

CHAPTER III

ANALYSIS

A. Motivations of Papillon's escaping efforts

Nobody wants his freedom to be taken out of his life by the means of imprisonment or other kind of bridle; and moreover, if it is done based on irrational way. Papillon (or Papi) suffered not only for his imprisonment in penal settlement of French Guiana with its solitary confinement but also for their unfair treatment toward him during and after court process. He was not guilty for the murder accused on him, but the conspiracy among the eye-witness with the policemen and the the prosecutor seemed aggravate his position as a suspect who coincidentally came from the underworld. It is a natural desire for a prisoner or convict to escape from prison, since freedom is everyone's basic right, but it will be more "heroic" if one struggles for it because of injustice. The writer supposes that if she can analyze phenomenologically Papillon's life during his punishment period, the motivations behind Papi's escaping efforts would be found out.

Living as a convict must give someone a certain psycho-sociological feeling because he lives apart from normal community and he bears a status as an exiled person. In *Introduction to Criminology*, Hugh D. Barlow says that there are two effects of imprisonment : pains of imprisonment and victimization of prisoners. As Graham Sykes observed that prison means much more than mere deprivation of

freedom, he wrote about the “pains of imprisonment”. First, there is a deep sense of rejection by the free community. Second, the prisoners live under extreme material deprivation. Third, deprivation of heterosexual relationship; the inmate is “figuratively castrated by involuntary celibacy”. Fourth, the deprivation of autonomy, the lack of independence that is typical of “total institutions” such as prisons, mental hospitals, and military instalations. Fifth, forced association with other criminals, often for long periods of time and always under conditions of deprivation (526-527). While for victimization of prisoners, sociologists Lee Browker has depicted the inmate experience as one of *victimization*, “a continuous process extending through all hours of the day and the night.” Victimization of prisoners involve four systems, according to Browker : the biological, the psychological, the economic, and the social (528).

As a convict, Papillon is obviously “rejected” by his society because he has been considered to do something immoral, moreover, if he escapes from the place where he should pass his sentence. An escaped convict is considered dangerous so that people are afraid to accept him in their society. It is shown when Papi and his friend-escapers were stranded in Colombia and the magistrate of the town Rio Hacha interrogated Papi. The magistrate was suspicious of Papi and friends; and when Papi admitted that they were escaped convicts, the magistrate declined directly: ‘If so noble a country as France set you so far and punished you so severely, it must be because you are very dangerous malefactors (146).’

Although as an individual an escaped convict may not be rejected by a group of people but in the term of law, such person is still under guidance of law constitution. It means, an escaper is not a free man, he has to be put back in prison—the place where he belongs—to do his punishment period.

The second point of pains of imprisonment is that the prisoners live under extreme material deprivation. It is true; they cannot keep personal properties during imprisonment. But in French Guiana's penal settlement, there was a "habit" of the convicts there to put a little tube called "charger" filled with some money (in notes form) inside their body, so that once they were successfully escaped, they already had provision to go on with their life. Papillon shoved the little aluminium tube into his anus until it got right up into his colon and finally into his big intestine so that it became part of him and also his safe deposit which the guards could not found (24). The convicts there thought that although they had nothing but the clothes they put on their body, they still could have a hope that they would be free someday by having such safe-deposit.

Another effect of imprisonment is that—wanted or not—convicts may live in homosexual relationship, because they cannot interact with outside world, which also means that they cannot flow their sexual desire to their partners of the opposite sex. In the novel it is described explicitly how some of the convicts live and eat and sleep with their homosexual partners :

The men who had boys lived and ate and slept with them. They were genuine couples, with their thoughts taken up, day and night, by

their passion and by homosexual love. Jealous scenes, unchecked furious emotions in which the 'wife' and the 'husband' each kept secret watch on the other and which inevitably set off killings when ine got tired of the other and drifted away to other lovers. (364)

For Papillon, such scenes of homosexual life in prison does not influence him to do the same thing. At least, from the writer's (of this thesis) point of view, Papi is still a normal man whose tolerance and care toward his friends do not need to be doubted anymore. This is shown from his dialogue with two convicts :

'Tell me Papillon. I'd like to ask whether Maturette is your baby or not?'

'Why?'

'Personal reasons.'

'Listen. Maturette made a thousand-mile break with me and he behaved himself like a man: that's all I've got to say.'

'I wanted to know if he was sweet on you.'

'No. From the point of view of sex, I know nothing about Maturette. From the point of view of friendship, I think he's great: the rest's nothing to do with me, unless anyone does him harm.'

'And suppose one day he was my wife?'

'If he was willing. I'd never interfere in such matters. But if by any chance you were to threaten him to be your boy-friend, then you'd have to reckon with me.' (364)

Lacking an independency is obviously experienced by prisoners, including Papillon. There are so many rules and prohibition which limit their physical movement and also their capacity as human beings:

You were not allowed to lie down during the daytime. At five in the morning everyone was woken by a piercing blast on a whistle. You had to get up. Make your bed, wash, and then either walk about or sit on a stool clamped to the wall. You were not allowed to lie down all day long. And to put the last touch to the penal system the bed was made to fold up against the wall and hook there. That way the prisoner was unable to stretch himself out and he could be watched all the easier. (38)

The Law's repression had turned Papillon into a pendulum: his whole world was that going to and fro in a cell. The prisoner must never be allowed to turn his mind to other things. If Papi was caught looking through the crack in the window planks, he should be severely punished (39).

Living in prison or penal settlement such as French Guiana's penal colony must not be easy even for an ordinary convict, because there was the place where the most dangerous criminals were gathered. They had to live together mostly for long periods since most of them got life sentence. Papillon realized that the most important and the most engrossing thing once he got to the penal settlement was to keep himself alive (55). Fortunately, Papi is a man of principle. He knows what and how to do something. His rationality and bravery make him respected by other convicts. Because

of this reputation, Papi has ever asked to join a mutiny at St. Joseph's prison toward the screws and their wives and children, moreover, to be its leader; but Papi refused it because it is against his principle: '... I do what I want to do in this life, and not what other people want me to do... I'm not a mass killer. I may kill a man I've got something serious against; but not women and children who've done me no harm...' (372). Papi even thought more rational than the men who had planned the mutiny and escaped by two boats:

'That's what you think: but the others aren't bloodier fools than you are. They'll be armed like you, and if each one's got the smallest scrap of brain, he's not going to put up with being wiped out like you say. You'll be shooting one another to get into the boats. And still worse, there's not a country on earth that'll allow these two boats to land, because telegrams will get to every possible country before you—particularly with the holocaust you mean to leave behind. Anywhere on earth you'll be arrested and handed back to France. As you know, I came back from Colombia: I know what I'm talking about. I give you my sacred word that after a job like that you'll be handed back from anywhere in the world.' (372)

But all of those "rejections" do not mean that Papi does not want to escape. His rational thinkings show that Papi knows exactly how he would act and what choices he would like to take in his life. As Perry says in *The Humanity of Man* that humanism, which praises man not from vanity but from esteem for that characteristic

capacity of enlightened choice which distinguishes man, focuses attention on freedom depicted as enlightened choice. It is here that human dignity is found to consist in the individual person's reliance on his faculties of knowledge and will (528). For Papillon, to find his dignity he has to pass many trials and difficult choices. He has to leave his Indian tribe which has welcomed him as its honored member; but Papi has his own choice of life. His dignity lies in his will to prove his existence as a harmless member of his society.

As mentioned above, beside pains of imprisonment, there is also victimization of the prisoners which involves four systems normally in prison as in a normal society. Could we imagine a continuous process extending through all hours of the day and the night without any certainty in the future. In a condition like this, it is easy for a person to get crazy, including Papillon. Moreover, when this person feels that the punishment he takes should not have been given to him. Papi felt that he was just a victim of a conspiracy of France's law system (21). Papillon was tried for the killing of a pimp, a police-informer belonging to the Montmartre underworld. There was no proof, but the cops (who get credit every time they find out who has committed a crime) were going to swear blind that he is guilty. So, the police tried in such ways as to get proof or information to denounce Papillon (20).

In the first years, it is understandable if Papi wants to make a revenge once he finally succeed to escape. His vengeance towards the people who make him sentenced for life in penal colony of French Guiana is unbearable. Since Papi went through his punishment in the mainland's prison, he had planned how he would do

his revenge (25-27) with all the details in work, until finally, Papi realized—after three years punishment (1931-1933)—that the most significant thing for him in the rest of his life was to be accepted again in a society as a harmless member of it. The occasion which makes him realize this is when he did his first escape with Clousiot and Maturette. They arrived in Trinidad after a very hard effort to get there, passing dangerous voyage by a small boat for weeks with destination: Colombia. They were welcomed by a barrister's family, The Bowens, whose kindness and self-respect toward them who were convicts really touch Papi. The Bowens did not consider Papi and friends as convicts, on the contrary, they treated them as human being. This sincere attitude moved Papi's heart and it made a change in his heart:

This figurative baptism, this bath of cleanliness, this raising of me above the filth I had sunk in, this way of bringing me overnight face to face with true responsibility, quite simply changed my whole being. I had been a convict, a man who could hear his chains even when he was free and who always felt that someone was watching over him; I had been all the things I had seen, experienced, undergone, suffered; all the things that had urged me to become a marked, evil man, dangerous at all times, superficially docile yet terribly dangerous when he broke out; but all this had vanished—disappeared as though by magic. (112-113).

The first appearance of Papi and friends as free man among the Trinidad's people left a very deep impression in their hearts. They enjoyed their walking along the

pavements without anybody looked at them or paid any attention to them. They breathed their freedom in this fair-sized city and appreciated that continual trust in them. It not only gave them self-confidence but made them aware that they must wholly deserve this trust (115). Since then, Papi was certain that if the society trusted him as one of its member, he could do anything as the essence of freedom he dreamt on. If he really underwent his revenge toward the people who made him suffered, he would be rejected once more by the society. So, the writer can analyze from this reasoning that Papi will not do such a foolish action as his basic motivation to struggle for his freedom.

B. Psychological condition of Papillon during punishment periods

Papillon's struggle to regain his freedom cannot be separated from his psychological condition, especially during his punishment periods. In these periods, he experiences pains of imprisonment—as the writer has described in the previous point—which more or less influence his condition of mind. Living in a solitary confinement for years is unquestionable anymore, we can imagine how lonely a person is to be left that way. In *Humanistic Psychology*, Tageson says that there are levels of consciousness: psychophysiological level, psychosocial level, and transpersonal level (21). The writer assumes that Papillon passes through these three levels during his imprisonment.

In psychophysiological level, there is a tendency that one is aware of his physical existence. A convict awares that he lives in a different “society”. He suffers,

of course, because his body cannot do everything his mind wants to do. His movements or actions is limited by prison bars and rules at the penal colony.

In psychosocial level, there is awareness of self and others. Papi realized that in the penal settlement, he did not live alone. There were other convicts with their own characteristics. In this penal, the convicts had to “create” their own society. As mentioned by Tageson that persons are not simply objects; they are self-conscious subjects of experience as well. They are perfectly aware of certain aspects of their behavior and perfectly capable of communicating this awareness to other subjects (7). Papi believes in himself that he would not waste much time in prison and would make a break very soon. He even assured Dega, his prisonmate, that it is nearly impossible to live in solitary without being driven crazy (31).

The next level which Papi passed through is the transpersonal level. Every culture formulates and transmits to its members its own answers to the perennial existential questions posed by consciousness and develops social institutions to facilitate the satisfaction of all the basic needs in a more or less efficient manner (25). Papillon felt that he was alone in this world:

That piercing shriek had really shaken me, and I went up and down like an animal in a cage. I had the dreadful feeling that I had been left there, abandoned by everybody, and that I was literally buried alive. I was alone, absolutely alone: the only thing that could ever get through me was a shriek. (33-34)

This phenomena of being alone because of imprisonment is part of Papi's transpersonal level. Joseph Rychlak, proceeding like fashion, he stressed one other important feature: the dialectical nature of human consciousness, or , more specifically, of human thought processes, certainly a salient aspect of our conscious experience on what Tageson has called the transpersonal level. According to this viewpoint, mind is primarily passive. Impressions are stored, retrieved, and ultimately related by laws of association (proximity, frequency, contiguity of impressions, and so on) extrinsic to the mind itself. Its only activity is a demonstratively logical one, to use Rychlak's term, inexorably and necessarily driven by the logic of experience itself (27).

To overcome his solitariness, Papi undergoes two techniques—physically and mentally. Physically, Papi always tried to make himself busy by walking up and down between the door and the window of his cell so that it would make him well in control. Mentally, Papi kept trying to stay conscious and not to go mad by talking aloud in the cell all by himself, since the prison officers do away with everything that might occupy the prisoner's mind. No books, no pencil, no paper: the heavily-barred window entirely boarded up: only a very little light filtering through a few small holes (33). By doing such techniques, Papi can control his consciousness so that he is aware that he stil exists as a being.

Talking about human existence cannot be separated from human personality. As Tageson explains in his book, Nuttin calls for a constructive ideal of a personality to be worked out by each individual in the conscious attempt to integrate the various

levels of his or her existence in a harmonious and realistic way. All living organisms possess an actualizing tendency, a pervasive impulse toward their own survival and growth within the possibilities and limitations provided by their environments. Living systems are open systems, a characteristic that implies a constant exchange with the environment at all levels of functioning. No living system is sufficient unto itself. Humanistic authors are almost unanimous in their insistence that true self-realization can only come about from an ongoing conscious attempt to resolve and harmonize the constructive tensions that inevitably arise among the rich variety of qualitatively different human aims that we are simultaneously seek to realize (26). And this ongoing conscious attempt is what Papi did during his punishment periods. His aim was to keep healthy in body and mind so that he could undergo his escaping to regain his freedom. Papi realized that to survive in an environment such as the penal colony with its extreme restriction, he had to adapt with the condition there and put it as part of his conscious attempt.

The subjective experience of self-determination is very much a function of one's self-consciousness and is a developmental phenomenon quite closely related to the extent and depth of self-knowledge throughout one's life and to affective components that bear upon psychological health (42). There is an impressive scenery in the novel when Papi was "visited" by a butterfly:

There was a butterfly, a pale blue butterfly with a little black stripe, flying close to the window, and a bee humming not far from the butterfly. What on earth were they looking for in this place? They

seemed to have gone out of their wits at the sight of the winter sun: unless maybe they were cold and wanted to get into the prison. A butterfly in winter is something that has come to life again. How come it wasn't dead? What a nerve—if only they had known it—to come here! Fortunately the provost had no wings, or they wouldn't be alive for long. (39)

The description of the visit seems to reflect Papi's condition at that time. Papi feels that he is like that butterfly—free to fly anywhere it likes (just like his name “Papillon” which means “butterfly” in French)—who is unintentionally “trapped” in the cell. It cannot fly anywhere for that moment because of the cold weather outside except get into the penal cell where Papi stays. Other similarity is that the butterfly can survive, or maybe is forced to survive, in such cold weather in winter.

The experience with the butterfly brings some kind of inspiration for him that he still can be like it, enjoy its freedom. It is just a little part of his imprisonment experience which motivates him more and more to be free. Couple days after those lovely insects came to see him, he reported sick:

I couldn't bear it anymore—the loneliness was smothering me and I had to see a face and hear a voice, even an unpleasant one. For it would still be a voice; and something I just had to hear. (39)

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A new paradigm in psychology sees the phenomena of conscious experience in a scientific analysis, this relationships to each other, and to the phenomena described by behaviorism and depth psychology, as well as by neurology and physiology. Phenomenological philosophy begins and ends with the phenomena or experiences immediately presented to consciousness. Believing, with the 18th century philosophers Hume and Kant, that these experiences are all we can know with certainty, the author who represent this approach begin with the life-world as experienced by conscious subject, bracket or isolate one or another of the experiences found within it (such as the perception of color, of causality, the experience of consciousness itself, and of human existence), and analyze it exhaustively, while remaining as close to the original experience as possible. In doing so, they hope to discover or unveil the essence of conscious phenomena: those aspects of the given experience that must be present for the phenomenon to exist at all in consciousness. There is a metaphysics of phenomena; not, as previous philosophers had proposed, a metaphysics of reality apart from conscious experience. Their method is reductive, not deductive, and their constant aim is to remain true to the lived experience (55). So, what Papi experiences during his solitariness is he realizes that he exists among all inexistence surround him:



... I had been left there, abandoned by everybody, and that I was literally buried alive. I was alone, absolutely alone: the only thing that could ever get through to me was a shriek. (34)

He has nothing there in the cell, but he knows that this nothingness makes him realize that he is not dead, moreover, he knows he is surviving.

Edmund Husserl and Martin Heidegger develop the phenomenological method which essence can be boiled down into three consecutive operations: First, a careful descriptive analysis of some state of consciousness, remaining as close as possible to the immediate “givens” of that experience. An example for this in the novel is when Papi was “visited” by the butterfly (and the bee). The meeting of those different beings occurred when Papi was in the “blank” condition. There was a very slight moment when he barely felt anything but a living corpse; and then the coming of the butterfly turned up in that moment, made him alive again by trying to weep out his loneliness (Charriere 39). Papi’s consciousness makes him aware of the arrival of the butterfly.

Second, a reductive analysis, based upon this description, to the essential structure of that experience, or to the discovery of those elements without which the experience could not exist. Papi was in a hopeless condition and he felt useless at the time when the butterfly came all of a sudden; the arrival seemed a hint for him that—in such a way—the butterfly represented him, Papillon. If Papi was not in a solitary cell, the significance of the butterfly’s arrival would be different compared to if he met it in an open and crowded place.

Third, a categorical analysis, which involves the further description of connected categories of such structures: broader unities that characterize a range of such experiences. Papi's continual solitariness, the arrival of the butterfly, and Papi's inexhausted attempts to escape are linked into a phenomena of freedom. All of these experiences means one thing only: capability to choose for his true freedom, freedom of self. His consciousness shows that he lives in an uncertain circumstances but his awareness supports him to act, to attempt to escape from the complex circumstances.

Joseph Rychlak, an experimental psychologist, terms the antecedent choice (conscious or unconscious) of a set of premises which will serve to guide future activity, as a telosponse. *Telos* in Greek means end, goal, purpose, reason why. A telosponse is therefore an adopted or chosen meaningful premises for the sake of which subsequent behavior is engaged in.

Moreover, Tageson asks us to return once more to the humanistic view that men and women are telic organisms whose behavior is under normal circumstances, guided by conscious purposes or goals. According to Rychlak:

... free will, or psychological freedom becomes the capacity which an individual has to transcend and thereby after the grounds (meaningful premise, affirmation, etc.) for the sake of which he or she is determined. If human beings reason dialectically, then they will never be totally under the control of unidirectional (demonstrative) inputs from the environment. They will be capable

of transcending the meanings of such inputs, in self-reflexive fashion. (29)

Freedom therefore enters the picture at the point where the telosponse or affirmation of premises is made. Once this has occurred, behavior follows sequaciously, to use Rychlak's term. It becomes telically determined (and highly predictable). Freedom and determinism are therefore not incompatible but work hand in hand where human behavior is concerned (Tageson 141).

In order to fully understand (and predict) human behavior, the writer also tries to gain information on the conscious premises (purposes, goals) by which her subjects attempt to guide their behavior. As Tageson says, our predictions will gain in accuracy and precision, always bearing in mind that our subjects remain free to change such premises in the future.

Second, freedom remains somewhat conditioned by the subject's state awareness. For the exercise of authentic freedom, the subject must be aware of all the relevant data of experiencing, including the hidden (unconscious) premises that have guided behavior in the past. Freedom remains always a part of human potential, given the very nature of human consciousness. The actualization of this potential requires that certain conditions be met (141).

The experience with The Bowens in Trinidad is the first motivation for Papi to convince him that a society would accept him back, though it may not be his own old society in Paris:

This continual trust in us, letting us go free in a fair-sized city, warmed our hearts: it not only gave us self-confidence but made us aware that we must wholly deserve this trust. (115)

It was like a miracle for Papi and friends that they could be free men: bought beers in a bar, teased by an Indian prostitute—these views were so natural for ordinary people, but not for Papi and friends:

...—all these things that were so trifling and natural for everybody else seemed to us belong to some unheard-of fairyland. Hold it, Papi: this can't be true. It can't be true that you are turning from a convict with a life sentence, a living corpse, into a free man so quickly! (115)

And it is true, freedom and being accepted in a society are the premises (goals) for Papi, but to really actualize them is mostly based on Papi's awareness that anything could happen during his escaping efforts. A person is victimized and unfree to the extent that his or her motivations and action-tendencies lie outside the sphere of conscious awareness and control (Tageson 142). Even here, Tournier and Frankl would maintain, a significant vestige of freedom may exist in that the person remains free to search for personal meaning in his or her "illness" and to adopt an attitudinal stance or posture toward it:

Attitudinal values, however, are actualized wherever the individual is faced with something unalterable, something imposed by destiny. From the manner in which a person takes these things upon himself,

assimilates these difficulties into his own psyche, there flows an incalculable multitude of value-potentialities. This means that human life can be fulfilled not only in creating and enjoying, but also in suffering! (105-106)

To build his confidence is not easy as turning the palm of his hand. Being escaped and then being caught again by the police so many times are such tiring but also challenging struggle for Papi that make him more motivated to determine his life.

W.B. Wolfe says that the “psychologically healthy” or “normal” individual may be defined as one who has developed his social interest, who is willing to commit himself to life and the life tasks without evasion, excuse or “sideshow”. He can then employ his energies in being a fellowman with confidence and optimism in meeting life’s challenges. He has his place. He feels a sense of belonging. He is contributive. He has his self-esteem. He has the courage to be “imperfect”, and possesses the serene knowledge that he can be acceptable to others, though imperfect (Mosak and Dreikurs 50). And that is what Papi tries to construct in his mind and action during his punishment periods and escaping efforts. He attempts to behave well in prison, and to make it real and provable to the society outside prison or penal settlement he must escape from there.

C. Humanistic values gotten during Papillon’s escaping efforts

The most interesting part in *Papillon* is the adventurous experiences during Papi’s escaping efforts. Not only because of the thrilling moments when Papi was travelling a thousand gruelling miles in an open boat on his first break, recaptured and

suffered in solitary confinement, escaping from Devil's Island by a makeshift coconut-sack raft on the shark-infested sea, and the other nine daring escapes; but also when Papi arrived at some places where the community there welcomed him so nicely and humanely such as Pigeon Island, Trinidad, Goajira Island, and Venezuela. At those places, Papi got much values of life which influence his behavior and some of his views of life, especially about God's existence. Further, the writer will focus the analysis of these values in the context of humanistic perspective which, of course, cannot be separated from sociological and philosophical point of view.

As an ordinary human being, Papi must have some weaknesses as well as excesses. Now, the problem is how far Papi can optimize those two in order to comprehend the essence of life itself. It is suitable with what Perry says that humanism is committed to accept human nature and is therefore obliged to take the bad with the good and so construct a supreme concept of nature which will embrace both the good and the evil as these appear from man's limited point of view (21). Further, Perry explains that humanism in its social creed proclaims the freedom of all men to fulfill the potentialities of human life and it maintains that man's natural intellect is the primary faculty by which he can achieve this end (127).

There are occasions when Papi is faced by reality that God exists, not in the doctrines of a certain religion but in the love of the people who accept him as what he is and his spiritual experience when he was floating for weeks in the rough sea. The first "acquaintance" with God is when Papi was in the Conciergerie (the name of the

cell where Papi lived before he was taken to the penal colony). A priest came to his cell to give him spiritual advice and he asked Papi to pray with him:

‘I never had any religious instruction. I don’t know how to pray.’

‘That doesn’t matter, my son: I’ll pray for you. God loves all His children, whether they are christened or not... (34)

And when Papi followed the priest instruction to pray ‘Our Father’, tears came into Papi’s eyes: the dear priest saw them and with his plump finger he gathered a big drop as it run down Papi’s cheek. He put it to his mouth and drank it:

‘My son,’ he said, ‘these tears are the greatest reward God could ever sent me today, and it comes to me through you. Thank you.’

And as he gets up he kisses Papi on the forehead. (34-35)

That moment with the priest really touched Papi’s heart, moreover, because the priest believed that Papi was not an evil man:

‘God will help you, my boy. I am sure of it; and I feel that you will remake your life. I can see in your eyes that you are a decent fellow and that your heart is in the right place...’ (35)

Later on, this “acquaintance” with God will influence Papi’s attitude in facing life, including how he has to manage his life in the future and forgot all his vengeance toward the people who made him suffered.

Religion is fruit of knowledge and imagination and requires the freedoms of both. Its visions and its faith derive their higher quality from the opportunity which is given to men both to see and feel to themselves and to express what they say and feel

in words or in those forms of outward expression known as “worship” (1956: 135). In Papi’s case, the experience with God comes up in critical moments such as when Papi escaped with Sylvain, his friend-escaper, from Devil’s Island for the last time only with sacks of coconuts and floating for three days three nights without any destination and enough provisions (only coconut-meat and cigarettes). Papi almost lost the trace of Sylvain because of the hard waves and they were exhausted; but when Papi finally saw Sylvain he was so moved he wept like a child. The tears cleaned his gummed-up eyes, and through them he saw countless facets of every colour and thought it was stained glass windows in a church. It was the moment when Papi felt that God was with him that day. It was in the midst of the elements, of nature—the vastness of the ocean, the never-ending waves, the tremendous green roof of the forest—that one feels so infinitely small in comparison with everything around; and it is perhaps then that without looking for Him one finds God—lays one’s very hand upon Him:

Just as during the thousands of hours I had spent buried alive in those dismal black-holes without a ray of light I had felt Him in the darkness, so today by the light of this rising sun (rising to devour everything not strong enough to withstand Him) I truly touch God: I felt Him all about me and within me. He even whispered in my ear, ‘You are suffering and you will suffer even more; but this time I have decided to be on your side. I promise you that you will win and that you will be free.’ (449)

Papi had never had any religious instruction; he did not know the ABC of the Christian religion; but that does not prevent one from meeting God when one really looks for Him: He is to be fed in the wind, the the sun, the sea, the jungle, the stars, and even the fishes in that He must have scattered with so free a hand so that man might be fed (450).

For many centuries, a major dispute in theology concerned individual responsibility. According to the doctrine of religious determinism (or fatalism), all human actions are preordained, determined by the gods or God; humans are helpless to alter their fates. But, if this were so, how could humans be asked to observe moral codes? If our actions are not ours to choose, how can we be blamed for our evil deeds? Early Christian theologians dealt with this problem by declaring that each individual possesses free will. God did make the world and create humans, they argued, but He did not create robots required to do this bidding. Instead, He gave humans the capacity to choose freely among alternatives, and He can therefore reward those who choose good and condemn those who choose evil. This was a very powerful religious idea. God was no longer to be regarded as capricious, unjust and terrible—as He must be so long as He is responsible for what we do, whether good or evil. Instead, it was possible to conceive of a God of mercy, justice, and absolute virtue—a God who gave humans life and choice and asked only virtue in return (Stark 25).

When Papi finally chose to leave his Indian tribe and unfortunately being recaptured in Santa Marta prison he realized that he must responsible for his choice,

though he knew he had been wrong to abandon his Indian tribe. For many times Papi was searching for God's existence in good and bad situations. He contemplated what he had been through until then. Was the recapture the reward from God for his "unthankful" action?

... Dear God. Are You going to abandon me now, You who have been so open-handed with me? Maybe You're angry: for after all You did give me freedom—the most certain, the most beautiful kind of freedom...--I had despised it all: I had trampled it underfoot. And all for what? For a society that wanted nothing to do with me. For people who would not even trouble to find out whether there was some good in me. For a world that rejected me—that would not even give me the smallest hope. For a community that only thought of one thing: wiping me out of any price. (200)

Even so, Papi kept believing that it was just part of his life challenge which he had to struggle for. He chose to be an ordinary human being who lived in an ordinary civilized community. His numerous failures he considered as God's trials for him to be faithful in what he considered as good deed.

Man's searching for God is not only for good things he experiences; but he will also question God's existence in critical moments when man is let down by reality. It happened when Papi tried to escape with Salvidia, his other convict friend, from the asylum in Royale's Island (one of the islands in French Guiana's penal colony). They used two empty barrels as a raft, but because of the hard wind and big

waves, their barrels were carried away and smashed on the rocks amidst the sea; they finally failed in the escape. Even worse, Salvidia died in this escaping effort. Papi stayed at a dry land where he was carried to for a long time, numbed, completely shattered, mentally and physically:

Standing there facing the wind and the huge waves that had swept everything away, I raised my clenched fist and insulted God. 'You swine, You filthy bugger, aren't You ashamed of persecuting me like this? You're supposed to be a good God, aren't You? You're disgusting brute, that's all. A sadist, a bloody sadist! A perverted sod! I'll never utter Your name again. You don't deserve it!' (422)

In *Human Rights and Human Liberties*, Tibor R. Machan argues that a person is morally good just when he does cause his consciousness to function properly and to the fullest (i.e.: to the degree that it is possible for him line with his own capacities) and just when his actions are then result of these choices (where, again, he can achieve this). A morally good human being, then, will be the one who does the best he can do both as an individual and as the kind of entity he is, a rational being (62).

According to Machan, human beings are capable of free choice and that it is in their activity as thinking beings that this freedom can be identified most fundamentally. Thus the two central conditions for a standard of a moral judgement have been met: the identification of the freedom to choose and of a purpose that is everyone's natural goal qua human being. Accordingly, when we attempt to learn of

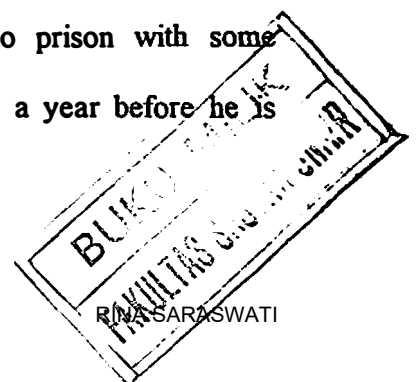
what is morally good, it is this standard that we must employ; the question in each case will be whether the chosen acts contributes to the sustenance of the (human) life of the person choosing it (77). One of the moral values in the novel is when Papi arrived in Venezuela, in Irapa village. The fishermen of Irapa gave Papi a learning of the real meaning of civilization. Papi argued this when the administrator of the prison's governor rejected the good will of the fishermen to take care of Papi and friends just because he believed that even a more civilized country than theirs such France, shuts the criminals up in cells so they should do no more harm.

'What do you mean by civilization, Chief?' I asked. 'Do you think that because we have lifts, aeroplanes and a train that runs under the ground it proves the French are more civilized than these people who have taken us in and looked after us? Let me tell you that in my humble opinion the greater human civilization and the greater understanding is to be found in each member of this community, living simply and naturally; even if it is a community that lacks all the advantages of an industrial civilization. But though they may not have the benefits of progress, they have a much higher notion of Christian charity than all the other so-called civilized nations in the world. I'd rather have a man belonging to this village, unable to read or write, than a Sorbonne graduate, if that meant he would come to have the heart of the lawyer who got me sent down. The first is

always a man; the other has forgotten how to be one.' (Charriere 536)

Moral virtue lies in a person's initiation and sustenance of the activity of rational thought, that which underlies or fails to support his actions. There is one good however, that is general: our moral excellence. We should all strive to be good human beings. Whatever else we ought to do—and there will be many different tasks required of different individuals to achieve a morally good life—this one goal we all have in common (105-106).

Papi's experience of life, especially during his escape periods, is full of life values. Values are man's most basic concern—art, commerce, play, politics, each person's individual affairs, indeed the entire world revolves around values. Human life is difficult and exciting because of this, because their destroyers make life less than it could be and those who create them, who defend them and preserve them, give life its grandeur and beauty. We must all deal with tomorrow and tomorrow awaits us with alternatives. Will we select the right ones or will we fail to even to make the effort needed to learn which the right ones are? Each person is responsible to achieve his own happiness, the society that is suited for him is one in which his individual liberty is fully secured (100). Papillon found his social life back from the Venezuelans. He felt it since the first time he stepped on Venezuelan soil and welcomed by the fishermen of Irapa. Papi finally got his real freedom in this land. He was given an identity-card by the governor of El Dorado prison with some conditions: Papi must live somewhere in a small village for a year before he is



allowed to settle in a big town. That is a kind of probationary period, not so that the police can supervise him, but so that they can see what progress he makes and how he can manage in life. At the end of that probationary period, Papi will get a certificate of good behaviour and it means he is already become a legal citizen of Venezuela:

‘Your past doesn’t mean anything to us. It’s up to you to show that you’re worthy of being given this chance of once more becoming a respectable member of society...’ (554)

Another value from Papi’s experience in his escaping efforts is about the search for meaning. Viktor Frankl’s conception of what is required for authentic human existence is the ‘will to meaning’. It must be actualized, uniquely for each person, for authentic human functioning to occur. The directions taken by the actualizing tendency in humans are largely a matter of choice or, more accurately, a series of choices constantly being made in the course of human life span. Consciousness opens out to an array of options that are available to us for the gratification of our basic needs, at whatever level these emerge (Tageson 167). Frankl also maintains that we retain a radical freedom or capacity for self-determination in the face of these may options. We are therefore responsible for our choices, and “being responsible” is a basic attribute of human existence (Frankl 36).

The search for meaning, Frankl maintains, is another essential attribute of human consciousness revealed by a rigorous phenomenological analysis of its nature and activity. Frankl maintains that meaning is constantly to be discovered by each of us in the daily encounter with our unique, individualized life situation. There is no

general meaning to life uniformly imposed on all. Life confronts each of us with different tasks on the basis of our unique abilities, interests, and opportunities (Tageson 168). For Papillon, the search for meaning in life he found through his encounter with the Bowens, the Goajira's Indian tribe, the fishermen of Irapa, and his trials in struggling for the freedom he is rightful to have.

CHAPTER IV
CONCLUSION