# THE EXISTENTIALISM STUDY IN BETWEEN A ROCK AND A HARD PLACE NOVEL BY ARON RALSTON

#### **THESIS**



#### BY:

MUJADID AKBAR REG. NUMBER: A73213117

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
UIN SUNAN AMPEL SURABAYA

2020

#### **DECLARATION**

I am the undersigned below:

Name

: Mujadid Akbar

NIM

: A73213117

Department

: English

Faculty

: Arts and Humanities

University

: UIN SunanAmpel Surabaya

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MujadidAkbar

#### APPROVAL SHEET

## THE EXISTENTIALISM STUDY IN BETWEEN A ROCK AND A HARD PLACE NOVEL BY ARON RALSTON

Ву

Mujadid Akbar

Reg. Number: A73213117

Approved to be examined by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya

Surabaya, 6 July, 2020

Thesis Advisor

Sufi Ikrima Saadah, M.Hum.

NUP. 201603318

Acknowledged by:

The Head of English Department

Dr. Wahju Kusumajanti, M.Hum.

NIP. 197002051999032002

III

#### EXAMINER SHEET

This thesis has been approved and accepted by the Head of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya on July, 26 2020

The Board of Examiners are:

Examiner 1

Sufi Ikrima Saadah, M.Hum.

NUP. 201603318

Examiner 2

Dr. Wahju Kusumajanti, M.Hum. NIP. 197002051999032002

Examiner 3

**Abu Fanani, M.Pd** NIP: 196906152007011051

Examiner 4

**Suhandoko M.Pd** NIP. 198905282018011002

Acknowledged by: an of Faculty of Arts and Humanities Sunan Ampel Surabaya

H. Agus Aditoni, M.Ag NIP: 196210021992031001



## KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA

PERPUSTAKAAN

Jl. Gend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300

E-Mail: perpus@uinsby.ac.id

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#### **ABSTRACT**

Akbar, M. (2020). *The Existentialism Study in Between a Rock and a Hard Place Novel by Aron Ralston*. English Department, UIN Sunan Ampel Surabaya. Advisor: Sufi Ikrima Saadah, M.Hum.

Keywords: existentialism, spiritual journey, self-discovery

This thesis aims to find Aron's self-discovery as a main character in the novel *Between A Rock and A Hard Place*. This study focuses on the Aron's journey in his desire for conducting outdoor activities.

This study uses descriptive qualitative method to more detail about analysis. The data are obtained entirely from the novel. The researcher uses Soren Kierkegaard existentialism theory in order to find out Aron existence aspects of the novel and applies new criticism as supporting theory.

The result of the study shows that Aron finds his self-discovery from the three stages of his life. Aesthetic stage is portrayed by Aron's desire in conducting outdoor activities such as hiking, mountain biking, climbing and rafting. The ethical stage of Aron's life is depicted when Aron is aware and knows himself to face the difficulties in Canyonlands. The religious stage is described on spiritual journey of Aron when he connected to God for his chance to continue his life and be a better person.

#### **ABSTRAK**

Akbar, M. 2020. *Studi Eksistensialisme dalam Novel Between a Rock and a Hard Place Karangan Aron Ralston*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Sufi Ikrima Saadah, M.Hum.

Kata kunci: eksistensi, perjalanan spiritual, penemuan diri

Tesis ini bertujuan untuk menemukan penemuan diri Aron sebagai karakter utama dalam novel *Between a Rock and a Hard Place*. Studi ini berfokus pada perjalanan Aron dalam keinginannya untuk melakukan kegiatan di luar ruangan.

Studi ini menggunakan metode kualitatif deskriptif untuk lebih detail tentang analisis. Data yang diperoleh seluruhnya dari novel. Peneliti menggunakan teori eksistensialisme Soren Kierkegaard untuk mengetahui aspek keberadaan Aron dari novel tersebut dan menerapkan kritik baru sebagai teori pendukung.

Hasil penelitian menunjukkan bahwa Aron menemukan penemuan dirinya dari tiga tahap kehidupannya. Tahap estetika digambarkan oleh Aron yang berkeinginan melakukan kegiatan di luar ruangan seperti mendaki gunung, bersepeda, memanjat dan arung jeram. Tahap etika kehidupan Aron digambarkan ketika Aron sadar dan mengenal dirinya sendiri untuk menghadapi kesulitan di Canyonlands. Tahap keagamaan dijelaskan pada perjalanan spiritual Aron ketika ia terhubung dengan Tuhan atas kesempatan untuk melanjutkan hidupnya dan menjadi orang yang lebih baik.

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#### **CHAPTER I**

#### INTRODUCTION

#### 1.1 Background of the Study

Nowadays, we must face the complexities of our modern world that have a huge impact on daily life. All stages of complex life will force us to follow the trend where it is used as the proper solution to survive every day. As a result, some fundamental issues tend to arise from the difficulty of this time which can be connected in these fields, ranging from ethical, ecological, technological, religious, political, socio-cultural and economical. In all the aspects of human society, we have seen the weakness of human authenticity and how everyone strives to copy other person. A close observation demonstrates that almost all of our actions do not absolutely come from our actions but from the influence of society or certain groups. We also see a misconception and interpretation in our modern world of certain concepts such as life, freedom, choice, individuality, integrity, family, religion, ethics morality, respect, existence and friendship. In this case it generates the anxiety, fulfillment and even crimes because of the confusion of the thoughtless attitude and lack of interest in self-transformation.

Basically, every human needs a self-discovery in order to understand the true identity upon them. Self-discovery is the way humans develop their minds by experiencing life, obtaining wisdom, learning about one self, coming to an understanding of these, and in the end, discovering one's identity (Amstrong cited in Priyanawati, 2017, p.8).

Dealing with self-discovery is certainly related to the human existence. The existing of human being is used as a starting point of existentialism. The existence of human is called authentic if someone can freely choose who and what will be. Besides, people are forming themselves by their own actions and ways. They do not want to be influenced by others to form themselves, even by nature and society. In this real-life, it is free for human beings to take part in everything they want as long as they are responsible. Humans can also show their reasons for what he has done (Dagun, 1990, p.18)

Existentialism is a human philosophy that can be compared to a living person-an individual who has vitality, rational power, and freedom of choice, prepares for integrity, sustains despair, and lives in despair and perishes (Amin, 1992, p. 40).

The earliest existentialist named Soren Kierkegaard starts from the idea of man as an individual or a persona that exists and concrete. He saw that the most fundamental thing for man is the state of his or her existence. According to Kierkegaard, existence can only be applied to humans as a concrete individual, because of only concrete individuals who have coexisting, which truly exist and are present in a true reality (Mackay, 1994).

Kierkegaard states that there are no rigid moral standards that restrict themselves into beings (Solomon, 2002). Belief is an important base to choose because only based on the belief that an individual has the opportunity to become a true self. Soren Kierkegaard argues that there are three stages to the ways of human beings: aesthetics, ethics, and religion (Solomon, 2002).

In simple terms, existentialism is a philosophy of finding oneself or self-discovery and the meaning of life through freedom, choice, and personal responsibilities (www.allaboutphilosophy.org/existentialism). This means existentialism is a philosophy that facilitates us through the freedom, choice, and personal responsibilities to find ourselves and the sense of life.

As a philosophy, existentialism is certainly cannot be separated from literature. Indeed, philosophy and literature are different from each other. The difference appears as philosophic studies of the human being and emphasizes the living human, while literature illustrates the characters of his author's work. However, these two studies are intimately connected, since literature is often the expression of ideas of philosophy. Thus in literature and philosophy, there is the same characteristic, which is freedom of thought (Wellek & Warren, 1956)

Literature is an instrument for putting on someone's idea. According to Wellek and Warren (1993), the relationship between literature and ideas can be understood in very different ways. Commonly, literature is considered to be a form of philosophy, as "ideas" wrapped in form; and it is analyzed in order to produce "leading ideas". It means literature is a form of philosophy, and the idea of someone about philosophy can be found through the analysis of literature.

Literature is a creative activity, a work of art. Literature is closely related to human life because what is presented in the literature is a picture of everyday life. Authors view events going on around it and pour it into a literary work to be enjoyed by readers. Literary works grow following his era until the modern era. Some modern authors' mostly topic was their experiences like alienation, loss,

despair, psychological problems, the search for identity, and the social systems, which sometimes cannot overcome personal satisfaction. These conditions encourage people to seek happiness by seeking freedom of self. Suyitno (cited in Wirahadi, 2008, p.26)

There are three genres of literature: epic, drama, and poetry. Because the new prose form was generally replaced by the eighteenth-century novel, in recent classifications, the terms fiction, drama, and poetry are preferred as the terms of the three main literary genres (Klarer, 2005). Fiction has two types: fiction and non-fiction. Fiction is a common term for imaginative work, mostly in prose. It is generally written with the imagination of the author. The novel, the short story, and the related genres are now widely used as fiction (Cuddon, 1994). The form of novel and documentary fiction can be non-fiction based on real-life events and people who draw largely on documentary evidence such as press articles, official papers, personal letters, and interviews. The conversations and thoughts of the protagonists are the invention of the author and are elements of the stories (Cuddon, 1999).

Novel is one of the forms of fiction. Long prose fiction is a literary work novel that shows characters and a set of events and a structured context (Sudjiman, 1990). Generally, fiction novel comes from the imagination of the author. The author's imagination may include human desire, human existence, and human life, portrayed by the use of a certain character within the storyline of the novel. The presence of human-life literary works is a part of the existential novel.

While non-fiction novels usually present content that is happened in life, whether it is experienced by the author or someone else

In general, there is no such thing better when person comes to reading fiction or non-fiction. It is a matter of taste for most people. The researcher gravitates to non-fiction because it can give many benefits to human's understanding about himself. One of best seller novel non-fiction genre is *Between a Rock and a Hard Place* by Aron Ralston. This novel tells about adventure and carries out the theme of human existence. The idiom that is adapted to the title represents the novel's content. The idiom between a rock and a hard place means being faced with a dilemma that only affords a choice between two unpleasant alternatives.

Hence, the study aims to portray self-discovery journey that happens in Aron Ralston's life as a main character in the novel *Between a Rock and a Hard Place*. Aron Ralston is an American outdoorsman, mechanical engineer, and motivational speaker. The novel tells about the author's own experience which is Aron's life journey in his desire for outdoor activities, until he had an accident at Blue John Canyon in southeastern Utah on April 26, 2003. Aron started his journey when he was 28 years old to look for self-discovery and resolution for his boredom. This novel blends Aron's life story before and during the trip, describing the challenge of physical and spiritual realization while on the road.

The journey of Aron's life regarding self-discovery is very interesting to discuss through the phenomena that occurs in the whole story. It is in line with the concept echoed by Soren Kierkegaard. Therefore, the researcher applies the

concept of Kierkegaard's existentialism in the novel *Between a Rock and a Hard Place*. To obtain good understanding the researcher use new criticism as supporting theory.

#### 1.2 Problems of the Study

Based on the background of the study above, the writer formulated some questions:

- 1.2 1 How is Aron Ralston characterized in the novel?
- 1.2.2 How are the aesthetic stage and ethic stage of Aron Ralston's life described in *Between a Rock and a Hard Place*?
- 1.2.3. How is the religious stage of Aron Ralston's life described in *Between a Rock and a Hard Place*?

#### 1.3 Significance of the Study

This study is expected in giving valuable contribution both theoretical and practical categories. Theoretically, the finding of this study is expected would be useful to the literary study, especially on existentialism perspective of the novel. The first is to give readers or researchers a contribution in understanding human existence and self-discovery through existentialism theory as a tool to analyze the literary works.

Practically, the topic of this study has some significance for the one who has a great attention on literary work. This study also gives some inputs to other researchers who intend to do a research on the same issues. Lately, this study could be a reference for people who pay close attention to observe literary works as a reflection in real life.

#### 1.4 Scope and Limitation

To avoid wider analysis, the writer limits the text, which is written by Aron Ralston, entitled *Between a Rock and a Hard Place*. This research focuses on the life of the main character in Aron Ralston's *Between a Rock and a Hard Place*. Therefore, the scope of this research focuses on the part which Aron Ralston does his travel to explore his skill. The processes of Aron Ralston's lifechanging become the main focus of this research.

#### 1.5 Definition of Key Term

Human Existence is Existence means self-known, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective (Kierkegaard cited in Wirahadi 2008, p.27).

Spiritual Journey is the term refers to a travel, pilgrimage, or series of events whereby a person attempts to determine how they feel, personally, about spiritual issues or priorities rather than following the opinions of family, friends, neighborhood, or peer pressure (Jacob 2012).

Self-Discovery is the process of developing the mind, experiencing life, obtaining wisdom, learning about oneself, coming to an understanding and acceptance of this, and by the end, discovering one's identity Amstrong (cited in Morawski, 2019, p.247).

#### 1.6 Research Methods

The research method played an important role in getting valid data. It explained the analysis process as Sugiyono (2015) states that the research method is a scientific way used for finding the data for a certain purpose. Therefore, in conducting this research, this study will use literary based and qualitative research as method. The researcher in this study will describe and analyze by words and sentence. Those are research design, research data, data collection, and data analysis.

#### 1.6.1 Research Design

To answer the statements of the problem, the research used library research by used some books and other references like articles, journals, and websites related to the subject matter that will be analyzed. This research also used descriptive qualitative research methods by explained the result of analysis in the form of words and sentences since the result is not a statistic or numeral data. Substantively it employs words to answer questions (Donald, 2000).

#### 1.6.2. Source of Data

There are two sources of data, primary and secondary data source. In this research, the novel entitled *Between a Rock and a Hard Place* by Aron Ralston as primary data. The secondary data source is taken from some books, critical works, journals, and other online sources that will help as the supporting data related to this study.

#### 1.6.3. Method of Collecting Data

Since the data become the most important aspect of conducting research, so it must be collected effectively. Method of data collection is one of the research methods parts that will explain how the data are collected to support the research. In collecting data for the research based on the qualitative method, the steps of data collection are:

- a. Reading the novel entitled *Between a Rock and a Hard Place*.
- b. Comprehending the whole story of *Between a Rock and a Hard Place* novel
- c. Selecting and collecting of novel's narration and conversation related to the problem in order to obtain accurate data.
- d. Classifying the data based on the problems of the study.
- e. Selecting references related to the novel that can support research data

#### 1.6.4. Method of Data Analysis

Data analysis, according to Patton (1990) the process of arranging the data sequence to classify in a pattern category and description of the basic unit. As the data in this research is written text come from a novel, the data that have been collected will be analyzed using literary theory. This study is taken based on some references from a library. To analyze the data, this study uses qualitative research methods. The data analysis will involve several steps:

- a. Connecting the data collected with the theory
- Analyzing the data that have been collected use descriptive qualitative based on the theory.
- c. Making conclusions based on the result of data analysis.

#### CHAPTER II

#### THEORETICAL FRAMEWORK

To provide a framework for the analysis, this study needs literary tools to analyze this novel *Between A Rock And A Hard Place* by raising the issue of the main character's journey as the topic of discussion in this study. The theory focuses on the existence of the main character in the novel. Thus, the researcher uses existentialism theory for knowing how the effort of the main character to get his existence in the whole story and new criticism theory which focuses on characterization as the supporting theory

#### 2.1 Existentialism

According to Holman and Harmon in his book, A Handbook to Literature, existentialism is:

"A Group of attitudes (current in philosophical, religious, and artistic thought during and after the second World War) that emphasizes existence rather than essence and sees the inadequacy of human reason to explain the enigma of the universe as the basic of philosophical question" (p.199).

According to this book, existentialism is defined as certain attitudes that are based on philosophy, religious and artistic thought. It exists both during and after the Second World War. The thought emphasizes the existence of human beings. Human existence is considered to be more prevalent than human essence. It observes the inability of man to explain the mystery of the universe. Moreover, the major point is to be aware that people have total freedom, and is also fully responsible for their actions and decisions (Holman and Harmon, 1986).

Existentialism also define as a philosophy of humans which can be

compared to a living person - the individual that has vitality, reasoning power and freedom of choice, prepares for wholeness, endures despair, and lives in anxiety and perish (Amin,1992). It means existentialism is a human philosophy which can be compared to a living person, an individual who has strength, rational power and personal freedom, prepares for integrity, continues to live despite being in despair, and lives in sadness and face death.

Besides, there is also a definition of existentialism from Suyitno (1986). He says that Existentialism is a genre of philosophy thought that appears as a response to modern life. In his notion, modern life brings us about nothingness, despair, and feeling of loathing. The only solution to solve this problem is freedom based on the individual. It can be said that existentialism is philosophy thought as opposed to modern life, which means each individual in modern life will experience nothingness, despair, and feeling of loathing. Choosing to be freedom is the only way that can solve the problem of modern life.

Meanwhile, existentialism can also be translated as man's effort; a man tries to build an identity of his own and determine his place in his society.

Existentialism is the effort of the man to relate himself to his own life of others around him (Stafford, 1996). It supports defining what existentialism is. The word existentialism can be interpreted as man's effort to create his identity in his own way without the determination of society.

#### 2.1.1 Human Existence

According to Soren Kierkegaard, a human is an existence. Only human being does exist. He is different from other God's creatures like animals or

plants. To exist means self-known, engagement, practice self-ideology, and fill in freedom. Human existence is based on factual, individual, personal, and subjective. These human symptoms are going to be specifics, specials, and humanism. These approaches must be subjective, from subject to subject, and from person to person (Panjaitan, 1996).

The explanation above clearly defines humans is existence if that human can produce an authentic self through the freedom of choice and what he will be. Human freedom and existentialism are closely related. Kierkegaard emphasizes freedom as the most important part of a human being. Therefore, the concept of existentialism means knowing his or her self, involvement, and choosing freedom.

The most notable philosophers of existentialism in nineteenth century are Soren Kierkegaard and Friedrich Nietzsche. Kierkegaard is called the father of existentialism as a pioneering existentialist (Kirmmse, 1996).

Kierkegaard wants his literary philosophy to address readers intimately, existentially, to call out from them their sense of the meanings and directions of their life. Persons have complex social identities, but that is not the end of the matter (Ziolkowski, 2018). It means that as a literary philosopher, Kierkegaard wants his philosophy regarding existentialism can be used as people a way to know how life has a sense of meaning and direction. Because basically, we as a social creature must have complex problems, but actually, life is not about it. Because there is something more complex to live, and it is not seen from our social identity in society.

Kierkegaard makes a depth explanation about the meaning of existence in the book *Kierkegaard*, *literature*, *and Arts* by Ziolkowski as below

"I can now bring out subphases within this phase of considering my existence. I no longer focus on what someone in my circumstance does to achieve an identity, say, as a judge. I focus on what I alone must do to achieve this identity, and that cannot be a matter of rote imitation of what is generally done in that role. I move to the brink of existential commitment, my own forging of what that role uniquely will be *for me*, and then move through the resolutions and actions that secure (however precariously) that unique existential identity, *my* reality" (p.63).

This means Kierkegaard illustrates for achieving the identity, each individual must focus on his or herself by ignoring other people. The individual only concentrates on what he or she has to do in a way that may differ from the common people. Then the individual must hold the commitment of it and move through a decision and actions.

#### 2.1.2 Kierkegaard Concept of Life's Stage

According to Kierkegaard in *Being and Existence in Kierkegaard's Pseudonymous Works*, his innovative and subtle descriptions of different existential phenomena cannot be conceptually grasped or known. However, one can locate and justify the occurrence and relations of these phenomena. For instance, to conceive a conceptual framework such phenomena as guilt, sin, suffering, choice, faith, repentance, and anxiety, the questions of why, when, and where do they appear in human life can be elucidated. Conceptual clarification of these structures makes these existential phenomena possible and binds them into an explicit unity of relations. The presence and importance of such a structure in human existence appear in Stages on Life's Way (Elrod, 1975). It means that

existential phenomena always happen in individual life, such as guilt, sin, suffering, choice, faith, repentance, and anxiety. The involvement and significance of such structural elements in human existence it seems in Life's Way Stages.

These stages will affect human existence, and it is the way humans gain the existence itself. Kierkegaard divided the concept of life into three-stages of existence, namely, the aesthetic, the ethical, and the religious.

#### 2.1.2.1 Aesthetic Stage

Kierkegaard's *Either-Or* presents that the aesthetic stage projects the mode of being in the world by its own distinctive criteria and is not concerned with the good and the evil. It only seeks to the fulfillment of desires, of living for the moment, and this aesthetic existence ends in futility. The aesthetic existence is not featured in systematic discourse but is the result of Kierkegaard's pseudonymous words that describe the characters which embody the way of life (Ameriks, 2006, p.274). Impulses and emotions drive an individual at the aesthetic stage. One is not completely sensual though the senses dominate largely. That is the reason why a person at this stage lacks universal moral principles and religious beliefs. The highest ambition is to experiment with one's yearning/desire for sensual pleasure without any limitation set on one's freedom of choice (Stumpf, 1988, p.481). It means that the person in the aesthetic stage only fulfills his or her desire. His or her life is based on the pleasure of anything, which makes him or her happy. They expect that the pleasure he or she achieved was not limited. However, the expectations were said above to be wrong at all. Precisely, the aesthetic stage will

lead humans to despair

Besides, Kierkegaard also says the individual has to confront an either-or to stagnate on the aesthetic stage or upgrade to a higher stage. This progression can be achieved by making a decision or act of will by a commitment (Stumpf, 1988, p.481). It means a man should be able to choose exit from his desperation and move to the next stage of life to achieve their existence by taking the right decision and makes a commitment so man can achieve the existence.

#### 2.1.2.2 Ethical Stage

Kierkegaard depicts the shift of aesthetic stage to the ethical stage as a person who lets his or her desire and goes into any form of obligation or responsibility. The person surely realizes the importance of perceiving each situation of life in this stage (Stumpf, 1988, p.482). It means there is the significance thing that indicates people are in aesthetic stage, the individual certainly understands the importance of perceiving living situation by replacing pleasure with responsibility.

This guilt or sense of sin becomes the dialectic element, an antithesis which gives the option either-or. One must either continue at the ethical stage attempting to perform the moral obligation or must answer to his new awareness, the realization of human finitude and alienation from God to whom he belongs, and from whom he must obtain his potency. Human progression from ethical to the next stage can be accomplished by an act of commitment, by a leap of faith (Stumpf, 1988, p.482). It means the characteristic of humans in this stage is described when a man has realized and grasped the common value. Man will be

faced with choices continually, whereby the first human choice must be decided, which is related to the problem of good and bad. Then the man should be able to put himself between the two options at the same time.

The fundamental difference between an ethical and an aesthetic person is that the ethical person leads an unambiguous life, unlike the aesthetic individual. The ethical person sees, knows, and penetrates in his own concretion within his consciousness without allowing doubts or distractions to waver him. Knowing oneself does not mean mere contemplation, but it is collecting of oneself which itself (Feldmann & Neill, 1998). It means that there is the key distinction between an ethical and an esthetic human being, as opposed to an aesthetic person, the ethical person leads a consistent life. In an ethical stage of life, each individual could see, know, and understand himself with full awareness without any determination and doubt.

#### 2.1.2.3 Religious Stage

The religious stage, which brings the third sphere of life, is a new dialectical reversal: satisfaction or contentment in the "finite" realm, individual or social, is no longer required but rather in something literally infinite, God (Ameriks, 2006). It explains that individual in a religious stage let his or her satisfaction because the pleasures that exist in the world are limited. The most eternal and infinite is God.

According to Kierkegaard, an individual experiences the difference between faith and reason at the third or religious level. The progression from aesthetic to ethical demands an act of choice and commitment, ushering an individual into moral law, which is an expression of the universal reason of

humans. There is dissimilarity between the movements of the ethical to the religious. The leap of faith ushers one into the presence of a subject and not into the presence of a God. God can be defined as philosophically or rationally as the Absolute and the Knowledgeable Truth, which is objective. However, Kierkegaard claims that to be religious conscious, the individual must seek God not in an objective way, bringing God to light objectively but experiencing God as subject and, therefore, exists only for subjectivity and inwardness. At the ethical stage, an individual could offer life for moral law as in the case of Socrates, but in the religious stage, it is about human's relation to God; therefore, human rationality or knowledge fails to define this relationship (Stumpf, 1988). From that explanation, it can be said that to be religious-conscious, a person at this stage must seek God through enlightenment in his life because the religious stage is a stage when a person is already acting and making commitments.

For Kierkegaard, only an embrace of religious faith can avert false attempts to hide from anxiety or from the task of being a self. True passion, commitment, and risk can be found only in a leap of faith that embraces the aspects of your existence that you cannot in any way rationally understand. In short, truly religious life is the attempt to embrace the *absurd* (a central existentialist notion) that lies at the core of your existence. This embrace will, in the end, acknowledge that your existence is dependent upon something greater than yourself. In Kierkegaard's view, that is God! (Gale & Panza, 2008). This means only an understanding of religious faith can help avoiding false, which tries to cover anxieties.

#### 2.2 New Criticism

New Criticism focuses on the meaning of literary texts. Practical criticism (the United Kingdom) and New Criticism (the United States), first of all, provide interpretations, with the New Critics paying particular attention to the formal aspects of literature, which contribute to its meaning (Bertens, 2001).

Besides, new criticism also defines as the critical focus on the literary work in isolation from its attendant circumstances and effects. In analyzing and evaluating a particular work, new criticism rejects reference to the biography and temperament of the author, to the social conditions at the time of its production, or its psychological and moral effects on the reader; they also tend to minimize recourse to the place of the work in the history of literary forms and subject matter (Abrams, 1999). This means new criticism concerns the work or the text.

New Criticism insisted on the intrinsic value of a work of art and focused attention on the individual work alone as an independent unit of meaning. It was opposed to the critical practice of bringing historical or biographical data to bear on the interpretation of a work (www.britannica.com). From the explanation above, new criticism is used to analyze the intrinsic element of literary works.

To examine how such elements operate to establish this novel, this study focuses on some formal elements, which are character and characterization, whereby these formal elements contribute to establishing the main character in the novel.

#### 2.2.1 Character

Character is the person represented in a dramatic or narrative work, who is

interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the person's say and their distinctive ways of saying it, the dialogue and form what they do the action (Abrams, 1999, p.32). Characters play an important role in a story, as they help the reader to participate vicariously in the experience of the story by sharing the feeling or the activities of the characters in the story imaginatively (Rohrberger & Woods, 1971, p.19). It means that characters are being a significant part of the life of literature because each character shows how interesting the story is.

Characters as the person that are presented in the literary work, whereby reviews of 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. Therefore, a character can be called as a fictitious human being who is created by the author to present the story or plot through words. Hence, all the characters in literary works are fictitious. Although they are not real in fiction work, sometimes the author created them as representative of personal character from the real word (Holmon cited in Aisyah 2018, p.28).

Besides flat and round character, there are major, and minor characters build inside the story (DiYanni, 2001, p.38). The major character plays the biggest role inside the story. The major character is the most dominant told in the story and emerges from the beginning to the end of the story. While minor character is a part as supporting role in the story. A major character usually has a round character means that his character can be changed as the story progresses while the minor character has a flat character means that his character stills the

same from beginning to the end of story.

#### 2.2.2 Characterization

There are some ways of bringing characters to life, in which the readers must use their knowledge and experience to make judgments about the qualities of the characters. It is known as characterization. Characterization is the creation of these imaginary persons so that they exist for the reader as real within the limits of the fiction (Holman, 1985, p.84). This means characterization is the way the author reveals the characters of an imaginary person.

There are two different ways of characterization to reveal the character; direct characterization and indirect characterization (Holman, 1985, p.138). Direct characterization refers to what the speaker or narrator directly says or thinks about a character. The reader is told what the character is like directly. For instance, the narrator directly states that the character is a beautiful, intelligent, and kind person or the narrator's description of the personality of the character through the narrator's comment and thoughts. Meanwhile, indirect characterization refers to what the character says or does. It means that to know the character's personality, the readers must interpret from the way the characters act, think, or say.

Furthermore, there are four ways to know the character's characterization in the novel; the first is through the speech and thought of the characters, the second is through what the characters do or act, the third is through other characters' point of view, and the fourth is through the author as the narrator of the story (Holman, 1985, p.139).

#### 2.3 Review of the Previous Study

University of Malang, in his thesis entitled *The Existentialism Studies on Daniel Defoe's Robinson Crusoe's Freedom Life*, discussed how the character defends his existence and the relationships between existence and freedom of choice. The researcher used existentialism theory to find out the existentialist aspects of the novel and focused on the major character of the story. The result of this study concludes that the way Robinson Crusoe defends his existence is related much to the existentialism aspect. All of his effort to realize his own life based on his own choice freely, it can be seen as a complete existence. Moreover, in his struggle to survive his life, he also finds himself in alienation or estrangement, anxiety, nothingness feeling, and getting his freedom, all of these also means to get his own existence. The researcher found a similar idea in the relationship between existence and freedom of choice. Both of them influenced each other; on the other hand, they include Existentialism themes. In short, using Existentialism theory to analyze *Robinson Crusoe* is very comfortable.

There is also Yohana Retno, Faculty of the Letters Sanata Dharma
University of Yogyakarta, in her study entitled The ideas of Existentialism as
Revealed through the Main Character in Albert Camus' the Stranger. This study
discusses how the main character in the novel is characterized and how
existentialism is revealed in the novel. This study uses the existentialism theory
by Albert Camus. The result of this study found that the main character's
characterization has a significant role in revealing the ideas of existentialism. The

way the main character, Meursault, sees the life and the events in his surrounding becomes the evidence that Camus employs the main character as his means to deliver his ideas on existentialism. By paying great attention to Meursault's characteristics, the writer finds some principles of existentialism portrayed in Meursault's characteristics. In this sense, existentialism is described as an existence that requires total freedom. Total freedom can be gained when people live entirely apart from God. Though a man should have absolute freedom, a total responsibility is required. Love should be avoided since it is a forgetfulness of the self. Furthermore, everything people do in their life will be ended by death. Death is a natural and normal thing to happen as a cycle of life. However, suicide is not the best solution to end a life, but the struggle is the thing that people should do to face the absurd world. This belief leads people to behave absurdly. In other words, the absurdity becomes the essential characteristic of existentialism.

The similarities of two previous studies with this study are certainly in the theory that is existentialism theory. The two previous studies focus on analyzing the freedom of the main character. Thus, to make dissimilarities between both previous studies, the researcher will use Kierkegaard theory and new criticism as the approach in this study.

#### **CHAPTER III**

#### **ANALYSIS**

This chapter contains the analysis is used to answer the statement of the problems that arose in this study. For answering those issues, firstly, this chapter discusses the characterization of Aron Ralston as the main character who is described in the novel *Between a Rock and a Hard Place*.

Then the researcher discusses Aron's journey by using Existentialism theory in order to show Aron's self-discovery process by applying Kierkegaard's existentialism theory. There is three-stage of Kierkegaard's existentialism. The first is the aesthetic stage, which gives way to the ethical stage and then gives way to the religious stage. The three stages describe the movement of the self from one level of existence to another through an act of choice (Stumpf and Fieser 360). The three life stages of Kierkegaard's existentialism are discovered by the researcher on the novel *Between A Hard Rock And A Hard Place* through the analysis of the whole story in this novel whereby describes Aron's self-discovery process.

Aron is a major character in the novel, considering his domination and emergence in the whole story starts from the beginning, middle, and at the end of the story.

#### 3.1 Aron Ralston's Characterization

There are two different ways of characterization to reveal the character; direct characterization and indirect characterization. Direct characterization refers to what the speaker or narrator directly says or thinks about the character.

The reader is told what the character is like directly. Meanwhile, indirect characterization refers to what the character says or does. It means to get the depiction of the character's personality. Readers should interpret from the way the characters act, think, or say.

This novel delivered using the first-person point of view and that is Aron, so Aron's itself is the narrator of this novel. Therefore, Aron's characterization in this novel is mostly expressed by his action or thought.

In this novel, Aron is described as an independent and passionate person. Independent is a person who is not influenced or controlled in any way by other people, events, or things (https://dictionary.cambridge.org/). This characteristic reflected in Aron Ralston.

For everyone who has ever been tied to me by a rope, you have taught me about not just the mountains and the skills to move among them, but also trust, beauty, friendship, and that soloing isn't the only way to have fun in the outdoors (276).

From the evidence above, it shows that Aron is an independent person. It can be seen in thank you letter Aron writes that at the end of the novel. He says thank you to his teacher and friends who join in his outdoor activities. His teacher and friends taught him not only about the mountains and the abilities to move among them, but also about trust, beauty, friendship, and that soloing is not the only way to have fun outdoors. From that sentence, we can know that Aron has frequent solo trips than he goes along with his friends.

This is my happy place. Great tunes, solitude, wilderness, empty mind. The invigoration of hiking alone, moving at my own pace, clears out my thoughts. A sense of mindless happiness—not being happy because of something in particular but being happy because

I'm happy—is one of the reasons why I go to the lengths I do to have some focused time to myself (22)

The quotation above is other evidence that describes Aron is independent person. For Aron, hiking alone can clear his mind through the feeling of loneliness, wilderness and blank mind. One reason why he is going so far is because he want to get focused on himself, he have a sense of unthinking happiness in there. It means that through hiking alone Aron is not being glad for something in specific but happy because he is happy. It indicates that Aron is comfortable when hiking alone.

By the end of 2002, I had completed thirty-six of the fifty-nine fourteeners in four winters. My achievements were greater than the numbers—I was consistently creating for myself new experiences that no one else in the world was having. These places, and the experiences I had in them, were mine and mine alone. The senses of solitude, ownership, and place that I felt on these trips were creating a private world that, by definition, was impossible to share (79-80).

The quotation above is strengthening the previous evidence that Aron is independent person. It can be seen how he only focused on achieving himself by completing his hiking fourteeners mountains in the winter season. For him, from solo trips he gained a lot of experiences that only he had that experience. He also reveals that he can create his personal world after experiencing solitude and ownership in his solo trips that would not have been possible for others to feel the same like him.

My rambling explanation eases the guilt I feel for my selfishness. Bringing to mind those memories has lifted my spirit and even made me smile despite my present circumstances. That I spent so much of my time leaving my friends behind for solo trips, or even for some alone time when I was with them, reveals a self-centeredness that displeases me. The memories evoking the most

gratitude for my life are of times with my family and friends. I am beginning to understand the priceless nature of their company, and it depresses me to realize that wasn't always the focus of our time together (135).

The evidence above correctly proves that Aron is independent person. It can be known by Aron's expression that during this time he was spending too much time on himself by going alone for hiking, ignoring the presence of his family and friends. The word "self-centered" represents that he is indicated as an independent person.

Another Aron's characterization in the novel describes that Aron is passionate. A passionate person means a person who is having very strong feelings or emotions. Aron's passion can be seen from his interest in outdoor activities.

I wanted to taste that joy, to experience that passion for adventure, to cast away the security of my job and let my spirit roam. This meant I needed to get educated on outdoor living; I needed to gain experience before tackling major expeditions; and I needed to be prepared and mitigate risks. Even more directly, I needed to get a truck and then leave my job. But I had a ways to go before I would be ready to do that (64).

The evidence above shows that Aron wants to pursue his passion in the field of outdoor activities. The strongly feeling to get pleasure by experiencing adventures reflects that Aron is a passionate person. He also could escape from the boredom of his work. Aron plans to get an outdoor living education because he thought that it is important to gain experience before beginning his expeditions; Besides, outdoor living education is needed to reduce the risk. He also needs to get a truck before he leaves his job.

As my passion and dedication to the outdoors deepened, my time in the mountains left me with a singular desire to move back to Colorado and pursue my development from a home in the high country. I was altogether burned out on working in a large corporation (81).

The evidence above describes that Aron has strong feeling in outdoors activities, it can be seen from the dedication which is intended to Aron sacrificing his energy, mind, and time on the outdoor activities are getting bigger. Aron's time in the mountains made him decided to come back to Colorado for following his progress from a homeland in the highland. In a big company he was totally burned out.

When talking about passionate people, one of the first things that indicate it is the abundance of energy they bring to their life and work (personalityjunkie.com/12/passionate-people-personality-traits/). It means that energy is clearly an important factor in the case of passion. As someone who is passionate Aron characterized as an energetic.

"I think that's why I found myself being as ambitious and energetic—" The wind interrupts me, and I shiver, muttering, "It's cold," then continue where I left off: "—to do all the outings that I did." The video letter to my sister has turned into a confessional (134).

The evidence above is a form of Aron's expression that he is being energetic to do all the things in the field of outdoor activities. He felt challenged by the wildlife such as when he had to face the cold, strong winds that made himself forced to stop his trips, all that to do all the walks he has taken.

The person who passionate is also characterized as an individual's perseverance of effort, combined with passion for a particular long-term goal or

end state. This promotes the overcoming of obstacles or challenges that lie on the path to accomplishment (personalityjunkie.com/12/passionate-people-personality-traits/). In Aron is reflected with his hard efforts in dealing with every problem when he does outdoor activities

I leave behind my prior declarations that severing my arm is nothing but a slow act of suicide and move forward on a cresting wave of emotion. Knowing the alternative is to wait for a progressively more certain but assuredly slow demise, I choose to meet the risk of death in action. As surreal as it looks for my arm to disappear into a glove of sandstone, it feels gloriously perfect to have figured out how to amputate it (221).

The quotation above shows that Aron is ready with all of the risks he will face even though it must amputate his hand. This is the last option after so many hard efforts that he did to free his hands. He reveals that he choose to meet the risk than he had to wait for his death slowly.

The last, passionate person is also characterized as open-minded in which involves receptivity (personalityjunkie.com/12/passionate-people-personality-traits/). It is reflected by Aron when he is sharing with his friend.

Mark was saying that he didn't aspire to do winter solos, and it seemed like he was making sure I was doing them for the right reasons—climbing not for bragging rights, or the perceived admiration of others, but because it made me happy. It was a subtle check that I had cleared in myself a long time back, but I was grateful for his reminder (106).

The quotation above shows that the Aron's mind is open. It can be seen from the way he receives and appreciates what the Mark says is a reminder to himself. Mark said that he did not want to do winter solos. For Mark, he wanted to make sure that Aron was doing them for the appropriate reasons, it is not because Aron bragged or thought others admired him, but because it made Aron happy.

# 3. 2 Aesthetic Stage in Aron's Journey

The main character of this stage is the fulfillment of desire directly and spontaneously. In this case, life as an aesthetic person appears in Aron's journey. The aesthetic stage is an attempt to define and live life without referring to good and bad, and fulfill all of the desirability was going to do (Hidaya, p. 85-88). The desire to enjoy sensual pleasures invariants is the biggest motivation for individuals who live in this stage. The aesthetic stage in Aron's journey is portrayed by Aron's desire or pleasure in outdoor activities. He is passionate about being an outdoorsman for adventures such as; hiking, mountain biking, climbing, and rafting.

The aesthetic stage on Aron's life is seen from the series of his trips from 1988 to 2003. His passion for outdoor adventures appeared when he was a teenager; his pleasure toward outdoor activities makes him unsatisfied if he does not do it continually. The evidence such as below:

My adaptation to my new environment continued the next summer, when I had a seminal outdoor experience on a backpacking trip in Rocky Mountain National Park. The two-week-long trip with other thirteen- and fourteen-yearolds into the park's backcountry marked the first time I would ever carry a heavy load and spend the night more than a few minutes' walk from a house or vehicle. A full season of skiing had assuaged my fear of the mountains. Without knowing it, I was poised on the brink of a love affair. On the first day of our late-June backpacking trip, I felt so enthused by being in such a grand place as the western side of the park that I leaped and bounded down the trail despite my pack load. My frantic energy quickly earned me the nickname Animal, after the drummer of the Muppet band. Our group's two counselors had their hands full trying to keep me from sprinting off ahead of the group (35)

The quotation above shows that Aron begins his aesthetic stage when he adapts to his new environment. In late June 1988, he follows a backpacking trip to

his school. It was the first experience of Aron carried a heavy load, by skiing he also felt his fear to the mountains diminished. He felt so enthusiastic about being in a fantastic spot on the West of the park when traveling and staying at the Rocky Mountain National Park for the first time. Because Aron looks overactive than his other friends, thus it makes his friend nicknamed him, Animal. He also splits himself from his group to follow the deer, sketching it in his notepad, and then Aron shows off his deer sketch to impress his friend. It happened when the counselors gave fifteen minutes of personal reflection.

The next summer, 1989, I went to an outdoor adventure camp that ranged across the state, including rock climbing near Estes Park, white-water rafting on the Colorado River out near Grand Junction, and horseback riding at a ranch near Gunnison (36).

The evidence above shows that Aron's adaptation to outdoor activities has successfully made addiction. In 1989, he followed adventure camp across the state, from rock climbing near Estes Park, rafting on the Colorado River to horse riding in Gunnison.

That first trip was with my family on spring break in 1990, my freshman year in high school. We went to Capitol Reef, Bryce Canyon, and Zion Canyon before swinging south to the Grand Canyon. I wasn't that thrilled by the idea. The weeks before we left, all my friends were excited for their skiing trips or vacations to Mexico. Me? I was going to Utah with my parents (53).

When it was time to go, I left with an empty feeling in my soul. At fourteen, I didn't understand why I felt this way, but I had met a calling in my life, though it would remain unfulfilled for a long time (54).

The evidence above describes that Aron's feeling indicates the aesthetic stage in his life by his unsatisfied feeling when he must go down from canyon, it was revealed by Aron through an empty feeling in his soul. The canyon view

makes him feel stunned. He feels that there is something called in his life to see that beauty of views. It happened in 1990, he and his family were going to Utah and visit Capitol Reef, Bryce Canyon, and Zion Canyon to the Grand Canyon.

I've visited the Maze only once myself, for about half an hour, nearly ten years ago. When our Cataract Canyon rafting party pulled over in the afternoon to set up camp along the Colorado River at a beach called Spanish Bottom, I hiked a thousand feet up over the rimrock into a place known as the Doll's House. Fifty-to-one-hundred-foot-tall hoodoo rock formations towered above me as I scrambled around the sandstone and granite-like a Lilliputian. (14).

The quotation above happened in 1993. The quotation shows that Aron always took himself to adventure or do outdoor activities. It can be seen when Aron visits the Maze, he goes to Cataract Canyon for rafting and setting up the camp along the Colorado River. He also walked a thousand feet across the rock into a place known as Doll's House. The hood rock formations of 500-11 feet were towering Aron as Liliputian around the sandstone and granite.

I climbed my first fourteener, Longs Peak—one of the fifty-nine mountains in Colorado higher than the magic line of 14,000 feet—in July 1994, with my best friend, Jon Heinrich. Longs dominates the northern half of Colorado's Front Range, northwest of Boulder. At 14,255 feet, the mountain is the sixteenth-highest peak in the state, and one of the most renowned (37).

The quotation above shows that Aron still pursues his passion for climbing; in 1994, he climbs one of the most famous mountains in Colorado for the first time with his friend, named Jon Heinrich. Long Peak is one of the mountains that has an elevation of 14,255 feet. In his climbing, he also passes quite difficult climbing, makes climbing competition with his friend who comes first at the top.

Moreover, he does the dangerous thing, which is climbing while moving the hands on the stone, even though there was a cliff underneath.

In August of the same year, Aron brings his three friends for rafting in Brown's Canyon. In late August, I took three of my best friends, all neophytes on the river, down through Brown's Canyon on a single-raft midnight run. This was much more intense than when I'd gone with other guides on a multiple-boat excursion (40)

The aesthetic stage is still continuing in Aron's life. At this time, he brings his friends for rafting through Brown's Canyon. This trip was not planned by Aron before, even he also considered himself as a crazy, because he goes down through the river at night. Even though it was not on the full moon and the surroundings were dark, so it made his trip thrilling. On each trip, Aron always follows his curiosity and wants to try many things, even though it will be dangerous for himself.

The enthusiastic in climbing more visible and it was found in Aron when he graduated from his college in mechanical engineering in 1997. I wanted to taste that joy, to experience that passion for adventure, to cast away the security of my job and let my spirit roam. This meant I needed to get educated on outdoor living; I needed to gain experience before tackling major expeditions; and I needed to be prepared and mitigate risks (60).

The evidence above shows that Aron was an outdoorsman adventurer. His love for the adventure made him willing to go away from the boredom of his job. To support his passion, he attended some outdoor activities education. In 1997, he planned his solo trip projects in three mountains at peak heights exceeding 14,000 feet in Colorado in the winter.

And so it was that on March 8, 1998, I set out for a solo winter climb of Humphreys Peak, the highest point in Arizona. Mark lent

me snowshoes, an ice axe, and the mountaineering reference Freedom of the Hills, telling me that I needed to master the ice axe techniques it described (64).

From the evidence above, Aron conducts his solo trip by hiking

Humphreys Peak in 1998, the highest point in Arizona. In this mountain that he
climbed, there many experiences such as, through the storm, made a decisive
decision to find a route in urgent situations and feel lucky he survived for the
lightning strikes. This climbing makes Aron want to do more and feel increasingly
challenged.

There are patterns to my climbing style that first sprouted on this ascent of Humphreys Peak—traveling by myself, climbing through storms, making solid route-finding decisions in demanding situations, and getting lucky around lightning. This climb was also a confidence builder for me: My awareness was heightened, and in that awareness I felt more deeply alive (64).

The quotation above describes that Aron still enjoys his aesthetic stage; it can be seen by his feeling when he faces difficulties in climbing mountains. In Humphreys Peak, Aron travels alone, climbing through storms, making reliable choices in difficult situations, and getting lucky around lighting. The challenge he has passed in climbing it makes his confidence increase.

Vestal Peak was especially memorable, as Mark taught us to handle the fear we felt before and during the climb of the two-thousandfoot-high slab of granite that tops out at nearly 14,000 feet. Halfway up the center of the north face, the soles of both my climbing boots blew out within minutes of each other, the stitching of the heels just disintegrating under the stress of the ascent, leaving me with the equivalent of massive flip-flops for the upper part of the route (66).

The evidence above shows that Vestal Peak was impressive. Mark taught Aron to deal with the fear that they had during climbing Vestal Peak. Mark

introduced him to his favorite summit ritual, a tradition that on every mountain top we share, took pictures together. Aron felt the happiness could enjoy the top with his best friend.

My sister and I arrived at the trailhead on Thanksgiving Day, 1998, and hiked ten miles down from the plateau into Havasupai Canyon to pass the village of about two hundred residents. Since there is no road to the village, everything is brought in on small helicopters and trains of pack burros. The Havasupai village has the distinction of housing the only post office in the United States that is still served by burros (66).

The evidence above shows that Aron and his sister named Sonja go hiking in Havasupai Canyon, they must hike ten miles down from the plateau and pass the village. The village of Havasupai differs from the only post office served in the USA by burros. So when Aron and his sister cannot find a road to the village, it is all transported to small helicopters and pack burros trains. Aron also tells his sister that Havasupai Canyon the beautiful place he ever met.

By December 1998, I hadn't yet climbed any winter fourteeners. Indeed, I'd climbed only seven totals, and all of those in summer conditions. I planned to start with the easier, nontechnical peaks at the beginning of the winter 1998–99 season (72).

The quotation above marks the aesthetic stage that, in 1998, Aron had climbed seven totals mountains. From the seven whole mountains that were climbed, Aron was still planning his other climbing to fulfill his sole desire. He is constantly climbing doing what he likes and takes pride in his achievements

I jittered with childlike excitement, feeling that it wasn't just another hike. This ascent of the 14,265-foot Quandary represented the first stage of a substantial commitment, an engagement to my project. I stood at the threshold of the forest, arms wide, balancing on that moment when preparation changes into performance (73).

The evidence above shows how Aron's excitement was feeling when he can embody his plan for a solo trip to Quandary Mountain. Quandary Mountain is one of Fourteener in Colorado with a height of 14,265 feet. A fourteener is a designation for a mountain that has a height of fourteen thousand feet or more. In this place, Aron feels to be the highest person because he thought he just the only person who climbed this mountain in the winter season. This is proof that the pleasures he pursued made him be an arrogant person.

I returned to my car and drove two hours down to Denver and my parents' house, bursting with the exhilaration of a successful start to my project. There would be many more successes and opportunities for improving my performance on the winter solo climbs, but that one held me all year, until I climbed my second winter fourteener in December 1999 (74).

The quotation above shows that Aron only pursues his achievements in the world by climbing. In 1999 Aron and his climbing partners practice his skill into the next level by multiple climbing, the Cascades' glaciated peaks—Mount Rainier, Mount Baker, and Mount Shuksan. He thought that there would be many successes if he were improving their performance on winter solo climbs

Before the winter of 2000 was over, I soloed another six winter fourteeners back in Colorado, including the moderately technical Kit Carson Mountain and Blanca Peak, both in the southern angre de Cristo Range Deep play exactly described my winter solo fourteener project, especially when I would begin a climb by heading into a storm, accepting malevolent weather as part of my experience on that trip. Suffering, cold, nausea, exhaustion, hunger— none of it meant anything, it was all part of the experience. The same went for the joy, euphoria, achievement, and fulfillment, too (78-79).

The quotation above shows that Aron climbed the Cordillera Blanca in Peru to complete his fourteeneric climb in Colorado during November in 2000. After doing his fourteener project, he learns by experiencing heading into a storm, suffering, cold, exhaustion, and hunger. It was all the part of the experience which comparable to the joy, the pleasure, and the achievement that he got. The description above proves that joy, pleasures, and Aron's achievement are reflective of himself who in the aesthetic stage.

Then, in the spring of 2002, the opportunity came up for me to climb Denali with a group of über-athletes. But without the required vacation time to go on the trip, I had to make a choice between following my bliss and keeping my job at Intel. In the end, it didn't even feel like a sacrifice to quit my job, sell most of my household goods, and pack my outdoor toys into my three-year-old Toyota Tacoma pickup truck (complete with rubber-tramping topper for camping) (81).

His passion for outdoor activities in climbing makes Aron closes his eyes. Thus it makes him let and decides to sacrifice his job in order to satisfy his passion for climbing to Denali mountain. He also sells the goods in his household in order to complement his outdoor activities toy. This is the part of the aesthetic stage of Aron's life before it leads him to despair. The other evidence can be seen from Aron's statement in 2002.

By the end of 2002, I had completed thirty-six of the fifty-nine fourteeners in four winters. My achievements were greater than the numbers—I was consistently creating for myself new experiences that no one else in the world was having (79).

The evidence above is a strong aesthetic stage in Aron's life. In 2002 Aron climbed the mountains thirty-six totals. Aron always elevates his achievements. Aron achievement can climb as many mountains as possible. He feels greater when he can climb the mountain beyond what others do.

Avalanche exposure increased significantly over the New Year, so by January 9, camped below the north face of the picturesque North Maroon Peak, I had to change my itinerary from the standard route on North Maroon. Instead, I climbed Pyramid Peak by its West Face route, despite a storm that blew dangerous amounts of fresh snow into the steep-faced west amphitheater at 13,800 feet. Avalanche hazard was at volatile levels, waiting for a human trigger named Aron to step onto the wrong part of the slope (96).

The evidence above shows that in January 2003, he climbed Pyramid Peak Mountain. Climbing alone on this mountain almost makes Aron wretched. Due to the unfriendly weather during the New Year, and it caused many landslides. So Aron was forced to change his route through West face. It turns out that the lanes and terrains are quite steep, fragile soil surface, and danger of avalanche awaits Aron. He has to conduct quite difficult maneuvers to get through the line safely.

On my approach to Mount of the Holy Cross, I got caught after dark at 13,000 feet in bitterly cold temperatures due to an incorrect route description for traversing Notch Mountain. Bivouacking on a two-foot-wide snow ledge, I was just below the notch that separates the two 13,200-foot summits, but above a sickening drop into a fifteen-hundred-foot-long steep snow couloir. My intent in hunkering down was to replenish my body's energy with hot Gatorade and instant mashed potatoes (96)

The evidence above shows that the solo journey of Aron continues. In his solo trip on Holy Cross Mountain, Aron lost at an altitude of 13,000 feet in very cold temperatures. The storms attack and force him to camp while waiting for the weather. Besides, Aron also had difficulties when he will turn on his stove because the oil was a spill. That incident made him only able to prepare half of his lap needs while on Holy Cross Mountain.

Just as Holy Cross had been the last fourteener of the Sawatch Range for my completion list, Longs Peak would be my last summit of the Front Range. I met my friend Scott MacLennan for a team attempt on the north-face cables route (named for the cableway built in the 1930s to assist hikers up the most direct ascent of the upper mountain). Horrendous storm winds hindered

our approach, but we arrived in the Boulderfield and our advance camp location by nightfall. Unfortunately, Scott suffered ill effects of the 12,600-foot altitude, compounded by yet another malfunctioning stove (99).

The quotation above shows that Aron intended to complete his list in climbing the Sawatch Range. In this ascent, he was accompanied by his friend named Scott MacLennan. Strong winds and storms become the biggest challenge of Aron over there. The weather makes the temperature in Longs Peak increasingly very cold, and it affects the health of his friend. Because his friend's health condition decreases, Aron and his friend decide to stop their trip at the time and return to Boulder to get food and heal their selves.

I felt ready for the biggest challenge of my project: solo climbing Capitol Peak. In my experience, Capitol has the longest stretch of difficult climbing of all the fourteeners, as technical as Longs and Pyramid put together, and is as dangerous as the Maroon Bells (aka the Deadly Bells). But I knew the approach, I knew the snow conditions, and I was at the top of my fitness and acclimatization (103)

The evidence above shows that Aron was prepared to face his soloing trip; it is his greatest project challenge to climb Capitol Peak. For Aron, Capitol has the longest list of challenging climb. In climbing Capitol Peak, Aron has to use the same technique as Longs and Pyramid. He was considering that Capitol Peak is as dangerous as the Maroon Bells, which is also known as Deadly Bells.

Soon enough, I was across the Knife Ridge. Euphoric, with the rush of having completed the daunting traverse, I pulled my digital camera out of my jacket for a self-portrait. The huge smile on my face said it all. I dug my way up the final five hundred feet. At twelve-forty-five P.M., I summited Capitol Peak and fulfilled a dream of five years. My entire project had been building to the day that brought me safely to the top of the mountain, my forty-third winter solo fourteener. It was the test piece of the project. With a second traverse of the Knife Ridge still to follow on the descent, I

hustled off the high point after recording an exultant video and snapshot footage from the summit, and returned to my skis at the top of K2 (103-104).

The quotation above is another proof that Aron looks so pleased with what he has accomplished through his statement that he has designed his whole project to his forty-third winter solo fourteener safely on top of the mountain. His achievements were able to climb the top of the Capitol Mountain was captured on his camera; he also took a picture of him while smiling in order to celebrate his excitement, although Aron was coldly inflamed on his fingers while climbing Capitol Mountain.

Warm weather and more storms over the next three weeks caused a rash of natural avalanche activity that diminished the likelihood of my final project for the winter—climbing the Maroon Bells, the postcard-perfect candy-striped twin pyramids that decorate calendars as the most photographed of Colorado's mountains (113).

The evidence above shows that Aron was climbing Maroon Bells, his climbing to the famous Maroon bells is dangerous due to potentially last landslides. During the snow season, the steep paths will be difficult to climb. However, it did not stop Aron from continuing to climb Maroon Bells Mountain.

Spying out the hut's picture windows, I lusted to take some turns in the east bowl of Resolution Peak directly in front of the hut. When talk turned to action, two of my Mountain Rescue colleagues, Mark Beverly and Chadwick Spencer, joined me in buckling up our boots and preparing our avalanche safety equipment for the short ascent (105).

The evidence above shows that Aron's desire to climb the mountain has never been endless. It can be seen from the quotation above when he was eating, he saw Resolution Peak, and at that moment, he planned to climb the mountain with his two friends, named Mark Beverly and Chadwick Spencer.

We had survived something we shouldn't have survived. We had survived, but Mark and Chadwick blamed me for pressuring them to ski the bowl. I lost two friends that Sunday because of the choices we made; Mark and Chadwick left the next morning, and they haven't spoken to me since (113)

The quotation above shows that Mark and Chadwick left Aron, and they did not speak to him because Aron decided to ski this hill. The three of them were exposed to grade five landslides. They were lucky to still safe from the landslide, but the incident made Chadwick stress and his other friends exposed to hypothermia. Aron felt so guilty of his own choices: ego-based decisions, attitude, trust, and determination overriding the group's combined preparation and experience.

Aron's pleasure continues, on April 26, Aron climbs Canyonlands, a secluded place in central-eastern Utah.

It's Saturday morning, April 26, 2003, and I am mountain biking by myself on a scraped dirt road in the far southeastern corner of Emery County, in central-eastern Utah. An hour ago, I left my truck at the dirt trailhead parking area for Horseshoe Canyon, the isolated geographic window of Canyonlands National Park...(11). Usually, I would leave a detailed schedule of my plans with my roommates, but since I left my home in Aspen without knowing what I was going to do, the only word of my destination I gave was "Utah." I briefly researched my trip options by consulting my guidebooks as I drove from Mount Sopris to Utah Thursday night (13).

From the evidence above, it shows that he goes to central-eastern, Utah. He left his truck at the dirt trailhead parking area before he starts for a biking mountain named Canyonlands. The geographical area of Canyonlands is one of the few isolated places that people rarely go through to this place. From here, it

appears that Aron is very ambitious to fulfill his desire by conquering the Canyonlands.

Besides, the aesthetic stage of Aron goes to Canyonland without leaving a message to anyone; his family, his roommate, and his boss of the details of his tour at this time. It describes that in the aesthetic stage, Aron avoiding his responsibility.

I'm listening to the second set of the February 15 Phish show that I attended three months ago in Las Vegas. After a moment of absorbing the music, I smile. I'm glad at the world: This is my happy place. Great tunes, solitude, wilderness, empty mind (22).

The aesthetic stage of the quotation is marked by Aron, whose mind is empty; he is pleased to be in the solitude of the road while listening to music. Feeling pleased in the world despite his empty mind, this is one of the people characteristic in the aesthetic stage.

I'm dedicated to finishing my planned tour, so I counter, "How about this? you guys have your harnesses, I have a rope—you should come with me down through the lower slot and do the Big Drop rappel. We can hike out...see the Great Gallery...I'll give you a lift back to your truck."(20).

The quotation above proves that Aron is strongly determined to complete his tour when Megan and Kristi asked him to end his tour at this time before the night comes. Megan and Kristi are the two women he met in the desert. From this, Aron has made his choice in the aesthetic stage by continuing his tour alone; actually, he did not know his choice good or bad by rejecting the invitation of Megan and Kristi.

From some evidences as mentioned above, a general conclusion can be drawn that the aesthetic stage of Aron happened when Aron was very pursuing his

interest in outdoor activites such as; hiking, mountain biking, climbing, and rafting. It can be seen that he is obsessed to become an outdoorsman especially through some adventure journey he did from one mountain to another. He is adventurous like no one will limit his desire for adventure.

### 3.2.1 Ethical Stage of Aron's Journey

The quest of tshe individual at this stage is despair, which ultimately induces a commitment of ethical values. Thereby, when the self chooses despair, it gives birth to itself and surpasses from the aesthetical stage of indecision to the ethical stage of absolute commitment (http://www.everything.com/soren-kierkegaard-aesthetic-stage-life/). In this stage, each individual must experience the desperation to pass himself because of the despair that will lead a person to commit himself. The ethical stage in Aron's life is begun when he faces difficulties in Canyonlands.

As I dangle, I feel the stone respond to my adjusting grip with a scraping quake as my body's weight applies enough torque to disturb it from its position. Instantly, I know this is trouble, and instinctively, I let go of the rotating boulder to land on the round rocks below. When I look up, the backlit chockstone falling toward my head consumes the sky. Fear shoots my hands over my head. I can't move backward or I'll fall over a small ledge. My only hope is to push off the falling rock and get my head out of its way (27).

The quotation above shows that from where the ethical stage of Aron begins. When Aron passed the dessert, then he has to climb the canyon walls in which the slot narrows to consistent just three feet across at the lip of the drop-off and continues at that width for fifty feet down the canyon. Aron faces difficulties when he must hang himself to reach the Chocktones, and finally, the accident

happened. Big Stone has hit his right hand, and from that moment, he knew that he was in great trouble.

Anxiety has my brain tweaking; searing-hot pain shoots from my wrist up my arm. I'm frantic, and I cry out, "Oh shit, oh shit!" My desperate brain conjures up a probably apocryphal story in which an adrenaline-stoked mom lifts an overturned car to free her baby (27).

Aron begins to worry about the situation that makes his right hand cannot move because a big stone crushes it. He panicked and moaning pain, but he has not discouraged from facing this situation.

In chapter two, the ethical person has explained that a person who sees, knows, and penetrates in his own concretion within his consciousness without allowing doubts or distractions to waver him. Here, Aron begins to know what effort he was supposed to do.

I accept this with a sense of detachment, as if I'm diagnosing someone else's problem. This clinical objectivity calms me. Without sensation, it doesn't seem as much my hand—if it were my hand, I could feel it when I touched it (29).

The quotation above is depicted by Aron when facing the difficulties of his hand being crushed by a stone. A movement to the better direction on the ethical stage seems from Aron, who can accept the difficult situation he faced.

"You're stuck, fucked, and out of luck." I don't like to be pessimistic, but the devil on my left shoulder knows better than to keep up any pretenses. The little rhyming bastard is right: My outlook is bleak. But it's way too early to dwell on despair. "No! Shut up, that's not helpful." Better to keep investigating, see what I learn. Whoever is arguing from my right shoulder makes a good point—it's not my hand I need to worry about. There's a bigger issue. Stressing over the superficial problem will only consume my resources. Right now, I need to focus on gathering more information. With that decision made, a feeling of acceptance settles over me (29-30).

The other evidence is described in the quotation above; Aron begins accepting his condition that he has been trapped and unlucky. Aron, pessimistic, will not able to make him think about how to remove his right hand from the big stone. He needs to focus on gathering information to make the right decision. He knows what to think now is learning to cope with this situation through what he has learned when following an outdoor education.

Compounding my physical circumstances, no one who will suspect I am missing knows where I am. I violated the prime directive of wilderness travel in failing to leave a detailed trip plan with a responsible person. Still eight miles from my truck, I am alone in an infrequently visited place with no means to contact anyone outside the fifty-yard throw of my voice (30).

From the quotation above, Aron begins to realize that his tour to Utah was a mistake. Because he did not leave a message to the officers of the forest, he did not even tell anyone of his tour to Canyonlands. Realizing he would be away from the place where he parked his truck, and this increasingly made him even less aware that no one would help him. The awareness of Aron about his current condition that there would be no one to know the accident that happened to him closely lead him to the ethical stage.

I have a problem to solve. I have to get out of here.so I put my mind to what I can do to escape my entrapment. Eliminating a couple ideas that are too dumb (like cracking open my extra AA batteries on the boulder and hoping the acid erodes the chockstone but doesn't eat into my arm), I organize my other options in order of preference: Excavate the rock around my hand with my multitool; rig ropes and an anchor above me to lift the boulder off my hand; or amputate my arm (31).

The evidence above shows that Aron attempts to solve his problems. He began to stop his foolish ideas and arrange other options in order of preference: excavate rock with a multi-tool around his hand or amputee his arm.

Perhaps more as a tactic to delay thinking about self-amputation and less as a truly productive effort, I decide to work on an easier option—chipping away the rock to free my arm. Drawing my multi-tool from its perch above the boulder, I extract the longer of the two blades. I'm suddenly very glad I decided to add it to my supplies (32).

The quotation above shows that Aron postponed his intention to amputate his hand by still doing the productive thing, he was pleased if the tools he brought could be useful to help his hand out of a large stone

I know that I could never saw through my arm bones with the blunted knife, so I decide to keep trying to free myself by pecking away at the boulder. It's futile, but it's the best of my current options. As I hit the rock, I imagine the early evening sun projecting ever longer shadows across the desert (52).

From the quotation above, Aron decides an easier option by chipping away the stone to free his right arm. He also tried to sawing the big stone, but his efforts did not make results at all. His efforts sawing the big stone have failed, and now he decides to graft in that big stone. He also said that he could never saw her arm using the blunt knife which he carried. All of Aron's efforts have been deployed to free his hands, creating a plug to pull the big stone and make a pulley, but failed. This situation delivers Aron on desperation.

I didn't know it, but that sunrise was a dream come true for Betty, one she never counted on seeing because of the thousands of miles of challenging travel it involved for her to get to the canyon. She taught me something that I must have learned despite my bratty crankiness, for I have returned to that spot and dozens of others across the West just to watch a sunrise. It wasn't all I would learn from Betty; her positive attitude and zest for life was so instilled in

me that I developed a passion and urgency to experience and discover the world that borders on obsession (54)

The quotation above shows that his memory of his friend named Betty immediately makes him aware that the world always borders with obsession. In the beginning, he used to be strange when Betty asked him to see the sunrise in Grand Canyon at the time. Afterward, he did not even understand why he always comes back to the place and dozens more across the West to watch a sunrise. What he knows is his passion for exploring grows from there. However, now he aware that obsession with exploring and discovering the world is limited. Aron's awareness of himself is one of the characteristic that he is in the ethical stage.

"Mom, Dad, I love you. Sonja, I love you. You guys make me proud. I don't know what it is about me that's brought me to this. But this is...what I've been after. I go out looking for adventure and risk so I can feel alive. But I go out by myself and I don't tell someone where I'm going, that's just dumb. If someone knew, if I'd have been with someone else, there would probably already be help on the way. Even if I'd just talked to a ranger or left a note on my truck. Dumb, dumb, dumb." (93).

The evidence above shows that Aron was regretting his actions. He expressed by apologizing to his mother, father, and his sister. He also revealed how much he loves his family while his tears downfall. He has regret why he goes out without telling anyone. He knows that he was stupid, and no one would help him.

I think about a lesson my Aspen friend Rob Cooper and I have talked about a few times. Rob isn't a guy of many words when it comes to philosophy, but he's often proved his deeper side in a single targeted remark. Typically, our conversation patterns would start with me telling Rob about a recent adventure, and out of the blue, he would reply with his favorite non sequitur: "It's not what you do, Aron, it's who you are." (125)

The evidence above proves that the longer he face this difficulty, it makes Aron slowly aware of his mistakes in living life. His memories bring himself to remember what his friend has said about how life should be. He realized that he had been mistaken to interpret his life. For him, in order to define who we are through what we do, as well as finding self-identity which is seen from the actions. While Aron thought that everyone respected him for his achievements, now, he is truly aware that the most important in life is not an achievement but a whole process to get the achievement itself. So now Aron understands everyone he loves will respect him not for who he is, but as he treats others. Aron's statement above is the evidence that he is in a stage of ethical by knowing and aware of himself.

For the first time, I seriously contemplate amputating my arm, thinking through the process and possible consequences. Laying out everything I have on the surfaces around me, I think through each item's possible use in a surgery. My two biggest concerns are a cutting tool that can do the job, and a tourniquet that will keep me from bleeding out (86).

The evidence above shows that Aron was considering his decision to amputate his right hand. Aron contemplated his decision seriously after several unsuccessful attempts to free his hand from the rock. By putting everything, he has got around him. He thinks every single item can be used in surgery. He needs two components for cutting and a tourniquet that can prevent his bleeding.

Despite my optimism, there's a darker undercurrent to my brainstorming. Though my mind is working on the amputation scenario, the operation is still only a theoretical possibility. I'm thinking, "If I cut off my arm, how will I stop the blood loss?" and "If I cut off my arm, how will I pad and sling my stump?" Because my knife is too dull, the rest of the plan is no more than anidle mental exercise (87).

The evidence above shows that Aron thinks that the action for amputating his arm may be a signal, as his heart is driven to do that. However, he considered the post-cutting condition of his arm. He also considers that his knife has too blunt if it should be used to cut his arms.

The echoes of my anguish reverberate up the canyon and vanish into the afternoon. Then another voice, this one inside my head, speaks coolly.

That boulder did what it was there to do. Boulders fall. That's their nature. It did the only natural thing it could do. It was set up, but it was waiting for you. Without you coming along and pulling it, it would still be stuck where it had been for who knows how long. You did this, Aron. You created it. You chose to come here today; you chose to do this descent into the slot canyon by yourself. You chose not to tell anyone where you were going. You chose to turn away from the women who were there to keep you from getting in this trouble. You created this accident. You wanted it to be like this. You have been heading for this situation for a long time. Look how far you came to find this spot. It's not that you're getting what you deserve—you're getting what you wanted.

Understanding my responsibility for my circumstances placates my anger. My despondency remains, but I stop striking out against the rock (89).

The quotation above describes that there is the answer to his anger, which is the voice from his head. The voice made it aware that Aron should not blame the big stone that befalls his right hand. The big stone was naturally dropped when Aron pushed those stones. So that should be blamed is Aron, because he is the one who creates this situation, chose to go down to the canyon alone, chose not to tell anyone, and also chose to ignore Megan and Kristi, who told him to end his tour in the canyon. Aron finally understands that he should be responsible for this situation. He realized that everything happened for a reason, his stubborn and his ambitions that caused this situation.

"In retrospect, I've learned a lot. One of the things I'm learning here is that I didn't enjoy the people's company that I was with enough, or as much as I could have. A lot of really good people have spent a lot of time with me. Very often I would tend to ignore or diminish their presence in seeking the essence of the experience. All that's to say, I'm figuring some things out." (135).

The evidence above shows that Aron is in the ethical stage of life. He is aware of his mistakes in the past. He has become a selfish person by ignoring the people around him, such as his family and his friends. During this time, he was too busy looking for the essence of experience by discouraging their existence. It is a reflection that he is entering into himself. Aron's awareness will lead Aron to the next stage by choosing the way of his life.

To sum up some evidences above, the ethical stage of Aron happened when Aron was desperate of his failure to free his hand from the big stone that befalls in his arm. The difficult situation seems to have made Aron knew and realized his mistake why he did not tell anyone of his journey to the canyon. He also really realized that so far he had been mistaken to interpret who he was, because he initially thought that achievement was everything, that consciousness of Aron led him into someone who was responsible for what he did during this time, including the accident in the canyon that happened to him and committing to still face the worst risk on his hands.

# 3.3. Religious Stage of Aron's Journey

The religious stage, which brings the third sphere of life, is a new dialectical reversal: satisfaction or contentment in the "finite" realm, individual or social, is no longer required but rather in something literally infinite, God

(Ameriks, 2006). The religious stage in Aron's life is reflected when Aron is deciding by involving God after feeling frustrated in the previous stage.

"God, I am praying to you for guidance. I'm trapped here in Blue John Canyon—you probably know that—and I don't know what I am supposed to do. I've tried everything I can think of. I need some new ideas. Or if I need to try something again, lifting the boulder, amputating my arm, please show me a sign." (124).

The evidence above shows that it was the first time Aron prays to God after three days trapped in Blue John Canyon. His Anxiety and despair made him did not know what he should do. He confessed that he was trying everything but failed, and now he needs God's guidance to get an idea in solving this problem.

Let it go, Aron. Leave the rock there. Why cause yourself any more pain when it's a futile endeavor to begin with? I wonder if this is what rapture feels like, that mystical experience when each soul relinquishes its earthly embodiment and connects with the divine. It's not the same as when I have my out-of-body trances, and it's not apathy or resignation, it's more like I've let go of a spiritual burden. I feel like I've recognized a great truth: Some other marvelous force is in control, and has been all along (93-94).

The quotation on page 93 above describes that there is enlightenment through the sound that comes from Aron's head. That sound tells Aron to stop his attempts to destroy the big stone that choke his right hand. The next quote describes that Aron feels knowing more about the great reality; there is the mighty power over this that holds control of everything that exists in the world. From the sequel of quotations, it clearly shows that Aron is connected to divinity, and it will lead him to decide his choice.

I already knew my hand had to be decomposing. Without circulation, it has been dying since I became entrapped. Whenever I considered amputation, it had always been under the premise that the hand was dead and would have to be amputated once I was

freed. But I hadn't known how fast the putrefaction had advanced since Saturday afternoon (220).

The evidence above shows that this is the beginning before he chooses a big decision in his life. He realized if in that time it was the sixth day since Saturday noon and it could be ensured Aron's right arm which crushed by big stone would have been decaying. Aron has a strong reason for his decision to amputate his right hand because his hand rotten, and even though he will survive, his hands would also be amputated.

My first act is to sever, with a downward sawing motion, as much of the skin on the inside surface of my forearm as I can, without tearing any of the noodle-like veins so close to the skin. Once I've opened a large enough hole in my arm, about four inches below my wrist, I momentarily stow the knife, holding its handle in my teeth, and poke first my left forefinger and then my left thumb inside my arm and feel around (221).

From the quotation above, it shows that Aron has decided to amputate his right arm by using a chainsaw. The decision he took was the result of the Enlightenment he had through God's instruction a day ago. Aron sawed his hands carefully to avoid the discharge of much blood. While trying to cut the veins that are still sticking in his hand, Aron says this is part of a terrible experience. After successfully amputating his right hand, Aron must walk out towards his truck that he left in the parking area. However, the water he was carried out and he must survive until there is someone found him. This condition forces Aron to drink his urine to avoid dehydration in the middle of the desert.

"Why didn't I figure out how to break my bones then?" I wonder. "Why did I have to suffer all this extra time?" God, I must be the dumbest guy to ever have his hand trapped by a boulder. It took me six days to figure out how I could cut off my arm. Self-disgust catches in my throat until I can clear my head.

Aron, that's all just distraction. It doesn't matter. Get back to work (223).

The evidence above showed when Aron was amputating his arm; he momentarily paused and stopped while mentioning the name of God, why he did not cut his arms from the beginning if finally he has to amputate his arm after six days trapped. Then Aron aware quickly that he should return to work completing his action for amputating his right arm. It indicates that Aron involves the intervention of God in every action.

A crystalline moment shatters, and the world is a different place. Where there was confinement, now there is release. Recoiling from my sudden liberation, my left arm flings downcanyon, opening my shoulders to the south, and I fall back against the northern wall of the canyon, my mind surfing on euphoria. As I stare at the wall where not twelve hours ago I etched "RIP OCT 75 ARON APR 03," a voice shouts in my head: I AM FREE! (224).

The evidence above shows how Aron's excitement after successfully amputated his arm. Aron felt his freedom back after six days trapped, and a big stone choked his right arm. This moment was the most burning feeling for Aron during his lifetime. Aron was like hovering while celebrating his freedom, and shouting in his head, "I AM FREE." Before he immediately left the place he was stuck, he sketched to the stone "RIP OCT 75 ARON APR 03" it was the way of Aron to commemorate his most memorable experience. Afterward, Aron had to walk with the rest of his energy about 7 miles before he met three hikers who would help to save him.

There, seventy yards ahead of me, walking side by side by side are three hikers, one smaller than the other two. Other people! I can't believe it. Up until this moment, I wasn't at all certain I would see another person in the canyon. The group stops and turns back to face me. I keep walking and shout again, "HELP! I NEED HELP!"

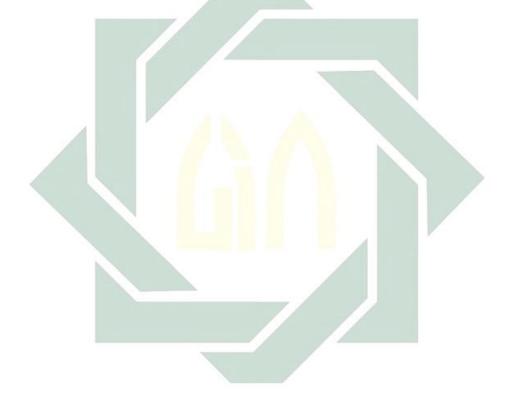
All three of them start running toward me, and I feel as though I am about to cry. I'm not alone anymore (245).

The quotation above shows that Aron sees three hikers walking about seventy yards of distance from where he stood. He almost cannot believe he still sees there are people in the canyon. Aron immediately calls the three hikers as hard as the power is asking to help. Then the three hikers ran towards Aron and helped him. Immediately one of the hikers informed to the officer in order to send the helicopter to transport Aron and bring him to the hospital

For all that has happened and the opportunities still developing in my life, I feel blessed. I was part of a miracle that has touched a great number of people in the world and I wouldn't trade that for anything, not even to have my hand back. My accident in and rescue from Blue John Canyon were the most beautifully spiritual experiences of my life (269)

The evidence above shows that Aron's life process has made him growth into developing person through his experiences in conducting outdoor activities. Until the most difficult experience of Aron at Blue John that led him to be a wiser outdoorsman. Aron wanted to learn about himself by understanding that the pleasure that he pursued all this time will not be endless. The spiritual journey in Blue John Canyon has transformed Aron into a better outdoorsman. It made him connected with God that he was the witness that there was greater energy than him. He also accepted his new physical condition without feeling regret at all in which it indicated that Aron was committed to living as an outdoorsman and responsible for himseslf at any risk for his actions. From here we can know self-discovery of Aron's life.

General conclusion can be drawn that the religious stage of Aron happened when he understands who can help himself while trapped in the canyon is only God, by asking for clues and enlightenment from God he finally decides a big decision in his life by amputation his hand. After this incident Aron says that his experience in Canyon is a spiritual journey which make him believe that there is great power that is beyond him, and his pleasure in the world is limited.



#### **CHAPTER IV**

#### CONCLUSION

This chapter contains the conclusion from the analysis of this study in the previous chapter before. Aron is a man who has a passion for outdoor activities. It has been his passion since he was a teenager. Because he is often doing outdoor activities, he becomes a person who ignores the existence of others, and its passion makes him be an independent person.

The researcher found the three-stage of life of Aron, aesthetic stage, ethical stage, and religious stage. The aesthetic stage in Aron's journey is portrayed by Aron's desire or pleasure in outdoor activities. He is passionate about being an outdoorsman for adventures such as; hiking, mountain biking, climbing, and rafting. There are several trips he has done from 1988 to 2003. In 1988, it was his first overnight backpacking trip in Rocky Mountain National Park. In 1990 he visited Arches, Capitol Reef, Bryce, and Zion national parks and monuments, Utah, along with his family. In 1993 he rafted Cataract Canyon in Canyonlands National Park, Utah. Then he hikes first fourteener, Longs Peak, in Colorado 1994. In 1998, he climbed Humphreys Peak, Arizona. Visits canyon with his sister in the same year in 1998 and be the first winter solo fourteener, Quandary Peak. In 1999 he climbed Mount Rainier and Mount Shuksan in Washington. In 2001, he climbed in the Cordillera Blanca in Peru; finished hiking the Colorado fourteeners in November. In 2002 left his job in Intel to climb Denali in Alaska, and he visits Blue John Canyon, Utah, in 2003. Aron's adventure is part of the aesthetic stage of Aron's life before it leads him to despair

when he visits Blue John Canyon. All of his adventures turned out to be a way for Aron to find the meaning of his life.

The ethical stage in Aron's life is depicted when he faces the difficulties in Canyonlands, especially Blue John Canyon. The ethical stage in Aron's life can be seen when he is aware and know of his mistakes. It means that he is aware that the most important in life is not an achievement but a whole process to get the achievement itself. So now Aron understands everyone he loves will respect him not for who he is, but as he treats others.

The religious stage is described when Aron has known and edified a life concept. He felt blessed by God for his chance to continue his life. The spiritual journey in Blue John Canyon has transformed Aron into a better outdoorsman. It made him connected with God that he was the witness that there was greater energy than him. He also accepted his new physical condition without feeling regret at all in which it indicated that Aron was committed to living as an outdoorsman and responsible for himself at any risk for his actions. From here we can know self-discovery of Aron's life.

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