

Tribhuvan University

Wits of Individualism: Hemingway's *The Sun Also Rises*

A Thesis Submitted to the Department of English, Faculty of Humanities and Social Sciences,
Ratna Rajyalaxmi Campus for Approval of the Research Committee in the partial
fulfillment of the requirement for the Degree of Masters of Arts in English.

by

Sita Devi Tiwari

Symbol No: 400513

TU Regd.: 9-2-278-1009-2005

April 2017

Declaration

I hereby declare that the thesis/ research/ term paper entitled, "Wits of Individualism in Hemingway's *The Sun Also Rises*" is my own original work carried out as a Master's student at the Department of English at Ratna Rajyalaxmi Campus except to the extent that assistance from others thesis/ research/ term paper's design and conception or in presentation style, and linguistic expression are duly acknowledged.

All sources used for the thesis/ research/ term paper have been fully and properly cited. It contains no material which to a substantial extent has been accepted for the award of any other degree at Tribhuvan University or any other educational institutions, except where due acknowledgement is made in the thesis/ research/ term paper.

Sita Devi Tiwari

April 2017

Tribhuvan University
Faculty of Humanities and Social Sciences
Ratna Rajyalaxmi Campus

Letter of Approval

This thesis entitled “Wits of Individualism in Hemingway’s *The Sun also Rises*” submitted to the Department of English, Ratna Rajyalaxmi Campus; Tribhuvan University by Mrs. Sita Devi Tiwari has been approved by the undersigned members of the Research Committee.

Dr. Raj Kumar Gurung

Supervisor

External Examiner

Pradip Sharma

Head

Ratna Rajyalaxmi Campus

Department of English

Date: April 2017

Acknowledgements

I would like to express my deep sense of indebtedness and profound gratitude to my supervisor Dr. Raj Kumar Gurung, the lecturer of Ratna Rajyalaxmi Campus, for his sincere comments, helpful suggestions, guidance and correcting my innumerable mistakes throughout this work. His scholarly guidance and instruction made this thesis a reality.

I would like to express my gratitude to Mr. Pradip Sharma, Head of English Department, Ratna Rajyalaxmi Campus, for granting me a chance to carry out this research work. I am very grateful to his inspiration and cooperation.

Similarly, I would like to thank my best friend Mrs. Pramila Pandit, for collecting useful references materials and valuable criticism, Mr. Yuba Raj Kafle, Mr. Nilakantha Tiwari, Dipak Tiwari and Mina Sharma for their kind support during the preparation of this thesis.

Finally, I am grateful to my family members and seniors for their kind support to complete this research writing.

April, 2017

Sita Devi Tiwari

Abstract

This research examines the existential issue in Ernest Hemingway's *The Sun Also Rises* in which he represents the post first world war expatriate people in Europe especially in France and Spain. The major character of the novel struggles for his existence between the chaos and disorder of the modern world. Writer has presented about the background of war, so some harsh effects of war upon the characters are overtly shown. Hemingway attempts to give emphasis on individual freedom having right to choose way of life as they want because they seek meaning according to their own way. Like Jake, an individual in the novel, disillusioned in post war area, tries to search out his individual existence through alienation and relationship with Brett. Similarly, Brett also utilizes her freedom of choice through her rationality.

It seems that Hemingway intends to emphasize individuality where his characters can take action according to their interest; however, their presence becomes vain and live hopeless life. The concept of individual is projected as an unsocial behavior of the society. Such behaviors of the characters lead them into the existential crisis.

Contents

Chapter 1:	Introduction: Hemingway <i>The Sun Also Rises</i>	1-12
Chapter 2:	Existentialism: Theoretical Modality	13-27
Chapter 3:	Sense of Individualism: A Study of Hemingway's <i>The Sun also Rises</i>	28-49
Chapter 4:	Conclusion: Accepting Individuality	50-52
	Works Cited	53-54

Chapter I: Introduction

Hemingway and *The Sun Also Rises*

The study analyzes Hemingway's *The Sun Also Rises* from the perspective of existentialism that lead from the issue of Individualism. Individualism always focuses on the self that is far from the moral obligation and societal values. Without neglecting values system of the society a person reaches into the point of alienation and asked question about his/her existence so there is deep rooted relationship between individualism and existentialism. Existential philosophy defines the existence of individual personality that Kierkegaard explains, "Existentialism maintained that the individual solely has the responsibilities of giving one's own life meaning and living that life passionately and sincerely"(3). Kierkegaard highlights the relation between individualism and existentialism in the context of 19th century's socio economic condition. During the 19th century the term existentialism was used to address the issues of individualism and searches the meaning of life from self perspective. Main character of the novel, Jake forgets his duties and responsibilities and indulges in his individual business. He asks question to himself about this situation in this world. Jake's situation is nothing more different in the definition of existentialism that has given by Jean-Paul Sartre as, "Existentialism is an attempt to draw all the consequences from a consistent atheist position" (4). Characterization of Jake indicates the existential philosophy of writer who projects the ongoing situation of the world on the parameter of existentialism that leads from the individualism.

Due to lack of social protection concept of individualism increases in civil society. In the unstable socio economic and political situation of the American society

Jake Barnes, the protagonist of the novel searches self existence by asking question of his current situation and self respect. The study is concentrated on the situation of after the World War I when people search existence in their life. By analyzing the text it tries to prove that how individual choice and self centered mentality of the people lead them into existential crisis in life. However, the concept of individual is projected as an unsocial behavior of the society. Such unsocial behaviors of the characters lead them in to the existential crisis.

From the beginning of the novel the writer highlights on the social activities that is performed by the main character. Jake Barnes, the main character and the narrator of the novel, travels to Europe and fulfills the passion of spirituality. Including Jake his other friends also face existential crisis in their life because they lose the values, their identity, and spectrum of life. They are tortured by the war and want to overcome the agony, for the sake of beautiful decorated life they flee to Europe. But they cannot forget the war rupturing in life. They have the bitter feelings of war that compel them to search existence in life. Brett, another victim of war, does not want to remember the calamity of the war that Jake explains, "I got hurt in the war" (24). It shows that they want to forget the torture of war but that is impossible as Jake says, "I was getting brandy and soda and glasses" (40).

Jake uses medicine to forget the painful situation of war. Jake and his friends compel to think about the values and painful situation of life. The novel projects overall scenario of the post world war America where people have faced various problems in life. Jake, Brett, Cohn and other characters of the novel live in falsehood concentrated on self that leads them into existential crisis. They faced deep anxieties about their existence

and the ways of life which indicate them. All of this has to do, of course, with the destabilizing trauma of the war; just as nations have to rebuild themselves after the war. Existentialism is the modern system of belief that opposes the absolute value of life. Major characters of the novels are expatriate searching for better life style to live rest of the life in alien places but their nature is selfish, cheating and betraying one another. Because of their such tendencies they have not got the true friends for long time. In the novel *The Sun Also Rises*, main character Jake and Brett have decided to live better life living together spiritually; however, because of wandering, money minded and sexual nature of Brett she leaves Jake. Behind this reason, there is a type of social tendency that is in various forms. Some of the people are merchant, sports persons, retired armies and so on. In such situation, people have not inner faith in their heart rather they are longing for hunting the opportunity of grabbing somebody's property, youth and even destroy others relationship. The two great world wars proved that human rationality no more worked, the terrified western people began to think over the role and activities of individual. The certainties, coherence and scientific reasoning that ruled nineteenth Century. Anxiety, absurdity and uncertainty ruled the fragmented world. The writers saw the world totally absurd, incoherent, disintegrated, chaotic and disordered, and governed by pure chance and contingency.

Existentialism, historically and culturally, is a philosophy of European origin, which spread rapidly and became a most important modern international phenomenon. It has held a wider influence upon literature than any other approaches of philosophy. The 19th Century conventional moral world has been shattered by the process of industrialization. The mechanical laws governed the foundation of naturalism, seemed no

longer valid. The code of conduct formed in the systematization of traditional art that remained powerless in the realm of chaos and anarchy. This feeling of existence has become a touchstone in the field of philosophy in the 20th century world. It is a reaction against the falsification of idealism, which disregards the freedom of a personality to the level of a mere tool, completely powerless and pitiable.

Existentialism establishes a concept of “free individual” who tries to be a God when faith of Christianity has been diminished in the Nietzschean metaphoric declaration that God is dead. The philosophy of existentialism denied having faith on the corrupted institutionalization. Nietzsche has seriously attacked the value of transcendental quality. By declaring the death of God, the concentration of contemporary ideology is irreparably shattered

Existentialism has certain similarity with romanticism, personalism and vitalistic concepts of philosophy as it stands categorically in favor of individualism, subjectivity, introspection and human feeling. Existentialism is not only concerned with the perceptions of man’s behaviors of morality but it focuses his freedom, his actions and his feelings. It has common interests, common ancestry, and common presuppositions though it varies with its proponents who even reject the title of existentialism. Existentialism is perhaps a dynamic philosophical attitude to interpret the basis of one’s existence. John K. Ryan in *Encyclopedia Americana* defines existentialism as, "The term used to name certain philosophical attitudes and doctrines that have come into prominence since World War I, particularly in Germany and France"(639). Existentialism is the philosophy that develop during 19th century and early 20th century that indicates the crisis of faith. The crisis of faith is very much related to the individualism of a person;

however, the idea found as a wide range of meaning and definition that Ryan explains that the various thinkers popularly called existentialists differ greatly in important ways, and some of them have even repudiated the name. Hence there is no single existentialist philosophy, and no single strict definition of the word can be given. However, it may be said that with the existentialist the problem of man is central and that they stress man's Concrete existence, his contingent nature his personal freedom, and his consequent responsibility for what he does and makes himself to be.

The human being thrown in the world is condemned to be free. He takes this freedom of being, the responsibility and guilt of his action. Each action negates the other possible course of action and their consequences, so the human being must be accountable without excuse. He must not slip away from his responsibilities rather needs to take decisions and assume responsibilities. There is no significance in this world. The human being cannot find any purpose in life; his existence is only a contingent fact. His being does not emerge from necessity. If a human being rejects the false pretensions like, the illusion of his existence having a meaning, he encounters the absurdity and the futility of life. Therefore, human being's role in the world is not predetermined: every person is compelled to make a choice. Choice is the thing that human being must make. The trouble is that most often the human being refuses to choose because everybody wants to walk on easier way so that quest can be quenched without doing hard toil. Hence he cannot realize his freedom and the futility of his existence. Jean Paul Sartre adds that a kind of desperate quietism and others who put the emphasis on the dark side of human life. He supplies his views on the definition of existentialism as a reply to the charges against it. In any case, what we can be said from the very beginning is that by

existentialism we mean a doctrine which makes human life possible and, in addition, declares that every truth and action implies a human setting and a human subjectivity.

(10)

Existentialism is, thus, humanism not in the sense that man as the ultimate end but in the sense that he is the creator of all values which is concerned with the approach of subjectivity. It may be termed as psychological approach, and experiences human crisis, despair and death instead of focusing on mechanical laws and traditional ethics of society.

Hemingway is a leading interpreter of an era of disillusionment. During the time, people put their faith mostly in violence, sexual passion, liquor and the ritual of sports. Intellectual as well as spiritual status of the people was ridiculous. His work reflects the spirit of the violent time and lonely, alienated and disillusioned people. Love, grief, suffering, crisis and despair are some of the commonly used themes in Hemingway's writings. He depicts the struggle of the individual against Godly power. Indeed, the twentieth-century witnesses the banishment of God from the horizon of human consciousness. Hemingway, like Sartre, Heidegger, Jaspers, Camus, emphasize on the importance of the individual as the only one genuinely vital entity of existence. He sees that individuality is not a quality, which can be superimposed externally but it can be achieved by a decision of a person. Modern mind is incapable in creating the highly exalted hero who will bear the passion and splendor of the tragic conflict. It is because he is alienated from nature and God. As for certain existentialists like Nietzsche, Sartre and Heidegger, in regarding the absence of the God, Hemingway sees the traditional

ethics and the existence of God as invalid. Modern hero is very much alone in the world because he has no faith in God.

A critical lens of 'Sense of Individualism' places the spotlight on the important ways in which the two characters Jake Barnes and Brett, far from the contemporary society ignoring the previous norms and values of the society.

The book raises some significant questions about these people's self identity in the readers' mind. The novel firstly is the reflection of Hemingway's belonging to the lost generation. Secondly, his exiles or expatriates who aimlessly wander about drinking, making love, and travelling from place to place and party to party. This Research assumes that major characters are ignored by the society due to the modernization. People became self-centered and they don't care about others in the society. As mentioned in the text, Jake Barnes was injured but he is a War Hero and a Protagonist who couldn't satisfy his girlfriend lady Brett sexually and he seeks for the self-identity. Due to self-centered, commercial society, martyrs and national warriors are ignored where Jake Barnes is representative.

Lady Brett is unsocial and she feels that there is short time to enjoy the life. She changes boyfriend for sexual satisfaction but she is spiritually deserted. As she represents the modern passionate woman for sex, she feels senseless and alone. So, Hemingway in the novel tries to figure out the over busyness of people and disinterest towards others. So, there is identity and self-centered crisis in the modern time.

Among the Hemingway's novels, one of the first successful novel *The Sun Also Rises*, is enriched with different criticisms. It is an open parable having multi-dimensional meanings. After its publication in 1926, critics like Mark Spilka and Philips Young have

heavily criticized it. Its multi-dimensional meanings are also liable to encounter so many criticisms. Here, it is difficult to incorporate all of them.

Critic Philip Young writes on the significance of the title. He is of the opinion that the meaning of the novel is revealed through its title. He writes, "The Sun of the title, which also rises, only to hasten to the place where it arose. But its message is that for these people at least, life is futile" (161). The condition of the characters unstable and shows that the theme of lost generation. In this regard, he says, "Not quite all the characters are "lost" – Romero is not – and the beauty of eternal earth is now and again richly invoked. But most of the characters do seem lost indeed"(161). He links the meaning of lost with characters because the case of love with Brett who openly rejects his proposal of womanly figure.

Mark Spilka shows the incomplete love which is the persistent theme of the twenties. He argues:

The novel serves the same purpose for the expatriate crowd in Paris. In some figurative manner, these artists, writers and derelicts have all been rendered impotent by the war. Thus as Jake presents them, they pass before us like a parade of sexual cripple [. . .] by their stoic qualities. But stoic or not, they are incapable of love, and in their sober moments they seem to know it. (127)

Above lines indicate that the situation of Jake is related to the sexual cripple and search the existence in life. The novel is symbolic representation of the things and incidents. The role of the characters is also very symbolic. It helps us to understand Hemingway's use of symbol. Nature itself is enough to represent all things. His selection of symbols is based

on nature. In the same way, Dewey says, "Jake's wound has made him the sexual equivalent of a steer has been much remarked, but always to suggest his sterility: incapable of procreation he is less a man, the symbol of a sterile generation" (28). Jake and Brett love each other, but Jake's impotence on the one hand and Brett's nymphomania on the other hand makes sexual fulfillment of their love impossible. In this regards, C.C. Walcutt argues, "the emasculation of Jake Barnes is symbolic of what the modern world has done to its people" (214). His impotency is the symbol of the whole world which creates the suffering of people in the name of war. On the other hand, it seems that Jake's incapacity is the anxiety in gender stereotype in the early twentieth century. Lady Brett's seeking reality is his undoing until she makes herself feel good by renouncing her intention of marrying him and accepting him as a traditional husband figure. Earl H. Rovit criticizes:

The dirty war is the immediate historical antecedent behind the bombed-out lives of the expatriates. Jake Branes has been rendered sexually impotent by his wound in the war. Brett Ashley's true love died of dysentery. The sustaining values of western civilization-religious, ethical, philosophical-have been exploded. (344)

Rovit's comments center on the perennial effect of war upon the expatriates group. His criticism is more about the war rather than the interrelation of characters and events. He views, "*The Sun Also Rises* is a novel about loss. The loss of one's desires, one's loves, one's life and it is also a fatal limitation on open possibilities and opportunities" (342). War is only a literal meaning here. He ignores the other sides of novel. Like

gender crisis and historical context of the novel in which female voice has just raised for the equal rights and liberties from so-called male canon.

Jake Barnes is prefigured of the war victim. William Kerrigan in his essay, writes, "in more tragic circumstances, Jake will reenact this social comedy at the climax of the novel, arranging a liaison between Brett and Romero" (91). Here he examines the Jake's in between Romero and Brett. Similarly, Edward Wagen Knecht has criticized the novel, as the novel about the theme of salvation. He says:

The act itself was unquestionably right, but with that kind of woman one can never be too sure about motives. Further, I share Jake's own skepticism of the view that he and she would have been each other's salvation if circumstances had made it possible for them to love each other. (375)

He explains Brett's personal experience which she secures even at the most transitional conditions. He rejects the accusation of the corruption of Romero by Brett and claims that it is her right to lead her life though he has a doubt of her motives. James Nagel criticizes the central character, Lady Brett Ashley in the novel as a new woman with self motivated and self-reliant character. She states, "Brett is not only a woman but an extraordinary woman for the age, a point not clear unless she is considered in historical context. From this perspective, the women in *The Sun Also Rises* might be regarded as more interesting than the men." (92)

From this remark, it seems that the novel is about character study rather than plots and incidents. Brett is a new woman in the sense that she marries earlier and has a bitter taste of marriage so that she is not interested to remember her unhealthy marriage. She

never accepts the financial supports from others when it hinders her personality. She also represents the early 1920s generation, where women embrace smoking, drinking and use divorce as a solution from the bad marriage and also the time when they get enfranchised in American politics for the first time.

The criticisms show that critics try to emphasize the theme of lost generation, others focus on the theme of lost generation, theme of war, novel about masculinity and some view the novel as imbued with male chauvinistic ideas.

Individualism is the moral stance, political philosophy, ideology, or social outlook that emphasizes the moral worth of the individual. Individualists promote the exercise of one's goals and desires and so value independence and self-reliance and advocate that interests of the individual should achieve precedence over the state or a social group, while opposing external interference upon one's own interests by society. James Albrecht highlights, "Individualism makes the individual its focus and so starts "with the fundamental premise that the human individual is of primary importance in the struggle for liberation"(James Albrecht, 55). It has also been used as a term denoting by John Dewey:

The quality of being an individual; individuality related to possessing An individual characteristic; a quirk Individualism is thus also associated with artistic interests and lifestyles where there is a tendency towards self-creation and experimentation as opposed to tradition or popular mass opinions and behaviors as so also with humanist philosophical positions and ethics.(515)

An individual is a person or any specific object in a collection. In the 15th century and earlier, and also today within the fields of metaphysics, individual means indivisible typically describing any numerically singular thing, but sometimes meaning a person. Individuality is the state or quality of being an individual; a person separate from other persons and possessing his or her own needs, goals, and desires.

To analyze the issue of existentialism in the novel *The sun also Rises*, it has been divided into four chapters. All the four chapters concentrate on proving the hypothesis of the study. The characters in the novel search existence in life. The first chapter presents the general introduction of this research including the background to the present study, views of the critics on the author, and his writing and an introductory outline of the present research. A theoretical guideline of the analysis has been mentioned in second chapter. In the same way, presentation and analysis mentioned in the third chapter and conclusion has been mentioned in the fourth chapter.

Chapter II: Existentialism: Theoretical Modality

Existentialism is a mode of philosophy, which deals with the issue of human existence. According to this philosophy, human being is isolated existent into an alien universe, but he has freedom of choice to determine his life. Especially, existentialism is flourished after the World Wars. The World War II brought a radical change in the concept to view the human being as a manifestation of the real meaning of life. Rather than believing on the real existing life that was considered to rule and guarantee human happiness, a wide spread sense of anxious helplessness appeared there. As the contemporary people experienced untold suffering thrown into an incoherent, disordered and chaotic universe, the belief in the concepts like unity, rationality, morality, value and Christianity was crushed. As the sense of unification collapsed, people felt themselves alien in the universe. There was nobody to accompany them and to share their problems. They were free and responsible for their own actions. Nobody was there to guide and help them. And as such the feelings of loneliness, frustration, anxiety and absurdity accompanied them; the writers of the contemporary era could not escape the situation. They highlighted the human loneliness, meaninglessness of action in their works. Problematic condition of the modern world became the focal point.

Existentialism rejects the idea of traditional philosophy, which advocates for the objective truth. Contrary to this philosophy, for existentialism, truths are subjective. As there is no absolute essence, man has to create it. What is true to one may not be true to others. One creates truths through choice and there is freedom of choice. We create truths. Thus, existentialism focuses on freedom, individual essence and the choice. But this emphasis on freedom is not new with the existentialists. Renaissance humanists also

focus on freedom. They celebrate freedom in the sense that they could enjoy immense human potentiality. For them, freedom was boon in the sense that they can shift one another having different color and test of the society in terms of sex, behaviour and experience though that is not the strong foundation of existence in the society. But existentialists take freedom as a curse. Because of freedom, man himself is responsible for whatever he does. That is why, Sartre says, “Man is condemned to be free”(56). However, both of them talk about freedom and human beings but not about God and cosmos.

Though, existentialist philosophers depicted their views, they have not formed a school of thought. They maintained some common concepts through the two extremes; of Nietzsche who claimed “ the death of God” and Kierkegaard who believed that “God was infinite subjectivity”. There are, in accordance with Jean Paul Sartre, two kinds of existentialists:

First, those who are Christian; among whom I would include Jaspers and Gabriel Marcel, both Catholic; and on the other hand the atheistic existentialists, among whom I class Heidegger, and then the French existentialist and myself. What they have in common is that they think that existence precedes essence, or, if you prefer, that subjectivity must be the starting point. (277)

The post-war period has been called the age of anxiety. The generation that experienced depression and the Spanish Civil War is the generation that produced existential philosophy. The disaster of war, the collapse of values, the prevalence of injustice, the rise of totalitarian system all these took at the outbreak of the Second World War. The

existentialism is developed through nihilism. After the outbreak of the war around the world in the 1st world war, people leave thinking about other because there is no faith and trust. Family disintegration, fragmentation, wound, suffering could be seen everywhere and nobody had time to serve for other so that frustration was everywhere. So, in this novel, characters do not care others feelings and wish rather try to fulfill their own desire by torturing other. Tendency of forgetting duties and responsibilities have been seen and a type of vacuity is there and new style of existence has been existed in the contemporary society and the characters of the novel as well. They established a concept of “new hope” in the mouth of powerful death. The 19th century philosophers and writers found the world as a meaningless wasteland and they tried to formulate existential concept, which regards the subjectivism a great deal. Jean Paul Sartre depicts his views on subjectivity as:

The World subjectivism has two meanings and our opponents play on the two. Subjectivism means, on the one hand, that an individual chooses and makes himself; and on the other, that it is impossible for man to transcend human subjectivity. The second of these is the essential meaning of existentialism. When we say that man chooses his own self, we mean that every one of us does likewise; but we also mean by that is making this choice he also chooses all men. (279)

The Existentialist philosopher, above all must describe the world in such a way that its meaning emerge. He cannot obviously describe the world as a whole but he tries to make clear his intuition of significance. The development of existentialism in France can be traced with Sartre and other phenomenologists. Sartre, a leading interpreter of

existentialism developed the concept of existence, 'existence precedes essence'. He clarifies this in the following way: "It means that first of all, man exists turns up, appears on the scene, and only afterwards, defines himself" (15). He further says that: "Man is nothing else but what he makes of himself. Such is the first principle of existentialism. It is also what is called subjectivity, the name we are labeled with when charges are brought against us" (15).

In this way, we can say that existentialism's first move is to make every man aware of himself and his responsibility towards other men and women. Man is nothing in him but he has to learn and make himself incessantly. This is the doctrine of existentialism.

Basically, existence is of two types: authentic and inauthentic forms of existence. The authentic being is only rarely attained by humans still it is what humans must strive to gain. The inauthentic (being-in-itself) is characteristically distinctive of things; this is what the human being is diseased with for failure to act as a free agent and his impotency to reject bad faith. Things are only what they are, but human being is what can be. Things are determined, fixed and rigid whereas, human being is free because he can add essence in the course of his life, and he is in a constant state of flux and able to comprehend his situation. The human being does not live in a predetermined world; the human being is free to realize his aims and his dreams. Hence, he has only the destiny he forges for himself because in this world nothing happens out of necessity.

An existentialist is always stranger than others and certainly going to have no patience with conventions. The isolation produced by existentialist value decision also explains why few existentialists are self-identified as such. Imposition of such an essence

on them, telling them what they are, is called an existentialist. This violates their absolute autonomy and freedom and makes it sound like they actually have something important in common. This is intolerable for them because existence always regards social norms and values. If life is lived just because of the completely free and autonomous, this creates nothing that is common with others in terms of followed social behaviour. If something is adopted that comes from someone else, which could give us a common basis to make a connection with him or her, that is in authentic existence. If it just happens, by chance, that our own decision produce the situation of being free that matches those of someone else, well then there might be a connection, but it is likely to be volatile. As people make new decisions, the probability of our connection with other is going to decline. They are isolated by their own autonomy. The values and decision of other whether authentic or inauthentic will be foreign or irritating.

Although existentialists have many similar ideas, they can be divided into two groups: I) Theistic Existentialists, who believe in religion and view that anxiety of modern man, can be relieved when one submits oneself to the will of God. Kierkegaard is the representative of this group, and II) Atheistic Existentialists, who do not accept the existence of God. They view that there is nobody to support human being. He is free and support less creature. Nietzsche and Sartre represent this group.

As it is not possible to include and discuss all the existentialists, the present researcher basically attempts to introduce the ideas of Soren Kierkegaard and Jean Paul Sartre who are the key figures of existentialism of nineteenth and twentieth century respectively. Soren Kierkegaard (1813-1855) was a Danish philosopher and theologian, generally acknowledged to be the precursor of modern existentialism. His existentialism

reserved the term 'existence' for the individual human being and placed the individual existence prior to everything. He developed his philosophy as a reaction against Hegelian philosophy, which stressed on rationalism, and obscured the individual's responsibility for his own life.

Kierkegaard differs from other existentialist thinkers. He belongs to that group of thinkers that believes on the presence of God. Believing in God is a matter of faith for him. Kierkegaard says that every human being possesses an essential self, which he or she ought to actualize. Through faith, the human being realizes his true self. But to maintain that faith is a matter of choice. Kierkegaard does not dictate anything. He points out that the continuous process of choices, faith and commitment brings an individual at the authentic existence.

Likewise, for Kierkegaard, truth is subjective. His notion of subjective truth was formulated in opposition to the idea that all choices have rational or objective resolution. Regarding the subjective truth, Thomas Mautner in *The Penguin Dictionary of Philosophy*, writes:

The notion of truth does not mean, as it may seem to mean, a truth that is true 'for me'. It is rather a resolution in the face of an objective uncertainty- for example, the existence of God, or, as in Kant, the ultimate commensuration of virtue, and happiness- for which there is no adequate argument of evidence. (296)

Thus, Kierkegaard believes that any system, rules and regulations cannot determine an individual. But one's choices are responsible for one's life. One is not compelled to

follow but rather he is free to rebel or protest against it according to his/ her choice. Kierkegaard lays emphasis on individual freedom and choice, and subjective truth.

Jean Paul Sartre (1905-1980), the French existentialist, is the leading figure of modern existentialism and his vision of it is expressed through his novels, plays and philosophical writings. His existentialism became popular especially in the forties. The notion of freedom and the sense of personal responsibility go hand in hand at the heart of his philosophy.

An individual, says Sartre, is free. But this very freedom, for Sartre, is a curse. In his book, *Existentialism and Human Emotions*, Sartre says, “[. . .] man is free, man is freedom [. . .] Man is condemned to be free”(23). Supporting this idea, Samuel Enoch Stump says, “Condemned because they find themselves thrown into the world, yet free because as soon as they are conscious of themselves, they are responsible for everything they do [. . .] therefore we must choose [. . .]” (478).

There are no guidelines guaranteed to us, which could lead us to significant choices. We first exist, appear on the scene, make choices and define ourselves afterwards. This is what Sartre means when he says ‘existence precedes essence’.

Sartre says that everything in the human condition is problematic. Therefore, the existential hero, in the quest of freedom, is doomed to failure. But, the remarkable thing is that the failure justifies his struggle if he does not compensate it. If the external world offers no consolation, then the people must be able to make a decisive choice in order to make authentic existence. Though every choice is open to an individual, the mere passive choice cannot help his existence but “what counts is total involvement” (*Existentialism and Human Emotions* 35).

Existentialism is a movement that responds to the crisis of meaning that arises from both the ambiguity of the human condition and from historical and social events that question the significance and efficacy of human knowledge and existence. Powerful experiences of alienation, suffering, joy and boredom are viewed as fundamental to human experiences and constitutive of individuality. These experiences also force us to face freedom, responsibility, and guilt as well as limiting our sense of effective and meaningful action. Existentialism views that human existence is empty of complete values. There is not any pre-determining essence. There is no authority, which brings fulfillment in man's life. If anything brings fulfillment that is the man himself, who brings through the choices.

To be clear about existentialism, it would be necessary to know some recurrent themes, which help us to understand it more clearly. Existence is one of the major themes of existentialism. 'Being alive' does not mean to be in existence. One exists only when one is conscious of one's own existence. People are conscious of their existence. This existence is prior to the essence. Human beings are what they make of themselves. So, they should not seek meaning, rather they themselves have to give meaning to their existence.

Sartre divides existentialist thinkers into two groups: theistic and atheistic. Martin Heidegger and the French existentialists fall in atheistic group. Obviously, Nietzsche is the forerunner and chief source of inspiration for them. He does not believe in the existence of God but believes in the continuous struggle of anti-Christianity. The authentic existentialists repudiate the concept of God as an authentic shelter. Atheistic existentialists continue to create a system in which the individual is paradoxically free

and condemn choosing a rugged path in life. Heroes choose authentic existence, whereas cowards choose inauthentic existence.

Heidegger declares that the individual has to face the absolute problem of being, that is one has to decide one's own existence to create one's potentiality and make cliché and promises. Sartre praises the freedom of the individual human being. He describes existentialism as a means of confronting the result of world war and issue of world. He focuses on freedom of choice, commitment and responsibility. Sartre claims that there is no absolute reality at all but it is in action.

Similarly, Camus believes that anxiety, despair and crime have emerged from world wars first and second. The external supports in which the public belief rested in the past were religious in character. Camus, like many other existentialists, believes that the decline of religious belief in modern period forces people to realize the dilemma of Sisyphus.

Modern individual has lost his faith on the eternal power of God. Fredric Nietzsche (1844-1900) is known for his doctrine of the will to power, superman etc. Nietzsche declares the "death of God". The total independence and isolation of free man is found for the first time in Nietzsche. He is considered as the ethical ancestor of existentialism like Kierkegaard. Nietzsche regarded objectivity as the chief enemy of understanding, he struggles to establish human freedom and subjectivity. God has made an individual valueless. Nietzsche claimed all the time that such tyrannical God should be killed. Nietzsche claims "We choose our values we collectively-create our values" (*The Great philosophers* 234).

Nietzsche says that morality is a kind of discipline, which constrains a man to act in a manner, which he will not choose but follow. Nietzsche agreed with Kant that morality is essentially a matter of laws. Mary Warnock points out Nietzsche's point of view:

Nietzsche rejects the whole doctrine of the universalizability of the moral law. For him, to legislate means to legislate for one. He rightly argues that universalizing one's maxim according to the Kantian formula is not a straightforward operation, since an evaluative element comes into the decision to describe one's act in a particular way. (19)

Nietzsche's moral philosophy is a total rejection of ethnocentric naturalism that equally opposes the ethnocentric institutionalism.

Freedom and choice are other two main themes of existentialism. Man is essentially free, therefore, he is free to choose the way of life he wants to lead. There are no rational grounds for his choice. Man's choice is man's fate. He becomes responsible for his fate.

Alienation is one of the major themes of existentialism. Human beings feel alienated from the alien universe for many reasons. Man is basically alone. He cannot assimilate with the norms and values of society because he finds the society empty and meaningless. Therefore, the sense of alienation is a common phenomenon to man. This sense of alienation poisons the human relationships.

Protest is another theme of existentialism. An individual protests against the social system to affirm one's existence. The social system always imposes the restrictions on the human being. It expects human being to act within those social

restrictions. If man surrenders to those restrictions, he becomes stereotypical. But if he defies them, he becomes an existentialist. The laws formulated by that society do not govern him. He makes laws for himself and asserts his existence.

Angst, anxiety and dread are also the essential parts of existentialism. Angst is the state of mind. It arises when one becomes aware of the fact that he exists and the framework he has taken for granted is not given once and for all. Anxiety arises from the fact. Dread is also a state of mind. It arises when a person comes to realize that he can use his freedom but the path he has chosen is not understood. All these three existential elements are common to an existential hero.

Death is another existential theme. When a human being becomes aware of death, he is filled with anxiety. It is the final nothingness that hangs over like a sword of Damocles at every moment of life. One can free himself from the anxiety of death if he acknowledges its presence and takes it into his life. Suicide is another important element of existentialism. It is common to an existential hero. He can use it as a means of existence. But the love for life and hatred to death, too, makes an individual an existentialist. He can banish the idea of committing suicide and come to terms with his fate.

Hemingway as Existentialist

Hemingway is an existentialist philosopher. He used to be very much influenced by the tales of Horatio Alger, which later inspired him in the fictional world of literary genius. In the time of his literary career, he encounters literary giants of the age of Ezra Pound, James Joyce, Gertrud Stein and Sherwood Anderson. He was deeply influenced by them particularly Ezra Pound and his writing style. His characters are found to be

indulged in the existential crisis. The predicament of the characters in his novels is same as that of other existentialist novelists. But Hemingway departs himself from other existentialist philosophers in the point that, unlike those philosophers, he kept more emphasis on the issue of morality. He is a philosopher who stresses on ethics and especially goodness. Because of his emphasis on morality and goodness, Hemingway is also called a moral philosopher. Though he is an existentialist philosopher, Hemingway finds some shortcomings in the existentialist philosophy of French existentialists and especially that of Jean Paul Sartre in the discussion of moral values. Hemingway blames those mainstream existentialist philosophers for their ignorance of the moral values and concept of goodness. Thus, Hemingway keeps himself in the position of an ethical existentialist.

Hemingway has charged the traditional existentialist philosophers in some points. First of all, he calls the existentialism an anti-metaphysical and phenomena list in flavor. Hemingway says that it is concerned with the concrete puzzle of personal existence, rather than with general theories about the universe. In his view, Sartrean existentialism is a theory of self and the self's attitude to death.

Hemingway criticizes existentialists for their dramatic, solipsistic, romantic and anti-social exaltation of the individual. Hemingway departs himself with those traditional existentialists in the point that they ignored the social values, norms and the reality. In the name of freedom, which they considered as a curse, they became anti-social and more self-centered rather than being a responsible social being. To criticize mainstream traditional existentialism, he mostly charges against Sartre. Hemingway calls Sartre a romantic rationalist. Hemingway dislikes Sartre's manner of over-privileging the first

person by diminishing the inner life. Hemingway finds something demonic in Sartre, which is the part of his fascination. Sartre's *Being and Nothingness* (1992), which receives no value except a Luciferian private will, is bitterly criticized by him. This view of Sartre only exalts the unprincipled sincerity, bizarre originality, and irresponsible courage in terms of social behavior of the people. Hemingway argues, "Sartre's demonic will is attached to a heroic consciousness, inalienably and ineluctably free, belonging nowhere, confronting the existing society, history, tradition, and other people"(10). Hemingway calls this type of existential hero an 'outsider' to which he feels equivocal.

Hemingway was an existentialist in his early career. At that time, he believed in freedom. But in 1970s, he began to oppose the existential hero realizing that existentialism's promise of freedom was a bogus. By this time, he had come to understand that only love and goodness were the paramount. He argues that humility is more apt response to our world than egoism. From the beginning, he is always in search for the accurate description of our condition. This urge drives him to write such philosophical work and fiction.

Hemingway comments that Sartre's heroes are heroic not in terms of self-mastery, but merely as bandits. Existentialism, which is an anguished, tortured liberalism, is excessively individualistic. Hemingway comments, "Sartre does not give value to the other as such. Hence, he does not conceive of the fact of love. He reduced love to a battle between two hypnotists in a closed room"(14). Hemingway further argues, "Even if Sartre admits the importance of the other, this is just relative but not absolute. It's just 'authorized by us'. Sartre is a dangerous man and Sartrean man merely a sex maniac with an incomprehensible liberty, alone in the world"(17).

On the other hand, unlike Sartre's view, he takes love as a subject matter through which one gets goodness and liberation. This is the point where he departs himself from Sartre's view of existentialism. When the philosophy of existentialism flourished, Hemingway contributed in this field to extend and to include some other values in existentialism.

Hemingway is based on his own personal experience. The main character of the novel, Jake Barnes, experiences many of the same situations that Hemingway lived. He was badly wounded during the 1st world war as Jake in his novel *The Sun also Rises*. He was assigned the task of recovering and bringing back the pieces and fragments of the dead bodies at the front which entails the experience of death and despair that plants with him the nihilistic thought.

Hemingway's protagonist often suffers physical as well as emotional scars and tries to manifest grace under pressure. His heroes are often the wounded men who consider that life as a struggle and maintain existential hope in the mouth of death. They struggle to assert their positive view in the world fighting against meaninglessness of the world.

Hemingway dwells with the theme of love, loneliness, death and courage from his experience of the thirties and forties. He himself goes to the front and experiences death and nihilism of life that inspired him select relevant themes. His world brings violence, hostility and horror in the mind of men. There is no peace in the society. People are intellectually and spiritually disillusioned. The faith of people on political and religious institutions remains no more valid. Most of the inhabitants in the age lead a life of

sensation only, usually mixing sexual desire for life, devoting themselves to excitement rather than positive achievement

To sum up, Hemingway is an existentialist philosopher. He discusses the issue of existence in his novels and philosophical writings not merely as those thinkers who presented the situation of human being as thrown and helpless creature. But, he always raises the issue of human existence in relation to goodness and morality so that the human beings can make their existence meaningful. To present his ideas, he points out some shortcomings in the mainstream existentialism with reference to ethical issues. He charges those existentialist thinkers who do not discuss the issue of goodness and ethics, and present the human freedom as a curse. Regarding freedom, he puts forward his ideas differently. For him, to love and to live in more disciplined and better way, and to be liberated from irresponsible motives and ego is freedom. He connects freedom with knowledge and with the ability to discipline emotion.

The researcher will apply existentialist theory of Hemingway as a theoretical tool and will analyze the novel *The sun also Rises* from existentialist perspective in the chapter that follows.

Chapter III: Sense of Individualism: A Study of Hemingway's *The Sun Also Rises*

In the novel, central characters of the novel Jake and Brett search for the meaning of life. Their continual struggle with patience and courage is not only for survival rather than existential struggle in the modern world. In Hemingway's world the war has thrown away all the traditional values of life. God and Christianity no longer could save the human being. Jake highlights the situation that nothing has happened to him though his life is full of trouble. It shows that there is no fix meaning in life because he is in the process of searching existence in his life. Jake justifies the situation as, "Nothing," I said. We were dancing to the accordion and someone was playing the banjo. It was hot and I felt happy. We passed close to Georgette dancing with another of them. "What possessed you to bring her"(13). The lines reflect the sense aloneness though he was in a group in bar. Jake has no idea about upcoming circumstance though he struggles in life. The following conversation elaborates the situation as:

I don't know, I just brought her

You're getting damned romantic.

No, bored

Now? No, not now

Let's get out of here. She's well taken care of." "Do you want to?.(14).

It reflects the rapid development of modern science that has changed all the religious thought. Jake Barnes narrates all the accounts of the incidents that happen in the novel. He portrays as a victim of war and of the Post-World War First disillusionment. He is wounded in the war which is traumatic experience throughout his life. The situation he describes, "No. did we have one? I must have been blind." "You were quite drunk, my

dear,” said the count. “wasn’t I, though? And the count’s been a brick, absolutely.”

“You’ve got hell’s own drag with the concierge now”(34). What we see is only anarchy, disorder, meaninglessness and absurdity on their conversation. Jake’s dream is broken into pieces because when he wants to live his life with Brett with spiritual and institutional relationship. Brett does not know the feelings of him but later she knows and wishes to live with him. Time has passed and he has already changed the mind to live individually. The suffering of Jake is never justified. His failure in his quest for meaning and order and his most agonizing defeat represents his greatness. The situation he describes:

Michael came toward us from the tables. He was tanned and healthy-looking . “hel-lo , jack , “ he said .” Hel-lo ! How are you , old jad?”

You look very fit, Mike.

Oh, I am .i’m frightfully fit. I’ve done nothing but walk all day long. One drink a day with my mother at tea.(49)

The suffering makes Jake face the truth in all its fear and terror of his situation. It also gives him the moral strength to rise out of the grave of despair. The tragic suffering does not induce the feeling of resignation.

Having the bitter experiences, after the refusal of the Brett to live together Jake faces this condition calmly without complaining anything. He faces the loneliness in life although he has many friends. Amid such pain and suffering, his struggle of life gives him courage to confront the unknown disaster.

In spite of his loneliness, he shows his concern towards other characters. He describes the condition of other characters. At first he portrays the relationship of Cohn and his wife and their condition in a subtle way. He asserts:

Just when he had made up his mind to leave his wife, she left him and went off with a miniature painter. As he had been thinking for months about leaving his wife and had not done it because it would be too cruel to deprive her of himself, her departure was a very healthful shock. (4)

According to him, his wife Frances is not so good mannered woman though he shows his sensation towards her. He values the female right and sympathy. In this regards Brett says, "I felt so terribly. I've been through such hell, Jack. Now everything's gone .Everything." "well," I said. ' so long. I've got to go." He rolled over sat on the edge of the bed, and then stood up" (122). The attitude towards Brett has reflected he has decided to exist in the society in his own way. In the lines as, "I first became aware of his lady's attitude toward him one night after the three of us had dined together. We had dined at I' Avenue's and afterward went to the Café de Versailles for coffee. We had several funs after the coffee, and I said I must be going"(2).It reflects the scenarios how main character is separated from normal position. In this regards Jake projects, "No, why should I? If I know an American girl that lives in Strasbourg what the hell is it to Frances?"(2). Jake forgets everything in love and he only searches his existence. And he says, "Then there was another thing. He had been reading W.H. Hudson. That sound like an innocent occupation, but Cohn had read and reread "The purple Land". "*The Purple Land*" is a very sinister book if read too late in life"(4). His split nature has reflected the following dialogue as:

“No”.

“why not?”

“I don’t know. I never wanted to go to expensive. You can see all the south Americans you want in Paris anyway.”

“They’re not the real south American.”They look awful real to me” I had a boat train to catch with a week’s mail stories, and only half of them written. “Do you know any dirt?” I asked. “No”(4)

Above lines reflect certain existential quest that Nietzsche, Sartre and Heidegger, project in their time. Modern hero is alone in the world because he has no trustworthy friend in his life where he lives rather he is bitten, mocked and betrayed. The Godless existence of Jake is pictured through the cold vision of his life. He is not at home in the world but thrown into the world abandoned to a life. The life ends in death without anything after that. The living world of Jake is war. The situation Jake highlights, “No.” I said. We went down the stairs to the café on the ground floor. I had discovered that was the best way to get rid of friends. Once you had a drink all you had to say was: “well. I’ve got to get back and get off some cables,” and it was done” (5).

The central character is Jake Barnes because it is he who narrates the story in introspect. None of the other characters appear in the present. They exist in the narrative only in the memory and telling of Jake Barnes. He is free to relate incidents, conversations, people and places as he chooses. The narrator himself is the spokesman of the writer. So, all the analysis is based on interrelationship of characters and events. The characterization of Georgette is not so good because she dances with homosexual man and does not know the norms and values. She is portrayed as a hollow character in the

novels. As he argues, “ I wish to present my fiancée ,Mademoiselle Georgette Leblance.” I said .Georgette smiled that wonderful smile, and we shook hands all round”(10). The following lines of the novel indicate how Jake is being hopeless as:

My God,” Georgette said.” What a box to sweat in!”

It ‘s hot.

“Hot, my God!”

“Take off your hat!”

“That’s a good idea.”(11)

The novel depicts the disillusionment and uncertainty that was pervaded by the war but it is not only a novel about war. The novel deals with all the events and plots are related to the contemporary situation of the country especially of America. The depiction of female protagonist is very crucial to analyze the novel. As Jake praises Brett, "Brett was damned good looking. She wore a slipover jersey sweater and a tweed skirt, and her hair was brushed back like a boy's. She started all that she was built with curves like the hull of a racing yacht, and you missed none of it with that wool jersey" (22). Brett represents the classics of the modern female model who is self-reliant woman guided by herself in every way of her life. The situation Jake elaborates that he is very angry. Somehow they always make him angry. He knows they are supposed to be amusing and he should be tolerant, but he wants to swing on one, any one, anything to shatter that superior, simpering composure. Instead, he walks down the street and drinks a beer at the bar at the next Bar. The following lines highlight the situation that Brett explains:

I was a little drunk. Not drunk in any positive sense but just enough to be careless. “For God’s sake,” I said, “yes. Don’t you?” “Oh, how

charmingly you get angry,” he said. “I wish I had that faculty.” I got up and walked over toward the dancing-floor. Mrs. Braddocks followed me. “Don’t be cross with Robert, ”she said.”He’s still only a child, you know.”(12)

Brett is uncompromising character in novel. She never compromises her dignity. She stands as an individual having full authority of her life and opinion. Jake shows her situation as, "The street was dark again and I kissed her. Our lips were tight together and then she turned away and pressed and pressed against the corner of the seat, as far away as she could get . Her head was down"(15) She does not like to negotiate with each man and says, “Don’t touch me,” she said. “Please don’t touch me.” “What’s the matter?”(15). It echoes existential quest of the character that Jake explains, “No,” she said.”I think it’s hell on earth.” “it’s good to see each other.” “No . I don’t think it is,” “ Don’t you want to?” “I have to”(16). The following dialogues justify how Hemingway presents individual quest:

"No," I said."I must shove off. Seen Cohn?"

“He went home with Frances,” Mrs. Braddock put in.

“poor chap , he looks awfully down,” Braddocks said.

“I dare say he is,” said Mrs. Braddocks. (17)

Their status is somewhat different from each other. Jake is a war victim, impotent from war. He has a physical and psychological problems. He reacts passively. On the other hand, Brett is an active character though she is also a war victim. She has a strong appetite for her life. She takes every action actively and bears her responsibility. Brett says:

My head started to work. The old grievance. Well, it was a rotten way to be wounded and flying on a joke front like the Italian. In the Italian hospital we were going to from a society. It had a funny name in Italian. I wonder what became of the others, the Italians. That was in the Ospedale Maggiore in Milano, padiglione ponte. The next building was the padiglione zonda. (18)

In the beginning he is not responsive to love because the brothel house was the center of sexual love. It is spiritual decay on the one hand that Jake explains, "That's better. Very funny," Brett said. "Then he wanted me to go to Cannes with him. Told him I knew too many people in Cannes. Monte Carlo. Told him I knew too many people in Monte Carlo. Told him I knew too many people everywhere. Quite true, too. So I asked him to bring me here." (20). It shows the situation of Monto who loses identity and search existence in life. The following lines highlight the situation of characters as:

No. I don't think so."

"How's the writing going?"

"Rotten. I can't get this second book going."

That happens to everybody. (23)

Despite his impotency, Jake and Brett have affection to each other. Their love is constant throughout the novel despite some rare cases like sexual satisfaction. His impotency is itself a complement for the development of Brett as an individual female where domination is impossible because she does not want to get married that Jake says, "She was not there, so I sat down and wrote some letters. They were not very good letters but I

hopped their being on carillon stationery would help them"(26). The circumstances portray absolute situation that reflect existential quest of the character as:

“No. not since Sunday.”

“what do you hear from the states?”

“nothing .Absolutely nothing.”

“what’s the matter/”

“I don’t know. I’m through with them. I’m absolutely through with them”.

He leaned forward and looked me in the eye. (26)

Lady Brett Ashley's history is revealed through the conversation between Mike and Jake on her unhealthy marriage. She has left her husband and made relation with other persons. The situation that Jake states, “Don’t think, bring it right out.” “I don’t know.” Cohn said. “what’s it all about, anyone?” “I mean what would rather do. What comes into your head first. No matter how silly it is.”“I don’t know.” Cohn said.” I think I’d rather play football again with what I know about handling myself, now”(27-28). It reflects the hardship of life that indicate how the character is being absurd. In this regards, Jake says, “No , I don’t believe it. And I’m fond of him, too. And I’d like to have children. I always thought we’d have children” (30). Brett further describes the situation that she knows the real reason why Robert won’t marry her. It has just come to her. They’ve sent it to her in a vision in the café select. She takes her title as a symbol of her dignity. She is praised by all the male characters in the novel because of her good behavior and fascinating beauty that Brett says, "I found some ash-trays and spread them around. The chauffeur came up with a bucked full of salted ice. “put two bottles in it. Jake.” The count called. “Anything

else, sir?" "No. Wait down in the car." He turned to Brett and to me. "We'll want to ride out to the Bois for dinner?"(36).

It reflects the existential quest of the character that loses their position and being alienated as, "No ," she said."I wouldn't joke him." "See," said the count. "You don't joke him." "This is a hell of a dull talk," Brett said."He about some of that champagne?" the count reached down and twirled the bottles in the shiny bucket"(37). Suddenly he is not a patriot. He will no longer seek objectively in the abstract and meaningless noun 'patriotism', nor in any army slogans where the responsibility does not fall upon the individual that Jakes states, "No. Has it here where it is quit." "You and you're quit," said Brett." What is it men feel about quiet?" "We like it," said the count."Like you like noise, my dear." "All right," said Brett."Let's have one." "Sommelier!" the count called"(39). the # conversation is seems vain that , "Bill Gorton arrived, put up a couple of days at the flat and went off to Vienna. He was very cheerful and said the states were wonderful. New York was wonderful" (43). It reflects how the situation is going ahead in the novel with existential tone as, "Stopped at the carillon. George made me a couple of jack Roses. George's a great man. Know the secret of his success? Never been daunted." "You'll be daunted after about three more pernodes." "Not in public. If I begin to feel daunted I'll go off by myself. I'm loke a cat that way"(45). It reflects the absurd situation of character which Jake elaborates:

"No, hardly anybody. I never went out."

"Didn't you swim?"

"No. didn't do a thing."

"sounds like Vienna," bill said.

Brett wrinkled up the corners of her eyes at him.(47)

Always in love, never a lover is parallel among the relationship of Jake and Brett to the relationship of Brett and Count. Count is an idol of the stereotype of the orthodoxical male domination. So Brett vehemently rejects to fall under that domination. She is more active than these two persons that she says "We have got the loveliest hotel," Mike said. "I think it's a brothel!" "we left our bags here at the Dingo when we got in, and they asked us at this hotel if we wanted a room for the afternoon only. Seemed frightfully pleased we were going to stay all night." "I believe it's a brothel," Mike said." and I should know"(52). She uses her individuality freely in any difficult situation and is easily impressed by everyone around her.

First, Brett is easily expressed by Count. As Jake narrates, "Brett came over with her wrap on. She kissed the Count and put her hand on his shoulder to keep him from standing up. As we went out the door I looked back and there were three girls at his table. we got into the big car. Brett gave the chauffeur the address of her hotel" (64). Brett herself accepts that she is an initial or beginner. Brett focuses, "Nothing until the fifth." "What's this?" there were never more than two servings of lunch on that train, and always plenty of places for both of them. "They're all reserved," the dining-car conductor said. "There will be a fifth service at there-thirty." "This is serious," I said to Bill"(53). Hemingway presents the situation by comparing various allegory and metaphor that help to characterize split from their own position as, "There were long brown mountains and a few pines and far-off forests of beech-trees on some of the mountainsides. The road went along the summit of the cold and then dropped down, and the driver had to honk, and slow up, and turn out to avoid running into two donkeys that

were sleeping in the road"(58). The following lines of the novel highlight the situation as:

After a while Bill went to write some letters and Cohn went over to the barber-shop. It was still closed, so he decided to go up to the hotel and get a bath, and I sat out in front of the café and then went for a walk in the town. It was very hot, but I kept on the shady side of the streets and went through the market and a good time seeing the town again.(60)

Her rejection of Cohn is also the cause of his orthodoxical tendency. She stands against the latent view of male domination which is quite inappropriate for her. A party that begins between Jake and Brett is also very suggestive to know their relationship and shares open love to each other. They share the some sort of common feeling with each other. In this regards, Brett focuses, "We walked to the station. I was enjoying Cohn's nervousness. I hoped Brett would be on the train. At the station the train was late, and we sat on a baggage-truck and waited outside in the dark. I have never seen a man in civil life as nervous as Robert Cohn nor as eager. I was enjoying it. It was lousy to enjoy it, but felt lousy. (61). This shows that he was not a injured man who is injure in the war. She is easily impressed by the Cohn and while she thinks her value will loss with the continuation of her relationship with him, she frankly rejects him. In this regards, Jake says, "Awful .what's all this about him and Brett, anyway? Did she ever have anything to do with him?" he raised his chin up and pulled it from side to side. "Sure. She went down to San Sebastian with him." "what a damn-fool thing to do. Why did she do that?"(63). Writer shows split situation of the characters because they have no stand point in their love relation that focuses, "The Basque lying against my legs was tanned the color of

saddleleather. He wore a black smock like all the rest. There were wrinkles in his tanned neck. He turned around and offered his wine-bag to Bill"(65). Brett satisfies her demanding sexual appetites at the expense of others. When she realizes something wrong within, she goes away from them and laments with Jake. She is undoubtedly uncompromising character that, "This was loaded with lumber, and the arriero driving the mules leaned back and put on the thick wooden brakes as we passed. Up here the country was quite barren and the hills were rocky and hard-baked clay furrowed by the rain" (66). The following of the novel indicate the situation as:

The fat woman who ran the inn came out from the kitchen and shook hands with us. She took off her spectacles, wiped them, and put them on again. It was cold in the inn and the wind was starting to blow outside.

The woman sent a girl up-stairs with us to show the room. There were two beds, a washstand, a clothes-chest, and a big, framed steel-engraving of Nuestra Senora de Roncesvailles. (68)

It shows the traumatic situation of the that Jake from all other beings. Suddenly he is not a patriot. He will no longer seek objectively in the abstract and meaningless noun 'patriotism', nor in any army slogans where the responsibility does not fall upon the individual that Jake says, "Listen. You're a hell of a good guy, and I'm fonder of you than anybody on earth . I couldn't tell you that in New York . It'd mean I was a faggot. That was what the civil war was about. Abraham Lincoln was a fagot"(72).Jack can not control his position in his life that he says, "I got my rod that was leaning against the tree, took the bait-can and landing-net, and walked out onto the dam. It was built to provide a head of water for dividing logs. The gate was up, and I sat on one of the

squared timbers and watched the smooth apron of water before the river tumbled into the falls"(74).He lives in mystery because he has lost everything from his life. In this regards, he says, "Utilize a little , brother," he handed me the bottle. "Let us not doubt, brother. Let us not pry into the holy mysteries of the hencoop with simian fingers. Let us accept on faith and simply say- want you to join with me in saying- what shall we say, brother?"(76).

Jake is a disillusioned man of the modern world searching for some values or some system that he can believe in. Modern science has achieved the amazing success and provided modern man with only the material facility not the spiritual advantages. So, modern hero is restless. He has lost faith in the traditional values inherent in Christianity because they are no longer operatives in modern world. In this regards, he says, "The nights were cold and the days were hot, and there was always a breeze even in the heat of the day. It was hot enough so that it felt good to wade in a cold stream, and the sun dried you when you came out and sat on the bank"(78). It shows how he bewilders in his life that Bill and relations projects as, "Good old Wilson-Harris," Bill said."we call you Harris because we're so fond of you." "I say , Barnes. You don't know what this all means to me." " come on and utilize another glass,' I said. "Barnes. Really, Barners, you can't know. That's all". "Drink up, Harris"(81). The photo that he keep from his sister is not real because there he searches some existence as, "The photographs were dedicated to juanita Montoya or to his sister. The photographs of bull-fighters Montoya had really believed in were framed. Photographs of bull-fighters who had been without aficion Montoya kept in a drawer of his desk"(82). The following dialogue shows the split situation of the character as:

“Do they ever gore the steers?”

“Sure. Sometimes they go right after them and kill them.”

“Can’t the steers do anything?”

“No. They’re trying to make friends.”

What do they have them in for?.(83)

On the concern of her dignity, she observes a strict code in connection with her sexual activity. She does not accept money for her favours that reflect the ongoing modern situation of Hemingway time. The situation Jake projects, “I suppose I’ve the usual medals. But I never sent in for them. One time there was this whopping big dinner and the Prince of Wales was to be there, and the cards said medals will be worn. So naturally I had no medals”(85). Jake further explains:

I leaned way over the wall and tried to see into the cage. It was dark.

Someone rapped on the cage with an iron bar. Inside something seemed to explode. The bull, striking into the wood from side to side with his horns, made a great noise. Then I saw a dark muzzle and the shadow of horns, and then, with a clattering on the wood in the hollow box, the bull charged and came out in to the corral,(87)

Jake Faces uncertain situation in his life . Christianity has not been found to be effective to rescue human being from the threats of war and death. In this regards, he says, “They only want to kill when they’re alone. Of course, if you went in there you’d probably detach one of them from the herd , and he’d be dangerous”(88). He analyzes the situation as:

“I know ,” I said. “He wrote me from san Sebastian.”

“That was nothing,” Brett said. “He can write a damned amusing letter.”

“She made me write that. She was supposed to be ill.”

“I damned well was, too.”(89)

Jake and Brett both one alienated from the mainstream world. Brett does not perform her misery in public area which she realizes by heart. It signifies that she is also well known about the contemporary ethos around her. Despite some uncertainty she tries to take her life as it is and tries to make it meaningful through her efforts. In this regards, Jake says, "As a matter of fact, supper was a pleasant meal. Brett wore a black, sleeveless evening dress. She looked quite beautiful. Mike acted as though nothing had happened. I had to go up and bring Robert Cohn down. He was reserved and formal, and his face was still taut and sallow, but he cheered up finally"(91). On the other hand Jake is also alone and lovely. He is alienated from the society. He could not tolerate his suppressed feeling of pain and anxiety. He each and every time displays his frustration with Brett through words though both are maimed by a war.

All the characters are self-anaesthetised by war and the same war is the cause of Jake's impotency. Jake elaborates the situation as, "Women made such swell friends. Awfully swell. In the first place, you had to be in love with a woman to have a basis of friendship. I had been having Brett for a friend. I had not been thinking about her side of it"(93). Jake faces various problems in life that made in out of track which he describes, "They were all standing outside the where san Fermin and the dignitaries had passed in, leaving a guard of soldiers, the giants, with the men danced in then standing beside their resting frames , and the dart moving with their whacking bladders through the crowd"(96). The lines highlights the individualism that is related to the choice of

person. In choice of person everything lead in the novel that Jake says, "I explained to them that would be back. Outside in the street I went down the street looking for the shop that made leather winebottles. The crowd was packed on the sidewalks and many of the shops were shuttered, and I could not find it"(97). All are expatriate people from their native homeland and wander along the left bank of Paris. Jake is destined to face the situation without hope. He has not any appetite in life so, he is sleepless even in the night. Brett focuses on:

“No,” I said. “No, thank!”

“Yes. Yes. Arriba! Up with the bottle!”

I took a drink. It tasted of licorice and warmed all the way. I could feel it warming in my stomach. “Where the hell is cohn?”(98)

The quote indicates the situation of the character that is guided by existential quest. Jake loses his position and compares him with the setting sun and hope for morning as, "No one was up before noon. We ate at tables set out under the arcade. The town was full of people. We had to wait for a table. After lunch we went over to the Irufla. It had filled up, and as the time for the bull-fight came it got fuller, and the tables were crowded closer"(100). The scenario of the novel highlights the situation how Jake is facing problem in his life . Hemingway presents the situation as , "In front of us on a clear part of the street a company of boys were dancing. The steps were very intricate and their faces were intent and concentrated. They all looked down while they danced. Their rope-soled shoes tapped and spitted on the pavement"(102). Every character of the novel is longing for the personal enjoyment without caring the social values, mutual respects and

understanding. They produce various types of sounds and music through their wearing and instruments which is triggering harshness in their relationships.

The following lines elaborates the situation as:

“No . I wasn’t bored. I wish you’d forgive me that.”

“It’s all rights ,” Bill said,”so long as you weren’t bored.”

“He didn’t look bored,” Mike said.”I thought he was going to be sick.”

“I never felt that bad, it was just for a mitute.”(103)

Jake believes that Christianity has become failure to protect people from the possible disaster. Thousands of soldiers are cruelly killed but God remains indifferent to the suffering of human beings. He denies his belief on God. Jake states:

No one else did either, except the hard-shelled technicians. It was all Romero. There were two other matadors, but they did not count. I sat beside Brett and explained to Brett what it was all about. I told her about watching the bull, not the horse, when the bulls charged the picadors, and got her to watching the picador place the point of his pic so that she saw what it was all about.(104)

Brett and Jake are impotent from the war. Jake is challenged by his emasculation, because according to the traditional ways masculinity is insufficient and impossible for him and search the existence in life. The following lines highlights the situation as:

“No,” I said, “Nothing but rain.”

“Where are your friends?”

“Over at the Iruna .”

Montoya smiled his embarrassed smile. "Look," he said. "Do you know the American ambassador?"(106)

All the characters are portrayed as expired persona except Brett and Romero though she is also a war victim. She shows her optimistic view towards her life. She takes life as a journey. She never shows her disgust on the contrary, Jake Barnes is less active more passive in the novel. In this regards, Brett says, "I went down stairs and out the door and took a walk around through the arcades around the square. It was still raning. I looked in at the Irufla for the gang and they were not there, so I walked on around the square and back to the hotel"(107). Brett searches existential quest in the novel though she can not presnt her alone in life. The situation she presents as, "I was drinking red wine, and so far behind them that I felt a little uncomfortable about all this shoe shining . I looked around the room. At the next table was Pedro Romero. He stood up when I nodded, and asked me to come over and meet a friend"(108). The Following lines of the novel highlight the situation as:

Montoya went out of the room. Mike was on his feet proposing a toast."Let's all drink to" he began . "pedro Romero," I said. Everybody stood up. Romero took it very seriously, and we touched glasses and drank it down, I rushing it a little because mike was trying to make it clear that was not at all what he was going to drink to.(110)

Only the way of their living is unproductive talking. The mask of love which they wear is itself a meaningless that Brett says, "I say, she is a lovely girl. Where have I been? Where have I been looking all this while? You're a lovely thing. Have we met? Come along with me and Bill. We're going to festa the English"(112). He enacts this process with

particular complexity staging his identification with incompatible and lost existence . In this regards, Jacks says “Nobody else would behave as badly. Oh, I’m so sick of the whole thing and Michael. Michael’s been lovely, too.” “It’s been damned hard on Mike.” “Yes. But he didn’t need to be a swine.” “Everybody behaves badly,” I said. “Give them the proper chance”(113). The characters of the novel do not found their existence and they search desistence in life.

The narrator's [Jake's] criticism of Robert and Brett become more revealing of his own inner torments. Her situation is split because she has no fix identity as

“No I never saw them. They say they know me.”

“I won’t stand it,” Bill said.

Come on. Let’s go over to the Suizo,” I said

“They’re a bunch of Edna’s friends from Biarritz,” Bill said.

“They’re simply stupid” Edna said. (118)

Brett does not play the roles and functions that are traditionally prescribed by society as a model and sexual partner but rather she embodies the autonomous female personality who is free to guide her life through her own rationality and her own life oriented philosophy. In this regards, she says, "Walking across the square to the hotel everything looked new and changed. I had never seen the trees therefore. I had never seen the flagpoles before, nor the front of the theater. It was all different. I felt as I felt once coming home from an out-of-town football game"(121). This loss of Brett given by Jake is symbolical of the loss of religious faith in the age, which clearly shows the strand of existential concept which Jake states, "Later in the day we learned that the man who was killed was named Vicente Girones, and came from near Tafalla. The next day in the

paper we read that was twenty-eight years old , and had a farm , a wife , and two children"(124). The narratives indicates the situation as:

“She was impressed,” Mike said.

“She wanted us go down in the ring , too, “Bill said.” She likes action.”

“I said it wouldn’t be fair to my creditors, “ Mike said.

“what a morning,” Bill said. “And what a night!”

“How’s your jaw, Jake?” Mike asked.(126)

The most important and potent figure is Pedro Romero. At the fiesta in Pamplona the battle for masculine domination in the bullring serves as the focal point of an exclusively male culture. Romero is the potent character in the novel who performs with Brett the act that Jake can only wish to perform. The fact that Jake acts as Brett's pimp in the exchange highlights his inadequacy.

Jake says, “That was rather good. Ashley, chap she got the title from, was a sailor, you know. Ninth baronet. When he came home he wouldn’t sleep in a bed. Always made Brett sleep on the floor. Finally, when he got really bad, he used to tell her he’d kill her .Always slept with a loaded service revolver" (128). It reflects how character search their existence in life. Day to day life activities of the Baretts highlights, “Oh, rot,” said Brett. “Don’t start proselyting to –day. To-day’s going to be bad enough as it is.” It was the first time I had seen her in the old happy, careless way since before she went off with cohn. We were back again in front of the hotel. All the tables were set now, and already several were filled with people eating"(132). .Brett falls under the crisis of identity because she lose her existence as she mentions, "Out in front, beyond the red fence, the sand of the ring was smooth-rolled and yellow. It looked a little heavy from the rain, but

it was dry in the sun and firm and smooth. The short handlers and bull-ring servants came down the callejon carrying on their shoulders the wicker baskets of fighting capes and muletas"(134). Romero's successful realization of masculine role reminds Jake's incapacities and figures his masculine anxiety that reflects in the lines as, "Neither he nor Romero seemed to have anything in common with the others.

They were all alone .the president came in; there was handclapping above us in the grand stand, and I handed the glasses to Brett. There was applause. The music started. Brett looked through the glasses"(134). But later, all these so-called male territories like as big game hunting, fishing, playing, bull fighting are also causes of mental disturbance in the novel which could be taken as an anxiety in existence. Jake says, "Pedro Romero had the greatness. He loved bull-fighting, and I think he loved the bulls, and I think he loved Brett. Everything of which he could control the locality he did in front of her all that afternoon. Never once did he look up. He made it stronger that way, and did it for himself, too, as well as for her"(136). It is very hard for him to bear. Brett also actively observes the Bull fighting with Jake and she easily impresses with the fighting of Romero and says, "Everything he did showed it. All the concentration of the awkwardly dedicate working with the bull that could not see well brought it out. The fight with Cohn had not touched his spirit but face had been smashed and his body hurt"(138).

Bull fighting scene is a key factor in the novel. Jake vividly explains the rules and fighting of the bull. Brett and Jake observe the bullfighting together until Brett's departure with Romero. It is an interaction between Romero's action and Jake's passion. He introduces himself as an aficionado in bull fighting who has got victory over dangerous animal bulls and winner of match. Don't get bloodedly," Romero said, and

grinned. The crowd wanted him. Several boys shouted at Brett. The crowd was the boys, the dancers, and the drunks. Romero turned and tried to get through the crowd. In this regards Brett says, "Have another absinthe .Here , waiter! Another absinthe for this senior ." "I feel like hell," I said. "Drink that," said Bill. "Drink it slow." It was beginning to get dark. The fiesta was going on. I began to feel drunk but I did not feel any better"(140).

It gives him pain. His praises of bullfighting is also seeking his lost form of manhood which is a cause of his obsession. In the same situation, Jake has another kind of pain through the elopement of Brett with Romero. It is also parallel to his loss and injury in the war. In this regards, Jake states, "The barman went far enough up the bar so that he would not hear our conversation; Brett had slipped from the martini as it stood, on the wood. Then she picked it up. Her hand was steady enough to lift it after that first sip"(151). It shows how character is splited and search existence in their life. Both characters, Jake and Brett are victimized due to world war and its impact and searches existence in life.

In short, the novel captures the scene of Post World War I and presents how people lost their morality under the pressure of war and search existence in life thorough romance. Simply the novel seems as romantic story having drinks, visiting different places, enjoying sports and so on; however, it capture the situation of human being how they fall under crisis of existence and living in this world without any reason.

Chapter IV

Conclusion: Accepting Individuality

In Hemingway's *The Sun also Rises* the major character, Jake, struggles for his existence amid the chaos and disorder of modern world. Modern mechanical war has killed the age-old heroic ideals and demolished the old moral social values. War has become a deep and permanent crisis in public affair. In war man dies for nothing and no godly power can be his saviour. This God abandoned world has become a place of vacuity, anguish, and fear.

The novel, set in Paris and Spain, deals with the freedom of the characters. In the novel, American newspaper correspondents, a Jewish novelist, Greek count, and Pedro Romero, arise through Jake's narration. All the characters are attached with the lady Brett Ashley, a British society woman who has a capacity of how to preserve her charm and rights even in alcohol. The story of her sexual relationship with matador Romero and, of her renunciation with Romero shows she does not want to harm him is another way of her freedom of choice. She focuses on her rights to renounce him. Though Jake himself narrates the story and reveals that he himself has affair with Brett Ashley but failed from the competition by a war injury.

In the meantime Hemingway hero gets birth amid the war men kill each other in a demonic way. No supernatural power comes to rescue him from this prison of life. So he ceases to believe in the concept. Seeing this terrible reality Jake comes to a conclusion that life has lost its meaning. It is nothing like death. The world is ruled by some malignant power that is haunting Jake and has no meaning. Yet he tries to make his life meaningful. There is a deep urge of quest for order and certitude in his heart.

It is written about the background of war, so some harsh effects of war upon the characters are overtly presented. He gives emphasis on individual freedom having rights to choose their way of life as they want. They seek their meaning according to their own way. Like Jake, an individual, disillusioned in post war area, tries to find out his meaning through alienation and relationship with Brett. Brett also uses her freedom of choice through her rationality.

Brett is a projection of modern woman. Hemingway has depicted Brett in the image of a woman who defies all the orthodoxical norms of traditional society and embraces distinctly new way of life. She searches existence in her life. She denies the roles generally as thought to be fitting for a woman to wear. She vehemently rejects the proposal of Romero who is potent conformist and wants Brett to fall in the line into becoming a traditional woman. Here by renouncing his proposal, Brett uses her freedom of choice and autonomy on a more rational way which can be taken as an example of modern feminist independence. Taking a support of Brett's appetite manner, some critics evaluate her as immoral in sex. But it turns into misevaluation when we share the rights of man and woman equally, woman has the same rights as man has because sexual mores is not only fixed on woman but also on man too. Brett chooses Jake as her intimate and long-term lover instead of her difficulties with him so she renounces the Romeros. He returns to Jake in more understanding way from whom she can foster her dignity more than from any other male counterparts.

Jake reveals his own weaknesses and problems to adjust in the world is, alienated from the world and sometimes kneeling before Brett. They share a certain feeling to each other. However, it is unfulfilled due to the nymphomania of Lady Brett. She is well

experienced with the world and learns how to live in the world where the rules have irrevocably changed. Brett's penetrated love affairs with different chaps arise some skepticism to the reader. But it proves that she attempts to nurture others, but not to destroy them. Brett's embracement of freedom uncovers the so-called blame of masculinity and biased toward female sensibility.

Through the novel, it seems that Hemingway intended to emphasize individuality where Brett can take her action according to her interest. She searches her existence in her life and splits overall the plot of the novel. On the other hand Jake searches existence and attempts to prove his presence; however, his presence becomes vain and lives hopeless life at the end.

Works Cited

- Abrams, M.H. *A Glossary of Literary Terms*. 6th Edition. Bangalore, Harcourt Brace, 1993. Print.
- Albrecht, James M. *Reconstructing Individualism: A Pragmatic Tradition from Emerson to Ellison*. Fordham University Press, 2012. Print.
- Dewey, John. *Individualism*. New York: Harper , 1930. Print.
- Hemingway, Ernest. *The Sun Also Rises*. New York: Charles Scribner's Son, 2006, 87-106. Print
- Kerrigan, William. "Something Funny about Hemingway's Count." *American Literature*, 46 (1974): Ed. Jay B. Hubbell. North Carolina: Duke University, 1975, 87-93. Print.
- Kierkegaard, Soren. *Fears & Trembling*. New Jersey: Princeton University Press, 1983 Web.
- Knecht, Edward Wagen. "Ernest Hemingway: Legend and Reality." *Cavalcade of American Novels* New York: Menry Hort and Company, 1952, 368-81. Print.
- Robert E. Fleming. "Critique and Report: The Sun Also Rises." 1928.
<<http://www.writingroom.com/viewwriting/BeachChick/Critique-and-Report-The-Sun-Also-Rises>>. Web.
- Rovit, Earl H. "Ernest Hemingway: *The Sun Also Rises*." *Landmarks of American Writing* Ed. Henning Cohen. Washington: Voice of American Forum, 1970. 342-52. Print.
- Sartre, J. Paul. *Being and Nothingness*. London and New York Rutledge, 2003.173-77. Print.

Spilka, Mark. "The Death of Love in *The sun Also Rises*." *Hemingway* Ed. Robert P. Weeks. New York: Prentic Hall Inc, 1962. 127-38. Print.

Walcutt, Charles Child. "Later Trend in Form: Steinback Hemingway and Dos Passos." *American Literary Naturalism* New York: University of Minnesota Press, 1956. 25-89. Print.

Young Phillips. "Ernest Hemingway." *Seven Modern American Novelists* Ed. William Van O. Connor. Minneapolis: The University of Minnesota Press, 1965. 150-88. Print.