



Fate or Fortune: Madame Loisel's Path in 'The Necklace' - A Debate of Destiny versus Choice



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Abstract: This research looks at fate and choice in Guy de Maupassant's "The Necklace" under the prism of existentialism. When Madame Loisel misplaces the pricey diamond necklace she was given to wear to a public function, her private life is completely turned upside down. Madame's conduct and perceptions of her surroundings are examined in this study using existentialist theories to understand her existential ideas about autonomy, freedom, responsibility, and the need for meaning in the world. This study reveals existence-based conceptions of authenticity and self-identity and investigates how her early beliefs in money and social standing will affect her decisions throughout life. This analysis demonstrates how Madame Loisel's tale illustrates the conflict between accepting one's fate and making one's own decisions. Supplying a more profound comprehension of human nature and existence.

Key Words: The Necklace Existentialist, The Necklace, Free Will, Social Position

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Introduction

Research Background

French writer Guy de Maupassant tells a fascinating story in "The Necklace" that shows the complexity of our desires, our goals, and our destiny in addition to the impact of our decisions. The story is set in Parisian life in the late 19th century. The story focuses on Madame Loisel, who has extravagant and glamorous fantasies but

whose life is dull due to a lack of resources. Her desire to be rich and famous can lead her down a path that leads to infidelity and disastrous consequences, though she manages to find a diamond pendant she wants to wear to a fancy festival. Philosophy class it is known that existentialism first appeared in the second half of the year of the 20th century. The movement is based on the idea that every individual has the right to freedom, purpose, and autonomy in an ever-



changing environment. Real life has nothing to do with it; instead, people have to decide for themselves how important their choices are. This applies especially to "The Necklace" because Madame Loisel's fate depends primarily on her decisions and her views on the world.

The study examines "failure" through a social lens, focusing on how Madame L'Oiselle's decisions impact her perception of worldly possessions and social standing, which ultimately defines her fate. We believe the life reflections of "The Necklace" will help us better understand our own circumstances as well as the nuances of destiny and freedom. The aim of this study is to examine how Madame Loisel's story relates to sociological theories of the importance of life, the meaning of life, and the need to maintain a sense of one's worth in society, in large part just about our expectations and desires. Existentialism is an idea in philosophy that originated mainly in Europe in the 20th century, it focuses on freedom, liberty, and the choice of the individual.

It is the idea that traditional philosophical theories are framed by a lack of universal law or theory mind will be used to understand human experience. Instead, existentialism focuses on understanding and searching for the essence of each person's personal experience in an uncertain and often futile world (May 1958) one of the basic principles of existentialism revolves around freedom of the idea. They believe that people can choose the path they want to take in life regardless of external constraints or predetermined conditions that exist. It is believed that this freedom-based approach will result in a discussion about the idea of choice and the responsibilities of people facing what happens to them as a result of their choices in an environment that does not have a defined meaning or purpose. Thinkers that are thought of as existentialists such as Jean-Paul Sartre, Simone de Beauvoir, as well as Albert Camus have all contributed to the

development of a philosophy that is based upon existentialism. Sartre is most well-known for his idea of "radical freedom," which asserts that every person is responsible for the meanings and values they have in their life (Nettelbeck, 2001). His writings are focused on the existentialist issue of the oppression of freedom especially with regard to sexuality and gender. Camus writes, however, on the other hand exploring the absurdity of human existence and also the need to find meaning in a world without concern for our needs (Reynolds, 2005).

Albert Camus' essay "The Myth of Sisyphus" explores the philosophical basis of the absurd, which arises out of the clash between mankind's inherent desire to find meaning and the lack of meaning or purpose. The story tells that Sisyphus is cursed by the gods who push a ruined rock up the hill to later return it back to earth each time they reach the top which causes him to repeat this process until he reaches the summit. It is believed as absurd and unreal and is similar to human nature, in which we often seek out some meaning and find meaning within a world that appears to be apathetic. Camus asserts that despite the absurdity inherent to human existence, we can achieve fulfillment and purpose by embracing our fate. Similar to the idea of Sisyphus (Camus, 1942). One of his most famous quotes is "One should visualize Sisyphus laughing," suggesting that even though Sisyphus's works are never-ending and appear meaningless, he can nevertheless find pleasure in his struggle against gods as well as in the struggle itself. According to Camus his method of finding what is meaningful in this world is accepting life's absurdities without basing it on false assumptions or the nonsense of a few ideas. Instead of searching for some transcendent or outside meaning, people need to live their lives completely and fully with full consciousness of the absurdity that is present in their lives. In doing this, they'll discover the meaning and motivation to live by

speaking their displeasure at our world's absurdity. The end result is that Camus' essay presents an existence-based view of humanity, and argues the importance of being able to accept the absurdity in life, in order to find meaning and satisfaction amid the absurdity (Lamb, [2012](#)).

Martin Heidegger's concept of "being-in-the-world" (In-der-Welt-sein) is the central idea of his existential philosophy, and is illustrated in his classic book "Being in the World as well as Time." It challenges traditional notions of philosophy, which view human beings as a separate entity or mindless entities that have no connection to all other beings (Heidegger, [2010](#)). Yet, Heidegger posits that human existence is intrinsically connected to the world within which we reside. The way we see ourselves is influenced by the way we interact with other people (Hornsby, [2012](#)). The idea of being part of the world implies that we're situated in an established context, setting, and historical environment. Human beings aren't separate entities as such but in fact, living entities that interact alongside other beings and objects that each influence the other. This notion is a rejection of the Cartesian dualistic perspective that separates the mind and body and separates the subject from the subject, instead focusing on the interdependence between humans and their environments. Heidegger uses the term "Dasein" as a reference to the human condition and also argues that Dasein can be constantly "thrown" (geworfen) into the outside world. The human body is an integral component of a natural environment that we did not make, and over which we have only a small amount of control. "This "thrownness" implies that we are living situated in the context of a particular historical event that defines our choices as well as our limits (Tuttle, [1996](#)).

Furthermore, Heidegger emphasizes the importance of "care" (Sorge) in the concept of living within the world. "Care" is a term used

to describe "care" and is a reference to our fundamental method of living in which we're constantly aware of our position in the world we live in, and our relationships with other people. Our existence-based mode of living is marked by anticipating (future) as well as knowing (present) and retrieving (past). Everything is associated with our interaction with other people. At the end of the day, Heidegger's concept of being part of the world forces the way we think of our human nature as an entity that is not separate from the rest of the world but connected to the universe. We're invited to imagine ourselves as beings who are constantly positioned in the larger universe, with our perception of the world shaped through our activities and relationships with the surrounding world (Hambali, [2023](#)).

Jean-Paul Sartre's phrase "Existence precedes the notion of the essence" is an essential tenet of existentialism. He stressed the notion that humans don't possess any undefined purpose or essence but they're living and then make their own decisions based on their actions and decisions. This notion is in sharp contrast to the traditional philosophical and religious opinions that hold to the unspecified essential or inherent character of human beings. In Sartre's views that the human condition is determined through radical freedom, and responsibility (Sartre, [1966](#)). Contrary to animals and objects whose essence is prior to their existence (i.e. they don't possess an established character or special purpose) humans start their lives from the very beginning. They determine themselves based on the choices that they make as well as their decisions. Their freedom although it is liberating comes with satisfying obligations in the sense that the person is the sole accountable for their actions and must make decisions free of any predetermined significance or importance. Sartre elaborates on this idea in his well-known work "Being and Nothingness" in which he considers the

idea that there's "bad confidence" (*mauvaise foi*). It's when people do not accept their individual independence and responsibility by adopting the roles, beliefs, or values that are imposed on them through their society or external influences. By doing so, they can escape the anxiety and pressure associated with recognizing that they are completely free and have the obligation to develop their own unique essence. The Sartrean notion of "existence precedes the core" emphasizes the fact that individuals aren't bound by any specific nature or destiny. They have the ability to decide their own destiny based on the choices they make as well as the actions they take, consequently, defining their individual identity and meaning in living (Waibel et al., 2010).

In the setting of "The Necklace" by Guy de Maupassant, an interpretive of the existentialist could be focused on the choices taken by the character of Madame Loisel and their implications. Madame Loisel's belief in the value of money, as well as their social status, leads her to make choices that ultimately determine her fate. Using an existentialist perspective, we can explore how Madame Loisel's choices reflect her beliefs about freedom and responsibility and how her narrative touches on questions of authenticity, choice, and truth about a world completely about the issue.

Research Question

1. How does Madame Loisel's journey in "The Necklace" reflect the existentialist debate between fate and free will?

Problem Statement

Guy uses Maupassant's story "Necklace" to challenge the idea that people determine their decisions through their own will and destiny by providing Madame Loisel with experiences and decisions. This study uses a larger social perspective to show that there are decisions and actions of Madame. It seeks

to better understand the relevance of philosophical discussion and hopes to shed light on the complexity of human life and the personal responsibility of each individual.

Literature Review

The story "The Necklace" by Guy de Maupassant is the subject of study in literature because it examines both fate and free will. The story is studied by academics using a range of methods and approaches, such as existentialism, for the purpose of understanding Madame Loisel's actions as well as their implications. In the story of "The Necklace," Madame Loisel's search for fame and success results in her loaning the necklace, which is then to be lost. This event triggers a series of events that eventually change her entire life. The philosophers of the existentialist school believe that Madame Loisel's choices although they may be affected by the social environment and pressures, are ultimately her own, which falls in keeping with the belief that every person is responsible for the actions they take. One of the most influential existentialist philosophers was Jean-Paul Sartre, who exaggerated the concept of absolute freedom, and believed that every person is free to decide regardless of the circumstances. So, Madame Loisel's choices to wear the necklace and its consequences result from her own choices, which demonstrate the notion of self as well as its authenticity.

Existentialist theories also discuss the importance of randomness and chance within the world. Albert Camus, another prominent thought leader who was based on existence, investigated the absurdity of existence in which events take place without apparent reason or logic. In "The Necklace" the loss of the necklace is seen as an unplanned event that perturbs the daily life of the character Madame Loisel and shows the unpredictable nature of fate. Previous research on "The Necklace" examines the way how Maupassant uses irony to convey the

concepts of the free will of fate and freedom (Angus, D, [1964](#)). The necklace, which was once seen as a sign of a person's riches and prestige, eventually comes to represent Madame Loisel's mistake and demise. The irony highlights the idea that one's own decisions and actions determine one's destiny rather than any preconceived intentions. In summary, "The Necklace" invites the reader to consider the meaning of responsibility and decision-making while subtly illustrating fate and free will. Through an existentialist lens, this tale challenges conventional concepts of fate and suggests that individuals have the power to control their destiny by their actions and choices (Mahajan, [2021](#)).

The study article was published has been titled *The Necklace* by Porbandar and the topic can be found in *The Necklace* by Guy-De Maupassant Critical Research. The author wrote a critical essay on the story "The Necklace." The study focused on issues that appear in the story as human traits, such as fears and desires, as well as in the face of the absurdity of our lives. Researchers observed that the style of writing used by Maupassant is akin to describing the world as it is, with no need for any excess or imagination. Additionally, the research team observed that Maupassant is famous due to surprising endings to his stories and also likened him to O. Henry, another author known for his twist endings. There is a chance that the writer could have looked into the structure of his narrative as well as the effect of the concluding chapter in relation to its general idea or theme. There is a possibility that they employed literary theories to analyze the story, the characters, and the method of narration used in "The Necklace." (Mamonto, et al., [2023](#))

The study studies the French author Guy de Maupassant's novel "The Diamond Necklace" primary character "Mathilde Loisel" and her feelings of inadequacy and the desire to have a better hand are

examined. The novel "The Diamond Necklace" is written by Guy De Maupassant, which centers on Mathilde Loisel, the primary character, and features dialogues and arguments that form the foundation for the information that is used in this research. The information was gathered from other sources, but they are derived from literary sources including Alfred Adler's Individual Psychology, and associated study. Literature and documentation are the most important methods used to gather data for this descriptive qualitative research. The payoff of data analysis showed methods Mathilde Loisel who was the primary protagonist, struggled to overcome her weaknesses and move into an exemplary level through the use of various complex strategies to compensate. The result of the analysis demonstrated the significance of the short story deserves to be the focus of literary research because it imparts sufficient moral empiricism that can aid readers in creating characters of their own (Yadav, [2019](#)).

The purpose of this essay is to explore the Marxist approach's main components from the story written by Guy de Maupassant in "The Necklace." The foundations of Marxism are the principal subject of the study. The primary focus of the study is the manner in which Marxist theories are represented in the story "The Necklace." What Marxist techniques are employed to tell the tale? The qualitative research method was utilized in this study. The well-known short story "The Necklace" is the main focus of this investigation. It was written by the famous writer in the 19th century, Guy de Maupassant. Guy de Maupassant is a well-known 19th-century writer. *Necklace* by the famous 19th-century author Guy de Maupassant, which was written by the famous 19th-century writer Guy de Maupassant, is the main source of information for this study. Other sources comprise a variety of internet-based articles, in addition to other web-based sources. Data

collection consists of analyzing the website's text. According to the goal of the study, it's recommended to employ descriptive analysis as a method employed to study information. Its outcome demonstrates that the story is filled with Marxist components that were created to create the social context that is both within and outside of the novel. Every society is affected by injustices in the society. Because of this, the author is also influenced by social problems that affect us, which is that the story concludes with the Marxist viewpoint. To discover the Marxist features that are present in the textual examination of the narrative concerning this necklace author carried out a Marxist examination of the narrative (Rashna, 2017).

Examining the ways that the protagonist in *The Necklace* Short Story is dependent on the splendor of his environment, and determining the importance of the necklace in addition to demonstrating the value of fashion for people of today's world This research analyzes the way the person's status influences their personal and social daily. The method utilized in this analysis of literary works involves the analysis of material. This conclusion was that the character of Mathilde was significantly influenced by her place in *The Necklace*. With her big-hearted goals and goals, she tries everything she perfect to achieve these goals, even when she is unable to do it which eventually leads to her becoming insane and ultimately losing her. The symbolism of this necklace is the deceit of an individual. The necklace makes one recognize that the celebrity she wants is not really true. It's hard to comprehend the fact that self-esteem stems from humility and modesty. *The Necklace* has many parallels between the *Necklace* as well as our present. Our attention is on their lifestyle, wealth, and self-worth. Thanks to social media, as well as the use of credit card payments, individuals are in a race to create a gorgeous image and procure an image in the community.

Humanity is extremely affected by images of fame. Also, we must recognize that our sources are not sufficient (Albalawi, 2022).

The purpose of this study is to examine the narrative's storytelling format, using Bremond's *The Logic of Narrative Possibilities* model as the base. This model was developed by research that has examined numerous reasons behind the crucial and complex sequences. Researchers have also looked into theories that suggest the principal character's failure to achieve her goal is due to her incapacity to take the correct actions and is untruthful. This research examines the many motives behind *The Micro* as well as Macro sequences in *The Necklace* novel. *The Necklace* together the interpretivist technique and the analytical method to the structure of the narrative.

Theoretical Framework

The philosophical foundation of Jean-Paul's existentialism is utilized in "*The Necklace*" The main theme is fate and the freedom to choose the fate of Madame Loisel's character's in the story. Sartre's existentialist philosophical philosophies stress the notion of freedom radical. It implies that every person is accountable for their actions and actions, irrespective of the surrounding environment or their own fate. In the Sartrean perspective, Madame Oisel's course of action can be seen as the outcome of her choices, instead of an outcome that was predetermined. The choice she took to wear the necklace, as well as her subsequent decisions can't be influenced by external forces however, they are the result of her own decision to create her individual. The idea of this challenges the notion of fate as a result, which is controlled by a predetermined formula and stresses the significance of individual decision-making when deciding the course of one's life. Sartre's existentialism is also focused on the concept that there is "bad faith" which is a denial or denial of freedom and responsibility.

In the story of *The Necklace*, Madame Loisel's belief that her life could have been different had she not lost her necklace, can be disingenuously played as she refuses to acknowledge her authority, and conditions her situation in ways beyond his control. At the end of the day, Sartre's use of the concept of existentialism in "*The Necklace*" provides a basis for exploring the ideas of free will and destiny throughout the novel, and emphasizes importance emphasizing the importance of making your own choices and the responsibility of shaping your future. Jean-Paul Sartre's philosophy of life expressed in his writing "Being as the end of time" and his novels and plays offer a unique perspective on the human condition and the possibility of freedom. Sartre's theories of life are based on the general principle that "life precedes essence." Unlike traditional beliefs that hold that the human condition depends on their nature or special nature, Sartre believes that human beings begin to exist, but later make their own decisions through their choices and are capable of being educated on self-identity and its significance.

According to Sartre, the term "bad faith" describes the deception that people commit when they attempt to deny their freedoms and rights by blaming their actions on the external world or social circumstances. It turns out that the ideology of sociologists such as Sartre emphasizes the importance of an individual's ability to derive meaning from an irrational situation. This can be seen in many books about characters who seek to understand the meaning of their lives and search for purpose and meaning in what happens to personalities and writers who have to face the challenge of writing meaningfully, more reflective of their desire to be central in their work. The idea of "authenticity" or remaining true to one's identity and values is a new theme in Sartre's biographical writings. The most creative characters in literature are those who, in the

face of uncertainty and confusion, are able to see themselves and take responsibility for their actions. They can be models of how readers should think about their decisions and experiences, as well as their uniqueness. Existentialism, as Sartre defined it, provides a practical framework for reading, interpreting, and evaluating literature. Readers are encouraged to consider the importance of life, freedom, responsibility, and freedom, and the way these ideas are articulated in the authors and characters.

Data Analysis

"How little is needed for one to be ruined or saved." (De Maupassant, G, 2021).

The quote conveys the idea that one insignificant action or decision can have a profound effect on our destiny. It also emphasizes the concept of free will and the meaning of decisions. The reference is to the "necklace," as well as to the ideas of fate and free will. The remark expresses the idea that in the end, people are responsible for both their choices and their actions. Their life may be significantly impacted by the choices they make. Madame Loisel doesn't let other influences dictate her way of life. Her, but it depends on her personal choice-making process and decisions. The quote implies that one event or choice, like loaning the necklace, can cause either a failure or a catastrophe. This is a reminder of your freedom to make a decision. Madame Loisel has to face the challenge of deciding whether she would like to lend the necklace. It ultimately leads to her destruction, as the loss of her necklace sends her into suffering and misery. From the perspective of an existentialist, this quote emphasizes the importance of one's own choices and their impact on the outcome of one's life. Madame Loisel's fate isn't decided through the forces of nature or by destiny and is instead the outcome of her personal choices and decisions. Individual responsibility and the consequences of one's choices are the main focus of the existence of

the mind, and are an essential element of the philosophical debate between fate and choice in "The Necklace."

"She was one of those pretty and charming girls born, as though fate had blundered over her, into a family of artisans." (De Maupassant. G, 2021).

In the context of "The Necklace" and the concept of fate versus the freedom to choose the quote itself can be seen as a reference to the concept that people have been born into situations that are out of their control and can have a significant influence in their daily lives. The beauty and charm of Madame Loisel look as if they were blessed by destiny, which implies that her appearance was the result of destiny and was not the result of a conscious decision. From an existentialist point of view, this quote raises questions about the importance of fate and the choices that are made by the individual in determining what happens in the course of one's life. While Madame Loisel may have gotten her first job in a clan of craftsmen by luck, her subsequent decisions and actions are viewed as their responsibility. The quote implies that the attractive and charming didn't decide the course of her life and it was her own choice and decisions that ultimately led to her death. Personal accountability is a key element of the existentialist concept and stresses the significance of personal decision-making in determining the course of one's own life. The fate of Madame Loisel is it's not solely determined by external influences or fate or fate, but is instead it is the result of her personal choices and decisions. This explains the philosophical debate between destiny and choice within "The Necklace" since Madame Loisel has to confront the consequences her choices result in.

"She danced madly, ecstatically, drunk with pleasure, with no thought for anything, in the triumph of her beauty, in the pride of her success, in a cloud of happiness made up of this universal homage and admiration, of the desires she had aroused, of the completeness

of a victory so dear to her feminine heart." (De Maupassant. G, 2021).

The quotation from "The Necklace" portrays the excitement of Madame Loisel and delight during the time of triumph, where she is consumed by the pleasures of being beautiful and winning. From the viewpoint of existentialists, the event could be seen as an expression of our need to feel valued and respected and to seek the satisfaction of our own lives. Madame Loisel's actions are viewed as an expression of her free will as well as the power of choice to act on it. Although she was raised in poor living conditions she seeks out opportunities to experience the joys and comforts of life. What decision she makes to attend a party and receive the admiration of others is one she makes compatible with her desires and desires, not an ordained destiny. The quote hints that happiness is elusive and satisfaction. Madame Loisel's happiness is portrayed as "made from" influences from the outside like admiration, and the emotions they arouse, which suggest that her happiness relies upon the passing of time. This statement is reflective of an existentialist notion of the innately uncertain and eternal nature of human ambitions and achievements. The quote gives a clear picture of the interaction between destiny and the freedom to choose in the lives of the famous Madame Loisel. While she is pursuing the will to find happiness and satisfaction, the elusive nature of her pleasures suggests the influence of fate and other factors outside her control in her course in her own life.

"All at once she discovered, in a black satin box, a superb necklace of diamonds; and her heart began to beat with boundless desire. Her hands trembled as she took it. She fastened it around her neck, upon her high dress, and remained in ecstasy at the sight of herself." (De Maupassant. G, 2021)

This passage from "The Necklace" illustrates the reaction of Madame Loisel after discovering the diamond necklace which

reveals her instant and unrelenting desire to purchase the exquisite object. From the perspective of an existentialist, the moment could be viewed as an expression of Madame Loisel's quest for her ideal self driven by the expectations of society and the desire to be a status symbol and fame. Madame Loisel's response to the necklace is a sign of existential longing, or a desire for a better life than the present conditions. It is a symbol of wealth, beauty as well as social standing, which Madame Loisel believes can transform her life and meet her most cherished desires. In this way, her desire for a necklace could be interpreted as an expression of her own free choice and choice, since she is actively seeking ways to escape the limitations of her present life and complete a happier life. The quote, however, implies the importance of chance or fate in Madame Loisel's story. The finding of the necklace appears to be a sudden and unplanned event, implying that it wasn't an outcome of Madame L'Oisel's planned decision-making or actions. The element of chance highlights the existentialist point of view on the random nature of existence and the improbable possibilities for fate to influence one's life.

"And she smiled with a joy that was at once proud and ingenuous, dreaming of fine receptions where she would be envied, of silent antechambers hung with Oriental tapestry, lit by tall bronze candelabra, and of two great footmen in knee-breeches who sleep in the big armchairs, made drowsy by the heavy warmth of the stove." (De Maupassant. G, 2021)

The following quote from "The Necklace" depicts Madame Loisel's dreams and hopes of borrowing the necklace. The woman imagines a life filled with elegance and admiration while dreaming about the status she will attain as well as the comforts the necklace will prepare her. If you take an existentialist view the necklace can be understood to be Madame Loisel's try to build a fulfilling and satisfying life by living

her ideal perfect life. Madame Loisel's fantasy world is a reflection of her determination to overcome her present circumstances and receive the status of a social elite and a feeling of freedom and agency in pursuit of an enlightened life. Yet, these fantasies show a certain lack of naivety as well as a lack of understanding of the real nature of happiness and satisfaction. The quote can be understood as a critique of our human nature, conveying the desire to derive happiness and meaning from external factors such as one's social status, wealth, or material worth but the phrase can also be interpreted in Madame Loisel's belief in the importance of fate. It is a fantasy based on his fantasy ideas. Loss is a means to pain rather than happiness. It's a reminder of how unpredictable life can be and how often people depend on circumstances beyond their control.

Conclusion

"The Necklace" offers a compelling way to explore the relationship between fate and free will, two important concepts in social psychology Madame Loisel's story goes from despair to catastrophe and an end completely resigns Evident in his original dissatisfaction with his life is his pursuit of fame and fortune makes him to lose what is necessary for his present circumstances, and encourages a sense of monopoly strengthening her ability to find meaning and joy in her life Madame Loisel's decisions, especially the one about borrowing a necklace to hide her disappearance, reveal the limits of her will when considered in terms of external factors She exemplifies "bad decisions" or self-deception when she ignores them the consequences of prior decisions. This brings him to a turning point where he has to face the consequences of his choices. The realization that her necklace is a fake is a metaphor for unnecessary fame and fortune that echoes social concerns about the meaninglessness of life and the existence of

truth In short, "The Necklace"; offers a compelling examination of existential concepts of predestination and free will. The story of Madame Loiseleur is a cautionary tale about the negative effects of external reliance

on success factors and the importance of taking responsibility for one's actions. Readers are invited to consider their personal experiences and about how fate and agency determine their destinies through his story.

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