

SPIRIT OF EXISTENTIALISM IN HEMINGWAY'S *FOR WHOM THE BELL TOLLS*

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ABSTRACT

Several studies on English Literature have been conducted by few students of the English Education Program. In this study the writer tries to analyze Hemingway's *For Whom the Bell Tolls* (1940) with philosophical approach. In this approach the novel is believed to have philosophical values. Further, for the novel seems to have philosophical values similar to ones of existentialism, the writer tries to find out whether it really has spirit of existentialism. The method which is applied in this research is a descriptive qualitative approach. The data being analyzed are descriptive data in form of written words which need interpretation because this study deals with philosophical approach in *For Whom the Bell Tolls*. The result of this study shows that a true man must accomplish his task and he should not hope anything for himself. Even though in a defeat, he still can make the most of his life by committing some worthwhile acts for him and others too. And the novel has the spirit of existentialism as shows by the main character and the themes. Completing the study, the writer suggests the readers and the students English Education Program of IKIP Mataram; study the biography of the author and socio-cultural background of the novel before studying it; study the novel with the emphasis on other aspect; and love literature.

Key Words: Intrinsic Aspects, Existentialism, Spirit.

ABSTRAK

Beberapa penelitian di Sastra Inggris telah dilakukan oleh beberapa mahasiswa Program Pendidikan Bahasa Inggris. Dalam penelitian ini penulis mencoba untuk menganalisis novel Hemingway yang berjudul *For Whom the Bell Tolls* (1940) dengan pendekatan filosofis. Dalam pendekatan ini, diyakini novel ini memiliki nilai-nilai filosofis. Selanjutnya, novel ini tampaknya memiliki nilai filosofis mirip dengan yang eksistensialisme, penulis mencoba untuk mencari tahu apakah benar-benar memiliki semangat eksistensialisme. Metode yang digunakan dalam penelitian ini adalah pendekatan deskriptif kualitatif. Data yang dianalisis adalah data deskriptif berupa kata-kata tertulis yang perlu penafsiran karena penelitian ini berkaitan dengan pendekatan filosofis dalam *For Whom the Bell Tolls*. Hasil penelitian ini menunjukkan bahwa seorang pria sejati harus menyelesaikan tugas dan ia seharusnya tidak berharap apa-apa untuk dirinya sendiri. Meskipun kalah, dia masih bisa membuat sebagian besar hidupnya dengan melakukan beberapa tindakan yang bermanfaat bagi dirinya dan orang lain juga. Dan novel memiliki semangat eksistensialisme sebagai menunjukkan oleh karakter utama dan tema. Menyelesaikan pendidikannya, penulis menyarankan pembaca dan siswa Program Pendidikan Bahasa Inggris IKIP Mataram; mempelajari biografi penulis dan latar belakang sosial-budaya novel sebelum mempelajarinya; mempelajari novel dengan penekanan pada aspek-aspek lain; dan cintailah sastra.

Kata Kunci: Aspek Intrinsik, Eksistensialisme, Semangat.

INTRODUCTION

The relation between ideas or philosophy and literature can be conceived in very diverse ways. Frequently literature is thought as a form of philosophy, as ideas wrapped in form and the literary work is analyzed to yield leading ideas (Wellek&Warren, 1956:110). Yet it is also said that the ideas found in a literary work are only an exaggeration. It is only has few themes concerning man's morality, agony, or uncertainty of fate. After the advance of structuralism, the pendulum in literary criticism swings toward the intrinsic approach in which the critic emphasizes the intrinsic aspects only in analyzing a literary work (Abrams, 1988:214-218). Jakobson (in Todorov, 1985:70) says that it is possible for some sciences, like psychology, anthropology, philosophy, etc., to utilize the literary work as their secondary document. Jakobson further explains that the study of a literary work in the light of psychology, for example, is nothing more than the study of psychology with the object of the literary work.

The topic of this study is "Spirits of Existentialism in Hemingway's *For Whom the Bell Tolls*". The main reason why this topic is chosen is when the writer was in junior high school, he was introduced to a band that one of their songs entitled *For Whom the Bell Tolls*. He found something interesting in the lyric of that song. His love for literature grew stronger as he read more lyrics of songs. He knew more about literature when he was in the second year of his study in IKIP Mataram. That is why he tried to read more stories, poems, and lyrics. Since then he decided to write thesis on literature.

His choice of Hemingway's *For Whom the Bell Tolls* (1940) is motivated by his experience when he was taking Literary Criticism in which he was trying to analyze a novel. The story is good; its language is simple; and so is its plot. Later he found that the story offers a view on something very basic in human life; a concept of life, pain, responsibility, and death. Then he read some of Hemingway's novels. Again, he felt that Hemingway has a specific view on life,

pain, responsibility, and death which is, as the writer thinks, similar to one of existential philosophy. The similar points are; death must come to everyone and cannot be avoided, man must brave in facing the life whatever its pang, and must try to accomplish some actions worthwhile for others. Therefore, in this thesis the writer tries to prove whether Hemingway really has such thought.

More precisely, this thesis aimed at developing the students' love for reading by introducing some digestible short stories and novels with foreign culture and setting so as to enrich their knowledge of western culture whose language they study, will support the study of the language. The fun and enjoyment can be gained if the students can understand the short stories or novels assigned.

To come to the understanding, the reader may apply intrinsic approach. So far, the only approach introduced in the classroom is the intrinsic, in which the reader must analyze the setting, plot, characterization, and other aspects to understand the whole short story or novel. In this study, the writer studies existentialism as philosophy and then tries to prove whether there is spirit of existentialism in the novel.

It is hoped that the result of this study will help other students understand and enjoy the novel better. The understanding and enjoyment that students gain is expected to encourage them to read more English stories. By reading more English stories, they will get more exposure and knowledge to the use of English in written discourses. This is also one of the writer's reasons to choose the topic on certain spirit of existentialism philosophy in a novel.

Most students feel that finding the conflicts and values revealed in the story is really difficult. They get bored and view the literature courses as uninteresting. They do not know the benefit of studying literature. If they know what study literature for, they can get something very important in their life through reading good literature.

It is true that reading a novel does not help the reader master science and technology which develop so rapidly now days, or solve the crisis between Israel and Palestine. But, by reading good literature, a good novel, they may get a keener awareness of what human being is. A good novel does not give an easy solution of a conflict. Anyhow, a good literary work will continually reminds the readers that good and bad do have real meaning for man's life. Literature or art in general is important for man's life. Good literature helps man gain better understanding of man's life and his fellow human beings (Rees, 1973:15), and become "a full man", tolerant and wise. By showing philosophical values in the novel, the writer wants to say that there is something worthwhile we can get from reading good literature.

Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language (Jenny Teichmann and Katherine C. Evans, 1999:1). Philosophy is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational arguments (Anthony Quinton, 1995:666). In more casual speech, by extension, "philosophy" can refer to "the most basic belief, concepts, and attitudes of an individual or group.

The word "philosophy" comes from the Ancient Greek φιλοσοφία (*philosophia*), which literally means "love of wisdom". The introduction of the term "philosopher" and "philosophy" has been ascribed to the Greek thinker Phytagoras.

Within the last century, philosophy has increasingly become a professional discipline practiced within universities, like other academic disciplines. Accordingly, it has become less general and more specialized. In the view of one prominent recent historian: "Philosophy has become a highly organized discipline, done by specialists primarily for other specialists. The number of philosophers has exploded, the volume of publication has swelled, and the subfields of serious philosophical investigation have multiplied. Not only is

the broad field of philosophy today far too vast to be embraced by one mind, something similar is true even of many highly specialized subfields." (Scott Soames, 2003:463).

In the English-speaking world, analytic philosophy became the dominant school for much of the 20th century. In the first half of the century, it was a cohesive school, shaped strongly by logical positivism, united by the notion that philosophical problems could and should be solved by attention to logic and language. The pioneering work of Bertrand Russell was a model for the early development of analytic philosophy, moving from a rejection of the idealism dominant in late 19th-century British philosophy to a neo-Humean empiricism, strengthened by the conceptual resources of modern mathematical logic (Paul Edwards, 1967:239).

In the latter half of the 20th century, analytic philosophy diffused into a wide variety of disparate philosophical views, only loosely united by historical lines of influence and a self-identified commitment to clarity and rigor. The post-war transformation of the analytic program led in two broad directions: on one hand, an interest in ordinary language as a way of avoiding or re-describing traditional philosophical problems, and on the other, a more thoroughgoing naturalism that sought to dissolve the puzzles of modern philosophy via the results of the natural sciences (such as cognitive psychology and evolutionary biology). The shift in the work of Ludwig Wittgenstein, from a view congruent with logical positivism to a therapeutic dissolution of traditional philosophy as a linguistic misunderstanding of normal forms of life, was the most influential version of the first direction in analytic philosophy (Avrul Stroll, 2000:252). The later work of Russell and the philosophy of W.V.O. Quine are influential exemplars of the naturalist approach dominant in the second half of the 20th century (Andrew Bailey, 2004:274). But the diversity of analytic philosophy from the 1970s onward defies easy generalization: the naturalism of Quine and his epigoni was in some

precincts superseded by a “new metaphysics” of possible worlds, as in the influential work of David Lewis (John Perry, Michael Bratman, John Martin Fischer, 2006:302). Recently, the experimental philosophy movement has sought to reappraise philosophical problems through social science research techniques.

On continental Europe, no single school or temperament enjoyed dominance. The flight of the logical positivists from central Europe during the 1930s and 1940s, however, diminished philosophical interest in natural science, and an emphasis on the humanities, broadly construed, figures prominently in what is usually called “continental philosophy”. 20th-century movements such as phenomenology, existentialism, modern hermeneutics, critical theory, structuralism, and post-structuralism are included within this loose category. The founder of phenomenology, Edmund Husserl, sought to study consciousness as experienced from a first-person perspective (Welton D. Bloomington, 1999), while Martin Heidegger drew on the ideas of Kierkegaard, Nietzsche, and Husserl to propose an unconventional existential approach to ontology (Raymond Geuss, 2003:497).

Existentialism is a term applied to the work of a number of late 19th- and 20th-century philosophers who, despite profound doctrinal differences (John Macquarrie, 1972:18-21). Shared the belief that philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual (John Macquarrie, 1972:14-15). In existentialism, the individual’s starting point is characterized by what has been called “the existential attitude”, or a sense of disorientation and confusion in the face of an apparently meaningless or absurd world (Robert C. Solomon, 1974:1-2). Many existentialists have also regarded traditional systematic or academic philosophy, in both style and content, as too abstract and remote from concrete human experience (Ernst Breisach, 1962:5).

Although they did not use the term, the 19th-century philosophers Søren Kierkegaard and Friedrich Nietzsche are widely regarded as the fathers of existentialism. Their influence, however, has extended beyond existentialist thought (Robert Solomon, 2001).

The main target of Kierkegaard's writings was the idealist philosophical system of Hegel which, he thought, ignored or excluded the inner subjective life of living human beings. Kierkegaard, conversely, held that “truth is subjectivity”, arguing that what is most important to an actual human being are questions dealing with an individual's inner relationship to existence. In particular, Kierkegaard, a Christian, believed that the truth of religious faith was a subjective question, and one to be wrestled with passionately (Soren Kierkegaard, 1992).

Although Kierkegaard and Nietzsche were among his influences, the extent to which the German philosopher Martin Heidegger should be considered an existentialist is debatable. In *Being and Time* he presented a method of rooting philosophical explanations in human existence (*Dasein*) to be analysed in terms of existential categories (*existentiale*); and this has led many commentators to treat him as an important figure in the existentialist movement. However, in *The Letter on Humanism*, Heidegger explicitly rejected the existentialism of Jean-Paul Sartre.

Sartre became the best-known proponent of existentialism, exploring it not only in theoretical works such as *Being and Nothingness*, but also in plays and novels. Sartre, along with Simone de Beauvoir, represented an avowedly atheistic branch of existentialism, which is now more closely associated with their ideas of nausea, contingency, bad faith, and the absurd than with Kierkegaard's spiritual angst. Nevertheless, the focus on the individual human being, responsible before the universe for the authenticity of his or her existence, is common to all these thinkers.

In accordance with its awareness of moment of crisis, existentialism stemmed from the philosophical world

around the time of world crisis, i.e. the two world wars. The crisis had force it to come to a depth of thought which would never be reached without the presence of crisis. And crisis cause man to re-question the nature of human existence and the meaning of his life (Delfgaauw, 1988:143).

Existentialism influenced world literature, including American. American literature shares its atheistic view and its concept that man is an individual who must develop his being free from society. And this thesis tries to investigate whether *For Whom the Bell Tolls* (1940) have spirits of existentialism.

What is meant by existentialism is really difficult to sum up into a short precise sentence. Several existentialist philosophers have different conceptions on human being and human existence even though it is clear that there are some basic similar conceptions.

The definition of existentialism which would cover all the different thoughts should be "an affirmation of man as spirit" and, as one capable of salvation and damnation. And the re-creation of self is the most fundamental basis of existentialism. It is noticeable that the central theme is man himself with the stresses on man's concrete existence, his contingent nature, freedom, and consequent responsibility for everything he does (Barnes, 1962:382).

The formal identity of existentialist philosophers, in existentialism the word "existence" does not mean "the state of being real" anymore. Rather, it means "the way man makes his existence real or concrete", not just exist as a thing among other things around him, but as a man who truly exists as a human being who has subjectivity, and freedom. As the material identity, the philosophers studied the problems of "being", and as the starting point they used "the being of man", which is always in the opposition between "what nature gives or what really is" and "what he wants to be". These two identities might enable to draw a clear line between existentialism and other aspects of philosophy (Delfgaaw, 1988:139-140).

To have better understanding of existentialism, it is appropriate to go

through some conceptions of human existence according Jean-Paul Sartre (1905-1980).

Jean-Paul Sartre was a French philosopher, playwright, and novelist. He is regarded as one of the major spokes man in literature and philosophy of existentialism.

For him, there are two modes of being, *pour soi* and *en soi*. Barnes further explains that the first is often translated into *for itself* which is refers to the power of consciousness to act and the other is often translated into *in itself* which is identical with something purely and uniquely itself. The two modes of being are not considered as separated beings. It is said that consciousness is not a thing; it is *nothingness*. So, it is believed that man is a being who has, at very heart, a nothingness, power to annihilate *being*, or the *in itself*. Then, Barnes concludes that by *for itself*, man is able to stand off *in itself* and thus has many possibilities to choose. Otherwise, man will only be in sphere of everyone. It is known then, that consciousness is identical with freedom (Barnes, 1962:32). Struhl says, it also means that man is nothing before *for itself* conceived something on *in itself* and then the individual commits what the *for itself* has conceived. Consequently, Struhl stated that by the opposition of the two modes of being, man is never at rest, and also always strives in vain toward union of the two (Struhl, 1977:107-108).

The result of view above is a philosophy which is well known as "existence precedes essence". It is contradictory to traditional Christian view that essence, in the form of God-given soul, precedes existence. While for Sartre, man has no predetermined essence and so he himself has to create his nature through his acts. Sartre says: "*If man, as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything, until later, and then he will be what he makes of himself. Thus there is no human nature, because there is no God to have conception of it. Man simply is. Not that he is simply what he wills, and as he conceives himself after already existing – as he wills to be after*

that leap toward existence. Man is nothing else but that which he makes of himself (Sartre in Struhl, 1972:36).

The above explanation reflects Sartre's opinion of subjectivity.

Because he is what he makes himself, man is responsible for whatever he makes of his existence. It is true that his decision is made based on his personal judge. But, making the decision, actually he makes decision for all men in the world because making decision is based on an image of man as he thinks he ought to be. Sartre says: "*In creating the man that we want to be, there is not a single one of our acts which does not at the same time create an image of man as we think to be*"

This statement means that if man commits himself to anything, fully realizing that he does not only choose what of himself to be, rather at the same time he lists the society of man in the world to be a certain possibility. At such moment, an individual man cannot escape from the profound responsibility (Struhl, 1972:38). That is why his decision must be really "good".

"By realizing so, man will experience that his existence is alone. He creates himself; he is responsible for himself more than merely himself. Then, man is in consequence forlorn for he cannot find anything to depend upon either within or outside himself. He is without excuse. He is thrown into this world and must be responsible for whatever he does" (Sartre in Struhl, 1972:38).

That is the concept of "abandonment" proposed by Sartre. And with this abandonment, man goes *anguished*. Man finds his high to bear the responsibility for his life. And according to Barnes (1965:48), man generally feels unable to face the truth about himself. Therefore, man takes refuge in the belief that somehow the external has its own "rules of the game". It provides man with specific tasks to be done; it demands a definite "right" way of living. He believes that whether God, the transcendence society, or nature is responsible.

But for Sartre, living is like playing game. But, man is never given a manual book with a set of rules. He himself will

determine the rules. So, ideally man should face the truth. Unfortunately, man usually escapes from it into what he calls the serious world by bad faith which is roughly synonymous with self deception (Barnes, 1962:48-55).

Further, for Sartre freedom is absolute. Without it, existence is impossible. This freedom is attached to one's act. Man is nothing else but what he purposes. He exists if only he can reach his purposes. And he cannot make himself to be what purposes if he does nothing. Therefore, he is nothing else but the sum of his actions.

Anyhow, this absolute freedom must face a problem of reducing the perfection, facticity. This includes the place where one lives, one's past, other existence with their own freedom, and also the death. For Sartre, death is absurd in the sense of it cannot be waited for rather it can only be hoped to come. This is similar to man is waiting for a friend that will come by train. The train surely will come every day, but it is not sure that the friend will come by that train. It is absurd for it comes beyond man's expectation and choice. As it comes, the existence ends.

Thus, it really needs certain courage to lead the life in which man must take the high responsibility in the facticity. If man lives in bad faith, he refuses to face the truth of his existence and pretends that something other himself is responsible for his conduct. On the other hand, good faith demands a man to honestly face his existence and accept all responsibility for whatever he does. There will be a question if it is possible to live a life in a good faith. If the life is totally absurd and meaningless, perhaps the best answer is refusal to live. Here, man is really facing the biggest problem of life. The leap in this question, says Barnes, is like a leap over a precipice. If man decides not to jump, how should he lead a life significant for himself and other human beings? If he leaps the faith into any supernatural refuge, he is forbidden (1965:155-157).

Sartre answers that man's existence should be valid for all. What man choice is should be the best. And

nothing is better unless it is better for others. It is true that in doing something, man cannot depend upon other men whom he does not know well. He cannot base his act upon human goodness he has not known well yet for each man is free to make of himself. But anyhow, man cannot go to "quietism", a thought of "let others do what I could not do". He should commit himself and act the commitment because only reality is reliable; imagination, expectation, and hope are merely deceptive dreams (Struhl, 1972:37-44).

Existentialism as philosophy is really hard to define as philosophers who are said to be existentialist have various opinions on that matter. The classification used in this study can also be said incorrect because of the various opinions. A person such a Nicolas Berdiaeff said that in Ontology, the idea of *being* is objectified, and an objectification is already an existence which is alienated into an object. So, in Ontology existence is vanishes (Wahl, 1949:37). Yet, Sartre had try to describe *being* convincingly. And all above, whatever the reason is, existentialism is considered belong to metaphysics.

It is a theory of philosophy which primarily rises basic question "what it means to be human being?" Again, it raises a question or questions around it but not to answer them. Being is not a problem to be mastered but it is a mystery to be lived and relived. And the main role of this philosophy is not to answer questions, rather to drive them home so as to be personally accepted by a personal man. These questions will make man aware of himself, and the world in which he lives. In other words, this philosophy helps man get his authentic experience and greater awareness in leading his life (Blackham, 1953:152).

Holding such principles, the writer concludes that no basis is appropriate to explain the mystery of human existence. And this philosophy can simply give some characteristics which an individual man should experience if he wants to live his concrete existence.

The characteristics are subjectivity, freedom, responsibility, facticity, alienation and anguish. From the various studies of sources that discussed earlier, it can be concluded that:

In general, *subjectivity* is to mean the emphasis on man as an individual, not the general idea of man. But, it is the individual man which is really consists of soul, blood, and flesh. He was born in a special time, special place, and a real geographical position. And this individual man is the decision maker for himself.

Freedom means freedom of individual man to choose any alternative of his life. These alternatives are unlimited, not decided by his past and environment. This freedom seems to be very important for an existentialist because subjectivity is said to mean nothing without it. It is so important that Nietzsche, just for the sake of it, said that "God has died". This is the basis for the individual to develop one of the unlimited alternatives come to a perfection. As a matter of fact, this perfection will never be achieved because he has to face "facticity".

Freedom would mean nothing, or even would make human being more barbarous if there is no *responsibility* attached to it. For an existentialist, responsibility is a must. He must responsible to himself and to others for whatever he does. His existence must be valid; it means the existence must be the best. Nothing is best unless it is best for all (Struhl, 1972:37-44).

As a common man, an existentialist born in certain place and time, and has limited power and capacity to do anything. And someday he surely died. And death is the end of everything, including his existence. It is impossibility of possibility. It reminds man that life is too short. Man is free to choose whatever he wants to be. But, the place where man lives is a serious problem. Each man must respect other's existence too. So, at the same time there is no absolute freedom. These get in man's way and limit his acts. Sartre calls the situation *facticity*. Because this facticity, a man will fail to achieve what he wants to be, since he always

confronted with these limitations. Then, it is inevitable that man will fail.

Following the belief that man will fail, it is also believed that man is facing *alienation*. With subjectivity, freedom, and responsibility, man will find his existence as a total alienation. He makes himself; he carries the responsibility himself, but he does not find any basis to walk on. Regardless the uncertainty, he has to walk on and therefore feels alienated. No one seems to help him. Neither does God. He is totally alienated because he does not care whether there is any God, and therefore even though God does exist. The God existence would not change anything in man's part about his existence and responsibility.

Man is alone in choosing what he wants to be. But, he must responsible to himself and others for whatever he does. There is nothing to depend on in accomplishing his task in the world with its limitation called facticity. Hence, man goes *anguished*. An existentialist, as Blackham writes, moans in anguish to find himself gratuitous and derelict in a possibly impossible world, a shelter orphan deprived of the mother's comfort of necessity. This is an echo of the primordial anxiety felt by man who knows that at every moment in his solitariness, he is responsible for the fate of the society of man (1953:154-155).

In the time of anguish, man is said to find the questions such as what does it means to be a human being, what man should do in this short life. Should do nothing, or refuse the life, etc. and in the fact, the writer feel this is philosophy for, i.e. the basic question, what it means to be a human being. As Wahl (1949:21) says life becomes meaningful again.

An existentialist must not remain in anguish. He must handle it by taking the resolute decision. Some existentialist philosophers give clues to make the decision.

Finally, Sartre says that man's existence must be valid. Man must choose the best things. And nothing is best unless it is best for all. Man should do what he can do as reality only is reliable. Anyhow, imagination, expectation, and hope are

merely deceptive dreams (Struhl, 1972:37-44). He must conduct real acts.

METHOD

As the approach is philosophical and the general purpose is to identify the spirit of existentialism in the acts, attitude, and thought possessed by the characters, the writer limits the analysis for those that have close relation to the representation of the spirit of existentialism in the novel.

In collecting the data in this research is done by a discourse analysis approach, for the data which are in form of spirit of existentialism are gained from a novel *For Whom the Bell Tolls* as a source of data. This is in line with Baxter's in Litosseliti's (2010:32) opinion that there are three techniques of data collection in a qualitative research and one of them is a discourse analytical approach. This approach is used because the writer collects the data from a novel, *For Whom the Bell Tolls*, as the only resource of data.

To get the data, the writer uses a field research. Every relevant statements, fragments and utterances are consulted and taken out. They will be classified into those which relate to the significant ideas that relate to the subject matter of this thesis, existentialism as philosophy. The data on intrinsic aspects of the novel will be obtained from the novel itself. This happens because the field research is applied to a literary work / literature which serve as a source of data.

The data of this research are spirits of existentialism in the novel *For Whom the Bell Tolls* as a means of communicating message written by Ernest Hemingway in the form of fragments, statements, or utterances.

The source of the data in this study is a novel written by Ernest Hemingway entitled *For Whom the Bell Tolls*, which was published on October 21st, 1940.

Ernest Hemingway wrote *For Whom the Bell Tolls* in Cuba, Key West, and Sun Valley, Idaho in 1939. In Cuba, he lived in the Hotel Ambos-Mundos where he worked on manuscript. The novel was finished in July 1940, and published in October. This Hemingway's novel is based on his experiences during the Spanish Civil War, with an American

Protagonist named Robert Jordan who fights with Spanish soldiers for the Republicans. The novel has three types of characters: those who are purely fictional; those based on real people but fictionalized; and those who were actual figures in the war. Set in the Sierra de Guadarrama mountain range between Madrid and Segovia, the action takes place during four days and three nights. For Whom the Bell Tolls became a Book of the month choice, sold half a million copies within months, was nominated for a Pulitzer Prize, and became a literary triumph for Hemingway, published on 21 October 1940, the first edition print run was 75,000 copies priced at \$2.75.

After the data are classified, the writer will arrange and analyze to explicate existentialism as philosophy and its characteristics, the background of the novel, and the content of the novel. The major step is identifying the spirit of existentialism in the novel as reflected in the characterization, subject matter, and theme. In this step, the writer will identify the links between the characteristics of existentialism and the thought, attitude that possess by the characters and the actions they conduct. Then, he also analyzes whether the theme and subject matter in the novel are also the theme or subject matter in existentialism. And finally, he will conclude whether the novel really has the spirit of existentialism and also gives several suggestions based on the conclusion.

FINDINGS AND DISCUSSION

The writer analyses each part of the fragments by identifying the link between characteristics of existentialism and the thought as well as attitude each of them to see the spirit of existentialism. Then he looks at the characteristics whether the fragments have a certain spirit or not. If it is so, he explains the reason in order to make the discussion clearer.

As it is known, every young man in the U.S.A must do a year's military service when Robert Jordan reaches military age. But, he enters the Spanish Civil War not because he is obliged to do so. As a teacher of Spanish, he can simply stay in America teaching Spanish as well as

possible. A language is separate from the politics of the country possessing the language. But, personally, Robert love Spain (FWBT: 163).

According to Sartre (Barnes, 1965: 32 and Struhl, 1972: 107-108), at such state, Robert is nothingness. He is not a Spanish teacher because if he is, he will commit his commitment as a Spanish teacher, teaching Spanish as well as possible. However, he annihilates his Being, his "in itself", as a teacher of Spanish. He loves Spain and believes in the Republic. Yet, he is still nothing for the doctrine of existentialism says that man is nothing else but what he chooses. He exists only as he realizes himself. Therefore, he is nothing else but the sum of his action (Struhl, 1972: 36). At this state, Robert is still nothing.

Experiencing such situation, Robert decides to go to Spanish land to fight the Spanish Civil War. Here, he takes a real action to show that he really loves Spain. He tries to do a real action in accordance with his commitment. By doing so, he exists already as a lover of Spain, a believer of the Republic. This is the values of subjectivity in Robert's life. And with it, goes freedom.

Robert worries that if Spain were destroyed, life would be unbearable for all those people who believed in it. Here he shows his sense of solidarity. And it resulted by his great awareness of subjectivity.

There are two kinds of man. The first is a man who decides to live for himself against the universe. The second is a man who chooses to die so that his fellow men may live better (Barnes, 1965:217). And Robert Jordan seems belong to the second kind of man. He is willing to die for the people who live in Spain, who believe in the Republic. By entering the Spanish Civil War, he wants to make his life meaningful. At the bottom his heart, there is a strong will for meaning.

The meaning must be ahead of being, which means meaning must not merely the expression of being, but it must lead the being. This idea can be found in Robert's life. Robert Jordan entering the

war because of his strong will for meaning. This will for meaning is the spirit which leads him to enter the war. He joins the war not for wealth and glory, but for the meaning of his own life. It is even clearer when he says he simply wants to teach Spanish in America again when the war ends.

This is the choice he chooses. This is his commitment. And since then, he tries to meet this commitment. But, after killing a cavalry man, he begins to wonder. He questions himself whether he really has the right to kill other people. But, anyhow he has to kill now. Yet, how many people he has killed have been really Fascists? Robert himself knows that killing is wrong. But, he kills for believing that his act of supporting the Loyalists is right. Here, he is wondering whether he will kill again or not. At the same time, El Sordo's band, a guerilla band of the Loyalists, is beaten by the Fascists. He loses his confidence (FWBT: 333).

It is the moment of leaving for the bridge which brings Robert Jordan into an acute conflict. The exploder of the dynamites is brought away by Pablo and he must carry out the order. He is fully aware that he will kill his companions in the blowing the bridge off. The time is about to come but there is no reply from General Golz. There is no exploder.

Robert Jordan is really on the peak of his crisis. He must choose one of the two extreme choices. No matter which one he chooses, it means a loss. If he blows the bridge, he will kill his companions and himself. If he does not, he makes the Loyalists' advance much worse.

He is aware that his choice is based in his personal judgment, but it affects everyone bound to him. And he must be responsible for them all. He is free to blow the bridge off or not. But, both have consequences for himself, guerilla band and Loyalists. And above of all, it is also a challenge for his former commitment that whatever the reason is, a duty must be accomplished well. This condition sends Robert Jordan into anguish.

And finally, Robert finds that the failure must come and so must death.

Understanding this, he takes his resolute decision that he must accomplish his duty before death comes. Because death is death; man can do nothing after it comes. This is his opinion on death and failure.

The similar case happens in Robert's life. His great awareness of his failure and death makes him feel that his act becomes very important. His very life becomes meaningful again.

Based on the thought, Robert Jordan decides to blow the bridge. He does not care about himself. The most important thing is accomplishing his duty. He even promises to Pablo that if he is wounded in the battle, he will ask the others to leave him behind. Otherwise, they will be destroyed by the coming support from the Fascists. Here, Robert translates the word responsibility in his own term. He relates death to it in a special relation. Again, Robert shows that his will for meaning is very strong.

The meaning of life is personal and unique because each of individual has his own choice. Here, Robert also establishes his own attitude toward death to achieve the meaning of his life. He knows that death will come to everyone, but the way it comes is various. It may come naturally to a man living in his peaceful house, or may come in violence such as in hunting or battlefield, or man himself forces it to come such as in committing suicide. Robert's father committed suicide and Robert hates this act very much. There is always a great fear and he feels uneasy whenever Robert has talk about it.

The spirit of existentialism still can be found in such behavior. The first point in this behavior is one of good faith. Robert knows that living is shouldering the sole great responsibility for whatever he does. One form of the responsibility is the torture itself, which is the result of his choice. How can an existentialist avoid his responsibility? Whatever reason is, responsibility must be shouldered. Man does not need to escape. Once he grants that the best life is one in good faith, a life in which he does not hide himself from the reality that he is, a life in which he will shoulder the great responsibility of his freedom (see Barnes, 1962: 229). Robert

knows these all. In addition, he even accepts the fact that man need others and at the same time recognizes his duty toward them. Remember when Robert is wounded. He wants his companions to leave him behind. Otherwise, the Fascists will come and destroy them all (FWBT: 462-466).

The other points are anguish and responsibility in his effort to live his existence. He wants to live his life in a good faith. He does not want to commit suicide for it is cowardice, a form of bad faith. In this effort, he experiences anguish in which he questions himself whether he will take the great responsibility or not. Robert refuses to die uselessly. He refuses Augustin's offer to shoot him. It does not mean that he is afraid of death. But, he has a will to kill the leader of the Fascists who will come to the bridge soon. It is true that he suffers from the wound. But, he does not want to be useless. He says, "It is nothing. Get along. I am very well here," to Augustin (FWBT: 465).

It shows clearly how hard Robert's struggle for his commitment that man must live in good faith. When he is wounded and knows that he is not good in enduring pain, he just wants to commit suicide if he is caught by the Fascists and then asked many questions about his companions, he has to answer the questions. If he does not, he will be hurt. He will get more painful wound. Will he tell everything about his companions? At this stage, he feels that his life makes no sense, his life makes no sense, his life seems futile, meaningless.

Experiencing such anguish, Robert takes a resolute decision that he must accomplish his task which is surely meaningful for his companions and the Loyalists. Robert chooses the first alternative. He thinks that he must kill the Fascists' leader after blowing the bridge off before the death comes to him. And he succeeds.

In conclusion, Robert Jordan is a true existentialist because he experiences his subjectivity, freedom, responsibility, alienation, and anguish. Yet, Robert's alienation is more subtle than other "existentialist" in general. Man finds his

existence as a total alienation because he is well aware of his subjectivity, freedom, responsibility, and failure. He must shoulder his great responsibility without having any basis to walk on. Therefore, he feels alone and alienated. In this novel, Robert Jordan is well aware of his subjectivity, freedom, responsibility, and also failure which will come to him. But, he does not feel alone and alienated. In contrary, out of his subjectivity and freedom, springs his strong will for meaning which later leads him into responsibility. In such condition, Robert certainly experiences a kind of "alienation", a feeling that he is alone in shouldering the profound responsibility. This feeling makes him feel that he is responsible for man in a country he loves, Spain. Thus, out of his subtle alienation springs his great human solidarity.

CONCLUSION AND SUGGESTIONS

The novel has the spirit of existentialism as shows by the main character. He is fully aware of his subjectivity by which he chooses to go to Spain for individually he loves the country and believes in the Republic and in democracy. He lives his freedom and its consequent responsibility. Because he is sure that he has chosen the right thing, he is responsible to the Loyalists in general, the small guerilla band, and to himself. Consequently, he gets anguished about what he should do so as not to "sacrifice" any one of the three aspects. How can the hero accomplish all his task and duty in the perfection? Yet, task must be done and duty should be performed. Finally, he takes a resolute decision to blow the bridge and sacrifice himself, his life.

The work also shows the spirit of existentialism in its theme: togetherness and love, death, and alienation. In Robert's relation to the small guerilla band and his actions, views, and opinion about something befalling him, the writer can find the themes of togetherness, love, and death. In the life of Pablo it is found the theme of alienation.

This study has analyzed *For Whom the Bell Tolls* (1940) with emphasis on its philosophical values. To understand the novel more thoroughly, it is also advisable

that other studies on the novel are conducted with the emphasis on the other aspects such as psychological, sociological, and moral values.

The last suggestion is directed to the students of English Education Department. They usually feel that literatures are not interesting because they lack of reading. So, it is better for them to improve their language. This English mastery will be better if it is accompanied by a better understanding of its culture. And the language use and the foreign culture can be found in a good foreign literature. With this idea, the students are expected to love literature. They should learn that studying good English literary works can improve their English and also improve their quality as human being.

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