



Existentialism is started through the existence of a premise precedes essence. Existentialism does not discuss about human essence in abstraction. Meanwhile it discusses about the concrete reality of human in specification, through exist of human being in the world. Then, it will describe the existence of human being as it has been experienced by human being. An essence refers to general, abstract, static, so that it rejects to concrete, individual, and dynamic. On other hand, an existence refers to concrete, individual, and dynamic (Abidin34).

[illegible]



physiological, social and histories are rejected by existentialists. Human determines his essence.

Barret says that Sartre's freedom is demoniacal. It is rootless freedom (264). It emphasizes Sartre is the most radical in formulating the doctrine of freedom, man is free and man is freedom. There is no limit and bound man, both worldly and divinity. Principally, Human freedom is absolute with the consequence of individual responsibility toward behaviors, thoughts, and situations sendiri adalah juga absolute (Abidin201).

Freedom is not a matter which has to prove or speak; freedom is a reality which has to accept through consciousness. Freedom man is free to choose among possibilities, to decide among decides and responsible with all of it. Freedom has relation with consciousness. Sartre in Heter says that he primary ontological condition for humans is freedom. Our ontological freedom consists in the fact that so long as we are alive, we are conscious. Ontological freedom is the freedom of consciousness (2). It is explained that consciousness is a human potential to know all of the facticity, or anything to be a pretentious to limit his freedom. In this context, Sartre's view about the consciousness doctrine of freedom have a intentional character, so that human will not ever just a consciously but conscious of something. Sartre in Heterstates that freedom is the freedom of consciousness. Consciousness is intentional. That is, consciousness always has a target or object; consciousness is always consciousness of something (8). Sartre's view about freedom is identical with consciousness. He tries to show about a consciousness suppose the capacity of human want to leave of the causality of world with a such

a manner, so that the consciousness is avoided from causal relations which limit it. In the world situation, every shape of consciousness is indicated by missing of causal relation.

Sartre in Heter (10) argues that freedom of consciousness requires being free in and against one's situation (one's past, brute reality, others and history). The truly human being is a product of free own act. Being your self is possible if human independent to choose and determine the shape of his existence. In a principle, freedom is burdened to every man in specific situation in the world, and it is not his choice. Human is free in a very free situation to mean his situation through the deeds and efforts chosen and determined by himself. The world situation is burdened to every man (example in the form of bad environment, war and died), exactly it is become a requirement of freedom. Principally, freedom is impossible to realize if there are no available situations, the stage do not choose itself in this world. (Abidin 201)

Sartre says situation in the world as the absurd. It is because the world has no reason to exist. Sartre says “I know that the world, the dirty world which suddenly raises itself, and I had become upset with the dirty life and absurdity” (180). The absurdity raises a pain and hatred feeling in the personality of human. Hatred feeling is a bad, because it means that there is a less of meaning in the life.

## 2. Responsibility

Sartre in *Existentialism and Humanism* says that who, then, can prove that I am the proper person to impose, by my own choice, my conception of man upon mankind? I shall never find any proof whatever; there will be no sign to convince me of it. If a voice speaks to me, it is still I myself who must decide whether the voice is or is not that of an angel (26). It explains that human has a consciousness to himself and cannot be changeable with others. Human being is different with goods being, which there is no a consciousness. Man is nothing, but he tries to create himself. Man creates himself with effort always. Then, man plans to himself anything to face future as his existence. Man is nothing, but the important thing is planning. Human existence emphasizes that he can fulfill his own needs. He does not mean than his actions, no meaningful than life. It means that man is responsible for himself. There is no anyone responsible besides human itself in everywhere, and every human exist. In forming his self, human have a chance to choose both of good and bad. So, every choice is his choice, he cannot condemn others, even the lord. Sartre says "I am obliged to choose my attitude to it, and in every respect I bear the responsibility of the choice which, in committing myself, also commits the whole of humanity." It means that although human makes a decision based on independent control. Principe to choose is representatives of humanity as an individual dream.

I say that man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does. .... (Satre 16)

On his effort, man always creates his freedom. It is identification by choices which already chosen. Heter says that Sartre of being and nothingness identifies freedom with choice of action (14). Sartre's view emphasize that freedom is a foundation toward all of action that human choose. Human is free to direct himself to anywhere, human is free to act and human is free to be anything. However, human is not only free, but also is demanded to responsible for his freedom with choice of action

Man should not claim anyone else when man face problems. The truly man is responsible to himself. Man has a commitment and responsibility. He pays attention toward his satisfaction and feeling which is showed by his dream. There is no anything able to control everyone to face future. Human is feeling a freedom to make a choice, even anything of a risk and responsible come true (Barnes256). Therefore, if someone is conscious to exist then at that time he is not only responsible to himself but also to every human. So a man is responsible to all of his existence, toward himself, others and nature. Therefore he studies from behaviors of others and nature. It effects his minds. Through his thoughts, he chooses a possibilities which he faces and try to realize it. Then it becomes his responsibility.

### 2.1.2 Self-Reliance

Self-reliance is the contemporary usage of the term suggests an independent action, a reliance on one's own resources as opposed to dependence on others. For Emerson, the concept of self-reliance refers more significantly to

the commitment to intelligent and imaginative independence and freedom whereby one has the courage and enthusiasm to think and to express one's own thoughts, ideas and dreams rather than a fearful or careful reiteration of popular opinion or traditional 'truth'. It emerges from a belief that one is capable of self-guidance and self-determination. Emerson's message is to 'trust thyself', to dare to see the world with your own eyes, to experience life from your own heart and to trust your own instincts. This is the attitude towards life which may be observed in infants and small children, before they have been clapped into jail by their consciousness' (Emerson 134). It explains that Emerson urges us as adults, to attempt a re-adoption of this creative engagement with the world. He urges as adults be like a child's attitude. Principally, child's attitude as an unaffected, unbiased, unbribable, unafrighted innocence.

Emerson's view about self reliance explains that life changes and grow, and can always learn something new. Man's life is a progress and not a station (Emerson169). It means that life must go on because new experiences open before us and that we are, therefore, always learning. It also explains to everyone, even the wisest and most learned, can learn something new, it can glimpse a different perspective and can integrate the unfamiliar with the well-worn and well-tried.

In self-reliance, Emerson always resounds to everyone's ability. According to him wisdom and truth are not the prerogative of the learned and the scholarly; each individual has access to his/her own truth, and this truth has a validity which may be honoured if we share it with the world: The learned and the studious of thought have no monopoly of wisdom. We owe many valuable



imagined, he will meet with a success unexpected in common hours” (303). This is also Emerson’s message; to live our own lives, to think our own thoughts and to follow our own dreams.

### 2.1.3 New Criticism

New criticism is a literary criticism developed in America in 1920-1960. New criticism is firstly popularized by John Crowe Ransom in his book *The New Criticism* (1940), and continuously followed by I.A. Richards and T.S. Eliot. Other important authors of new criticism are Allen Tate, R.P. Blackmur, and William K. Wimsatt, Jr (Abrams, 1981: 109-110). In the United States, this criticism develops, and the experts are David Daiches, I.A. Richards, Renne Wellek and Austin Warren, Alan Tate, T.S. Eliot, Cleanth Brooks and others. (Teeuw, 1984: 133-134).

New criticism is a literary criticism that focuses on literary text and it tries to evaluate literary work based on the text (qtd.in Qomariyah 17). This criticism considers that literature should be approached through its structure. As an autonomous structure, literary work should be understood intrinsically. It means that it refuses the historical background and author's biographical context. Therefore, it focuses on understanding text with its intrinsic structure, like theme, setting, plot, character, etc. in line with the statement, new criticism spends to analyze irony, paradox, image, and metaphor. It also concerns with the setting of the work, character, symbol, and point of view (www.teacherweb.com). This criticism appears as a reaction to preceding literary criticism which much focuses on the aspect of life, psychological aspect of author, and literary history.

Based on the statement above, the new criticism is applied to analyze literary work on its intrinsic elements. One of the intrinsic elements is character and characterization. It is done because this research attempts to analyze the character Christopher Johnson McCandles. Thus, it will focus on his character and characterization.

## 1. Character

Character becomes one of the fundamental elements in literature (Nurgiyantoro 164). According to Bennett (73) character is part of the literary life. From the character a curiosity, fascination, likes and dislikes reader on a literary work appeared. According to Abrams (32) the characters are the people that represented in a dramatic or narrative work, which interpreted by the reader as someone who is endowed with moral, intellectual, and emotional qualities. It is a character that makes a story alive, interesting and meaningful. Indeed from reviews those characters itself, the reader can get the description of the whole story. As Abram said that character is a person represented in dramatic or narrative work who are interpreted by readers as possessing particular moral, intellectual and emotional qualities shown that with dialogue and action in literary work (42).

Understanding the character itself means that the readers also try to learn the qualities of it. Character as a reference to the personage habits and total his characteristic pattern of behavior (qtd.in Qorib 15), will provide the reader character's qualities through his dialogue and action by which the reader understands reviews their thoughts, feelings, intentions and motives. As in human

life, also has a character in fiction character traits, for instance, character maybe aggressive or fearful, careful or careless, confident or self-doubting and so on. A character in a story almost true life, thus a successful author recreates the actual throughout life itself roomates particular that is able to make the reader to see a presentation of real life (Jacobs 135).

Character refers to the people who are created by authors to inhabit reviews their stories (Mason 9). Characters as the person that are presented in the literary work, where reviews their appearance is interpreted by the reader as a character with desires, motivations, and emotional qualities are expressed through in their words and action in the story. On the other word, character in the fiction work is the representation and the description of the personal qualities in the real life. Therefore, although the character in the literary works is fictitious, they have the personal qualities as the real person.

Characters should be believable and consistent (Mason 9). Being believable means they can be believable in the context of the story. Consistency requires that any changes in character be motivated enough by what happens to them in the story. Authors may reveal characters in a variety of ways. First, by having other characters tell about them. Third person narrators can give us information about what characters are doing and thinking, what experiences they have had, what they look like, how they are dressed, etc. Secondly, by telling about them directly with certain personality traits and explanation of motivation not summarized or described but rather revealed through action, dialogue, and thoughts.

Character seen from complexity divides into two kinds there are round character and flat character. Round character is a character who experienced a change in attitude due to several factors that give a different character at the beginning and at the end of the story. While the flat character is a character that does not experience a change of attitude from the beginning until the end of the story generally flat character played by players protagonist (Abrams :31). While the kinds of character based on the characteristics of good and bad divide into three kinds; first is protagonist character as the main character. Second is antagonist opposite to the protagonist character. Third is tritagonist figure to mediate between protagonist and antagonist (qtd. in Alfizuma 7).

## 2. Characterization

Character can make a reliable and vivid story. People are always interesting in discussing a character. Everybody admits that a human is unique creature who has a very rich dimension to be discussed. In order to build a full and clear portrait of the character becomes more alive, an author uses characterization.

Characterization is the description of human character in novels (qtd.in Qamariyah 21). Characterization is very important since the reader can explore the novel by paying attention on the character's speeches, actions and comments of the other characters in order to understand more about the idea of the story (Holman 2).

There are two different approaches to characterization, they are direct characterization and indirect characterization. With direct characterization the author tells the readers what he or she wants us to know about the character. With

According to Terry (5) there are five different methods of indirect characterization: speech; in this case the author wants the readers to know the each character from the conversation or dialog between the characters. Thought; here the author wants the readers to understand what the character is expressed through his or her mind. The effect on others of the character; Here the author tries to explain the characters to the readers through a character's behaviour as a reaction to other characters. Action; the author describes the characters to the readers through the actions or attitudes caused by character. Looks; the author describes the characters of the story to the readers in terms of the appearance of the characters.

Thesis by Mohamad Shofwan entitled *The Motives of Christopher McCandless Wandering Into the Wild in Jon Krakauer's Into the Wild*. The aim of this research is to find the causes that influence Christopher McCandless thought and behavior and the end of the wandering as the motives of Christopher McCandless wandering *Into the Wild*. The analysis emphasize on the influence to Christ's mind from his family and his reading where it is formed by the phsycological aspect inside of Christ personality. In this research, Mohamad Shofwan uses theory phsycoanalysis from Sigmund Freud. Meanwhile, the researcher and Mohamad Shofwan use novel *Into the Wild*, but The researcher uses existentialism theory to analysis.

Thesis by Agus Sugiyarto entitled *A Young American's Search For Meaning Of Life In Into The Wild*. The aim of this research is analyzing the way or step to fulfill desire of the meaning of life of Christopher McCandless. In this research, Agus Sugiyarto uses structural approach and psychology. Using both of approach, Agus Sugiyarto found that desire of the meaning of life is a reason Christopher McCandless to respect of his life. The researcher and Agus Sugiyarto use novel *Into the Wild*, but The researcher uses existentialism theory to analysis.

Thesis by Ida Martogiana entitled *Self Defense Mechanism Of Chris Mccandless In Into The Wild By Jon Krakauer*. Thesis by Ida Martogiana analyze about self defense mechanism of Chris McCandless as a main character. Relate to self defense mechanism, Ida Martogiana uses psychology theory by Sigmund Freud. The result of this thesis explain Chris McCandless must use self defense mechanism to solve conflict; such as acting out and identification. Meanwhile the researcher uses existentialism theory to analysis.