

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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