

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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as well as issues faced in the cleaning and conservation of limestone This volume is the first comprehensive study in English that investigates limestone as an essential component of large scale medieval artistic production and as such it is a valuable resource for both students and scholars in the field

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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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Table of Contents Uncw Application Essay Question

1. Understanding the eBook Uncw Application Essay Question
 - The Rise of Digital Reading Uncw Application Essay Question
 - Advantages of eBooks Over Traditional Books
2. Identifying Uncw Application Essay Question
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Uncw Application Essay Question
 - User-Friendly Interface
4. Exploring eBook Recommendations from Uncw Application Essay Question
 - Personalized Recommendations
 - Uncw Application Essay Question User Reviews and Ratings
 - Uncw Application Essay Question and Bestseller Lists
5. Accessing Uncw Application Essay Question Free and Paid eBooks
 - Uncw Application Essay Question Public Domain eBooks

- Uncw Application Essay Question eBook Subscription Services
- Uncw Application Essay Question Budget-Friendly Options
- 6. Navigating Uncw Application Essay Question eBook Formats
 - ePub, PDF, MOBI, and More
 - Uncw Application Essay Question Compatibility with Devices
 - Uncw Application Essay Question Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Uncw Application Essay Question
 - Highlighting and Note-Taking Uncw Application Essay Question
 - Interactive Elements Uncw Application Essay Question
- 8. Staying Engaged with Uncw Application Essay Question
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Uncw Application Essay Question
- 9. Balancing eBooks and Physical Books Uncw Application Essay Question
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Uncw Application Essay Question
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Uncw Application Essay Question
 - Setting Reading Goals Uncw Application Essay Question
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Uncw Application Essay Question
 - Fact-Checking eBook Content of Uncw Application Essay Question
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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