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Search for Self in Fitzgerald's *This Side of Paradise*

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This thesis entitled "Search for Self on F. Scott Fitzgerald's *This Side of Paradise* ," submitted to the Central Department of English, Tribhuvan University by Rishi Prasad Bhandari has been approved by the undersigned members of the Research Committee.

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Abstract

The present research work is a critical study of F. Scott Fitzgerald's *This Side of Paradise* from existential perspective. This work basically focuses on Amory's struggle, as well as others like Beatrice, Clara, Rosalind etc. for true self by the will and effort. Beatrice, disregarding traditional norms, takes a great decision to give bequeathment for Church and Rosalind, using our conscience of freedom, chooses Dawson Ryder to marry, though she plays the game of love with Amory. Clara, as Rosalind, plays the same game with Amory but she does not submit her true self in the hand of any man and stay alone which is not for other reasons but for to gain her own self. On the other hand, Amory tastes luxurious and travel life in the beginning and starts his struggles from St. Pre-School which hurls him to drunkard life for his identity that he cannot gain until the end of this novel. At last, therefore, he sets out towards Princeton further to seek his existential self.

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Chapter I

Introduction

The Author's Life

Francis Scott Fitzgerald, a genuine representative writer of the 1920s, is one of the renowned figures of modern American literature. He was born in St. Paul, Minnesota on September 24, 1896 to a family of an Irish descendant, and of some social standing. He inherited a very small fortune from his mother. His father was not successful in business and as a result, that fortune kept decreasing year by year and Fitzgerald, like all people in their situation, had to think a lot about money. It was the help from a maiden aunt that enabled Scott to fulfill his early dream of going to an Easter Preparatory school and then going to highly prestigious Princeton University in 1913. At that time he liked to imagine himself as the hero of romantic dramas and worked hard to cut a figure among his classmates. At the Newman Academy, he quickly became an unpopular student. "The Freshest Boy", a story he wrote many years later, is based undoubtedly upon Fitzgerald's experience at Newman. He had redeemed himself by making a football team and winning first prize in the first day. At Princeton, he made friends like Edmund Wilson and John Peale Bishop leaving Princeton in 1917 and after passing a special examination, he received a provisional commission as second lieutenant in the Regular Army where he remained for two years.

There was an occasion of a dance party in Montgomery, where he fell in love with a judge's daughter Zelda Sawyer, whom he described as "the most beautiful girl in Alabama and Georgia" (Fitzgerald, 3). He was engaged with her in love but that was not to come to success until he was able economically. After getting a job in an advertising agency he was engaged with her. Unfortunately, his salary was not enough

to convince Zelda to marry him, and tried of waiting for him to make his fortune, she broke their engagement. After the publication of his novel, *This Side of Paradise*, he got prize, honor and financial success. Recently after the publication of this novel he married a brilliant girl, the daughter of a judge, Zelda Sawyer. Because of Zelda's desperate and unsuccessful desire, their first marriage breakdown occurred in 1930. Zelda had become insane in 1934 and died in March 1947 in a sanitarium fire. Seven years before her death, Fitzgerald had died being failure and unsuccessful in his life.

Fitzgerald's Creativity in Fiction

F. Scott Fitzgerald, a prolific writer of the 1920s, was one of the renowned figures of modern American fiction. He is one of the "lost generation" writers along with great American novelists like Faulkner, Hemingway and John Dos Passos. Like many other lost generation writers, he was also involved in war and had fought for America in World War-I. As his typical feature of his writing, he almost captures the social history of that time. Malcolm Cowley considers Fitzgerald as a writer of good sense of living in history. He says: "Fitzgerald never lost a quality that very few writers are able to acquire a scene of living in history" (130).

His novels represent the voice of his generation. He showed the social happening of that period of time with his literary skill. Malcolm Cowley further stresses:

Those who were lucky enough to be born a little before the end of the lost, in any of the years from 1895 to 1900, went through much of their lives with a feeling that the new century was about to be placed in their charge, it was like business in financial straits that could be rescued by timely change in management. As Americans and optimists, they believed that the business was fundamentally sound. They identified

themselves with the century, its teens were their teens, troubled out confident, its world war not yet known as the first was theirs to fight on the winning side, its reckless twenties were their twenties, as they lunched into their careers, they looked about them for spokesman and no doubt he was Francis Scott Fitzgerald. (19)

Periodical trend and social life of that time is clearly captured in Fitzgerald's first novel, *This Side of Paradise*. Reviewing the novel, Malcolm Cowley says, "The novel spoke in the voice of a new generation" (*Second Flowering* ix).

Following the contemporary trend, as many lost generation writers, Fitzgerald also involved in the World War I but after the end of the war, they were disillusioned by the war experiences and were in quest of richer literary and or artistic milieu and free way of life as:

Many prominent American writers of the decade following the end of World War-I, disillusioned by their war experiences and alienated by what they perceived as the crossness of American culture and its 'puritanical' repressions are often tagged (in a term first applied by Gertrude Stein to young Frenchman of the time), as the lost generation. (Abrams, 208)

The lost generation writers became expatriates and moved to London or Paris to follow their literary mind. But seeing Fitzgerald very specifically leaving other lost generation writers, he is also a representative of social history of that time.

Touch of the personal experience is in most of the Fitzgerald's writing. By his extra charming and gifted skill, he always tried to shape his experience on the form of art. Arthur Mizener, one of the Fitzgerald's biographers in his book *Afternoon of an Author* describes Fitzgerald as a writer of dual character in which the deep personal

experience is attached with an almost scientific coolness of observation. He points out:

[. . .] one of the most remarkable things about F. Scott Fitzgerald as a writer is a dual character of self-knowledge, the curious way in which he combined the innocence of complete involvement with an almost scientific coolness of observation, so that he nearly always wrote about deeply felt personal experiences. This curious sense of experience is every where in Fitzgerald's work because it was the permanent foundation of his awareness of experience. [. . .] (3)

In a same, Malcolm Cowley comments on Fitzgerald's writing in his book *Second Flowering* as "a series of felt dreams and misadventures and discoveries" (24). Along with this, John Kuehl and Jackson R. Brayers judge Fitzgerald as a novelist of expressing mostly his own personal happening in the form of writings.

He sought ways to convey personal subject matter objectively. From the publication of *Taps at Reveille* the publication of *This Side of Paradise* (1935), the compulsion of self-advertisement was frequently manifested through his obsessive consternation over the physical appearance of his books. (Dear Scott 3 and 11)

Fitzgerald's novel perfectly captures the history of social aura of America. The American people were introducing a new culture "The Jazz Age" and Fitzgerald was the representative of the era.

Fitzgerald, whose original phrases "The Jazz Age" and "emotional bankruptcy" aptly characterize certain aspects of the twenties and thirties and whose novels are steeped in cultural history embodied a society and an era." (Dear Scott 2)

Another typical feature of Fitzgerald is taken that he never took much care of grammar, syntax, punctuation and spelling.

Fitzgerald's first and successful novel *This Side of Paradise* describes new generation. This novel provides the money for many of Fitzgerald's own "spree" all night parties and wild trip to Europe. The story written in this novel is that of Amory Blain, a son of a wealthy American woman, who attends Princeton. In his series of love affairs, he falls in deep love with a young woman who reflects him for someone with more money. This deception brings frustration and despair in his life. He attempts to earn money but gets failure. As the depiction of generational history of his particular time, this novel depicts models for a generation of young people who try to hide their disillusionment by pursuing pleasure through fleeting affairs and temporary loyalties.

The Great Gatsby, published in 1925, is a novel that is set against the ending of the war and it is the most balanced treatment of the American Dream and its ultimate corruption. It portrays the meaningless, loveless, commercial society of the 1920 in America. A critic consider the novel "a symbolist tragedy" (High 45). Gatsby symbolizes the American belief that money can buy love and happiness. His failure portrays him rather a tragic figure. Richard Lehan writes about the subject of *The Great Gatsby*:

The loss of an ideal, the disillusionment that comes with the failure to compromise, the efforts of run away prosperity and wild parties, the fear of the intangibility of that moment the built in resentment against the new immigration, the fear of new radical element the latent racism behind half-backed historical theories, the effect of prohibition [. . .] and professional sports on post war America. [. . .] (Lehan 2)

Arthur Mainer writes that this novel describes expatriate life of Americans. In the life of Scott, Zelda's schizophrenia and his alcoholism brought sickness, frustration and discouragement, though he managed to write *Tender is the Night*, published in 1934, which was Fitzgerald's last complete novel. *Tender is the Night* examines the deterioration of Dick Diver, a brilliant American psychiatrist, during the course of his marriage to wealthy mental patient. Through lyrical style it would appear to draw on his experiences.

Like his second novel, *The Beautiful and The Damned*, published in 1922, Fitzgerald wrote his last novel *The Last Tycoon* but remained uncompleted at the time of his death from a heart attack. Mr. Piper makes his critical observation of Fitzgerald. According to his critical observation, "Fitzgerald's greatest contribution was his discovery of the tragic, ambiguities embedded in ordinary everyday American bourgeois experience" (15).

Surveying and observing all of Fitzgerald's novels from *This Side of Paradise* to *Love of the Last Tycoon*, we find the depiction of the contemporary social life of America and People's experience of World War I as student Rochester point and out, *This Side of Paradise* as "an expression of younger artist's disparity with the contemporary society" (33). Historical and generational consciousness is equally managed. Existential and personal wonderment is in the core of his each and every novel. Moreover, Fitzgerald's fundamental perception are obviously personal, they derive their energy from some actual experience in which Fitzgerald was deeply involved.

General Feature of Fitzgerald's Characters in Fiction

Fitzgerald's characters are often romantic, obsessive, alcoholic neurotic, isolated etc. Obsessions of wealth, alcoholism, critical relationship in the minds of the characters

are inseparable parts of his novels. The major characters selected by Fitzgerald's are psychologically complicated and tend to reflect the past experiences of the author as well as public experiences-Quest for self-assertion, self-knowledge existential quest and individual freedom are also equally grasped features of his characters. Amory and Rosalind in *This side of Paradise*, Dick in *Tender is the Night*, Gatsby and Daisy in *The Great Gatsby* and Starbuck in *The love of the last Tycoon* all incur one of the characteristics in the novels as such romantic obsessive, neurotic, isolated etc.

Mostly all of his characters of his novels become sometime very drunk and are open on the aspect of drinking. It is nearly impossible for us not to get reference of alcohol at least more than one in Fitzgerald's novel. Most of his characters involve and engage in party and night disco, therefore, they take alcohol. The romantic party always has alcohol as a favorite beverage in it. In his novels alcohol has been made as a mean of celebration or relief either from happiness or from unhappiness. *The Great Gatsby* has many alcoholic scenes as well as in *This Side of Paradise* and *The Last Tycoon*.

Wealth is another fascination of characters in Scott novels. The characters become very hungry for money. Their feeling and thinking are guided by money, spiritual values, and emotional love for material things. Gatsby, a determined man to get Daisy, earns big amount of money in *The Great Gatsby* by illegal means. Rosalind in *This Side of Paradise* and Daisy Fay in the *Great Gatsby* are amazingly fascinated by wealth. Importance of wealth for Amory is also cleared by his own utterance, "... I detest poor people, I hate for being poor. It's essentially clear to be corrupt and rich than it is to be innocent and poor."(187)

Disperse psychic and extremely sensitive or obsessive characters are next features of Fitzgerald's characters. They being so sensitive and obsessed, think of the

same thing frequently. They seem pretty abnormal Amory in *This Side of Paradise* is an extremely sensitive man. Many times in the novel, he says, how good looking he is, how good he is at sports. At the end of the novel he says, "I know myself, but that is all." (This Side-264) shows that Amory realizes that knowing own self is the most important thing in life. Gatsby is also extremely sensitive. To get Daisy, he tries to earn money at any cost thinking that, money could buy his love. Like such in his other novels as *Beautiful and Damned*, *Tender is the Night* also have the obsessive characters.

In another step, romanticity is the next inseparable attribute of his characters. A big impression of romanticists like Keats, Byron, Shelly, Blake is in the life of Fitzgerald. He, being himself a romantic person, creates romantic characters. Critic Malcolm Cowley writes "He liked to imagine himself as the hero of romantic, dramas and he worked hard to cut a figure among his classmates" (S.F.29). In short, alcoholic, fascinated towards wealth, extremely sensitive or obsessive, psychologically disturbed and romantic characters are found in Fitzgerald's novels.

The Work: *This Side of Paradise*

Fitzgerald's most powerful and successful novel *This Side of Paradise*, published in 1920, is divided into two parts and one interlude. First part has four chapters and the second has five. It is a truly important work both in the life of its author and for the course of twentieth century American history and fiction, though it is a work of young author. The novel contains a number of autobiographical elements and made an enormous impact on the later life of its author who may never have written any thing else if not for its success. The book was successful not only because of lyrical and graceful writing, but more importantly as a telling portrait of a new era in American history.

There is a moment in any real author's career when he suddenly becomes capable of doing his best work. He has found fables that express his central truth and every thing falls into place around it, so that his experience of life is available for use in his fiction. Something like that happened to a great deal of the material Fitzgerald employed to write *This Side of Paradise* which had come from his won experiences up to that time. "The main character, Amory Blain is, in many ways, a thinly veiled Fitzgerald", says Scott Donaldson (3).

The novel begins with a brief description of the protagonist Amory's mother, Beatric who was a wealthy and pretty girl from Lake Geneva, Wisconsin, educated with all the advantages of her family's wealth. Amory visits many places of his country with his mother. We learn that Beatric has a true love of the clergy, which includes a man named Monsignor Darcy. After Beatric's suffering from a nervous breakdown, Amory spends two years with aunt and uncle in Minneapolis. Amory's sophisticated education sets him apart from his peers and firstly attending in a party of his class girl, Myrast Claire, he falls in love with her. But when he returns to his mother in Lake Geneva and wants to go to boarding school. Deciding on St. Regis, Amory leaves for New England to enroll and to meet Monsignor Darcy. He struggles socially and academically at St. Regis where other boys think he is conceited and his teachers consider him lacking in discipline, though quite bright.

The chosen names, Amory and Beatric, both evoke romantic love in the European tradition. The choice of names places the work firmly in the European tradition of love narrative and struggles. For the perfection that Fitzgerald accords to the mother figure in the novel; and perhaps hints at the importance of Amory's love affairs in his own spiritual growth. The opening sketches of the mother and son, as their names indicate, show that they live unconventional life, separate from most

people. Amory is shaped by his unique mother from a very early age to such a degree that he is different from those around him. He wants a perfectly romantic moment. He suffers from his individuality at school where he is not liked by the other boys. In this point, we witness his first attempt to conventionalize himself, and ability to size up and adapt to social hierarchy. Again he opts to be conventional and in order to achieve that end, must distance himself from the distracting influence of his mother.

The novel is a character study of Amory focusing only on important moments that will help the reader to understand Amory's quest to understand his place in the world. Amory moves to Princeton and meets his roommates, Kerry and Burne Holiday. Together, they try to adjust to their new environments, going to movies and getting catcalled (group of upper class men). Attempting to gain status in the class, Amory first goes out for football and then joins the newspaper. Yet he is not still among the elite of the class. Amory strikes up a friendship based on talking about books with the avid reader, Tom D'invilliers. Amory joins the musical theater, Triangle Club and he is introduced to a new young American social world. Amory goes to a party in New York and while returning he discovers the death of Dick Humbird in a car accident. After this, Amory arrives to go to the dance party with Isabelle and they fall in love.

"Amory's relationship with Tom serves to highlight his desire to adopt himself to established social systems and his obsessive analysis of these systems with social success, but also shows his ability to remain an individual in that system" (Weininger, 14). The narrator's description of the social world that Amory encounters on his Triangle Club trip is an important historical description. The president's split between "bursts of authority" and lassitude, "along with the coach's "helplessness" repeat Amory's failures to wild authority" (Marsden, 84).

While Amory embraces Isabelle, his shirt strap hurts her neck and leaves a mark. Out of this incident, a small argument erupts in which Isabelle accuses Amory of being completely egocentric. The fact that such a small incident could doom their affair reveals the shallowness of life. Though initially annoyed by his failure, Amory takes it as an opportunity to rediscover "the fundamental Amory" realizing that prep school had divested him from the importance of the way his mother raised him. His failure allows him to reexamine himself, and this reconnects him with his true self, the trapping of society removed. Amory's lack of interest in the death of his father, beyond its finances, highlights his egotism. This serves both to show to what extent Amory is independent from his family and to introduce the issue of his finances.

Brune, in the fourth chapter entitled 'Narcissus of Duty', helps to dislodge Amory from his egotism and opens him up to a new world. Clara sees through a number of Amory's other possessions. She observes that he is egotistical only out of a lack of self-confidence, and that his personal mythology concerning his lack of willpower actually stems from lack of good judgment.

The section of interlude between Book I and Book II, tells the story of Amory's time at war solely through two letters and a short narration. The first dated January 1918, is from Monsignor Darcy to second lieutenant Amory, stationed in long Island. He praises Amory's dutiful and sober entrance in the war as quite admirable and noble.

Chapter I of book II of this novel is presented in a form of dramatic writing in dialogue form with stage direction. Amory gets a chance to meet Rosalind Connage in her own house. But her mother feels uneasy watching Rosalind with Amory and not with a wealthy man. Amory appears looking quite worried and Rosalind painfully and reluctantly breaks off their engagement saying: "I can't Amory. I can't be shut away

from the trees and flowers, cooped up in a little flat, waiting for you" (Fitzgerald, 181). Amory does not find much peace upon his return from the war; instead he is involved in an intense romance.

Amory seeks to heal, or to forget Rosalind, his broken heart by going on a three week drinking. He tells nobody of his troubles as he loses himself night after night in an alcoholic haze and action that emphasizes the private nature of his loss by these words "celebrating blows my life. Great moment blow my life. Can't tell you about it"(Fitzgerald, 184). The doomed affair still torments him. His heart does break; however, allow him to throw off the job that he hated that he kept only for his dream of life with Rosalind. In losing love, he could go on to try to find himself again. Amory recovers his wits through a friendship with Mrs. Lawrence, older woman. After Tom's departure, Amory has left Darcy as a last friend. However; he finds a romance with Eleanor that appears truer than Rosalind. Finally Eleanor is actually too unconventional for Amory. Like Clara, she is a strong, independent woman who is incapable of submitting herself to a man. Love has hurt Amory and has not filled the void or the sense of existential confusion with which he is overwhelmed.

Further, Amory takes the blame of Alec sitting with a girl in his hotel room in Atlantic City. Amory does that to get Rosalind's love, but that goes to be opposite. He, returning to New York, knows Rosalind's engagement with Dawson Ryder. Again, he comes to know the message of Monsignor Darcy's death as Fitzgerald, about helpless situation of Amory, writes, "He has done! Life's got him! He has no help; he is a spiritually married man"(253).

Amory concludes that he has no more goodness to lose. He does not regret the choices he made; he simply regrets that they have already been made. He sees those decisions in a true and unsentimental light for the first time, as the faces of the people

who influenced him most pass through his mind, his mother, the unconventional, Dick, the conventional, and his lovers, the goals.

At the end, Amory decides to go to Princeton. As he continues to his walk to Princeton, he concludes that he must embrace his selfishness and no longer try to banish it. Amory make some peace with himself. He accepts what he has been through, who he has become and even who he will be in the future. Amory, eventually, having lost relatives, love, and money, experiences a deep self-realization and comes to see his own selflessness. In the final line of the novel he claims, "I know myself, but that is all"(Fitzgerald 264).

Chapter II

General Survey of Existentialism

Background

As a school of thought devoted to the interpretation of human existence Existentialism was developed. After the devastating effects of the two world wars, especially after the Second World War, many thinkers started to oppose the doctrines that viewed human being as a manifestation of an absolute value. World was given rise to feeling of despair and separation from the established order. These feelings led to the idea that people have to create their values in the world, in which the traditional values do not work. Therefore, one has to create oneself and make choices. Man is free routines and convention, who is laid bare and face to face to his own destiny. This feeling of utter alienation was the product of the recognition of the death of god on the one hand and the catalism of the World War I and II on the other .The thinkers and writers found the world totally obscured, in coherent, disintegrated, chaotic and disordered not directed by the laws of God, but by pure change and contingency. This feeling of an existence without justification became the main proposition of twentieth century.

Then existentialism lays stress on concrete individual existence, freedom and choice. Ryan gives an explanation of existentialism as:

Hence there is no single existential philosophy, and no single definition of the word is given, 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. (639)

From this excerpt, it is opened that this philosophy stresses on the man's freedom, choice and existence which are human problems. Thus, it is philosophy of human's problem.

Existentialism opposes the traditional philosophy which seeks to find out the truth which is objective and universal. According to this philosophy, the truths are subjective, what is true to one may be false to another. Whether thing is true or false, that depends on the decisions the individual makes. For making decisions one is free. Then, the philosophy emphasizes freedom. Renaissance humanists were also the supporters of human freedom. They took freedom very positively. Due to the freedom, man can expose unlimited potentiality. But existentialists take freedom as a curse. Sartre says, "We are condemned to be free" (56). Due to this freedom there is no one to dictate to us what to do and what not to. We have to do ourselves what is to be done.

Sartre, in his book *Existentialism and Human Emotions*, writes "[...] by existentialism, we mean a doctrine which makes human lives possible and, in addition, declares that every truth and action implies a human setting and human subjectivity"(10). Existentialism is near to life and death of people. Instead of concentrating logic or science, "Existentialism is primarily concerned with human existence, specially with man most extreme experience ,the confrontation with death, anguish and anxiety, despair and guilt"(*Western Philosophy*, 589-90).Existentialism gives stress on concrete individuality. In Sartre's words, "Man is nothing else than his plan, he exists only to the extent that he fulfills himself, he is therefore nothing else than the ensemble of his acts, nothing else than his life" (32). So, this philosophy is devoted to human and his actions.

Existentialism as a philosophical concept has been in vogue only in recent years, but its origin goes far back to some classical and middle ages. Before the modern existentialist we could find some norms of existentialism in the world of St-Augustine, Pascal, Socrates, Duns Scots and others, in some extent. They were followed by Nietzsche, Dostoevsky, Kierkegaard, Husserl, Heidegger, Gabrice, Jaspers, Berdyaev, Camus Simone de Beauvoir and Maurice Merleau-Ponty. Some of them are known as Christian existentialists or theistic and some atheists.

The term 'existence' comes from the Latin root ex 'out' + sistere from staer 'to stand' (Cuddon 316). Thus existence means to stand out in the universe that is against us. Moreover, existentialism means pertaining to 'existence'. Now, the term "existentialism" is used to describe "vision of the condition and existence of man, his place and function in the world and his relationship or lack of it with God. It is very intense and philosophically specialized form of quest for selfhood" (*Ellmann and Fidelson* 803). Sartre defines existentialism as an attempt to make life persist by creating a system in which one realizes human loneliness and "Human Subjectivity" (Existentialism 10). So, his focus of existentialism is on "being" and "subjectivity" as opposed to logical reasoning and objectivity. Individual experiences rather than abstract thought and knowledge is foregrounded in this philosophy.

Before Soren Kierkegaard, existentialism was not accepted as a distinct movement in literature. After his writings existentialism dates in the field of literature and there were so many philosophers occupied in this field. Friedrich Nietzsche and Martin Heidegger developed this term in a more modified form. After then this term developed and reached up to the height in the form of atheistic existentialism on the hands of Camus and Sartre. That's why existentialism has been defined in various

ways. In the course of time philosophers' mind changes and the meaning and the term also change.

Man is responsible for his own will and plan. Man, first of all, is the being who hurls himself as being in the future. Man is at the start a plan which is aware of itself, nothing exists prior to this plan, and there is nothing in heaven. Man will be what he will have planned to be. About human desire and will Sartre writes:

The word 'will' we generally mean a conscious decision, which is subsequent to what we have already made of ourselves. I may want to belong to a political party, write a book, get married, but all that is only a manifestation of an earlier, more spontaneous choice that is called 'will'. But if existence really does precede essence, man is responsible for what he is. Thus, existentialism's first move is to make every man aware of what he is and to make the full responsibility of his existence rest on him. And when, we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but that he is responsible for all men. (17)

As most of the existentialist, Sartre's opinion is also same. He emphasizes on the human effort to make his/her own existence. According to him, man's real existence, his uncertain nature, his personal freedom and his responsibilities for what he does and make himself to be are central problem of individual. It means he, himself, is responsible for what he does.

The industrial revolution, the race for ornaments, large-scale manufacture, unconventional behaviors and the great political tycoons and straps has shaken the very foundation of human existence. As it is today existentialism is probably the most dynamic of appropriate philosophical movement to define and interpret the anxiety,

absurdity, and the uncertainty of human existence. As the doctrine emerged worldwide, the existentialist thinkers also differed greatly in various ways. However, it may be said that the problem of individual and his real existence are central of all existentialists. In term of its function and nature, Encyclopedia Britannica defines existentialism as:

It can insist on the transcendence of Being with respect to existence, and by holding this transcendence to be the origin or foundation of existence, it can thus be assumed a theistic term. On the other hand, it can hold that human existence, posing itself as a problem, projects itself with absolute freedom creating itself by itself, thus assuming to itself the function of God. As such existentialism presents itself a radical atheism. (621)

As these definitions, human existence is the transcendence of being from the point of view of theistic term and in the other hand, it is the freedom of human creating by him in atheistic term.

Rene Wellek opines about existentialism in his “Twentieth Century Criticism” as: “A last and vital trend in this century. It dominates French and German intellectual scene after World War I” (82). He further clarifies the term that “If we interpret it as a philosophy of despair, of fear and trembling, of man’s exposition to a hostile universe and the reasons for its spread are not far to seek” (82).

Anguish is an emotion to all men’s life problem. In the University of Encyclopedia, an author presents about anguish of Kierkegaard as: “Anguish is relieved by the transcendental faith in God. Atheists deny the existence of God and stress man’s absolute freedom to choose with revolving anguish and despair” (68). Existentialism is expressed in Encyclopedia Britannica as the investigation of the

meaning of being. But such investigation is not an easy task because it is faced with diverse alternatives. “For all the existentialists, the choice among the alternatives implies certain degree of risk. The most serious and problematic man is descendent into inauthenticity” (621). This inauthenticity is resulted when the individual permits his life to be determined and defined by rules and values of the others. Emerging from the diverse bases, existentialism can take diverse and contrasting direction.

Phenomenology does the study of human consciousness. The world as it appears to us, it means. Phenomenology gives stress on subjectivism. Raman Selden states, “A modern philosophical tendency which stresses the perceiver’s central role in determining meaning is known as phenomenology” (48). We come to the conclusion that phenomenology gives emphasis on the individuality. Things are as they make appearances to our consciousness. So all understandings and perceptions are subjective and an individual plays a central role in perception. The idea of individuality influenced the existentialists. Existentialism developed in the hands of different thinkers in two groups, theistic and atheistic, although, they share undoubtedly some common features. At present it has come to be established theory and is implemented in interpreting literary texts.

The term existentialism covers diverse areas both geographically and theoretically. Since it is not possible to incorporate all the philosophical doctrines in the work, I have attempted to deal only with the major issues which mostly support my research.

Theistic Existentialists

Soren Kierkegaard, Danish mystic thinker and theologian, is accepted as the propounder of existentialism. He reacted against the idealism of Hegelian philosophy, which, for him, had obscured the responsibility of individual towards the self. In other

words, this philosophy could not make the people responsible towards their actions. Kierkegaard advocates that individual existence is prior to everything. Hegel maintained the philosophy of reconciliation and synthesis, which Kierkegaard called “both/and” system as opposed the existential dialectic “either/ or” which emphasizes upon personal choice and responsibility rather than overall rationality (224). By choosing inward and personal character, one makes a leap of faith in god which he regards as an ‘ethno –religious’ (Choice, 809). Thus, there are two options for the individual to choose. He has to choose god and get redemption from the angst, an “ethno–religious” choice, or he has to reject god and go to perdition an “aesthetic” choice (choice 823-24).

Truth for Kierkegaard is always subjective. In ethics Kierkegaard supported individualism and moral realism, and preached despondency fear and hatred of the masses. At this point Richard Ellmann in his *The Modern Tradition* writes about Kierkegaard, “subjective life is most intense in personal and private, wholly individual, and value of objective reality in this sense in a modern article of faith” (855).

However, paradoxically enough the choice is, according to Kierkegaard, the choice is criterionless and it is the individual himself who has to fix criteria by making choice. The Christian doctrine and its quest for objective truth have nothing to do with Kierkegaardian concept of Christianity .He believes only in the existence of God, and not in any doctrine, and insists that “Christianity is therefore not a doctrine but fact that God has existed”(Faith 875). Kierkegaard contends that the state of self division “ironic” or “negative” is part of the very definition of personal existence we can not escape from it, he thinks by an easy Hegelian or Marxist synthesis “Truth is given only to the subjective thinker who becomes more and more isolated as he

“inwardly” assimilates the universal truth and becomes more and more capable of genuine knowledge as he affirms his finite and changeable human nature” (680).

Kierkegaardian faith, as Macintre describes, is also in a paradoxical form. When we believe in god, we believe both in his finite and infinite existence. The finite is related to the outward form and existence of God, whereas the infinite is concerned with the inward faith and nonexistence. For Kierkegaard, as for the later existentialist, the most extra feeling of human life is anguish or “angst” which accompanies is as environment. He says, “Wish to avoid ourselves, when we should choose ourselves we live in time. Loosing ourselves there in its contents but if we face ourselves their in a chance that we shall break through time, into eternity, founding God in the eternal movements” (283). In sum up, we come to conclude about Kirkegaard that he was really precursor and forerunner in the existentialist movement. The main theme of his writings is “truth is subjective”. In this philosophical movement others scholars like Karl Jaspers, Marcel, etc are also equally important to make strong and to forward this philosophy.

In sum total, we come to conclude that the religious or theistic existentialists referred us to go to the shed of god or transcendence to make us confirmed for our authentic existence and faithful self.

Atheistic Existentialists

Even having common features with theistic philosophers about the existence of human being, some philosophers appeared in the western philosophy in contrary view with them about the existence of God. Among them, for Nietzsche Christianity is,” a slave morality and held that religion provides no truth because God is dead and Christianity has become a shelter of weak and disabled people” (Russell, 722). He expresses his view on religion and god as “the Christian conception of god - as God of

the sick, God as a spider, God as spirit - is one as the most corrupt conceptions of the divine ever attained on earth. God as the declaration of war against life, against nature, against the will to live! (92).

For Nietzsche, even to think of god is to go against life, against the will to power. As there is no god in the world, the supermen are the gods. The supermen are higher men, who declare war over the masses of inferior men, and are free from any restrictions imposed by the society.

As well, Albert Camus is a string follower of all atheistic existentialism. For an absurd human, this Universe without a master seems to him neither sterile nor futile (*Absurd Freedom*, 852). Camus says, "When the absurd man becomes aware of his futile living, he is naturally filled with anxiety and hopelessness, but he does not surrender himself in the mouth of death" (853). Therefore, there is no God to rescue us as they think.

Talking about atheistic existentialism, Jean Paul Sartre placed himself as the founder of French existentialism by developing a new creed. Robert C Solomon says, "The central tenet of Sartre's existentialism is the freedom of human consciousness, freedom to act, freedom to value, freedom to make itself" (86). Sartre says, "Emotion can be understood only if it is said in the context of the total human reality" (289).

Sartre very skillfully and beautifully anatomizes human being, human existence in his *Existentialism and Human Emotions*. He has endeavored to defend existentialism against the attacks and charges from both sides, Christian and Marxists. Strengthening the atheistic existentialism, Sartre writes:

It states that if god does not exist, there is at least one being in whom existence precedes essence a being who exist before he can be defined by any concept and that being is man, or as Heidegger says, human

reality what is meant here by saying that existence precedes essence? It means that first of all, man exist, turns up, appears on the scene only afterwards, and defines himself. (15)

On these words, he points out that existence of human being is already there before his essence. Instead of god, there is one being, which is the existence of man. At first, man fixes with his identity and then he defines himself.

As common with other existentialists' claim, Sartre also stressed the subjectivity of the individual. So, Sartre is creating another system of human existence by negating the common social system, as people understood it.

Martin Heidegger, a German philosopher, is one of the founders of German existentialism and a leading figure of atheistic existentialism. He made a distinction between 'Beings' and 'Being', "the oblivion of being (individual) into the being (group) has made us last in unreal existence" (879). He held the belief that to get back the last being, Heidegger suggests us "to return into the ground of metaphysics, and find the roots of our existence" (808). He held the belief that man should face explicitly the problem of being; he has to determine his own existence, create his own possibilities and make choices and commitment. The feeling of dread due to the awareness of death may incite him to flee away from the problem of being, accepting way of life set by others instead of coming face to face with it. But if we take the dread as death as an opportunity we may construct our life unique and our own.

In existentialist philosophy, concept of existence is restricted to the kind of being exemplified in man. In the very first hand, thus, existence of human being is differences from the existence of other entities in the world. About this in Heidegger's words:

The being whose manner of being is existence is man. Man alone exists. A rock is, but it does not exist. A tree is but it does not exist an angle is, but she does not exist. God is, but he does not exist. Rock, tree, angel, God just are, they do no exist, what exist is only human being. (qtd in Marcurrie 29)

Man's existence is not simply in 'standing of' there in the word like other entities in the sense that he is open to become what he is not.

To sum up, atheistic existentialists believe on human effort and consciousness. It focuses on the human self and believes that there is no presence of god in the subjectivity of man.

Search for Self

The word 'self' appears frequently in treaties on philosophy, religion, literature and host of other disciplines dealing with basic human concerns everywhere. The word search means to go one place to another or wander to find something with keen and sharp eyes. So, the phrase 'search for self' covers a broad area in this philosophy. Here, 'search for self' comprises two word 'search' and 'self' together which mean an individual wonders and attempts to find his true self to be authentic being with his own identity. He tries to make his self in this universe.

A self, in existential philosophy, is projected always out the relationship with worldly things. As Sartre puts it "without the world there is no selfhood, no person, without selfhood, without the person, there is no world" (104). There is no human existence apart from the world in which he exists. Heidegger's man is an always – already-in-the- world phenomenon. It implies that he can handle, and finds himself determined by the things at the same time. So, there is an inextricable relationship between human self and the entire world. That means the individuality of a person is

in the relationship of his environment as with friends, relatives, and lover, things needed for body etc. or with the world. The search of self for ultimate meaning is close relationship between the mysteries behind the observable phenomena as Adolf Huxley says:

It is in fact, a heroic effort to transcend all finite values and system of meaning, including the self as particular existence, and unconditioned being. The persistence of this mystic tendency in the religions of the world is a telling proof of the ability of the self, in the ultimate reaches of its freedom and self- awareness, to discern some affinity between the mystery within itself and the mystery behind the observable phenomena and to find the key to universality in the joining of these two mysteries. (614)

Having been observed these lines, we come to understand that it is a great work to go beyond the social system to find self. Self is unbounded being. To go beyond the world religion (system) is an ability of a person who finds the meaning of self as a mystery.

Man becomes inauthentic if he cannot create a self of his own. For this, he should isolate himself from the distracting crowd and make his self. This is one way of finding his authentic self. The human existence, as Sartre asserts, "is not a 'self – sufficient point of consciousness to which a world gets added on" (81). To exist is always to be in the world. It, in turn, implies that a man is always in a situation. On the other hand, he is free to make himself for his essence is not given in advance. Human being should create his self -acting within such circumstances.

To create his self, man is always free. Sartre has the opinion that freedom and existence are inseparable. One struggles to exist in the world by means of creating his

own self. His 'self' comes out of freedom. Freedom is thus. Possibility and to "to stand on the edge of possibility is rather like standing on the edge of a precipice" (Macquarie 167). On the way of quest for self, one can fall or rise; he can be authentic or inauthentic. That means he can exist or simply "stand out" while practicing freedom.

To achieve a mode of being that could be defined by full enjoyment of oneself. In short, one should get his self by means of freedom to exist in his place. Existence is the ultimate goal of struggle for self achievement. So one should search hi self acting with the relationship of his circumstances using his conscience and freedom.

Freedom

Man is free to create his self. For Kierkegaard, to exist is at the same time to be free. Man makes himself what he is by the choice in freedom. Sartre has the opinion that freedom and existence are inseparable. It is not that man first exists and becomes free, but to be human is already to be free. Freedom is thus, possibility, and "to stand on the edge of possibility is rather standing on the edge of a precipice" (Sartre, 167). One can fall or rise; he can authentic or inauthentic, that is, he can exist or simply stand out while practicing freedom. "Freedom by its very nature is pregnant with possibility; it is the string of possibility in the warm of freedom that is experienced as the primordial anxiety. As such freedom implies anxiety" (147). So, freedom is a vessel of possibility made by anxiety.

We have no fixed essence at birth because existence precedes essence according to Sartre. He says, "Instead of having an essence at birth, we are free. We each create our individual essence –our-character- through the ways we exist as human beings, choosing and then freely acting on our choice" (24). Thus by means of

freedom, we are capable of revising or reinventing our essence, if we change the course of our action. This means that each individual creates his own personality, habits, tendencies, preferences, talents and character flaws from which he gets his own self. We can be clear on freedom as:

Freedom means acting according to one's own choices –not according to religious or social norms and taking full responsibility for one's actions. It also means acting in ways that can liberate others by modeling freedom for them. His discovery of this existential sense of freedom transforms him and leads him to act on his own. (Sartre's *The Flies*, 25)

Thus, freedom is one's own choice and decision to act on his own which transform him from one to another.

Sartre's equation of existence and freedom is the key to his claims that human beings have a special kind of reality, that is, existence. Existence distinguishes human from non- human things. "Existence involves freedom of thrust in action: both our ability to be self conscious and our ability to launch ourselves into action are aspects of human freedom" (40). Self –consciousness is not only awareness of who I am but also of who I shall be in my future self. "Future self is as important as a present self. Because existence precedes essence, future self is not already made or programmed to turn out in a specific way, instead, it will be free creation" (Sartre, 40). In this point, Kierkegaard in his 'Fair and Trembling' writes, "The problem is not merely one of conflicting moral laws, but of faith that requires the individual to be a particular, free from the restraints of any universal law" (61). So, there is not already made up of boundary for human. He is free.

In short, freedom is necessary for each and every individual to get his existence. "Freedom is not only inescapable but precious" (Dostoyevsky, 179). One is responsible

for his action of past, present and future to create his own identity. That responsibility comes on his touch when he is free to act.

Decision and Choice

As already mentioned, man is open to become what is not. In his possibility, he makes free decision and choice to project his self. On the other hand, man always is in a situation in which constitutive possibility is rooted. The situation determines the choices he makes among other possibilities. Thus, decision is not only self fulfillment but also self renunciation. To decide for one possibility is to renounce every other possibility that was open in the situation. Every decision limits the range of possibility will be opened for future decisions.

Kierkegaard is of the opinion that man has to make innumerable decisions in his life. Making such decision is certainly to fall into the hands of misery and pain because it limits the range of one's possibilities. Nevertheless, one can not remain without making such decisions. On making such decisions he goes on establishing his existence. Macquarrie explains:

Decision brings the existence face to face with himself [supporting Kierkegaard's opinion of establishing his existence] in a way that must stir anxiety. Thus, most of us have to make decisions of magnitude? We avoid them or we post pone them as long as we can [...]. It is to pledge or engage one's future and since no one can foresee the future such an engagement is always frightening with risk and attended by anxiety. (182-183)

By the analysis of these excerpts, it is clear that decision makes us face with ourselves to exist. Our decisions bring anxiety, so we try to avoid them as long as we can. When we take one decision, we immediately close other possibility that is open.

The primary distinction of humanity is the freedom to choose. Even not to choose is to choose 'not to choose'. Man exists through his choices and his being therefore is entirely indeterminate. Existentialists hold that human being does not have a fixed nature or essence. Each individual makes choice that creates his own essence. Choice, therefore, is central to human existence and it is inescapable, even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because each individual is free to choose his own path. Existentialists argue that he must accept the risk and responsibility following his commitment wherever, it leads. An individual creates his self by making self-directed choice. For Sartre, human being is what he wills to be his anguish basically lies in making commitment through choice. The active choice to which Sartre calls as 'being-for-itself' is in opposition to 'being-in-itself' which is the state of complete incapacity of doing anything like a table or a flower. Sartre argues:

[...] the anguish of decision making felt by the leaders gives access to the actions, instead of preventing from it because "it is the very condition of their action, for the action pre-supposes that there is plurality of possibilities, and in choosing one of these, they realize that has value only because it is chosen ("Choice in the World" 836-37).

Anxiety comes from the decision making which reaches the person to an action and that action has valued in the great number of possible actions because it is chosen. Thus, in the long run, all the decisions and choices confirm in the emergence of a self. It is out of decisions that the self emerges. His actions in the field of possibility determine who he shall be, or even what he shall be.

The act of making decisions is related question of authenticity or inauthenticity of being. Existing authentically is the kind of existence exemplified in

Dasein as already discussed, whereas inauthentic is instrumentality. Thus, quest for personal existence is on making the kind of decisions and choices that project an authentic self.

Authentic Being

As man does not have a fix nature or essence already given to him, he makes himself what he becomes by his own decisions and deeds. Man must decide himself what he will be. He becomes truly himself to the extent that he fully chooses for himself. So, it is he who makes himself authentic, it is he who makes himself 'exist' or simply 'stand out' there as an object which is the matter of authentic or inauthentic being.

The everyday being with others direction is most possibly in authentic. It does not really involve the selves of those who take part in it. Man becomes inauthentic if he can not create his self of his own. For this, he should isolate himself from the distracting crowd and make his self. This is one way of becoming authentic which Heidegger emphasizes most. He puts it as:

[...] the self of everyday Dasein is the 'they-self', which we distinguish from the authentic self – that is, from the self that has been taken hold of in its own way. As 'they-self', the particular Dasein has been dispersed into they, and must first find itself. (qtd. in Existentialism, 167)

Everyday self is different from authentic self. Authentic self is distracted from the social assumption which is self of everyday or 'they-self'. Heidegger gives the name 'they-self' to the opinions and values of the majority. As the same Nietzsche gives name 'the herd' and Kierkegaard 'the public'. According to Nietzsche, one should go

out from the values of 'the herd' to be authentic existent. To be clear about authentic and inauthentic self we can take the extract from 'The Stranger':

Falling under the influence of mass opinion, we become inauthentic because we neither seek nor create what is most meaningful to us as individuals. When we live the way that everyone else does, think the way that everyone else thinks, and hold the same values that everyone else holds, we do not use our freedom to create ourselves as unique individuals, instead we become slaves to a communal standard.
(Camus, 50)

If one falls on the influence of public standard, he will fall on inauthenticity. There he cannot create his unique individuality. In contrast, authenticity is being true to oneself as a free individual. When one is authentic, he resolves to be what he freely chooses to be and makes manifest what is truly important to him, as he acts in the world.

Human being becomes inauthentic, if he cannot create his self of his own. The inevitability of being with others distracts one more to inauthenticity. According to Sartre, "An individual, as a being, affirms his value by making an authentic choice without any reward" (805).

Authentic existence is a term designated by Martin Heidegger. For Heidegger, being or self is not realized in normal situation. It does not occur all the time. It is realized in the state of boredom anxiety or ill at ease. So, he states in *what is Metaphysics?* that without realization of his self, human cannot be authentic. Nietzsche about authentic existence, like Kierkegaard advocates and insists on the unconventional behavior as: "The individual must make his decisions entirely on his own without regard for social and religious mores or for speculative rational systems [...] we can become ourselves only by stripping away all externalities"(193).

This is why, preserving self or being authentic in the human relationship is to establish the kind of relation to the other that promotes existence in the full sense. It says that human authentic existence is freedom and responsibility. His existence becomes inauthentic if it is molded by external influence, whether these are moral codes, political, social or religious authorities or the like.

Conscience

Conscience of an individual calls him to act on his own. But this statement does not always present an individual distracted from the 'they'. Conscience can be taken in two ways. A person's awareness of the moral codes accepted in his society may also be defined as conscience. On the other hand, conscience may be the kind of moral conviction that will sometime lead a person to reject the accepted standards of his society response to what he believes to be a more deeply founded imperative. Existentialists hold that the second kind of conscience is important to establish one's self. It is so, then, they believe that conventional moral codes of a society are always distracting. One should go beyond them whenever an individual finds it necessary to do so. Nietzsche takes commonly accepted morality or "old broken tables of law" (An Existential Theology 211). So no public rule or standard should stop an individual from doing what he feels to be right at the moment.

Interpreting Heidegger, Marjorie Grene writes, "Conscience tells me I ought to face resolutely my own inner capability instead of forgetting my self in this and that. I ought to make my situations vitally mine rather than let it inflict itself upon me" (33). So, conscience tells one to direct on his own reasons. "We become self-conscious because we believe that the other is not only viewing us. But also interpreting what we do and even judging us" (Sartre's No Exit, 86). In accordance with the view of twentieth century existentialists, we are self-conscious on this matter using our

conscience that other are viewing , judging and analyzing our activities, because, “a human being does not exist statically among others without affecting them or being affected by them”(85). About conscience, Heidegger also writes “It is thorough the mood of anxiety that human being is open to the voice of conscience” (31). As his opinion, anxiety is the way of conscience.

To conclude, conscience comes from the depth of once own self. It is the call of authentic self, struggling to be born, and it is addressed to the inauthentic or fallen self, the self that is dominated by the ‘They’. For the projection of an authentic self, conscience is a must.

Chapter III

Textual Analysis

Search for Self

F. Scott Fitzgerald's *This side of Paradise* is the story of Amory, the central character and others like Beatric, Rosalind, Clare, Isabelle, Eleanor, etc. Most of the characters in this novel are in search of their authentic self. A 'self' in existential philosophy is always projected out of the relationship with the worldly things. As Sartre says, "without the world there is no selfhood, no person without selfhood, without the person there is no world" (104).

On this condition, mentioned above, most of the important characters wonder to create their identity out of their environment which means there are in search of their own self. Self is not for other reasons but for their authentic existent. The story begins with brief description of Amory's mother Beatric who was a wealthy and pretty girl from Lake Geneva. Here, mostly the protagonist wonders to search for self is important as Oscar Wild comments, "Amory struggle to find his place" (61). He grows with his mother, Beatric until he is left for boarding school. He then attends Princeton University and falls in love with the several women and among them, Rosalind has the most traumatic impact. During this course, Amory struggles very hard in his life. He tires to adjust wherever he goes in his travel of life getting his own identity. Factictiy of existence is uniqueness of an individual existent. Amory's unique identity is known form the words spoken by Beatric, "this is son of mine heard her tell or room full of awestruck, admiring – but delicate – we're all delicate, here, you know" (7). Existential philosophy gives importance on life and in accordance with this philosophy; human beings are for existence in this universe. Fitzgerald writes," when Amory has the whooping-cough for disgusted specialists glare at each

others hunched around his bed, when he took scarlet fever the number of attends, including physicians and nurses, total fourteen” (7). As much as possible human tries to save his life from the ruin to death as Amory has caretaker in his fever. To keep fourteen caretakers for a patient is to give too much importance to human life also it is opened that human being is different from other beings.

In this novel, Amory’s mother Beatric has a typical life in the American society. She is an unconventional and bold woman. She wants to be a sophisticated and autonomous woman. Sophistication of human is for the fulfillment of his desire. Beatric’s facticity in the society with her critical mind about an American woman is declared with these words:

They have accents, my dear, she told Amory, not any locality, just as accents’- she became dreamy. They pick up world, moth- eaten London accents that are down on their luck and have to be used by someone. They talk as an English butler might after several years in Chicago Grand Opera Company. She becomes almost incoherent [. . .] she feels her husband is prosperous enough for her [. . .] they try to impress me my dear. (8)

She comments on western women’s speaking style saying ‘they pick up old accent as an English butler which damages their future’. So they have to be used by others without their own identity. She keeps her aside from them making her incoherent in speech. She does not submit her with the crowd picking the world accent even the herd tries to impress her. Likewise, again Fitzgerald writes:

Though she thought of her body as mass of frailties, she considered her soul quite as ill, and therefore important in her life. She had once been a Catholic, but discovering that priest were infinitely more attentive

when she was in process of losing or regaining faith in mother church, she mentioned an enchantingly wavering attitudes. Often she deplored the bourgeois quality of the American catholic clergy, and was quite sure that had she lived in the shadow of the great continental cathedral her world would still be a thin flame on the mighty altar of Rome. (8)

Beatric thinks her body as frailties and considers her soul ill that means she is made weak by the public truth of bourgeois Catholic. So, she suffers from her true self as meant by 'her soul quite as ill'. Using her conscience she finds the truth of Church and raises her voice against Catholic clergy. She chooses her own separate world which is not digestible in the society. Even she is in the shade of the society, she thinks her world would be small flame to evoke the sense of freedom in that traditional society which is clear by these words in the abstracts, 'a thin flame on the mighty altar of Rome'.

Human existence is possible with relationship of other worldly things. Every individual has their own separate selfhood. He creates his facticity comparing him with others as Beatric creates her separateness by criticizing the American Catholic clergy and American women as, "ah, Bishop, wiston, she would declare, I do not want to talk of myself. I can imagine the stream of hysterical women fluttering at your door beseeching you to be simpatico-than after an interlude filled by the clergyman-but my mood is oddly dissimilar" (8-9). These groups of women, who go to catholic clergy, are hysterical so, she keeps her away from them using her conscience because conscience makes a person act on his own.

According to the existential philosophy, follower of the convention is to be a person of simply 'stand up' in the society. He/she cannot obtain his selfhood by following the norms that is already set by the society. So, he/she goes to be

inauthentic creature. For Beatrice, inauthenticity is unacceptable matter. She made a strong decision by giving a large amount of money as a bequathement for a church, though, her economic condition is not so strong as in Ramilly's words, "You ,poor woman Beatric, damage your family from that huge bequathement"(103).

Conventionally, a woman cannot do such great deed living in a family. In conventional system, she should take advice from elders or guardians of her family, especially from her husband. Further, we can observe her existential feature where she makes her own decision and choice as Fitzgerald writes:

When she had first returned to her country, there had been a pagan, Swinburnuan young man in Asheville, for whose passionate kisses and unsentimental conversations. She had taken a decided penchant – they had discussed the matter Pro and con with an intellectual romancing quite devoid of sopiness. Eventually, she had decided to marry [...] the young pagan from Asheville. (9)

According to tradition, Beatric has no power to choose her life partner. Marriage, for a girl, is acceptable, if it is decided by her guardian. So, whatever and whoever is decided by guardian about marriage should be accepted without a single comment by girls where personal selfhood of females is far away from their touch. There, they will be inauthentic not authentic existent with pure self, therefore, Beatric chooses her life partner disregarding the tradition. Being unconventional and searching to be a romantic character, she does love with Monsignor Darcy even after marriage, as in her words, "Monsignor Darcy, indeed [...] he is still delightful company" (9). She ties to get her selfhood from love of her husband but that is not fulfilled and she goes to love Monsignor Darcy using her freedom as human quality.

Human keeps on emerging from where he is at any given moment. He is at any moment transcending or going beyond what he is at that moment unlike other things. Man is not just constituted by some given properties. He trusts himself into possibilities of existence as in the Sartre's words "we humans are in the world-acting, working, and building with all of the various things the world contains" (23). Again he says, "Man is not like a manufactured thing" (304) and Nietzsche's conception, "Man as always moving towards superman" (Zarathustra, 148) exemplify the same characteristic of existent. Thus, man is regarded as unfinished and incomplete. In this point, I want to relate the Amory's condition in *This Side of Paradise* which is same as above mentioned in accordance with existentialism. Amory, a son of a unique and sophisticated woman, forwards his life relating with different situations and places to make him an authentic being. Amour, in veiled form, depicts the author's own life so; it is an autobiographical novel as Scott Donaldson says, "the main character, Amory Blain, is, in many ways, a thinly veiled Fitzgerald" (133). Amory's relationship with mother, Beatric, resembles with the relationship of Fitzgerald with his mother, Mollie. The affair of Amory with Rosalind is exactly some of Fitzgerald's affair with his wife Zelda Sayers. Amory is a handsome boy is known from this quotation," he was an auburn haired boy with great handsome eyes, a facile imaginative mind and a taste for fancy dress" (*This Side of Paradise*, 4). In the same, Fitzgerald was also handsome in appearance and had a taste for fancy dress. Malcolm Cowley in *Second Flowering Works and the Days of the Lost Generation* mentions, "Fitzgerald was a man with a very good looking personality" (22). Having been described above all, we reach to say that Fitzgerald wrote the novel *This Side of Paradise* being conscious and capturing the inquiry into the meaning of his own existence that means he was in

quest of his true self and he wanted to know his place in this universe. In this context, we can take help from Simone de Beauvoir's words in her "A Very Easy Death" as:

Autobiographical consciousness captures this inquiry into the meaning of one's own existence in a firsthand way. Because autobiographical consciousness is personal awareness of one's own life and reflection on the most important issue one faces, it inevitably raises the question of the meaning of one's own being. (56)

Autobiographical writing is a conscious work about own existential being, therefore, it depicts the characters in their quester root to find own existence as Fitzgerald stands many character in *This Side of Paradise* to search their own self. Mostly, Amory struggle in his life to find his true self as Sartre says, "Human being is thrown into this earth to struggle for existence" (304).

Amory was born in Wisconsin in the sophisticated family and gets unconventional influence from his mother. After nervous breakdown of his mother he goes to uncle's house to live as in these words "Beatric had a nervous breakdown [...] Amory was left in Minneapolis, destined to spend the ensuing two years with his aunt and uncle" (9). Then he reaches St. Prep- School where his first struggle to exist and to adopt to the situation starts. He gets different environment and it makes him to get his own kind of feature in ease. His struggle in that difficult environment can be illustrated taking help of these lines as:

He had been two months in Minneapolis, and his chief struggle had been the concealing from, the other guys at school 'how particularly superior he felt himself to be, yet this conviction was build upon shifting sand [...] Amory damned contemptuously to the delight of the

class [...] the boys there were his own age, and they shrilled
innuendoes at each other all the following week. (10)

All the boys tease him in his school, though he feels himself superior to be among them and struggle in that situation. Amory's separate individuality makes him alone among his peers group and that creates despair and anxiety on him as:

He was resentful against all those in authority over him and this combined with a lazy indifference toward his work, exasperated every master in school.[...]with a dread of being alone he attached a few friends but since they were not with him [...] he was unbearably lonely desperately unhappy.(29)

Rules of authority and masters in school are the truth of public/herd which is resentful and unacceptable for Amory. So, he is angry with them who want to impose their rules upon him. By this cause, he is indifferent towards his work. It means he is suffering from his individuality; therefore, he cannot fit with his friend and become alone. Amory says, "Oh, I was sort of fresh at first, [...] but I got alone fine- lightest man on squad. You ought to go away to school, Froggy" (29). This remark points to the braves and inner boldness to save his individuality. Subjective will and instinct, according to Nietzsche, play a major role in shaping of an individual (816). Having consensus about the sane, Amory does not surrender to the authority of the school, the symbol of social value. According to Kierkegaard, "a crowd in its very concept is the untruth, by reason of the facts that it renders to the individual completely impenitently and irresponsible or least weakens his sense of responsibility by reducing it to fractions (810). Amory's individuality, the existential feature can be found in the extract:

Year afterward, when he went back to St. Regis, he seemed to

have forgotten the successes of sixth- form year, and to be able to picture himself only as the unadjustable boy who had hurried down corridors, Jeered at by his rabid contemporaries mad with common sense. (37)

Observing the extract, we know that he is conscious about his existence among the herd o his friends where he is found himself unadjustable.

Amory's another part of life, discarding the convention or the convention or the concept of herd, evokes both romantic and serous love. "Do you like me of course I do, said Clare seriously" (137) is an example of Amory's dialogue with Clara when he is falling in love affair and he tries to get his individual self. He uses his freedom in each and every work as it is a human quality that is realized from "oh, Amory, don't smoke. You will stunt your growth! I don't care"(13). Camus claims, "Everything begins with consciousness and nothing counts except through it" (832). Thus, an individual begins to live authentically when he becomes conscious of his existence. Amory becomes conscious of his life and suffers from the individuality at school where he is not liked by other boys. At that moment, he knows the importance of athletic for being well liked and so, applying his conscience and skill, throws him headlong into football striving for popularity where he, himself, finds happy as "It had pleased him to be the lightest and youngest man on the first football squad"(29). But there also Amory cannot adjust and find his true self. After that, he throws him to a theatre to watch from where he learns the importance of admiration in human life when people admire the dance of George M. Cohan in theater. He is impressed from that scenario as in the words, "Amory was distinctly impressed" (32). Again, he gets a chance to go to movie and there also he is fascinated as Fitzgerald writes, "They attend the movies where Amory was fascinated by the glib comments of a man in front

of him” (40). That is the influence of environment which is supposed to be a human feature. But Amory gets influenced from them to be a person like the hero of film and the dancer of the theater who have the typical identity with unique feature. So, people admire them.

Amory, using his conscious mind, makes a significant distinction between truly conventional person, the ‘slicker’ and the ‘big man’ who achieves success yet still disregards convention. His mother’s inspiration to be identical is still on him so, he chooses the ‘big man’ to fit him on and he seems to achieve it. For him, the person, who is slicker, has clever sense of social values; dresses well and gets to college and in a worldly way successful (36). Whereas the ‘big man’ inclined to stupidity and unconscious of social value, thinks dress is superficial and is inclined to be careless about and gets to college and has a problematical future. He feels lost without his circle (36). The quest of personal self is on making the kind of decisions and choices that project an authentic self. human must decide himself what he will be, because he does not have fixed nature or essence already giving knowledge about human existence, places him in the category of ‘big man’ who has the feature of his true self. To find self, one should use his self consciousness like Amory uses here. About this Sartre says, “self- consciousness is not only awareness of who I am but also of who I shall be in my future self and what each of us does depend on our own choice” (41).

Man is regarded unfinished and incomplete like Amory, who is becoming a man, collecting experiences from different situations. To illustrate it to some extent let’s observe these lines:

At first Amory noticed only the wealth of sunshine creeping across the long, green swards, dancing on the leaded window- panes and swimming around the tough of spires and towers and battlemented

walls. Gradually he realizes that he was really walking of university place, self desk conscious [. . .] developing a new tendency to glare.

(37)

Environment of his travel with mother from Prep School to Princeton University makes him self conscious and portrays his relation to the worldly things. At this moment, we come to Heidegger's claim, "man is always already in the world where he finds himself as surrounded by materials, tools, opportunities by the use of which he creates identity (22). Therefore, Amory using his intellect and material prosperity moves into university to make his career and meets his roommates Kerry and Brune Holiday. Together all of them try to adjust to the new environment, going to movies and getting catcalled by super class men. To gain status in the class, there also Amory firstly attempting to gain status in the class, goes out for a football, but after an impressive start, is sidelined by an injury. He joins the newspaper "The Dailly Princetonian". Yet, he notices that he is still not getting status, therefore, he resigns and decides to just have fun for the remainder of the years from which he tries to gain his own self.

Joining in one and abandoning this and again going to another shows his search of his own status. Status means his pride and dignity which gives him true self. Further, Amory strikes of a friendship with the avid reader, Tom Dinviller. By means of Tom, he takes interest in many new authors and gets introduced to the social life of the college. In triangle clubs, Amory is introduced to a new American social world where the old world of the belle and her gentleman callers had been replaced by the looser, more risky world of the popular daughter, "P. D." who drinks, smokes cigarettes and kisses men quite casually. By means of opportunity, he gets this chance to be introduced in his quester journey where he feels the necessity of freedom for

people and identity of their own which are gained by 'P. D' . Fully they use their freedom and gain own existential self. "Existence involves freedom of thought and action. Both are ability to be self- conscious and our ability to launch ourselves into action are aspects of human freedom" (Sartre's *The Flies*, 40). Social norms and restriction disturbs us to make a human as "Amory resented social barrier as artificial distinctions made by the strong" (143). By means of opportunity, he gets this chance to be introduced in his quester journey where he feels the necessity of own identity. His introduction with new youth culture is on the extract:

[. . .] the movie, where Amory was fascinated by glib comments of man in front of him, as well as by the wild yelling and shouting.
Yahoo! 'Oh, honey baby- you're so big and strong, but oh, so gentle!
Clinch! Oh clinch! Kiss her, kiss at levy, quick! Oh- h -h-!
Oh- h- h-! (40)

In his life it is the first chance to be introduced with such a new world. As Fitzgerald advocates, Amory's relationship with Tom facilitates not only the obsession with social success but also shows his ability to remain an individual in that system. Tom was not conventional while he came to the campus so Amory idealizes him into his mind but, for whom, Amory accepts in the form of ideal man, he changes himself and goes to the conventional life due to the social influence as "a sense of the social system in *D'Invilliers*"(70) while Amory seems regretful to emerge unharmed. Amory is remaining unharmed because of his existential features but Tom has not this feature so he goes to be inauthentic person in the society accepting the social norms. Amory simply loves the way that Dick Humbird follows but Dick's death in car accident hunts him for the rest of his life. Uncertainty of human life is everywhere and nobody could predict the future of human which is the assumption of existentialism. It

is illustrated here by the accidental death of Dick. “The awareness that he is going to die is one of the characteristics that allows man to exist as man not merely as animal (Macquarrie, 199). On the quester route of existential self, Amory gets one electrical shocks from Dick’s death to understand the impossibilities of all the possibilities of existence indicated by the death.

The quester route reaches him to meet Isabelle. His experience with Isabelle serves to introduce a new mode of his life and reveals his inclination towards love. So to get his pure self, Amory, in a moment, is in love with her and throws him wholly into the role of lover, embracing romance with eagerness in new field. Ellman and Feidelson about existence opine, “It is a very intense and philosophically specialized form of quest for selfhood” (111). The focus of the philosophy is on subjectivity, introspection and feeling as opposed to logical positivism with its emphasis with sensory empiricism, objectivity, behaviorism and logic. Existence is always particular, unique and individual. So, we are in a continuous processing of becoming, creating and renewing the meaning of life to make our own. “Crowd and the cowardliness are the one and the same things” (Kierkegaard, 810).

In *This Side of Paradise*, Amory, continuing, becoming and creating his life, reaches in affairs where he gets Isabelle to play the game of love. But with which abruptness his affair begins with, it ends with the same by a small incident when she blames him to be egocentric and their affair life can be sensed from the sentence “Isabelle, he whispered ‘you know I’m mad about you” (68). Though initially annoyed by failure in love and exams, Amory takes it as an opportunity to rediscover the fundamental Amory because it allows him to reconnect with true self and to remove the trapping of society. So, as he hurls to whirl of life, he realizes his own kind of existence. He, knowing the absurdity of human life and using the human right

of freedom, tends to gain true self throwing himself into idleness and passivity when he becomes failure in exam as in these lines:

“Your own laziness”, said Alece later. No- something deeper than that
I have to begin to feel that I was mean to loss this chance [. . .]
I hate that point of view. Not me, said Amory slowly, I am mad at the
concrete thing. My own idleness was quite in accord with my system
(96).

Here friend’s effort to back Amory in his previous active life goes in vain. ‘I am mad at the concrete things’ means he does not believe in objective truth. Thus, reversely, he convinces Alec saying his idleness is quite good to his own norms which denotes his individuality as one feature of existentialism.

“Man is entirely abandoned to establish his own norms and to determine his values” (Camus, 330). From this reference, we can go to the context of the novel where Amory shows his uniqueness and indifference in the death of his father. For a person, father death is too serious matters and every general person become sad and serious. But Amory shows a utterly lack of interest in the death of his father. Instead on father's death, he gives attention on father’s financial property. His attention goes towards the property because, human existence can come out of the material world, according to Heidegger. This scene serves to highlight both his selfishness and egotism to show to what extent Amory is independent from his family/social norms. His easy take up of his father’s death can be realized from this extract:

He looked at the funeral with an amused tolerance. He decided that
burial was after all preferable to cremation and he smiles at his old
boyhood, choice, and slow oxidation in the top of a tree. The day after
the ceremony he was assuming himself in the great library (97).

From the above lines, we can deduce that Amory does not follow the rule of convention due to his existential nature. His conception of himself as a 'personage' rather than a 'personality' presents the feature of authentic character as one, who is able to collect successes and lose them without it affecting his image. This conception allows him to achieve sense of success of whole person less of a reputation. As proposed by Nietzsche, he wants to be superman disregarding social success. He forces himself to possess own image in the society.

Decision and choice are the means of facticity. Every individual are free in their own decision to make authentic place in the world. Facticity is uniqueness or mineness of an individual. For Kierkegaard, to exist is at the same time to be free to make him what he is by the choice in freedom. In this reference, some characters of *This side of Paradise* show their mineness from their deeds and ideology. When there was a hot issue of war among the people and almost all of the people show interest on war but Burne conscientiously objects the war whereas, Kerry, his brother entered the most chivalrous squadron. At first Amory also shows a lack of interest on war but, at last he joined to the war although he does not go to fight in the battle field due to the fear of death. He lives in the camp. It means he gives importance to his life. By the cause of environmental influence as Sartre's saying, "A human being does not exist statically among others without affecting them or being affected by them" (85), he joins in the war but not enthusiastically, as he says, "It is the chords of my own soul would be loosed" (151). On the other facet, one important female character, Clara, is an independent woman. She does not accept the traditional norms and plays the game of love with Amory even she has two children. But she sees Amory unfit not only for her as in the sentence "Amory was not good enough for Clara" (133) but for every woman, though she loves him. It means she does not want to submit any woman in

the hands of a man losing her true self. Therefore, above all characters apply their decision and choice to make own self in freedom.

Amory's traumatic quest of self in his life doesn't end even entering the war. So, he enters the intense love affair with Rosalind after returning from the war. From love he wants to gain his existence. About existence from love is talked in

Existentialism and Human Emotions as:

Love and jealousy cannot be reduced to the strict desire of possessing a particular woman but that these emotions aim at lying hold of the world in its entirety through the woman. [...] it is precisely for this reason that love as Stendhal describes it appears as a mode of being in the worlds. Love is fundamental relation of the 'for-itself' (selfness) to the world and to selfness through a particular woman. (60)

Thus, through love affair with a particular woman one can get his mode of being. So, Amory jumps into the pond of real love affair which is surrounded by the charming and attractive body of Rosalind. After this he involves in romance and goes to bar, restaurants, night Clubs, etc. because romanticity is also a mode of true self. To get Rosalind, he takes a job at an advertising agency is an attempt to make enough money to satisfy Rosalind. Money, a worldly thing, is another component of existence.

Someone gets their own existence in prosperous and luxurious life. So, they need money like Rosalind strong heartedly demands money. Therefore, she breaks off her engagement with Amory thinking that she needs to be with a wealthy man and would not be the woman that Amory loved for long without money. Amory is finally forced to leave in defeat as is in the dialogue:

Rosalind: I'm doing the wise thing, the only thing.

Amory: are you going to marry Dawson Ryder?

Rosalind: oh, don't ask me. You know I am old in some ways in other well, I'm a just a little girl. I like sun shine and pretty things and cheerfulness [...] I do not want to think about pots and kitchen and brooms. I want to worry whether my legs will get summer. (182)

Having observed these lines, it is opened that Rosalind wants prosperous and honorable life by means of material prosperity. Choosing Dawson Ryder, she shows her freedom to act on her own choice as on this dialogue:

Amory: Rosalind, you're playing with the idea of marrying Dawson.

Rosalind: he has been asking me all day.

Amory: well...

Rosalind: (after a pause) I like him. (178-79)

Using her freedom of choice, Rosalind chooses Dawson.

Amory, getting lost in love of Rosalind, starts to swim in the sea of alcohol because he uses his conscience to get his self from alcoholic life and to go away from his disgust of lore and also haunted images of 'they'. For a help to illustrate it we can take "Damnful! He exclaimed in disused and with voluminous size rose and approached the bottle. After another glass, he gave a way loosely to the luxury of tears" (186). Amory, again, starts the game of love with Eleanor. They both have personalities that defy convention but the relationship enters into room of failure, because both of them search their own identity. The self consciousness of Eleanor is appeared her'' Rotten, Rotten old world, broke our Eleanor suddenly, and the wretchedest thing of all is me- oh, why am I girl? Why am I not a stupid" (220). It detects her conscious individuality so that she can not submerge her identity in the honor of Amory. She does not believe in traditional value as well as in the existence of god. So, like atheistic thinker she believes on paganism as in the words:

I don't believe in immortality! Really! How banal! Frightfully so, she answered, but depressing with a stale, quickly depression, nevertheless. I came out here to get wet –like a wet hand, wet hands always have great clarity of mind, and she concluded [. . .] I am not afraid of the dark; I put on my slickers and rubber boots and came out. (211-12)

Traditional society, showing the fear of god, tries to limit of all females in their expression and activities. In the opposite of this tradition, Eleanor does not believe in immortality and the presence of god. She does not afraid with god and so kicking the norms of tradition she tires to capture her true self thinking that human beings are thrown to create themselves freely. Instead of religious life, she believes in materialistic part of as she says, “I am romantic little materialist” (213).

Conscience, choice, decision, facticity, existentiality, authenticity, anxiety, etc, all are exercised in freedom and all of them are practices for our true self. Therefore, Amory's voice of self calls him neither to be like Eleanor, Rosalind, Clara, Kerry nor to be Beatric. By the same freedom Eleanor, Isabelle, Clara and Rosalind head out from the capture of Amoy's affair to spend their own life in single or with another man even all of them fall in love with him. To deduce the feeling of freedom and conscience comes from the depth of once own being as the characters of this novel used. For the projection of self, freedom is the most necessary, therefore, in this text most of the characters, especially Amory, use this almost in all of the works.

Anxiety is a feeling of worry, disgust or fears which man experiences when he sets out for his fundamental self through intellect. Fitzgerald writes, “Yet Amory had no sense of waste, no sense of present hope that waste implied. He felt that life had rejected him” (228). Amory feels worried and disgusted in his life after getting refusal in each and every step. The movement of anxiety Amory faces time and again

so, he, instead of escaping it, faces with heavy drink. After all above, he goes to Atlantic City and selfishly helps Alec taking his blame sleeping with an unmarried girl in his hotel hoping to get the hands of Rosalind again. Further, a telegram informs him that his last nearest tie, Monsignor Darcy, passes away. Then, we find him wholly dejected from his romance, pining for his lost love and so he is uninterested in parties thrown by Alec. Now he is solely and wholly alienated, therefore, on that alienated condition, anxiety overwhelms him and he sinks into alcohol. He does not regret the choices he made during his life but he simply regrets that they have already been made he has found. On that regression he decides with resolves to walk to Princeton. Through his experience, he denounces the spiritually married man even though he does not embrace that mode of existence when he walks through his life. When he arrives at Princeton, he accepts what he has been thrown, who he has become and even who he will be in the future. In this moment, he embraces the fact that he knows himself as he says, "I know myself" (264) but he does not get his true self. Here, in this novel, after his arrival in Princeton with heavy drink his existential quest ends.

Thus, in this novel *This Side of Paradise*, almost all of the characters are in search of their own self in one or the other way. They all have the different ways of their life. Their main goal is to exist authentically but not just merely stand out as the other objects of the world. Amory sometimes as a romantic traveller, sometimes as a student, sometimes as an employee in an Advertising Agency and sometimes as a drunker, Beatric as a traveller and bold unconventional woman, Kerry as a brave warrior, Dick as a socialist, Rosalind and Eleanor as an untraditional materialist, all these characters' ways of living and their mentality show that they, mostly Amory, are in the quest for their authentic self.

Chapter IV

Conclusion

Fitzgerald's *This Side of Paradise* is a complex novel both thematically and structurally. In this novel, Fitzgerald does not attempt to depict the work at its surface reality rather he depicts the consciousness of particular individuals in the fiction. So, Fitzgerald is concerned with the inner world of consciousness of the characters. In working on the inner world of consciousness of his characters, Fitzgerald relates himself to the question of self and existence. Being and living are different matters for existentialist thinkers. Fitzgerald explores the possibilities of being or just living in the novel. Amory, the principal character, is aware of the difference between true self and just living self. And so, he wants to exist in true sense. As already seen, Amory goes on exploring true self. He has a realization of some lack within him. He, so, wants to be perfect to realize his wholeness. His high aspiration, imagination and dream are the manifestations of his existential possibilities. Unlike an object, he is aware of his imperfect essence. His aspiration for superman, isolated nature and his concern with glory and self-confidence reveals that he is not only living in the world, his concerns are not just bread and butter or any other material benefits of the world; he is in quest of his self to be or to exist as a human being. He tries to create his true self by the will and efforts of his own. He is shaped by the surrounding world. Thus, we find that Amory is trying to be authentic all the time acting on his own conscience instead of working as an object or an instrument.

Beatric, on the other hand, identifying herself with unique and unconventional woman, involves herself in a search for her own self. She goes on directing Amory in his life to create separate identity in the society by making himself unconventional but more importantly what she does is exploration of her own possibilities of her own self

instead of only living in the world. In this novel Fitzgerald presents to us both authentic and inauthentic characters – Clara, Amory, Beatric and Eleanor in one pole and Dinviller, Brune, Alec and Dick in another pole-differently. Amory, Clara, Eleanor search for their own true self to live authentically whereas Dinviller, Alec and Brune just live but they just do not know of existing. The same person can be authentic or inauthentic, can exist or just live by the acts of his own. So, there is always possibility of being authentic and dragged to instrumentality. One has to defeat the inauthentic modes of one's actions and this is what Amory does. But what Brune and Dinviller do is that they are simply unable to think of doing so. They are dragged to the social norms and so, have only inauthentic ways to live by. They just live but do not exist in the true sense. In going on distinguishing authenticity from inauthenticity Amory undergoes the quest for his true self to exist.

Eleanor's recognition of her self, on the other hand, is an attempt for authentic existence. Her willingness, not to submit with man dissolving her own self, leads her in exploration of human possibilities of true existence. Likewise, Beatric's unconventional behaviors lead her to explore the same. Thus, in this study, it is observed that one may not always exist while living. One's existence is constituted by the sense of lack in one's essence. To fulfill the lack, an existent makes decisions of his own and undergoes the challenges of external forces. In this process, one may surrender to the forces and fall into inauthenticity or acquire self-knowledge and becomes authentic that makes him exist. Fitzgerald takes such movements to test for one's existence which is revealed in *This side of a paradise*. In this way, the fiction embodies a vision of the quest for personal self.

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