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Enemy as the "Other" in Novels of Spain Civil War(by Stress on L'espoir?)

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Abstract

The most obvious type of "Other" in War Literature is the enemy which militate against 'self" forces. In fighting with foreign enemy we clearly know the "Other" but in Civil Wars recognition of it is not easy. "Other" in Civil War comes from "Self" forces, "self" turns to "Other" in way sometimes we cannot distinguish between them. The identity of this "Other" is in border; sometimes is "Self" and sometimes is the "Other" during the novel. This research is done to answer to this question: Is enemy as an "Other" different and variable in war novels? Is the process of making "Other" is different in militating with internal and external enemy? This survey uses the theories of Cultural Studies about representation of "Other" and "Self" in studying the novel of L'Espoir (The Hope) written by Andre Malraux which is about the Civil War of Spain. The study shows that how and in which process during the novel, "Self" and the "Other" turn to each other. It represents in comparison with novels about war between two foreign enemy and country, the enemy is the "Other" throughout the story, in the most Civil War novels such as L'Espoir (The Hope), because of the same nation, in somewhere the distinguishing border between "Self" and the "Other" becomes defaced so in some cases there is a doubt including enemy as the "Other".

Keywords: "War Literature", "enemy", "Self", "Other", "L'Espoir (The Hope)".

Introduction

One of the components of the stories written about war with an external enemy is that the presence of the enemy as an alien or "other" is clearly visible. The enemy is either fighting from the behind front lines with weapons or is infiltrating as a treacherous among insider fighters. The features of the stories taken their themes from Civil War is that the enemy which has been considered as "other" for self, has

actually been “self” from the beginning. Accordingly, those people who have already been as friends, neighbors, citizen, or family; changed to “others” due to different political approaches and stand opposite of each other like adversaries as far as they easily kill each other.

Among the novels written about Spanish Civil War, “Homage to Catalonia” and "1984" by George Orwell, “Hope” by Andre Malraux, “Battle of Madrid” by Dan, and Ernest Hemingway’s stories such as "for Whom the Bell Tolls" and “Butterfly and Tank” can be mentioned.

Based on the writer’s opinion, the above-mentioned novels have turmoil especially in “Hope” and “Battle of Madrid” which have been written in details. As a matter of fact, the turmoil is not the writer’s defect but the feature of Civil War. The war that includes a lot of insurgent groups. These groups are political parties and there is not a clear boundary between their beliefs and components; thus, political “others” are united to each other through defense of freedom and stand against class differences and poverty.

Firstly, the current paper is going to present the description of “self” and “other”, then with the overall look and brief explanation about the story of the Spanish Civil War aiming to answer the main research question of this study, hence, representations of the “other” in the novel “Hope” will be emphasized.

“Other” in War Literature

In war stories, especially those which do not exclusively limit to the front and include peoples’ life during war, are dealt with different types of “other” including enemy-relative, superior-subordinate, woman-man, immigrant-native, as well as national and religious others. This study focuses on enemy like “other”. Clearly, the external enemies who attack a country are considered as “other”, however, in Civil War the enemy is not “other”.

"At the beginning of the 19th century, Hegel presented self and other as master-slave. Hegel believes that consciousness happens when we face with something which is external; hence, we are always dependent to others. However, dependency is not kind due to the fact that everybody wishes to know others but does not want to be known." (Leitch, 2001: 626-628). For the first time that the term entered to the field of literature could be observed in the works of Bakhtin considering polyphony in novel and literary work. He believed that meaningful interaction shapes with others and gives meaning to others. “Therefore, dialogue is not a simple conversation between two people but it is an ontology that causes “other” being meaningful through knowing “self” (Ansari, 2005: 266). Self and "other" is one of the issues that currently have prominence and importance in many approaches to literary criticism; semiotics, postcolonial, feminist as well as in psychoanalysis. Although discussion of "self" and "other" firstly forms in philosophy entered the realm of literature such as

the rest of finding which accedes to various sciences and are consistent with new framework by some changes.

There are two groups of thinkers and theorists while looking at “other”. The first group has negative attitudes towards “other” considering it as a danger for independence and freedom like Husserl, Sartre, and Merleau-Ponty; however, the second group like Levinas has positive attitudes believing that self-esteem changes: “accordingly, identity is dependent to “otherness” and is pre-fabricated to undertake its responsibilities” (Shahmiri, 2010: 111). Jacques Lacan is one who had a prominent role in defining these components:

Lacan, is the one who played the important role in determining the concept of this term: "the self/other opposition has also entered through Jacques Lacan whose notion of other is a polysomic concept at the heart of his work. Like de Beauvoir’s, Lacan’ concept of the "Other" derives from both Hegel (specially his account of the master-slave dialectic) and the existentialist philosophers." (Makarik, 1993: 621) Even though the divergent views on the issue of "other" is seen:

Despite of various viewpoint about "Other" issue, "most such uses mean by "Other", the racial, gendered or ethnic other. The word is used invidiously to name the way the hegemonic culture or gender group views different and subaltern ones as exotic, inferior or just plain alien and therefore as something it would be a good to erase or assimilate by some form, overtly violent or not, of ethnic cleanings. (Miller, 2001: 1)

In the novel of “Hope”, “other(s)” or the parties are not trying to destroy each other it means the purpose is not annihilation of "other" but goal is to make others satisfy to think and act like us. Because sometimes purpose of “other” is: "A property attributed to somebody coming from another culture. Such radical otherness may of course by attributed to somebody who does no longer occupy another space: it may be an *inner other*, like the moors in Spain, women in the men’s world or to take a more topical example, the immigrants in contemporary Europe. Here, otherness is dissociated from space, though it may have a real or fictive origin in another space. This otherness is not only characterized by "outsideness", in Bakhtin’ sense, but by some more definitive kind of foreignness. (Sonneson, 2000: 17-18)

Based on Todorov idea, everybody is other for other one. What is identified here, from the meaning of “self” and “other” is that “self” refers to the people of a territory that are invaded or in any way they are fighting, but “other” pertains to the enemy. Accordingly, investigating novels show that war literature is a good field to present “self” and “other”. In this regard, “self” and “other” are regarded with the terms of subject and object. Subject is regarded as a “self” that applies “other” as an instrument to shape its identity.

Spanish Civil War

In 1920s, monarchy tried to maintain the fascist military, but through forming town meeting in 1931, Republicans governed the country. Different parties were in compatible with each other and a lot of political murders taken place. In 1932, officers of Spanish Morocco under the commitment of General Francisco Franco rebelled. The rebel caused Civil War in Spain which lasted for 3 years. Some of Europe's major powers also intervened. "After that "Spanish War" became "ideology war" and "Spanish Civil War" which destroyed Europe and the world from 1939 to 1945. Thus, dictators experienced democracy, fascism, and chaos. (Grimberg, 1992: 159) Germany and Italy helped rebels where Russia aided Spanish government. Republican parties including communists, anarchists and radical syndicalist were united. General Franco came to power in April, 1939.

In this despicable battle, all groups and trade unions and employers, workers, artisans, secular, villagers, on the one hand and on the other hand, faiths, including Catholics, religious, fundamentalist regime and the Islamists participated. (Bern, 2010: 598) It was a major military conflict from 1936 to 1939 that happened after Spanish coup. In this war, left-wing forces (known as "Republicans") were defeated from the so-called "national"; hence, dictatorship of General Franco began in Spain and lasted until his death in 1975.

The Spanish Civil War and quality of involved groups can be seen such that: "It has become a commonplace to describe the Spanish Civil War in manicheistic terms as a struggle between the "two Spain" of "progress" and "traditions", between "anarchy" and "order", or even in the words of the poet Cecil Day Lewis, between "light" and "darkness". Yet the political agendas on either side were bewilderingly complex. On the nationalist side were to be find the number of competing groups, from Alfonsine and Carlist monarchist fighting to preserve the traditional order, to Falangists who sought to establish a modern fascist state. What united this forces was their shared belief that they were acting to restore law and order, suppress revolutionary anarchy and defend those who interests of "true Spain" that has been destroyed by the Republic and its lackeys. …

The forces that fought in defiance of Republic were even more complex and volatile. While for the leftist Republicans the defense of liberal Democracy was of uppermost importance, Anarchists, radical Socialists and some communists were firmly of the view that social revolution was a priority if the war was to be won. Like the Nationalist. Republican groups used radio and posters to promote the variety of social and political messages. (Barton, 2004: 222-223)

In the Spanish Civil War, there was a series of bloody wars among the nations in which the differences in their classes and beliefs rooted in their context for a long time dividing them in different large groups; this hidden hate eating community spirit like a canker, must finally be revealed someday; thus, Civil War has such

consequences. When the war began, Spanish people were excited and decided hastily to scarify their existence. Accordingly, they concluded to test all the thoughts and ideas that European intellectual founders from extremists to radical destroyers had mentioned in their works. On one side of this battle, stood the nation that aspire to scarify everything for the church while begged victory from "Virgin Mary". On the other hand, that nation fired the church, toppled the statue of the Saints, and shot Jesus Christ body. It was excited that in such a society where justice and judiciary were a part of psychology and Auks who was a pioneer were murdered. (Thomas, 1973: 4).

War as a multiple phenomenon influences on all political, social, cultural, and economic dimensions. War could destroy everything moving back to the past or causes developments in some territories. War in terms of language, content, and other literary elements has impact on literature. Spanish Civil War has also influenced on literature that examples of produced works have been already mentioned. But what was from the begging during the war are the poems murmured by the soldiers on the battlefield.

In the eyes of many Spaniards, the Republicans came to represent progress and reform, but this did not mean that they rejected all of their country's traditions. In fact, during the Spanish Civil War, the Republican Army relied on one very old tradition, ballad singing. … By the start of the Spanish Civil War, however, they had become a symbol of working-class solidarity, written and sung to inspire Republican troops and their supporters. (Moss, 2002: 439)

Overview of the Story

The story of "Hope" is a story that follows the presence of the Republicans and their struggles on several fronts and rejoins in the Spanish Civil War. The story narration happened in some cities like Madrid and Barcelona. This story begins with telephone conversations related to the occupation of railway lines as well as Spanish discourteous words to each other continuing with narrators' explanations about details of the story; however, end of the story is pertinent to the victory of the Republicans in one part of war while Spanish Civil War lasts for a longer time. In actual fact Malraux has not aimed to include painful events. The book has been dedicated to the human aspects of Republicans. (Malraux, 1984: 14). The story narrates the Republicans against the enemy. "Hope" is not about a person, it is story of Spain. Some characters enter the story, create a part, and then leave it. However, some characters such as Negus, our yen, Garcia are described at the end of the story.

Some of the characters spend just a few moments in the story with or without name while other characters that their stories are followed by the narrator in a long period of time during the war include Man yen, Garcia, Marcelo and … . Story is about political groups and parties that have united. Government, rebels, military and

civilian are on the one hand and Bolsheviks, communists, anarchists and guerrillas are on the other hand.

Representation of "Other" and Its Characterization in "Hope"

There are some points about “other” in this story:

1. **Uniting “others” creates “self” in front of others.** “For the first time, liberals, members of the “Avkht” and “tradition”, anarchists, Republicans, socialists, and syndicalist were united and attacked to the enemy” (Malraux, 1984: 44). The writer of the story believes that uniting together causes power while pointing to the subject of “Hope”. “ Now, you are talking about hope, those who are united to each other because of hope, like those who are united due to love, own territory which is the result of alliance” (Malraux, 1984: 371). The writer has entitled the book “Hope” as part of the fact that hope is visible in the book. He has also mentioned that power is in alliance. Based on his belief, he ended the story with the victory of the Republicans to emphasize on the issue of power and alliance.
2. **Converting “self” and “other” to each other in the story.** At the scene of gunfire between soldiers and workers, the soldiers were shot and pursued by the workers at the beginning; but everything changed in a short time. Despite of the fact that it is an ordinary event but reveals that these two groups were like each other and the only difference was what they were called. In less than a minute, one third of pursuers had fallen. All soldiers were under streets’ arcades while the workers were in the same situation who soldiers were five minutes ago. (Malraux, 1984: 41).

One of the visible scenes is that “others” were “selves” before; while arrested soldiers transferred to the prison gabbing with the workers who were their guards. Members of the Civil Guard took the disarmed soldiers to the garrison. “The soldiers were gabbing with the workers who were their guards on the way”. (Malraux, 1984: 48). The only difference between them was their clothes. “A great number of soldiers had been united with the people. All of them had worn shirt not to be confused with the rebels” (Malraux, 1984: 43).

Officers are of those "other" that have become insiders. The author does not describe all of them black or white. It is natural having doubts about this new affiliation to republican. In the story, pointing out to republican officers are seen as less frequently as the treacherous officers: “Garcia had seen officers who claimed that are republican in the Sierra, confirmed the craziest things of guerrillas, but after going, spit behind them out… while he had seen officers who corrected guerrilla’s mistakes patiently without feeling tired, taught them.” (Malraux, 1984:154) Fascists attack Republicans with a petrol flamethrower in part of the story. Negus, one of the Republicans clashes with someone who carries a flamethrower. After the death of this person, Negus said to his fellow that fascists who carried the flamethrower

could also burn Negus but he did not. Negus does not have hatred feel to the person who destroyed a number of Republicans by burning and he has even a positive view towards him: ”Being wild is not optional. Just a quarter of a second was remains. Before I shoot him, he had enough time to return the flame to me… I was watching him. Life is very strange… watching burning someone alive is very difficult....” (Malraux, 1984:165)

Although for the officer who targeted Njashy, he is “other” but in a fraction of a second becomes an "insider" and he is a human that officer cannot destroy him. Contradictory feelings can be seen everywhere in the story toward the other: “Skali looked the feeler’s passport: Student from Florence. If there was not fascism, maybe this young was one of his student at the University.” (Malraux, 1984:172) Moreover, elsewhere the emotions of this character (Skali) to prisoners of war are find contradictory. Scenes can be seen including negative emotions to “other” such as anger, fear, and humiliation and so on: “Skali raised his glasses slightly and shrugged with deep sorrow. Hard common opinion between the Fascists claims their enemies are of inferior race and deserve the contempt, and the readiness of this doodle group to humiliate and offense was one of the main reasons that led to his exile. (Malraux, 1984:174)

“Other” Treacherous

In the stories which “other” and the stranger are external enemies, those people who spy among soldiers are called treacherous. In this story, treachery happened when one of the people who had joined the military firing at the people in the artillery. “I telephoned and said your bullets are too close. The officer replied: I am so tired of hitting my friends; thus, I have to go” (Malraux, 1984: 150). Actually, it is completely accepted that fighting and killing people who are “self” by the ordinary people or rebels and military is confusing.

“Other” Non-Spanish

In this Civil War, Germany, Italy, and Russia also interfere. Regardless of the fact that the soldiers as well as the pilots are not Spanish. If they stand in front of the Republicans, have the role of “others” and vice versa.

It is important to point out that in contrast between “other” and “self”, one of them is more powerful. In the present study, people belong to both groups; therefore, balance in the power exists. It may concluded that the writer has emphasized the Republicans’ self-sacrifice spirit meaning that one of the forces is not powerful.

Another point is that when the injured people of both groups are those who live in the same country, it seems that victory is not so meaningful for the groups. When Khaemieh, Marchelino, and others are on the plane waiting to see Toldo and Alghasr, the narrator resembles them to sparrow hawk. “The plane like a planet moving around the reckless world, wished to see Toldo and Alghasr imprisoned by earthy

creatures" (Malraux, 1984: 178). Accordingly, the writer focused on this useless battle due to the fact that there was no victory; hence, the only reason for fighting was the "enemy".

Other writers have the same idea as Orwell believing that the battle was useless and nothing was mentioned about the reality of Civil War: "The struggle for power between the Spanish Republican parties is an unhappy, far-off thing which I have no wish to revive at this date. I only mention it in order to say: believe nothing, or next to nothing, of what you read about internal affairs on the Government side. It is all, whatever source, party propaganda – that is to say, lies. The broad truth about the war is simple enough. The Spanish bourgeoisie saw their chance of crushing the labor movement, and took it, aided by the Nazi and by the forces of reaction all over the world. It is doubtful whether more than that will ever be established." (Orwell, 1962: 233)

Not expressing the truth about the events and facts of the war are everywhere and at all times but it would be more in Civil War as part of the fact that "enemy" and "friend" or "self" and "other" are present and live in one place.

Conclusion

"Hope" by Andre Malraux represents the Spanish Civil War. Investigating the representations of the enemy as "other" show that because "self" (Republicans) and "other" (rebels and fascists) are countrymen we cannot have expectation to see characteristics in the battle happens among strangers.

The political parties like anarchists, communist and syndicalist that prior to this had been "other" for each other turn to "own" to fight as "other" against fascism. In some cases in this story fascist officers and Hispanic or non-Hispanic soldiers (such as Italian) are lenient against hostility.

In this story, the enemy is moving frequently between self and other; thus, this point can be seen easily in other stories written for Spanish Civil War. Self does not have the feeling of contemptuous to others. In other words, selves are the Republicans aiming to finish struggling and live calmly. As it was presented in different parts of the story, Republicans grieve for hurting rebels. A number of rebel officers have joined to Republicans; hence the boundary between self and other is changing.

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