

Solidarity and Individualism as Traits of the 20th Century Child Huckleberry Fin

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Abstract

This article will focus on the importance of educational values instilled in youth characters of the Ninetieth and Twentieth century American Literature. This article pays close attention to the way in which children react in an environment with limited resources and most importantly, how substantial the role of education is, when faced with a severe lack of any other aids. By the end of this article, with the use of contrasting images, we shall see how young characters such as Lee Harper's Scout, Mark Twain's Huck and Tom, and Salinger's Holden, find themselves in rather difficult situations and how they operate in getting out of the presumably rather inconvenient condition. Questions such as: Does education play a valuable role assuming that one finds themselves in a situation with no material, emotional, or any other type of resources?; How the environment could affect the children and what is the peculiar nature of all these things?; will be of importance in trying to analyse how solidarity may be one important factor in overcoming the limited resources situations and how individualism may be a limiting factor under these circumstances.

Index terms— solidarity, individualism, environment, crisis, education, condition, resources.

1 Introduction

century where "to be nobody but yourself in a world which is doing its best day and night to make you like everybody else means to fight the hardest battle which any human being can fight and never stop fighting" (A Poet's Advice to Students; E.E. Cummings, A Miscellany).

The term solidarity has been used in social, political, and religious discourses for over 200 years. However, very little attention has been given to defining and theorising exactly what is meant by it (Scholtz: 2012). The idea of solidarity has had concrete influences in two arenas in contemporary social life-politics and religion. The concept of fraternité, or brotherhood, is a precursor to solidarity and shares some of its meaning (Wilde 2013:17).

The political idea of fraternity, or brotherhood, was built upon the foundation of the family and the social bonds that united its members. Some of the earliest converts to Christianity were Greco-Roman households that were built on filial and familial ties (Wilde 2013: 18).

The use of the idea of brotherhood within Christianity was theological as well as social. In his teachings, Jesus radically redefined family by claiming, "Whoever does the will of God is my brother and sister and mother" (Mark 3:35). That the language of brotherhood was definitional for understanding the relationships between early members of the Christian community is evidenced by the frequency with which Paul addresses the recipients of his letters as "brothers." This language is theologically consistent with the emphasis on God as "Father" that develops within the early Christian community.

In a very pragmatic way one may try to understand the meaning of the words "solidarity" and "individualism" by looking at the way in which these terms have been defined by dictionaries and how they are used in today's world. When looking at the American-English (Merriam Webster) or British-English (Oxford dictionaries) linguistic approach to the words "solidarity" and "individualism" one will come to notice a very strong resemblance in the way in which both dialects understand it. The consensus is that "solidarity" and "individualism" represent: Solidarity: "unity (as of a group or class) that produces or is based on community of interests, objectives, and

45 standards, Unity or agreement of feeling or action, especially among individuals with a common interest; mutual
46 support within a group”.

47 Individualism: “the habit or principle of being independent and self-reliant, a theory maintaining the political
48 and economic independence of the individual and stressing individual initiative, action, and interests; also:
49 conduct or practice guided by such a theory” In post industrial societies, functions previously taken over by the
50 family, are taken over by the state i.e. health, housing, job, economic stability and social protection. This is
51 an example of nation-wide solidarity: the state offers safety provided before family, clan, and tribe, however in
52 exchange it requires tax, law enforcement, and social participation in the event of a crisis (mobilisation in case
53 of war). Rich post-industrial societies generate individualism. Nations facing resource crisis generate a strong
54 solidarity in society, in contrast to the individualism of rich societies.

55 2 As Yuval Noah Harari explains in his book

56 Sapiens: A brief History of Humankind, the industrial revolution brought about dozens of major changes in human
57 society and adapting to this new industrial time is one of them (2011:398). Other important examples include
58 urbanisation, the disappearance of the peasantry, the rise of the industrial proletariat, the empowerment of the
59 common person, democratisation, youth culture and the disintegration of patriarchy. (2011:398) Furthermore, he
60 explains that all of these major changes are dominated by the crucial social revolution that ever befell humankind:
61 the destruction of the family and the local community and their replacement by the state and the market.
62 ??Harari, 2011:398) ”As best we can tell, from the earliest times, more than a million years ago, humans lived in
63 small, intimate communities, most of whose members were kin. The Cognitive Revolution and the Agricultural
64 Revolution did not change that. They glued together families and communities to create tribes, cities, kingdoms
65 and empires, but families and communities remained the basic building blocks of all human societies. The
66 Industrial revolution on the other hand, managed within little more than two centuries to break these building
67 blocks into atoms. Most of the traditional functions of families and communities were handed over to states
68 and markets.” ??Harari, 2011:398) In addition, Yuval Noah Harari explains the collapse of the family and the
69 community. Before the Industrial Revolution most people worked in the family business or they worked in their
70 neighbours’ family businesses. There wasn’t the welfare system, the health system, the education system, the
71 construction industry, the trade union, the pension fund, the insurance company, the radio, the television, the
72 newspapers, the bank and even the police, however the family provided all of the above mentioned. (Harari,
73 2011:399) When a member fell sick or grew old it was the family who took care of her and the children were her
74 pension fund. From aspects concerning the family there was nothing that the family couldn’t deal, resolve, take
75 ownership of. When a person died the household took care of the orphans, if a member of the family wanted
76 to build a house, or open a business it was again the family that intervened, if a person wanted to get married,
77 the family had the right to choose with whom to marry and last but not least, in all conflicting matters, it
78 was the household members that intervened. ??Harari, 2011:339) If we continue understanding the paradigm
79 of solidarity as being eponymous with the word unity one would be unable to find a more powerful feeling of
80 unity and belonging than in people who are devotedly religious. While we may find this unity in all religious
81 denominations, for the sake of the argument portrayed in this chapter, we will only take into consideration the
82 Christian aspect of religion and its trait of unity. Moving on, this chapter will also look at a more niche aspect
83 of Christian unity, namely the unity of Christian Afro-Americans.

84 Christianity has been for a very long time the biggest religion, in what the number of followers is concerned,
85 and due to the very high number of such followers it was enabled to pursue a large plethora of activities (some
86 more orthodox than others <sic>). One would have to simply look at the Crusades, or the various wars that had
87 plagued the old continent in the name of the Lord to simply understand just how united Christians were-and, to
88 some extent, still are today.

89 We may argue that with the sense of unity comes the sense of belonging, of identity. Identity is, in this
90 researcher’s opinion, beyond any shadow of a doubt, one of the most important aspects of social life. An individual
91 must feel comfortable in their identity, in their label, so much so that they are accepted by a community, and
92 thusly would have a sense of belonging to said community. Without ”belonging” the individual would be nothing
93 more than simply that, an individual. Or then, how can such a person function in a society if they do not belong
94 to any class, any system, or any other type of mass community? It is here where the importance of religious
95 allegiance can be seen. One acquires identity through religious allegiance, and through that, one may come to
96 understand and apply the above mentioned notion of religious solidarity. You do whatever it takes to help your
97 brother/sister (if and only if they belong to the same religion as you do).

98 This attitude of helping ”thine brethren” can be seen and analysed thoroughly in today’s society; namely in
99 the protestant, and neo-protestant denominations of Christianity.

100 Identity has always been a matter of the Self versus the Other binary system, this is to say that, whenever a
101 certain individual would identify as something they will automatically become part of a community that does not
102 accept, appreciate, value, or understand the individual identifying as something else. Even if self-identification
103 occurs, most of the times it is either imposed on the individual, (this would be the case of individuals wanting
104 acceptance from an important/ powerful group) or it is transformed into a matter of sentient misidentification (this
105 is to say they underwent strategic self-imposed misidentification in order to escape ostracism or punishment). This
106 binary can be looked at from various points of view -from Christian to political approaches -and all with perfectly

107 valid arguments and points. However, a society fuelled by normative binaries is nothing but a utopian/dystopian
108 society (Kumar, 1991). In a hyper simplification of this matter one could say that, basically, the Self is the
109 embodiment of good and the Other represents the bad. The above mentioned traits of religious solidarity can
110 be observed in the three works of literary fiction that this chapter aims to dissect. The traditional, conservative
111 attitudes towards society and way of life that appear in both *To Kill a Mockingbird* and *The Adventures of*
112 *Huckleberry Finn* and can easily be attributed to the influence religion had in the development of the new found
113 land (The US, a country established by protestants who were fleeing the ruling of the old continent).

114 Racial solidarity is frequently the byproduct of a combination of several contextual factors: racial consciousness,
115 racial pride, racial identity, loyalty, awareness of racial discrimination, and a willingness to engage in social action
116 on behalf of the racial group. (Ross, 2007:7) Furthermore, As Elizabeth A. Ferguson explains in her study *The*
117 *Journal of Negro Education*, the consciousness can be explained as being a collective sentiment in which race
118 becomes the object of loyalty and idealisation. (1938:32). She explains further on:

119 "Through race consciousness the members of a race become a historic group, acquiring a past, aware of a
120 present, and aspiring to a future. Race consciousness is essentially a characteristic of minority groups, more
121 specifically, of oppressed minority groups and takes the form of a feeling of solidarity among group members. "

122 The problem with social constructivism is that society is not the only one to construct categories, but the
123 categories construct societies (Cottone: 2011). We need societies to construct linguistic realities that encompass
124 all variations of this spectrum, societies that function on liberties and tolerance (Marcuse: 1965), and not on
125 normativity and imposing ideas.

126 Lastly and more importantly there is a need for undoing "restrictively normative conceptions of life" (Butler:
127 2004), as races, and in extension of that logic, identities, are performed subconsciously. The degree of humanity
128 of the Self, thus, must not be in any way different than the one of the Other as both can coexist, but as long as
129 societies create realities where the Other is less-than-human, it will then have to sentiently misidentify in order
130 not to live an unliveable life (Butler:2004).

131 Substantially, according to Paula Thomson Ross, racial solidarity has been conceptualised as an ability to be
132 recognised as a member of a group, to willingly sacrifice personal interests in the name of the society arising from
133 a union of interests, responsibilities, or intentions that are reflective of one's group loyalty (2007:7). Socialisation
134 is a very important aspect when talking about racial solidarity and it is safe to assume that the transmission
135 of values, moral and religious upbringing, education across generations are the foundation of a community's
136 solidarity. Racial solidarity has also been closely linked to racial consciousness because of strong similarities in
137 conceptual definitions. (Ross, 2007:7) As far as the Afro-American community is concerned, and how united
138 said community is, one may simply look at the past 50 years worth of history and notice that very few ethnical
139 minorities stood as united as the Afro-Americans did when faced with matters of rights and attaining equality
140 with the WASP (white Anglo-Saxon Protestant, an ethno-religious identity) oppressor.

141 The Afro-American strength had been apparent in the *Brown v. Board of Education*, Rosa Parks, the
142 *Montgomery Bus Boycott*, the *Sit-ins*, the *March on Washington*, et.al. This is to say that the Afro-American
143 solidarity has had a tremendous impact on the 20 th and 21 st century Unites States, an effect that ensured such
144 attitudes being talked about at large in works of fiction and anthropological studies alike.

145 America is one of the most advanced countries in the world and it is indeed amazing for such a young country
146 with only two hundred years of history to get such unbelievable accomplishments. (Yuxian, 2013, 36) The fact
147 that individualism stays at the foundation of the American culture is because it has influenced all the fields of
148 politics, economics, society, literature and even the characters of the nation (Yuxian, 2013, 36).

149 "It has endowed the past, the present and the future with the perspective of unity and progress. It has explained
150 the peculiar social and political organization of the nation, an ideal social organization, so individualism has
151 been expressed as the most common characteristic of the national consciousness." (Yuxian, 2013, 36).

152 A good example where individualism is portrayed might be in our beloved character, Twain's *Huckleberry*
153 *Finn*, which according to him is an illustration of individualism as far as education, both intellectual and moral
154 is concerned. He believes that he is an outcast, doesn't agree what so ever with the moral and rules of the society
155 that labels himself as a vagabond and ultimately fails to protect him from abuse from a worthless father who
156 forbids him to learn how to read and most importantly to abandon school: "Well, I'll learn her how to meddle.
157 And looky here-you drop that school, you hear? I'll learn people to bring up a boy to put on airs over his own
158 father and let on to be better'n what HE is. You lemme catch you fooling around that school again, you hear?
159 Your mother couldn't read, and she couldn't write, nuther, before she died. None of the family couldn't before
160 they died. I can't; and here you'reaswelling yourself up like this. I ain't the man to stand it-you hear? Say,
161 lemme hear you read. [?] and if I catch you about that school I'll tan you good. First you know you'll get
162 religion, too. I never see such a son." (Twain, 1884:21) This understanding about society's values and his rather
163 wonderful friendship with Jim, made Huck question many of the teachings and guidance he has received from his
164 family or society regarding race. The reader might notice that the boy chooses to "go to hell" with some beliefs
165 or with what he has been taught and rather does what he feels is right to do following his own instinct, logic and
166 conscience. Listening to his inner voice, he chooses to run away from his father and by the novel's end Huck has
167 already learned to read and scan the world, to distinguish good or bad, right and wrong. While all the above
168 mentioned types of solidarity are important in the life of any character when said characters find themselves no
169 longer able to rely on religious ethnical or family solidarity they will see themselves forced into making use of

170 the resources they have at hand. This doesn't necessarily mean that all characters may have unhindered access
171 to a plethora of resources in some circumstances, as the ones this study will address in what follows, the pool
172 or resources may be highly limited. Limited resources mean not only material resources but as well emotional
173 resources.

174 From a social science perspective resources can be classified into Human and Natural resources (Perham, 1997).
175 For the scope of this paper we will not be addressing the matter of natural resources as they do not make the
176 object of interest. However, when looking at the Human subgenus of resources we may identify two branches.
177 One that deals with the quality/quantity of Human resources (not to be misunderstood as HR) and the second
178 that deals with structures and institutions that influence humans. In what follows we will be looking into how
179 such resources (be they material-quantity, or emotional -structures) have influenced the main characters in all
180 three aforementioned books and how such influences have shaped the narrative in such a way that it makes it
181 current even by today's standards.

182 Coming from a Deep South family, it is safe to assume that, Huckleberry Finn was born and raised into a
183 heavily conservative, white supremacists, confederateesque type of family. This is to say that from very early
184 on Huckleberry Finn was taught to see the afro-American minority as objects that should be possessed by the
185 Caucasian people. As with all Deep South white families the expectation would have been for Huckleberry Finn
186 to buy into the already established norm and in doing so show solidarity with his family, religion, community.
187 All of that, however, could not stop Huck from disregarding the norm and following his own ideals. It might be
188 said that Huck's disregard and inability of accepting the white supremacist norm stems from the fact that he
189 had had a very abusive upbringing. His model of a functioning adult was his father: "He was most fifty, and he
190 looked it. His hair was long and tangled and greasy, and hung down, and you could see his eyes shining through
191 like he was behind vines. It was all black, no gray; so was his long, mixed-up whiskers. There warn't no color in
192 his face, where his face showed; it was white; not like another man's white, but a white to make a body sick, a
193 white to make a body's flesh crawl-a treetoad white, a fish-belly white. As for his clothes-just rags, that was all.
194 He had one ankle resting on t'other knee; the boot on that foot was busted, and two of his toes stuck through,
195 and he worked them now and then. His hat was laying on the floor-an old black slouch with the top caved in,
196 like a lid." ??Twain, 1884:18) A model of a father who more often than not sequestered Huck, limited his ability
197 of exploring and knowing his surroundings (a curiosity that all young kinds have at that age) at this point is
198 easy to understand why Huckleberry Finn decided against the norms of the majority, since the majority never did
199 anything good for him, faked his death and ran away from home in hopes of finding his own normality and thus,
200 his own type of solidarity.

201 Quite immediately after having run away, having run from one type of normality, Huck is put face to face
202 with what up until then he was taught to believe is something undesirable. Huck meets Jim; Jim, is part of
203 the afro-American minority and is, because of the times a runaway slave. Even though Huck was influenced by
204 the white majority and the Caucasian normativity of that time to assume and believe that all African-American
205 individuals should be the property of the white men, he accepts the companionship of Jim and sees how they
206 are both running from a normality that they do not desire, normality that they do not identify with and are
207 looking for a normality where the idea of solidarity and understanding does not stop at the color of your skin.
208 Throughout their adventures Huck and Jim find themselves quite often faced with a lack of material resources,
209 they are stranded on a raft traveling the Mississippi stopping only in places where they won't be found by other
210 whites who will most certainly capture Jim and hold Huckleberry Finn accountable.

211 It is this lack of material resources that drives both Huck and Jim towards conceiving ludicrous or otherwise
212 very ambitious surviving plans. When they are about to be caught by a group of people searching runaway
213 slaves, Huck is faced with a question of morality: should he give Jim up and accept that his normality is with the
214 slave owning whites or should he do his very best to keep Jim hidden and be the creator of his own normality.
215 Huck chooses the latter and in doing so, not only does he gets more time for his adventures with Jim, a decent
216 amount of money that will keep them afloat (sic), but also he gets to actively choose to rebel against the white
217 supremacist normativity and start building his own culture (and while doing so he builds his own community
218 and thus solidarity).

219 In the case of Holden Caulfield, for him the meaning of limited resources does not have a material meaning
220 what so ever. Even though he is alone in an unknown city, maybe for the very first time, no one forced him
221 to escape the boarding school and start a so called journey; he manages to survive and to easily get out from
222 problematic situations. The reader would have noticed that in this book the character doesn't deal with a material
223 crisis where one finds himself in an environment with limited resources, yet Holden goes through an emotional
224 crisis; he cannot bare the idea of loneliness which is why he decides to come back home to gain back his affective
225 emotional support. This fact is easily seen at the very end of the book when he reunites with his sister Phoebe:

226 "Did you mean it what you said? You really aren't going away anywhere? Are you really going home
227 afterwards?"She asked me. "Yeah, I said." I meant it, too. I wasn't lying to her. I really did go home afterwards.

228 [?] I felt so damn happy all of a sudden, the way old Phoebe kept going around and around. I was damn
229 near bawling, I felt so happy, if you want to know the truth. I don't know why. It was just that she looked
230 so damn nice, the way she kept going around and around, in her blue coat and all. God, I wish you could've
231 been there." ??Salinger, 1945: 233) Coming from an upper class background, Caulfield often finds himself torn
232 between doing what society and family expects of him to do or following his dreams and desires. From the very

233 beginning Holden does not take lightly to anything that starts with "you must", "you have to", he identifies
234 himself as being a free soul, one that must pursue the beating of his own drum, however he always finds that
235 society has something else in store for him which is why he decides that his only escape is found by completely
236 running away from all problems. Due to his well-off family Holden does not have any material obstacles which
237 is why on a whim he may go to New York and spend gregarious amounts of money on lavish and unorthodox
238 things. While in New York, Holden experiences what may be identified as a coming-of-age scenario but unlike
239 different cases from literature Holden's coming of age will not grant him any life changing lessons for he will
240 find himself at the end just as lost as he was at the beginning. In a desperate attempt of escaping his mundane
241 school life, in New York, Holden indulges in hard liquors, cigarettes and prostitutes. While he may succeed in
242 the former, the latter poses difficulties since Holden is but a phoney virgin (sic). One can understand why while
243 in the case of Huckleberry Fin we discussed about a lack of material resources, in the case of Holden Caulfield
244 the lack is simply emotional. He has run from everything in life and in doing so he managed to avoid building
245 proper interpersonal relationships which understandably transformed him in not only a sexual virgin but also an
246 emotional virgin. Holden is incapable of finding emotional connections, in finding well grounded connections since
247 his way of solving problems is either running away from them or throwing money at them. Holden Caulfield was
248 not only running from problems and responsibilities due to the fact that he was a loner par excellence Caulfield
249 never really took to the idea of solidarity be it domestic, religious or otherwise. This however shows a slight
250 chance of changing right at the end of the book where we see Holden wanting to be the erroneous catcher in the
251 rye.

252 "I keep picturing all these little kids playing some game in this big field of rye and all [?] And I'm standing
253 on the edge of some crazy cliff. What I have to do, I have to catch everybody if they start to go over the cliff-I
254 mean if they're running and they don't look where they're going I have to come out from somewhere and catch
255 them. [?] I know it's crazy but that's the only thing I'd really like to be." ??Salinger, 1945:191) It may be said
256 that Holden is the modern reinterpretation of the biblical prodigal son the only difference being that while in the
257 bible the prodigal son is welcomed back home by a family that is ready to forgive and forget and thereby offering
258 the son a new chance at redemption, in *The Catcher in the Rye* Holden is greeted by Phoebe who, although
259 very young tells him in a very cerebral way that his aspirations in life are not feasible or sustainable. It is here
260 where Holden finds himself returning home with no new lesson learned and failing at yet another school, but this
261 time the school of life. This is reinforced by the fact that Holden is committed by his family to an institution
262 from where he presumably, laments his life choices while writing the *Catcher in the Rye* that he never could be.
263 ??Salinger, 1945:234) Jean Louise Finch, best known by her nickname Scout tells the story of a widowed lawyer
264 and his children Jem and Scout, from a fictional small Alabama county set of Maycomb. It is safe to assume
265 that the story teller is an adult Jean Louise Finch who narrates an episode of her childhood (during the summer
266 of 1932 and ending on the Halloween night in 1935) when she was six years old and some of her adventures with
267 her brother Jem and their best friend Dill.

268 Reading her story, one might "return to one to optimism about possibilities in human nature and in societal
269 concern that many of us no longer share."(2010:7). An important episode in this novel is the trial of Tom
270 Robinson, a black farm worker falsely accused of rape by the daughter of a white "good-for-nothing", however
271 despite having witnessed Ewell's behaviour and the conviction of poor Tom Robinson who is indeed a victim of
272 Maycomb County racism and prejudice, "Scout retains not only her own idealism but her faith in the virtues of
273 the people of her county" ??Bloom, 2010:7).

274 One might compare Jean Louise Finch (Scout) from *To Kill a Mockingbird* with other important youth
275 characters from literature however she is neither Huck while fearing solitude. Even though she was raised
276 without a mother, she had an excellent father figure at her side who tried in his very best way to shape and
277 construct a child who is and will remain the most charming characters in the American literature (Miller, 2018).

278 It is interesting to see the difference between Huck Finn, Holden Caulfield and Jean Louise Finch especially
279 when talking about how children react in an environment with limited resources. When raising the question of
280 how education is portrayed (both intellectual and moral education), it is worth looking -through a comparative
281 lens, at both solidarity and individualism.

282 How does Scout become Jean Louise Finch? As mentioned earlier she is a motherless child, born and raised
283 in an upper-class family. In spite of this, Scout had had two mother figures male father (and maybe the most
284 important) figure, Atticus Finch. Having both types of role models, her Aunt Alexandra who tries to teach
285 her how to become the "flower of southern belledom" ??Bloom, 2019:78) or how to behave like a lady, and the
286 other role model, who is the most influential in her development and education, who acts as a moral compass for
287 southern children with a philosophy of calm courage and rational strength ??Bloom, 2010:74).

288 "You just hold your head high and keep those fists down.

289 No matter what anybody says to you, don't you let 'em get your goat. Try fighting with your head for a
290 change." (Harper, 1960) Her father teaches her the meaning of understanding, accepting of all realities, minorities,
291 accepting of all people thus Scout understands what solidarity means and is able to show this every time when
292 facing injustices. In this case, the racial injustice and the unfair treatment toward people of color. Fact that is
293 very well portrayed in Atticus' words: : "Why reasonable people go stark raving mad when anything involving
294 a Negro comes up, is something I don't pretend to understand" (Harper, 1960), he further on continues "I just
295 hope that Jem and Scout come to me for their answers instead of listening to the town." (Harper, 1960).

296 3 II.

297 4 Conclusion

298 Throughout the entirety of this paper we have seen how societal solidarity have influenced characters into believing
299 certain racist falsities. Scout has been profoundly affected and marked by a segregated and racist society she had
300 come to know in spite of her father's education. Holden, with a plentitude of material resources still ended up
301 being a misfit, someone who yearned for companionship yet had never managed to attain it, and Fin, due to a
302 heavily conservative (to be read as racist) upbringing still conquered all misconceptions and created a reality of
303 his and Jim's own.

304 We have seen how education shaped our characters, and how, said education determined if they are more or
305 less creative in tense situations. What is interesting to notice is that with or without education (Scout v. Finn)
306 one may still be able to make the right choice-or better yet, the human, decent choice, while on the other hand
307 feeling from education, but having a plentitude of material resources may still get one stuck in an Inferno-esque
308 spiral of self pity and intense feeling of disassociation (Holden).

309 Lastly, we may now unequivocally say that while the environment may be important (but only to the plot
310 and not to character development), we have seen how irregardless of said environment, Fin, Scout, or Holden,
311 have always done the very best they were able to in order to succeed. Does the environment promote a spike
312 in creativity as far as youths are concerned? Most probably not just the environment, but a very well knit
313 combination of environment, resources, and the sense of identity-belonging will determine the creativity of a
young individual.

Figure 1: ”

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