

Chapter 1

Hemingway's Literary Features

This research explores the issues of how Ernest Hemingway has brought forth the theme of struggle for existence in his famous novel *A Farewell to Arms*. Hemmingway in this novel blends the elements of existentialism such as alienation, faithlessness, absurdity, frustration, depression, theme of death, quest for existence, etc. The wounded lieutenant, Henry feels alienated, frustrated and absurd in the hospital in order to escape from all these misfortunes, he falls in love with Catherine, an English nurse but the unexpected and unwanted circumstances lead him to a panic condition adding traumas to his fate and he suffers more as an absurd hero. On the other hand, Catherine, the female protagonist of the novel, also tries to escape from the painful tragedy of her previous lover who has died in the war. To give an outlet to her suffering, she falls in love with Henry but at the culmination of happiness she dies in the labor room leaving Henry alone and anon with haunted psyche.

Ernest Hemmingway (1899 – 1961), a prominent American novelist becomes famous writing fiction with new features like how struggle is essential for human existence and he brings forth the issues of alienated human being's disillusionment and disintegration of old values, negative aspects like violence and death of inter and intra wars along with his realistic experiences of war as a soldier. *A Farewell to Arms*, a semi-autobiographical novel depicts the elements such as alienation, frustration, struggle for existence and depression of human beings along with the bad consequences of the war

not only in the battle field but also in the hospital, camps, barracks and other places. He blends these elements with his personal experiences of war in order to aware us how we are facing the similar problem and crisis for existence. He illustrates and brings into light all these issues through his characters in the novel who suffer at different places, different times and in different circumstances.

Ernest Hemmingway, a highly celebrated novelist and short story writer, was born in 1899 in Oak Park, Chicago, USA in an orthodox higher middle class family as a second of six children. Hemmingway is one of the American practitioners of war stories and novel with the realistic portrayal of the war. He is further credited for contributing as an auto-biographical and confessional writer. Following his graduation from local High School, he became a reporter for *The Kansas City Star*, one of the best American newspapers, prior to going to France as a volunteer ambulance driver in the early days of the First World War. In those days, working as a reporter, he learned “style, like life must be disciplined.” Waldhorn (7). Later on, volunteering as an ambulance driver during the First World War, he experienced the bizarre reality of the war, where he was badly wounded and twice decorated for his services and successfully fulfilling his duties. Being too much frustrated from several ups and downs and misfortunes, he committed suicide in 1961.

The First World War began in 1914 and ended in 1918. This war created crisis in the life of modern men. People fought for consolidating their power but the war caused only destruction and decay of modern life, civilization and development of infra-structures. Charles Van Doren views in *A History of Knowledge*:

The war itself became a terrible machine for grinding human beings into bits and pieces of wasted flesh. It's most famous battles lasted for months, not in the thousands but in the millions. Hundreds of thousands of previously rational animals lived up facing one another and doggedly shot one another to pieces day after day and year after year. And no one could confidently or clearly why it was happening or what it was all about. (291 – 292)

So, the war was so devastative that it was like a giant machine that killed whoever it met and destroyed whatever it touched without any reasons and purpose. Good and bad or right and wrong was not evaluated there. What was evaluated is how much they could kill and destroy. Post war generations failed to get essence and meaning in their life. They became spiritually barren and weak. The First World War created anarchism, disorder, horror and violence in the modern life.

People feel after the war that there are no rules, regulations and control in the world. Moral, cultural and ethical values are broken. The world is dominated by violence, terrorism and anarchism. Everywhere they can see the colossal of the loss of innocent soldiers and civilian. There is no God to watch over man, to dictate codes of morality or to insure justices. The culture, the morality and the religion do not support the men. Religion and God are illusions to the modern men. They are disillusioned with God as Frederick Nietzsche, pioneer of atheistic existentialism declares, "God is dead" (Nietzsche 5).

Hemingway's writing reflects the discontents of the people after the horror of war, and the disaster it brought in the existing world. Rational as well as intellectual

vacuum can be visualized in his writing as a voice of the generation. Robert Penn Warren writes:

A Farewell to Arms which appeared ten years after the First World War and on the eve of collapse of the Great Boom seemed to sum up and bring to focus on inner meaning of the decade being finished. It worked thus, not because it discontents the end results that the life of the decade was producing the dissentient and disasters that were beginning to be noticed even by unreflective people but because it cut back to the beginning of the process. (9)

Peter B. High writes about the impact of the First World War upon the American people.

Many young people in the post-World War I had 'lost' American ideals. At the same time American 'lost' many fine young writers like E.E. Cummings and Hemingway because they had moved to Paris. They had grown up to find all Gods dead, all wars fought, all faiths in man shaken. (143)

The war swept away the ideality, faith and belief of the people and all the stories that came into their mind had a touch of disaster in them. The confident, romance, faith and prosperity of Nineteenth Century, are replaced by doubts, frustration, disbelief and failure. First World War shocked not only European and American people but it darkened the human heart, killed the hope, destroyed the belief and finished the morality.

Hemmingway's *A Farewell to Arms* represents and reflects these gloomy scenarios of the societies which are strangled by the war.

Hemingway was a contemporary to the modern writers such as Ezra Pound, T. S. Eliot, James Joyce, Fitzgerald and D. H. Lawrence and we can also find Mark Twain's great influence in his writings. But the most vital influence that left a deep impact on his literary genius is the nightmarish experiences which he himself has undergone in the two most Devastative wars i.e. the First World War and the Second World War. Undoubtedly, *A Farewell to Arms* is the outcome of such experiences.

His relationship with the prominent literary figures helped him to dig out his personal experiences through the short and solid sentences, delightful dialogues and writing right in right places. One can find pictorial details in his writings. He uses restricted vocabularies, sensitive images and dramatic tone which immortalize him in the literary world. Hemmingway's earliest published books are *Our Times Three Stories and Ten Poems (1923)* and *In Our Times (1924)* that contain war, violence, grief, suffering, bull-fighting and other adventurous activities that he liked much.

Hemmingway deserves credit for the transformation of the picture of war as an anecdote to art. His most recurring theme deals with the impact of war, violence and death that the First World War caused in the social, moral, physical and psychological spheres of the human beings. Horror, fear and futility of human experience are very common themes for Hemmingway which are prudent of his own tortured and haunted psyche. This can be clearly seen in the novel *A Farewell to Arms* through the relationship of the protagonists of the novel, Henry and Catherine and their dilemma. Along with inhumanly acts of people in the war, irrational fear, absurdity and bizarre pictures of the war are prominent elements of Hemmingway's writing.

Hemingway is famous for his novels and short stories written with the themes of existential crisis where his protagonists undergo several feats and challenges, fight with great hopes and accept all the physical and psychological tortures as the parts of the modern lives. Existential crisis has had a considerable influence on the fiction and become a hot topic during the dawn of the 20th century which flourished during and after the two World Wars and has the similar influences even today to show the meaninglessness, hopelessness and frustration of people in the modern time. The principal aims of Hemmingway's writings are to show the harshness of the world, hardship of the human life, frustration, suffering and indifference to others' suffering, alienated human beings and their struggle for existence. To depict the darker sides of the modern world, modern writers like Hemmingway introduce the notion of existentialism, sadism, irrationalism, etc. These ideas of existentialism and nihilism are relevant to existential crisis in *A Farewell to Arms* by Ernest Hemmingway. To find out the elements of existential crisis of the absurd hero and nightmarish picture of modern world is the prime concern of this research.

Hemmingway's novel, *A Farewell to Arms* is significant in many respects. Many critics have viewed and analyzed this novel from multiple perspectives. Jackson Benson believes that Hemmingway has used autobiographical details as important devices about life in general. Benson finds that the experience of Hemmingway and the plot of the novel are parallel to each other. Same thing happens in the novel and this regard Benson postulates:

Hemmingway used his experience and drew them out with "what if" scenarios: "What if I were wounded in such a way that I could not sleep at

night; what if I were wounded and made crazy; what would happen if I were sent back to the front?" (345)

Here, Benson reads Frederic Henry interpreting how the famous novel *A Farewell to Arms* matches with Hemmingway's real life during and after the war. Henry is the realistic representation of Hemmingway himself as an American war practitioner during the First World War.

Likewise, in course of giving a syntactical interpretation of Hemmingway's novel, *A Farewell to Arms*, Zoe Trodd writes:

The syntax, which lacks sub ordinary conjunctions, creates static sentences. The photographic "snapshot" style creates a collage of images. Many types of internal punctuations (colons, dashes, parentheses) are omitted . . . as though responding to instructions from the author and create three dimensional proses. (7)

Thus, Zoe Trodd studies and interprets *A Farewell to Arms* how Hemmingway's writing trend minimizing many syntactic symbols as deceptive. What he means is that Hemmingway crafts skeletal sentences to represent the consequences of the First World War, which has left the world as a skeletal after severe destruction.

In addition to these, Rena Sanderson gives feminist interpretation to this novel. For Rena Sanderson, Hemmingway landed his male-centric world of masculine pursuits and their relation with men as love-slaves. In this connection he comments:

Hemmingway's female characters have given new visibility strength and have revealed their own sensitivity to gender issues. The so-called male-

centric world of masculinity is landed and this casting doubts on the old assumption that his writings were one-sidedly masculine. (170)

Similarly, Abraham H. Lass analyzes this novel from the multicultural viewpoint. As Hemmingway's characters move from one place to another and meet several new people, it can be interpreted from multicultural perspective. On the other hand, the characters themselves vary in their nationality and culture. On this regard Abraham H. Lass says:

Critics interested in multi cultures simply ignored Hemmingway although some "apologetics" have been written. Typical is this analysis of *A Farewell to Arms*: Hemmingway never lets the reader forget that Henry is an American fought for Italian Army. (67)

In this way, Susan interprets this novel from the multiculturalists' perspective. Susan has studied the notion of multiculturalism in this novel as the characters of the novel represent different nationality, different language and different culture.

The recognition of Hemingway as a major and representative writer of the United States of America was a slow but explosive process. His emergence in the western canon was an even more adventurous voyage. His works were burnt in the bonfire in Berlin on May 10, 1933 as being a monument of modern decadence. That was a major proof of the writer's significance and a step towards world fame.

An unmatched introduction to Hemingway's particular skill as a writer is the beginning of *A Farewell to Arms*, certainly one of the most pregnant opening paragraphs in the entire history of modern American novel. The opening is packed with events and excitement, like a silent flashback dream sequence in which bygone images return, pass

in review and fade away, leaving emptiness and quietude behind them. The lapidary writing approaches the highest style of poetry, vibrant with meaning and emotion, while the pace is maintained by excluding descriptive redundancy, obtrusive punctuation or narrowing emotive signs.

More importantly, Hemingway's style, with its consistent use of short, concrete, direct prose and of scenes consisting exclusively of dialogue, gives his novels and short stories a distinctive accessibility that is immediately identifiable with the author. Owing to the direct character of both his style and his life-style, there is a tendency to cast Hemingway as a representative American writer whose work reflects the bold, forthright and rugged individualism of the American spirit in action.

Many of Hemingway's novels and stories, drawn from his wide range of experiences in the First World War, the Spanish Civil War and the Second World War, are characterized by terse minimalism and understatement. Throughout his works, he sought to reconcile the ruination of his times with an enduring belief in conquest, triumph and grace under pressure. *A Farewell to Arms* is considered the greatest novel to come from Hemingway's experiences of First World War. It details the tragically doomed romance between Henry, an American soldier and Catherine Barkley, a British nurse. Thus, many of the characters of Hemingway's works encounter evil fates, hurdles and obstructions that they have to combat against to create the essence of existence.

Characters, Tone, and Setting of *A Farewell to Arms*

A Farewell to Arms begins with the union between Catherine Barkley and Frederic Henry and ends with the tragic death of Catherine. In between these events of

union and tragedy of two protagonists of the novel, brutalities of war and the love between the lieutenant and the nurse accompany the development of this novel.

Throughout the world many individuals believe love is the cure for everything. In the novel, *A Farewell to Arms*, a typical love story between a nurse and a war soldier is presented. Their love affair must survive the obstacles of First World War. Hemingway develops this theme by means of characters, tone, and setting.

Hemingway expresses the theme through the use of two main characters, Frederick Henry and Catherine Barkley. Frederick Henry is a young American ambulance driver in the Italian army during First World War. At the beginning of the novel Henry never experienced love he believed it was an elaborate game. When Henry gets wounded and is sent back to the American hospital, where Catherine works, their relationship progresses. Frederick slowly falls in love with her and in his love for her, he finds commitment. At the conclusion of the novel, Frederick realizes that he cannot base his life on another person or thing because it will eventually leave him. Catherine Barkley is an English nurse who serves in Italy. On the other hand, Catherine experiences when it comes to love since she has already lost a loved one which was killed earlier in the war. Hemingway also lets us know Catherine already has the knowledge that her life cannot be dependent on another through her husband's death. This all sets the tone for the novel. Harold Bloom in his book *Ernest Hemmingway's A Farewell to Arms* states:

The central characters were based on real people, but they were not meant to be those people. Hemmingway used people he knew as models much as a painter will use a model. Frederic Henry is not Ernest Hemmingway at the Italian front, for Frederic is no nineteen-year-old novice. Catherine

Barkley may possess some of the physical features of a nurse in Milan but also resembles several other women Hemmingway had known. (80)

These lines justify that Hemmingway's characters are the model of the modern human beings and the plights which they undergo are the plights of the men in the modern world.

Hemmingway also develops the theme through tone. The tone of this novel is a tragic one. Harold Bloom, concerning the tone of the novel says:

The American is telling his story slowly and deliberately, as if feeling a need to understand each detail. This is how one proceeds when seeking perspective and resolution about a significant event in the past. As the reader advances through the story, it is important to notice how the protagonist changes as he expands his story. (32)

Throughout the novel Hemmingway foreshadows Catherine's death. When Catherine is brought into the delivering room, the doctor tells her that it concerns about her narrow hips. Therefore, they had to get a caesarean, and the baby dies. Then Catherine starts to hemorrhage and Henry realizes why he did not want to become involved with love and now he must suffer the consequences. Frederick then states "it was like saying goodbye to a statue" (293) and he walks back to his hotel without finding a way to say good-bye. Frederick realizes that Catherine was just a symbol of strength in his life. Evidently, Hemmingway conveys this novel as a tragic one.

One last ingredient the author expresses to develop the theme is the novel's setting. Bringing the setting of *A Farewell to Arms* into light Ishteyaque Shams says:

The setting for *A Farewell to Arms* is the war itself . . . moreover, *A Farewell to Arms* is a very well-written novel, a novel that does have its own order and sequences, a novel containing five separate books, each book composed of a series of scenes, and each scene broken meaningfully into sections. (42)

The story takes place during the First World War. However, the plot is always active. The characters are never staying in one place too long. This makes the novel more exciting and allows the reader to meet new characters and witness new events such as the army base and the hospital. In addition, when Henry escapes from the Army, the clean water he jumps into symbolizes the new clean life that he was going to live from now on.

A Farewell to Arms has remained immensely popular for its tragic juxtaposition of love and war as supremely relevant. Many critics' different interpretations on *A Farewell to Arms* show that there is no limitation to Hemmingway's creativity. But he is complex. Thus, different critics have different interpretations on this novel. Some comment on tragic perspective whereas other focus on pessimistic view; war and devastation and life.

To sum up, Ernest Hemingway uses many aspects to develop the theme of this novel. Through the means of characters, tone, and setting, the author is able to express how individuals must learn to cope with love and the consequences love may bring upon an individual's life. Hemingway, in his novel, presents human life as a perpetual struggle which ends only in death. It is of no avail to fight this battle, where man is reduced to a pathetic figure by forces both within and without. However, what matters is the way man faces the crisis and endures the pain inflicted upon him by the hostile powers that be, be it

his own physical limitation or the hostility of society or the indifference of unfeeling nature. The ultimate victory depends on the way one faces the struggle. In a world of pain and failure, the individual also has his own weapon to assert the dignity of his existence. He has the freedom of will to create his own values and ideals.

Chapter 2

Origin and Concept of Existentialism

Existentialism is a philosophical and literary trend widely used after Second World War. But it was introduced by Kierkegaard, a Danish philosopher earlier and made popular by Jean Paul Sartre, Dostoevsky, Franz Kafka, Albert Camus, Martin Heidegger and others to mark the human condition as a unique and isolated individual in a meaningless futile world where each individual is responsible for his own actions and free to choose his destiny after the horror of two world wars. It came as a rebellion against essential beliefs and values of traditional culture and literature. The existentialist blurs the earlier tradition which includes the assumptions those human beings are fairly rational creatures, who live in at least partially intelligible universe as a part of an ordered social structure and that they may be capable of heroism and dignity even in defeat. The

great devastative two wars not only questions the human rationality, morality, values and its structures movement but also put questions upon human existence with disorder, absurd, incoherent and disintegrated chaotic thoughts. This disillusionment constructed the feeling of existence without justification that becomes the pivotal proposition of twentieth century.

After the First World War, there were great pangs and anxieties hovering all over the world that brought feelings of estrangement and despair. On the one hand people suffered from the result of First World War and on the other they suffered more from the forthcoming danger of the Second World War. They didn't find any meaning of lives. As the Second World War ended not only with massive physical devastation but spirituality, traditionalistic and other urges for lives were also destructed and people started emphasizing on arbitrary choices as there were no fixed objectives and standards to determine choices as in the past. Existentialism views that human being is an isolated who is cast into an alien universe to conceive the universe and life as possessing no incoherent truth, values or meaning. It admits that in human life it is fruitless to search purpose and meaning because it moves from nothingness and absurd.

The worthlessness of human existence is boomed because of the destructions of the Second World War. At that time the whole world was in despair because of the lack of hope of social and physical reconstruction which are well-discussed by Soren Kierkegaard and Frederic Nietzsche. Nietzsche's declaration of Death of God not only declared the god was dead but also all the intermediary values connecting god and man decay. In the past God was taken as the source of absolute control and ultimate truth but Nietzsche proclaims that values connected with God were dismissed the loss of faith in

religion. God as the absolute truth, all are dead. As a result, man lost even the certainties and values of his own existence. So, human being would have to re-evaluate values that make their living authentic.

According to Robert Solomon, “Existentialist thought was lobby before conceived by thinkers like Soren Kierkegaard, Fyodor Dostoevsky and Frederic Nietzsche in the 19th century however the term ‘Existentialism’ itself was coined by Jean Paul Sartre” (Solomon 141). “The term existence is associated with the Latin root ‘ex out sistence’ with dare to stand” (Cuddon 316). Thus existence denotes to stand in the incomprehensive world that always possesses an autonomous power against us. At present, the term is used for describing a vision of the condition and existence of human being, his place and function in the world and his relationship or “lack of it with god” (Cuddon 310). In this sense existentialism is probably the most dynamic and appropriate philosophy to define and interpret the anxiety, absurdity and uncertainties of human existence and quest of meaning in life. In this context, Jean Paul Sartre argues, “By existentialism we mean a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and a human subjectivity” (10).

From these lines we know that Sartre defines existentialism as a doctrine that deals with the problem of human being and generally it deals with the subjectivity. Existential philosophy is concerned with the existence of the individual with life and death. Instead of concentrating on logic or science, existentialism is primarily concerned with human existence, especially with one’s most extreme experience: confrontation with death anguish and anxiety, despair and guilt. Existentialism is a revolt against the

traditional European philosophy which claims philosophy to be a science and truth. It blurs the traditional ideas about human existence rather it takes about the uncertainties that human being need to face and experience.

Existentialism indicates the lack of meaning and purpose in life. Isolation of human being is its prime concern. It shows the meaninglessness, worthlessness and purposelessness of human life. As it does not denote one particular philosophy and school, many writers have used the term 'Existentialism' in their works on various themes. According to Sartre, it has developed into two major trends theistic and atheistic:

There are two kinds of existentialists; first those who are Christian among whom I would include Jaspers and Gabriel Marcel, both Catholic; and on the other hand the atheistic existentialists among whom I class Heidegger and then the French existentialists and myself. (13)

Both of these groups try to speak of human existence in subjective sense; however the relationship with god differs. One of these groups neglects the existence of god and his relations with people and the world. This group says human kind is equal to god. All his functions depend upon his choices as Sartre says, "Man is nothing else but what he makes of himself" (15). But another group, which conceives of god as the source of inspiration and as the guiding principle, gives god the highest position in the world.

Most of the existentialists write with the theme of meaninglessness, hopelessness, absurdity and there is pessimism in such writings. Existentialists' writings intend to present the failure, anxiety, individual subjectivity and despair. They contain string elements of alienation, fruitful works and fragmentation.

Historically discussing, existentialist movement belongs to the 19th and 20th century but elements of it can be found in the Bible and in the works of many pre-modern philosophers and writers. Self-awareness and understanding of existence are its issues, which are Greek insight and modern writers are trying to re-establish it. The ancient Greek thought was revolutionized by Socrates who shifted the attention of the study of philosophy from the nature of man; man as the centre of existence. The problem of what man is in himself can be perceived in the Socratic imperative. “Know thyself as well as in the work of Montaigne and Pascal a religious philosophers and mathematicians”, (*The New Encyclopedia Britannica* 612). The basic idea of existentialists theory was already common to religious thoughts when existentialism was first introduced the idea of man being responsible for his own action and so on. The subjectivism of theologian St. Augustine during the 5th century A. D. exhorted man not to get outside himself in the quest for truth for it is within him that truth abides later on their influence have been appeared in Nietzsche, Dostoevsky, Kierkegaard, Husserl, Heidegger, Gabriel, Camus, etc.

In France existentialism is developed with Sartre and with other phenomenologist. Sartre broke the concept of essence precedes existence and inverted it to existence precedes essence. In the same way, in Germany, Nietzsche dismantled all the existing values obviously into void. Instead of upholding pre-determined values, we should create our own values said Nietzsche. On the other hand, Nietzsche focuses precisely on the non-existence of all the values in “The Death of God” where Nietzsche replaces the God by superhuman.

In the same manner, in Russia, existentialism is developed through nihilism. Writers like Chernyshevsky, Nikolai Berdyaev and other contemporaries exploited the term nihilism in Russian literature. After the World Wars, many philosophers and writers saw the world as meaningless void and they tried to make it meaningful under different titles. They dare to challenge the existence of god. While talking about the existentialism, Sartre quotes Dostoevsky: "If god didn't exist, everything would be possible" (22). The modern people for him are forlorn because neither within nor without does a human being find anything to cling to; left in a void the individual tries to exercise personal power but remains always unhappy and alone.

It is Soren Kierkegaard who brings existentialism forth. After his writings, existentialism has been dated in the literary domain and there were many thinkers engaged in the study of this discipline and are still progressive. Nietzsche and Heidegger modify the term and climax it in the form of aesthetic existentialism. In course of time, as experiences of human being changed, philosopher's thoughts along with its semantic and terminological aspects also changed. Two World Wars fuel existentialism as they ended with massive destruction both physically, mentally and spiritually. The negative aspect of human existence such as pain, frustration, sickness, death and hopelessness became essential features of human realities. Issues of existentialism may differ from place to place and time to time but problem of individual for existentialists is central and they stressed man's real existence, his nature, his freedom and his responsibilities for what he does and makes him to be. These themes can be seen easily in Ernest Hemmingway's *A Farewell to Arms* too. Based on its function and nature, *The New Encyclopedia Britannica* defines as:

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

In the view of Rene Wellek, in his *Twentieth Century Criticism*, “Existentialism is a last and vital trend in this century. It dominated French and German intellectual scenes after the World War II (82). He further clarifies the term that, “if we interpret it as a philosophy of despair of fear and trembling of man’s exposition to a hostile universe, the reasons for its spread are not for to seek” (82).

An important aspect of existentialist movement was its popularization not only in philosophy but also in literature, psychology, religion, politics and culture. Existentialism made its entrance into psychopathology through Karl Jasper’s “Gamine Psychopathology (1913)” which was inspired by the need to understand the world in which the mental patient lives by means of a sympathetic participation in his experience. Christian existentialism inspired by Kierkegaard is a creed of its own kind Camus’s semi philosophical essay “The Myth of Sisyphus” won sympathizers.

As we know, classic form of existentialism is the characteristic of post World War II philosophy, literature and art. Nietzsche’s ideas focus on the non-existence of all values of god and traditional God is replaced by his superman whom he means someone egotistical, brawling, aggressive, arrogant and insensitive. The superman is not

vulnerable to taming and domesticity. Nietzsche's superman is free because all his own values result from his own will. Value is a matter of decisions, a matter of will. His superman has triumphant will to power and is free. He takes what he wants and does what he likes; he is authentic.

In the same way, phenomenology and ontology have had remarkable influence on existentialism. Sartre and Heidegger were disciples of the founder of phenomenology, Edmund Husserel. And Sartre himself was influenced by Heidegger. Skirbekk and Nils Gilje define phenomenology in the following ways:

Phenomenology aims to describe the everyday items that we use – as they appear to us: the pencil with which I am now writing is described as it is in this context phenomenology airlocks the view that the pencil is only a collection of atoms. In this sense, we can say that this school aims to reconstruct the universe in all of its diversity and fullness with all qualities as opposed to one dimensional standardization based on scientific philosophy. (440)

Phenomenology and existentialism, though combined together by Heidegger and Sartre, have their own independent identity and are the two branches. Martin Heidegger elaborated further in his book "*Sein and Zeit (1972)*". In this book Heidegger discusses what it means for a man to be or how it is to be. It leads to a fundamental question. Heidegger has elaborated "das Nichts" meaning nothing and given a phenomenological approach to the situation of human existence. Existentialism is a movement of the 40s and 50s literary, philosophical and artistic as well with Sartre. He is convenient

representative because for a time he actually acknowledges being an existentialist and offered a definition.

Sartre puts bird eye views upon Descartes' subjectivism, Husserl's analysis of consciousness, Heidegger's existentialist concepts and theme and also in the two major forerunners of existentialism, Kierkegaard and Nietzsche. Sartre brings individual conscious existence from Kierkegaard and from Nietzsche he takes the concept of "The Death of God". Sartre merges both ideas which became the centre of French existentialism.

Sartre divides existentialist thinkers into two groups: theistic and atheistic. The theistic group includes Kierkegaard, Karl Jaspers, Martin Buber and Gabriel Marcel who are supposed to believe in Christian faith. In the atheistic group Sartre puts himself with Heidegger, Nietzsche and other French existentialists who do not believe in the existence of God. Thinkers of this group believe human being as an optimistically forlorn, free and supportless creature. They believe upon the non-existence of any truth as fixed idea.

Theistic Existentialism

The roots of existentialism as a philosophy can be traced back to a strict Christian theologian and mystic thinkers, Soren Kierkegaard because he accepts the absurdity of the world. Truth for Kierkegaard is always subjective since it is dependent on individual conscience. In "Ethics" Kierkegaard supported individualism and moral rationalism. But he doesn't begin with the postulate of the non-existence of God; but with the principle that nothing in the world, nothing available to sense of reason, provides any knowledge or reason to believe in God. While traditional Christian theologians like St. Thomas Aglinas saw world as providing evidence of God's existence and also thought that

rational 'a priori' arguments could estimate the existence of God. Kierkegaard does not think that is the case. His conclusion about this could just as easily be derived from Sartre's premises. After all if the world is absurd and everything is imaginable without reasons of heart and mind, Kierkegaard can only get to God by a 'leap of faith'

According to Kierkegaard, as we believe in God, we trust in his both finite existence of the outward form and physical existence of God and infinite existence, the inward faith and metaphysical existence. He says:

Human life is full of anguish. There is always fear of something that arises when one becomes aware of the fact that the framework we take for granted, when we see ourselves as existing in the world, is not given once for all; anxiety arises from the thought that the framework we use to make sense of ourselves and of the world in which we see ourselves placed is not only possible one. (18)

Therefore "angst" accompanies in every moment and situation. He states "wish to avoid ourselves, when we should choose ourselves but if we face ourselves there is a chance that we shall break through time, into eternity, finding God in the eternal movement" (283).

This is how Kierkegaard has delineated a way for existentialism for the first time and has become a precursor for the forth coming generations. Theistic existentialists like Nikoly Berdyayey, Paul Tillich, Martin Buber, Karl Jasper and Gabriel Marcel continue Kierkegaard's works and ideas with updated approaches to traditional religions.

The true follower of Kierkegaard, Karl Jasper also applies the term 'existentialist' and defines his aim to help the individual towards 'Existenz' (being genuinely oneself

and making sense one's life). In the same way, Martin Buber also speaks on the human conditions. He emphasizes the role of inter-personal relations and of community for understanding of various modes of human experiences. Another contemporary of Marcel, Martin Buber advocates that human existence is always attached with other individual, nature and God. Buber notes, "The primary world I – thou, can only be spoken with the whole being, the primary world, I – it can never be spoken with the whole being (807).

Similarly, Paul Tillich, a German philosopher whose writings clearly show the influence of Nietzsche, Husserl and Heidegger, are the analysis of existential themes within the Christian framework of theology. In the faded world of post war period, both in America and Europe, Tillich describes anxiety as the existential awareness of non-being. According to him, "there are three types of anxieties: the anxiety of death, the anxiety of guilt and the anxiety of emptiness and nothingness" (Paul Tillich 206-217). He suggests us to differentiate these three types of anxieties according to the three directions in which non-being threatens being.

Non-being threatens man's self-affirmation, relatively in terms of fate, absolutely in terms of death; it threatens man's spiritual affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmation relatively in terms of guilt, absolutely in terms of condemnation. (208)

Marcel has tried his best to differentiate between subject and object and between what is in mystery and what is before us who are related as mystery of existence and the mystery of being respectively. He believes that human being could overcome isolation,

despair and tragedy. He stresses upon faith in God can help man overcome anxiety and despair that characterizes prediction (759).

From the above mentioned ideas of different thinkers and writers we can conclude that theist existentialists believe upon God as ultimate truth and man is guided by the God himself.

Atheistic Existentialism

As the time passes, the thinkers shift from God to human being and traditional view of existentialism is also blurred. New idea which follows the God's death emerged with Nietzsche and other French thinkers like Heidegger, Camus, Sartre, etc belonging to this group. Thinkers, especially those who are influenced by Nietzsche and his idea "Death of God" tend towards atheistic view of the world. The absolute and tyrannical God should be killed, said Nietzsche. By following this idea many thinkers tries to seek the true meaning of life by creating their own values. Nietzsche's rejection of the prevailing values advocates authentic living by creating new values of his own. Bryan Magee says, "We choose our values – we collectively create our values" (Bryan Magee 234). He did not like the imposing German idealism and Christian dogmas and advocated authentic living:

We've lost our belief in all these Gods and in religion generally and that means we've lost belief in the very foundation of our value system. Yet, so far we've failed to face up to the fact. We go on trying instead to relate our lives to a value system whose foundations we've ceased to believe in; and that makes our lives inauthentic, indeed, it makes us inauthentic if we've got to carry out a compel revolution of our values. (240)

Nietzsche's new way of living an authentic life through the creation of new values makes us think deeply about the situation we are living in. But it is very difficult to create new values ourselves. Nietzsche further talks about the concept of superman who can replace the God and create new existence.

Martin Heidegger, another prominent of existentialism advocated for 'being' i.e. ontological view. Heidegger describes the three fundamental characteristics of human beings in his book "Being and Time". According to Greane, "Those three aspects are: facticity, existentiality and forfeiture" (20). Among them the first term 'facticity' means that the human being is always one being among others. 'Existentiality' refers to the inner personal existence and finally 'forfeiture' means:

The scattering of the essential forwards drive through attention to the distracting and disturbing cares of everyday. This is not an occasional self betrayal, a lapse now and then to a lower morality but an omnipresent and inescapable aspect of human being. (215)

But these three aspects are not separable. They form one unified structure. For him these are the fundamental aspects of human being. Heidegger further uses the word 'Dasein' to differentiate between 'Being and Not-being'. He says only human being exists because s/he has a conscious awareness of her/his existence. Dread is an important concept in Heidegger's philosophy. According to him, "An individual is in dread because s/he is determined to be free. Everyone wants to enjoy freedom. So, people fear death yet it is inescapable. Dread awakens human being to conscious to resolve to authenticity and to face nothingness." Heidegger differentiates dread from anxiety and says "By dread we do not mean anxiety" (838). It is not 'fear of' and 'fear about'. Dread is always 'dreaded

of' which is always a dreadful feeling 'about' but not about this or that. According to Peter Freud, "Heidegger's philosophy manifests the painful human conditions in which mere illusion and happiness are evasion" (197). It admires only one value, the value of recognizing and barely the nothingness of human existence.

Jean Paul Sartre, a French philosopher, novelist, dramatist and journalist is a leading advocate of existentialism. According to him, first of all a person exists, turns up, appears on the scene and only afterwards defines himself/herself. He writes, "The concept of man in the mind of God is comparable to the concept of a paper cutter in the mind of manufacturers" (Jean Paul Sartre¹⁴). His major focus was in notion of freedom and personal responsibility. He argues, "Man is nothing else than his plan; he exists only to the extent that he fulfills himself; he is therefore nothing else than the ensemble of his acts, nothing else than his life."

Regarding to atheistic existentialism, Jean Paul Sartre modeled himself as founder of French existentialism by developing a new creed for it. As most of the existentialists claim are also stresses upon the subjectivity of the individual and his/her urges for life.

Similarly, another 20th century dramatist, who is a strong follower of all atheistic existentialism rebels against the situation of the world, is Albert Camus. Camus argues that our condition is absurd; so when the absurd man aware of his futile living, he naturally feels anxiety and helpless. Like other contemporary thinkers, he finds the world totally absurd. Because of the great destruction of the World Wars, the world has lost its values as a result human being tries to rebel against determined values. Camus's "Myth of Sisyphus" is a fine instance of this aspect. In this book, Albert Camus presents a world that is void, meaningless, irrational and absurd.

Albert Camus further quotes on it “For the existentialist the meaning of the life is the most urgent of all those questions . . . suicide is nothing but merely a social phenomenon” (12). According to him, “Sisyphus is a proletarian of the Gods, powerless and rebellious, known the whole extent of his wretched condition; it is what he thinks of during his descent” (Camus109). Camus suggests that the common workers condition is like that of Sisyphus. Camus said that happiness and absurd are related to each other. He argues, “Happiness and absurd are two sons of the same earth. They are inseparable. It would be a mistake to say that happiness necessarily springs from absurd discovery. It happens as well that the feeling of absurd springs from happiness” (69).

On the creation of knowledge, Camus describes that life itself is without meaning. The traditional values had been weakened by war, lack of faith in authority, attack on religion and the worldwide economic depression that cast everything into doubt. Camus further tells us humans make their own fate, their own choices and to that extent are in control of their own destinies. As by defying the Gods (truth), Sisyphus made this choice and his fate. The life is full of absurdity but Sisyphus teaches through action that offers freedom and justification for continuing as the life of the absurd man depends upon the maximum struggle against absurdity.

Thus, existentialism from its beginning to the present shows different innovation. They deal with different themes but in essence the mankind and his relation is very important. By putting bird eye view of existentialist thinkers, we can find the following major themes; “alienation” or “estrangement”, existence, anxiety, absurdity, death, identity of self and struggle of life.

Alienation or estrangement is very important theme for existentialist. Alienation affects the entire social and work relations and individual suffers more and finds their society empty and meaningless. In the same way, existence is the second basic theme of the existentialism. It is rooted with essence. Man suffers from his plight more when he is conscious about his own existence. Another theme of the existentialist is anxiety. It is sense of anguish, a generalized uneasiness, a fear of dread and finally leads to nothingness of human existence.

The fifth basic theme of the existentialist is that of absurdity. Absurdity is to be without values and meaning. When we find ourselves somewhere in meaningless world, then the question of existence come forth. The world without purpose, value or meaning is literally senseless, worthless, meaningless, empty, hopeless and finally absurd.

This can be clarified from the lines by Martin Esslin in *The Theatre of Absurd*:

A world that can be explained by reasoning, however faulty, is a familiar world. But in a universe that is suddenly deprived of illusions and of light, man feels a stranger . . . 'Absurd' originally means 'out of harmony', in a musical context. Hence its dictionary definition: 'out of harmony with reason or properties; incongruous, unreasonable, illogical'. In common usage, 'absurd' may simply mean 'ridiculous'. (23)

Another prominent element of existentialist is 'death'. Life and death are inseparable like object and shadow. One has been filled with anxiety when they become aware of the death. French existentialist, Sartre says death is the total non-existence. Death is as absurd as birth. It is not ultimate, authentic movement of life; it is nothing but the wiping out of the existence as conscious being.

Similarly, identity of self and struggle for life are other important themes of existentialist. People can identify themselves on the basis of their gender, colour and ethnicity. Man asks himself many questions and problem arises. As man is free to define his identity and finds nowhere, he tries to find out meaning and the ego of I am something works as life force in such absurd situation.

On the basis of all these discussions, *A Farewell to Arms* by Ernest Hemmingway is studied as a text of struggle for existence. Hemmingway has invested the most mechanical plots with turmoil life of Frederic Henry. His feeling of futile task bringing parts of dead bodies turns him a great hero of absurdity. Henry, who is wounded physically and traumatized mentally and finally he knows that there is no God, no morality, no justice, etc. and he suffers more. Like in *The Old Man and the Sea*, Hemmingway presents his hero as an alienated being. The hero doesn't find any rules and regulations to create harmony in the world. The frustrated hero, Frederic Henry rejects all the conventional ideas about society but at the same time he creates order upon his life through personal values. He finds there is meaningless to fight in war and there is no meaning of life being in love with Catherine. Fears of being alienated, consciousness of being I am something, frustration and anxiety make him true hero who fights for existence. But Henry tries to bring meaning and charms in his life forgetting the physical and psychological traumas.

Soldiers are not ready to go into the war but that is their compulsion. They unwillingly prefer the war for their existence i.e. life. They were attracted by the glory of war but the war at its essence is worse and destructive. The wars don't have creative forces but cause devastation. Hemmingway in this novel *A Farewell to Arms* presents the

world of the First World War. Being himself in the war, Hemmingway collects many experiences and this book came out of his war experiences. *A Farewell to Arms* is an unforgettable depiction of war. He depicts the themes of human existence, meaningless war, uncountable deaths, psychological tortures on human beings and physical traumas that the human beings have to face in their lives.

To sum up, the elements of existentialism such as alienation, absurdity, the theme of death, theme of fear and anxiety, identity crisis etc can be found in the novel *A Farewell to Arms*. These basic themes begin in the Greek time and are continued in the 19th and 20th century. In the following chapter this existentialism tool is applied to analyze the novel, *A Farewell to Arms* by Ernest Hemmingway.

Chapter 3

Struggle for Existence in *A Farewell to Arms*

Hemmingway's novel *A Farewell to Arms* reflects several elements of the existentialism such as alienation, anxiety, and angst, theme of identity crisis, existence, meaninglessness, humiliation, nothingness and death. Several evidences can be obtained from the textual analysis, which are associated with the theme of existentialism. Like most of Hemmingway's heroes, the protagonist of *A Farewell to Arms* Frederic Henry also questions on several occasions himself on his own existence. In the same manner, by examining hostility and indifference of the society towards his suffering, frustration, humiliation and identity crisis turns him to be an absurd hero who struggles for his better existence. When he is badly wounded in the front, he finds himself helpless and cries out to God, "Oh, God, get me out of here" (52). Here Henry finds himself in the crisis of the existence and the society is indifferent to him. He finds God the only medium to protect his existence from that plight.

All major characters in *A Farewell to Arms* struggle for existence. They face many ups and downs from the very beginning to the end. They apply their efforts either one way or the other to get happiness, pleasure and satisfaction and to create an orderly existence but their expectations and efforts to achieve these elements lead to vainness due to the ongoing war and devastation. Frederic Henry, the lieutenant, who volunteers as an ambulance driver during the First World War describes the happenings and events of the war. He, however wounded in the war, pretends not to be suffered much and Catherine Barkley, a nurse in the same hospital cares the wounded armies and enjoys love with Henry forgetting all the angst of war. Catherine and Henry decided to live even in the hostility of the world with many compromises. They are prepared to face any disaster for their existence. The confusion, humiliation, identity crisis and struggle for life of both

Henry and Catherine depict nothing but the existentialist quest and the desire to be happy by falling and making love with each other reflect their hopefulness of acquiring joy and satisfaction. Henry tries to discover the hope, pleasure and existence in his love with Catherine. This represents and reflects the phenomena of Henry's struggle for existence.

On the other hand, the nurse working in a crowded hospital, Catherine Barkley traces the face of her dead fiancé in many wounded soldiers that helps her run her life but finally she dies while delivering baby because of hemorrhage in the labor room. Henry finally bids goodbye to both of lives, Catherine and their stillborn son. These tragedies were unexpected and a big suck to Henry and he returns empty and heavy-heartedly to his room in the hotel in the rain. These kinds of unwanted and unexpected ups and downs occur in their lives from the beginning to the end of the novel that force them to struggle all time for their existence however they have to face alienation, separation, anxiety, meaninglessness, hopelessness, tragedies and even deaths.

Hemmingway's *A Farewell to Arms* is regarded as a semi-autobiographical novel which depicts pictures of the World War I in five different books. This novel describes the hardship of the American who serves as a lieutenant in the ambulance corps of the Italian Army during the war. *A Farewell to Arms* works on two literary levels. Firstly, it is a story concerning the drama and passion of doomed romance between an American ambulance driver, Henry and an English nurse, Catherine. Secondly, it also skillfully contrasts the meaning of personal tragedy against the impersonal destruction wrought by Great War. Hemmingway deftly captures the cynicism of the soldiers, the futility of war, displacement of population, bombardment and destruction of physical world, negation of the godly existences, etc. But even in such unfavorable circumstances also

Hemingway's characters are longing for their life, struggle for the existence and do their best to get something in course of life. Finally death is ultimate truth for them and Henry accepts it as a part of life, turns him to be an existentialist hero in this absurd world.

Examining Hemmingway's *A Farewell to Arms* with the tool of the existentialism, three important messages can be traced out: firstly, the horrors of war, our absurd and chaotic world and the need to escape the cruel reality of war and senseless world. The messages are conveyed through the characters Henry, who must face the traumatic effects of war, and who on his life journey, is faced with several philosophical problems. The character of Catherine becomes Henry's shield, his protection from the outside world; she is his respite from the reality. In this novel, Hemmingway essentially shows the cruelty of war and its psychologically and physically harmful effects on people. In the novel, there are many people who are horribly affected by war; soldiers are maimed, traumatized, and hurt in every possible way. The lives of the soldiers are depreciated, and their deaths are viewed as insignificant. "At the start of the winter came the permanent rain and with the rain came the cholera. But it was checked and in the end only seven thousand died of it in the army" (52).

Human existence is depreciated in war; soldiers are not humans, but bodies fighting for a cause that may never be attained. Henry is unstable due to the war; he's unhappy and is constantly battling painful memories of war in his mind. The more horrors he witnesses in the war, the more his aversion of the war grows; he even describes the war as "rotten". When Catherine mentions the topic of war, Henry suddenly wants change the subject. He cannot bear to even think about war; it is way too painful

for him. Ultimately, Henry's goal is to leave the war, both physically and psychologically. This way the latter becomes more difficult for him.

Secondly, Hemmingway shows how life is chaotic and senseless. Henry is an atheist, who fails to give philosophy much importance until he is struck by the possibility of Catherine's death. Catherine is Henry's sole source of faith. She is everything to him; she is his God. When Catherine is dying, Henry's entire life changes. He begins to talk to God, to beg Him not to take Catherine from him. He is most vulnerable at this moment since his faith, his love, Catherine is going to leave. He needs to believe that there is still purpose in life, something to look forward to. He becomes uncertain about life and cannot fathom life without Catherine. "But what if she should die? She won't. She's alright. But what if she should die? She can't die" (321). His mind continues to tell him Catherine will die, but he continually brushes the thought off his mind because it is extremely painful for him to conceive. If Catherine dies, Henry is left without a reason to live; she is his refuge from reality and the reality is too painful for him to live with.

Thirdly and more importantly, through Henry and Catherine's relationship, Hemmingway shows the power of love. It seems like reality is painful for Henry; so painful he cannot bear it. Henry is only satisfied when he is by Catherine's side. Their lovemaking helps him to remain oblivious to the outside world. Under Catherine's embrace, Henry is able to forget about the disorder in the world and about the war he fought. Thinking is hurtful for Henry; by remaining in an oblivious state next to Catherine, he is able to escape reality. During a conversation with Catherine, Henry asks that they not think about anything. He doesn't want to think about the outside world because reality is torturous. "Let's not think about anything" (252).

Thus, uncertainties, anxiety, pain, identity crisis, discomfort, meaninglessness, humiliation, nothingness, death sensitivity and many other existential issues come under prime focus in Hemmingway's *A Farewell to Arms*.

As the novel is divided into five parts, each part describes different aspects of war. The first part provides the background to the book where we meet Frederic Henry and Catherine Barkley along with Rinaldi. Rinaldi introduces Henry to Catherine Barkley. Henry finds no meaning in his life as he has been involving in the war and so he always has a desire in his thought. Henry attempts to seduce Miss Barkley and immediately they began their relationship as lovers. While on the Italian Army Front, Henry is wounded in the knee by a mortar shell and sent to a hospital in Milan. The second part develops with the growth of romances between these two lovers, Henry and Catherine during the stay at the hospital. Similarly, third part brings forth the return of Henry to his unit to break through the Italian lines in the Battle of Caporetto and the Italians retreat. In this very part of the novel, we are given the terrific accounts and horrific scenes of how Henry kills an engineer sergeant for insubordination. After falling behind and being caught up again, Henry is taken to a place by the 'battle police' where the officers are interrogated and executed for the 'treachery' that supposedly led the Italian defeat. However, knowing the fact that everyone interrogated is killed, Henry jumps into the river and makes a narrow escape. In the fourth book, Henry and Catherine reunite and flee into Switzerland on a rowboat. In the final book, Henry and Catherine live quiet lives in the mountains until she goes into labor. After a long struggle and painful birth, their son is stillborn. Catherine begins to hemorrhage and soon dies leaving Henry to return to their hotel in the rain with 'nothing'.

There is war to suffer human being on the one hand and on the other there are anxiety, alienation and despair in the quiet lives of them. Human being is regarded to be suffered in the earth alone and anon and so she or he suffers. Henry, escaping from the army camp by jumping into the river beautifully dramatizes his longing for life and his struggle for life. Whenever human being starts his or her quiet life, they suffer time and again by unpredicted and unexpected circumstances.

The novel opens with the account of beautiful scene of the countryside where we find the signs of war. This setting depicts the human despair of war. The army march, the guns that they carry, the mortar tractors, etc all depict the sense of horror. This account of the war preparation creates horror and terror. In describing the setting with arms and ammunitions, our protagonist, Henry realizes the forthcoming destruction. He is worried about the condition of future. There are 'uncertainties' what the war would be like and what results it would bring. This reflects that when someone becomes conscious of something, especially unwanted ones, they suffer very painfully.

When the war broke out, it put everything including human existence into question marks; for instance, the World Wars threatened the existence of mankind. When our protagonist, Henry sees many forthcoming dangers and gloomy side of the war which cause frustration, discomfort, uneasiness, disorder, uncertainties and pangs are truly the elements of the existentialism. Henry says:

The vineyard were thin and bare-branched too and all the country wet and brown and dead with autumn. There were mists over the river and clouds on the mountains and the trucks splashed mud on the road and the troops

were muddy and wet in their caps...come out in this way nearly every day to see how things were going and things went very badly. (32)

These lines depict the world of war where there is no hope; only despair and death ruling. There are many words to describe the negative aspects of the war which symbolically advocate the elements of existentialism. He finds troops, mud splashing trucks carrying ammunitions, etc which describe the inevitable truth of war and destruction. The protagonist himself is involved in the war whose situation is comparable to 'mist' and 'brown' and the clouds overcasting the mountains represents the frustration, discomfort, humiliation; and the bare-branched trees symbolically represents the nothingness and despair.

During the war many soldiers are wounded and killed. There are destructions all around. There are pains and anxiety. People are horrified and frustrated. This bloody war has brought not only physical destruction but also psychological traumas. Even in these ugly pictures of the war, Henry tries to seek life. He is in the war front where there is obvious uncertainty of his life. He may or may not remain. But even in such circumstances, he tries to seek the hope for his life i. e. his existence.

As the war is continuing, they try to kill as many as they can and destroy as much as they can. They shift from one camp to the other time and again. There are seemingly differences between the soldiers and the army officers. The army officers are safeguarded when they go to the warfront or even in other outing. On the other hand, the soldiers who are sent to the war front to fight are not as secured and safe as the officers. Greater roles are in the shoulders of the soldiers but they are less secured. Here, Henry finds his identity crisis. He understands himself and the consciousness that awakes human being

that differentiates us from the others is the prime concern of existentialism. The questions ‘who am I?’, ‘why is there gap between me and other?’ strike upon our existential angst. “The officers all wore better fitting helmets....I identify them by their red and white stripes” (32). The protagonist’s realization of ‘self’ and ‘other’ awakes his existential crisis. When he finds differences and discriminations between the officers and the soldiers, he questions himself about how painful it is to be a low class fighter putting the life all in risk but the glory and praises, comforts and luxury all belong to the higher classed officers.

The disgusting war increases the number of the wounded people and death. The wounded soldiers have hatred and dislike to wars. The soldiers have realized the gloomy effects of the war. Especially, the wounded soldiers experience the meaninglessness of the war. In fact they start condemning the war and condemning the officers. One wounded soldier who has cramped his leg and is forcibly sent to the war says:

How you like this goddam war?

Rotten

I say it’s rotten. Jesus Christ, I say it’s rotton . . .

Jesus Christ ain’t this goddam war. (Pages 33-34)

So, this is how the feelings of hatred towards the war are reflected. This expression is connected with the ‘purposelessness’ and ‘meaninglessness’ of the war which is the prime concern of the existentialists.

The war is not essential but it’s the lust of politicians. “If everybody would not attack the war would be over” (46). When people shun the idea of attacking and fighting with each other there would be no more war. The above lines of Manera advocate for the

peaceful and orderly world. It is worthless to fight the war. Only the higher class officers seem to be happy. They are well-guarded by the soldiers and are in less risk than the other soldiers who go forward in the front. The other people such as nurses, soldiers, priests and porters find worthlessness to fight the war. Through these characters, Hemmingway projects the irrationalism, helplessness and absurdity of life during the wars. A particular class is there that is stupid and doesn't realize the human sentiments but controls the nation. Their lust for the power and fame has been paving the way to wars. "That is why we have this war" (48). Yes, there is a class who makes war for nothing but for their personal lust; not the general soldiers are responsible to cause the war. This clarifies how unwillingly they are involved in the war. The physical and psychological traumas of the soldiers are not realized by the higher class officers as well as those who rule the nations and with stupidity declare war. During the war, man's life is threatened and his existence is questioned; their hopes are ruined and promises are broken. Hemmingway's characters depict the same qualities and try to create the meaning to emptiness and confusion of the absurd world. His characters deal with experiences of fundamental loss and their conviction that war and violence empty the great heroic abstraction, the pure notions of pure heroism and it has degraded the great sacrifice of the heroes.

The nothingness and hopelessness of any action is an essential element of existentialism. A conscious human being suffers more than an unconscious one. The soldiers who directly involve in the war know the reality of the war and they have experiences of traumas that the war causes. Passini's expression "There is nothing worse than war" (47) brings forth the obvious picture of the war and their despair to it. War is

always destructive and it is against human existence and many inhuman activities occur during the war violating human justice and respect. The soldiers find that defeat is worse than the war itself. So, they fight to win, they kill to live, they seek their glory in the degradation and of another human being like himself; but for nothing in return. They realize it is meaningless to fight the war, shed the blood and sacrifice for no apparent and justifiable reasons.

Death and destructions are inevitable results of the war. What war brings to us is deaths and destruction, both physical destruction and psychological destruction. There is always one's victory in the loss of other; glory in the degradation of the other. Same occur to our protagonist, Henry, too.

I made sure he was dead. There were three other to locate . . . my knee was not there. My hand went down and I looked my leg and was very afraid. Oh God, I said get me out of here . . . someone took hold of me under the arms and somebody else lifted my leg. (52)

War is often followed by death and destruction. Here, our protagonist, Henry kills the other but at the same time he himself is badly wounded. He has to suffer his terrible knee injury. This consciousness of the suffering and circumstances bring a deep existential angst to him. Henry seems victorious and happy fulfilling his duty as an army until he knows his own situation but immediately after he knows his knee wasn't there, he wishes for his life and wants to escape from there for the protection of the 'self'; he is very conscious about his existence. He calls out to God, "Oh God, get me out from here" (52). He wishes to secure his existence getting out of that trauma. He feels himself being in the situation of the helplessness and he calls out to God as the only source of help that

can get him out from there. In fact, no god would come to get him out from that situation but he feels 'someone' takes him out. On the other hand this 'someone' has challenged the God of death, the ultimate truth of the human beings. This is a significant tracing of the existentialism issue. This kind of subjectivity of truth and uncertain and unpredicted happenings transfer our protagonist from one horizon to the other of the traumatized world and makes Henry an absurd hero.

Moreover, we can notice another significant theme of shifting Henry's ideas and beliefs from one state to the other. Man's existence is questioned when there is existential crisis. On the other hand the faith upon the God is not concrete. It can transform and shift from one level to the other. Henry's perception about the God also changes at this point. In the beginning of the novel Henry is presented as an atheist. Though he doesn't make fun of the priest like the captain does, he doesn't have much love i.e. faith or belief on God. The conversation between Henry and the priest in the hospital advocates this fact:

He looked at me and smiled.

'You understand but you do not love God.'

'No'

'You do not love Him at all?' he asked.

'I am afraid of Him in the night sometimes.'

You should love Him.'

'I don't love Him much'. (66)

These lines show the clear picture of Henry regarding his perception about the God. Since he doesn't love God, he doesn't have devotion and faith on Him. This makes Henry stand as an atheist hero of this novel in the beginning. But, the trauma and tragic

atmospheres transform his ideas about the God. Towards the end of the novel, when he receives the message from the nurse about the condition of her beloved Catherine “It is very dangerous” (291), then he finds there only God to help him and get him out from there. “I knew she was going to die and prayed that she would not. Don’t let her die. Oh God, please don’t let her die. I’ll do anything for you if you won’t let her die. Please, please, please, dear God, don’t let her die. Dear God don’t let her die” (291).

Here, Henry seems totally devoted to god. God is dear to him; he starts loving God. He finds God only source to get rid of the helplessness and hopelessness. God is omnipotent for him now. He surrenders himself into the ‘Will’ of God. These issues basically form the ideas about Henry’s shift from Atheistic Existentialism to the Theistic Existentialism.

The issues related to death consciousness, self consciousness, swinging with hope and tiring with hopelessness are the major existentialism elements that we frequently encounter with in the novel. For instance “ A soldier sat outside the door that opened on to the garden making crosses and painting on them, the home, rank and regiment of the men who were buried in the garden” (69).

Henry realizes the crucial aspect of the war when he sees graves from the window of the hospital room. The newly constructed tombs over the graves and the printed description on them raise a vivid thought of the death in the core of Henry. Here, Henry comes up with the self consciousness regarding the uncertainties about his self existence. His ‘self’ is shattered when he sees the graves of others. Once again, Henry is traumatized. He tries to search the meaning, order and harmony in life tolerating the

unbearable physical and psychological pangs and pains. These themes of death consciousness, its realization and self identity carry out strong elements of existentialism.

The horror of 'death consciousness' can be frequently traced out throughout the novel. Catherine is really horrified of this consciousness as the 'death' has been blueprinted in her mind. She is psychologically horrified of the death. She realizes the death so often and it is entangled with her so deeply that she can't separate and brush it off her mind. "All right. I'm afraid of the rain because sometimes I see me dead in it" (114).

This line brings forth the idea of Catherine's consciousness of death. Actually, it is not rain that she is afraid of but it is the death that frightens her. As she sees herself dead in the rain, the death consciousness regularly haunts her mind. The more she becomes conscious of death, the more she finds herself in the existential crisis.

Not only the themes of death, realization of self and identity awareness but this novel also unfolds the elements of spiritual bareness which is because of the loss of faith upon the traditional beliefs and values. The romances between the wounded soldier, Henry and the nurse working in the same hospital, Catherine in the hospital bed prove this statement. When Catherine is in her duty as a nurse in the hospital and Henry lying on the bed as a wounded soldier, they kiss with each other, they make love and romances. They are fearless to make love and romances forgetting the respect and sensitivity of their duties because they are spiritually barren. They regard the love as the source of satisfying only physical thirst rather than acquiring the spiritual pleasure. The girl who has recently lost her lover and struggling to brush his memory off her mind and the wounded soldier who is struggling for life in the hospital bed are both the traumatized characters

struggling for their existence. Here, Hemmingway tastes himself in those places of existential encounter that bring selfhood and courage physically to trial. Through the love affair between two wounded persons; Henry 'physically' and Catherine 'mentally' by losing her lover, Hemmingway is trying to merge the quest of existential and ethical values.

Henry's love affair with the British nurse Catherine Barkley is his attempt to find a path of escape through love but whenever Henry starts telling about his love, he uses the harsh, rain drenched landscape. These harsh scenes provide the gloomy images that lead towards the tragic outcome they need to face. From the very beginning, we are familiar with those harsh images and at the end Catherine dies in childbirth. At the end of the novel Lieutenant Henry, conscious of the cruel indifference of the nature, the danger of abstract illusions and the brutal mortality of all human beings, is driven into stoic isolation and a 'separate peace' with nothing more to say, making his farewell to the dead Catherine. "It was like saying good-by to a statue. After a while I went out and left the hospital and walked back to the hotel in rain" (293).

It proves that isolation is a big pang for the conscious being. When we are alienated from everyone, we try to find the answer to the question 'who am I?' and we face existential crisis. When Henry joins his unit again returning back from the hospital, he feels alienated from Catherine. This is clear from the given lines. "I lay on the bed and thought about Catherine and waited for Rinaldi. I was going to try not to think about Catherine except at night before I went to sleep. But now I was tired and there was nothing to do, so I lay and thought about her" (149).

It clarifies how much he misses his beloved. This isolation suffers him much. This is his alienation from his beloved one. Here, Henry tries not to think about and remember Catherine except night but in his hidden psyche, her name and image are so deeply printed that the more he tries not to remember her, the more he thinks about her. Love for Henry is a good outlet for his physical as well as mental pangs and pains. This makes Henry stand as an absurd hero.

The depression, paranoia and increasing disability reflect the miserable condition of the soldiers. The soldiers do not go into the war front to fight the war but it is their compulsion. Either they are forced to be involved in the war or they are lured emotionally for glory, honor and award. But it is soldiers who suffer more than other. They experience death, destruction and disability. The glory, honor and respect whatever they achieve at the cost of their sacrifice are only the shadow images, not the reality of the world. These elements like depression, confusion and misfortunes, which are also the elements of existentialism, are dramatized in these lines:

‘This war is killing me’, Rinaldi said. ‘I am very depressed by it.’ He folded his hands over his knees.

‘Oh’, I said.

‘What’s the matter? Can’t I even have human impulses?’

‘. . . this war is terrible . . . I tell you this war is a bad thing. Why did we make it anyway?’(150-151)

These lines give us idea that the soldiers know the reality of the war and know what misfortunes it brings. They are aware of the fact how it has threatened the existence of mankind and how it results unbearable sorrows. But they are depressed and they are

confused about their own involvement in the war. As being soldiers, they are in such a painful state that they cannot even feel 'human impulses'. With these lines, Hemmingway's characters express the hard clarity and underlying existential pains. These soldiers express their pangs and terrible pains which are the reality of the war. To escape from these kinds of depression and paranoia, they start drinking. They attempt to escape from one reality to the other but approach the self destruction of stomach. 'More you try to escape; more you entangle in problems' becomes true like in Sisyphus.

Not only the soldiers but public also suffer from the war and they realize the gloomy side of the war. This can be seen in the lines. "Many people have realized the war this summer. Officers whom I thought could never realize it realized it now" (159). This expression clarifies that the war has caused a lot of physical and psychological destruction and has severely affected the human beings. Through this idea we know that Hemmingway's hero travels crossing the danger states with an air of ease that clocks but doesn't entirely conceal what lies behind; tension, insomnia, pain and pangs which are the true nightmare of his age and real quality of existential hero in this absurd world.

Throughout the 3rd part of this novel, we find the accounts of the horrors of the war. People have been already exhausted and faded of the war. They are depressed; they have faced many traumatic situations and they are in the state of the lack of trust and faith to each other. This is another theme of the existentialism. In spite of the hostility of everything, existential horrors never lose their hope of life. When Henry is captivated by German army, he discovers that the war prisoners are killed after certain inquiries. This discovery of the brutality of German army makes him aware of his own existence. Then, he dares to make a narrow escape for his existence:

I looked at the carabinieri. They were looking at the new comers. The others were looking at the colonel. I ducked down, pushed between two men, and ran for the river, my head down, I tripped at the edge and went in with a splash . . . when I came up the second time, I saw a piece of timber ahead of me and reached it and held on with one hand . . . I held onto the timber with both hands and let it take me along. (200)

These lines show how Hemmingway's hero, Henry, struggles in the hope of being alive. If he didn't dare to struggle for his existence, he might be killed by the carabinieri. His existence has been severely threatened. He finds himself in the terrible situation of existential crisis. After all, he takes courage to secure his life and secure his existence. But, importantly, he jeopardizes his life in such a way not for the heroism but for the sake of existence.

The elements of alienation, frustration, depression and meaninglessness are the core themes of this novel. The soldiers who are always in uniforms forget their casual clothes and Henry himself starts disliking the newspapers because he hates the war, "I had the paper but I did not read it because I did not want to read about the war. I had made a separate peace" (217).

This shows how soldiers are faded up of war and how strong hatred they have against it. In fact, involving in the war, they have spent their cream and prime youths but they have got 'nothing' in return. Their sacrifice and bravery are for 'nothingness'. Henry changes his uniform but finds himself odd in civilian clothes. They were longing to escape from the hardship of the military life but when they come out of it, they feel odd. They are

already accustomed in it but immediately show hopefulness. The desire to do something is an important element of the existentialism.

When Henry returns from the war, he gets married to Catherine and goes to Switzerland with her and starts living happily and orderly for sometimes. Our existential hero struggles for long time and wins the joys of life. But who knows what happens afterward? Again the bad omen starts in their peaceful lives that bring a trail to them. As Catherine becomes unconscious in labor room, then Henry becomes more conscious about her health and death. He says:

She is only having a bad time. Afterward we'd say what a bad time Catherine would say it was not really so bad. But what if she should die? She can't die. Yes, but what if she should die? She can't, I tell you. Don't be a fool. It's just a bad time. It's just nature giving her hell. It's only the first labor, which is almost always protracted. Yes, but what if she should die? (283)

Here, Henry is confused and he is in dilemma. He is skeptic and hopeful at the same time. But unfortunately, our great protagonist Catherine dies while struggling for existence. Adding more to their plight, the baby is also stillborn. All these elements are associated with the themes of existentialism.

Thus, it is evident how the elements of the themes of existentialism are blended throughout the novel. Hemmingway, in this novel, expresses the never-ending struggle of human beings for their existence. It is reasonable to claim that our protagonist, Henry, is a man born to struggle and so are Catherine and other characters. Henry is presented as a central character for the struggle for existence that has to face several plights and trails.

He has to make different choices and compromises at the different points of his struggling life. During the phase of his struggle, he loses his beloved Catherine and baby and many dear friends. He does several things as the parts of his struggle and makes very important achievements but later to lose them again. His life is full of many ups and downs and he has to face many plights and trials. But he continues to struggle for life; for his existence.

Chapter 4

Conclusion

This research mainly concentrates on the issues of how the protagonist of this novel, Frederic Henry represents the theme of the struggle for existence. Hemmingway has presented this character as an existential hero whose struggle for existence is the prime concern from the very beginning to the end of the novel. There are frequent occurrences of the prime elements of existentialism such as alienation, estrangement, existence and existential crisis, search for identity, death consciousness, absurdity, hopelessness, meaninglessness and nothingness. Hemmingway merges all these elements to establish his character as an existential hero who is struggling for existence.

Frederic Henry, the protagonist of this novel, *A Farewell to Arms*, struggles for the existence and identity from the very beginning of the novel. He is presented as an existential hero who is born to struggle. This novel is a semi-autobiographical novel of Hemmingway. It brings forth the realistic but ugly pictures of the First World War in which Henry, the hero of the novel suffers much and faces several plights and trials. He meets an English girl, Catherine Barkley, working as a nurse in the hospital and falls in love with her. Henry's love with Catherine proves as a remedy to his physical as well as

mental traumas; and the outlet for his pains and sufferings. This love is God for Henry and the medium to escape from the pains. Similarly, many conventional ideas are challenged by these lovers. Henry again returns to the war and makes a narrow escape when he is captivated by the German Army. Each and every action of Henry is connected with his struggle for existence. He struggles in between life and death throughout the novel. At last he wants to live a peaceful and an orderly life but the death of his beloved, Catherine during the labor period and their stillborn baby erase this hope and it makes him stand in between nothingness. His situation turns from bad to worse after the death of Catherine. He feels alienated and tired. He is faded up of the war and its meaninglessness. So, he concludes it is worthless to fight the bloody war for the lust of the blood-thirsty class.

Not only Henry and Catherine but other characters are also struggling for their existence. The plight of other major characters of the novel such as Rinaldi, the priest, Helen Ferguson, Passini, etc. is also more or less similar. Struggle for existence is the central theme of the novel. So, when we adjudge and analyze this novel with the tool of existentialism, we find the existentialism issues from the beginning to the end of the novel. The central character of the novel, Henry has to struggle hard for his existence in different critical circumstances and has to make choices and decisions at different points of his struggle. He can't escape from the struggle though he tries to live a peaceful and a harmonious life. This peaceful life goes on just for a moment and again another plight befalls him. So, his struggle for existence seems to be never ending series.

The ultimate finding of the research is that the element of existentialism such as frustration, depression, absurdity, alienation, lack of faith, existence, identity crisis and

meaninglessness are manifested dynamically in this novel. Hemmingway wants to destroy the subversive life but he himself is a subversive hero. In the same way, he creates his protagonists more optimistic, more life-oriented and more existential.

To sum up, the inclusion of the themes of absurdity, alienation, isolation, lack of faith, depression, frustration, etc. in this novel are the elements of the existentialism. So, the study of existentialism issue is vital in this novel. *A Farewell to Arms* remain incomplete and becomes meaningless with the exclusion of the existentialism themes.

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