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# The Ways of Self-Reliance Development: Comparative Study of the Old Man and the Sea and Robinson Crusoe

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**Abstract**--This article discusses the similarities in developing self-reliance by the two main characters in two novels, Hemingway's *The Old Man and the Sea* (i.e., Santiago) and Defoe's *Robinson Crusoe* (i.e., Robinson Crusoe). Qualitative analysis with the frame of dynamic structuralism theory of Jan Mukarovsky discovered that both protagonist characters, *Santiago* and *Crusoe*, are doing several things as their ways to rebuild and develop their self-reliance in coping with several obstacles. To develop his self-reliance, Santiago recollects his past experiences, identifies himself as a powerful figure, and recognizes certain factors supporting his struggle, while *Crusoe* performs certain efforts to extend his survival, and recognizes God's power in his life. Despite their different ways to build self-reliance, the two figures both show optimism to survive their odd and unfortunate yet valuable experience. Reflecting on Santiago and *Crusoe*'s life experiences, self-reliance is a pivotal attribute for ones' survival and success and serves as a mental asset to face the common under-pressured life.

**Keywords**---comparative study, development, old man, Robinson Crusoe, sea, self-reliance, way.

## Introduction

The development of characters has often become the main focus of discussions in literary studies. As one of the most essential elements in a literary genre (Almerico, 2014), a character is sometimes sketched as being stable from beginning to end of a story (i.e., flat character), or undergoing a radical change, either through a gradual development or as the result of an extreme crisis (i.e., dynamic character) (Abrams, 1971). Foster further explains that a flat character,

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without much individualizing detail, is commonly built around a single idea and presented in an outline or adequately described. The other type of character, on the other hand, is more complex and is particularly represented subtly. The latter type is more difficult to describe but more capable to surprise readers.

Of the many types of characters in literary works, the nature of independence and self-reliance often caught writers' attention as they closely apply to daily experience (Doroshenko et al., 2021). Self-reliance is having or showing confidence in one's own power, judgment, etc. Also, being reliant upon one's own efforts and powers (Neilson et al., 1957). A person with such a trait is expected to be confident and independent, with high trust in himself in his decision as if he owns a solid power in his heart (Bagaso, 1995). In this regard, certain attitudes such as believing in oneself, being individualist, and bravery are some attitudes pertaining to self-reliance (Juzbašić, 2018). Thus, self-reliance serves as an asset to build up manhood dealing with obstacles in life, because, in Hemingway's terms, life is a free contest (Young, 1965).

The way self-reliance is developed and applied may vary depending on a person's experience and the life situation that they go through. This article looks at the development of self-reliance in the two main characters of the two famous novels, Hemingway's *The Old Man and the Sea* (i.e., Santiago) and Defoe's *Robinson Crusoe* (i.e., Robinson Crusoe). The first novel was written by Ernest Hemingway and published in the United States in 1952 and the second one was written by Daniel Defoe and published in England in 1719. Although written in different times and places, these fictions share some similarities in their stories in which the main characters, Santiago and Crusoe, experienced a moment of separation from their social environments. In the stories, both characters effortfully search for their existence to maintain their survival (Silins et al., 2009).

In *The Old Man and the Sea*, Santiago encountered a social separation from his community as he became a *salao* or a very unlucky man, a condition that leads him to fish in the sea for eighty-four days as a form of his struggle for triumph (Shakury, 2016; Janam, 2019). In this story, *Santiago* was an old sailor who was stigmatized as an unlucky man with all of the unfortunate circumstances he often had to deal with, including loneliness. The only friend he has was Manolin, a child, who sincerely cared for and accompanied him (Suryasa, 2019). The climax of the story illustrates Santiago's struggle against a big marlin fish. After a long and despairing fight with the fish, Santiago finally succeeded to catch the fish. However, his luck soon changed to misfortune as the sharks came to attack his haul, and left him only with the skeleton and the head of the marlin as he arrived at the shore (Dodson, 1971).

In *Robinson Crusoe* or *The Life and Strange Surprising Adventures of Robinson Crusoe*, Crusoe was told stranded and lived alone on a strange island since his ship by coincidence got wrecked, a situation that made him struggled alone to survive for years (Taylor, 2004; Hamendi, 2018; Lombardi, 2019). Crusoe, who came from a rich middle-class family in London, dreamt of having an adventure in the sea (Houndjo, 2018; Bazimaziki, 2020). As he grew up, he could fulfill his dream to have several sea-faring. In one of his adventures, he shipwrecked and was marooned alone on an unknown island. The real conflict and climax of the

story tell Crusoe's struggle to live alone on the island. He even could flee from cannibals and made Friday, one of the cannibals, his company. As the denouement, the story ended when the remote island was visited by civilized people and Crusoe could get back to London, leaving the island (Santos et al., 2021).

The two stories are quite similar in their events and the plotlines in that they apply a single plot to show the life and the struggle of the main characters, Santiago and Crusoe (Bhoi, 2015; Khamarniyaz, 2021). Moreover, both novels are masterpieces in each era. *Robinson Crusoe* was created following real facts found by its author in his era. It was a trend in his era that seafaring was a way to get the glory and there were many seafarers, as Defoe found out, who got wrecked and lost in the sea as portrayed in the novel (Donada et al., 2021). In other words, the realism applied by Defoe can be seen that he adopted and utilized his knowledge as well as his real experiences to narrate a story characterized by Crusoe. To show the realistic side of the era this novel became a typographic masterpiece for other writers (Dodiya, 2019). On the other hand, *The Old Man and the Sea* was written in Cuba in 1951 and became a monumental work that led its author, Hemingway, to get an award of Pulitzer in 1953 and a Nobel Prize in literature as soon as the novel was published. This novel, uniquely, was presented in very ordinary language, which was commonly used in journalism (Weeks, 1962; Baker, 1972).

With all this information, this paper discusses how self-reliance is performed and developed by Santiago and Crusoe in the two novels in coping with any obstacles in their lives. It is expected that their life stories will add to the valuable lesson of self-reliance in life (Bellah et al., 2007; Alguzo, 2018), as well as an expression of individual heroism (Rui & Dan, 2018), and thus, showing that fiction does not only provide entertainment (*dulce*) but also usefulness (*utile*) for readers (Wellek & Warren, 1956; Pishosta, 2015).

## Method

The analysis of two novels was done under qualitative study (Creswell & Poth, 2016) where data were presented with a series of words, not numbers. More specifically, the design of this study adopts a comparative method with the purpose to find out the relations and or similarities between one literary work and another work (Richardson, 2018). Bassnett (1993), defines comparative literature as:

“ ... the study of literature beyond the confines of one particular country, and the study of the relationships between the literature on the one hand, and other areas of knowledge and belief, such as the arts (e.g. painting, sculpture, architecture, music), philosophy, history, the social sciences (e.g. politics, economics, sociology), the sciences, religion, etc., on the other. In brief, it is the comparison of one literature with another or others, and the comparison of literature with other spheres of human expression (Bassnett, 1993).

This study compares the ways self-reliance is developed by the two main characters in two famous novels *The Man and the Sea* (i.e., Santiago) by Ernest Hemingway and *Robinson Crusoe* (i.e., Robinson Crusoe) by Daniel Defoe. As

such, this article focuses on finding out any similarities between the two characters in the context of how the characters develop their self-reliance. The comparison focuses on the context of a 'pattern of connection' of the main characters' self-reliance, taken from an American novel published during the 20<sup>th</sup> century, as opposed to an English one published in the 18<sup>th</sup> century. This study uses the literary facts about *Santiago* and *Crusoe* presented in the two novels as the main data. Further, following the concept of the comparative study stated by Bassnett, this article does not only explore the development of self-reliance by the main characters of the stories, but it also goes beyond finding and comparing the world views which became the background of why the characters were portrayed similarly in their self-reliant practices (Hu et al., 2012). This is the way to see the sphere of human expression as illustrated by Bassnett. Consequently, this article is able to present a comprehensive perspective about self-reliance in the novels (Breuer et al., 2021).

To obtain such comprehensive analysis, this article does not only use literary facts (intrinsic elements) of the two novels, but it also uses some information (extrinsic elements) about the world views which conditioned the authors and the appearance of the novels as well. In this regard, the theory dynamic structuralism proposed by Jan Mukarovsky is applied where a researcher is allowed to take data or information not only about the facts portrayed in the novels per se, but also about the author's life, the society used as backgrounds of stories of the novels, and the readers' responses to the novels (Teeuw, 2020; Nugroho, 2019; May, 1979; Nuriadi, 2016). To support the application of the theory, library study with a method of deep reading is used in which we endeavor to collect primary and secondary data while applying several techniques such as underlining, direct quotation, and note-taking as suggested by Gibaldi (1995).

## **Discussion**

### **Santiago's ways in developing self-reliance**

In *The Old Man and The Sea*, Santiago shows self-reliance in three ways, namely through the recollection of his experiences, the self-identification of a powerful figure (i.e. DiMaggio), and the recognition of certain factors supporting his struggle.

#### **Recollecting his past experiences**

To develop his self-reliance, Santiago tried to recollect all of his experiences. In one of his early experiences, Santiago was involved in a hand wrestling contest in the tavern at Casablanca, where he had to fight an African-American worker known as the strongest man on the docks. After one day and one-night fight, Santiago finally won the game, and for his success, the people called him the champion. It says in the book that "After he had broken the confidence of the negro from Crenfuegos in the first match of the hand wrestling, Santiago had only a few matches" (Hemingway, 1995). It is implied in the novel that Santiago is still proud of this victory that is believed to invigorate his decision and persistence to fight against the marlin and the sharks.

Another experience that is believed to exemplify Santiago's self-reliance is his contact with the lions on an African beach. This is the most incredible event in his life. This memory leaves a deep impression in his mind, as he told Manolin: "When I was your age I was before the mast on a square-rigged ship that ran to Africa and I have seen lions on the beaches in the evening" (Hemingway, 1995). Manolin's interruption to Santiago's story by saying "I know! You told me!" (Hemingway, 1995), indicates that he had repeatedly told the story to the boy. This shows how this experience has become another source of his pride.

This event was still vividly alive in his mind, as the night before he went to sea, Santiago dreamed of the lions. Hemingway described "He no longer dreamed of storms, no woman, nor of great occurrence nor great fish ... He only dreamed of places now and of the lions on the beach. They played like young cats in the dusk and he loved them" (Hemingway, 1995). This dream hints at how Santiago did not worry about what would happen to him during the next fishing struggle. The image of the lion here represents the optimistic desire serving as his inspiration in keeping fishing at sea although he had fished for eighty-four days without catching any fish (Otto et al., 1990). That dream of the lions reminded him about the beautiful moment in his youth that somehow awakened him to keep on struggling. In this regard, Domhoff (2000), found that the presence of dreams is caused by many psychological factors. They reveal one's self-concepts and conceptions toward people who are significant in our lives. This concept is applicable in Santiago who saw the figure of DiMaggio as a source of his inspiration in his life, especially in that hopeless condition.

### **Identifying himself with a powerful figure**

Identification is a defense mechanism by which an individual enhances self-esteem through behaving in fantasy or actual conduct as if he were the one with whom he identifies himself (Hillagard, 1962). Concerning this, Santiago identified himself as DiMaggio who played in the field perfectly even when the bone spurs in his heel were very painful.

Santiago's great admiration for DiMaggio was seen when he told Manolin about a baseball competition in which DiMaggio played. He said to the boy: "Have faith in the Yankees my son. Think of the great DiMaggio" (Hemingway, 1995). The reason that Santiago took DiMaggio as his idol was not only because of his success, but it was also because they both come from a fisherman family. His feeling of identification for the man who was well-known as a great baseball player had led him to model DiMaggio's behavior, as he said: "I would like to take the great DiMaggio fishing". People said about DiMaggio: "His father was a fisherman. Maybe he was as poor as we are and would understand" (Hemingway, 1995). To Santiago, what people said about DiMaggio was also referred to him since Santiago and DiMaggio were coming from the same background. The great DiMaggio is likely to influence Santiago's way of thinking. He would behave like DiMaggio when facing predicaments. For instance, during the second day of his fishing struggle, he suffered cramps on his hand. In his pain, the clear image of the great DiMaggio came across, as if his image became the pill that awakened his spirit and burst out his confidence. He believes that he must have confidence like

the great DiMaggio who did all things perfectly regardless of the sufferings he might have to endure (Hemingway, 1995).

There is an analogy between DiMaggio's bone spur and Santiago's cramped hand. Santiago compared the cramp on his hand with the physical handicap that DiMaggio had. Despite suffering the pain in his heel, DiMaggio could play as a good baseball player in a championship. Santiago felt convinced that he could do the same. He was pretty sure that despite his cramped hand he could tame the raging marlin. By comparing his handicap to DiMaggio's, he could control his emotion when he was facing obstacles. Furthermore, the identification of the great DiMaggio was also used by Santiago on the second day after he hooked the giant marlin. Through his comparison, Santiago felt confident that he had done a great thing. He believed that there was nobody that could do as he did, except the great DiMaggio and himself. He was sure that his hands, his endurance, and his strength were as great as those of DiMaggio's. With such conviction, Santiago thought that he still possessed more strength and confidence.

### **Recognition of certain factors supporting the struggle**

The recognition of certain factors which supported his struggle is another important aspect that contributes to the development of Santiago's self-reliance (Lestari, 2021). The affection which arises from the mutual love between Santiago and the boy, Manolin, and the recognition of God's power over his life is considered to simulate Santiago's energy during his struggle at sea, and hence, grow his self-reliance more (Granger, 1988).

Santiago's deep love for Manolin can be seen when they were preparing to go to sea, as Hemingway described: "The old man looked at him with sun-burned confident loving eyes". Such an emotional expression could be also seen when Santiago came back from the sea while expressing his longing for the boy, as he said several times in dialogues of the novel: "I wish the boy was here" (Hemingway, 1995). Similarly, the boy showed great admiration and love toward Santiago who taught him fishing. Manolin's love can be read from his pitying eyes when he watched Santiago coming back from the sea without bringing any fish, as Hemingway described: "It made the boy sad to see the old man come in each day with his skiff empty and he always went down to help him". In addition, the boy admired him as a man who possessed an excellent physical condition. People at his age, indeed, will commonly go blind when they go turtle hunting for years, but Santiago's eyes were still very good. Such admiration caused Santiago to feel that he was an extraordinary person, as Santiago recognized: "I am a strange old man" (Hemingway, 1995).

The love and the praises from the boy are important elements in supporting his spirit during his struggle at sea (Liu et al., 2004). In this case, Santiago tried to call up the presence of the boy who was no longer with him. Santiago unconsciously captured the figure of the boy, whom he wished to help him and knew what he suffered from. The effect of such expectation made him forget about his suffering and loneliness. For instance, when Santiago was forced to choose between cutting the line and was continuously towed by the fish, he remembered the boy to see his catch and he murmured with a sigh: "I wish I had the boy"

(Hemingway, 1995). By repeatedly calling the boy, Santiago could suddenly release himself from the crisis. This suggests how significant the boy is for him and for developing his self-reliance.

Santiago's repeated expressions of wanting the boy to be with him, however, were not only because he longed for Manolin, but it is also because of his great obsession to be recognized by society. Manolin, in this case, served as a representative of society in general. Manolin's presence is a form of recognition that could fulfill the social need in Santiago's selfness. With Manolin's presence, Santiago would get more obsessed since Manolin could witness him catching the big fish, as a symbol of achievement, for which he would no longer be stigmatized as a *salao*. For this reason, he had a high expectation for the boy's presence to witness his victory.

Furthermore, his recognition of God's power came out when he realized that he might fail to defeat the wild fish. He was almost desperate and in a *cul-de-sac* situation that psychologically enforced him to recognize God's power. In his recognition of God's power, he cried for God's help and expressed "Hail Marry full of Grace the Lord is with Thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and the hour of our death. Amen" (Hemingway, 1995). In his grief, Santiago was recognized to be restless and desperate as his power and efforts to defeat the fish seemed to be useless and ineffective. What Santiago felt in his despair may also happen to anyone who encounters a great difficulty in their life. People may tend to remember Supernatural Being and surrender themselves in the hope of a blessing and immediate help. In the novel, Santiago was illustrated to ask for God's help as he found out a dead-end to defeat the big fish. Santiago admitted that God, as the source of everything, should be involved in his struggle. As a result of his spiritual recognition, Santiago could distress himself to build his self-reliance and defeat the fish. He realized that God had a great role in his life and that nothing would willingly help in his loneliness except God.

### **Crusoe's ways in developing self-reliance**

Hamendi (2018), stated that Crusoe is acknowledged to be a self-reliant person, through which he showed his heroism in the struggle for his survival. Accordingly, Crusoe has two ways in developing his self-reliance in his strive to survive and live on the island. These are his efforts to extend his survival and his recognition of God's Power or the emergence of his spiritual belief.

### **Doing certain efforts to extend the survival**

Since Crusoe ran away from his home, he had met many kinds of people and situations that had indirectly and inevitably taught him how he could extend his life on the island. As he was marooned on the island, he was full of confusion and grieved every day, but tried to look for ways to survive longer. In so doing, he carefully chose a safe place to live. At the beginning of his stay on the island, he slept at night on a tree, as he had no facilities to build a shelter. As soon as he found out that the ship was stranded near the seashore, he took all useful goods such as food, facilities, and armors, and applied his skill and creativity to extend

his survival on the island. He started to build a fortress and a boat, and farm food to continue his living. Having built his basic amenities, he had a better feeling as he described:

“The fear of being swallowed up alive, made me I never slept in quiet, and yet the apprehensions of lying abroad without any fence were almost equal to it; but still when I looked about and saw how everything was put in order, how pleasantly concealed I was, and how to save from dangers, it made me every loath to remove (Defoe, 1868)”.

Crusoe’s independence to carry out all of his needs alone is similar to the initial life of a newly-married couple who have just started to live in their own house, separated from their parents and relatives. He planned and did all things freely by himself. In this context, self-reliance served as his internal trigger and power to carry them out.

Moreover, Crusoe managed to identify the name of the day, month, and year while living on the island. Although he had forgotten the measure of time since marooned on the island, he was able to make a journal to help him identify the name of the day, week, and month, as well as to record many events and phenomena he met on the island. The significance of the journal is shown as he states “Having forgotten over these things in some measure, and having settled my household stuff and habitation, made me a table and a chair, I began to keep my journal (Defoe, 1868)”. Interestingly, the recorded events he wrote in the journal were mostly taken from his own experiences, which were not based on the real and fixed counts, such as: “September 30, 1659. I, poor miserable Robinson Crusoe, being shipwrecked, during a dreadful storm, in the offering, came on shore this dismal unfortunate island, which I called the Island of Despair, all the rest of the ship’s company being drowned and myself almost dead (Defoe, 1868)”. In this quotation, Crusoe called the island the Island of Despair. This name implies that he lived alone on the island and found himself to be very desperate and suffered. He felt very lonely for no one to talk with, and felt insecure about the arrival of wild beasts.

From the explanation above, it can be inferred that Crusoe was very diligent and creative to make his life better and to build his self-reliance growing up in his heart. He spent his time night and day with activities. By doing that, Crusoe was able to reduce his mental problem or his weak feeling which was caused by loneliness. It is certainly a mental illness as said by Pitman et al. (2018), with a statement:

For some people, loneliness seems to be an enduring psychological state (to which genetic influences and early adversity may contribute) creating vulnerability to mental health problems. For others, loneliness may arise from a mental health problem (e.g. in the cognitive distortions of depression). In others, it may be a product of trauma, internalized stigma, or isolation associated with caring. It may, in some, be a combination of these.

It is very obvious that loneliness can be a mental illness due to a certain psychological state and can lead one to depression. By this notion, Crusoe struggled to overcome his loneliness due to living alone through doing some

activities consistently. He looked to be as creative as possible so that the illness could not conquer his life.

### **Recognizing God's power in his life**

Similar to what Santiago faced in *the Old Man and the Sea*, Crusoe also had to finally surrender himself to the Power of God. His demeanor was far different from the portrait of his life before having his seafaring adventure. Before his adventure, it was unlikely that Crusoe remembered God and even viewed God as extremely strange to think of or to get along with. It is obvious that Crusoe was unfaithful and did not learn and read about any religious teachings in the Bible.

However, with all the loneliness and difficulties that he had to go through on the island, Crusoe seemed to acknowledge his lack. To his awareness, he made a contemplation in solitude each night and concluded that his life was determined and led by a Supernatural Power i.e., God Almighty. This contemplation led him to understand his position as a creature. His contemplation is evident as he states "What is this earth and sea of which I have seen so much? Whence is it produced? And what are I and all them made by some secret power, who formed the earth and sea, the air sky; and who is that ?" (Defoe, 1868). These details clearly reflect his acceptance and submission to the power of God, and that nothing should happen without His will. He was aware that his castaway was also a destiny or fate. In his recognition, Crusoe prayed to God, asking for His Devotion and Protection for his salvation living on the island. This is the starting point of Crusoe's religiosity that was beginning to emerge in him.

Along with his spiritual experience, he began to show deeper respect and gratitude and could enjoy his living on the island much more. He was grateful when he looked at the seeds that had spread near his fortress grew, as he expressed "I knew down and prayed to God to fulfill the promise to me, that if I called upon Him in the day of trouble, He could deliver me" (Defoe, 1868).

At this point, Crusoe also began to reject his hardship as the punishment of God. He realized that living all alone on the island had made him appreciate the essence of being a human, and developed more maturity. He no longer considered all his sufferings and accepted them as the way to manhood and maturity. His perception is evident in the following quote:

"I considered that this was the station of life the infinitely wise and good providence of God had determined for me, that as I could not foresee what the ends of divine wisdom might be in all this; so I was not to dispute His Sovereignty, who, as I was His creature, had an undoubted right creation to govern and dispose of me absolutely as He thought fit .... (Defoe, 1868)".

In this quote, Crusoe already had the piety, that he had understood and acted by the religious teachings from the Bible. He had found God's love and peace, had planted them in his soul, and so he felt a great connection to God. At this point, he was able to fulfill his spiritual needs and finally, could overcome his solitude. Further, he could convince himself to be optimistic and developed, therefore, his

self-reliance. This change of behavior can also be seen in the way he behaved and treated the land as his own home.

Moreover, his religious conduct got bigger when he met and lived with his Indian companion, Friday. As he shared his piety with Friday, he also passed on his religious teachings and spiritual experiences to Friday, who was once a cannibal (Defoe, 1868). Crusoe taught him about God's power, that is, God creates his universe and all the living creatures. God enlightens all His creatures by His devotion. Crusoe was mostly eager to teach Friday who believed in old *Benamuckee*, a figure believed as an old wicked creature with the power to determine human life. This informs how Crusoe tried to enlighten Friday to start believing in the truth of God that he learned and described from the Bible. Friday, in the end, was enlightened to be a civilized man and became a believer in Christianity.

### **Comparing self-reliance characterized by Santiago and Crusoe**

This comparative study analyzes the similarities among differences portrayed and reflected in the self-reliance practices demonstrated by Santiago and Crusoe. It is found that both Santiago and Crusoe went through distinct ways throughout the process of developing their self-reliance to maintain their survival. Santiago's world is dominantly the sea whereas Crusoe's is a remote, strange island or what he referred to as a 'despaired island'. If they did not build their self-reliance, it is less likely that they could survive facing all their loneliness and difficulties (Shang et al., 2005).

The two characters are also similar in the way that they have to deal with problems that come from inside them (internal) and outside of their environment (external). For Santiago, his internal problem relates to his feeling of loneliness and old age, and his external situations deal with the condition of the sea, the strength of the giant marlin, the attack of sharks, and the stigma from society. Quite similar to Santiago, Crusoe also endured an internal issue with his loneliness, and the external complication he had with the wildness of the forest and the attack of cannibals. Fortunately, they both managed to pass and overcome all predicaments with their self-reliance, the primary virtue needed to go through.

In other words, their dependence on their self-reliance makes the two characters similar in their struggle. Self-reliance is heroism (Rui et al., 2018; Mamurova & Muhammad, 2021; Hilkey, 1997), believing in oneself and being a nonconformist (Mahmoud, 2019), as well as being individualistic (Bellah et al., 2007; Juzbašić, 2018) and even a value (Alguzo, 2018). By these concepts, a person with self-reliance is likely to perform bravery, conviction, confidence, self-esteem, endurance, and steadfastness. In the portrayal of their self-reliance, both Santiago and Crusoe stood for themselves and bravely faced all of the problems and challenges they encountered. They demonstrated a strong belief in success and survival. It is discussed that Santiago could persistently build his self-reliance through the recollection of his past experiences. These include his recognition of the significance of Manolin's presence and his dream about lions and his acceptance of the power of God. Aligned with this, Crusoe also develops

his self-reliance through his submission to the power of God and practices that extend his spirit for survival. All of these efforts grew more of their confidence and made them survive and become winners in the end. Santiago succeeded in bringing a skeleton of the marlin as a symbol of his strength and power while Crusoe could live peacefully on the island and eventually went back home safely to England.

In the context of the ages and the places (countries) where the novels were published, it is inferred that Hemingway and Defoe were trying to implicitly present self-reliance in the world view (*zeitgeist*) of their eras. Both authors were trying to explain the concept of self-reliance through their main characters, Santiago (*The Old Man and the Sea*) and Crusoe (*Robinson Crusoe*), that self-reliance serves as the main asset for all individuals in their way to gain success and recognition in the society. It means that when living in *a free-contested life* as termed by Hemingway (Baker, 1972), the quality and values in one's selfness, including self-reliance, serve as the keys of life since, in there, life is always under pressure.

In American society, self-reliance is seen as a great character and value (Alguzo, 2018; Larsson, 2006). It means that self-reliance has been acknowledged as an American value since the American people have become a nation. It was formulated by many American intellectuals, and one of which is Emerson & Helfand (1909), with his famous writing "Self-Reliance". Emerson stated about self-reliance: "Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events" (Hollinger & Capper, 1997). Such a concept of self-reliance is truly in line with what Santiago is portrayed in the novel. Santiago is a representative of the American character. So, through *The Old Man and the Sea*, Hemingway wanted to confirm self-reliance as a form of individualism that serves as the American value. A man who has self-reliance tends to be individualistic on the positive side, that is, the one who truly counts on his ability, not in negative meaning i.e. being selfish or ego-centered (Bellah et al., 2007).

Meanwhile, in English society in the 18<sup>th</sup> century, in particular, self-reliance was also acknowledged as a good spirit. This is because, in that era, the spirit of modern life was apparent. In modern life, the spirit of freedom in individuals is emerging, and, at the same time, feelings of alienation and isolation of men are occurring. In other words, the modern era makes people live in a free contest, and thus, being individualistic (i.e. self-reliance) is a common character among individuals. This spirit of individualism had started from the age of the Renaissance which was the initial stage of the modern era. Therefore, it plays a role as a myth of Renaissance in English society in particular and European society in general (Martin, 2016). Said that the birth of the Renaissance had led European people, especially the middle-class ones, to seek the meaningfulness of selfness. Doing adventure and seafaring as well as doing discoveries were the efforts to meet such meaningfulness and those were done by individuals who had the individualistic attitude that was self-reliance. Therefore, within this context, *Robinson Crusoe* was written and published in the 18<sup>th</sup> century. Defoe would like to confirm such a spirit through his novel by portraying a self-reliant man living alone for about twenty-eight years on a remote island.

## Conclusion

In summary, Santiago and Crusoe as the main characters in *The Old Man and the Sea* and *Robinson Crusoe* serve as the portraits of true self-reliant men. These two characters prove their heroism, confidence, manhood, individualism, and belief in selfness in facing obstacles in their worlds. In this comparative study, it is found that there are several ways in developing their self-reliance. Santiago built up his self-reliance through three ways i.e., by recollecting his past best experience, identifying himself as a powerful figure, and recognizing certain helpful factors to support his struggle such as praying to God. Meanwhile, Crusoe strengthened his self-reliance by doing some efforts that helped him survive on the remote island and by recognizing God's power to get peace in his life. Both authors confirm through their novels that self-reliance is an expression of individualistic value and a spirit in the modern era either in American or in European society. Self-reliance is, therefore, an asset for all individuals in all societies nowadays. This is because life is commonly run in a free contest with the spirit of the survival of the fittest.

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