

The Inauthenticity of the Main Characters as an Impact of Totalitarian System Seen in George Orwell's *1984*

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Abstract

1984 is a dystopian novel by George Orwell that clearly describes the life under totalitarian government. Totalitarianism is not merely a political system but also movement that goes beyond private, public, and political sphere. Totalitarian government dreams of uniformity in all aspects of life and they pursue for global domination. In order to reach for global domination and their ideal version of state, totalitarian government does not allow freedom in all aspects of life. The pursuit of global domination requires some strategies to make the society in uniformity. The strategies applied are propaganda, terror, and indoctrination. These strategies make the main characters lose the freedom and become alienated from the self and the society. Alienation and the lost of freedom also lead to inauthenticity, since they are related to each other. Inauthenticity can be caused by repression from external agents in which a person cannot do anything spontaneously since he is being dictated by other people and he cannot express what they feel freely.

Keywords: *totalitarianism, inauthenticity, alienation*

Unlike communism, totalitarianism has its own distinguished characteristics that set it apart from other ideologies. Although totalitarianism is closely related to military dictatorship, those two are different. Military dictatorship is not always totalitarian; on the other hand, totalitarian is always using the military power to rule the country strictly. The distinction between totalitarianism and military dictatorship can be elucidated by exploring further the distinction between authoritarian and totalitarian forms of government (Ebenstein, 1994: 79).

Totalitarianism is the complete control of all aspects of human social life. Under a totalitarian regime there is no part of human endeavor that does not fall within the purview of the state, which is typically run by individual. The Stalinist Russia and Nazi Germany are two examples of totalitarianism.

Orwell depicts how the fascist totalitarian system, which is run by a single

party or elite, rules the country with an iron fist complete with its high technology, concentration camps, classless society, war, and several other strategies such as terror, propaganda, and indoctrination to make the society in uniformity, live under fear, and obey the ruler.

Those strategies have several impacts, and this study aims to analyze those impacts on the main characters that lack of freedom, experience alienation, and live in inauthenticity.

1984 is a story about small-time party members named Winston Smith and Julia who live under the thumb of totalitarian government called the Party. The Party leaves no freedom in all aspects of life and both Winston Smith and Julia decide to rebel against the Party. There is no creativity and freedom, because the government has made and provided the cultures that are full of

propagandas and doctrines. The Party is afraid that cultures will weaken the totalitarian supremacy and give people the power to attack the government. Totalitarian government would not tolerate individual creativity that threatens the conformity and obedience required from citizens.

Totalitarian system destroys the political and private life. Thus, the main characters in the story suffer from lack of freedom, alienation, and inauthenticity.

Totalitarianism

Totalitarian government, like all tyrannies, certainly cannot exist without destroying the public realm of life, that is, without destroying, by isolating men, their political capacities. According to Hannah Arendt, there are four characteristics of totalitarianism: the leader, terror, propaganda, and indoctrination. Totalitarian leader, in the center of the movement, acts as the motor that swings it into motion. Totalitarian leaders are seen as "idols" which are merely organizational devices, familiar from the ritual of secret societies, which are also used to frighten their members into secretiveness by means of frightful, awe-inspiring symbols. Propaganda is used to win the masses, which contains in it practical lies, predictions, and ideological doctrines.

In Russia, Stalin decided to rewrite the history of the Russian Revolution, the propaganda of his new version consisted in destroying, together with the older books and documents, their authors and readers (Arendt, 1951: 341-342).

Meanwhile, terror as the execution of a law of movement whose ultimate goal is not the welfare of men or the interest of one man but the fabrication of mankind, eliminates individuals for the sake of the species, sacrifices the "parts" for the sake of the "whole" (Arendt, 1951: 465). Totalitarian terror achieves its most terrible triumph when it succeeds in cutting the moral person off from the individualist escape and in making the decisions of conscience absolutely questionable and equivocal (Arendt, 1951: 152).

Any neutrality, indeed any spontaneously given friendship, is from the standpoint of totalitarian domination just as dangerous as open hostility, precisely because spontaneity as such, with its incalculability, is the greatest of all obstacles to total domination over man. Total power can be achieved and safeguarded only in a world of conditioned reflexes, of marionettes without the slightest trace of spontaneity. Precisely because man's resources are so great, he can be fully dominated only when he becomes a specimen of the animal-species man. Therefore character is a threat and even the most unjust legal rules are an obstacle; but individuality, anything indeed that distinguishes one man from another, is intolerable. As long as all men have not been made equally superfluous - and this has been accomplished only in concentration camps - the ideal of totalitarian domination has not been achieved (Arendt, 1951: 456-457).

1. Freedom

Positive freedom is when one can relate himself spontaneously to the world in love and work, in the genuine expression of his emotional, sensuous, and intellectual capacities; he can thus become one again with man, nature, and himself, without giving up the independence and integrity of his individual self (1960: 120).

Erich Fromm (1960: 222-223) argues that the realization of the self is accomplished not only by an act of thinking but also by the realization of man's total personality, by the active expression of his emotional and intellectual potentialities. These potentialities are present in everybody, but they only become real only to the extent to which they are expressed. Positive freedom consists in spontaneous activity of the total, integrated personality. Spontaneous activity is not compulsive activity, to which the individual is driven by his isolation and powerlessness; it is not the activity of the automaton, which is the uncritical adoption of patterns suggested from the outside. Spontaneous activity is free activity of the self. This activity does not merely mean "doing something", but the quality of creative activity that can operate in one's emotional, intellectual, and sensuous experiences and in one's will as well.

Further, Erich Fromm (1960: 226-228) argues that the inability to act spontaneously, to express what one genuinely feels and thinks, and the resulting necessity to present a pseudo self to others and oneself, are the root of the feeling of inferiority and weakness. Positive freedom as the realization of the self implies the full affirmation of the uniqueness of the individual. Men are born equal but they are also born different. The uniqueness of the self in no way contradicts the principle of equality, that they all have the same inalienable claim on freedom and happiness.

2. Alienation

Alienation from species-being means that a person is alienated from the society that he or she lives within. The roles open to the individual allowing him to relate his social community and are among the most central to his welfare and personal development, and they define his contact with social life. Aside from his work and his basic living and consumption unit – be it nuclear family or more extended commune – social community is the most important potential contribution to his well-being. When his community is ugly, vast, and impersonal and through its fragmented and impotent role structure it fails to provide adequate personal outlets, the individual becomes estranged from his community (Romano and Leiman, 1975: 376-377).

The estrangement between the self and the other means that each person is equally estranged from his or her true human essence when he is not what he really could be – when he cannot love, play, run, work, spiritualize, relate, create, empathize, or aid as much as our potential allows (Romano and Leiman, 1975: 377).

Erich Fromm writes that labor is alienated because the work has ceased to be a part of the worker's nature and consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. The worker therefore feels himself at home only during his leisure time, whereas at work he feels

homeless (1963: 8). John K. Roth in *International Encyclopedia of Ethics*, stated that work can be self-denying activity rather than becoming the satisfaction of a need for human self-fulfillment, it only a means as survival (1995: 26).

3. Inauthenticity

Heidegger throughout his magnum opus *Being and Time (Sein und Zeit)* deals with the concept of authenticity that means “to forego normal choice and to adopt those offered by the world or other people. Such are the conditions under which I am abandoned in my world – to be one or the other” (Kaelin, 1988: 58-59).

F. Budi Hardiman states that *Dasein* (being) is authentic only when he opens himself to his *being* by sensing his everydayness deeply. *Dasein* will be inauthentic if he drowns in his everydayness and falls into *das Man* (society/anonymous) (2008: 80). If *Dasein* falls into *das Man* without being himself, *Dasein* will be alienated, since *das Man* can make everything in uniformity. We read as the people read, we think as the majority people think, and so on. Thus, the uniqueness of *Dasein* can be vanished and he becomes inauthentic (2008: 130).

Taylor Carman, citing Heidegger, stated that authentic is what formally unique and particular to each individual human being. Authentic, then, is what is most my own. Authenticity has to do with the unique first-person structure of existence. Heidegger maintains that fear is inauthentic, not because anything wrong with it, but because it is an intentional state directed at things outside oneself; *fear* is fear of something. Authenticity understood as resisting conformism and coming into one's own, in turn comprises distinct element that is “resoluteness”. To be resolute is to remain sensitive to the unique demands of the concrete “situation”. Resolute agents, that is, maintain a subtle feel for the situations they confront and so are able to deal with them intelligently, skillfully, with finesse (2006: 233-234).

Warren Frederick Morris stated that self-existence will be marked by autonomy and authenticity, not by a psycho-sociological pathology of domination by alien Others. In addition, self-existence will be marked by a conscience related to freedom, not one censoring the natural desires and aspirations of each self. Human needs will be more easily satisfied without fear of consequences, without the coercion of any repressive authority (2002: 269).

When self-identification is uncoerced and meets the test of self-existence, it is authentic and autonomous. Autonomous and authenticity cannot be separated, just as freedom and rationality cannot be separated. If the self behaves only as *they* prescribe and not from its own choice and conviction, its character loses both autonomy and authenticity. It may not itself be free, but live merely a shadow life dictated by the Other(s) (2002: 101).

James Collin points out that human subjectivity is a spontaneous, autarchic center of freedom, since it underlies all its essential projects and need be under bondage to none of them. Every act of this self is free; every act proposes an intentional project and hence sets a value for itself. The gaining of authentic freedom is the sole prize of life because a man is no more than the sum of his free acts (1952: 80-81).

Discussion on 1984

George Orwell has successfully built a horrible condition of a fictive country called Oceania where fear and terror are parts of daily life caused by totalitarian regime. The government in Oceania is one-party totalitarian dictatorship, meaning that there is only one political party run by a group of elites. This totalitarian party, called the Party, does not allow any political oppositions and sets up the iron curtain, meaning that other countries cannot interfere with the political rules and policies of the totalitarian country.

The Party rules the Oceania with excessive force and iron fist, demanding total obedience from the society to the leader Big Brother, and does not allow any freedom in individual and public spheres. Totalitarian

government is characterized by the existence of powerful leaders or supreme power. Between the supreme power and the ruled there are no reliable intervening levels, each of which would receive its due share of authority and obedience. The will of the leader can be embodied everywhere and at all times, and he himself is not tied to any hierarchy (Arendt, 1951: 405). It means that the totalitarian leader stands above all. He is all-powerful and is not attached to any hierarchy. Below the Big Brother there is only the Party and the classless society called the proles.

1. The Structure of the Society of Oceania

What characterizes totalitarianism is the structure of society. There is only one leader that rules with iron fist. This leader is most powerful and below him is single party government and the classless society or proletarian.

The social and government structure of Oceania is pyramidal, with Big Brother at the apex of the pyramid. Big Brother is the leader of Oceania. He is never seen physically, but his power can be felt in the life of Oceania. Big Brother is the leader of the Party as well as the country. Below the Big Brother, there is the Inner Party, which consists of echelons and elites. The members of Inner Party are limited to six millions or only fewer than two per cent of the society. Below the Inner Party, comes the Outer Party, where Winston Smith and Julia belong to. Outer Party members are working class with excessive work hours. And at the bottom of the pyramidal structure, comes the Proles. The proles are considered as inferior and subhuman with total numbers almost eighty-five per cent of the population.

a. Big Brother

Big Brother is the figure of totalitarian leader in 1984. In the novel, his presence is not marked by physical appearance but only through doctrines and propaganda. People can see the banners of Big Brother everywhere with the captions run "BIG BROTHER IS WATCHING YOU". All Party

members are supposed to worship and obey Big Brother because he is the center of life.

Big Brother is infallible and all-powerful. Every success, every achievement, every victory, every scientific discovery, all knowledge, all wisdom, all happiness, all virtue, are held to issue directly from his leadership and inspiration. Nobody has ever seen Big Brother. He is a face on the hoardings, a voice on the telescreen (158).

Big Brother is an imagery figure made by the Inner Party to symbolize an undefeated leader who is always right for the people to obey and worship. Big Brother is the figure in which the people are forced to love and fear.

Big Brother is the guise in which the Party chooses to exhibit itself to the world. His function is to act as a focusing point for love, fear, and reverence, emotions which are more easily felt toward an individual than toward an organization (158).

Hannah Arendt states that totalitarian leader is seen as an "idol". The "idol" is mere organizational devices, familiar from the ritual of secret societies, which also used to frighten their members into secretiveness by means of frightful, awe-inspiring symbols (1951: 377).

b. Inner Party

Another characteristic that sets totalitarianism from other ideologies is the form of government that is one-party government. Unlike oligarchic government, this one-party government uses total terror and annihilates the opposition who has different political opinion. They also use terror and propaganda to seize the absolute power. This kind of government is based on lie and fear, as Winston says,

And presently some master brain in the Inner Party would select this version or that, would re-edit it and set in motion the complex process of cross-referencing that would be acquired, and then the chosen lie would pass into the permanent record and become truth (37).

The Inner Party is the embodiment of the government in Oceania. This is where the

administration, business, military activities, and other governmental business come from. We can say that Inner Party is the brain of the State. The Inner Party is thirst for power. Not just power over humanity, but the power to dominate the life, whether it is political or private life. The quest for power is often brutal and sadistic. Indoctrination, terror, and torture are just a few strategies to seize power.

The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power (200).

c. Outer Party

The Outer Party is the embodiment of the working class where the members are working in the governmental departments and ministries. In the novel there is a clear clue: "*Below the Inner Party comes the Outer Party, which, if the Inner Party is described as the brain of State, may be justly likened to the hands*" (Orwell, 1950: 158).

Outer Party members do not have freedom. Even they cannot express their thoughts freely. Winston Smith and Julia belong to this group and they spend astonishing work hours in the ministries. This is important to the Party, that by giving them excessive work hours the Outer Party members could not think about themselves and their feelings. This is an effective strategy to make them as robots instead of human being in order to gain unalterable loyalty. All their efforts are dedicated to the Party only.

Winston was gelatinous with fatigue...All the blood and lymph had been drained out of him by an enormous debauch of work. He had worked more than ninety hours in five days. So had everyone in the Ministry (136).

Outer Party members are the subject of indoctrination, propaganda and terror, where in their daily life they are being spied with telescreens night and day. This is something that the Party must do in order to ensure that the Outer Party members have the deep loyalty that the Party needs in order to reign.

Hannah Arendt wrote that totalitarian movements are mass organizations of atomized, isolated individuals. If we compared with all other parties and movements, their most conspicuous external characteristic is their demand for total, unrestricted, unconditional, and unalterable loyalty of the individual member (1951:323).

Outer Party members are not allowed to do something private since the telescreens scrutinize every movement and action. We can say that their life is supposed to be dedicated to the Big Brother and the Party only. There is no privacy even in their own flats. Every expression, feelings, and actions are being scrutinized. Winston Smith thinks that “privacy was a very valuable thing”, because everyone wants a place where they could be alone occasionally (1950: 105).

In principle a Party member had no spare time, and was never alone except in bed. It was assumed that when he was not working, eating, or sleeping he would be taking part in some kind of communal recreations; to do anything that suggested for a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak: ownlife, meaning individualism and eccentricity (64).

This is because totalitarian government can only operate through the isolated individuals. It is only through isolated and lonely individual that the Party could dominate and exercise power over the people. Hannah Arendt writes that totalitarian domination as a form of government which operates in this isolation and destroys private life as well. It bases itself on loneliness, on the experience of not belonging to the world at all, which is among the most radical and desperate experiences of man. What makes loneliness so unbearable is the loss of one's own self which can be realized in solitude (1951: 477).

d. The Proles

At the bottom of the pyramidal structure of Oceania come the Proles. The proles is a group of people which are outside the Party

circle and its number is the largest population of Oceania that is almost eighty-five per cent. The government keeps the proles in ignorant and considers them as inferior and subhuman. The Party keeps the proles politically uneducated and only seeks for their labor power. The proles do not know about the Party political plans or direction. The proles are also the subject for propaganda and lies. As long as the proles knows that the country is alright, they will not rebel against the Party, besides, they do not have enough political education and power to overthrow the Party.

The Party taught that the proles were natural inferiors who must be kept in subjection, like animals, by the application of a few simple rules. So long as they continued to work and breed, their other activities were without importance. They were born, they grew up in gutters, they went to work at twelve, they passed through a brief blossoming period of beauty and sexual desire, they married at twenty, they were middle-age at thirty, they died, for the most part, at sixty (56).

Unlike Party members, the proles are not the subject of indoctrination of Party's ideologies. The Party sees no importance to indoctrinate them and keep them free but still under a little control. By keeping them politically uneducated (and feed them with propaganda and lies), the proles cannot overthrow the Party because as in the novel stated, “Being without general ideas, they could only focus it on petty specific grievances” (1950: 57). So it means that the proles cannot do a revolution because they are lack of political knowledge and are being continuously feed by lies. They think that the country is stable and wealth.

2. The Totalitarian Domination

Besides having a charismatic and powerful leader, totalitarian government will not be successful if they do not have some strategies to control and dominate the society. Totalitarian government move upon fear and hatred. Those two things are the basic of the strategies to seize power and to dominate, as well as to build total obedience and iron curtain.

Hannah Arendt in her book *The Origins of Totalitarianism* formulated three devices or strategies of totalitarian government to control and dominate the people. The three strategies that are most important are propaganda, terror, and indoctrination. In the novel, George Orwell clearly described those strategies to depict the real horror under totalitarian government.

a. Propaganda

Propaganda is one of the important devices to convince the society. It is by propaganda that totalitarian government can deceive and convince the people that what they are doing is right and they are heading toward great victory. In 1984, the Party uses propaganda to spread the lies as well as to convince both the proles and Outer Party members.

Every citizen, or at least every citizen important enough to be worth watching, could be kept for twenty-four hours a day under the eyes of the police and in the sound of official propaganda, with all other channels of communication closed. The possibility of enforcing not only complete obedience to the will of the State, but complete uniformity of opinion on all subjects, now existed for the first time (156).

As Hannah Arendt writes, Propaganda is used to win the masses, which contains in it practical lies, predictions, and ideological doctrines. In Russia, Stalin decided to rewrite the history of the Russian Revolution, the propaganda of his new version consisted in destroying, together with the older books and documents, their authors and readers (1951: 341-342). It is the same that happens in the novel.

Sometimes, indeed, you could put your finger on a definite lie. It was not true, for example, as was claimed in the Party history books, that the Party had invented airplane. He remembered airplanes since his earliest childhood. But you could prove nothing. There was never any evidence (30).

And the Party also rewrites the history books and destroys them.

The hunting-down and destruction of books had been done with the same thoroughness in the prole quarters as everywhere else. It was very unlikely that there existed anywhere in Oceania a copy of book printed earlier than 1960 (75-76).

The purpose of this kind of propaganda is about to convince the people that the totalitarian government is the greatest and victorious and to prove that the previous government (or any other governments) is failed or not suitable to reach the global domination. The Party and other totalitarian government always make official predictions in front of the masses, and when the predictions do not come true and different with the reality, it is their job to rewrite the real records to suit with the predictions.

And presently some master brain in the Inner Party would select this version or that, would re-edit it and set in motion the complex process of cross-referencing that would be acquired, and then the chosen lie would pass into the permanent record and become truth (37).

b. Terror

Another strategy that is important to the totalitarian government is terror. Terror is the technique to control by fear and it acts as the counterpart of propaganda that always being used in daily life both in private realm and political realm. If propaganda is used to win over the people, terror on the contrary, is used to frighten and control the people. Hannah Arendt writes that "*totalitarian terror achieved its most terrible triumph when it succeeded in cutting the moral person off from the individualist escape*" (1951: 152). This is what terror is aimed, that is to seize the total domination.

In 1984, the terror by the Party varied but mostly it is done by the Thought Police. The aim of terror is to destroy the relationship between men and abolish the freedom in all aspect of life by spreading fears. Totalitarian government denies the concept of individual man and only seeks to

form one mankind, and then terror is needed to keep the movement in motion. Soon after Winston Smith wrote "Down With Big Brother" in his diary, he fears of getting arrested by the Thought Police.

In the vast majority of cases there was no trial, no report of the arrest. People simply disappeared, always during the night. Your name was removed from the registers, every record of everything you had ever done was wiped out, your one-time existence was denied and then forgotten. You were abolished, annihilated: vaporized was the usual word (18).

This kind of terror is used to make the people obey the ideology of the Party as well as to spread the fear. There is no trial and reports, and people who committed crimes suddenly disappeared and never be heard anymore (in the novel is called vaporized) without any single record to show that one once existed. Terror is also used to make the people to become isolated individuals who are important for the Party. By making the individual to be isolated and weak, the individual will submit their life and will give his loyalty to the Party.

Another type of terror is the use of torture chamber called Room 101 that is located in the Ministry of Love. Since fear is the basis of terror, Room 101 is the most terrifying for the people in Oceania because the Party uses everything to make the thoughtcriminals confess. No one ever see how Room 101 looks like because no survivor ever gets out from there. The moral, consciousness, and reason of the person are destroyed in the Room 101. The Party claimed that thoughtcriminals are insane and not following the Party's doctrine and ideologies totally, so the Party uses Room 101 in order to make them sane and to make them love Big Brother unconditionally. It is through tortures and suffers that all the process of making them sane (they called it reintegration) can be done.

*"How does one man assert his power over another, Winston?"
Winston thought. "By making him suffer," he said.*

"Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing (203)."

This is the same condition that found in the concentration camp during the Nazi era as Hannah Arendt writes that the camps are meant not only to exterminate people and degrade human beings, but also serve the ghastly experiment of eliminating, under scientifically controlled conditions, spontaneity itself as an expression of human behavior and of transforming the human personality into a mere thing (1951: 438), as the Party believes that *"it will be a world of terror as much as a world of triumph"* (Orwell, 1950: 204).

The aim of terror is to cut the freedom and spontaneity of man, since the Party sees that freedom and spontaneous act of man could weaken the Party. Terror as the execution of a law of movement whose ultimate goal is not the welfare of men or the interest of one man but the fabrication of mankind, eliminates individuals for the sake of the species, sacrifices the "parts" for the sake of the "whole" (Arendt, 1951: 465). The Party is trying to make a world of fanatics and warriors, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, and persecuting. Three hundred million people all with the same face (Orwell, 1950: 58).

As we can conclude, the Party denies the concept of individual. In this case human spontaneity and freedom is very dangerous and hostile to the Party and it is intolerable crime. Terror then is used to cut up the relationship of individual and the moral of one self. Terror is absolutely alienating and isolating the individual, making a person loses his self and orientation to the world.

c. Total Indoctrination

Totalitarian government is well-known for its concentration camp like Auschwitz in

Germany and Gulag in Russia. Concentration camp is where the endless nightmare happens, because torture, murder, and indoctrination are parts of daily life. Indoctrination can be done in concentration camp, and in the novel, Room 101. Room 101 is just a tool to build a world of fear and treachery and torment, where there will be no emotions except fear, rage, triumph, and self-abasement (Orwell, 1950: 203).

Totalitarian domination attempts to achieve this goal both through ideological indoctrination of the elite formations and through absolute terror in the camps. The camps are meant not only to exterminate people and degrade human beings, but also serve the ghastly experiment of eliminating, under scientifically controlled conditions, spontaneity itself as an expression of human behavior and of transforming the human personality into a mere thing. Under normal circumstances this can never be accomplished, because spontaneity can never be entirely eliminated insofar as it is connected not only with human freedom but with life itself, in the sense of simply keeping alive. It is only in the concentration camps that such an experiment is at all possible (1951: 438).

Winston Smith, after being arrested by the Party, is being tortured in the Room 101. He was beaten and kept in a cell without food for weeks. It is because Winston Smith committed the most essential crimes: He wrote a diary to speak his mind, betrayed Big Brother and the Party by joining the Brotherhood (although it was a trap), and committed love affair with Julia. The tortures varied from day to day but the aim is only one: to degrade human being to the lowest level and to accept the doctrines without resistance.

In the Room 101, Winston Smith gets the reintegration stages according to O'Brien. In Room 101, Winston Smith is forced to totally accept the Party doctrines and ideology. The indoctrination can be found in the conversation between O'Brien and Winston Smith in the Room 101.

"Do you know where you are, Winston?" he said.

"I don't know. I can guess. In the Ministry of Love."

"And why do you imagine that we bring people to this place?"

"To make them confess."

"No, that is not the reason. Try again."

"To punish them."

"No!" exclaimed O'Brien.

"No! Not merely to extract your confession, nor to punish you. Shall I tell you why we have brought you here? To cure you! To make you sane! We are not interested in those stupid crimes that you have committed. The Party is not interested in the overt act; the thought is all we care about (192)."

O'Brien says that there are three stages in Winston Smith's reintegration: learning, understanding, and acceptance (1950: 198). The aim of indoctrination of the Party is not how to make a person forced to accept the doctrine, but how to make him accept the doctrine in his own free will.

We are not content with negative obedience, nor even with the most abject submission. When finally you surrender to us, it must be of your own free will...So long as he resists us we never destroy him. We convert him, we capture his inner mind, we reshape him (194).

In the Room 101, freedom never exists. Winston Smith once wrote in his diary that "freedom is the freedom to say that two plus two makes four" (1950: 190). The Party simply denies this concept of freedom.

"How many fingers am I holding up, Winston?"

"Four."

"And if the Party says that it is not four but five – then how many?"

"Four."

The word ended in a gasp of pain. The needle of the dial had shot up to fifty-five. The sweat had sprung out all over Winston's body.

"You are a slow learner, Winston," said O'Brien gently.

"How can I help it?" he blubbered. "How can I help seeing what is in front of my eyes? Two and two are four."

"Sometimes, Winston. Sometimes they are five. Sometimes they are three. You must try harder. It is not easy to become sane." (191).

This kind of indoctrination is to fabricate something that does not exist, namely, a kind of human species resembling other animal species whose only "freedom" would consist in "preserving the species" (Arendt, 1951: 438). Party members ought not to feel and think, they only need to obey and loyal to the Party and Big Brother. This model can only be made in concentration camp (Room 101 in the novel) where physically and psychologically a person is degraded.

3. The Inauthenticity as the Impact of Totalitarian System

Since the Party does not allow any form of freedom and self-expression in daily life, it results in the inauthenticity of the self. Freedom is marked by spontaneous activity, in which the self can relate what he does with the world surround him. Totalitarianism sees that any spontaneous activity is dangerous to the movement, so they try to annihilate the freedom in any spheres, both private and political by using total terror and indoctrination. Thus, before the writer discusses the inauthenticity of the main characters as the impact of totalitarianism, the writer will discuss the lack of freedom and alienation suffered by the main characters.

a. The Lack of Freedom Experienced by the Main Characters

Hannah Arendt makes a good point about why freedom is very dangerous for the Party dominion; it is because spontaneity as such, with its incalculability, is the greatest of all obstacles to total domination over man. Total power can be achieved and safeguarded only in a world of conditioned reflexes, of marionettes without the slightest trace of spontaneity. Precisely because man's resources are so great, he can be fully dominated only when he becomes a specimen of the animal-species man. Therefore character is a threat and even the most unjust legal rules are an obstacle; but individuality,

anything indeed that distinguishes one man from another, is intolerable. As long as all men have not been made equally superfluous - and this has been accomplished only in concentration camps - the ideal of totalitarian domination has not been achieved (1951: 456-457).

From the notions above, the totalitarian government, and in this case, the Party is trying to make a world of fanatics and warriors, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, and persecuting. Three hundred million people all with the same face (Orwell, 1950: 58). The idea in the novel is the same as Hannah Arendt's theory that totalitarian government is trying to change the plurality of mankind and uniqueness of each individual "as if all of humanity were just one individual (1951: 438)."

Winston Smith's lack of freedom can be found in the conversation between him and an old man in the bar. Winston Smith wants to dig up some information about the past, and he thinks that the old man has a lot of knowledge and experience about the past, although it results nothing since the old man cannot remember anything about the political life.

Winston had the feeling that they were talking at cross purposes.

"What I really wanted to know was this," he said. "Do you feel that you have more freedom now than you had in those days?" "Are you treated more like human being? In the old days, the rich people, the people at the top__"

"The 'Ouse of Lords," put in the old man reminiscently.

"The House of Lords, if you like. What I am asking is, were these people able to treat you as an inferior, simply because they were rich and you were poor?" (71)

From the conversation above we can conclude that Winston Smith feels there is no freedom in the life of Oceania. He wants to compare the life in the past and in the present. Another lack of freedom is that Winston Smith and Julia cannot be together freely. The Party forbids any relationship

based on feelings such as love and care. The marriage is aimed only to beget children.

They did not discuss the possibility of getting married. It was too remote to be worth thinking about. No imaginable committee would ever sanction such a marriage even if Katharine, Winston's wife, could somehow have been got rid of. It was hopeless even as a daydream (101).

While Winston Smith, always dreams that they were a married couple,

He wished that they were a married couple of ten years' standing. He wished that he were walking through the streets with her just as they were doing now, but openly and without fear, talking of trivialities and buying odds and ends for the household (106-107).

According to the Party policies, no marriage between Party members would ever get permission,

Permission was always refused if the couple concerned gave the impression of being physically attracted to one another. The only recognized purpose of marriage was to beget children for the service of the Party (52).

Since the Party forbids any relationship like marriage between Party members and sexual affair, it makes Winston Smith wants to rebel against the Party. Although this rebellion is not aimed to destroy the Party directly, it is only through sexual activities that both Winston Smith and Julia can build their own world far from Big Brother and the Party dictatorship.

Erich Fromm in his book *The Fear of Freedom* states that positive freedom is when one can relate himself spontaneously to the world in love and work, in the genuine expression of his emotional, sensuous, and intellectual capacities; he can thus become one again with man, nature, and himself, without giving up the independence and integrity of his individual self (1960: 120). Again Erich Fromm argues that the inability to act spontaneously, to express what one genuinely feels and thinks, and the resulting

necessity to present a pseudo self to others and oneself, are the root of the feeling of inferiority and weakness.

Positive freedom as the realization of the self implies the full affirmation of the uniqueness of the individual. Men are born equal but they are also born different. The uniqueness of the self in no way contradicts the principle of equality, that they all have the same inalienable claim on freedom and happiness (Fromm, 1960: 226-228). The Party denies the uniqueness of each individual. This uniqueness comes from each individual who is free to act positively. Thus, Winston Smith experienced the lack of freedom since he could not express his genuine feeling of loving and caring to his partner. That is why Winston Smith feels powerless and lonely.

The Party forbids any spontaneous activity that comes from the heart and mind as a form of self-expression. In the novel, for example, Winston Smith cannot fully express his thoughts by writing a diary. Winston Smith thinks that freedom is when we say that two plus two makes four, but if the Party says that two plus two makes five, Winston Smith has to follow what has been dictated to him (as happens to him in Room 101). This also happens to Julia that, in order to survive, Julia has to camouflage by doing activities that actually she despises. She is obliged to join the Two Minutes Hate and pretends that she really loves Big Brother and hates Emmanuel Goldstein although she really wants to laugh hard. She joins the Junior Anti-Sex League though she really enjoys having sex. They are all camouflages to dodge the punishments.

Here according to Erich Fromm, positive freedom consists in spontaneous activity of the total, integrated personality. Spontaneous activity is not compulsive activity, to which the individual is driven by his isolation and powerlessness; it is not the activity of the automaton, which is the uncritical adoption of patterns suggested from the outside. Spontaneous activity is free activity of the self. This activity does not merely mean "doing something", but the quality of creative activity that can operate in one's emotional,

intellectual, and sensuous experiences and in one's will as well (1960: 222-223).

b. Alienation Experienced by the Main Characters

In 1984, the totalitarian government with its terror and fear cause the feeling of alienation suffered by the main characters. Hannah Arendt in *The Origins of Totalitarianism* stated that totalitarian domination as a form of government is new in that it is not content with this isolation and destroys private life as well. It bases itself on loneliness, on the experience of not belonging to the world at all, which is among the most radical and desperate experiences of man. What makes loneliness so unbearable is the loss of one's own self which can be realized in solitude (1951: 474).

Winston Smith experiences the alienation from the act of production. He spends excessive work hours but at the same time he also enjoys his job. He is good at doing his work and he can lose himself doing difficult task.

Winston's greatest pleasure in life was in his work. Most of it was a tedious routine, but included in it there were also jobs so difficult and intricate that you could lose yourself in them as in the depths of a mathematical problem (36).

He likes the challenges, but this work is alienating since it is not self-affirming activity, it becomes self-denying activity. In order to survive, Winston Smith only obeys what the Party says and he cannot disagree with the order from the Party. In the novel, Winston Smith knows that his job is dealing with manipulating reality, meaning that he alters the real events and change them to suit with the Party needs. Here, although he knows that his job is wrong and he feels guilty, he cannot protest, then according to John K. Roth in *International Encyclopedia of Ethics*, work becomes self-denying activity rather than becoming the satisfaction of a need for human self-fulfillment, it only a means as survival (1995: 26). In order to survive, Winston Smith is forced to follow the order though he actually does not want to do the job.

The job is only an escape because Winston Smith feels alienated in the world he lives in. Although he can enjoy his job, it is true that Winston Smith is actually alienated, for he hardly knows his colleagues; he cannot share everything he has or feels. The estrangement between the self and the other means that each person is equally estranged from his or her true human essence when he is not what he really could be – when he cannot love, play, run, work, spiritualize, relate, create, empathize, or aid as much as our potential allows (Romano and Leiman, 1975: 377).

Winston hardly knew Tillotson, and he had no idea what work he was employed on. People in the Records Department did not readily talk about their jobs...there were quite a dozen people whom Winston did not even know by name, though he daily saw them hurrying to and fro in the corridors (34).

Erich Fromm in his book *Marx's Concept of Man* writes that labor is alienated because the work has ceased to be a part of the worker's nature and consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. The worker therefore feels himself at home only during his leisure time, whereas at work he feels homeless (1963: 8). In his job, Winston Smith does not develop his mental and physical energies; on the contrary, he is exhausted,

Winston was gelatinous with fatigue...All the blood and lymph had been drained out of him by an enormous debauch of work. He had worked more than ninety hours in five days. So had everyone in the Ministry (136).

He cannot find the meaning of his work and he cannot express his emotions because all that he ought to do is just obeying the Party's will. Winston Smith's job also alienates him because he rarely has leisure time to comfort himself and yet he "felt as though he were wandering in the forests of the sea bottom, lost in a monstrous world

where he himself was the monster. He was alone" (Orwell, 1950: 23). Thus, due to the alienation and the loneliness in his daily life, Winston Smith feels anxious. He feels powerless and helpless and he needs something to abandon the anxiety. That is why he becomes fatalistic because he could not find a way to overcome his loneliness and anxiety.

Since totalitarian government cannot exist without destroying the public realm of life (Arendt, 1951: 474), the private life is destroyed and the community is failed to provide conducive atmosphere for the people to express their feelings and expression including political opinion. In *Views on Capitalism*, yet when his community is ugly, vast, and impersonal and through its fragmented and impotent role structure it fails to provide adequate personal outlets, the individual becomes estranged from his community (Romano and Leiman, 1975: 376-377).

Like Winston Smith, Julia also suffers from alienation because of her job at the Fiction Department.

Julia, in any case, seldom had an evening completely free. She spent an astonishing amount of time attending lectures and demonstrations, distributing literature for the Junior Anti-Sex League, preparing banners for Hate Week, making collections for the savings campaign, and suchlike activities (99).

Julia does her job not because she likes it, but only for camouflage. By doing many kind of activities, she can act as if she is loyal to the Party. Actually she hates her job and cannot enjoy the jobs.

c. Inauthenticity as the Impact of Totalitarian System

The concept of inauthenticity (*uneigentlichkeit*) was firstly brought by Martin Heidegger in his magnum opus *Sein und Zeit (Being and Time)*. Inauthenticity is also dealing with freedom and alienation. Authenticity has to do with the unique first-person structure of existence (Carman, 2006:

233). Alienation destroys the self-existence, since human being barely knows himself since he only follows the society (*das Man*).

Winston was gelatinous with fatigue...All the blood and lymph had been drained out of him by an enormous debauch of work. He had worked more than ninety hours in five days. So had everyone in the Ministry (136).

Since Winston Smith and Julia suffer from alienation caused by exhaustive jobs, they only follow what has been dictated to them. They work as people work, they eat in canteen as people eat in canteen, they think as they ought to think, and they cheer as the people cheer. These activities of *das Man* makes the main characters barely know themselves. According to Heidegger, this is inauthentic, since human being (*Dasein*) has to dive deeper into his real essence as human by being true to himself and not by letting himself being dictated by the society (Hardiman, 2008: 80).

In the Two Minutes Hate he could not help sharing in the general delirium, but this subhuman chanting of "B-B!...B-B!" always filled him with horror. Of course he chanted with the rest: it was impossible to do otherwise. To dissemble your feelings, to control your face, to do what everyone else was doing was an instinctive reaction (16).

This condition is caused by the totalitarian system; man loses his uniqueness and does a thing because everyone else does the same. The dangerous thing is; it is merely instinctive.

In our daily life (everydayness according to Heidegger), we cannot avoid to be inauthentic for sometimes it is uncontrollable, because everydayness pulls us into worldly matters that make us forget our *being*, making the human being alienated from his self. Sometimes a person just accepts the social role offered by the society without being true to himself. Thus, inauthenticity is related to our quality of being true and sincere to ourselves and with the world. To be authentic means that we can relate ourselves to the world, meaning that we do

something because we want to do something. On the other words, being spontaneous and autonomous, and we are fully responsible of our acts and the consequences.

In the novel, the inauthenticity of the main characters is the result of the total domination of the Party, for the Party does not allow freedom in all aspect of life. The writer concludes that the lack of freedom and the feeling of alienation are the roots of inauthenticity.

As the main characters experienced the lack of freedom and alienation, the main characters then feel impotence and not capable to do something they really want. Freedom is defined by spontaneous activity of one self. Erich Fromm states that spontaneous activity is the one way in which man can overcome the terror of aloneness without sacrificing the integrity of his self; for in the spontaneous realization of the self man unites himself anew with the world – with man, nature, and himself (1960: 224-225).

To speak in existentialism way, James Collins in his book *The Existentialists: A Critical Study*, pointed out that human subjectivity is a spontaneous, autarchic center of freedom, since it underlies all its essential projects and need be under bondage to none of them. Every act of this self is free; every act proposes an intentional project and hence sets a value for itself. The gaining of authentic freedom is the sole prize of life because a man is no more than the sum of his free acts (1952: 80-81). So freedom plays a great role in human existential authenticity. If a person cannot have positive freedom (freedom to), he or she cannot fully express her/his identity, because spontaneity is all what defines a character.

The main characters cannot be autonomous due to the totalitarian power that restricts the human freedom. Being autonomous is a condition that sets the essence of human existence. Whereas authenticity can only be defined by autonomous and spontaneous acts, totalitarianism on the contrary, considers spontaneity and autonomy as threat that need to be destroyed. Totalitarianism is based on fear. Only by using fear and terror

that totalitarianism can operate well. This is what makes Winston Smith and Julia cannot do anything freely. According to Taylor Carman who cites Heidegger, fear is inauthentic. Because it is an intentional state direct at things outside oneself; *fear* is fear of something that makes a person cannot do what he wants freely (2006: 233).

In the old days, he thought, a man looked at a girl's body and saw that it was desirable, and that was the end of the story. But you could not have pure love or pure lust nowadays. No emotion was pure, because everything was mixed up with fear and hatred (97).

We can see that under totalitarianism, a person cannot do and feel what he wants to feel. Winston Smith, actually, wants to love and to be loved unconditionally and freely without fear of getting caught. This fear of getting arrested by the Thought Police makes him feel helpless and powerless, and then he chooses to make a secret meeting which is far from what he wants. He has no choice and he is forced to make secret meetings because he actually does not want it. As we can find in the novel that "he wished that he were walking through the streets with her just as they were doing now, but openly and without fear, talking of trivialities and buying odds and ends for the household" (Orwell, 1950: 106-107).

Authenticity means that the attitude in which one engages in his projects is his own. You do something as your own and not merely adopt what society offered and live the chameleon-like way of life. Julia in this case, is also inauthentic since she always adopts the role of what society offered to her. She likes to camouflage although in the end she really despises the role she has taken.

She spent an astonishing amount of time in attending lectures and demonstrations, distributing literature for the Junior Anti-Sex League, preparing banners for Hate Week, making collections for the savings campaign, and suchlike activities. It paid, she said; it was camouflage (99).

The life of Julia is full of pretends and camouflage and therefore she is inauthentic.

She does this because she wants to survive and sacrifice the real essence of herself.

I always carry one end of a banner in the processions. I always look cheerful and I never shirk at anything. Always yell with the crowd, that's what I say. It's the only way to be safe (93).

She covers her true essence of self-existence because she is afraid of being caught. She denies her true role as a person who likes to make love and pretend as an anti-sex fanatic. Although Julia rebels by having sex with Winston Smith, Julia does not refuse to conform, she follows the norm and at the same time trying to break the rules. This dualism destroys her true identity as she follows the chameleon-like life. As Taylor Carman states that authenticity is understood as resisting conformism and coming into one's own (2006: 233).

Warren Frederick Morris (2002: 269) stated that self-existence will be marked by autonomy and authenticity, not by a psycho-sociological pathology of domination by alien Others. In addition, self-existence will be marked by a conscience related to freedom, not one censoring the natural desires and aspirations of each self. Human needs will be more easily satisfied without fear of consequences, without the coercion of any repressive authority.

When self-identification is uncoerced and meets the test of self-existence, it is authentic and autonomous. Autonomous and authenticity cannot be separated, just as freedom and rationality cannot be separated. If the self behaves only as *they* prescribe and not from its own choice and conviction, its character loses both autonomy and authenticity. It may not itself be free, but live merely a shadow life dictated by the Other(s) (Morris, 2002: 101).

We know that the iron band of total terror leaves no space for such private life and that the self-coercion of totalitarian logic destroys man's capacity for experience and thought just as certainly as his capacity for action (Arendt, 1951: 474).

*In principle a Party member had no spare time, and was never alone except in bed. It was assumed that when he was not working, eating, or sleeping he would be taking part in some kind of communal recreations; to do anything that suggested for a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak: *ownlife*, meaning individualism and eccentricity (64).*

In this situation, man loses trust in himself as the partner of his thoughts and that elementary confidence in the world which is necessary to make experiences at all. Self and world, capacity for thought and experience are lost at the same time (Arendt, 1951: 474-477). This loneliness is also experienced by Winston Smith.

He felt as though he were wandering in the forests of the sea bottom, lost in a monstrous world where he himself was the monster. He was alone. The past was dead, the future was unimaginable. What certainty had he that a single human creature now living was on his side? And what way of knowing that the dominion of the Party would not endure for ever? (23).

Since loneliness means powerlessness and self-estrangement, Winston Smith loses his orientation to the world. He cannot do something resolutely as a certain way of being in the world. On the contrary, resolute agents, that is, maintain a subtle feel for the situations they confront and so are able to deal with them intelligently, skillfully, with finesse (Carman, 2006: 233-234).

Conclusion

Since the Party does not allow any form of freedom and self-expression, it results in the inauthenticity of the self. Freedom is marked by spontaneous activity, in which the self can relate what he does with the world surround him. Totalitarianism sees that any spontaneous activity is dangerous to the movement. The Party uses terror and indoctrination to annihilate the freedom. The use of terror and indoctrination are aimed to seize absolute power because for them,

absolute power means to exercise power over others.

We can say that the main characters cannot be autonomous due to the totalitarian power that restricts the human freedom. Being autonomous is a condition that sets the essence of human existence. Whereas authenticity can only be defined by autonomous and spontaneous acts, totalitarianism on the contrary, considers spontaneity and autonomy as threat that need to be destroyed. Since the main characters cannot do anything spontaneously, they can be considered as inauthentic, for being autonomous and spontaneous are the essences of human existence.

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