

The Shadow of History: Ethical Uncertainty in Arthur Koestler's *Darkness at Noon*

In the novel *Darkness at Noon*, Arthur Koestler grapples with ethical questions regarding the necessity of individual self-sacrifice for the good of society, a conflict that he witnessed and experienced himself under Stalin's regime. Rubashov embodies Koestler's own internal conflict between the rights of the individual versus the demands both of the state, which requires the individual to submit to its version of reality even at the cost of the individual's destruction, and of history, the contingency of which weighs on Rubashov as a burden. Koestler criticizes the Stalinist regime's disregard for the human beings that were murdered to create it, as well as for its distortion of the perceptions of the masses, which prevents the ethical examination of the state's actions. However, Koestler is also forced to acknowledge the merits of Stalinism as, in causing suffering, it sought to eliminate suffering; in sacrificing the individual, it sought to create a state and consciousness beyond the individual; and in altering reality, it sought to create a new reality, one more suitable to its purpose of uniting the masses under an ideal communist state.

Koestler develops, through Rubashov, his own ambivalence about the rights of the individual when confronted with demands of self sacrifice for the betterment of society. Rubashov begins the novel just as ruthless as his double, Ivanov, in his treatment of Richard, Little Loewy, and Arlova. When confronted with his own execution, however, his conscience returns, often in the form of his aching tooth. Ivanov, presenting himself as a Grand Inquisitor-like figure (or, in Rubashov's own allusions, a Mosaic figure), sums up the conflict to Rubashov:

"There are only two conceptions of human ethics, and they are at opposite poles. One of them is Christian and human, declares the individual to be sacrosanct, and asserts that the rules of arithmetic are not to be applied to human units. The other starts from the basic principle that a collective aim justifies all means and not only allows, but demands, that the individual should in every way be subordinated and sacrificed to the community—which may dispose of it as an experimentation rabbit or sacrificial lamb."¹

¹ Arthur Koestler, *Darkness at Noon* (New York: The Macmillan Company, 1941), 157.

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Joyce White Narrating History Home and Dyaspora Critical Essays on Edwidge Danticat contains fifteen essays addressing how Edwidge Danticat's writing anthologizing and storytelling trace re-construct and develop alternate histories narratives of nation building and conceptions of home and belonging The prolific Danticat is renowned for novels collections of short fiction nonfiction and editorial writing As her experimentation in form expands so does her force as a public intellectual Danticat's literary representations political commentary and personal activism have proven vital to classroom and community work imagining radical futures Among increasing anti-immigrant sentiment and containment and rampant ecological volatility Danticat's contributions to public discourse art and culture deserve sustained critical attention These essays offer essential perspectives to scholars public intellectuals and students interested in African diasporic Haitian Caribbean and transnational American literary studies This collection frames Danticat's work as an indictment of statelessness racialized and gendered state violence and the persistence of political and economic margins The first section of this volume The Other Side of the Water engages with Danticat's construction and negotiation of nation both in Haiti and the United States the broader diaspora and her own her family's and her fictional characters places within them The second section Welcoming Ghosts delves into the ever-present specter of history and memory prominent themes found throughout Danticat's work From origin stories to broader Haitian histories this section addresses the underlying traumas involved when remembering the past and its relationship to the present The third section I Speak Out explores the imperative to speak paying particular attention to the narrative form with which such telling occurs The fourth and final section Create Dangerously contends with Haitians activism community building and the political and ecological climate of Haiti and its diaspora

Stunningly Dead. Comparative Analysis of the Central Female Heroines in David Lynch's "Twin Peaks" and "Twin Peaks: Fire Walk with Me" and Toni Morrison's "Jazz" Aleksandra Dediukina, 2024-09-09 Seminar paper from the year 2024 in the subject English Language and Literature Studies Literature grade 1.3 [http://www.uni-jena.de/English and American Studies](http://www.uni-jena.de/English%20and%20American%20Studies/course/Interdisciplinary%20Perspectives%20Music%20in%20American%20Literature/language/English/abstract) course Interdisciplinary Perspectives Music in American Literature language English abstract This term paper compares two texts the television series Twin Peaks by Mark Frost and David Lynch released in 1990/1991 taken together as a whole with Lynch's following prequel Twin Peaks: Fire Walk with Me 1992 and the novel Jazz 1992 by Toni Morrison through the prism of two theoretical findings of German cultural critic Elisabeth Bronfen First this is her concept of crossmappings formulated and applied as a method of analysis in the book Crossmapping Essays zur visuellen Kultur 2011 Second this is her theory regarding the depiction of a dead female body in arts that seemingly counter-intuitively is a highly widespread artistic image to which the perceiver responds rather with fascination than with terror This idea was represented and comprehensively described in the earlier book Over her Dead Body Bronfen 1992 whose central subject is the connection between death femininity and artistic representation

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