

Tribhuvan University

Class Conflict in *A Moveable Feast*: A Neo-Marxist Reading of Ernest Hemingway

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Letter of Recommendation

Mr. Ghanshyam Pokhrel has completed his thesis on “Class Conflict in *A Moveable Feast: A Neo-Marxist Reading of Ernest Hemingway*” under my supervision. He carried out this research from October 2018 to December 2022. I, hereby, recommend his thesis to be submitted for viva voce.

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Letter of Approval

This thesis entitled “Class Conflict in *A Moveable Feast*: A Neo-Marxist Reading of Ernest Hemingway by Mr. Ghanshyam Pokhrel has been submitted to the central Department of English, Tribhuvan University. It has been approved by the undersigned members of Research Committee.

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Abstract

This research explores injustices of aristocratic society towards the working class people in Hemingway's memoir *A Moveable Feast*. The city of Paris reflects gap between aristocratic and working class people. Hemingway's struggling life in Paris reflects that the city has been a blooming city of Europe. There are various injustices and class conflict prevalent. It is a political tension and economic antagonism that exists in society consequent to social-economic competition among the social classes. Class conflict determines the struggle between rich and poor classes in the society. Hemingway's struggling life represents a very bad effect of World War I. This memoir mainly focuses on the description of the city of Paris and lifestyle of people. Through his journey we can identify the socio economic condition of Paris after the World War I. The journey of the author reflects his struggle and journey with his family. So, this project has been completed by theoretical ideas from Neo-Marxist theorists. In capitalistic society most of the things are determined by economic. As a result, 1920's Paris was heavily inflicted by the monetary value.

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Introduction

General

This research deals with Ernest Hemingway's struggling life in Paris after World War I. By taking theoretical ideas from Neo-Marxists, this research deals with class conflict in Paris after World War I. Neo-Marxism revises the idea of Karl Marx and they also look at weakness of Marx's predictions and consider ideology and state power as other factors. In capitalistic society, capital is very prominent. After the First World War, Paris has emerged as a big city of Europe which was hit by economic crisis. Hemingway mentions the issue of hunger in his memoir's 8th chapter entitled "Hunger Was Good Discipline". He writes "I can't afford to eat regularly" (75). This shows the contemporary pathetic economic condition of Paris. So going through this memoir we can see disparity between elite class and the working class people in Paris after the World War I.

Paris was a center of French culture which became rich from intrusion from different culture, art, cuisines, fashion and architecture and the like. French art was famous in Paris. Hemingway mentions his visit to various art galleries. He observes "Art is everywhere in France- particularly in Paris and other major cities and Gothic, Romanesque Rococo and Neo classic influences can be seen in many other churches and other public buildings" (Zimmermann). Hemingway also mentions his passion for art and he used to visit various art galleries. Art culture was at center after the World War I in Paris. When Hemingway meets Miss Stain, she gives an advice that either you can buy clothes or paintings. It means first you have to be able to fulfill your basic needs before you think about paintings, although he was a painting lover. "You can either buy clothes or buy pictures" (15). Then Hemingway replies, "I wouldn't have enough money to buy the Picassos that I want" (16). So, we can see

that Hemingway had materialistic desire but he couldn't fulfill. Miss Stain replies, "No. He's out of range "(16). Therefore, although an author had desire to live like an aristocratic person but he couldn't.

When he talks about Paris, he could not escape food or café culture. The Parisian aristocracy has been deeply affected by café culture. He says, "A girl came in the café and sat by herself at a table near the window. She was pretty with a face fresh as a newly minted coin in smooth flesh with rain freshened skin, and her hair was black as a crow's wing and cut sharply and diagonally across her cheek" (5). These lines describe an aristocratic Parisian girl and her beauty. A aristocratic person is always concern with his/her dress, language and the way of living. Hemingway also mentions café and wine culture in his memoir. He explains how he was associated with this café culture in Paris. He mentions,

It was a pleasant café, warm and clean friendly, and I hung up my old waterproof on the coat rack to dry and put my worn and weathered felt hat on the rack above the bench and ordered a *café au lait*. ' ... the boys were drinking and this made me thirsty and I ordered a rum St. James. This tasted wonderful on cold day I kept on writing, feeling very well and feeling the good Martinique rum warms me all through my body and my spirit (5).

So, in the very beginning of his memoir, he mentions café culture, and drinking culture in Paris. When he was in café, a girl comes and author falls in love with her. That girl was very beautiful and looks like an aristocratic person. "I've seen you, beauty and you belong to me now, whoever you are waiting for and if I never see you again, I thought. You belong to me and all Paris belongs to me and I belong to this notebook and this pencil" (6). So, his descript of café and a beautiful girl denotes that Paris is a city of luxury and city of beautiful aristocratic girl. Although

he did not have enough money for travelling in cab he was trying to live his life like a rich class writer. (Traveling third class on the train was not expensive. The pension cost very little more than we spent in Paris" (7).

Similarly, Kim Ann Zimmermann mentions French culture and traditions on his article entitled "French Culture; Customs and Traditions". He focuses on food and wine culture of that time. So, these are the history of Paris. Food and wine are central to life at all socio-economic levels and much socializing is done around lengthy dinners.

When Hemingway was in Paris, he got a chance to meet great writers and artists such as F. Scott Fitzgerald, James Joyce, Ezra Pound, Pablo Picasso. His memoir *A Moveable Feast* gives a vivid description of Paris and its socio-economic condition and culture of that time. He writes "If you are lucky enough to have lived in Paris as a young man... then wherever you go for the rest of your life, it stays with you, for Paris is a moveable feast" (5). He mentions various cafés and restaurants but claims he did not have enough money for food at such lavish centers. In chapter 8, Hemingway mentions topic entitled "Hunger was Good Disciplines" and we can find, he escapes food because of not having enough money. He begins the memoir by giving a description of café, mentions it's name "A Good Café on the place St. Michel" (5). So, this research digs out an issue of class conflict and his sufferings in Hemingway's memoir.

Hemingway comes to Paris with his first wife, Hedley in 1921 and lives in an apartment on the Rue Cardinale Lemoine in 5th arrondissement but the apartment is not in a good condition and there is no sufficient water. Eventually, he rents another apartment at 39 rue Descartes. So, this condition reflects Hemingway's bad economic conditions and his difficulties for establishing his identity in Paris.

Going through this book we can analyze the identity crisis in author's life. Michel Foucault, a French thinker, sees self-identity as an active project. Hemingway's memoir also projects the same issue in his journey. His struggle in Paris establishes his identity. Actually this journey is about to establish his identity in Paris. Foucault describes identity is not fixed instated, it fluid, unstable and context specific. Hemingway's life shows his transformation, before coming in Paris where was a freelance journalist in America. In 1921, he got married to Hadley Richardson; the first of four wives. And they moved to Paris where he worked as a foreign corresponded. Before coming in Paris, he tired to join US Army but he was rejected for his poor eyesight and later worked as an ambulance driver in Italy then he worked as a freelance journalist in America. So, we can see various transformations in his life. Therefore Foucault's concept about identity crisis has been established in his memoir.

When Hemingway moves in Paris, we can see identity crisis; when he comes to Paris; he meets famous established writers and artists like Gertrude Stein, James Joyce, Ezra Pound, F. Scott Fitzgerald and Pablo Picasso, etc. When he meets with them, he feels very low self-esteem because they are already established writers and artists. So, his living in Paris shows his struggle to establish his identity in there. Therefore, this is a journey of him establishing himself in Paris.

Hemingway, as a journalist, had faced various economic problems. He did not have enough money to buy books. So, Sylvia Beach allows him to join the rental library of Shakespeare and Company. Ted G Writes in blog entitled "Review: A Moveable Feast By Ernest Hemingway" as a struggling life in Paris "He writes of how he struggled for money but lived quite well on what titles has made (TedG).

So, his memoir is concerned with struggling life of a middle class in Paris. Hemingway is a representative of the middle class, and how people of his class struggle in Paris. He was a

struggling journalist and he wanted to save his money for his travelling. He mentions this thing the beginning of his memoir. "I would give up the room in the hotel where I wrote and there was only the rent of 74 rue Cardinal Lemoine which was nominal. I had written journalism for Toronto and the checks for that were due. I could write that anywhere under any circumstances and we had money to make the trip" (7). So, we can conclude that by looking this statement, small amount of money is very important for him because he wanted to explore Paris. For exploring Paris, finance is very important.

Hemingway is a classical author and his novel/novella, non-fiction, short stories reflects an adventurous life that he has lived. So, these work made him a literary and cultural icon. He is also known as journalist and member of the Lost Generation group of writers who won the Pulitzer Prize and Noble Prize in literature. As it is, he is one of the most influenced writer of the 20th century. He has written fiction as well as nonfiction such as *The Torrents of Spring* (1926), *To Have and Have Not* (1937), *For Whom the Bell Tolls* (1940), *Across the River and into the Trees* (1950) and *The Old Man and Sea* (1952) are some famous books of his carrier. *The Old Man and Sea* (1952) won the Pulitzer Prize for Fiction in 1953 and in 1954, this book got Nobel Prize in literature. This short novel tells the story of Santiago, an aging Cuban Fisherman who struggles with a giant marlin for out in the Gulf Stream of the coast of Cuba. This short novel was published during his lifetime. He was born on July 21, 1899, in Cicero, Illinois. From his childhood he was interested in journalism and writings. In his high school, he worked on his school newspaper, *Trapeze and Tabula*, primarily about sports. Immediately after graduation, he went to work for *Kansas City Star* for gaining knowledge. In 1918, He served in World War I as an ambulance driver in the Italian Army Force. And later he was awarded the Italian Silver Medal of Bravery, but soon got injuries that hospitalized him in Milan.

A Moveable Feast is about the struggling history of a young American journalist in Paris after the end of World War I. Hemingway and his family struggle with poverty. During the 1920's, many other famous writers and artists as F. Scott Fitzgerald, James Joyce, Ezra Pound and Pablo Picasso were also living in Paris. In a series of sketches, he discusses work, describes Paris and the way of life of their people. He describes the scenario of Parisian Bakery shops and its smell drawing attention of everyone. He writes "You got very hungry when you did not eat enough in Paris because all bakery shops had such good things in the windows and people ate outside at tables (69). Therefore, he highlights hunger because for working class people, food is a very essential thing for survival and it is one of the basic needs for all.

Review of Literature

Numerous critics have examined *A Moveable Feast* as a struggle of Hemingway in Paris. Many critics explain Paris is not for the working class people, only those who has money they can enjoy their life in Paris. So many critics symbolize Paris is the place of sense gratification and the symbolic representation of excessive materialism in the world after the world war I. Micola Magdalena writes in his article entitled "A Moveable Feast Metaphor and Similes" Paris is the center of attraction and is a place for material enjoyment "In the first chapter, Hemingway compares the Café des Amateurs with an overflowing cesspool. The comparison has the purpose of highlighting the idea that the people who were at the Café des Amateurs were the most deplorable type of people, drunks and immoral people who were the scum of the earth" (Magdalena).

Some critics see Paris fro in connection between Hunger and struggle. Rachel Hope Claves sees Paris is a symbol of creative force "That hunger is a positive creative force, according to *A Moveable Feast*. Sometimes Hemingway skips meals and goes to look at the

Cezannes hanging in the Musée Luxembourg, or the photos on the walls of Sylvia Beach's bookstore "Shakespeare and Company." Hunger sharpens his perceptions, opening his eyes to new sights. As a "natural heavyweight," Hemingway feels hunger gnawing away at his stomach when he skips a meal" (Claves).

Another reviewer sees *A Moveable Feast* is a collection of sketches of his life in Paris. He Writes in his article entitled "Review of: *A Moveable Feast: The Restored Edition*, by Ernest Hemingway", he writes it a story of struggling to earn a living as a foreign correspondent while perfecting his fiction. "This marvelous book is a collection of sketches of that "moveable feast" by that talented but penurious young man who lived in Paris in the early 1920s, struggling to earn a living as a foreign correspondent while perfecting his fiction, reading everything he could lay his hands on, skipping meals to finance trips to the race track, skiing in the most primitive conditions, drinking up a storm at cafés, and glorying in a whirlwind of activities with his first wife" (Stanprager).

Class Conflict in A Moveable Feast

The objective of this research is to reflect class struggle in Paris in the 1920s. As a journalist, Hemingway's vivid description reflects socio-economic condition of Paris. The struggling life of Hemingway represents a very pathetic condition of migrated people. So, this research will help to find why this gap had been created in Paris after the World War I.

During the First World War, France faced various destruction and thousands of people were died. Houses, factories, were destroyed and millions of dollars were used for these reconstruction. Various corporate sectors faced major economic crisis. Stephane Le Bras writes in his article entitled "Post-war Economics (France)", "This document reflects three main

structures damaged by the conflict: houses, fields and factories. The restoration of all three was supported by tremendous financial effort. France was a country that was materially the most affected because the destructions caused by the fights (were) added [to] those resulting from movement in 1914 and 1918” (Le Bras). These lines clearly show the bad economic condition of France because millions of dollars were used for this reconstruction in and after the war.

Hemingway also faced various economic problems in life and used to borrow books from Sylvia Beach’s library at 12 rue de l’Odeon. Hemingway mentions this issue in 4th chapter entitled “Shakespeare and Company”. He writes

In those days there was no money to buy books. I borrowed books from the rental library of Shakespeare and Company, which was the library and bookstore of Sylvia Beach at 12 rue de l’Odeon. I was very shy when I first went into the bookshop and I did not first go into the bookshop as I did not have enough money on me to join the rental library. She told me I could pay the deposit any time I had the money and made me out a card and said I could take as many books as I wished. (35)

These sketches reflect the struggle of migrated people in Paris. During that time even he did not have enough money to buy books. Hemingway himself projects his hardship of survival in Paris during 1922-26.

The description of Shakespeare and Company, rental library is not just projected by Hemingway, he wants to put the example of developing reading culture and libraries. The description projects, that the shop is not for the working class people, it is made for aristocratic people. The scenario describes the library as a lovely, warm and cheerful place, where there are various pictures of famous writers on the walls. “On the cold windswept street, this was a warm,

cheerful place with big stove in winter, tables and shelves of book, new books in the window, and photographs on the wall of famous writers both dead and living. All Photographs looked like snapshots and even the dead writers looked as though they had really been alive” (35).

Therefore, the description of her library shows she is a rich girl and this library is not made for the common working class people. It is just for aristocratic, idealistic people. So, Sylvia Beach represents herself as an aristocratic lady. Where Hemingway’s life projects that he does not have enough money to buy book. So, this situation projects his poor economic condition during his stay in Paris.

Hemingway memoir provokes the authors struggling life in Paris after the World War I. He moves from U.S to Paris in 1920s. The events are set in Paris and mostly scene happen in Cafés and hotels. He presents that money is a living force of modern Paris. When Hemingway was living in Paris, he goes through various economic crisis. He loaned from Sylvia for surviving their life. He reveals this condition even he did not have money for food in his day to day life.

Outside on the rue de l’Ode’on I was disgusted with myself for having complained about things. I was doing what I did of my own free will and I was doing is stupidity. I should have bought a large piece of bread and eaten it instead of skipping a meal. I would taste the brown lovely Crust. But it is dry in your mouth without something to drink. You God damn complains. You dirty phony saint and martyr, I said to myself. You quite journalism of your own accord. You have credit and Sylvia would have loaned you money (72).

Economy must be strong for living in the city. Financial part should also be strong. Everything is related with monetary value. So, in chapter eight, his emphasis on hunger of eating

and drinking because of his worse economic condition. He projects food and wine is very prominent things in Paris.

A working class man always keeps hope for betterment of life. He struggles for future as the same was, Hemingway struggles for his betterment of future. Sam Jordison writes in his article entitled “*A Moveable Feast* rises above the struggle of Hemingway’s later years published in *The Guardian*”. He was in short week, as he struggled to complete his Paris sketches. *A Moveable Feast* should be seen as the product of a man in terminal decline as much as the triumphant recollection of the beginning to realize his true powers” (Jordison). So, Hemingway’s Paris diary presents the journey of an American man who struggles in Paris and survives with his family.

Neo-Marxist Analysis of *A Moveable Feast*

In this research, I will restate the concept of classical Marxist and I will suggest the socio-economic history of Paris after the world war first. By standing on the view point of Neo-Marxist thinkers, George Lucas. Therefore, the main objective of this research is to dig out the gap between the Serfs and aristocrat.

Neo-Marxism emerged during the late 1960s because of traditional Marxist theory could not sufficiently address the social and political problems. It deals with an incorporation with Critical Theory, Psychoanalysis, or existentialism. Aidarbek Chalbeav and Bekbolot Zhaparor mention in their article entitled “Neo-Marxism History and Theory of IR”, that Neo-Marxism deals in such issues where the classical Marxist like Karl Marx could not explain an issue of critical theory, psychoanalysis, existentialism etc.

Neo-Marxism is a loose term for various twentieth-century approaches that amend or extend Marxism and Marxist theory, usually by incorporating elements from other intellectual traditions, such as: critical theory, psychoanalysis or

existentialism. Neo-Marxism comes under the broader framework of the New Left. In a sociological sense, neo-Marxism adds Max Weber's broader understanding of social inequality: such as status and power, to Marxist philosophy. Strains of neo-Marxist include: Critical theory, analytical Marxism and French structural Marxism. The concept arose as a way to explain in Karl Marx's works. (Chalbaev and Bekbolot)

Now-Marxism extended the Marxism and Marxist theory, which believed that economic power led to political power and that is a key point to understand the societies. It believes economic system creates gap between bourgeois and proletariat class of people. Therefore neo-Marxist believes that churches, prisons and school have been created to maintain the division between the powerful and the powerless. Hemingway mentions his wishes. "But she thought it was a good idea for me to take a rest from work and make the trip, although we both wished that we had enough money to have a car and were making the trip ourselves. But that was something I never had any idea would happen" (156). Therefore, we can analyze, Hemingway wanted to enjoy his life very comfortably but money was controlling him to fulfill his dream. So, in capitalistic society economic power led to the people for their dreams, planning and wishes.

Marxist critics present an idea that, literature should reflect social reality and revolutionizing the society. George Lukas writes in his essay "Art and Objective Truth, from Writer and Critic (1965, 1970),

The goal for all great art is to provide a picture of reality in which the contradiction between appearance and reality, the particular and the general, the immediate and the conceptual etc; is so resolved that the two converge into a spontaneous integrity in the direct impression of the work of art and provide a

sense of an inseparable integrity. The universal approaches as a quality of the individual and particular, reality becomes manifest and can be experienced within appearance, the general principle is exposed as the specific impelling cause for the individual case being specially depicted. (59)

Therefore, whatever we write, reflects our society and their practices. The representation of the work of art should reflect the society and it is inseparable integrity.

Hemant Kumar Khatiwada mentions in his dissertation entitled “Politics of Representation in Selected News of *The Rising Nepal* and *The Kathmandu Post*: A Critical Discourse Analysis” that the capitalist people control the society, so economy is a very basic promise for controlling the society.

The Marxist thinker of twentieth century analyze the language as a cultural capital as they shift the notion of ideology from economies to the other means of control. They differed from the traditional Marxists in the sense that the latter view the ideology as a tool to control the economy of the society while the former took it as a tool to control the broader cultural capitals including language as one of the terms.(5)

Looking through these lines we can say that economy is the vital power to control society. So, it has become very prominent part of our daily life.

Michel Foucault, a French philosopher and historian didn't agree with society's view. For Foucault, people do not have a 'real' identity within themselves; that's just a way of thinking about person a discourse. An 'identity' is communicated to others in your interactions with them, but it can shift; it is not fixed. it is a impermanent feature. Looking through the life of Hemingway first was as a journalist, later he worked as a ambulance driver in World War I from

Italian Army. Later he was a correspondent writer in U.S. Not only identities he had, he is also known as novelist. He was renowned for novels like *The Sun Also Rises*, *A Farewell to Arms*, *For Whom the Bell Tolls*, and *The Old Man and Sea*, which own Pulitzer Prize in 1953. In 1954 he owned Nobel Prize in the book *The Old Man and Sea*, and for the influence that he has extended on contemporary style. So in we can see that Hemingway's identity is not fixed.

Looking through this memoir, we can observe his various identities. When he comes to Paris, he was a poor man, and even he did not have sufficient money for living. So, one identity has created in the beginning of his journey. He had another identity as a journalist. When he had been facing problem of economic crisis, he invest money in horse riding competition. Later he had become middle class man. So, we can identify various characters in this memoir.

Neo-Marxist believes that Marxism should study in relationship with historical and social reality. Neo- Marxist critic says, traditional Marxist theory cannot be address only seeing the prospective of economical part. Therefore, we have to re-study the concept of Karl Marx. That's why, Marxist theory should be scene from the prospective of neo-criticism, psychoanalysis, and post-structuralism etc.

The Hungarian theorist, George Lukas sees literature as a reflecting social-economic reality but he rejects the view that there is a simple deterministic relationship. He argues that the greatest literary work do not merely reproduce the dominant ideologies of their time but incorporate in their form a critique of these ideologies.

Marxist criticism until the 1960's was mainly of interest of those committed to Marxism as a system, more recent Marxist criticism has had a much wider influence. Louis Althusser is one of the significant figures, that he had been influenced by structuralism and psychoanalysis. Althusserian influence had affected all contemporary Marxist critics to a greater or lesser degree.

Another critic, Terry Eagleton, stands not rejecting totally Marxian concept but is more influence by post structuralism. "Terry Eagleton is a Marxist critic of long standing but his more recent work has engaged with Althusserian Marxism and post-structuralism without rejecting traditional Marxian concepts" (159). Therefore he argues that traditional Marxist concept should be scene in terms of 'over determination'. Similarly another thinker like Ellis and Coward attempt a more far reaching alignment between Marxian concept and other sets of ideas – structuralism, Lacanian psychoanalysis, Kristevan Semiology, discourses theory, feminist theory. Another critic Fredric Jameson, the leading American Marxist critic, has been influenced by Althusserian concepts and also favors aligning Marxism of the Hegelian totalizing type.

Neo-Marxism emerged when traditional Marxism could not able to address social and political problems in the society. Neo-Marxism believes economic system creates a wealthy class of owners and poor class of workers. They also believe that certain social institutions such as churches, prisons and schools have been created to maintain the division between the powerful and powerless.

Marxism believes that capitalism can only thrive on the exploitation of the working class. They say, there was a real contradiction between human nature and the way that we must work in a capitalist society. Marxism has a dialectic approach to life in that everything has two sides. It believes that economic conflict produces class (rich, middle and poor) and inherently class produces conflicts.

Capitalism largely shapes the educational system, the economy would become a massive failure without education we are without jobs and employment which is what keeps society moving. Education helps to maintain the bourgeoisie and the proletariat so that there can workers producing goods and services and others benefiting from it. Schools transmit an

ideology which states that capitalism is just and reasonable, ruling class projects their view of the world which becomes the consensus view.

Marxism is an idea which originates from Karl Marx's view on capitalism, the economic structure of the society and dialectical materialism whereby the focus remains on class inequalities and exploitation due to economic hierarchies, the root of which is capitalism. The primary focus of Marxism is to create stateless society, whereas Neo-Marxist emphasis on the imperialistic and militaristic government to prevent the concentration of surplus capitalism in the hands of business elites. Neo-Marxism disregards with only economical prospective of class struggle could not be solve, therefore we have to look society in different prospective.

Karl Marx theory developed on the basis of society's base and superstructure value which all are determined by economic structure of the society. Selden and Widdowson writes in their book *Marxist Theories, A Reader's Guide to Contemporary Literary Theory*.

"Marxist Literary Criticism has been developed on the basis of Marxist political ideas. According to Marx, the ideology, politics and art which make up the superstructure of a society are all determined by the economic structure of that society. There is a deterministic relationship between the base and superstructure. Marxist Criticism basically seeks to establish a relationship between the economic reality of a period and the literature of that period. On the other hand, it is both a historical study and the politicization of literature which is to regard literature within an economic and political context (71).

George Lucks explores how gap has been created in two classes. His book, *History and Class Consciousness*. He writes in preface part of the book, "My intention, then was to chart the correct and authentic class consciousness of the proletariat, distinguishing it from 'public opinion surveys' and to confer upon it an indisputably practical objectivity (xviii).

In this book Lucks attacks the bourgeois opportunistic nature to the worker.

I was absolutely convinced of one thing that the purely contemplative nature of bourgeois thought had to be radically overcome. As a result the conception of revolutionary praxis in this book takes an extravagant over tones that are more in keeping with the current messianic utopianism of the communist left than with authentic Marxist doctrine. Comprehensibly enough in the context of the period, I attacked the bourgeois and opportunistic currents in the workers movement that glorified a conception of knowledge which was ostensibly objective but was in fact isolated from any sort of praxis, with considerable justice I directed my polemics against the over extension and over- valuation of contemplation (xviii).

George Lucks writes in his book *History and Class Consciousness*, the two class of society bourgeoisie and proletariat class are mostly affected in capitalism.

The question of consciousness may make its appearance terms of the objectives chosen or in terms of action, as for instance in the case of the petty bourgeoisie. This class lives at least in part in the capitalist big city and every aspect of its existence is directly exposed to the influence of capitalism. Hence it cannot possibly remain whole unaffected by the fact of class conflict between bourgeoisie and proletariat (59).

Looking through the memoir, Hemingway struggles for surviving. Even though he struggles for living, he thinks himself as a superior person. He did not have enough money to drink, but he behaves like an aristocratic person.

It was all part of the fight against poverty that you never win except by not spending. Especially if you buy pictures instead of clothes. But then we did not

accept it. We thought we were superior people and others people that we looked down on and rightly by mistrusted were rich. It has never seemed strange to me to wear sweatshirts to keep warm. It only seemed odd to the rich. We ate well and cheaply and drank well and cheaply and slept well and warm together and loved each other (51).

The lines show Hemingway's life in Paris. Although he had financial problems, he was living life like an aristocrat in Paris. Although he has various problems in life, he was quite happy and was living life happily with his family. Therefore, in the society, the two class of people always exist and there is always class struggle in between two classes. A working class always try to live and imitate life like a bourgeois.

At the Negre de Toulouse we drank the good Cahors wine from the quarter, the half, or the full carafe, usually diluting it about one-third with water. At home, over the sawmill, we had a Corsican wine that had great authority had a low price. It was a very Corsicane wine and you could dilute it by half with water and still receive its message. In Paris, then you could live very well on almost nothing and by skipping meals occasionally and never buying any new clothes, you could save and have luxuries" (101).

These lines explain how Hemingway saves money and try to live like an aristocratic people.

Luckas writes,

Classical economics in England and classical philosophy in Germany show that these partial systems, these aspects of the structure and evolution of bourgeois society have gained a consciousness of their autonomy. Economics, law and the

state appear here as closed system which control the whole of society by virtue of the perfection of their own power and by their own built in law (230).

These lines reflect bourgeois class of society controls society and the nation. They have consciousness of their autonomy but they are controlled by norms and values of the society.

George Lukacs, class consciousness is the set of belief that a person holds regarding their social class or economic rank in society, the structure of their class and their class interests. According to Lukacs, each social class has a determined class consciousness which it can achieve. In effect, as opposed to the liberal conception of consciousness as the basis of individual freedom and of the social contract, Marxist class consciousness is not an origin, but an achievement.

In Hemingway's life, he explains in his memoir "I used to wonder if he were hungry too when he painted; but I thought possibly it was only that he had forgotten to eat. It was one of these unsound but illuminating thoughts you have when you have been sleepless or hungry"(69). So, in these lines, Hemingway describes hunger in a different perspective and he shows his interest in painting and sketching, which means that although he had been suffering from economical crisis but he wanted to maintain his aristocratic consciousness in the society.

In chapter 4 of this memoir entitled "Shakespeare and Company", Hemingway writes, his love and affection towards his reading, this means, although Hemingway was migrated from USA but he was struggling in his career, but he was trying to maintain consciousness like an aristocrat. "In those days there was no money to buy books. I borrowed books from the rental library of Shakespeare and Company, which was the library and bookstore of Sylvia Beach at 12 rue de l'Odeon" (35). These lines explain it was a writer's struggle; even he does not have money to buy books, so he borrowed from library.

Another Neo-Marxist thinker Michel Foucault sees class struggle as exercise of power in the society and he divides intellectual's in three levels. He mentions in his book *Truth and Power*.

In other words, the intellectuals has tree-fold specificity: that of his class position (whether as petty-bourgeois in the service of capitalism or organic intellectuals of the proletariat); that of his conditions of life and work, linked to his condition as an intellectuals (his field of research, his place in a laboratory, the political and economic demands to which he submits or against which he rebels, in the university, the hospital, etc.); lastly the politics of truth in our societies (1114).

Foucault seeks truth in relation with power and power is control is bourgeois class. Truth is determined by power. Foucault writes, "Truth is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements" (1145). Hemingway projects in memoir; he was captivated by bourgeoisie culture and tradition although it was a really difficult moment for him. He had a wish to drive car, drink costly alcohol, live in sophisticated life etc but it was really hard for him to manage because he did not have enough money for doing all these activities. So, in capitalistic society our dreams and hobbies are controlled by economy.

Conclusion:

After analyzing Hemingway's life in Paris, we can conclude that it was a struggle of a middle class writer. It shows that in capitalist society economical foundation is very important to exist in Modern city. His struggle denotes that hierarchy is everywhere in a society. He faces so many struggles and hardship with his family for surviving in capitalistic city. Bourgeois class of people control society and labor class is always struggle for his/her day to life. We can see that,

Hemingway skips meals and wine to survive in Paris. Even he did not have enough money to buy books so he borrowed books from the rental library of Shakespeare and Company, which was the library and bookstore of Silvia Beach.

In a society, different people have different interests, consciousness and hierarchies. According their income and education, occupation classes are created and it may depend upon different race, ethnicity, position, birth, religious affiliation etc. Here in this memoir, Hemingway's class has been determined by his activities, profession, education, and his economic background. As a struggling writer, He faces various challenges and obstacles during his visit in Paris. After analyzing his condition and status, we can say that he was a struggling working class man. He has established himself as a proletariat in Paris.

Karl Marx defines class structure in relations concerning work, labor and ownership or possession of property and the means of production. These economic factors more fully govern social relationships in capitalism than they did in earlier societies. If we observe the life of Hemingway, his interest is governed by economy. He wanted to live very comfortable life but he could not. He wanted to visit and drink alcohol but he could not. Even he does not have enough money for his daily bread. He skips meal for extending his visit in Paris. So, we can say that he as a working class man, explains how difficulties come in Paris for a struggling man. So, we can conclude that it represents socio-economic, politico-cultural tension of contemporary French aristocratic society after the World War I and Hemingway's life in Paris represents himself as struggling writer of a proletariat man in 1920's Paris.

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