

CHAPTER V

CONCLUSION

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Hence the quest for authenticity is not something immediate but it is rather a continual process of becoming. In this quest one is brought to constantly resolve and open oneself for introspection because authenticity revolves around self-creation and self-reflective processes. To be authentic does not necessarily demand one to detach oneself from the world and alienate oneself from the others. Instead it illuminates the possibility for overcoming alienation in such a way. Whether or not someone is authentic cannot be simply defined by mere outward appearances but it is precisely defined by one's state of mind. In the realm of authenticity, 'everyone is the other and no one is himself' (Heidegger, 1996). It seems inevitably for everyone to conform and fall to interpret things based on the public or common way of understanding. However one supposed not to become forgetful about the fact that the common understanding basically only prescribes generality in which things are made to be close off and levelled down. Thus it tends to shallow the way things are interpreted and obscure the unique possibilities that individuals might have in the first place. Consequently, being dominated by the impersonal understanding all along is potentially causing self-alienation and even rendering the way one takes the other people to become more superficial. In this regard the quest for authenticity is aimed to bring about such a

reappropriation of the public or impersonal ways of understanding to be one ‘‘own-most’’ instead.

Based on Heidegger (1996), authenticity is made possible by initially being lost in the ‘‘they’’ or ‘‘the publicness’’. Here the ‘‘lostness’’ in the they is seen as a positive phenomenon because through this process one can reveal the possibility to be authentic. *Angst* is the basic mood (*Grundstimmung*) that will call one back from one’s lostness in the they. *Angst* is different from fear, because in fear one tends to be constrained to remain succumb in the they for what fear is all about is insecurity or uncertainty. Meanwhile in *Angst* one is urged to grasp oneself, because what *Angst* is about is not being the way one truly engaged in. As the following action of *Angst* is resoluteness. In resoluteness one resolves to grasp one ownmost possibility for being authentic but always remains open for changes and introspection. Because as Heidegger (1996) suggests that the truth is *aletheia* or un-concealment, so either the true self-knowledge is not something immediate and transparent and it essentially needs to be constantly revealed.

The result of this study showed that the main character, Pilar was appeared to be in a turn from inauthenticity to authenticity which signified by those three features: lost in the they, *Angst* and resoluteness. Throughout the story, the main character Pilar was struggling to find herself. In the beginning, she was appeared to be lost in the ‘‘they’’ or ‘‘publicness’’ in which she characterized to be rather a shallow and closed off person. Her fear of uncertain future made her blindly accepting the public way of understanding which offered her a sense of tranquillity. She was afraid of taking risk to follow her dream to do something

different and be the one who do something for the first time. Thus she only took for granted the possibilities that seemed “obvious” to her. She decided to lead a life that seemed stable and easier with a secure job, a clear budget, a conventional marriage, and a yearly vacation just like any other people commonly do. She was only willing to love if it was possible and there was a reassurance that those could stay near to her. But her determination to choose only what is possible, common or obvious made her eventually felt estranged from herself. She felt as though her days were all just the same and was struggling for something that she never really wanted in the first place.

However by the time she reunited with her friend again after many years parted, she was captivated by his words which motivating people to take risk and follow their dream. From the moment she received his advices, the *Angst* intruded in her mind, awakened her to seize the moment and take the risk to be the way she felt passionate about. As her friend suggested to her, she began to practice “the exercise of the Other”, observing the part of herself which always afraid of disappointment and kept her from taking action which she named “the Other”. By the time she was doing that self-reflective practice, she was able to open herself for new possibilities. Her first resoluteness is to be true to herself and open her heart to love his friend again though it was risky to love him because he was still in seminary and possibly made up his mind to devote his life to prayer. But she resolved to to love though it means to lose control over the person she loved.

However by the time she has revealed that her friend possessed a special gift to perform miracle of healing and was a direct disciple of the Virgin Mary,

Pilar tempted to take advantage from her friend's situation. She determined to help her friend in his mission to serve other people and convince the world about the feminine side of God. But at first she merely took that possibility as a short cut to be extraordinary and to start a life that completely brand new. She wanted to flee from her ordinary life that she has already looked down. This intention rendered her to control her friend's life and dragged him away from the possibility for devoting his life to prayer. She even disregarded the other people who seemed to lead a life that was similar to the way she used to before, judging that kind of life was lacking of grace. At this point she was falling back to the inauthentic mode of being for she tended to uproot herself and take the other people superficially.

However Pilar's dream was soon devastated after her friend lost his special gift as he chose Pilar rather than seminary. At first she was very disappointed with his friend's situation and even tempted to forget him. But at the end of the story, she finally realized that she could never deny her love to him. She resolved to accept him again even without a special gift and managed to return to her routine again but never forget about her dream. At last she realized the most important thing about dreaming that is hard work.

Overall it can be seen how Pilar's quest for authenticity is moving in a dynamic turn from inauthenticity to authenticity. She moved from her alienation, her blind acceptance of the public/common understanding. She resolved to change her way as she felt the *Angst* intruded. The *Angst* brought her to see herself in more transparent way by revealing the groundlessness of the public way of

understandings. But occasionally she tempted to fall back again into inauthentic mode of being in which she tempted to flee from herself, her everydayness rather than resolve in resolute manner. In this term she also tempted to control her friend, the seminarian instead of liberating him for choosing himself. However she was continued to resolve again to be free to obtain her dream and liberate her loved one as well though it always at risk of disappointment. At the end of the story she was authentic at last because she was no longer blind about new possibility in life, she resolved to determine her own path while remained dwelling in her ordinary life.