

**Defining Freedom: An Analysis of Freedom in Anthony Burgess’
“A Clockwork Orange”**

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ABSTRACT

This research investigates the issue of freedom in Anthony Burgess’ novel “A Clockwork Orange (1962). The aim of the research is to identify the way this novel define freedom. The research employs descriptive qualitative method in which the writer describes, interprets and analyses the text to answer the research question. This study uses the works of Anshari (2014) and Gallie (1956) on freedom in post-colonialism along with the works of Swenson (1948) and Dastagir (2007) on freedom in existentialism as the theoretical framework to analyse the data. The findings show that this novel defines freedom through the actions of the main character, Alex who is driven by two factors in three stages of freedom and also a question of freedom that repeated throughout the novel. Moreover, the research also finds that according to the novel, freedom is a treat that is specialized for humans and thus becomes the characteristics of being a human and differentiate humans with any other creature. When humans lose their freedom, they cannot choose and those who cannot choose cease to be humans.

Keywords: *Post-Colonialism, Existentialism, Freedom*

INTRODUCTION

Issue regarding identity has become the postmodern society's first world problem and knowing its roots is important. Question like how? Or why? could lead us to an explanation on how to avoid the negative effects of identity issue. And in some research existentialism, since it is dealing with self, has been charged as the roots of many issues relating to identity.

Existence precedes essence. We create our own self and discover our unique essence. This expression covers the general idea of existentialist philosophy. Existentialism was first introduced through the work of a Danish philosopher Søren Kierkegaard (1813-1855) and soon inspired other philosophers across Europe dating from 19th to 20th century such as Friederich Nietzsche, Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, and Albert Camus. Existentialism has a great influence outside the field of Philosophy since at least three of its member is a well-known figure in Philosophy and a widely read Philosophy author.

Therefore, there are countless kinds of existentialism being adopted cross disciplinary lines such as in the field of Psychology and arts. But, within philosophy, it can be said that existentialism is a loose movement. Some philosophical authors living under this heading never use the term or somewhat deny the term existentialism. Even Sartre himself admits that he never heard the term existentialism.

The idea of defining life giving true purpose on our existence and creating meaning out of it strike with a taste of pessimism. Some people might also think of this idea as meaningless or even absurd. Some explanation even describes existentialism using tropes like angst, boredom or fear. But, nothing inside existentialism gives negative views towards life, humanity and reality. In fact, existentialists thinking of a positive change in life is indispensable otherwise existence is just a complete blank. In this point of view, existentialism can be a good tool in approaching reality.

The existentialists communicate their views through

literary works such as play, novels or short story more than any other philosophical movement do. Since the 20th century, many novels were being published with the value of existentialism within. Rickman (2001) argues that there are at least two factors that make existentialism, or philosophy in general, is suitable for literary expression. The first is as a remembrance that philosophy is about human life and its problem not just a form of academic theory. He believes remembrance has always been philosophy main concern, changing the world, because there are several philosophers and philosophy movement members who protest that they only perceive how the world work and demand to be left in peace as they give no harm to the society. Marx (1969) on his works entitled Theses on Feuerbach said on thesis 11 that the philosophers have only interpreted the world, in various ways; but the point is to change it. This expression of Marx implies that according to him philosophy had been more concerned only with understanding and describing how the world work than changing it and

against these existentialist, or generally philosophy, give constant remembrance that it is about changing the world for the better. Secondly, according to Rickman, existentialism insists on the uniqueness of individuals. This second factor serves as a powerful reason for philosophy resorting on literary expression. The characters in literary works show us how particular person in specific situation responds.

In Anthony Burgess' A Clockwork Orange, the Existential aspects that come forward is complete freedom. In Sartre's philosophy of Existentialism, human being can enjoy freedom through a series of free and constant choices, while at the same time, one should pay for this freedom by shouldering the responsibility and commitment accompanying the freedom.

THEORETICAL FRAMEWORK

Freedom in Existentialism

Since the early known history of human civilization, freedom has become one of the most discussed issue, from the issue of

colonialization to human rights. Through the course of the history of human knowledge the definition of freedom and what it meant to be free has developed. According to Burnham and Papandreopoulos (2015) Existentialism describes freedom as something that can usually be linked to anguish. Existentialism defines the state of being free as the isolation of one's decisions from any determination by a deity, or by previously existent values or knowledge. Furthermore, they explain that this interpretation of freedom arouses because many Existentialist philosophers identified the society condition back in the 19th to 20th century as experiencing a crisis of value. It starts from questioning human morality and value (Marxism and Darwinism) to the act of genocide and experience of two World Wars. Thus, the idea of freedom is often linked and connected to the idea of Moral Responsibility. Another definition of freedom comes from Dastagir (2007) who states that:

“The realization of philosophers that individual man of flesh and blood is not merely an idea

or concept, nor an abstract reality manipulated by a machine or an instrument, but an independent human being experiencing anxiety, dread, fear and despair was the first and probably the foremost principle for which they boldly declared that man's real significance rested on his consciousness of own existence and freedom.” (p. 1)

Based on what Dastagir stated, human being is not a controlled being doing action because some external forces, but an autonomous individual whose main importance is based on consciousness of his existence and freedom. This means Existentialism sees freedom as something that lies on the individuals' consciousness and is based on their own responsibility as there is no external factors that drive them to do a particular action. Kiekergaard (n.d) as cited in Swenson (1948) stated that man cannot have full power of using his freedom at random, although he claims that man is free. This shows us that Existentialists' point of view towards freedom is connected to the idea of Moral Responsibility.

Baker (2005) describes issues regarding human freedom as an issue that remains vital because of its connection to moral responsibility. Baker (2005) further states that when the question about freedom is asked, what the question really meant is actually ‘what kind of freedom is required for moral responsibility?’ Freedom is human right but at the same time the practice of being freedom is intersecting with moral responsibility in terms of what someone must and must not do in order to fulfil one’s right to feel free without violating other’s.

The issue regarding freedom and morality has been the main issue that is raised in Anthony Burgess’ novel *A Clockwork Orange*. Thus, these works reviewed in this section are theories which best fit this research.

Freedom in Post-Colonialism

The struggle for freedom has been a significant chapter in the annals of human history. According to Anshari (2014), The desire for freedom comes from the experience of oppression. When the experience of the

oppression is common, so is the drive for freedom. The meaning of freedom remains clear as long as it is thought of as the redress of oppression; as the removal of this or that specific constraint, at odds with an intention most intensely felt and most painfully frustrated at the moment. Postcolonial discourse is concerned with the assessment of the relationship between the colonizer and the colonized and its focus is on how the oppressed devised different strategies to show their resistance to colonization. Thus, according to Post-Colonialism, the Process of creating a literary work is including resistance to oppression and fight for freedom.

As stated on the above section, Ahmad explains that war makes an individual asking question about their very existence and position in the society. As we all know that war deals mainly with freedom. A contest of power between nation resulting in colonialization and oppression to the weaker nation. In this issue, Foucault (1990) said that if there is a practice of power there will be an act of resistance.

In line with the argument above, Gallie (1956) believes that freedom is contested through power as well as values and beliefs. He said that such concepts such as freedom, democracy and art are inherently subject to multiple interpretations depending on your values, concerns, goals, beliefs, and experiences. It appears that It is save now to say that according to post-colonialism freedom is something we have to win. It is contested and not something that is a product of one's consciousness and will. It is negotiated among individual and society.

FINDINGS AND DISCUSSION

Based on the research question "How is freedom defined in Anthony Burgess' A Clockwork Orange?", the findings of this study show that the novel defines freedom through Alex's actions which are driven by two factors in three stages of freedom. They are outside and inside forces. Outside forces are something that is done, seen, or felt to/by Alex that force or make Alex to do certain action to his willing while inside forces are something that purely come

from Alex's conscience. The three stages are actually the way Burgess divides the novel. He divides the novel into three big chapter which later, throughout this study, will be referred to as the pre-prison stage, the Imprisonment stage and the post-prison stage in order to be able to see Alex's transformation across stages clearly. The complete explanation regarding these findings can be found below.

The Question of Choices

Before going deeper into the detailed explanation of the findings, there is one question that is being repeatedly asked throughout the novel by what so called "Our Humble Narrator", Alex that is needed to be explored. The question being is "What's it going to be then, eh?". This question appears several times in the book, the first time is in the beginning of the Pre-Prison stage, Imprisonment stage, Post-Prison stage, and also in the end of the last chapter.

Throughout the Pre-Prison stage of his life, Alex is in the position where he must choose between good and evil. In this stage, the question

becomes relevant since both options represent equally valid alternatives since he is a man of his will. He does whatever he wants to do but, in the second stage of his life which is the Imprisonment stage, Alex is in a position where he could no longer asking this question. Being Imprisoned, the State revokes his freedom and option as well as his choice to determine his own behaviour. The Government now is the only party that is having the ability to ask this question and determine what to do next to Alex. Alex than selected to undergo a conditioning therapy to evoke the good in his self.

The question is also asked at the beginning of the third stage of Alex life which is the post-prison stage. In this stage Alex both a free and an imprisoned man. His being released from the prison (Staja) makes him a free man but, his ability to determine his behaviour is limited being only one option. This makes the question is empty this time. Without his ability to make meaningful choices, Alex loses his identity as a man and ironically, he is living up to the prison charlie's words "When a

man cannot choose he ceases to be a man." (p. 93) which Alex refused to believe by saying "He would have gone on with a lot more of this cal (shit), but..." (p.93).

From this question, it is seen that this novel claims that, without the power to choose one's own path of action, any human behavior remains meaningless.

Denying The Glory and The Holiness of God

Alex denies the fact that people need God. To Alex, it is us the human being who make a real difference in the world and in life. There is no pray needed. God delivers us to this life and that is the only interference God makes to human life

Instead of giving strength to human's mentality, according to Alex, the act of praying shows the soft side of human's heart and will bring fright to human life. Alex said that "You came back to here and now whimpering sort of, with your rot (mouth) all squaring up for a boohoo (crying). Now, that's very nice but very cowardly. That sort of thing could sap all the strength and goodness out of a chellovek (man).

‘What’s it going to be then eh?’” (p. 10). This shows that Alex is an individual of his own conscience and will. He does not want to rely himself upon anything else except himself alone.

Also, in one part of the novel Alex seems to compare the beauty of sexual intercourse or the old-in-out-in-out as he would say it with God or drugs.

From this, we know that Alex put God and drugs side by side. He also compared the bliss we got from thinking about God or praying to God with the one we get from the use of drugs. Alex thinks that the bliss we get from both God and drugs is nothing compared to the bliss he gets from thinking or imagining about sexual intercourse. Even more ironic, the sexual intercourse he means is the action of raping a woman.

Egocentric Behaviour

Alex does realize that there is a boundary on which his freedom and freedom of the others cannot cross over with each other. Alex also said that he does not want others to interfere with his freedom to choose but, the fact the he knows all of these

matters does not mean he values others freedom and choices.

From the early part of the pre-prison stage and also the novel, Alex has shown the reader that his behaviour often neglects others freedom and choices.

Once, Alex and his gang ripped and broke all of a man’s book only because he likes to read good book and found one swear word on one of the books. This passage shows that Alex intervene with the taste of others in literature. Not only in literature, Alex’s taste in music also often cause a chaos.

For example, Alex was listening peacefully to a woman singing to his favourite opera song when Dim tease the women vulgarly. Alex became upset and punched him on his mouth. Alex said that he is in solitude when he listens to classical or opera music as seen on this evidence: “Then, brothers, it came. Oh bliss, bliss and heaven.” (p. 38). As Dim tease the woman by howling, Alex felt disturbed so that he punches Dim on his stomach yet, Alex disturbed his parents in their sleep by listening to classical music loudly and does not

want his parents to protest for that action as shown by this evidence: “Pee and em in their bedroom next door had learnt now not to knock on the wall with complaints of what they called noise. I had taught them. Now they would take sleep-pills. Perhaps, knowing the joy I had in my night music, they had already taken them.” (p. 39).

From the evidence above, not only do we know that even to his parents Alex does not seem to show respect towards the rights of the people around him but also see the fact that Alex does not show respect to his parents’ authority in the house since he uses a relatively strong word to say that he had told his parents not to disturb him. Instead of the word “told” he uses the word “taught” as if he teaches his parents how to behave like a parents teach their child.

Besides all of the evidence shown above, Alex’s egocentric behaviours are also shown through the fact that throughout the pre-prison stage, he likes to beat, rob, or even rape. The action he carries out are considered to be violating the rights of other people. While he does not

want people to violate his, he keeps violating others rights particularly their right to feel save.

Resistance and Leadership

From the evidences shown above, it is apparent that Alex egocentric behaviour lead him into another characteristic which is a rebel. In the pre-prison stage, Alex shows his resistance to the government, because he realises that badness is damaging the welfare of the state because it is disruptive and results in crime thus the government and the police are arresting those who cause damage within the society. To this, Alex said that the government seeks to deprive an individual of its choice which in essence is similar to depriving an individual of his/her soul. He sets the individual or human being against the government or the machine. Although it is only one evidence found regarding this matter but, it is explicitly conveying Alex position in facing the government because, the issue of choice, free will and freedom is quite the theme of this novel.

Besides, his resistance behaviour, Alex also shows his

superiority. He does not want to be the “beta” among his gang. He always wants to be the “alpha” and always shows effort to show his superiority to his gang and often accepts resistance from them. Although they never explicitly appoint any one of them to be the leader of the gang, Alex always takes initiative to tell his gang what to do or where to go. One example is in the early beginning of the novel when Alex and his gang is sitting in a bar drinking milk as shown by this evidence: “So I yelled: ‘Out out out out!’. ‘Where out?’ said Georgie. ‘Oh, just to keep walking,’ I said, ‘and viddy (see) what turns up, O my little brothers.’” (p. 10).

Mental and Personal Transformation

Undergoes his punishment in the prison, Alex has gone through some transformation both personal or mental transformation. Those transformation is the results of Ludovico’s technique that is imposed on Alex. Thus, it makes the transformation of Alex behaviour is triggered by external factors and not the choice of his own conscience.

Ludovico’s technique is a treatment that is used by the Staja (State Jail) to make a better person out of Alex. The Government believes that the experimental psychological treatment will “cure” Alex from his desire to commit crime and be a good person with good behaviour instead. This programme is based on conditioning technique. Alex is drugged and strapped to a chair and his eyes is clamped open. He is forcefully exposed to a film which repeatedly shows an act of violence and rape. Alex describe it as a horrible veshches as he said “I do not wish to describe, brothers, what other horrible vesh-ches (things) I was like forced to viddy (see/watch) that afternoon.” (p. 117).

Alex transformation is implicitly confirmed by the wardens who let Alex walk instead of wheelchair to the treatment room for the first time since Alex arrived in the treatment facility by saying “Today, old friend, we are letting you walk.” (p. 128). First, the warden is confident enough that Alex would not try to escape or do anything harmful since he knows that Alex is no longer

capable of doing so. Second, the warden reference to Alex as “old friend” is suggesting that the warden is welcoming Alex back to “their world”. They consider bad and good are residing in a different world and now since Alex is considered “healthy” he is now going back to the world of the good. From this chapter, it appears that Alex’s transformation is chosen by the Government and those passages above show the readers how deep the effect of Ludovico technique has affected Alex. As what has been stated by Prison Charlie, he ceases to be a wrongdoer and chose to be a creature capable of moral choice.

Questions of Morality and Choice

Being Imprisoned, Alex complains the wrong he committed but, it does not take him a long time to ponder on the question of whether he deserves the punishments or not. The interesting part is Alex’s egocentric behaviour appears also in the early part of this chapter. Alex is so quick in evaluating Georgie’s death over the same reason when he is in prison. Although he is indignant to

suffer the consequences of his behaviour, Alex is all too happy hearing the death of Georgie and thinks that he deserves it.

Alex’s question towards morality seems to be supported by the Prison Charlie (chaplain). The arbitrary disciplining of the prison guards often clashes with the message of personal accountability delivered by the Prison Charlie. His ideals seem to clash with the arbitrary punishments and rewards provided by his institutions as shown by the passage below:

“Himself has grave doubts about it. I must confess I share those doubts. The question is whether such a technique can really make a man good. Goodness comes from within, 6655321. Goodness is something chosen.” (p. 92).

The Prison Charlie doubts the effectiveness of the new technique that will transform someone into a better individual. It is not the technical matters he doubted but more of a morality problem. He questions the technique’s approach and doubts that it is able to make a person to be a better person since goodness is

something chosen by the individuals themselves and comes from the soul of the person. The fact that the Prison Charlie doubted the technique does not change Alex's impression towards the technique. Alex still wants to try the technique since it promises him to get out of the prison sooner.

Another example is "Dr. Brodsky said to the audience: 'Our subject is, you see, impelled towards the good by, paradoxically, being impelled towards evil. The intention to act violently is accompanied by strong feelings of physical distress. To counter these the subject has to switch to a diametrically opposed attitude. Any questions?'" (p. 137).

From the passage above, there are at least two issues arise. First, what good morality is when someone, by being impelled towards good, actually ends up being inclined towards evil. Even, Dr. Brodsky, who considers his action of transforming Alex good, actually rips Alex's ability to choose. The treatment according to Alex is horrifying and like a torture, as he says "I had truly done my best morning and afternoon to play it their

way and sit like a horrorshow (good) smiling cooperative malchick (man) in their chair of torture." (p. 123), Dr. Brodsky seems to enjoy the sight of Alex screaming and begging for the treatment to stop.

"'Choice,' rumbled a rich deep goloss (voice). I viddied (saw) it belonged to the prison charlie. 'He has no real choice, has he? Self-interest, fear of physical pain, drove him to that grotesque act of self-abasement. Its insincerity was clearly to be seen. He ceases to be a wrongdoer. He ceases also to be a creature capable of moral choice.'

'These are subtleties,' like smiled Dr. Brodsky. 'We are not concerned with motive, with the higher ethics. We are concerned only with cutting down crime – "' (p. 137).

This passage is important because it confirms the point of the whole story. It is clear now that the Ludovico's Technique is unethical. It is more like a weapon to annihilate crime. The chapter is ended with this passage. Thus, it can be concluded that the novel circles around the question of whether a man is really a man, if there is no other option.

Taking away someone's choice to be good or evil is really God's will or the love of God.

Self-Restoration and Questions of Normality

Alex's released from the Staja does not run smoothly. As soon as Alex is released, he comes home to surprise his parents only to find his bedroom being occupied by someone else named Joe who insults his very presence in front of his parents. His favourite things are also snatched out from his room including his records and money.

Alex feels helpless. He is angry, afraid and sad at the same time yet, all he can do cry in front of Joe and his parents. Feeling desperate, Alex decided to get out of the house.

. In the record store Alex realise that not only did he can listen to the composition of Ludwig Van Beethoven, but he also could not listen to Mozart and maybe any other composer as well since classical music triggered his bad desires.

"It was because all those violence films had music with them. And I remembered especially that

horrible Nazi film with the Beethoven Fifth, last movement. And now here was lovely Mozart made horrible." (p. 152)

This is when he realises that he no longer wants to be good. It is unfortunate that he does not like to be good when his ability to choose sides between the good and evil has been erased.

Once, Alex also expresses his desire to just die and leave it all behind. So he opens and decided to jump off a window, while saying "Goodbye, goodbye. May Bog forgive you for a ruined life," (p. 181). He said this for those people who he thinks has made his life terrible.

Alex's hope is high that the jump would kill him, yet it is not. Before he passed out, Alex saw someone standing on the window he just jumped out from and he thought that it might be his new friend F. Alexander or Z. Dolin.

Alex woke up in a hospital with all of his hands and feet on gips. Later that day, a doctor came and gave him a test. Little he knows that, the nurse actually tests him with another technique to see how the Ludovico

effect has gone from his brain as when Alex was in coma, the doctor conducted a surgery on his brain. The passage above shows that Alex's ability to choose between good and evil has been restored and he close this chapter by saying "I was cured alright," (p.192).

The fact above which says that Alex has regained his ability to choose is proven in the last chapter of the novel. Alex, finally coming out of the hospital, is back on the street with his new friends Bully, Len, and Rick. This passage below shows that Alex regains his old characteristic which is leadership issue but, this time with all of the fame he gets from being the victim of the Government, his new friends all accepted him as a leader.

But, somehow, with the return of Alex's ability to choose and combined with Alex's experience in the prison, getting close to God, made Alex lives his street life with values he gets from those prison experience.

Not only does this chapter show the reader that Alex has become once again a person of his own will but also shows that Alex is growing up. His way of thinking becomes

more mature and he even thinks of starting his own life with his very own family.

This novel values transformation in a decent amount, and has a kind of "moral progress" and personal transformation. Thus, despite all the crime Alex commits, at the end of the day, he grows up. The transformation Alex experiences in the novel is hard-earned and long overdue; it is also freely chosen and deeply personal for him.

Discussion

From the finding above, it can be seen that there are both inside and outside forces that makes Alex do certain action or make certain decision in his life which in this novel divided into three chapter. It seems that this novel is in accordance with both of the theories purposed by Anshari (2014) and Gallie (1956) on freedom in post-colonialism along with the works of Swenson (1948) and Dastagir (2007) on freedom in existentialism.

Anshari (2014) and Galie (1956) say that freedom is contested and negotiated. The urge of being free and able to determine one's behaviour

freely is unbearable only when the individual is being oppressed and imposed with power, as what the novel shows the reader through Alex's experience in the prison. Furthermore, Anshari in his study says that Postcolonial discourse is concerned with the assessment of the relationship between the colonizer and the colonized and its focus is on how the oppressed devised different strategies to show their resistance to colonization. In this novel, the colonized is Alex and the colonizer is the Government.

Furthermore, Anshari explains that war makes an individual question about their very existence and position in the society. In this novel, it is not war that makes Alex question his position in society but it is oppression which is one characteristic of war. Interestingly, the oppression he feels aside of the one coming from the Government, it comes from within his mind. Alex suffers from a trauma he gets from the Government through the Ludovico technique (Ludovico's technique is a treatment that is used by the Staja (State Jail) to make a better person out

of Alex. This programme is based on conditioning technique.) The trauma somehow manages to oppress his desire to do whatever he wants. Alex once asking about his position in society. It is after the presentation of the Ludovico technique and during his discussion with F. Alexander and Z. Dolin who are a politician who wants to overthrow the Government. Alex feels like he is some kind of machine programmed by the Government and a tools to overthrow the Government. At the time when he feels suicidal, Alex thinks that his parents do not need him anymore, his friend is no longer loyal, and the Government is manipulating him. That is the moment when Alex literally has no place in the society and thus, makes himself feel suicidal. It can be seen that oppression and manipulation have severely damaged Alex personality more than his violent act has ruined it for him.

Gallie (1956) in his study says that such concepts such as freedom, democracy and art are inherently subject to multiple interpretations depending on your values, concerns, goals, beliefs, and experiences. In this

novel, what is considered free according to Alex is having fun and living life to the fullest without minding anything else which intersects with the value of the Government and the society.

The tone of Gallies' statement suggest that it is not a matter of right or wrong, but only a contest between beliefs. What makes it interesting is that in the novel Anthony Burgess makes the line between the good and evil or hero and villain blurry. Prison Charlie who is notably a religious figure in the prison and the one who manages to get Alex to come to believe the Bible also endorses the idea that being free means someone also has the ability to choose evil as well as goodness. While the Government says that someone does not need the ability to choose evil because as long as the individual is free, in terms of living his life and go anywhere he/she wants to then the individual is free. This difference in the definition of free will between the Government and the Prison Charlie is resulted in the argument identified after the presentation of the Ludovico Technique.

Swenson (1948) and Dastagir (2007) say that freedom is something that comes from within. Freedom is something that everybody has control of. According to Dastagir (2007), human being is not a controlled being doing action because some external forces, but an autonomous individual whose main importance is based on consciousness of his existence and freedom. This means Existentialism sees freedom as something that lies on the individuals' consciousness and is based on their own responsibility as there is no external factors that drive them to do a particular action. This novel shows accordance with these facts stated by Dastagir in Alex's pre-prison stage. He denies the glory and holiness of God. Alex also denies his parents and his advisor which makes him free of any kind of interference from any kind of force in making his own decision.

The study by Dastagir (2007) is in accordance with the core principle of existentialism itself. Existentialism defines the state of being free as the isolation of one's decisions from any determination by a deity. However, Swenson (1948)

states that man cannot have full power of using his freedom at random, although he claims that man is free. This shows us that Existentialists' point of view towards freedom is connected to the idea of Moral Responsibility. In this term, Alex's character does not show conformity with this since Alex often violate someone's right to be free and to feel safe because he practices his freedom at random.

A Clockwork Orange gives the reader the question of whether people are destined to their fate, or whether free will and external circumstances can influence people's life outcomes. Alex believes that humans are born evil but need cultivation to avoid evil. F. Alexander believes that humans are born good, but are corrupted by society and culture. The Government believes that the stability of the State trumps the happiness of its citizens, and readily abolishes moral choice (a fundamental human trait) in the name of stability. In contrast to this, Alex fights hard against the notion that his freedom to choose should be compromised at all, as free will is

what makes him human to begin with. So it is clear that Alex's freedom is interrupted by his surroundings. As what has been stated before, the line between who is the hero or who is the villain in this novel is blurred. Every character in the novel has their own agendas and intention. Even the main character is a rebel himself who likes to commit crime. By this the novel is trying to give the readers a new perspective towards freedom.

CONCLUSION

This study is aimed to see how freedom is defined in A Clockwork Orange. It is also to see the internal and external factors that lead the main character Alex to do certain action. The findings show that this novel defines freedom through Alex's actions which are driven by two factors (outside and inside forces) in three stages of freedom whereas the question of freedom is being repeated throughout the novel. Outside forces are something that is done, seen, or felt to/by Alex that force or make Alex to do certain actions while inside forces are something that is purely come from Alex's conscience. The

three stages are pre-prison, imprisonment and post-prison.

Furthermore, there is one question that is repeatedly asked throughout the novel by what so called “Our Humble Narrator”, Alex, that is “What’s it going to be then, eh?”. This question appears several times in the book in the beginning of the Pre-Prison stage, Imprisonment stage, Post-Prison stage, and also in the end of the last chapter. From the use of this repeated question, this novel claims that, without the power to choose one’s own path of action, human behavior remains meaningless.

The findings also reveal that the external factors or outside forces outweigh the internal factors or inside forces. Inside forces mostly happen in the first chapter of the book which is the pre-prison stage since Alex is still a free youth living his life to the fullest. During the pre-prison stage, Alex often asks about God’s authority and denies that we have any relation to Him besides God sending us to this earth. Not only God, Alex egocentric behavior has made him deny everyone’s authority over him. He

does not believe that there is a line of respect which he cannot cross. He does what he wants to do and uses his freedom in random. The fact that Alex has an egocentric behavior makes him powerful and feels that he is better than others. He resists his mother and father and claims to be the leader of his gang.

During the imprisonment stage, Alex claims that he is not guilty and protests against his imprisonment yet, it seems that it does not take Alex too long to accept the condition. Alex starts to feel comfortable and even gets closer to Christianity as he learns the bible. In the prison, Alex was introduced with the Ludovico technique which will transform his behavior entirely and he is determined to try the technique but, despite his questions of morality. The technique is considered unethical. The Prison Charlie argues that the technique will revoke Alex’s ability to determine his own behavior and choice. Alex loses one aspect of humanity which is the ability to choose and thus ceases to be human.

Alex had to accept the technique and loses his ability to

choose. Alex's brain is programmed to choose goodness and reject evil by releasing pain throughout his body. The trauma from the technique has also caused Alex unable to listen to music anymore because classical music is one of the media to program Alex's mind. In short, Alex feels like there is no place for him in this world because he feels like he is no longer human and blames the Government which has made him like a machine. Feeling desperate

and suicidal, Alex jumped out of a window only to find himself wake up on a hospital bed. Doctors had a surgery to his brain and restore his ability to choose. He is no longer anti-violent and finally becomes a normal human again.

Next, the novel *A Clockwork Orange* is notable for its lack of clear-cut heroes and villains, Self is described as an autonomous moral being with the power and duty of choice. Having this choice is a prerequisite for having a soul. To be truly free, human beings must be legitimately able to choose wicked, depraved options, otherwise good behavior remains a meaningless,

empty gesture. Despite Alex's returned propensity for evil, the novel claims that, without the power to choose one's own path of action, any human behavior remains meaningless.

Finally, freedom is a treat that is specialized for humans and thus becomes the characteristics of being a human and differentiates humans against robots or machine because, when a man cannot choose he cease to be humans.

Suggestions

In conducting this study, there are some difficulties encountered. The main difficulty is finding other studies which are related to this study. This is because there are only several studies which talk about *A Clockwork Orange* novel. This study encourages other researchers to further study this novel to another level.

This study also suggests that further study use psychoanalysis which enables the researcher to look into Alex behaviour deeper and also the power relation theory in order to look deeper into the leadership and resistance aspects of the novel.

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