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A Thematic Analysis of Mandatory, Will and Freedom in *Wuthering Heights*

A B S T R A C T

The research includes a literary analysis of the novel *Wuthering Heights* by the English writer Emily Bronte, where the details and various human feelings, difficulties and conflicts that the characters went through. In this story, the author narrates, a mix of reality and imagination for the characters from the arrival of Heathcliff until his death in *Wuthering Heights*. The characters witnessed all the horrors, slavery and its suffering, as the novel presented the lives of the characters from childhood until adulthood and then death, since Heathcliff's arrival from Liverpool and his relationship with Catherine and Hindley, then moving on to the events of the love relationship between Heathcliff and Catherine, and her decision to marry Edgar Linton to help Heathcliff to obtain freedom, as well as the lives of the characters of the second generation. This novel presents an extraordinary fate of Heathcliff and Catherine, who were in turn prisoners of an imperfect relationship between an adopted person and a girl from an aristocratic family. This study aims to analyze Emily Brontë's characters. The research deals with the different narrative stages in the novel. The research also focused on dealing with the phenomenon of mandatory, will, and freedom that Bronte dealt with, taking into account the opinions of Hegel and Sartre.

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تحليل موضوعي للإلزام والإرادة والحرية في رواية مرتفعات ويزرنج

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المُستخلص

يتضمن البحث تحليلاً أدبياً لرواية مرتفعات ويزرنج للكاتبة الإنجليزية إيميلي برونتي، حيث التفاصيل والمشاعر الإنسانية المتنوعة والصعوبات والصراعات التي مرت بها الشخصيات. في هذه القصة تروي المؤلفة مزيجاً من الواقع والخيال للشخصيات منذ وصول هيثكليف حتى وفاته في مرتفعات ويزرنج، فقد شهدت الشخصيات كل الأحوال العبودية ومعاناتها، إذ قدمت لنا الرواية حياة الشخصيات منذ الطفولة حتى البلوغ ثم الموت، منذ وصول هيثكليف من ليفربول وعلاقته بكاثرين وهيندلي، ثم الانتقال إلى أحداث علاقة الحب بين هيثكليف وكاثرين، ثم قرارها بالزواج من إدغار لينتون لمساعدة هيثكليف في الحصول على الحرية، وكذلك حياة شخصيات الجيل الثاني. هذه الرواية تعرض المصير الاستثنائي لهيثكليف وكاثرين، اللذين أصبحا سجينين لعلاقة غير كاملة بين شخص متبنى وفتاة من عائلة أرستقراطية. تهدف هذه الدراسة إلى تحليل شخصيات إيميلي برونتي. يتناول البحث المراحل السردية المختلفة في الرواية التي استخدمتها الكاتبة في سرد الرواية. كما ركز البحث على التعامل مع ظاهرة الإلزام والإرادة والحرية التي تناولتها برونتي، مع الأخذ بالحسبان آراء هيجل وسارتر.

الكلمات المفتاحية: مرتفعات ويزرنج، إيميلي برونتي، هيثكليف، كاثرين، الإلزام، الإرادة، الحرية، هيجل، سارتر.

1. Introduction

Emily Bronte's classic novel "*Wuthering Heights*" was written in 1847, and it is well known for the seriousness of the themes it deals with and an especially intricate narrative structure. The story presents a stormy and often malignant history of the families Earnshaw and Linton, set on the Yorkshire moors.. The novel explores themes of passion, revenge, and the impact of social class, primarily through the troubled relationship between Heathcliff and Catherine Earnshaw. The narrative is delivered through multiple perspectives, which adds depth and complexity to the story. As in the case of William Wordsworth, he decided to apply the individualism and subjectivity to literature and establish new forms. This means that the poet, unlike Neoclassic poets, is free to dominate every part of life that he wants to describe and exploit his pure imagination and poetic power (Atta, 2021). Similarly, Brontë's use of gothic elements and her exploration of psychological and emotional extremes make "*Wuthering Heights*" a unique and enduring piece of literature. Brontë's writing operates with worldly results to show what they were, how they were leveraged, and the advantages or deterrence when they meet the societal construct. The focus of the present study is on the elements of mandatory, will and freedom in Emily Brontë's *Wuthering Height*, and to what extent. Bronte employs these elements to serve her artistic and narrative techniques in the novel. The study serves to come to a complete understanding of not only the themes but also of a whole literary text.

2. Literature review

Freedom was the first problem that existed in the Christian theology in the true sense of the world in the middle ages – and it was all so the starting point for all western philosophy. Western thinking began to research this problem, that attracted its attention, and Gottschalk put it in its correct position in 830 AD. In his research, he concluded with submission and delegation according to his famous theory. He said, as Augustine had said before, that God is immutable and that the act of creation is one (Knuuttila,2001, p.103). Therefore, it is not possible to imagine Human nature has freedom in its actions, because free actions in their meaning change the nature of God, and God does not change, so freedom cannot be done because people do not choose in their actions. "Philosophy is the true religion, and the true religion is philosophy. What the mind perceives, if its perception is true, is religion. What religion says, if the saying is true, is philosophy, and religion and philosophy must be one thing because their source is one, which is divine wisdom. So, if reason and transmission differ, that is: if reason differs with what is transmitted from the fathers, then the decision is for reason, because transmission It is

nothing but reason in that it searches, thinks, and formulates these results into the final formulas that it bequeaths to the following centuries. Faith is the first step, but reason must come after it. The mission of revelation, then, is to present to us the doctrines of faith, but reason must come and reason these beliefs and understand them in the way they should be understood, because revelation establishes beliefs that we must understand" (Jacquin , 1908, pp. 747-748).

According to (Kooy, 1971, p.111) that "We agree with our opponents in what Saint Augustine said, that God is immutable and necessity is the will of God, in this way necessity in nature is also The will of God, and his will is pure action, and one action. Therefore, the necessity of nature is one, and it has been predetermined. However, God because he is benevolence and because he is love he cannot accept evil. Therefore, evil, death, harm, and sin are not the work of God. Rather, it is entirely a delusion and has no real existence. Therefore, we cannot say that it is the work of God. As for the act of evil, it does not come from a previous decision, but rather it comes from the corruption of the will or from the inclination of the corrupt will. Thus, we can correspond human freedom with the previous decision. Accordingly, Scotus Eriugena says: People's actions were not previously determined in terms of evil, but rather they were determined only in terms of good, and evil will alone is the one who commits sin or evil, and her action is not positive, but rather a deficiency and lack of goodness".

Human freedom appeared to Descartes on several occasions after which he could not put it into doubt. It is the ability to accept or reject, to decide or deny, to suspend judgment, and it is also the ability to determine the ego and personal essence. It seems ridiculous after all view its existence as just an illusion for him. Descartes took some temporary ethical rules during the stage of carrying out his scientific and philosophical projects, in order not to remain hesitant and confused in his daily scientific life (Ragland, 2013, p.239-268).

Then Kant comes after that to achieve the connection between the world of necessity and the world of freedom, or between the field of science and the field of metaphysics, because the faculty of judgment becomes the mediator between the mind and reason, and the feeling of pleasure becomes the mediator between knowledge and will. As for the field of ethics, Kant followed the same critical approach, when he concluded that the good will is the law of moral behavior, and that it presupposes human freedom. Accordingly, freedom becomes the principle on which the moral will is based, and it corresponds to the principle of causality on which the laws of the natural world are based. González says "Kant goes further than this, and states that duty (or absolute command) is not possible except with freedom, It can only be what raises man

above himself as part of the sensible world, and what connects him to a system of things that only the mind can understand, and at the same time dominates the entire sensible world and with it the empirically determined existence of man in time. He is nothing other than his personality." (González, 2010).

Furthermore (Guyer, 2000, p2) says "Will is a type that falls under the category of causality, as it is the causality specific to rational beings in their capacity as rational, and causality is of two types: causality by necessity, which is the causality of nature, and causality by freedom, which is the causality specific to the will of rational beings. The causality of freedom, or the voluntary causality of rational beings, is the property of the will to act without limiting its action to something foreign, and the causality of irrational beings is to. On the contrary, it does not act except under the influence of foreign causes; it is a cause of natural necessity. The will that is committed to duty in its action is free will, and its quality is based on freedom"

Existential philosophy affirms that human freedom is the basis of values, it continues the legacy of Kant, Fichte, and Hegel, which affirms that the self is the source of law, duty, and right. However, there is a big difference between existential philosophy and these ideal philosophies. The human self, according to the existentialists, means human individuals composed of flesh and bones, who live in limited particular situations. As for the meaning of the human self-intended in the heritage of Kant, Fichte, and Hegel, it means an abstract idea of humanity. In contrast to the idea of abstract humanity, existential philosophy emphasizes the connection of freedom with particular attitudes among certain individuals. It is this freedom to engage in situations that existential philosophers call freedom by choice. They mean that the person is not in a negative position regarding the motive, impulse, or goal, but rather he is the one who chooses this motive rather than another, (Egbe,2023). Motivation motivates him, and he is the one who chooses this goal as his goal.

There is no causal relationship between the motive, impulse, or goal and free action, because motives, impulse, and goals do not exist prior to free action, but rather It exists linked to them, and is linked first and foremost to the person who chooses it. To counter some materialist interpretations that insist on making free action a "history" before the moment of choice, this history would link this act's origin to inevitable necessity. This was the beginning of the freedom involved in the situations of the existential philosophers in their search for free action. Their interpretation of motives, impulses, and goals made them subject to human choice rather than reasons for action.

3. Mandatory, will and freedom

Sartre is interested in answering the question: How do we describe the interaction between man and the world, between existence “in itself” and existence “for itself”? This question is the essence of the problem of freedom. If people acts based on the structure of the world, what happens to their freedom? Freedom is that distinctive quality to them about existences in themselves or unconscious existences. The limits of “existential” freedom, which are the basis of the “existential” that cannot be avoided, that man cannot live without struggle or without suffering and that he faces death. These are those positions that cannot be changed, do not accept change, and are absolutely necessary and final (Akinbode, 2023).

Sartre unites human existence and freedom, because the series of choices through which man creates himself and his world, constitutes at the same time his basic freedom. Freedom arises from rejecting the calls of the world it appears when the man separates himself from the world in which he immersed, in order to perceive it as awareness. Accordingly, freedom is understood in this sense as not a quality of a person among other qualities that characterize him, and it is not something that a person possesses or lacks. According to (Webber, 2018) says the human existence itself "What we call freedom is what is impossible for us to distinguish from the existence of Human truth". Man does not exist first in order to be free later, but rather there is no difference between the existence of man and being free. Man finds himself and his world in a situation that seems as if it were affected by external situation, not of his making, the situation of the family, class, nation, gender etc. The same applies to the objects of man, as they are objects that he cannot control them. They are made like goods, their form and use are pre-determined, but this is the basic “possibility” of the human situation. He himself is only the condition of his freedom and responsibility, because his possible situation becomes his own situation, to the extent that he immerses himself in it and involves to it, whether he accepts it or rejects it. There is no force that can push him to give up his freedom. (Smith, and Eshleman, 2015, p.108–117) .

Freedom, as he understands it follows uncharted paths. It is the freedom of choice, and the right choice, Sartre understands it as the one that is made in a fleeting moment, without vision or rational planning, and without setting the goal or prior knowledge of the goal that the person is aiming for. The action here can be said: If ethicists have divided moral doctrines into two parts: the ethics of the source, whether this source is religious or rational, and the ethics of the purpose, whether this purpose is pleasure, benefit, happiness, or society, then Sartre has added to this

binary division includes other ethics in which both the source and the purpose are excluded from his account. Chibuzor believes that "Sartrean and existential ethics in general completely reject the search for a source for the free action or moral action, and also reject the search for the purpose at which it aims" (Chibuzor). This is only because it is an unwritten morality. Human actions in it have no principle from which they originate, and no purpose toward which they aim.

In addition, Sartre did not say that freedom follows uncharted paths in order to oppose in particular other freedoms, in which the callers claim that individual freedom is subject to another type of mandatory that differs from the mandatory that Sartre talks about, which means by the individual's mandatory to the social, historical and economic conditions that the society in which he lives is experiencing at this particular stage of his development, Sartre opposes the freedom based on a special view of history. According to those who hold this view, becomes (from the point of view of existentialists) merely a reflection of these circumstances that he as an individual passes through and which his society passes through as well, just an expression of this stage of the inevitable development of societies, and we must note that the callers of this view establish freedom that is not based on the idea of existential "situations," but rather on the idea of historical conditions that societies pass through. Therefore, the concept of mandatory for them differs from its concept for the existentialists, in that it is an inevitable historical commitment (Sartre, 1957, P. 296).

Will, in the psychological energy that may be equivalent to cosmic energy. If the universe was formed from that cosmic energy, then human actions are formed from that psychological energy, and since it is energy, they are measurable. According to Newton, every action has a reaction equal in magnitude and opposite in direction. The will appears in challenging situations, and just as the individual faces individual challenging situations, peoples also face such a challenge. The freedom must be associated with the will, so we always hear the will coupled with freedom, for freedom is letting the being be. It is reflected or manifested in behaviors that morality rejects, such as lying and theft, , and we can observe this in our practical lives. If there is a compelling, tyrannical father figure, the children will be raised to fear and thus lie, for fear of the father's oppression and tyranny. (Landau, 2012).

It is certain that if there is no free will then there will be no morality, and morality is concerned with the aspects that humans must do and the aspects that they must not do. However, if there is no freedom for a person to choose what he intends to do, and if what he is doing by force, in

this case, there is no meaning in telling him: It was his duty not to do what he did, and that he should have done something else different. In such cases, all moral rules are meaningless it is always done under pressure, so how can he be ethically questioned about his actions? - For example - How can he be punished for doing what he could not reject? This is why Hegel sees that the basic concept of will is freedom, and at the same time Hegel condemns those who separate thought and will, since there are three interconnected things: will, thought, and freedom, since freedom of will according to Hegel can only be conceived as freedom of thought (Luft, 2020).

Hegel goes on to say the basis of right is the spirit in general, and its specific field and starting point is the will, and the will is and constitutes the essence of right and its goal at the same time. Freedom of the will - as Hegel says - depends on thought, and on knowledge and man cannot be free only when he knows his capabilities. The slave is not free for two reasons: First, he is in an actual slavery. The second he did not experience freedom and did not know it, even though if he had known its essence as a rational and independent being, he would have known that he was free. Knowing man as self-awareness constitutes freedom, which is the principle of right according to Hegel. If individual morality or the morality of conscience is subjective, then it has an objective aspect: goodness. This is because the individual will wants good thing he needs to do it, and this means that goodness is the subject of the will and the subject that you want to achieve in the external world, and therefore the identity of conscience and goodness is at the same time the identity of subjectivity and objectivity, and this identity is a social ethics or morals of the life. Social morality is internally divided into three sections: the family, civil society and the state. They represent the three elements of the comprehensive idea: the total, the partial, and the individual. The essence of the family is the totality, while civil society expresses the moment of detail as the individuals seek to fulfill their own goal, while the state represents the individual moment that is a composite of the whole and the partial. Thus, relationships are divided into three types: natural, logical and legal, and finally formal (Dyde, 1894, p. 655-671).

Hegel says about the relationship between freedom and will: Freedom of the will can be explained most clearly by referring to the material world, and by that freedom is precisely an essential property of the will, will without freedom is an empty word, while freedom does not actually exist except as a will, as an entity in action. From the above, we have arrived at the saying that the essence of existence lies in its realization, and that the essence of will also lies

in its realization. To clarify this idea we use two important concepts according to Hegel “in itself and for itself”. Hegel’s concepts of “in itself” and “for itself” are part of his complex dialectical method, which explores how reality and self-consciousness develop.

- 1- In Itself: This term refers to a state of being where something exists in its own right, independently of any relationship or awareness of other things. It’s the notion of something having an inherent, static existence. In this state, the thing is self-contained but not necessarily self-aware or conscious of its own nature.
- 2- For Itself: This represents a more developed state where something is aware of its own existence and its relation to other things. It’s about self-consciousness and self-determination. When something exists "for itself," it means it has a dynamic, self-reflective nature, recognizing itself as a distinct entity with its own purposes and goals.

In Hegel's philosophy, these concepts are part of a larger dialectical process where development occurs through a synthesis of these stages. For example, an object might start "in itself" (a mere thing with no self-awareness), then develop into a state of being "for itself" (a self-aware entity), and eventually achieve a higher state of synthesis where its identity is understood in relation to both its own nature and its context (Leighton 1896, p. 601-618).

From this position we can say: Freedom is letting a being be, and it is not freedom just what the common understanding likes to use under this name: the arbitrary tendency, which sometimes arises when choosing towards this or that side. Freedom is not the independence of the possibility of action or its impossibility from every restriction, just as freedom is not also the willingness to do what is required or necessary. Freedom is, above all, before “negative” and “positive” freedom, the dedication to revealing the being as it is.

4. Analyzing themes of Mandatory, will and freedom

Sartre's statement of absolute freedom: that man is in fact determined by his social and historical situation, which in turn determines the scope of his freedom, its content and the extent of his choice. For example the theme of the mandatory or obligatory plays out in several ways, particularly in the context of social expectations, family obligations, and the constraints imposed by class and gender: Firstly, social Expectations and Class Obligations: Characters are often bound by societal norms and class structures. For instance, Catherine Earnshaw feels compelled to marry Edgar Linton to secure her social status, despite her deep emotional connection with Heathcliff. This choice underscores the conflict between personal desires and societal expectations. Secondly, Family Obligations: The characters' actions are influenced by

their familial duties. Heathcliff's quest for revenge is driven partly by his sense of being wronged and excluded from the Earnshaw family. Similarly, Hindley Earnshaw's treatment of Heathcliff is rooted in his own sense of familial duty and resentment. Thirdly, Gender Roles: Women in the novel, such as Catherine and Isabella Linton, are constrained by the gender expectations of their time, affecting their choices and actions. Their roles and decisions are heavily influenced by what is deemed appropriate for women, further reinforcing the theme of being bound by mandatory roles.

The novel "Wuthering Heights" explores how characters navigate and often struggle against the mandatory roles and expectations imposed by society and family, highlighting the conflicts between personal desires and external pressures. Their freedom here, in this circumstance, is limited, and their choice is restricted and determined before. But Sartre responds to this by saying: Man remains free. Absolutely, even when he is in the most coercive, and arbitrary situations. It is true that the characters may live in a state of actual slavery, oppression, and exploitation, but they freely chose this state, and they are free to change it at any moment. they chose it freely; Because "slavery," "oppression," and "exploitation" only have meaning for what it is - for its own sake, and for what it is, who established and accepted these values and continues to suffer from them, and has the freedom to change his situation at any moment he wants, because these values will not have it exists when one refrains from or stops accepting the situation and the suffering. Alexander says "Sartre understands this freedom as individual freedom, understands the decision to change the situation as an individual project, and views the act of change as an individual risk" (Alexander, 2021).

A position that defends freedom of will, and sees that individuals continue to enjoy the freedom to decide and choose between alternatives despite the multiplicity of forces with which they collide. The libertarian argues: This force is influences, not inevitabilities, and that people always have the freedom to choose between what they are affected by, and once we know of the various effective forces in our lives, these forces will lose their power over us, and then we will be able to decide what influences we accept, and what we reject, and influences are only described as inevitable when we are unaware of their existence and the way we are affected by them, and once we become aware of them, we will become free and not subject to their control. In the novel, the theme of freedom is explored through the characters' desires and struggles. The novel portrays various forms of freedom and confinement. The first theme portrays by the novel is social Freedom. Characters like Heathcliff and Catherine Linton grapple with societal

constraints. Heathcliff's lower social status restricts his opportunities and fuels his desire for revenge, while Catherine's own social aspirations lead to her internal conflict and eventual downfall. The second theme emerging from the novel is emotional Freedom. Both Heathcliff and Catherine experience emotional entrapment. Heathcliff's obsession with Catherine and his quest for revenge trap him in a cycle of bitterness, while Catherine's emotional turmoil stems from her conflicting desires for social status and genuine affection. The third theme is physical Freedom. The novel's settings—Wuthering Heights and Thrushcross Grange—symbolize different types of freedom and confinement. Wuthering Heights represents a wild, untamed freedom, while Thrushcross Grange embodies order and societal norms.

Brontë uses the theme of freedom to explore how personal desires, societal expectations, and emotional conflicts shape and constrain the characters' lives.

Ethicists have divided ethical doctrines into two parts: the ethics of the source, whether this source is religious or rational, and the ethics of the purpose (whether this purpose is pleasure, benefit, happiness, or society). Heathcliff loses to further continue his revenge, he spends most of his adult life tormenting other people out of grief and hatred toward the world. However, he becomes unexpectedly blissful at the end of the novel and wanders aimlessly for days without eating or sleeping. over the course of the novel, Hareton is turned from a hateful, ignorant brute into a kind, civilized man. This is supported by how Hareton only finds happiness once his yearning for knowledge is satisfied. Sartre unites human existence and freedom, because the series of choices through which a person creates himself and his world, at the same time constitutes his basic freedom. Freedom arises from taking away the calls of the world. It appears when a man separate himself from the world that he immerses himself in it. Accordingly, freedom - understood in this sense - is not a quality of man among other qualities that characterize him, nor is it something that man possesses or lacks according to his historical situation, but rather it is human existence itself and what it is (Campbell, 1977, p.82). He says: "What we call freedom is what is impossible for us to distinguish from the existence of human reality. Man does not exist first in order to be free afterwards, but there is no difference between the existence of man and his being free" (Sartre 1943/1978,p. 25).

"I am free" means that if I entered the world against my will, I have my existence in my hands, and to this existence is due my choice of myself and my definition of my essence. Freedom has been imposed on man, and he may try to get rid of it, but not choosing is another form of choice. The slave who is in slavery can free himself, and if he is satisfied with his situation,

this means that he chooses to be a slave. Existentialist agree with Sartre that freedom is the ability to do things and it is part of consciousness, and we can distinguish between freedom and mandatory exactly as we can distinguish between consciousness and unconsciousness or existence for its own sake and existence in itself. The motivation for behavior is not the thing in itself but God and is the past or the circumstances in it, and Sartre rejects that the motive for the choice is the past or the circumstances, because it is in my hand to determine the way I respond to the circumstances and the way i interpret the past. The choice, then, is not based on a pillar, but rather it is an absurd choice, not just because it is without the reason, but because of the lack of ability for not choosing.

When a person try to act the free action, he does not act unless there is specific motive, impulse, or goal prevails over other motives, impulse, or goals, and the person finds himself is forced to respond to it. And freedom in this case is nothing but fulfilling the command of this motivation, impulse, or goal. The search for freedom involved in situations, it is the original research into free action, in the field in which it is achieved and practiced through it milieu. This freedom involved in situations is what existential philosophers call freedom by choice, they mean that the person is not in a negative position regarding the motive, impulse, or goal, but rather it is that this motive chooses our motive rather than anyone else, and he is the one who chooses this motive. Motivating him, and he is the one who chooses this goal as his goal. When Heathcliff returns, he immediately sets about seeking revenge on all who have wronged him. Having come into a vast and mysterious wealth, he deviously lends money to the drunken Hindley, knowing that Hindley will increase his debts and fall into deeper despondency. When Hindley dies, Heathcliff inherits the Earnshaw's . He also places himself in line to inherit Thrushcross Grange by marrying Isabella Linton, whom he treats very cruelly. Catherine becomes ill, gives birth to a daughter, and dies. The freedom of attitudes or freedom of choice according to existentialists philosophers represent an independent starting point that cannot be proven, has no cause, no explanation, and no history.

Sartre's statement about absolute freedom: Man is in fact determined by his social and historical situation, which in turn determines the scope of his freedom, its content, and the extent of his choice. Let the human truth be, for example, Heathcliff lives under the mercy of Earnshaw family. His freedom here, in this circumstance, is limited. His choice is restricted and decided before, but Sartre responds to this objection by saying: Man remains absolutely free, even when he is in the most coercive, and oppressive situations. It is true that Heathcliff lived in a state of

slavery, oppression, and actual exploitation, but he freely “chooses” this state. He is free to change it at any moment. He chose it freely. Because “slavery,” “oppression,” and “exploitation” have no meaning except for what it is - for itself, and for what it is for itself. Who established and accepted these values and continues to suffer from them, has the freedom to change his situation at any moment he wants, because these values will not exist when one refrains from or stops accepting its situation and suffering, for example, when Heathcliff runs away and returned after three years to put his hand on Thrushcross Grange. Sartre understands this freedom as individual freedom, understands the decision to change the situation as an individual project, and views the act of change as an individual risk.

When Sartre says that “nothingness” is the essence of human existence, he means that what distinguishes existence for its own sake is its separation from itself and its creation of itself by itself. Freedom is merely an expression of this important truth, which is that existence itself is a free emersion. In “Wuthering Heights,” the theme of free will is intricately woven into the characters' actions and motivations. The novel explores how personal choice interacts with social constraints, family influences, and the supernatural: First, character decisions characters like Heathcliff and Catherine often make choices that drive the plot, such as Heathcliff's revenge and Catherine's decision to marry Edgar Linton. Their actions reflect their exercise of free will, though these choices also lead to tragic consequences.

“I want you to be aware that I know you have treated me infernally—infernally! . . . and if you think I can be consoled by sweet words, you are an idiot: and if you fancy I'll suffer unrevenged, I'll convince you of the contrary, in a very little while! Meantime, thank you for telling me your sister-in-law's secret: I swear I'll make the most of it.” (Brontë, 1847, p.137).

Then social constraints the rigid social structure of the time often restricts characters' choices. For example, Catherine's choice to marry Edgar instead of Heathcliff is influenced by social status and economic security, showing how external pressures can limit personal freedom.

“It would degrade me to marry Heathcliff now; so he shall never know how I love him; and that, not because he's handsome, Nelly, but because he's more myself than I am. Whatever our souls are made of, his and mine are the same, and [Edgar's] is as different as a moonbeam from lightning, or frost from fire.” (Brontë, 1847, p.98).

Furthermore, the theme of (the nature vs. nurture) suggests that while individuals have free will, their actions are also shaped by their environment and upbringing. Heathcliff's cruel behavior and Catherine's self-destructive tendencies can be seen as results of their tumultuous pasts and

interactions. Bronte says " Where did he come from, the little dark thing?" (Brontë, 1847, p.406).

Finally, supernatural elements like the ghostly appearances and supernatural occurrences in the novel add a layer of ambiguity to the notion of free will. These elements blur the lines between destiny and choice, raising questions about whether the characters are controlled by forces beyond their understanding.

"The intense horror of my nightmare came over me: I tried to draw back my arm, but the hand clung to it, and a most melancholy voice sobbed, 'Let me in—let me in!'...As it spoke, I discerned, obscurely, a child's face looking through the window. Terror made me cruel; and, finding it useless to attempt shaking the creature off, I pulled its wrist on to the broken pane, and rubbed it to and fro till the blood ran down and soaked the bedclothes: still it wailed, 'Let me in!'" (Brontë, 1847, p.30).

In conclusion, *Wuthering Heights* presents a complex view of free will, examining how personal agency interacts with external influences and internal struggles.

This perception of the other as an opponent of the ego is used by Sartre mainly to explain the mutual relationships between human beings, which are primarily physical relationships, but the body enters these relationships, not simply because it is a thing or a physical-biological organ, but rather as a manifestation or manifestation of the individuality ego and its potential, and its connection with the world and the original experience of the other, in that it is a source of alienation and objectification, it requires two types of reaction that constitute two basic types of mutual relations between human beings: either the ego tries to take away the freedom and sovereignty of the other, and to make him an objective thing that depends in its entirety. The ego, or to absorb, comply with, and accept the freedom of the other as a basis for the freedom of one's own self, this will lead to two positions: The first reaction leads to sadism (love of torture), while the second position leads to masochism (love of self-torture), but the basic failure that characterizes all the existential projects of the ego also characterizes the following attempts: complete enslavement of the other transforms him into a thing and destroys him, and the same applies to complete submission or compliance with the other, as it transforms the ego into a thing, destroys it as a free subject, and thus destroys the freedom that the ego seeks to regain and to obtain it, while the failure in the sadistic position leads to embracing the masochistic position and vice versa (Campbell, 1977, p.61-91.). By the end of "*Wuthering Heights*" Heathcliff experiences a profound sense of loss. His downfall is multi-faceted: First, the

emotional loss Heathcliff's obsession with Catherine Earnshaw ultimately leads to his emotional ruin. Despite his efforts to exact revenge on those he believes have wronged him, his life becomes increasingly hollow. The death of Catherine, the love of his life, leaves him desolate and unfulfilled. "Be with me always - take any form - drive me mad! only do not leave me in this abyss, where I cannot find you! Oh, God! it is unutterable! I can not live without my life! I can not live without my soul!" (Brontë, 1847, p.206)

Second, personal defeat Heathcliff's revenge against the Linton and Earnshaw families leaves him isolated. His actions lead to the suffering of others and alienate him from the very people he sought to control. He loses his sense of purpose and becomes a broken man, haunted by his past decisions.

"It is not my fault that I cannot eat or rest . . . I'll do both, as soon as I possibly can. But you might as well bid a man struggling in the water rest within arms' length of the shore! I must reach it first, and then I'll rest . . . I've done no injustice, and I repent nothing. I'm too happy; and yet I'm not happy enough. My soul's bliss kills my body, but does not satisfy itself." (Brontë, 1847, p.410).

Third, the lack of legacy Heathcliff's quest for vengeance consumes him, and by the end of the novel, he has achieved little beyond a hollow victory. His estate is in disarray, and he leaves no lasting positive impact. His death marks the end of his reign of terror, but it also signifies the collapse of his dreams and ambitions.

"The intimacy thus commenced grew rapidly; though it encountered temporary interruptions. Earnshaw was not to be civilized with a wish, and my young lady was no philosopher, and no paragon of patience; but both their minds tending to the same point—one loving and desiring to esteem, and the other loving and desiring to be esteemed—they contrived in the end to reach it." (Brontë, 1847, p.389)

In summary, Heathcliff's loss is not just a physical one but an emotional and existential defeat, reflecting the tragic consequences of his life driven by revenge and unfulfilled love.

5. Conclusion

The study finds out a set of results related in general to mandatory, will and freedom, and the relationship between them and how they were employed in the novel "Wuthering Heights". The topic of freedom is one of the topics that has received clear attention from researchers and scholars because of its great importance in human life, as it is one of the desired goals that every human being aspires to, but its connotations have varied and each one has looked at it in a

different way. Some have made it synonymous with mandatory, and some have met it with recognition of the basic rights of the individual, and some others have made it synonymous with independence and self-liberation from restrictions and other meanings of freedom that are countless, because this term has many meanings that cannot be limited to one meaning, but it remains in its comprehensive concept that a person acts according to his own will, and is able to choose his actions in action or inaction. As for the will, its action was reflected in the characters on their fate, psychology and behaviors, as they are between hesitation, futility, wisdom, madness and death.

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