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Individual VS. Society in *The Giver*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

صدق الله العلي العظيم

[الحجرات : 13]

Dedication

To our parents with great love

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Abstract

With a particular true objective to find a congruity between the prerequisites of society and the necessities of individuals, it is imperative to make sense of what those necessities are, and how they impact both society and individuals. The necessities of society can be found by choosing how an overall population would function if in its ideal casing. Idealize social requests would be absolutely productive at having their prerequisites fulfilled, so these necessities and their effects would be fundamentally more clear than in an unsuccessful society, where negative factors would trap the viewpoint of its task

This paper divided into two sections. Section one deals with Lois Lowry's life and career and individual vs society in literature, while section two discusses individual vs society in Lowry's *The Giver*.

Finally the conclusion sums up the findings of the study.

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Section One**1.1 Lois Lowry's Life and Career**

Lois Lowry American author was born in Hawaii on March 20, 1937. She was conceived the center youngster in a group of three kids, a gift which Lowry accepts enabled her the flexibility to peruse and delight in her creative ability. Lowry's dad was a profession American military officer, and the family moved as often as possible all through the creator's adolescence. Lowry additionally lived in New York and Pennsylvania in her childhood .¹

In 1948 Lowry's family moved to an Americanized military group in Tokyo, Japan. Disregarding the family lived amidst a flourishing Asian city, they lived in an American-Style house with American neighbors, saw American motion pictures, and went to an American school. Despite the fact that the creator lived in a separate American people group, she was exceptionally inquisitive about her Japanese neighbors .²

In 1956 Lowry came back to New York City for secondary school and went to Brown University in Rhode Island for school. At age nineteen, Lowry left Brown to wed maritime officer Donald Lowry. The Lowry family moved as often as possible and had four kids, two girls and two children. The family settled in Main, and Lowry finished her degree in English Literature at the University of Southern Maine in 1972. She started functioning as an independent writer and

distributed her first practical fiction novel, *A Summer to Die*, in 1977, that year that she and her better half separated .³

Lowry kept on composing and started distributing the *Anastasia Krupnik* arrangement in 1979. Lowry won her first Newbery Medal for the authentic fiction novel *Number the Stars* in 1989, which handles the Nazi control of Denmark amid World War II. In 1993, the creator won her second Newbery decoration for her dream novel *The Giver* which examines an advanced, period and kind, they all contain a similar fundamental topic of the significance of sustaining human associations .⁴

Lowry as of now isolates her chance between Cambridge, Massachusetts and an old farmhouse in Maine. She appreciates perusing, cultivating, sewing, and investing energy with her grandchildren. Lois won the Newbery Medal for this book in 1994. The adventure proceeds in *Gathering Blue* and *Messenger*. The fourth book, *Son*, was distributed in 2012.⁵

Lois Lowry presently lives in Massachusetts and Maine. She is never again hitched. Her child was slaughtered in a plane crash in 1995 as a military pilot in the U.S. Flying corps. This made her extremely upset. Since he passed away, she might want to see a conclusion to struggle. One of her little girls has turned out to be impaired from a focal sensory system malady. This has shown her the requirement for individuals to interface with each other. On a more joyful note, Lois now has four grandchildren three young men and a young lady. This has shown her the significance of nurturing each other .⁶

Lois has shrouded numerous subjects in her work appropriation, psychological instability, growth, Holocaust, and what's to come. She puts her characters in circumstances which influence the perusers to think. Her repeating topics of saying farewell, finding a place to have a place, and the significance of influencing associations with mirror the messages she tries to pass on. Lois trusts she expounds on what she has an enthusiasm for and perusers unquestionably have reacted to her work is proceed .⁷

As a writer, Lowry is known for expounding on troublesome topics inside her works for kids. She has investigated such complex issues as prejudice, terminal ailment, kill, and the Holocaust among other testing subjects. She has likewise investigated extremely dubious issues of addressing specialist. Her composition on such issues has brought her both acclaim and feedback .⁸

1.2 Individual Vs Society in Literature

After some time the American dream has demonstrated a versatile and novel idea that Americans have come to comprehend and characterize in various routes as pertinent to their own particular life stories and encounters. Not characterized or established in ancestry, religion, or some type of a common history the American dream, not at all like some other type of national personality on the planet, is formed and characterized by aggregate esteems. These qualities and standards established in independence, self-actualization, and confidence where individuals can satisfy their own fate, act naturally dependent, and put stock in the guarantee that through diligent work and steadiness life can be unique and better.⁹

The clear immortal ideas of these qualities in relationship to seeking after and characterizing what we now comprehend as the American dream are profoundly installed in the texture of the social scene of America since they illuminate and safeguard the folklore of the American experience. The American dream is a myth that perseveres and endures in light of the fact that it advances an optimistic affair that the two lies and discovers satisfaction in one's life or in the lives of different Americans.¹⁰

Being an individual and getting to be plainly confident isn't as simple as it may appear to be. In the present society and in past social orders one has fundamentally been advised acceptable behaviour, show up and even how to think so obviously the alternative of being an individual is significantly harder to accomplish. Back in the late 1800s it was much more troublesome than it is presently to be an individual and to not simply mix into society.¹¹

Individuals have constantly endeavoured to meet up in gatherings, not exclusively to live in a way that guarantees an escape from throbs of isolation yet additionally to accomplish an aggregate quality against a typical adversary, be it creatures, different people, or the rage of nature. All things being equal, the connection between the individual and society has dependably been at the same time fulfilling and clashing. An interminable open deliberation exists about whether an individual the essential unit of the general public ought to have the capacity to guarantee more noteworthy thoughtfulness regarding his own rights and benefits, or the general public the organization together of people reinforced by their shared assent ought to be engaged to neglect one for some .¹²

With a specific end goal to discover a harmony between the requirements of society and the requirements of people, it is important to figure out what those necessities are, and how they influence both society and people. The requirements of society can be found by deciding how a general public would work if in its optimal frame. Perfect social orders would be totally fruitful at having their requirements satisfied, so these necessities and their belongings would be significantly more clear than in an unsuccessful society, where negative variables would entangle the perspective of its operation .¹⁴

Notes

¹ Jennifer Kenny, Lois Lowry, www.edhelperblog.com/cgibin. (Accessed on 11/12/2017).

² Ibid.

³ Ibid.

⁴ Lois Lowry Author Study http://loislowry.typepad.com/lowry_updates. (Accessed on 11/12/2017).

⁵ Ibid.

⁶ Jade Chang, *Interview with Lois Lowry*. GoodReads (New York: Appleton-Century-Croft, 2012), p.12.

⁷ Ibid, p.16.

⁸ Pamela N. Clarke, *Dialogue with Lois Lowry: Development of the Neuman Systems Model*. Nursing Science Quarterly, 2012, p.46.

⁹ John Izaguirre, *The American Dream and Literature: How the Themes of Self-Reliance and Individualism in American Literature Are Relevant in Preserving Both the Aesthetics and the Ideals of the American Dream* (DePaul :Illinois, 2014), p.5.

¹⁰ Ibid.

¹¹ Ibid ,p.8.

¹² Jim Cullen, *The American Dream: A Short History of an Idea That Shaped a Nation* (Oxford : Oxford University Press, 2003), p.32.

¹³ Ibid, p.34.

¹⁴ Ibid.

Section Two

Individual VS. Society in *The Giver*

The Giver is tragic novel (oppressed world means a modern, envisioned universe in which harsh societal control and the deception of an impeccable society are kept up through corporate, bureaucratic, mechanical, good, or totalitarian control. Oppressed worlds, through a misrepresented most dire outcome imaginable, make a feedback about a present pattern, societal standard, or political framework.). *The Giver* composed by Lois Lowry in 1993 .The novel discusses Jonas, a 12-year-old kid, lives in a Community secluded from all aside from a couple of comparable towns, where everybody from little babies to the Chief Elder has an allocated part.¹

With the yearly Ceremony of Twelve forthcoming, he is apprehensive, for there he will be allotted his all consuming purpose. He looks for consolation from his dad, a Nurturer (who watches over the new infants, who are hereditarily designed as Jonas' folks are not naturally identified with him) and his mom, an authority in the Department of Justice, and is told the Elders, who appoint the kids their professions, are constantly right .²

The day at long last arrives, and Jonas is amassed with his colleagues arranged by birth. The majority of the Community is available, and the Chief Elder directs. Jonas is paralyzed when his turn is cruised by, and he is progressively prominent and struggled until the point when he is separated from everyone else. The Chief Elder at that point clarifies that Jonas has not been given a typical task, but rather has been chosen as the following Receiver of Memory, to be prepared by the present one, who sits among the Elders, gazing at Jonas, and who imparts to the

kid uncommon pale eyes.³

The position of collector has high status, and Jonas rapidly ends up becoming far off from his schoolmates, including his dear companions Asher and Fiona. The principles Jonas gets further separate him, as they permit him no opportunity to play with his companions. They additionally enable him to lie and withhold his sentiments from his family, something by and large not permitted in the controlled Community.⁴

When he starts it, Jonas' preparation clarifies his uniqueness, for the Receiver of Memory is only that a man who bears the weight of the recollections from all of history, and who is the just a single enabled access to books past textbooks, and the rule book issued to each family unit. The present Receiver, who requests that Jonas call him the Giver, starts the way toward exchanging those recollections to Jonas, for the common individual in the Community remains unaware of the past.⁵

These recollections, and being the main Community part enabled access to books about the past, give the Receiver point of view to educate the Council with respect to Elders. The principal memory is of sliding down a snow-secured slope on a sled, loveliness made stunning by the way that Jonas has never observed a sled, or snow, or a slope for even the memory of these things has been offered up to guarantee security and congruity called Sameness.⁶

Indeed, even shading has been surrendered, and the Giver indicates Jonas a rainbow. Less enjoyably, he gives Jonas recollections of yearning and war, things outsider to the kid. Hanging over Jonas' preparation is the way that the Giver once before had a student, named Rosemary, however the kid discovers his folks and the Giver hesitant to talk about the end result for her.⁷

Jonas' dad is worried around a newborn child at the Nurturing Center who is neglecting to flourish, and has gotten extraordinary consent to bring him home during the evening. The child's name will be Gabriel on the off chance that he becomes sufficiently solid to be doled out to a family. He has pale eyes, as Jonas and the Giver, and Jonas winds up plainly connected to him, particularly when Jonas finds that he is fit for being given recollections. On the off chance that Gabriel does not increment in quality, he will be "discharged from the Community," likewise in like manner discourse named being taken Elsewhere.⁸

This has happened to an off base air pilot, to ceaseless administer breakers, to elderly individuals, and to the disciple Rosemary. After Jonas calmly conjectures as to life in Elsewhere, the Giver teaches him by demonstrating the kid shrouded camera video of Jonas' dad doing his activity: as two indistinguishable group individuals can't be permitted, Jonas' dad discharges the littler of indistinguishable twin babies by infusing the child with harm before putting the body in a waste chute. There is no Elsewhere for those not needed by the Community, those said to have been "discharged" have been executed.⁹

Since he considers his dad a killer, Jonas at first declines to return home, yet the Giver persuades him that without the recollections, the general population of the Community can't realize that what they have been prepared to do isn't right.

Rosemary had been not able persevere through the darker recollections of the past and had picked discharge, infusing the toxin into her own body. Together, Jonas and the Giver go to the understanding that the ideal opportunity for change is currently, that the Community has lost its direction and must have its recollections returned.¹⁰

The best way to get this going is if Jonas leaves the Community, at which time the recollections he has been given will surge once again into the general population, as did the moderately couple of recollections Rosemary had been given. Jonas needs the Giver to escape with him, however the Giver demands that he will be expected to enable the general population to deal with the recollections, or they will decimate themselves. Once the Community is re-set up along new lines, the Giver intends to join his girl, Rosemary, in death.¹¹

The Giver devises a plot in which Jonas will escape past the limits of the Communities. The Giver will influence it to show up as though Jonas suffocated in the stream with the goal that the look for him will be constrained. The arrangement is abandoned when Jonas discovers that Gabriel will be "discharged" the next morning, and he believes he must choose the option to escape with the baby. Their escape is loaded with risk, and the two are close passing from chilly and starvation when they achieve the outskirts of what Jonas accepts must be Elsewhere.¹²

Utilizing his capacity to "see past," a blessing that he doesn't exactly comprehend, he finds a sled sitting tight for him at the highest point of a frigid slope. He and Gabriel ride the sled down towards a house loaded with hued lights and warmth and cherish and a Christmas tree, and out of the blue he hears something he accepts must be music. The closure is vague, with Jonas delineated

as encountering indications of hypothermia. This leaves his and Gabriel's future uncertain .¹³

Jonas takes note of the apple after it initially seems to change in a brief and strange way amid a session of catch with his companion Asher. The ensuing depiction of the apple underscores the subject of Sameness that winds up plainly both more common and more particular in later areas of the novel. The apple is immaculate and constant, much as Jonas' general public is static and clearly perfect. Its shape does not take into account blemishes and the abnormalities of individual apples, an ethic that is apparent in the structure of the group and in the qualities instructed to the group's youngsters. At long last, Jonas depicts the apple's shade as dull, tossing a clearly guiltless portrayal of the apple's flawlessness into question with a garbled detail. One knows promptly that apples normally show in lively hues and would never be portrayed as "nondescript."¹⁴

This part of the depiction anticipates Jonas' capacity to see shading while at the same time showing that something is absent in the apple's flawlessness, much as Jonas later finds a harming absence of shading in his general public's evident faultlessness .¹⁵

Then it was in his hand, and he looked at it carefully, but it was the same apple. Unchanged. The same size and shape: a perfect sphere. The same nondescript shade, about the same shade as his own tunic.¹⁶

Jonas naturally gets a handle on the significance of the Stirrings as a basic part of his temperament, however his impulse and his preparation as an individual

from his general public clash, as appeared by his blame. Notwithstanding, his preparation briefly comes first, and the Stirrings vanish.¹⁷

Then, in the same way that his own dwelling slipped away behind him as he rounded a corner on his bicycle, the dream slipped away from his thoughts. Very briefly, a little guiltily, he tried to grasp it back. But the feelings had disappeared. The Stirrings were gone (*The Giver*,39).

The expression "back and back and back" has turned into a minor theme in the novel, as Jonas and The Giver rehash the expression to each other amid their discussions. Jonas has dependably felt questionable about the expression, realizing that is a vital piece of being The Receiver, however here he verbalizes a few parts of the inclination. The beginnings of the expression are inferred to propose the gravity and respect of The Receiver's part in the group, yet as has turned out to be progressively self-evident, the expression reminiscent of unending time and history speaks to a troubling coherence that has constrained Jonas and The Giver's activities into dormancy .¹⁸

As a result, the phrase at times becomes one of hopelessness rather than one about history.

Back and back and back." Jonas repeated the familiar phrase. Sometimes it had seemed humorous to him. Sometimes it had seemed meaningful and important. Now it was ominous. It meant, he knew, that nothing could be changed (*The Giver*,113).

Before the finish of the novel, two noteworthy acknowledge about Jonas'

people group are for the most part in charge of Jonas' choice to leave the group. The second acknowledgment is about the idea of discharge, yet the primary acknowledgment is Jonas' disclosure of the significance of affection. His folks dismiss the idea of affection as an uncertain and marginally hilarious thought, however Jonas resorts to imparting his disclosure to Gabe, who shares Jonas' ability for accepting memory and who is as yet a clear slate without the preparation of the group that sometime down the road would make him dismiss love.¹⁹

Since Gabriel can acknowledge Jonas' affection, the two characters frame an about familial bond that makes Jonas forfeit significantly for his surrogate more youthful sibling's purpose.

You suggested, Jonas, that perhaps she wasn't brave enough? I don't know about bravery: what it is, what it means. I do know that I sat here numb with horror. Wretched with helplessness. And I listened as Rosemary told them that she would prefer to inject herself (*The Giver*, 151).

Similarly as with numerous social orders that eventually wind up as oppressed worlds in writing, Jonas' people group at first seems intended to be an ideal world. The general public is sheltered, there are couple of unexpected losses, Jonas' family is by all accounts adoring and steady, and Jonas has figured out how to esteem sharing, correspondence, and genuineness, among different temperances.²⁰

In any case, the security of the general public is appeared to be proportional to stagnation, and individuals from the general public turn out to be so dutiful and unquestioning that they don't scrutinize the estimation of discharge if their

employments require that they in some cases euthanasia people .²¹

Notes

¹ | @litcharts ©2013-2014 ,p.1

² Ibid,p.2.

³ Ibid.

⁴ Paul Connerton, *How Societies Remember*. Cambridge: Cambridge University Press, 1989, p. 84.

⁵ Ibid.

⁶ Ibid.

⁷ Kay Sambel, "Presenting the Case for Social Change: The Creative Dilemma of Dystopian Writing for Children." *Utopian and Dystopian Writing for Children and Young Adults*. New York: Routledge, 2003, p. 62.

⁸ Ibid.

⁹ David Lyon, *The Electronic Eye: The Rise of Surveillance Society*. Minneapolis: Polity Press, 1994, p. 22.

¹⁰ Ibid, p. 23.

¹¹ Ibid.

¹² Joe Sutliff Sanders, "Young Adult SF." *The Routledge Companion to Science Fiction*. New York: Routledge, 2009, p. 84.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Lois Lowry, *The Giver*. New York: Random House, 1993, p. 24. All further quotations are taken from this copy.

¹⁷ David W. Sisk, *Transformations of Language in Modern Dystopias*. Westport: Greenwood Press, 1997, p. 211.

¹⁸ Ibid.

¹⁹ Ibid, p. 213.

²⁰ Ibid.

²¹ Ibid.

Conclusion

Conflicts between societies and individuals can be better understood when the needs of both are examined. These conflicts arise when these needs are significantly different, and resolving these conflicts often requires a compromise between happiness and freedom. In any case, individuality will be necessary for

the survival of both society and the individual .

The Giver is an everlasting story that shows the importance of individuality. The novel starts off as the ordinary story of an eleven-year-old boy named Jonas. When we meet the protagonist, he is apprehensive about the Ceremony of Twelve, at which he will be assigned his job. Although he has no clue as to what job he might be assigned, he is astonished when he is selected to be the Receiver of Memory. He learns that it is a job of the highest honor, one that requires him to bear physical pain of a magnitude beyond anyone's experience.

Lowry shows the importance of deep emotions and family through Jonas. Jonas becomes the new receiver of memory and learns about the past. He also learned about the way it was when people knew what love was.

Ultimately, *The Giver* shows that the line between utopia and dystopia may be thin, since a lack of moderation in values such as security often results in the curbing of liberty and the rejection of wisdom. One gradually sees the apparent utopia turn into a dystopia through the eyes of Jonas, who finally breaks with the tenets of his society after witnessing his father's release of the twin baby.

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