis karena kadang perkawinan telah diatur secara politis dan scientific; dan perempuan sebenarnya merupakan pihak yang lebih sadar akan perkawinan karena dia telah lama mengatur hal tersebut sebelum pria melamarnya. Jadi apa yang digambarkan oleh para orang tua bahwa perempuan merupakan makhluk yang rapuh tidak seratus persen benar.
CHAPTER I

INTRODUCTION

A. Background of the Study

Literary piece such as drama gives the readers more than just pleasure and enjoyment. Besides its beauty, it offers an opportunity to obtain more understanding about ourselves and our life. Shelley outlines his view about the function of drama in Coggin's *Drama and Education* that "in a drama of the highest order there is a little food for censure or hatred; it teaches rather self-knowledge and self-respect. Neither the eye nor the mind can see itself unless reflected upon that which it resembles" (1956; 250). And literature, through the world that resembles to ours, helps us to interpret the essence of life and of human nature. Its abundant insights make us mature. Harley Granville Barker in his book *The Use of Drama* also states that "art gives a man poise, sets up for him a standard quality. It helps to refine his faculty, mature his perceptions, it gives balance to his judgment" (1965; 10).

Literature such as drama, is regarded as the vehicle of ideas and imagination. And when we dig deeply into a drama, we will also find some intellectual content. Because a writer is a person who is very rich with idea, he always tries to make a balance between imagination and reality. And to move the readers with his idea, he must arrange the words in a convincing way. And this capability only can be done by a man of great intellect. While for the readers, literature will challenge their intellect to understand and
comprehend the story. Coggin says in his book that “the play of ideas makes its main appeal to the intellect” (1956; 249). He also states that if it works imaginatively then it will have a message for every age and every place (1956,251).

Among several genres of literary works we recognize drama or play as a literary form that tells a story through the speech and actions of the characters. It is from the dialogue and movement that we can grab the character’s or the author’s views toward the problems he is facing. Tarigan says that “Drama is a branch of art which emphasizes dialogue, movement, and diction which entice one’s heart because it is a human life presented in the movement and dialogue” (1984; 69).

In the writer’s thesis, she analyzes a play entitled _Man and Superman_ by George Bernard Shaw. She chooses this play instead of his other famous plays because she is deeply impressed by the energy of the Life Force working through man to attain greater power of contemplating itself. It is this force that compels man to work not merely to stay alive but even to make his life better and better. Furthermore after reading this play, she becomes aware that there is something behind the nature of man’s and woman’s attitudes during the time when the author was still alive that interested him to observe it. Through this play, one may see that in one’s psyche there is a force in which the source of all psychic energy lies. This force is considered as the highest call that must be followed. The superman is described as the one who follows that call, here his deeds are harnessed by a will to improve human
race. This idea of improvement, which is also implied through all Shaw's earlier works, is aimed to show that almost everything must be considered in the light that everything is constantly improving, including mankind. This play, according to Beckoff, has shown that "Shaw believed in life, in the Life Force, in vitality, and in power" (1972; 154). And certainly the one who believes in life and appreciates it will try to make it better.

"Man and Superman is regarded as the work in which Shaw certainly attempted, whether with success or not, to state his ultimate and cosmic vision" (Chesterton, 1909; 190- 191). And this play, which is based on philosophical theories, was created in his mature age in which much of his basic philosophies were summed up. Besides telling about his favorite idea of the Life Force, it also tells about the provocative idea about the rise of the new women. His concept about the new woman was regarded as a critique toward the conventional concept about women. In this play his true love of life is shown through the energy and the remarks of the debates of his characters. The dialogue of the characters were brightly played against one another. And it is this quality that made the public demanded 176 performances of Man and Superman between 1904 and 1907.

There is another reason that becomes the background of writing this thesis. Apart from the interesting theme of the work, She finds out that she can learn something worthy for her life from literary work, in general, and from the play, Man and Superman, in particular, she believes that as the young generation she can learn a lot about the optimism of hope to be applied in the real life. Thus she writes her thesis based on her belief that through reading
literary works, people might obtain a better understanding about themselves and others.

B. Problem Formulation

George Bernard Shaw was regarded as an original and even a mischievous thinker in Britain in the late 19th century. As a philosopher his first aim was to state his vision and to lead his readers into his vision. So it is not surprising also to find his vision shocking. Based on the facts about Shaw and his play, the writer of this thesis raises some issues to be the problems that will be analyzed. These problems are formulated based on Shaw's play, *Man and Superman*.

And the problems are formulated as follow:

1. Who is regarded as the representation of Superman in Shaw's *Man and Superman*?
2. What is the most effective way to create the race of Superman presented in *Man and Superman*?
3. What is Shaw's philosophy in relation to the Life Force reflected in *Man and Superman*?

C. Objective of the Study

The purposes of this analysis are:

1. To find out the ones who are regarded as the representations of Superman in Shaw's *Man and Superman*.
2. To find out the most effective way to create the race of Superman presented in Shaw's *Man and Superman*.
3. To find out Shaw's philosophies in relation to the Life Force reflected in his
    *Man and Superman*.

**D. Benefit of the Study**

First of all, this research is aimed to find out what is exactly meant by
the Life Force which exists in every man's life as a force to survive. This
thesis is discussing about a man and a woman who through a hard effort
finally find what they pursue in their life. Because Bernard Shaw wrote this
play as a result of his long journey in observing man, this play was a picture
of his vision about man and the philosophical facts behind their action. This
picture hopefully will give the readers a more understanding about man's
nature as stated in Wellek's book that "through the characters in a drama and
a novel we can understand our nature as human with our complex problem of
personality, motivation, desire and inge" (Wellek, 1962; 33).

Above all, the writer wants to show the optimism of hope to make life
better by improving human race implied in this play. Human beings have to
appreciate this life by improving their own life. Improvement does not happen
accidentally or incidentally, they happen if the will of the individual is active.
Man's will plays a major part in ruling one's action. This is relevant to Shaw's
statement that "there is an energy that dominates man biologically. However,
when harnessed by man's will it will lead to a higher more creative existence"
(The New Encyclopedia Britannica, 1983; 902). The idea of improvement
presented in this play reflects philosophical ideas, therefore like the author of
this play, the writer wants the readers to believe that indeed everything is constantly improving.

E. Definition of Terms

There are some terms that the writer wants to define in her thesis to avoid confusion and differences in understanding some words because each person may have his own interpretation and understanding about certain terms used in this thesis.

1. Main Character

Characters, according to Abram, is defined as the persons presented in a dramatic or narrative work who are interpreted by the readers as being endowed with moral and dispositional qualities that are expressed in what they say (the dialogue) and what they do (the action). And the main character is the most important person in the story. It can be the center of the story. Usually, the acts of the story are focused to this character from the beginning to the ending parts (Abram, 1981: 20).

2. Representation

It refers to a term with the broad general connotation of making present something or somebody that is not present (Encyclopedia Britannica, 1768; 152).
3. Superman

It refers to Nietzsche's concept about Superman "that the aristocrats of human species, the superman, who know their own minds, pursue their own purpose, and in the pursuit of it say "Yea" to what life can offer. He is the informed and purposeful who win the battle of life and extract from it what is worth having" (James, 1951: 16-17).

4. Philosophy

In the preface of his *Treasury of World Philosophy*, Runes defines it as the search for the indefinable, the essence of being, the nature of man, the principles of ethics, the "where from" of existence, the "where to" of human purpose, the "where in" of beauty, the undercurrents of emotional life, the structure of reason, the limitation of knowledge, and the quest of God (1959: xxiii).

5. The Life Force

It refers to a force, the very essence of life, working through man by an evolutionary process "to achieve higher and higher organization and completer self-consciousness." Also referred to as "the inner will of the world", it is very nearly a synonym for "Life: the force that ever strives to attain greater power of contemplating itself" (Harrison, 1954: 890).
CHAPTER II
THEORETICAL REVIEW

A. The Theories on Philosophy in Shaw's *Man and Superman*

Before we go to the theories it is necessary for the writer to quote Brower's explanation about the term 'philosophy' in relation to Shaw's *Man and Superman*. Brower says in Harrison's *Major British Writers* that:

"When we speak of Shaw's "ideas" in the play (as distinct from his critical works), we are using the term in a popular sense to cover all the varieties of opinion, theory, and belief that Shaw expresses. "Philosophy" when applied to an idea or group of ideas in the play is an equally loose term, with one possible exception when used of the doctrine of the Life Force" (1954: 688).

This quotation emphasizes the play, *Man and Superman*, as a philosophy. It is more than a play of ideas for it deals with the doctrine of the Life Force. However, people regard it as a play of both ideas and of philosophy.

*Man and Superman* was written to give further explanation about the power that lies behind one's action. This power plays an important role in motivating our action. The power which is meant to be discussed in this thesis is not the power of our physic but of our psyche. This power is named the Life Force which consists of the biological instincts as the primary motive and the human will as the secondary motive.

George Bernard Shaw was a famous philosopher in the late 19th century in Britain. As an observer of human life, in this play he tried to give
the readers further explanation about the motives that motivate man to act and to improve his life under the philosophical framework. This play was written based on the theories of philosophy. Therefore, it would be appropriate to analyze it philosophically.

This play was written in Shaw's mature period in which he had received so many influences from great writers. Most of them were philosophers, such as, William McDougal, Sigmund Freud, Friedrich Nietzsche, Samuel Butler, Henry Bergson, Arthur Schopenhauer, and Sir Francis Galton. Nietzsche was a German philosopher who was famous with his theory of Superman and of the Will to Power. These theories were central in Shaw's *Man and Superman*. Through Samuel Butler, Shaw was introduced to the Lamarckian theory about the importance of the active will to make improvements. According to this theory, changes and improvements will not happen accidentally or incidentally, but it will happen if the will of the individual is active. But here we will not discuss the Lamarckian theory further. In addition to Nietzsche's and Lamarckian's theory of the will, Arthur Schopenhauer also enriched Shaw's perception of human will with his theory of the Will and Idea. This theory describes the will as something that always strives for a final goal or aim. Henry Bergson also gave a great contribution to *Man and Superman* with his theory of Creative Evolution which says that man with his consciousness had struggle actively to achieve his entire form. Finally Shaw stressed the importance of selective breeding to create better human race, in the
narrower sense, the race of Superman, effectively. This theory of Selective Breeding was found firstly by Sir Francis Galton.

To sum up, this play is discussing a philosophy about the existence of Superman, the best man. The man whose instincts are harnessed by the will to make an improvement for himself and human species. And that is what is called the Life Force by Bernard Shaw, "the energy that dominates man biologically. However, when harnessed by man's will, the life-force can lead to a higher more creative existence" (The New Encyclopedia Britannica, 1983: 902). So Shaw's theory is a combination of theories from great writers. In the following paragraphs, the writer will present the theories on philosophy that support and build Shaw's *Man and Superman*, *i.e.* the theories of biological instincts by William McDougall and Sigmund Freud, the theories of man's will by Nietzsche and Schopenhauer, the theory of creative evolution by Bergson, and the theory of selective breeding by Sir Francis Galton.

1. **The Biological Instincts as the Basic Influence upon Our Behavior**

   The theories of the biological instincts were developed between 1890-1910. These theories actually are parts of the theory of motivation which generally fall into three categories. Some experts stress the biological basis of motivation, some emphasize the importance of learning, and some focus on the role of cognitive factor. There are two famous people who developed the theory of motivation based on the existence of
biological instincts within our psyche, i.e. William McDougall and Sigmund Freud. Each stressed on different things. In the following paragraphs, the writer presents their theories about the biological instincts which are also called as the primary motivational forces.

a. McDougall: the Instinctive Theories of Motivation

William McDougall was the one who first sought to explain motivation in term of instincts. He reveals his theory that attributed human behavior to the inheritance of instincts; the inborn patterns of behavior that biologically determined. According to this theory, people and animal are born with preprogrammed sets of behavior that are essential to their survival. These instincts provide the energy that channels behavior in appropriate directions. Thus, the basic influence of instincts upon behavior is to supply energy. That is why instincts are regarded as the primary motivational force.

McDougall defines the concept of instinct in his slight paraphrase which said that:

"We may define an instinct as psychophysical disposition which determines its possessor to perceive and pay attention to objects of a certain class, to experience an emotional excitement of certain quality upon perceiving such an object, and to act in regard to it in a particular manner" (Kimble, 1963: 379).

In his concept, he identifies three aspects of an instinct. First is a perceptual aspect. A perceptual aspect is a situation in which people lack some basic biological requirements of the body or of the species
as a whole. In this case, food, water and sex are regarded as our basic biological needs. Second is an emotional aspect. In this part, as a consequence of lack of some needs, for instance the need of water, a drive to obtain that need is produced, in this case, the thirst drive. A drive is emotional tension or arousal that energizes behavior in order to fulfil some needs or lacks. Finally in the behavioral aspect, the reason that unless the lack is fulfilled, either the organism or its species will perish, drives the organism to act or behave to fulfill it in a particular manner.

In relation to the three aspects above, McDougall concludes that this instinctive theory of motivation also has physiological foundation. The perceptual aspect, to perceive the stimulating factors such as hunger, thirsty, and sex, involves our sensory process. The emotional aspect, to arouse the motivational tension, involves our neuro-endocrine process. While the behavioral aspect involves our central nervous system to guide our behavior.

In this theory, the term instinct which is equivalent to motive, refers to three characteristics. First is unlearned. It means that the instincts are inherited since human and animal are born. Second is biologically based. It means that the instincts are aroused when we lack of basic biological requirement. In some biological drives such as hunger, thirst, and sex, the instincts usually include such motives as gregariousness, self-assertion, self-submission, acquisitiveness, and
aggression. There is an assumption that these motives share with the biological drives. And the last characteristic of instinct is the are universal in the species. So all human beings and animal basically have the same instincts which lead them to survive.

To sum up, the instinctive theory of motivation states that the basic influence of motives upon behavior is that of supplying energy. So like a battery, they make us move. These instincts provide the energy that channels and guides behavior in appropriate directions to fulfill our basic biological needs.

b. Sigmund Freud: the Life-instinct and the Death-instinct

Sigmund Freud was an Austrian psychoanalyst who was broadly known with his psychoanalytic theory whish emphasized the concept of id, ego, and superego. His psychoanalytic theory was rooted on his previous theory, i.e. the biological instincts which stated that man’s action could be motivated by forces of which he might know nothing as they are part of the unconsciousness. But in this part the writer will not discuss further the conscious and the unconscious part of our psyche.

According to Freud’s theory of the biological instincts, the source of all psychic energy lies in states of excitation within the body that seek expression and tension reduction. This state is called instincts or drives. They represent constant inescapable forces. Each
instinct has its own goal or aim and like a ruler, it compels man to strive after it. The aim of these instincts usually also become the final aim of mankind. Freud defines two instincts which are regarded as the basic instincts that dominate man biologically, i.e. life-instinct and death-instinct. According to this theory, the energy for a person functioning originally resides in the life and death, or sexual and aggressive instincts. In the next paragraphs, the writer presents information about those two instincts, especially about the life-instinct. The life-instinct is a mysterious drive toward greater power over our circumstances. This instinct is also called Eros. It has been stated before that each instinct has its own aim or goal that leads man to strive after it. This instinct destines man to follow it in this life as they present constant, eternal, and inescapable forces. The life-instinct includes two kinds of instincts which lead us to the preservation efforts. The first is ego instinct which relates to the tendencies toward self-preservation such as eating and drinking. The second is sexual instinct which relates to the tendencies toward preservation of the species, such as procreation and nourishment. And in this theory, the energy of the life-instinct is called libido which is stronger when we are young and weaker when we are old.

The death instinct which is getting stronger when we are old on the other hand refers to the aim of the organism to die or return to inorganic state. It is also named after the Greek god of death,
Thanatos. No name has come to be associated with the energy of the death-instinct. In fact, this instinct remains one of the most controversial and the least accepted part of the theory since it refers to the extinction and the destruction of the race. Most analysts associate it to the aggressive instinct.

Both instincts are characterized as aiming at the immediate reduction of tension in achieving satisfaction and pleasure. In contrast to lower animals, humans are capable of gratifying an instinct in many and varied ways, for instance the love of one's mother may be displaced to the wife, children, or pets. Furthermore, in humans the instinct can be delayed, at least temporarily, and modified before released, for example, affection maybe a modified expression of sexual instinct and sarcasm can be a modified expression of the aggressive instinct. Thus, the capability to control an instinct has distinguished humans from animals.

2. The Will as the Creative Ruling Instinct

Just like the biological instincts mentioned above, man's will has great contribution to motivate action. It also has a goal or aim to be achieved by its possessor. It is regarded as the secondary motive to act. Secondary motives are acquired drives, energizers of behavior which are learned through their association with biological or primary drives. So its aim is not merely to fulfill the biological needs such as
food, water, and sex in order to survive. But it is more likely to present
the goal of a man, biologically and spiritually. The will is the primitive
motive force out of which all other motives have been derived. It is
regarded as the essence of other instincts or motives. Its position is
above other biological instincts. That is why it is so powerful and
becomes the ruling instinct. It demands human not to act merely to
survive, but to power.

This theory of human will was developed by two Germanic
philosophers, Friedrich Nietzsche and Arthur Schopenhauer. Their
theories conclude that human action is motivated by the need or
requirement of our body and by our will to be the best and to get the
best. The will is the guide of our behavior. In the following paragraphs,
the writer will present Nietzsche's and Schopenhauer's theory of the
will since their ideas are central in Shaw's *Men and Superman*.

a. Friedrich Nietzsche: the Will to Power

In relation to his theory, Nietzsche outlined in Sahakian's
*History of Psychology* that "What is common to all: the ruling instincts,
wish, to be regarded as the highest values in general, even as the
creative and ruling powers" (1968: 80). It means that to all species, the
wish or will stands above other instincts and as their representation
and it becomes the creative and ruling power in achieving the final aim
of the species, that is to get power. A striving after power is the
essential aim of each individual as a human, not only of his bodily needs. Every living organism is said to strive after power and after more power. There is no other motive force except the will to power. And the will of every center of power is to become stronger, to be appropriate, to be master, to be more, and to be stronger.

The will to power is the most fundamental and innermost thing of all. It is even said that life is essentially a striving after the maximum feeling of power. Striving itself is only a straining after more power. Before achieving the power it seeks, it will never stop striving to overcome things that stand in its way. So it is not happiness that every living organism is said to strive. Happiness is only a symptom of the feeling of power attained. Happiness steps in when the object is attained. It is an accompanying, not an actuating factor. In fact the maximum feeling of power cannot be defined since every living organism demands the more and more. Therefore there is no absolute and final happiness in life. Even though there is no absolute satisfaction for our will and our instinct, for instance hunger and sex, there is nothing in itself which is depressing. It rather provokes the feeling of life. And whatever the pessimist may say about it, instead of this satisfaction making us sick of life, it presents the great stimulus to life.

According to Nietzsche, the man who really desires power whose impulse is called freedom is a man who knows his own mind
and pursues his own purpose. This kind of man in Nietzsche’s concept is called a Superman. The Superman as described in James’s book is "the man who has freed himself from spurious moral standards, who has discovered what he is and what he wants, and has the purposefulness to achieve his end and makes them provitable for his own spirit" (James, 1951: 21). To discover what he is and what he wants, the man must realizes the kind of person or thing he does not like, for instance an enemy, a misfortune, or even one's own misdeed. By realizing the sort of person or thing which is not desired by his own mind, he reacts against those objects. This reaction itself is regarded as the creative process of human will to determinate and pursue what is desired by comprehending what it dislikes. In fact, naturally," a man demands an enemy for himself, as his distinction, he will only suffer an enemy in whom he finds nothing to despise and very much to honor" (Sahakian, 1968: 82). So an enemy, a misfortune, or a misdeed, is needed as a guidance to know better things to do. In this case, the worst the enemy is, the better guidance he gives to create the Superman.

Besides being creative, the will is also active. It will keep on striving to achieve its aim. In its striving, it even becomes full of surprising tactics. Being active, it does not mean that it must act aggressively. Sometimes it seems to forget its main purpose by being passive. The forgetfulness is not merely a cowardly action to get rid of
problems, on the contrary it is active, in the strictest sense, a positive
faculty of checking. In a state of checking, it shows a little silence and a
little tabula rasa of consciousness. It remains undisturbed by noise and
feud in order to prepare itself for the next effort. So in forgetfulness, a
promise to continue the will is to be made. Nietzsche outlines that

"Hence this (forgetfulness) is not merely a passive not-to-be-
able-to-get-rid-of an impression once imprinted; not merely the
indigestion caused by a word pledged at some former time
with which one cannot settle accounts; but an active not-to-
will-to-get-rid-of a continuous willing of that which once has
been willed, ..." (Sahakian, 1968: 82).

Thus, the activeness of the will based on the memory that as
"I will" then "I shall do".

Being active, the will is also self-sacrificing. It will take the
initiative to create and overcome something even though it means a
temporary down-going. By doing so it will be the first to know as well
as the first to be responsible. But it does not matter for it if the
improvement may hereafter arrive.

Being active and creative, the will often shows sadism. It has
been described above that the will is always striving to overcome
things which are stand in its way. And in its act of overcoming the
hindrances, it shows its sadism. Nietzsche, in relation to this, says that
(for the will) "to see another suffer is pleasant: to make another suffer
is still more pleasant" (Sahakian, 1968: 8). Sadism is regarded as
humanly deed as nobody is perfect. And through this theory of the will
to power, it is concluded that in this life there is no festival without cruelty. There is no struggle without sacrifice.

Finally, in relation to power we seek, this theory categorizes human beings into three categories. First, the men who desire power simply for the sake of happiness it will bring; these men are called the politician. Second is the ambitious. These kinds of men pursue power even when it means the visible disadvantages. They even sacrifice their happiness and well being. And the others are the men who desire it only to prevent its falling into the hands of others on whom they would be dependent. So to exercise some kind of power, or to create the appearance of some power for one's self is a universal need, if even temporarily, in the form of intoxication.

b. Arthur Schopenhauer: the Will and Idea

In his theory, Schopenhauer defines the will as the essence of the world. He said that "Will is the thing-in-itself, the inner content of the world" (Sahakian, 1968: 76). This definition was derived from the previous belief that "the world is my idea" (Sahakian' 1968: 76). The world exists as we have an idea that it exists. And the life, regarded as the visible world, also exists because we will for it. It is relevant to the nature of the will which will always alive. Thus instead of simply saying "the will" we say "the will to live". So the world and the life, as the visible world, is only the mirror of the will. Life accompanies the will as
an inseparable shadow accompanies the body, and if will exists, so will life, the world exists. Therefore, so long as we are filled with the will to live, we should not be afraid of our existence.

Like in Nietzsche's theory, the will here is also striving for a final goal. In fact there is no final goal in life since humans are demanded for more and more. Humans are destined to strive forever because their will strives, are satisfied, strives again, and so on forever. Satisfaction which comes in the quick transition from wish to satisfaction, and from satisfaction to a new wish will bring happiness even though just for a while. Satisfaction is merely a starting point of a new effort of striving. While striving itself arises from want, from defect, or from discontent with one's own estate. Those reasons cause human to suffer so long as it is not satisfied. And since there is no final end of striving, there is no final goal, thus there is no end of suffering.

Through the history of man, humans dedicate their whole life for an effort to overcome humans suffering. Their observations and efforts which are endless, as there is no final goal, distinguish human from animal. Observations which need knowledge and are needed to create knowledge prove human higher intelligence. And as the knowledge gets clearer, the will becomes more complete, therefore the suffering also becomes more apparent. Schopenhauer explained this fact that" the more distinctly a man knows, the more intelligent he is, the more pain he has: the man who is gifted with genius suffers most
of all" (Sahakian, 1968: 77). Basically this condition is caused by the more complete nervous system in human than in animal. The more complete the nervous system is the more intelligence the species has.

Gifted with intelligence and based on the hindrances or the sufferings they feel, humans are enabled to see the object they desire clearly. Naturally, human even demand hindrances as a challenge for their intelligence. Without challenge, in this case serious challenge, they will lose their interest or their will to live. It is outlined in this theory that "If, on the other hand, it lacks objects of desire because it is at once deprived of them by a too easy satisfaction, a terrible void and ennui comes over it, i.e. its being and existence itself becomes an unbearable burden to it" (Sahakian, 1968: 78). If humans lose their will to live, human existence is threatened, thus human extinction is before us. In this case, there is a pessimistic tone.

Sex as the propagation of the species reflects a struggle for existence. It presents the clearest reflection of the will to live. Like other wills, formerly it impetuously and blindly forces human to run after them merely as a mean to propagate the species. And as time goes on and human intelligence develops better, sex is not merely a mean to propagate the species but to keep human existence by creating better race. In relation to sex as the blind force of will, it is said that "a man is at once impetuous and blind striving of will whose focus
lie in the genital organs, and eternal, free, serene subject of pure
knowing whose pole is the brain" (Sahakian, 1968: 78). Man started
firstly while he was a savage, thus with his knowledge he goes in
civilized life, in the better life.

Sex, in the narrower sense, the act of having sex, is equalized
with the act of making love. Love is regarded as the origin of an
individual or the principium individualitionis. In this theory, love as our
need to continue live has two characteristics. Love is a combination
between selfishness and empathy. It is said that "All love (caritas) is
sympathy. All true and pure love is sympathy, and all love which is not
sympathy is selfishness. Eros is selfishness, agape is sympathy"
(Sahakian, 1968: 79). These characteristics always occur together in a
genuine friendship or in a love affair. Selfishness appears in the
presence of a friend whose individuality corresponds to our own. The
appearance of the friend causes us happy. While sympathy shows
itself in the sincere participation or toleration in the friend's joy or grief.
It is often proved with a sacrifice for the other.

To sum up, the will which always strives for unsatisfiable goal
is sharpened by knowledge based on our observation and intelligence.
Therefore the will is not merely a guidance to survive but also to create
better life in this world.
3. Henry Bergson's Theory of Creative Evolution

In his theory, which compares animal and human consciousness, Bergson says that the difference between animal, even the most intelligent, and human consciousness is radical. They are obviously different. Consciousness corresponds exactly to the living being's power of choice. It is synonymous with invention and freedom in action.

In animal, invention is never anything but a variation on the theme of routine. It becomes the habits of the species which are automatically expressed from its individual initiative or instinct. The species act only when their biological instincts force them to satisfy their needs. Even though there is a fringe of possible actions that surrounds the real action, animal cannot decide or invent the best action to do. The invention in animal has no power to escape from its automatism. It escapes automatism only for an instant, just to create new automatism. Thus, invention is shut up in the habits of the species. It succeeds only in enlarging them by its individual initiative or instinct.

While in human, consciousness has set itself free for it has succeeded in making an instrument of freedom. It has invented a machine which should triumph over automatism and mechanism. Man does not only succeed in maintaining his machine but also in using it as he pleases. Doubtless, he owes this to the superiority of his brain
and language which distinguish human from animal, not only of kind
but also of degree. Given with this superiority, man alone has cleared
the obstacles to create better and better human life. Therefore, it is
really obvious that the rest of nature is not for the sake of man: we
struggle like other species, we have struggled against other species.
Man alone has created the entire human form. And it is freedom that
human form registers. However, when man continues his evolution
process, he does not keep everything he gets along his journey.
Surely, man has kept something, but just the good things selectively.
Bergson explains that "It is as if a vague and formless being, whom
we may call, as we will, man or superman, had sought to realize
himself and had succeeded only by abandoning a part of himself on
the way" (Runes, 1959: 140).

Consciousness in man is pre-eminently intellect and also
intuition. Even though both of them correspond to the power of the
mind to understand things, they represent two opposite directions of
the work of consciousness. Intellect has nothing to do with someone's
instinct or feeling while intuition has. In a complete and perfect
humanity, these two forms of conscious activities should attain their full
development. In fact, in the humanity of which we are a part, intuition is
almost completely sacrificed to intellect. It seems that the obstacles
during the evolution process have required consciousness to use its
best part to adapt itself to the habit of matter and concentrate all its
attention on them. In the adaptation process, intellectual creates science. While intuition is a negation of science and sometimes is neglected by science. However, it exists there, but vague and above all discontinuous. Bergson sums up in his theory that

"consciousness is essentially free: it is freedom itself: but it cannot pass through matter without settling on it, without adapting itself to it: this adaptation is what we call intellectuality: and the intellect turning back toward active, that is to say free, consciousness, naturally makes it enter into the conceptual forms into which it is accustomed to the matter fit. It will therefore always perceive freedom in the form of necessity: it will always neglect the part of novelty or of creation inherent in the free act; it will always substitute for action itself an imitation artificial, approximative, obtained by compounding the old with the old and the same with the same (Runes’ 1959: 143-144).

Thus, the philosophy about intellect and intuition tries to make many difficulties vanish or become light. Such a doctrine does not only give speculation; it gives us more reasons to act and to live. As superior beings we must appreciate this gift by participating actively in improving the world and human life. Because all living beings always have to participate actively in the evolution process as they used to be.

Bergson stated that:

"The animal takes its stand on the plant, man straddles animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death" (Runes, 1959: 144).
4. Sir Francis Galton's Theory of Selective Breeding

The study of human development includes a broad field about behavioral changes from the simplest organisms to the most complex. Like zoology, it is interested to study cross species comparisons (phylogenetic) and genetic in its concern with inherited influences and sequences of development in the individual. This study was developed based on an observation that certain behavioral traits tend to 'run in families', suggesting the existence of a hereditary component in the determination of behavior. And one of the experts who dedicated his life in this field was Sir Francis Galton. He was known with his theory of selective breeding whose basic method attempted to assess the importance of inheritance for any particular behavioral traits. In his theory he assumed that on the average each person inherits 1/4 of his characters from each parents, 1/16 from each grandparents, and the rest is his own character which is also formed by his environment.

The research which was begun in 1880 revealed a method of improving human race by careful selection of parents. This method is meant to improve generation by encouraging persons who are above average mentally and physically to have more children. While persons with the opposite condition are suggested to have the other way round. Even though it still cannot predict with great accuracy of the presence of desirable traits such as intelligence and physical fitness, it declares that certain physical and mental abnormalities are inherited. It is also
able to identify persons who are healthy themselves but carry a weakness for certain diseases in their genes. Therefore a marriage of two persons who are carriers of defective genes is warned because some of their children may have the disease.

Some experiments using white rats which had been done proved that some behavioral traits such as the level of activity, emotionality, and intelligence are inherited from parents. To study the level of activity of the offspring, very active males would be mated to very active females, similarly very inactive males would be mated to very inactive females. In the offspring of this mating, some of the progeny of the active would be very active and some of the progeny of the inactive would be very inactive. After eight generations this experiments even prove that the female rats have higher activity than the male rats. The experiment to study inherited emotionality which is done for twelve generations, and intelligence for eight generations prove that those behavioral traits are inherited.

The theory of selective breeding which is also called Eugenics is defined as the science that deals with the improvement of races and breeds, especially the human race through the control of hereditary factors. Eugenics is thought of as both science and social movement. Many people fear that this method would take away basic human rights such as a person's right to marry the mate he chooses. However,
educational programs and voluntary eugenics action are probably the most desirable method.

B. Literary Approaches

The choice of writing literature in this thesis is based on the belief that literature will help us to develop our understanding of human life. Its abundant insights will refine our faculties and mature our perception. Thus, it will give balance to our judgment. It is because literature through the world that resembles to ours, is much easier to be understood so that we will understand the essence of life and of human nature. It is supported by the theory of mimesis that a product of literature is considered to be a reflection or representation of life (Abram, 1981: 6).

In order to analyze a literary work, sometimes we need more than one approach to produce a vivid analysis. In The Handbook of Critical Approach to Literature, Guerin reveals five approaches, that is the historical- biographical approach, the philosophical approach, the formalistic approach, the psychological approach, and the mythological approach (1979: 25- 155).

The first is the historical-biographical approach. This approach is a reflection of its author's life and time or the life and times of the characters in the play.
The second is the formalistic approach. This approach assumes the autonomy of the work itself, such as the theme, symbol, character, tone, etc.

The third is the psychological approach. This approach has a crucial limitation which is in its aesthetic inadequacy.

The fourth is the mythological approach. This approach has the myth critic which is concerned to seek out those mysterious elements that inform certain literary work and that elicit, with almost uncanny force, dramatic, and universal human reaction.

The last is the philosophical approach. This approach treats a literary object to probe philosophical issues.

In analyzing the play in her thesis, the writer employs the philosophical approach. This approach is chosen due to the fact that the author of the play, George Bernard Shaw, is eager to lead the readers into his philosophy about man's effort to know and to achieve his aim. He wants the readers to comprehend that a fight does not always require aggressiveness. But it also requires self-sacrifice. This approach is also chosen because Shaw has employed theories on philosophy in his play that should be understood under philosophical framework. That is why the writer of this thesis believes that this approach is the most suitable one to assist the writer in answering the question in the problem formulation.
C. Theoretical Ground

Based on the theories that have been given in the previous discussion, the writer of this thesis concludes that the philosophical background has influences on Shaw's *Man and Superman*. The influences of philosophy can be seen in some theories which can be found in this play. Those theories are the theory of the biological instincts, the theory of the will, the theory of creative evolution, and the theory of selective breeding. According to the theory of biological instincts, there are forces that motivate people to fulfil their bodily needs in order to survive. These needs are regarded as people's primary motives. While according to the theory of the will there are forces that motivate people to get more than what is needed by their body. This will has distinguished human from animal. By having the will which is regarded as the secondary motives, people demand themselves always to get better and better. This theory is supported by the theory of creative evolution which says that human is given with consciousness which distinguishes human from animal. In relation to the sex's impulse to beget children, now, people use it more than just to continue their life or to keep the existence of human species but also to improve this species since the very beginning of human beings. And the last theory, the theory of selective breeding, gives people both reasons and ways for keeping the existence of human species by improving their offspring. According to this theory, certain behavioral traits tend to 'run in families'. Thus, if someone who has physical fitness marries
someone who has mental fitness, they will have healthy children physically and mentally. This theory arises as a result of man's idea about the better man; the superman who will be able to improve the world. They realize that improvement must be begun since the very beginning of man by doing such a selective breeding. In this case, each person has to choose the best mate out of the many choices.

Since *Man and Superman* concerns with the philosophical issues, it is regarded a philosophical play. The philosophical aspects in this play give a vivid explanation toward the things that motivate one's actions. Through the main characters, Tanner and Ann as the representation of Superman, the author uses those aspects to philosophize the readers that in certain cases marriage is not a romantic as most people think so far and that the woman is not as weak as they think so far.
CHAPTER III

METHODOLOGY

A. Object of the Study

The writer chooses a play or a drama as the object of her thesis. Drama or play that she analyzes in her thesis is *Man and Superman*, a play written by George Bernard Shaw which was published in 1905. Actually the play was finished in 1903 but it was published two years latter under the publisher of Penguin Book in 1905. *Man and Superman* is a play of idea subtitled “A Comedy and Philosophy” which was used to describe man’s effort to find out the things deserves to be achieved in his life.

In this play, Shaw reveals his idea about the importance of man’s will to make improvements in his life. Besides the drive of biological requirements or the life force which is regarded as man primary motives, Shaw believes that man’s will influences his effort to achieve the better in life. The main characters of this play are a young philosopher and a young woman who strive to find out and to achieve their aims in life. The young philosopher is a man who tries to warn people about the danger of a marriage. But he finally makes up his mind because he understands that each person must get married to fulfil the Nature’s purpose. The other subject is a resourceful young woman who tries to capture her man into a marriage. This young woman does everything to get what she wants. This play was regarded as a controversial one since its idea about the new women was surprising and
against the conventional Victorian assessment about women attitude. That was why the process of publishing this play did not run quite well.

B. The Method of the Study

The method of study that the writer applied in gathering data for this thesis was a library research. This method is an analysis through the books which by efforts are made to describe the motives of the characters in *Man and Superman* under a philosophical framework.

The first step that the writer had to do was reading and understanding the content of the play, so that she would comprehend the story as well as the details about the theme, characters, and some important events in the play which were essential in the process of writing this thesis. Understanding those details would help her recognizing the story and its idea. And in this step she dug the data from the play itself, G.B. Shaw's *Man and Superman* as the primary data of her thesis.

After reading the play, the second step taken by the writer was to analyze the books needed for philosophical information which was the background in analyzing the play. Collecting and revealing the philosophical information of the play would really help the writer to discover what kind of motives that guide the main character's action. Therefore, the writer dug the secondary data from books which concerned with the theory of motivation or the Life Force, especially the theory of biological instincts and human will, the
theory of creative evolution, and the theory of selective breeding. The secondary data were taken from various sources such as:


And after analyzing the books needed for the philosophical background, in order to know whether *Man and Superman* showed leading ideas or philosophical messages, then the writer had to find out the relation between the play and the philosophical theories found in the play. This effort was done due to the fact that the author of the play was eager to lead his readers into his vision about the Life Force. Therefore the final step was relating the characters and events in the play with the philosophical theories to find the philosophical messages.
CHAPTER IV
ANALYSIS

A. The Representation of Superman in *Man and Superman*

Superman is a perfect figure dreamed by mankind, either man or woman. Each person is eager to make it exist, either in himself or in other individual. Now the question is what kind of person will be categorized as Superman? This question appears in Shaw’s *Man and Superman*. Through the character’s discussion, in this chapter, the writer of this thesis tries to present information about the differences between *Man and Superman* and the representation of Superman. This discussion signifies that the characters’ actions are driven by two kinds of motives, that is the primary motive or the biological instincts and the secondary motive or the human will. Those motives are considered as the Life Force. For the discussion about the representation of Superman, the writer puts the main characters, Jack Tanner and Ann Whitefield as the examples.

1. *Man and Superman*

To find out who is exactly meant by Superman in this play, firstly, we have to know about man. Man, the ancient man, was the species who dedicated his life to follow his biological instincts or the primary drives, *i.e.* the instincts to fulfill his needs toward food, water, and sex. These instincts were not only owned by human but also by all living organisms. Animal was the closest example to human than plant. These needs had to be
fulfilled in order to survive. The gratifying toward those instincts became their main purpose in life. For them as long as they had enough food for their hunger, water for their thirst, and sex to propagate their species they would demand for nothing more. Their actions were driven by the biological requirements. They were enslaved by their own body. In this case the actions of ancient man and animal were similar. They act in regard to their instincts.

*Don Juan.* ... but they are dragged down from their fool's paradise by their bodies: hunger and cold and thirst, age and decay, death above all, make them slave of reality: thrice a day meals must be eaten and digested: thrice century a new generation must be engendered: ages of faith, of romance, and of science are driven at last to have but one prayer “Make me a healthy animal”(III, 148).

In their effort to survive, they never recognized anything better about life than merely a struggle to stay alive by fulfilling the biological needs. In fact, as time goes on, the situation was also changing. They could not get what they wanted as easily as they used to be. There were more obstacles in their way to fulfil them. Here, they were forced to use their brain to solve their problems. Actually, both animal and human were given with brain. Unfortunately, animal's brain was not as good as human's. Therefore, even though some animals were bigger and stronger than human, they could not survive better than human. Some of them became extinct. This kind of situation happened to the ancient animals. In this case, it is believed that a strong body without brain will not worth much to face the hard world. The actions of those animals were not directed by their brain so that their life became uncontrollable. They only
knew that they had to do that in regard to their instincts without knowing exactly what they were doing. While human had started to use his brain. This is the difference between human and animal.

*Don Juan.* You forget that brainless magnificent of body has been tried. Things immeasurably greater than in every respect but brain have existed and perished. The megatherium, the ichthyosaurus have paced the earth with seven-league steps and hidden the day with cloud vast wings. Where are they now? Fossils in museums, and so few and imperfect at that, that a knuckle bone or tooth of one of them is prized beyond the lives of thousand soldiers. These things lives and wanted to live, but for lacks brains they did not know how to carry out their purpose, and so destroyed themselves (III, 151).

Learning from the past, man must start to use his brain, lest in his blind effort to live he will be slaying himself. Actions without being thought mostly will lead into destruction, either for himself or others. The extinction of the ancient animals is the example. They acted merely to satisfy their entire needs. They never used their brain to think about the consequences of their deeds in future. Here they were enslaved by the irresistible force to live.

Unless man learns from the past, there will be no difference between man and animal. In fact, man is the most conscious of all living organisms. Therefore man with his brain must think more, backward and forward. Thinking backward means he has to learn from his failure in the past caused by his stupidity. Stupidity causes him to ignore everything he is facing. Thinking forward means that based on the reality in present he should figure what will happen in future. He should imagine his future. And he should have ideas, plans, or purpose to be achieved.
Don Juan. But there is the work of helping its struggle upward. Think of how it wastes and scatters itself, how it raises obstacles to itself and destroys itself in ignorance and blindness. It needs a brain, this irresistible force, lest in his ignorance it should resist itself. What a piece of work is a man! Says the poet. Yes; but what a blunderer! Here is the highest miracle of organization yet attained by life, the most intensely alive thing that exist, the most conscious of all organisms; yet how wretched are his brains! Stupidity made sordid and cruel by realities learnt from toil and poverty: Imagination resolved to starve sooner than face these realities, piling up illusions to hide them, and calling itself cleverness genius! And each accusing the other of its own defect: Stupidity accusing imagination of folly, and imagination accusing stupidity of ignorance: whereas alas! Stupidity has all the knowledge, and imagination the intelligence (III, 150).

In both processes of learning man's intelligence is involved. In learning backward, man creates knowledge. He gets it from his experiences. In learning forward, man proves his intelligence. Both of them are important to attain self-consciousness and self-understanding. The capability to think both ways is the basic capability owned by Superman. With this capability, comes a realization that the world as well as human life still can be improved. This realization makes him see the more precious thing to gain than merely acts to gratify his biological requirements. The idea to improve the world and his life haunts his mind and forces him to make it come true. It becomes his will, unless he strives to bring it into existence, he will not be satisfied.

Don Juan. ... I tell you that as long as I can conceive something better than myself, I cannot be easy unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of life's incessant aspiration to higher organization, wider, deeper, intenser self-consciousness, and clearer self-understanding. It was the supremacy of this purpose that reduced love for me to the mere pleasure of a moment, art for me to the mere schooling
for my faculties, religion for me to a mere excuse for laziness, since it had set up God who looked at the world and saw that it was good, against the instinct- in me that it could be improved (III, 174-175).

Man’s will for progress which is regarded as the secondary motives, just like the primary motives, never gets tired of striving. It even demands for more and more. It destines man to be curious about everything. The more difficult it is, the more challenged he is. Having this will in his mind, man never knows the final goal in his life. He is never be satisfied with what he has got. Therefore, there is no eternal happiness for him.

The will to progress is equalized with the purpose of Nature. And man as a part of Nature himself is carrying the Nature’s purpose. It means that man is not only doing it for himself but also for Nature. Now he acts for the greater purpose i.e. improvement of the world and his species. He is not enslaved by his biological instincts anymore for he can see more clearly about the best future for him and his species. This man is starting to be Superman for he has freed himself from the blind biological instincts. Superman with his knowledge which is produced by his capability to think backward and forward, now, has known his own mind and pursued his own purpose. Thus, Superman is a man whose instincts are harnessed by his will. He knows what he is after in his short life.

Don Juan. ... And I, my friend, am as much a part of Nature as my own finger is a part of me. If my finger is an organ by which I grasp the sword and the mandoline, my brain is an organ by which Nature strives to understand itself. My dog’s brain serves only my dog’s purposes; but my brain labors at a knowledge which does nothing for me personally but make my
body bitter to me and my decay calamity. Were I not possessed with a purpose beyond my own I had better to be a ploughman than a philosopher; for the ploughman lives as long as the philosopher, eats more, sleeps better, and rejoices in the wife of his bosom with less misgiving. This is because the philosopher is in the grip of the Life Force. This Life Force says to him "I have done a thousand wonderful things unconsciously by merely willing to live and following the line of least resistance: now I want to know myself and my destination, and choose my path; so I had made a special brain- a philosopher brain- to grasp the knowledge for me as the husbandman’s hand grasp the plough for me. And this “ says the Life Force to the philosopher “ must thou strive to do to me until thou diest, when I will make another brain and another philosopher to carry on the world."

The Devil. And what is the use of knowing?

Don Juan. Why, to be able to choose the line of greatest advantage instead yielding in the direction of the least resistance. Does a ship sails to its destination no better than a log drifts nowhither? The philosopher is Nature’s pilot (III, 178-179).

To sum up the difference between Man and Superman is simply in their motives or their Life Force that motivates their action. Man’s action is only motivated by his biological instincts which work only for his personal purpose. However, he still works better than animal. While Superman, besides motivated by those instincts, is also motivated by the Nature’s will to improve the world and human life. He does not only think about his own improvement. This will has become his own will which inspires and motivates his actions. He becomes a willing man who wants to steer, not to be steered.
2. The Representation of Superman

In this part, the writer of this thesis will present two main characters who represent the characteristics of Superman. They are Jack Tanner and Ann Whitefield. Tanner is a social propagandist and also a philosopher who is completely aware of woman's grip upon man. He always tries to convince each man that woman's grip is so unbearable. Once a man falls into it, he hardly can escape from the woman. By marrying a woman, a man has lost his freedom. In fact, man is destined to marry woman. Both man and woman are destined by Nature to carry on Nature's work together. And Ann as a woman has realized her destiny before man realizes his. She is a resourceful young woman who tries to capture Tanner into marriage with all her effort. She uses the old convention about woman to get what she wants. She is not as dependent and obedient as what the old folk think so far. She is not weaker than man. Both of them finally realize that, as a part of nature, they have a responsibility to propagate as well as to improve human species. In the process of realizing their will and making them come true they do it optimistically, intelligently, actively, and creatively. Here they also realize the importance of self-sacrifice.

a. Jack Tanner as the Representation of Superman

Tanner is the hero in Man and Superman. He used to be Ann's boyfriend. He still loves Ann, and Ann also still loves him. But the problem is he knows her too well; about woman. He says that Ann as well as other
women are dangerous for man because they will take away man's freedom for themselves. Man is only a means for them to get what they want.

_Tanner_. That is the profoundest of mistake Tavy. It is the self-sacrificing women that sacrifice other most recklessly. Because they are unselfish, they are kind to in little things. Because they have a purpose which is not their own purpose, but that of the whole universe, a man is nothing to them but an instrument of that purpose.

_Octavianus_. Don't be ungenerous Jack. They take the tenderest care for us.

_Tanner_. Yes, as a soldier takes care of his rifle or a musician to his mandolin. But do they allow us any purpose or freedom of our own? Will they lend us to one another? Can the strongest man escape from them once he is appropriated? They tremble when we are in danger, and weep when we die; but the tear is not for us, but for a father wasted, a son's breeding thrown away. They accuse us of treating them as mere means for our pleasure; but how can so feeble and transient a folly as a man's selfish pleasure enslave a woman as the whole purpose of Nature embodied in a woman can enslave a man (I, 64).

Having this view in his mind, Tanner hesitates to marry Ann. He is suspicious of Ann's motive in making him her guardian. He sees all Ann's attitudes as a trap to put all her responsibilities on him. He thinks this way because Ann often treats people this way. Tanner even thinks that the appropriate husband for her is an artist because an artist has a purpose as unscrupulous and absorbing as Ann's or woman's purpose. An artist adores woman, especially pretty woman, only to inspire his work. That is why an artist is regarded as a bad husband. But in Tanner's mind both of them are similar; they are dangerous.
However, he admits that there is something that attaches him to Ann. The more he knows Ann has made him understand about her attitude. He even adores creation in woman because it fits his idea that everything in this world is constantly improving. And improvement cannot be separated from creation. They are similar to one another. Improvement is an action to make something better from the existed things. While creation is an action to make something. In the improvement usually man has to throw away the broken parts and substitute them with other things just to make something work again. In the creation, to make a new good thing, man has to select the materials. In the process of substituting and selecting things sometimes there is destruction. But Tanner sees it as a useful destruction. It is useful because through destruction a new or a better thing will be constructed. Thus destruction is not always as bad as what he sees in Ann so far. Through Ann's cunning behavior, Tanner begins to understand the Nature's work in her life. He even adores this Nature's will for creation.

Tanner. Yes, that is why it is so useful. Constructing cumbers the ground with institutions made by busybodies. Destruction clears it and gives us breathing space and liberty.

Ann. It's no use Jack. No woman will agree with you there.

Tanner. That's because you confuse construction and destruction with creation and murder. They're quite different: I adore creation and abhor murder. Yes: I adore it in tree and flower, in bird and beast, even in you. I [a flash of interest and delight suddenly chases the growing perplexity and boredom from her face]. It was the creative instinct that led you to attach me to you by bonds that have left their mark on me to this day... (1, 79).
Tanner himself admits that he used to be a destructive man. He wants everybody to listen to his ideas. In fact, most of his ideas are against people’s opinion. His ideas and view always shock people, especially the old ones. He often destroys people’s conscience with his idea, especially his idea about woman’s aggressiveness. But he is not sorry to do so. He just wants to warn people that woman is not like what they think so far. He wants people to see woman as she really is, not according to the old convention. People also have to judge others in this way. They have to realize that time has a contribution to change a person. Thus, some of the old conventions need to be destroyed.

Besides destroying the conventional assessment about woman, Tanner also has destroyed his previous belief that in carrying Nature’s will woman will enslave man. Marriage is not slavery but a responsibility to help each other. Both man and woman are supposed to understand and accept each other with all their defects. Tanner starts to understand and accept Ann’s aggressiveness. But he still bewares of her attitude. He still cannot believe that Ann intends to marry him instead of Tavy. He thinks that she loves him as a friend and as an ex-boyfriend. He hardly can accept this fact so that he decides to avoid her by following a car race to Biskra.

In his journey he is inspired by his dream which says that actually he is really needed by woman to improve human species. He is not only her means. They have the same responsibility in creation.
Don Juan. ... But before all, it is an attempt on Man's part to make himself something more than the mere instrument of Woman's purpose. So far, the result of life's continual effort, not only to maintain itself, but to achieve higher and higher organization and completer self-consciousness. ...(III, 157).

Tanner is a tough person. Nobody can shake his opinion. If he changes his mind, it is all because of his realization. He is a man who never gets tired of studying anything. He is never afraid of anything. That is why his understanding about everything is getting better and better including his understanding about woman. Because of this fact, Ann's mother likes him to marry Ann. She believes that Tanner will be able to guide her.

Mrs. Whitefield. No: she's afraid of you. At all even, you would tell her the truth about herself. She wouldn't be able to slip out of it as she does with me (IV, 211).

Tanner starts thinking that he has to change Ann's bad habits in deluding people. At least he must improve her personality. And it will be easier to do if he marries her. He realizes that by doing so he will loose his entire freedom as a single man. But it does not matter for him because to get something better there is something to be sacrificed. This can be the real practice of destruction to allow construction or creation happen. This also can be seen as self-sacrifice. Self-sacrifice is not a passive action even though it seems so. Behind this passiveness he is thinking about his next action. He uses that moment to study and then to formulate his plans. After that he returns to the battle of life with fresher energy.

Tanner undergoes a change in this story. At first he is described as a bachelor who sees woman as his enemy. It will be ridiculous for him
to marry woman. He prefers keeping his freedom as a bachelor to marrying Ann. Marrying her will be a defeat for him. But at last he sees it as a responsibility. He is not used by woman but is needed in creation; in marriage. Best of all, he sees it as an instrument to improve human race. It must begin with himself, Ann, and his future children. He feels very optimistic about this.

Tanner’s capability to accept the fact and to learn from it is the first step to be a great man. He never gets tired of problems. He always tries to find the solution for his problems. He is creative and an optimistic person. He represents Superman as he lives in order to know.

b. Ann Whitefield as the Representation of Superman

Ann is Tanner’s ex-girlfriend. But she is still in love with him and intends to marry him. She knows that he still loves her too even though he denies it. She is a clever woman who learns about the past as well as the present. Through the reality she faces she knows people’s conventional assessments about woman. People consider woman as a more dependent and obedient creature than man. Being dependent and obedient, woman is regarded as a weak person who always needs man’s protection and guidance since she cannot decide the best thing to do for herself.

*Ramsden.* Nonsense, my boy, nonsense! You’re too modest. What does she knows about the real value of men at her age? [more seriously] Besides, she’s a wonderful dutiful girl. Her father’s wish would be sacred for her. Do you know that since she grew up to years of discretion, I don’t for a moment think
that she has ever once given her own wish as a reason of doing anything or not doing it. It's always "Father wishes me to," or Mother wouldn't like it." It's really almost a fault in her. I have often told her she must learn to think for herself (l, 47).

She knows that people, especially man, love that kind of woman. So she neither rebels nor denies that view. She even uses it as a means to get what she wants. She turns woman's weaknesses as the weapon to gain her purpose. She uses it as the base of her deed. She knows that if she accepts that mark, she will not be troubled by the responsibility of her deed. Man will take care of that.

Tanner. ... You don't know Ann as well as I do. She'll commit every crime a respectable woman can. She'll justify every one of them by saying that it was the wish of her guardians. She'll put everything on us: and we shall have no more control over her than a couple of mice over a cat (l, 51).

By pretending to be an obedient and dutiful woman, people will like her and put pity on her. They will think that a nice and a weak person like her will never harm others. They will even stand by her to protect and guide her. Here she uses her intelligence to use others for her own sake. She is a clever person. It does matter for her if she has to sacrifice her self and others just to get what she wants.

Tanner. ... Stand by her! What danger she is in? She has the law on her side: she has the popular sentiment on her side: she has plenty of money and no conscience. All she wants with me is to load up all her moral responsibilities on me, and do as she likes at the expense of my character. I can't control her, and she can compromise me as much as she likes...(l, 52).

As a woman she realizes that to get married is a need for her. And she wants to get a good husband: the best man out of the suitors. She wants it because she wants to improve her life and also her offspring.
By doing so, it means she also participates herself in improving human life. That is the Nature's will works in woman. She believes that a perfect couple will create perfect children. And she has set her choice on Tanner instead of Tavy who is madly falling in love with her.

Ann, Tanner, and Tavy are friends. Tanner is Ann's guardian who is a philosopher who knows very well about woman's nature as well as Ann's. That is why he tries to avoid Ann. He does not want to be used by her even though he still loves her. This avoidance means a challenge to Ann. She behaves as if she loved Tavy even though she intends to marry Tanner. She does it only to annoy Tanner. She chooses him because he is a man who regards woman as an advanced person. Tanner indeed believes that everything is constantly changing, including woman. She does not agree with people's opinion which regards woman as a stuck group.

*Ann.* ... You know that we have all been brought up to have advanced opinion. Why do you persist in thinking me so narrow minded? (I, 81)

To realize her will, she even deceives her own sister and Tanner. From Rodha's message to Tanner, it is found out that Ann has forbidden her sister to go out with Tanner. She says that Tanner is not a good man to go out with.

*Tanner.* Rhoda is about to have come with me for a ride in the motor car. She says Ann has forbidden her to go out with me.

*Octavianus.* Does she give any reason?
Tanner. Reason. An insult is not a reason. Ann forbids her to be alone with me on any occasion. Says I am not a fit person for a young girl to be with... (II, 99).

While to Tanner she says that her sister cannot go out with him because of her headache.

Ann. Good morning, Jack. I have come to tell you that poor Rhoda has got one of her headache and cannot go out with you today in the car. It is a cruel disappointment to her, poor child! (II, 100)

From this quotation it is clear that Ann has deceived them. Actually she wants Tanner for herself. Finally, she even succeeds to make him ask her to go out with him. She is such an ambitious and aggressive woman. When Tanner finds out her trick he tries to avoid her by following a car race to Biskra. And Ann, of course, chases him.

Ann then makes a smart arrangement to make him ask her to marry him when she gets him in Biskra. Firstly, she deceives Tavy that she cannot marry him because she is determined to marry Tanner by her parents. In fact, it is she herself who determines it.

Ann. ... I don’t for a moment think that Jack knows his own mind. But it’s clear from my father’s will that he wished me to marry Jack. And my mother is set on it (IV, 205).

She does that so that people will support her will, voluntarily or not. And she has made it. People support her, even Tavy and her mother whom she has deceived. They force Tanner to marry her.

Mrs. Whitefield. Oh very likely you will: you know what she is when she has set her mind on anything. But don’t put it on me: that’s all I ask. Tavy has just let out that she has been saying that I am making her marry you: the poor boy is breaking his heart about it: for he is in love with her himself, though what he sees in her so wonderful, goodness knows: I
don't, it's no use of telling Tavy that Ann puts things into people's head by telling them that I want them when the thought of them never crossed my mind. It only set Tavy against me... (IV, 211).

When at her last effort Tanner still hesitates to marry her, she pretends that she has given up her hope about him. In fact, it is just a trick. She knows that Tanner actually still loves her. He just loves to be chased. But Ann wants to stop it and end his denial that he does not want to marry her. He is just afraid of losing his freedom so quickly.

After so many efforts and tricks she uses, finally, she captures her man into a marriage. It proves that she also never gets tired of striving for her will. She proves that if there is a will there will be a way.

B. Selective Breeding as the Most Effective Way to Create Superman

For civilized people marriage is a legal institution to unite a man and a woman. Long time ago, it was used as a means of self-preservation as well as species-preservation. Man used it to keep human existence by producing a great number of children. Now, man regards it as a starting point to improve the world. And he realizes that only qualified offspring will make it come true. Thus, he wills to create a better generation for it. Man has learnt that good things mostly are created by good materials. And good materials are found through careful observation and selection. To create it, firstly, he has to choose the perfect mate by applying such a selective breeding. In this discussion the writer of the
thesis will present the different function of marriage for man and superman in relation to selective breeding.

1. **Man: Marriage as A Means to Propagate the Species**

As described before, man used to be a plain creature whose actions were directed by the primary motives. He did not have any better ideas about better things than what they had already achieved. He only wanted to stay alive.

Growing a little bit smarter, he did not only want to keep his own existence but also the existence of his race: human race. Food, water, and sex are their only needs to survive. In man, the Life Force gives him no clear direction for a better life. It only shows him ways to stay alive. For him food and water are enough for the fitness of his body. In the case of sex, a great number of children are useful to continue his race.

Sexual instincts with their impulse to beget children tend man toward preservation of the species. Unless man gratifies this instincts, human species will perish. This instinct forces him to find a mate. In choosing his mate he simply trusted his own feeling. If a man and a woman like each other, they will get married. Marriage is regarded as a means to secure the continuance of gratifying the sexual instinct as well as to continue man's effort to preserve his species. The last effort can be done by producing a great number of children and taking care of them.

*Don Juan.* ... Let's face the fact, dear Ana. The Life Force respects marriage only because marriage is a contrivance of
its own to secure the greatest number of children and the closest care of them (III, 166).

Talking about man's effort to educate his children, it should be understood that the education he gives to them will not be far from his own understanding about life, for example: his understanding about man's destiny to get married. He simply must accept that it is his destiny to get married. It is a duty. He is not given a chance to find out the reason why. This can be seen from the request of Ann's mother toward Tanner that he must marry her because she has found her match in him. Besides, she has to get married and so does Tanner.

Mrs. Whitefield. Oh, you are different somehow: you are able to take care of yourself. You'd serve her out. And anyhow, she must marry somebody (IV, 213).

2. Superman: Marriage as a Means to Create the Race of Superman

There are some people who say that if you want a better generation you must breed them as carefully as you breed a thoroughbred horses and pedigree bears. This idea which represents the will of the universe strives in each person's mind. Each part of this universe wills for improvement.

Don Juan. ... Are we agreed that life is a force which has made an innumerable experiments in organizing itself; that the mammoth and the man, the mouse and the megatherium, the lies and the fleas and the father of the Church, are all more or less successful attempts to build up that raw force into higher and higher individuals, the ideals individuals being omnipotent, omniscient, infallible, and withal completely, unilludedly self-conscious; in short, a good? (III, 159)
This will is the result of man's learning about the past and his imagination about the future. Man does not want to suffer from poverty caused by his stupidity. And he has found out that stupidity, mostly, is inherited by parents. Stupid parents surely will not have genius children. It also happens to man's physical fitness.

The improvement for his children must be begun long time before the creation of the children i.e. from the parents themselves. It is also found out that appearance, characteristics, and even diseases might be inherited from parents. Therefore, if he wants perfect children, he has to marry a perfect woman. At least he should marry a woman with less defect than other women he knows. In this case, he started to select his mate carefully. And the survival of this selection will be the perfect mate for him. From this selection a possibility to improve man is assured.

*Don Juan.* ... What mere copiousness of fecundity can supply and mere greed preserve, we possess. The survival of whatever form of civilization can produce the best rifle and the best riflemen is assured (III, 158).

From history, man comes to believe that he needs more than just ordinary men to improve the world. He needs Superman.

*Don Juan.* ... The great central purpose of breeding the race: ay, breeding it to heights now deemed superhuman; that purpose which is now hidden a mephitic cloud of love and romance and prudery and fastidiousness, will break through into clear sunlight as a purpose no longer to be confuse with the gratification personal fancies, the impossible realization of boy's and girl's dreams of bliss, or the need of older people for companionship or money. The plain spoken marriage services of the vernacular Churches will no longer be abbreviated and half suppressed as indelicate. The sober decency, earnestness, and authority of their declaration of the real purpose of marriage will be honored and accepted whilst
their romantic vowing and pledgings and until-death-do-us-partings and the like will be expunged as unbearable frivolities. Do my sex the justice to admit, Senora, that we have always recognized that sex relation is not a personal or friendly relation at all (III, 170).

For this purpose he becomes a man of great ambitions. He will sacrifice everything, even himself, for this. He marries someone for the greater reasons, i.e. to improve his country, his religion, in short, for human perfection. This will has transcended his personal dream about love and romance.

*Don Juan.* ...Later on liberty will not be Catholic enough: men will die for human perfection to which they will sacrificed all their liberty gladly (III, 155).

This self-sacrifice actually is the same as when man fights for his country or his religion. For the reasons which are greater than his own reason to live, man will fight more bravely than ever. We can see Jesus’s struggle for Catholic and Muhammad’s for Islam. We can also see the struggle of our heroes when they fought for our country.

*Don Juan.* ... But man never really overcomes fear until they imagine they are fighting for a universal purpose, fighting for an idea, as they call it. Why was the Crusader braver than the pirate? Because they fought, not for himself, but for the Cross. What force was it that met him with a valor as reckless as his own? The force of men who fought not for themselves, but for Islam, They took Spain from us, though we were fighting for our very hearts and homes: but when we, too, fought for that mighty idea, a Catholic Church, we swept them back to Africa (III, 154-155).

There are so many ideas that have inspired man. But of course such a good and brilliant idea without an earnest willingness will produce nothing. And man, through some observations and experiments which are based on their experiences, has found out that selective breeding will
help him to realize his idea about Superman. It is the effective way. Because man has found out the ideas deserved to be pursued, he will willingly run after it.

C. Shaw's Philosophy in Relation to the Life Force Reflected in *Man and Superman*

The writer of this thesis has presented the characteristics of Superman and his representations in this play; Ann and Tanner. Both of them embrace the characteristics of Superman, *i.e.* intelligent, optimistic, active, and self-sacrificing. Through their characteristics and their views about marriage, the writer sees that the author of *Man and Superman* tries to reveal his philosophy. Below is Shaw's philosophy about marriage and woman.

1. Marriage as an Unromantic Event

Marriage is man's destiny. It is described as a place of romance in which people will find eternal happiness. He indeed believes that he has to get married. This man marries a woman not because he knows its higher function and its consequence. He does it only because of its romance. This situation is comparable to the classical concert in which people attend it because others admit it to be a more exclusive place than any other places. Since they attend it not because they really like it, they cannot enjoy it. Thus, they will never find its beauty as well as its the happiness it will bring.
The statue. ... At everyone of these concerts in England you will find rows of weary people who are there, not because they really like classical music, but because they think they ought to like it. Well, there is the same thing in heaven, a number of people sit there in glory, not because they are happy, but because they owe it to their position to be in heaven... (III, 147).

Marriage is also compared with heaven and hell. It is well known that heaven is a place where man will find everlasting happiness. He will be accepted there if he has behaved as a good man while he was on earth. Whereas, it is such a hard work to be a good man. There are many duties to be done. In short, he has to work hard before getting this happiness. In this case, marriage will be heaven because of the happiness it brings. But soon it will be hell if man wants to get this happiness directly without doing the duties. Hell, on the contrary, is an easy place to get. For that there is neither duty nor responsibility to be done.

Don Juan ... But here you escape this tyranny of the flesh: for here you are not an animal at all: you are a ghost, an appearance, an illusion, a convention, deathless: in a word, bodiless. There are no social questions here, no political questions, no religious questions, best of all, perhaps no sanitary questions. Here you call your appearance beauty, your emotions love, your sentiments heroism, your aspirations virtue, just as you did on earth; but here no hard facts to contradict you, no ironic contrast of your needs with your pretensions, no human comedy, nothing but a perpetual romance, a universal melodrama... (III, 148-149).

Hell's superficial beauty has deluded people to run after it. Man is intoxicated by its sense of beauty and romance. Whereas, what is heaven on earth will be hell later. And what is hell on earth will be heaven. Thus, it is for man to decide; doing his duties which means paving his way for an everlasting happiness or the otherwise.
After realizing that fact, man concludes that man must suffer first to be happy later. This realization works in every aspect in his life, including marriage. Marriage is more than just a destiny. It is more likely a means to help him in his struggle upward. It is a way to organize his race into a higher organism. He has maintained and calculated all his efforts for this purpose. He does not want to confuse romance and happiness since romance does not always bring happiness. In fact, it is happiness he wants to achieve.

And man has realized that love, beauty, romance, and virtue are mostly attributed to woman. Man's vision is often deluded by these stuff. He has been deluded by woman's superficial beauty. Therefore, he often suspects woman's attitudes. Sometimes woman is not like what people think so far.

*Don Juan.* ... And a woman seeking a husband is the most unscrupulous of all the beasts of prey. The confusion of marriage with morality has done more to destroy the conscience of the human race than any other single error. Come, Ana! Do not look shocked: you know better than any of us that marriage is a mantrap baited with simulated accomplishment and delusive idealizations. When your sainted mother, by dint of scoldings and punishments, forced you to learn how to play half a dozen of spinet- which she hated as much as you did- had she any other purpose than to delude your suitors into the belief that your husband would have in his home an angel who would fill it with melody, or at least play him to sleep after dinner?... (III, 166).

Even though he has found the irresistible will behind woman's appearance, he realizes that he cannot escape from her. They must live side by side. The grip of the Life Force is so hard to escape.
Don Juan. ... And whilst I was in the act of framing my excuse to the lady, life seized me and threw me into her arms as a sailor throws a scrap of fish into the mouth of a sea bird (III, 164).

But behind woman's aggressive effort in chasing man, the Life Force makes him see a means to realize his will. Yes, marriage is regarded as a means to create the better human race. This is Shaw's first philosophy about the Life Force that it comes above all thing to make suitable marriage to produce a purer and prouder race; a Superman. This idea can only be realized by applying selective breeding which means marriage is arranged not only by natural selection but also by human selection.

Selective breeding or Eugenics actually has existed long time before people notice it. They soon recognize the contribution of their parents toward their marriage. The parents have their own conditions about an ideal mate for their children. Sometimes they even arrange it. It happens mostly to their daughters.

Don Juan. ... Do we not recognize this all by allowing marriages to be made by parents without consulting the woman? Have you not often expressed your disgust at the immorality of the English nation, in which every women and men of noble birth became acquainted and court each other like peasants? And how much does even the peasant knows his bride or she of him before engages himself? ... (IV, 171).

Besides the contribution of parents, people often do it themselves consciously for goodness. They marry someone they do not love personally. They do it based on political or family grounds. These grounds make the woman of noble birth marry the man of her class. It
happens the same with people of other classes. People indeed want to make improvement, but sometimes it is better for them to keep their position instead of risking their life for something rather impossible. One thing for sure, they cannot accept a decline. Sometimes marriage demands more than just love and courage.

From experiences, Man concludes that selective breeding is important as the starting point to make improvement. Some experts even suggest people doing it based on one's physical and mental fitness. It is believed that those things are inherited. Thus if one wants to have tall children, he has to marry a tall woman; if one wants to have brilliant children, he has to marry a brilliant woman and so on. In this case, marriage becomes full of calculations. It is even scientifically arranged to fulfil the will: to create the race of Superman. When it happens this way, then, love and marriage actually are not really as easy and romantic as what people think so far.

2. Woman as the Most Conscious Agent in Marriage

In relation to woman's attitude in regard to marriage, woman is regarded as the more conscious agent than man. She has disposed long time before man proposes her to marry him. It is woman's business to get married as soon as she can. And it is man's business to keep unmarried as long as he can. Man's main business is to get a means to keep up the position and the habits of a gentleman. It was the 19th century commonwealths that determines every man to be rich at all cost and
every woman to be married at all cost. This determination comes from the previous resolution about the foundation of a society. It says that money means nourishment and marriage means children to be nourished. The first is for man and second is for woman to do. Whereas, to nourish children which is woman’s duty means money to spend. Thus, woman has to run after both marriage and money. In this case, woman realizes that she needs man to earn money for the nourishment of her children.

*Don Juan.* To a woman, Senora, man’s duties and responsibilities began and end with the task of getting bread for her children. To her, man is only a means to the end of getting children and rearing them (III, 156).

This realization makes woman arrange herself as interestingly as possible to attract man. With her charm, finally, man turns to run after the secondary ideal. In this case, woman has disposed long time before man runs after her and marriage. She is the more conscious agent in chasing marriage.

Woman’s disposition can be recognized from their effort to attract man. With her charm which actually is her will wrapped in beauty, sweetness, and tenderness, she deludes man’s vision. She uses those womanly traits which used to be regarded as the vulnerable traits as her weapon to win man’s heart. In her passiveness she allows man to declare himself as the victor who has won her heart. It means she has allowed man to claim himself as the pursuer instead of the pursued. In fact, since woman has schemed to attract man before man is attracted to her, it is woman’s right to declare herself as the victor.
Don Juan. Yes; but even my coxcombrery pleased. Well, I found that I had touch a woman imagination, she would allow me to persuade myself that she loved me; but when my suit was granted she never said “I am happy; my love is satisfied”; she always said, first, “at last the barriers are down”, and second, “When will you come again?” (III, 162)

Woman’s first remark means the lady’s impulse has been aimed solely to throw down man’s fortification and gain his citadel. The second means woman regards man as her property and counts his time as already wholly at her disposal. These remarks show woman’s control over man after she succeeds in capturing his heart.

It has been explained before that woman has charmed man under the cover of passiveness, beauty, sweetness, and tenderness. But soon after she gets that man, little by little she starts to show her real self. Woman will never let her man go easily when she is really sure that she has found the perfect man for herself. After realizing the change of traits of her woman, man realizes that he has been captured by woman into a marriage.

Don Juan. Then the lady, who had been happy and idle enough before, became anxious, preoccupied with me, always intriguing, conspiring, pursuing, watching, waiting, bent wholly on making sure of her prey; I being the prey, you understand...(III, 162).

Man often finds himself helpless with woman since he neither can escape nor suppress woman’s grip. The only way for him is to try to live in peace with her since after all they must live together side by side to carry on Nature’s most urgent work; to keep human existence and to organize it into a higher organism. Man has realized, or has been made
realized that he has to accept woman with all her defects. He cannot expect the real perfect woman as nobody is perfect.

_Anja._ ...If men will not be faithful to their home and their duties, they must be made to be, I dare say you all want to marry lovely incarnation of music and painting and poetry. Well, you can't have them, because they don't exist. If flesh and blood is not good enough for you, you must go without; that's all. Women have to put up with flesh- and- blood husbands- and little enough of that too, sometimes; and you will have to put up with flesh- and- blood wives: [the Devil looks dubious. The Statue makes a wry face]. I see you don't like that, any of you; but it's true, for all that; so if you don't like it you can lump it (III, 163).

By intelligently covering her ambition and aggression behind those masks, she allows man to call her passive, dependent, or in another word, weak. Whereas, it is her way to capture her man. Because it has been faithfully believed that man is stronger than woman, he is supposed to be the active agent or the aggressor in the duel of sex. Therefore, he is supposed to be the pursuer, not the pursued. In fact, before man determines himself to pursue woman, firstly he has been fascinated by the woman. When woman's instinct is set on him there are two choices for him. The first is to accept it. And the second is to fight against it or to escape from it. But those efforts will not endure her grip because she knows that his efforts are wasting of time. He will throw himself in woman's arms at last.

_Don Juan._ ...I also had my moments of infatuation in which I gushed nonsense and believed it. Sometimes the desire to give pleasure by saying beautiful things so rose in me on the flood of emotion that I said them recklessly. At other time I argued against myself with devilish coldness that drew tears. But I found it just as hard to escape when I was cruel as when
I was kind. When the lady's instinct was set on me, there was nothing for it but lifelong servitude or flight (III, 173).

In this play Jack Tanner is described as the man who tries to fight against Ann's charm. As a philosopher he knows the power behind it. He escapes from her because he does not want to be used to enable her to carry on Nature's work. He knows that behind it he also has a responsibility to control her attitudes. And it is her attitude he hardly can bear. In fact, as a man he is determined by Nature to help her in creation since both of them are a part of Nature itself. Thus, it is useless for him to fight or to escape. Moreover, he has been impressed by Ann. He hates but loves her. It also happens with Don Juan who becomes a legend because of his love story. He is famous in making love affairs with many women. People regard him as an irresponsible man who breaks women's heart and leaves them in despair. Well, he is no more than a coward who tries to escape from woman. He cannot accept the fact that he has been fascinated by woman. The more he understands about woman, the more he strives to escape from her. In fact, time after time, he is determined always to come back into woman's arms. Thus, a man like Don Juan is no longer the victor.

Whatever man's opinions about woman are, at last, it is clear that both man and woman need each other, neither man nor woman can deny it. Thus, it is not man's cowardice to admit that he has fallen in love with woman. For Nature's sake he has to sacrifice his freedom to work side by side with woman in creation; in improving human beings. Little by little
man realizes that fact and finally accepts it consciously with all the consequences. He realizes that self-sacrifice is needed to struggle upward. It has been explained that self-sacrifice is one of Superman’s characteristics.

From the above exposition, the writer of this thesis finds out that woman is consciously projecting herself dramatically before man. Ann as a woman admits it herself after capturing Tanner’s heart that she has schemed to marry him long time before he proposes her to marry him.

Ann. [in low siren tones] He asked me I would have as my guardian before he made that will. I chose you!

Tanner. The will is yours then! The trap was laid from the beginning.

Ann. [concentrating all her magic] From the beginning— from our childhood— for both of us— by the Life Force (IV, 218).

She has surprised Tanner for her being thoughtful and businesslike to fulfil her will. Her life has directed her life.

To sum up, indeed woman has disposed long time before man proposes her. It is assumed that the woman must wait motionlessly and passively until she is wooed. But it is wrong. She often does wait passively. But that is how the spider waits for the fly. But the spider spins her web. If the fly, like our hero, shows a strength that will release him, she will swiftly abandon her pretence of passiveness and openly fling coil after coil about him until he is secure forever. Woman’s need of man to enable her to carry on Nature’s most urgent work does not prevail against him until his resistance gathers her energy to a climax at which she dares
to throw away her customary exploitations of the conventional affectionate and dutiful poses, and claims him by natural right for a purpose that far transcends her personal purposes. Thus, man is the pursued, not the pursuer; the hunted, not the hunter; the captured, not the capturer.
CHAPTER V

CONCLUSION

Man and Superman is Shaw's play subtitled a Comedy and a Philosophy. At first the writer of this thesis only recognizes its comedy. After reading it several times and thinking deeply of it, she realizes that as a philosopher George Bernard Shaw must have something important to tell.

Man and Superman is a play which is written based on the doctrine of the Life Force. It is also supported by some theories on Philosophy, such as McDougall's of Motivation Instinctive Theories, Freud's Life Instinct and Death Instinct, Schopenhauer's the Will and Idea, Nietzsche's Will to Power, Bergson's Creative Evolution, and Gaulton's Selective Breeding. And in his Man and Superman, Shaw, through his main characters, wants to convince the readers that everything in this universe including human beings is constantly improving. In all living organisms there is a kind of energy laid in their psyche which motivates them to act. It is called the Life Force which consists of two levels of motives to live. The first is the biological instincts. And the second is the will of the individual to get something more. Animal has only the first motive while human has both motives. The second motive distinguishes human from animal. This is why human appreciates life better than animal. He appreciates it by improving his life and other's life. This will also lead him to an idea of the existence of Superman, the aristocrats of human beings. Superman is the ideal man everybody wants to attain. But everybody always wants to get more and more. That is why every time he
creates newer and newer idea about superman. Someone who has become a Superman in the past will be only a man in the present. And the one who becomes a Superman in this time, perhaps will only be a man in the future. It seems that Superman will never come. And still man never gets tired of achieving it.

The main characters, Tanner and Ann, represent the persons who strive for their will. They know exactly about their own mind and their own purpose and then pursue that purpose. As a part of Nature, they bear Nature's will to improve the world by improving human life. In this work man and woman must work together. Tanner hesitates to marry Ann because as a philosopher and her ex-boyfriend, he knows Ann very well with all her defects. He does not want to be used by her. But this case is different. It is a must for him to help her in creation. Besides, he still loves her. So, after realizing that it is not slavery but responsibility, he sacrifices his freedom to work with Ann to achieve the higher goal; to improve human life by creating better human beings. And Ann has worked hard to win his heart again. She wants him to be her guardian, not only at present but forever. That is why she tries to get him with every possible way she can. Finally, she gets what she wants. Both of them, finally, get what they want.

Both Tanner and Ann represent the characteristics of Superman. They are very optimistic, active, intelligent, and self-sacrificing persons. When their will has been set on something they will strive for it with all their efforts. They do not only use the power of their physics but also of their brain. Self-
sacrifice is not taboo. It means they have to give a way for the new better life. Self-sacrifice in Ann's and Tanner's deed means they have beaten down their personal will for the greater purpose.

To realize his idea about the Superman, man starts to find the way to make it come true. Basing on his experience, he learns that good things only can be produced by good materials. From this fact, he assumes that the existence of the race of Superman must be begun since the very beginning of the creation, i.e. from the parents themselves by applying selective breeding. Selective breeding is a method which suggests man to choose the best mate out of so many choices he has to open the possibility to have better offspring. This suggestion is based on an observation that mental and physical fitness tend to run in family. Thus, by having a perfect mate, a possibility to improve human race is opened.

The basic idea of selective breeding is to attempt human perfection. As time goes on, marriage is not only done based on mental and physical fitness of his mate but also based on family and political background. And when it happens this way, Shaw says that marriage is not as romantic as what people imagine so far. And as woman has disposed long time before man attaches her, woman is the more conscious agent in marriage.

George Bernard Shaw, the author of *Man and Superman*, conveys the readers that man is destined to strive for his life. Life is a struggle. However, he should not lose his appetite to live. He should see obstacles as a challenge to be beaten down. Man is God's perfect creature. He is given
with brain to solve his problems. Therefore, he is not supposed to give up easily.
BIBLIOGRAPHY


George Bernard Shaw was born in Dublin, Ireland, on July 26, 1856. He was the youngest child of George Carr Shaw and Lucinda Elizabeth Gurly Shaw. In 1898, he married Charlotte Payne Towsend, an Irish heiress and a friend of Beatrice and Sidney Webb who pioneered the movement of a small group and Shaw who was fond of attending meeting of literature and debates about society and its problems joined it in 1884. He even became one of its most important thinkers. His tendency to judge society and its problems realistically supported him to formulate the idea of socialism. The Fabian Society including Shaw formulated the socialistic idea that highlighted more on capitalism. They wanted the government to move forward to solve the problem of poverty by bringing all major industries under the control of a democratic elected government.

It was true that he was a scornful realist as he always tried to destroy others conscience, especially those which closed to the 19th century convention. As a philosopher, he spread his search-light on all human and social relations as well as the cause of human failure and human evil. With his realistic views and his bright intellect, he thought forward to give possible solutions for human problems. He wanted people to judge everything anew each time they saw it because people were growing and growing and there
must be so many changes. People's views were not supposed to be stuck in one convention or measurement forever. Indeed, Shaw was a writer with rich ideas who wanted to see everything growing better and better. He declared his purpose as a philosopher that: "I write play with the deliberate object of converting the nation into my opinion in these matter." He wanted to lead the nation into his vision that they could improve the world. His idea of improvement and progress had been perpetually implied through all his earlier works. He believed that not only mankind was constantly improving but almost everything must be considered in the light of this fact.

Through many of his works his rich and brilliant ideas showed how there was nothing difficult for him to attempt: social problems, history, philosophy, and fantasy. All came within his range. Besides Man and Superman there were some works that had made him famous. Among them were:

1. **Widower's House** (performed 1892, published 1893)
2. **Mrs. Warren's Profession** (performed 1902, published 1898)
3. **Arms and the Man** (performed 1894, published 1898)
4. **Candida** (performed 1897, published 1898)
5. **You Never Can Tell** (performed 1899, published 1898)
6. **The Man of Destiny** (performed 1897, published 1898)
7. **The philanderer** (performed 1898, published 1898)
8. **The Devil's Discipline** (performed 1897, published 1901)
9. **Caesar and Cleopatra** (performed 1901, published 1901)
10. *Captain Brassbound's Conversion* (performed 1900, published 1901)

11. *John Bull's Other Island* (performed 1904, published 1907)

12. *Major Barbara* (performed 1905, published 1907)

13. *Pygmalion* (performed 1913, published 1916)

14. *Back to Methuselah* (performed 1922, published 1921)

15. *Saint John* (performed 1923, published 1924)

Besides writing plays, Shaw also produced some writing on politics. Among them were:

1. *Fabian Essays in Socialism* (1889)


3. *Common Sense about the War* (1914)


5. *Cashel Byron's Profession* (1886)

6. *The Irrational Knot* (1905)

He died in Ayot St Lawrence on November 2, 1950. It was reported that on that night theaters around the world were darkened in his honor.
SUMMARY OF THE PLAY

*Man and Superman* written by George Bernard Shaw consists of four acts. The play is about a girl named Ann Whitefield who is entrusted to the guidance of two men of different views by the will of her father. The first act of the play takes place in Roebuck Ramsden’s house in Folkstone, England. He is Ann’s first guardian who is also an old friend of Ann’s father, Mr. Whitefield. He is a man over sixty years old who classes himself as an advanced thinker and fearlessly outspoken reformer. The story begins when Tavy, Mr. Whitefield’s foster son, comes there to express his grief for Mr. Whitefield’s death and his love to Ann. Their conversation is disturbed by the arrival of Jack Tanner who is accompanied by Ann and Mrs. Whitefield. He informs Ramsden that according to Mr. Whitefield’s will he is appointed as Ann’s second guardian. And he is about to refuse it. Unlike Ramsden who regards Ann as an obedient and a dutiful girl, Tanner regards her as a cunning person who uses others to bear all the responsibilities of her deed by saying that her parents or someone else makes her doing something. In the simplest way, he thinks that Ann is not a weak and a plain girl who needs such a guardian. As Ann’s old friend and ex-boyfriend who knows her to the backbone, he assures others to beware of her tricks. On the other hand, Ramsden refuses Tanner as his partner. But after Ann assures them that her father has wished them to work together as her guardians, both of them are forced to accept it. Tavy
who is madly falling in love with her, of course, always defends her from Tanner's bitter words. And Tanner, as Tavy's friend and the one who really understands her, warns him to beware of her because she only wants to fool him. Of course, Tavy will not listen to his warning. In fact, that is all true for Ann is still in love with Tanner and wants to be his wife. In the last part of this act every body is shocked to know that Violet, Tavy's sister has already married with someone secretly. She will not reveal who is her husband for a private reason.

The second act takes place in the White's country house near Richmond. Tanner is there to take Rodha, Ann's sister for a ride in his motor car. But Tavy comes to him and gives him Rodha's message which says that she postpones her date because Ann forbids her to go out with him because he is a kind of Don Juan who will break her heart. Unfortunately, soon after that, Ann appears and tells him that her sister cannot go because of her headache. Once again Tanner warns Tavy that Ann is not only a tricky woman but more than that she is a liar. Still Tavy defends her by saying that she lies to protect her sister. When being left alone with Ann, Tanner suggests her doing according to her own wish. He says that to get her own freedom, she needs to ignore other's opinions and wishes. He even challenges her to feel the real freedom by going with him for a car race to Nice. Beyond his expectation, she accepts his challenge with a reason that it is her guardian who asks her so people will not mind. Fortunately, every body intends to go there. And Hector, a man who is introduced as Violet's friend, shocks the others when he says that he wants to ask Violet to take a trip to Nice in his
car. People feel uneasy to inform him that she has already married an unknown man. While Tanner after being told by his chauffeur that actually Ann runs after him, not Tavy, commands his chauffeur to break the record of the car race to Biskra right at that moment. He tries to escape from her.

The third act takes place in the Sierra Nevada, America. Tanner and his chauffeur, Straker, are being trapped by the brigand of the Sierra. They are introduced to the president of the brigands, Mendoza. He treats them well. He becomes a brigand because of the rejection of the girl he loves. He even reads them a poem about that girl which makes them fall asleep. In Tanner's sleep, he dreams that he has died and has been put into hell. His name turns to be Don Juan. There he meets Ann who turns to be Ana, Ann's father who turns to be a Statue, and the Devil. They discuss about life which he believes as the force to struggle upward. Man is supposed to live not merely to fulfil his biological requirements but also to make improvement for his life. Therefore, he is not only moved by his biological instincts but also by his will to make improvement. This will is a direction for the better life. Man who fulfils his biological requirements as well as his will is regarded as superman. He is a man who knows his own mind, his own purpose, and then he runs after it. Don Juan also regards woman as superman since she always strives to capture her man into marriage. Marriage is her final aim as a woman. In pursuing one of her biological needs she acts aggressively and even full of trick. As a superman she strives after marriage not only for her biological need, she selects her prey, in softer words, her man, because she wants to improve human race. She chooses the best man to create the best
offspring. Here she gets married not only to get a great number of children but to get some perfect children mentally and physically. She wants to have better human beings, the superman. In the last part of this act, Ann, followed by the others, finds Tanner and Straker in the Sierra Nevada.

The last act takes place in the Alhambra, a villa in Granada. Violet who pretends to have a headache so that she can meet Hector, accidentally, meets Hector's father, Mr. Malone. He expresses his disappointment about the relationship between Hector and Violet because she is not from the noble class. He says that if Hector insists on marrying her, he will not get a rap from him. He thinks that since they love each other, they must be prepared for that. Violet says that money means a lot to support their marriage and Mr. Malone still has a responsibility to support his son. When reminded about her being a middle-class woman, she tries to move him by saying that her people actually also will be disappointed if she marries Hector, an Irish American. When Mr. Malone starts to be interested at her, Hector comes angrily because his father has opened Violet's personal message for him. He even disowns his father before the others. Then he reveals the fact that Violet has married him. Hector is Violet's secret husband. He adds that he does not need money from his father for he can get a job for that. Everybody is ready to help and support this couple. Afraid of seeing his son suffers, Mr. Malone blesses them. Even though rejected by Hector, he gives some money to support their marriage through Violet. Violet is very happy now because she gets both a husband and money. It is for money she keeps her marriage as a secret. After the others go, Tavy proposes Ann to be his wife. Ann rejects him
because her mother asks her to marry Tanner. In fact, her mother never asks her. When her mother asks Tanner about that, he says that he never has such an intention to marry her. He also states that to Ann who replies that nobody will force him if he does not want to. Her words make him realize that even though he always tries to run away from Ann, each thing and each person will force him to come back to her. Finally, he accepts her as his wife. He realizes that even though he will lose some of his freedom, he can make some improvement, for example, to improve Ann's behavior and to improve his future offspring. Marriage is not a defeat anymore. It is a starting point to participate in the Nature's work in creation and in improving human life. And the man who has found the aim, which transcends his personal aim and has decided to achieve it, is also called a superman.