

An analysis of Fromm's five basic needs on Danny Boodman T.D. Lemon 1900 in *The Legend of 1900* Movie

Putri Rindu Kinasih^a

^aEnglish Department, Universitas Bunda Mulia. pkinasih@bundamulia.ac.id

Article History: 21 January 2023; Accepted date: 21 February 2023; Published date 3 March 2023

ABSTRACT

How people behave and carry out their will is influenced by psychological factors. Ascertaining the cause of maladaptation, therefore, the psychoanalytic study is necessary. In this research, the writer analyzes the character of Danny Boodman, T.D. Lemon 1900 and his drastic decision in life. The writer used the qualitative method. The writer focuses on the theory of five basic human needs proposed by Erich Fromm. Moreover, according to the findings, people who do not meet Fromm's five essential human needs will struggle to lead everyday lives. According to Fromm, there are two ways to resolve the existential dilemma: to progress or to regress to the mother's love and its evolutionary equivalent, a symbiotic relationship with the mother. The SS Virginian cruise ship is a metaphor for a mother's love of rootedness. Thus, this study concludes that Nineteen Hundred cannot achieve Fromm's five basic needs due to his obsession with the ship.

Keywords: Erich Fromm; movie; legend of 1900; literature; psychoanalysis

The paper must be written in English. The length of the script is 15-20 pages.

1. Introduction

The most substantial reason underlies the implementation behind this research is that *The Legend of 1900* movie shows an excellent example of human failure in *normal adaptation* in life. Instead of using the word *normality*, Powell (1983) preferred to use the term *normal adaptati*, which means *maintaining* a healthy balance between work, love, and play despite having high-level reactions to stress (p.16). In addition, Powell also stated that there are ten guidelines for living normally. Those ten guidelines are: care for the body, cultivate hope, take the opportunity for new experiences, be in touch with and express emotions, define the Not-Me, practice self-reliance, see the future as a series of now, resow the seeds of love, develop a sense of humour and value struggle (pp.441-445). After carefully watching *The Legend of 1900*, the writer discovered that Danny Boodman T.D. Lemon 1900, known as Nineteen Hundred, ignores many rules mentioned above. According to how he is portrayed, Nineteen Hundred is a healthy person with a sense of humour. Apart from those two rules, he disregards the other eight guidelines for leading an everyday life. These aspects above indicate how Nineteen Hundred struggles to fit into society.

Secondly, aside from the movie's main character providing an example of the failure of normal human *adaptation* in life, the film was chosen because it has received numerous honours attesting to its excellence. Inspired by *Novecento*, Alessandro Baricco's monologue, *The Legend of 1900* is well-known as the winner of European Film Awards, Golden Globes, and Satellite Awards for Best Cinematography and Best Original Score. Holden (1999) stated in *New York Times* that a director, Giuseppe Tornatore, can be influential when triggering sentimental memories. In addition, he also

praised the cinematographer, Lajos Koltai, for he thought that a warm golden glow illuminates everything in the film. *The Legend of 1900*, he continued, resembles discovering a beautifully illustrated, elaborately framed work of art in a museum. As a result, the author believes that this film demonstrates its quality.

Moreover, due to its unique plot, several researchers have studied *The Legend of 1900* movie (Costantini & Golinelli, 2007; Dong, 2021; Feng, 2021; Kallis & March 2014; Xu, 2012). The movie's plot takes place in the middle of the 1940s and tells the tale of Nineteen Hundred, a man who had lived his entire life aboard the *Virginian* ship. The fact that the boat was to be scuttled and sunk far offshore made it impossible for him to leave his sole home. He was too intimidated by the vastness of the universe. The *Virginian* blew up and sank with Nineteen Hundred still on board.

It stands to reason that due to its intriguing plot, numerous researchers have examined *The Legend of 1900* using a variety of approaches. Firstly, a study by Dong (2021) showed that the infinite land life terrifies Nineteen Hundred. The rules and conventions in life have restricted Nineteen Hundred to generally living on land. In contrast, Costantini & Golinelli (2007) stated that Nineteen Hundred has been unable to reach a satisfying conclusion because he pursued musical perfection. The difficulty of an artist's work parallels the problem experienced by the analyst, who cannot escape the fantasy of creating the ideal analysis. In other words, the idealistic Nineteen Hundred cannot connect with reality (Feng, 2021).

Similarly, Xu (2012) argued that Nineteen Hundred's drastic decision to reject secular life is driven by his different life values. Nineteen hundred employes music as a means of withdrawing from the business of the world rather than living in seclusion and hiding out in the mountains. Thus, his value toward music prevents him from engaging in social life. Xu emphasized that people must be able to engage in social life and withdraw from the world's affairs to have fulfilling lives. In contrast, Kallis & March (2014) argued that Nineteen Hundred's decision to live all his life on a *Virginian* ship is an act of liberation from capitalism. Unlimited wants are the foundation of modern economics and the sine qua non of capitalism. Thus, by limiting himself, Nineteen Hundred is liberated from the unbearable choice offered by the city outside.

All in all, the research above tried to study the main character, Nineteen Hundred. It can be stated that none of the previous research had attempted to employ a psychological approach. Without a doubt, Nineteen Hundred's behaviour triggers the writer's curiosity: why would a person prefer to die when he has a chance to live? Phares (1984) believed that it is incredibly human to want to know about ourselves and others (p. 5). Human accomplishments and ambitions are meaningless unless they can be compared to the goals of others. It should be emphasized how human comparison and research will not be possible without a psychological comprehension of humans. Thus, mesmerized by the decision of Nineteen Hundred not to leave the ship and prefer to die, the writer is determined to find out the reason behind it using a psychological approach.

Erich Fromm's humanistic psychoanalysis is chosen as the writer finds the theory underlies the pivotal issue in Nineteen Hundred; *man's existence*. Fromm's ideas about how social structure affects mental health in *The Sane Society* have a lot of empirical support. Fromm's criticisms of mental health are prescient (Hoskin, 2017). Even after 50 years, Fromm's psychoanalytic approach is still seen as a significant paradigm shift in relational and inter-subjective psychoanalysis (Gabriel, 2022, p. 208). Gruszczyk (2016) stated that we should use Fromm's theory to develop a more comprehensive understanding of the tension between freedom and security (p. 3). Fromm believed that all passion and strivings of humans are attempts to find answers to his existence or, as we may also say, they are attempts to avoid insanity. The most potent forces motivating human behaviour stem from the condition of his existence, the 'human situation' (Fromm, 2008, p. 27). In addition,

humans have acquired the facility to reason, a condition Fromm called the human dilemma. Unfortunately, humans can never resolve their human dilemma by satisfying these physiological needs (hunger, thirst, sex) only. Fromm believes that only distinctive *human needs* can move people toward a reunion with the natural world (p. 191). Fromm claimed that a critical difference between mentally healthy individuals and neurotic or insane ones is that people find answers to their existence by completely corresponding to their total human needs of relatedness, transcendence, rootedness, a sense of identity, and a frame of orientation. Therefore, this study aims to answer how Fromm's five basic human needs are shown in the character Danny Boodman T.D. Lemon 1900?

2. Methodology

The writer uses the qualitative method. All in all, qualitative research methods are best for addressing many of *the questions* researchers have in mind (Given, 2008, p. xxix). In analyzing the literary work, the writer chooses a movie entitled *The Legend of 1900*. The rationale behind the object of the study is to comprehend the application of Fromm's theory. Erich Fromm, like Sigmund Freud, was driven by the issue of what motivates a person internally. This internal motivation was the only way to explain why people behave in dysfunctional ways or develop psychic illnesses, think irrationally, feel irrational, and control their cognitive and emotional abilities poorly counterproductively (Funk, 2014).

Fromm (2008) believed that aside from the physiologically nourished cravings (hunger, thirst, sex), all essential human desires are determined by this polarity; man must solve a problem and never rest in the given situation of a passive adaptation to nature. Even the most complete satisfaction of all human's intensive needs does not solve the *human* problem because the root of his most profound passion and needs lies in the peculiarity of his very existence. All affection and strivings of man are attempts to find an answer to his presence and avoid insanity (p. 27).

The first need is relatedness. Relatedness means the drive for union with another person or other persons. Fromm believed that the necessity to unite with other living beings, to be related to them, is an imperative need of the fulfilment on which man's sanity depends. To Fromm, an insane person has failed to establish any union and is imprisoned, even if he is not behind barred windows. Fromm believed that man could attempt to become one with the world by *submitting to a person, a group, an institution, or God*. Another possibility of overcoming separateness can be done by making others a part of himself and thus transcending his existence by domination (p. 29). Love is the only passion that satisfies man's need to unite with the world while giving him a sense of integrity and individuality (p.30). The productive orientation of love gives one a strong understanding of the world through reason in *thought*. The practical direction of love is expressed in effective work in *action*. Love manifests in *emotion* through union with another person, with all men, and with nature. Productive love always needs some attitudes; *care, responsibility, respect, and knowledge*. Fromm strongly believed that the utter failure to relate oneself to the world is insanity and clearly stated that some form of relatedness is the condition for any sane living (p.35).

The second need is transcendence. With reason and imagination, a human cannot be content with the passive role of the creature. Humans are driven by the urge to transcend the accidentalness and passivity of their existence by becoming a creator (p.35). Fromm believed that both men and women could create life. A woman can start a life by becoming a mother and raising the child until he is old enough to care for himself. Men and women can also act to create a life by planting seeds, producing material objects, creating art, creating ideas, by loving one another. Man transcends himself as a creature in the act of creation, elevating himself above the passivity and accidental nature of his existence and into a realm of purposefulness and freedom (p. 35).

The third need is rootedness. Rootedness plays an essential part in man's sanity. If a man loses his natural roots, sense of identity, and where he comes from, he will be left standing alone without a home or roots and unable to handle the loneliness and helplessness of being alone. He would therefore go insane. A person will get rid of his *natural* sources only after he finds new human roots that make him feel at home. The most fundamental natural tie is the child's tie to the mother. Mother is food; she is love; she is warmth; she is earth. To be loved by a mother means to be alive, rooted, and at home (p.37). For humans to be born and to progress, Fromm also believed that they must eventually conquer their intense desire to remain connected to their mothers (p. 39).

The fourth need is a sense of identity. The difference between humans and animals is that humans can say "I" and be aware of themselves as separate entities. Endowed with reason and imagination, man must form a concept of himself and sound and feel: "I am I." A person must be able to sense himself as the subject of his action. As crucial as the need for relatedness, rootedness, and transcendence, a sense of identity is so vital that man could not remain sane if he did not find a way to satisfy it (p. 59). Indeed individual purposes are sought and found. A sense of identity includes race, religion, social class, and occupation. "I am American," "I am a Protestant," and "I am a businessman" are the ways that help a man experience a sense of identity (p. 60). The most intense striving is driven by the need to feel a sense of identity, which is stronger than the need to remain physically alive and comes from the very nature of human existence (p. 61).

Lastly, Fromm believed that humans need a frame of orientation and devotion. Man's ability to reason and imagine causes him to need a sense of who he is and the ability to orient himself intellectually in the world. Man finds himself surrounded by many puzzling phenomena and, having reason, he must make sense of them, must put them in some context that he can understand and which permits him to deal with them in his thoughts. His orientation system becomes more suitable as his reason grows, meaning it gets closer to reality. To achieve objectivity, that is, to acquire the faculty to see the world, nature, other people, and oneself as they are and not be distorted by desires and fears (p.61-62).

Any satisfying system of orientation contains not only intellectual elements but elements of feeling and sense expressed in the relationship to an object of devotion. The answers to the human need for a system of orientation and an object of affection differ widely in content and form. In the old days, people would use a primitive system like animism and totemism in which natural objects or ancestors represent answers to man's quest for meaning. There are non-theistic systems like Buddhism, which are usually called religion, although, in their original form, there is no concept of God. There are also purely philosophical systems, like Stoicism and monotheistic religious systems, that answer man's quest for meaning about the idea of God. In conclusion, whatever their contents, the mentioned way above responds to man's need to have some thought system, give an object of devotion that gives meaning to his existence and his position in the world (p.63-64).

The data collection procedure starts with finding the topic of the research. The writer found the full version of *The Legend of 1900* movie on its entirety. After that, the writer watched the film intensively and repeatedly to understand the storyline and characters deeply. Then, the writer read the humanistic psychoanalysis by Erich Fromm. Next, the writer found the dialogue transcript by downloading subtitles and finding samples (screenshots) that match the theory. Lastly, all data subtitles and screenshots from the film were listed and classified as proof in analyzing the problem of this research.

Then, the data analysis was conducted by analyzing the character's failure to adapt to a standard way of living based on Erich Fromm's theories of humanistic psychoanalysis. The writer will focus on Nineteen Hundred's problem based on Fromm's five basic human needs, or the

existential needs; *relatedness, transcendence, rootedness, a frame of orientation, and a sense of identity*. According to Kashani (2016), a movie can be viewed as a social and personal transformation tool. Study shows that movie can alter people's perceptions of a problem's regulatory, cognitive, and emotional aspects (Kubrak, 2020). Therefore, this study aims to explain why fulfilling Fromm's five essential human needs is crucial for a meaningful existence.

3. Result and Discussion

3.1. Relatedness

Relatedness means the drive for union with another person or other persons. Fromm (2008) believed that the necessity to unite with other living beings, to be related to them, is an imperative need of the fulfilment on which man's sanity depends. Fromm defined an insane person as someone who has completely failed to form any union and is incarcerated, even if he is not imprisoned. Fromm believed that man could attempt to become one with the world by *submitting to a person, a group, an institution, or God* (p. 29). Nineteen Hundred was left by his parents in a box before a coal man named Danny found him. There was no information about his biological parents, so Danny raised him as his child. Unfortunately, Danny passed away when Nineteen Hundred was eight years old. Figure 1 shows how Danny would be sunk into the ocean after the funeral ceremony. As a result, Nineteen Hundred had no experience relating to any other family members since Danny passed away.



Figure 1. Danny's funeral ceremony (00:18:57/ 02:00:05).

Family connections can provide more significant meaning, purpose, and social and tangible resources that benefit well-being. In addition, through psychosocial, behavioural, and physiological mechanisms, the quality of family relationships, including social support (e.g., giving love, advice, and care), as well as strain (e.g., arguments, being critical, making too many demands), can affect well-being (Thomas et al., 2017). Unfortunately, Nineteen Hundred was never able to experience all of those things. In addition, he had no concept of family ties due to his upbringing in the belly of a ship, hiding from everyone. For instance, because he did not know his mother, he would never give her a bouquet or a box of chocolates in appreciation for her love. The following scene demonstrates that Nineteen Hundred had no idea what a family was.

Nineteen Hundred's lack of information and knowledge about the concept of family is caused by his father, who insisted on teaching Nineteen Hundred by himself. Unfortunately, to keep young Nineteen Hundred stop asking questions about things he did not know how to explain, he instilled Nineteen Hundred with inaccurate values and information.



Figure 2. Danny answered that Mama is a horse (00:15:56/ 02:00:05).

Nineteen Hundred : What's a mama, Danny?
Danny : A mama?
Nineteen Hundred : Mm-hm...
Danny : Well, err, a mama's a horse.
Nineteen Hundred : A horse?
Danny : A race horse (00:15:51-00:16:01)

Figure 2 illustrates how Danny gave Nineteen Hundred incorrect information. During reading class, Little Nineteen Hundred asked his father what the word "mama" meant. However, Danny informed Nineteen Hundred that "mama" only refers to a horse to stop further inquiries about the nonexistent mother. Generally, "mama" refers to one's mother (especially as a child term). However, Danny compared the word "mother" to a racehorse. Nineteen Hundred were raised with false knowledge and inaccurate information due to the teaching method. Another incorrect teaching occurs during the reading period and just before Nineteen Hundred goes to bed during a conversation with his father. Danny provided terrifying responses to Nineteen Hundred's queries about the outside world.

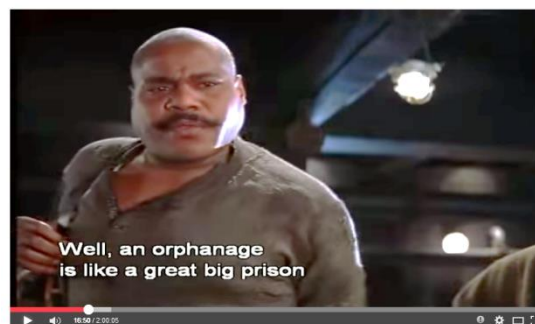


Figure 3. Danny answered that the orphanage is a prison (00:15:56 / 02:00:05).

Danny : Everything off the Virginian is bad. Everything... They got sharks in the land. They eat you alive. Keep away from 'em, you hear?
Nineteen Hundred : Danny what's an orphanage?
Danny : Well, an orphanage is like a great big prison where they lock up folks that ain't get no kids. (00:16:35-00:16:56).

Figure 3 demonstrates how Danny gave Nineteen Hundred false information. Young Nineteen Hundred asked his father what bad things were. Danny did not define what was wrong. He claimed

that everything was terrible outside of the Virginian ship instead. Additionally, he stated that dangerous sharks inhabited the area and consumed humans alive. Undoubtedly, everything Danny was taught as a child has contributed significantly to Nineteen Hundred's misconceptions about the world and his surroundings.

Meanwhile, Dr Brauner-Otto, the Centre on Population Dynamics director at McGill University, firmly stated that family is not just another institution. It is not like a school or employer. This place is where we also have emotions and feelings (Sherburne, 2020). It was evident from the findings that Nineteen Hundred does not have a positive relatedness with the family. Nineteen Hundred gets many false ideas about the world instead of learning essential values from family.



Figure 4. The musician partner stopped playing music because Nineteen Hundred played alone (00:36:04/ 02:00:05).

The violinist : For the last time, Nineteen Hundred, just...
Nineteen Hundred : ...just normal notes.
Trombone player : End of the line! (00:47:38-00:48:19)

In Figure 4, it is shown that Nineteen Hundred failed to establish any relatedness with other musicians on the ship. Not for the first time, Nineteen Hundred's solo improvisation of the song forced the other musician to end their performance. As the band's leader, the violinist pleaded with Nineteen Hundred to stop improvising and play classical music so the other band members could play along. The request was understood by Nineteen Hundred, who reiterated his commitment to playing standard notes. Nineteen Hundred lost himself in his music once more a brief while later. The trombone player announced to the group that the line had ended. The band was unable to continue playing the song as a unit.

Fromm stated that to love means to care, meaning that a person must actively concern with another person's growth and happiness. To love also means to be responsible for others' needs. Then, to love also means to show respect to others (2008, pp. 31-32). To his working group, Nineteen Hundred does not care about the other musicians' happiness and needs. The other musicians ask Nineteen Hundred to play music together and respect them as co-musicians, meaning they should play music together. Instead of stopping his bad habit and starting to care for his co-musicians' needs, Nineteen Hundred keeps improvising and ignores his friends. Nineteen Hundred will play a familiar song with his friends because he wants them to be happy if he cares about them. Playing the traditional music demonstrates Nineteen Hundred's respect for his friends and belief that they are on an equal footing so that they can perform and amuse the passengers as a group. Nineteen Hundred, however, disregards his friends and plays the music selfishly by himself. As Fromm explained, one who fails to establish relatedness to others is withdrawn into himself; he cannot experience either physical or human reality as it is, but only as formed and determined by his inner processes. He does not react to the world outside; if he does, he responds not in terms of its reality but only in terms of his methods

of thought and feeling (2008, pp. 34-35). Nineteen Hundred fails to show relatedness to his fellow band members by disregarding their needs.

Furthermore, Nineteen Hundred's most significant failure in his pursuit of relatedness is allowing the woman he loves to leave the ship without trying to stay in touch with her.



Figure 5. The woman was getting off from the ship (01:25:37/ 02:00:05).



Figure 6. Nineteen Hundred replied the invitation plainly (01:25:41/ 02:00:05).

The Woman : Why don't you come and visit us someday? We live at Mott Street number twenty-seven. My father has a fish shop.
Nineteen Hundred : Maybe (01:25:37-01:25:41).

The invitation to see the woman Nineteen Hundred loved, along with her full address, is shown in Figure 5. She told Nineteen Hundred that her father had started a fish market, giving him more information about her home. Figure 6 depicts Nineteen Hundred's underwhelming reply, which is the word "maybe."

The fact that the woman gives Nineteen Hundred her address demonstrates her desire to stay in touch with him. The woman will not bother giving her speech to Nineteen Hundred if she does not want to keep a long-term relationship with him. Surprisingly, instead of promising her to pay a visit, Nineteen Hundred only answers, maybe. In *erotic love*, another drive is involved: fusion and union with another person. *Motherly love* starts with oneness and leads to separateness, whereas *erotic love* starts with isolation and ends with oneness (Fromm, 2008, p. 32). Nineteen Hundred is unaware that one must work hard to earn someone else's love. The desire for fusion and union will fail if he says "maybe." He disregards the woman's invitation and never shows up, demonstrating his lack of respect for her. The phrase may suggest he does not care to learn more about the woman he loves.

3.2. Transcendence

Fromm argued that human beings are driven by the urge to transcend the accidentalness and passivity of their existence by becoming a creator. In man's need for transcendence lies one of the roots of love, art, religion, and material production (2008, p. 35). Sadly, Nineteen Hundred fails in transcending himself as a creature.



Figure 7. Nineteen Hundred cancelled his contract by taking his record (01:15:53/ 02:00:05).

- The Producer : That is one amazing piece of music. What is it called? Oh, it's got to have people crying buckets. It's gonna have the right title though. Er, something catchy like 'Swinging in the Breeze' or, er... Sweet Nineteen. We'll print millions of copies so that people all over the world can hear your music, Nineteen. Mr. Nineteen?
- Nineteen Hundred : I won't let my music go anywhere without me.
- The soundman : Hey, No! Don't touch! (01:14:28-01:15:53)

A music producer became fascinated by Nineteen Hundred's playing because of his fame. The music producer brought a recording device, who then captured Nineteen Hundred's original song. The producer praised Nineteen Hundred and told him the song was a fantastic piece of music after it was recorded. He predicted that many people would cry after hearing the moving song. After that, the producer advised Nineteen Hundred that the song's title needed to be catchy. He suggested that Nineteen Hundred call it Sweet Nineteen or Swinging in the Breeze. Then, he added that millions of copies would be printed for people worldwide to hear the music. Nineteen Hundred was upset when he listened to his record, not delighted that his work would be known to people outside the ship. Figure 7 shows Nineteen Hundred taking his record and cancelling the agreement.

The latest research stated that experiencing a self-transcendent life means the person aims to fulfil their potential, continue learning and developing from one phase of life to the next, be open to new possibilities, accept diverse perspectives, and connect to a broader humanity. A person living a self-transcendent life frequently uses growth, fulfilment, and actualization metaphor to highlight how the self evolves and changes over time (Reischer et al., 2020). The recording gives Nineteen Hundred a chance to take charge of his career. Recordings signify more than just leaving a legacy and self-actualization; they also indicate an opportunity to become wealthy and famous. Nineteen Hundred builds a better life for himself if he honours the contract. According to Fromm, the issue of transcending oneself cannot be resolved if a person is incapable of creating or loving. Thus, if I cannot create life, I may be able to end it (Fromm, 2008, p. 36). Here lies why Nineteen Hundred cancels the contract by breaking his record. The recording session is not an opportunity for him to actualize his life, in his opinion.



Figure 8. Nineteen Hundred broke the record and threw it away in the rubbish bin (01:26:23/ 02:00:05).

People who experience a self-transcendent life tend to view themselves as moving through life as an exciting and self-revealing journey (Reischer et al., 2020). Likewise, Fromm also stated that the satisfaction of transcendence should lead to happiness while destructiveness leads human beings into suffering, most of all for the destroyer himself. In Figure 8, Nineteen Hundred obliterates his sole recording. The records have not pleased Nineteen Hundred. Because he can easily break the record, he does not consider it his creation and tosses it in the trash instead. Without a doubt, Nineteen Hundred falls short of transcending himself into the act of creation.

3.3. Rootedness

The ties of blood between mother and child rootedness can be extended to everything that establishes the same relationship an individual leans and feels rooted in them (Fromm, 2008, p. 39). The presence of the cruise ship SS Virginian as seen in Figure 6, serves as a metaphor for Erich Fromm's motherly love of rootedness. The boat offers the Nineteen Hundred food, warmth, and love, symbolizing the mother's immense love. Man's rootedness is essential to his sanity; the most fundamental natural tie is the child's tie to the mother (Fromm, 2008, p. 37). However, at some point, human beings need to leave the mother's orbit. Tragically, Nineteen Hundred is unable to escape his mother's orbit.



Figure 9. The SS Virginian ship (00:10:14/ 02:00:05).

The mother's love is unconditional; it is not compelled by anything the child must do. A mother is food, love, and warmth (Fromm, 2008, p. 37). Similarly, Nineteen Hundred has access to unlimited food on board. Nineteen Hundred spends the entirety of his life aboard the ship without

ever having to worry about a food shortage or a natural disaster. Men may be concerned about the drought and pests that could endanger their fields. They should also be concerned about the cost of food, which can occasionally be prohibitively expensive. The ship is fully stocked with food to last the entire group of passengers the whole trip.

Additionally, the ship provides warmth all year long. Nineteen Hundred is protected from severe weather while travelling inside the boat. No matter how hot or cold it is outside, Nineteen Hundred will always be comfortable inside. He can play the piano joyfully, even on a stormy night when he first meets Max. The ship offers Nineteen Hundred protections as a haven and shield. In other words, Nineteen Hundred does not struggle to obtain food, warmth, or love because everything is given to him unconditionally, just like a mother would provide.

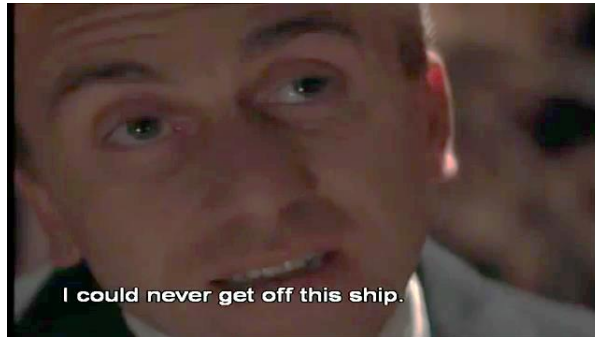


Figure 10. Nineteen Hundred told Max that living on land is too difficult for him (01:45:45/ 02:00:05).

Nineteen Hundred : Land is a ship too big for me. It's a woman too beautiful. It's a voyage too long, a perfume too strong. It's a music I don't know how to make. I could never get off this ship. At best I can step off my life. (01:45:15-01:45:53)

In Figure 10, Nineteen Hundred tells his best friend, Max, that living on the land was like a too-big ship. Life would be like a woman who is too beautiful. Life would be like a voyage that is too long and a perfume that is too strong. Living on land was like playing a difficult song that would be too hard to play. Nineteen Hundred stated that he would never leave the ship.

Regarding rootedness, motherly love is like an act of grace if it is there. It is a blessing and cannot be created without it (Fromm, 2008, p. 45). The food, warmth, and love provided on board the ship for Nineteen Hundred cannot be equalled by anything on land. This prevents Nineteen Hundred from moving past the ship's obsession. Nineteen Hundred compares leaving the vessel to weaning off a mother's breast.



Figure 11. Extreme Close up of Nineteen Hundred smiling face before the explosion (01:51:27/ 02:00:05).

Fromm also believed that the refusal to leave the mother's orbit could also be shown in behaviour. In behaviour, a person would fear life and have a deep fascination with death (2008, p. 39). During his last meeting with Max, Nineteen Hundred shows the fear of living on land and excitement about his impending death. While in Figure 11, an extreme close-up captures his smiling face a second before the explosion. Due to his excessive dependence on the ship, Nineteen Hundred would rather die than be weaned from it.

3.4. Sense of identity

With his reason and imagination, man needs to form a concept of himself, say and feel: "I am I." To put it another way, because humans are rational beings, they need to be able to form their sense of identity by saying, "I am I" (Fromm, 2008, p. 59). Unfortunately, Nineteen Hundred is unable to develop his sense of identity.



Figure 12. Max told the music shop owner about Nineteen Hundred's after his father's death (00:19:38/ 02:00:05).

Max Tooney : The problem was, as far as the world concerned, he didn't even exist. There wasn't a city, parish, hospital, jail or baseball team that has his name any place. He didn't have a country. He didn't even have a birth date. No family. He was eight years old, but officially he had never even been born. (00:19:50-00:20:14)

Through the dialogue above, it can be seen that Max Tooney told the music store owner about Nineteen Hundred's life after the passing of his father. Max claimed that the problem was caused by the fact that Nineteen Hundred never actually existed. The ship, according to Max Tooney, is not a city. For Nineteen Hundred to visit, there was no neighbourhood church with a specific area of ministry, no hospital, and no jail. He claimed that no baseball team was on the ship so that Nineteen Hundred could meet people and be recognized. His date of birth was unknown to Nineteen Hundred. He was an orphan. Max believed that Nineteen Hundred had never even been formally born.

True identity is sought and found. In experiencing a sense of identity, a person should know his nation, religion, class, and occupation to fit out sense of identity (Fromm, 2008, p. 60). In addition, he stated that a person cannot remain sane without the definition of "I." When a person has an identity, he will have something to cling to, something worth fighting. People are willing to risk their lives and sacrifice their thoughts to bene of the communities (2008, p. 61). In this case, Nineteen Hundred never experiences anything, giving him a sense of identity. Nineteen Hundred cannot form his concept of "I." The need for a sense of identity is thus not met by Nineteen Hundred.

3.5. The need for a frame of orientation and devotion

Man finds himself surrounded by puzzling phenomena. Because he has a reason, he must make sense of them, put them in some context that he can understand and which permits him to deal with them in his thoughts. Those puzzling thoughts can be a question about the earth; who creates it? Why are people all sent into the world? What is the point of living? To answer these difficult questions, a man puts himself in a system of thought such as animism and totemism, non-theistic systems like Buddhism, or purely philosophical systems like Stoicism, or the monotheistic religious systems which answer man's quest for meaning about the concept of God (Fromm, 2008, pp. 61-62). Nineteen Hundred, regrettably, lacks an intellectual framework for orientation that enables him to situate himself in the world.



Figure 13. Nineteen Hundred was blown up with the ship (01:51:30/ 02:00:05).

Understanding his existence and the meaning of his life is the puzzling phenomenon of Nineteen Hundred. Unfortunately, Nineteen Hundred lacks a system that would enable him to find an answer to his question. If Nineteen Hundred has a frame of orientation, he might not kill himself by remaining on the ship loaded with bombs because he knows his reason for existing. But even on his last day, he is still unable to rely on any frame that can explain the meaning of his existence. Therefore, in Figure 13, Nineteen Hundred prefers death and stops his puzzling head by killing himself in the blown-up ship.

3.6. Discussion

All in all, Nineteen Hundred has failed to achieve Fromm's five basic needs. Each artistic expression in life attempts to attain relatedness, transcendence, rootedness, a sense of identity, and a frame of orientation. We advance toward mental health more significantly as we strive to meet our needs (Rajan, 2017). Humans are the "freaks of the universe" because they are the only animal with self-awareness. Fromm was also aware that even though human beings are aware of their powerlessness and limitation, self-awareness also forces them to cope everlastingly with solving the insoluble dichotomy (2008, p. 23).

Firstly, from the findings above, Nineteen Hundred does not put effort into fulfilling his basic needs. From here, Nineteen Hundred does not have any relationship with his family. His parents left Nineteen Hundred in a box on the ship. Danny is the only one who comes close to fitting the definition of a family, and regrettably, Danny keeps giving Nineteen Hundred incorrect views of the world. Nineteen Hundred's irrational fear of the world beyond the Virginian ship is made worse by the notion that the world is considered dangerous. Here lies the importance of the family unit in instilling the correct ideology of life. Dr Brauner-Otto, the Centre on Population Dynamics director at McGill

University, firmly stated that family differs from other institutions. It differs from a workplace or school. People also experience emotions and feelings in this location (Sherburne, 2020). Also, recent research shows that people learn about happiness and how to perceive it at home with their families.

Additionally, the study highlights the significance of family in the emotional lives of people (Chorro et al., 2017). The absence of family members in Nineteen Hundred's life plays a significant role in his perceiving false ideology. Ideology is the outcome of conflicts, a fight for meaning among social classes or groups, and a judgment of "right" and "wrong" (Schmitt et al., 2022). Fromm thought that families serve as "psychic agents of society," instilling social values and beliefs from a young age. Shared values and beliefs become internalized as emotionally based character traits that operate automatically (Gabriel, 2022). Thus, due to his cluelessness about what a family is and the false ideologies Danny continues to spread, Nineteen Hundred's fear of embracing his freedom on the land is made worse.

People nowadays become their creators. People are forced to choose their ways of life, identities, and values from the immeasurable multitude of possibilities. However, people should realize that every possible result entails risk (Gruszczyk, 2016). The same situation exists in Nineteen Hundred. He can get off the ship and begin living on land. He could start as a pianist. On the ship, he is presented with a recording contract. In other words, the producer believes that he will succeed because the album will be sold on the ground. Nineteen Hundred is unable to control his freedom. He gives in to an irrational urge that drives him to take up bondage on the ship. Without a doubt, Nineteen Hundred cannot handle the conflicts and worries. Nineteen Hundred cannot control the conflicts with his co-workers while he is still living on a ship. He refuses to put aside his pride and collaborate with the other musicians. Fortunately, he is confident that even when he has conflicts with his co-workers, the ship's captain will not fire him. Different things might happen if he lives on the land. Nineteen Hundred will need to learn how to cooperate and establish relationships with others to live off the ground.

Additionally, Fromm stated that existential conditions have emerged due to our species losing our instinctual equipment, leaving our species with two solutions. There are to progress or to regress to the lost paradise of mother and its evolutionary equivalent, a symbiotic connection to mother (Cortina, 2015). In other words, to progress means to have social production. Through production, humans create relations, relations to nature, other humans, and themselves. The implication is that the human being is a natural, social, cooperating, and self-conscious being and that these characteristics are only possible through relations that humans produce in society (Fuchs, 2020). Thus, if humans have room to progress, enlightenment will continue to play its role in people's self-realization and function as a premise of human development (Guo, 2022). Unfortunately, Nineteen Hundred will not give himself any room to grow. In addition to the discussion above, Nineteen Hundred cannot develop the desire to reunite with others because he refuses to leave the ship. This situation aligns with what Cortina (2015) means by choosing to regress to the lost paradise of mother and its evolutionary equivalent, a symbiotic connection to mother. His obsession with the ship serves as his justification for rejecting the opportunity to improve his life by forgoing fame and wealth.

Moreover, Fromm's theory must also emphasize the significance of the sense of identity. A study by Chorro et al. (2017) shared important insight into how happiness and value are in forming personal identity. They found out that when students were asked which children they would choose as their friends, 22,5% of them chose an image of kids who resemble them because "they are like them." Furthermore, 48% of the students who were asked what makes them happy believed that having friends was the second-most crucial factor in finding happiness. From this, relationships with friends and family are significant in shaping a person's identity. Unfortunately, Nineteen Hundred

has nothing that can tie him to any form of identity. The sense of 'I' is not an abstract one. It is an embedded situation. That is assimilating and adapting to concrete social conditions (Packing, 2020). Sadly, Nineteen Hundred has never known his nationality, religion, and class. No official group or registered place could record Nineteen Hundred's data and identity.

If Nineteen Hundred has ever attended a service at the church, he might be able to identify himself as a Protestant. The administrative clerk will note Nineteen Hundred's data, nationality, blood type, and medical history if he has ever been hospitalized. Because Nineteen Hundred should submit a CV and ID card when applying for jobs, his co-workers and boss can identify him if he has ever worked in an office. Additionally, to join a club, a person must fill out a form with basic details about themselves, including their name, address, and country of origin. He cannot state that he is American, Protestant works for a company, or supports the Los Angeles Lakers because he lacks the necessary knowledge. Meanwhile, new identities emerge through establishing new connections and rooting ourselves in humanity (Packing, 2020).

Aside from registering with any club, company, or church, one can also develop social production by enrolling in a school. The potential and uniqueness of people can be acquired through education. Education institutions help people become more aware of who they are, both as unique individuals and as a component of the social structure. Students must actively participate in social reality through teaching and learning activities, so they are no longer alienated (Saumantri & Hafizd, 2022). However, as Max Tooney explained, Nineteen Hundred has never been officially born. He has no date of birth, relatives, or family. In short, Nineteen Hundred has technically never even been taken. As a result, nobody can register Nineteen Hundred for a school. Nineteen Hundred's understanding of the world is also affected because he never attended formal education. When Max Tooney and Nineteen Hundred first met, he still interpreted the word "mama" as a horse. Therefore, it can also be noted that education helps to humanize people (Saumantri & Hafizd, 2022). Sadly, Nineteen Hundred never had the opportunity to receive a formal education.

Lastly, Fromm believed that to find meaning in his life, a man must have a frame of orientation and devotion. However, it is crucial to emphasize Fromm's expansive view of religion because it is a significant factor in his message. Whatever religion a person follows, it may be harmful or promote growth. It depends on whether a person's beliefs and practices encourage rational thought and love instead of irrational thinking and hatred (Walborn, 2014, p. 142). In other words, how people practice their religions is the main subject of Fromm's study (p. 174). As previously discussed, Nineteen Hundred does not belong to any group, church, or religious belief that can help him understand the purpose of life. If Nineteen Hundred has a sense of orientation and grasps why he is alive, he might not commit suicide by staying on the ship. He cannot rely on any framework to explain the purpose of his existence, even on the last day of his life.

Fromm primarily focused on overcoming illusions and failing to experience the world's true nature adequately. This idea of "productive orientation" is not romantically utopian. His writings frequently adopt a "practical philosophy" inspired by psychoanalysis to support and promote such ways of life (Durkin, 2019). Fromm strongly emphasized that people must break free from their incestuous ties of conformism to practice and develop higher reasoning skills to lessen their suffering. Also, a person's capacity to genuinely love themselves and others are essential to these goals of the humanistic practice of religion (Walborn, 2014, p. 168). Fromm clearly stated that each individual and society are mutually determined, producing and reproducing one another (Gabriel, 2022, p. 218). Nineteen Hundred can't reunite with the others because he refuses to be weaned from the SS *Virginian* ship. Finally, it leads him to his drastic decision – being blown up inside the SS *Virginian* ship.

4. Conclusion

In conclusion, Fromm clarified that each person and society affected, produced, and reproduced one another. A person unable to build relationships with others withdraws within himself. The only thing that shapes and determines reality is his internal processes. Consequently, he cannot experience reality as it is, whether it be physical or human existence. Herein lies the explanation for why someone might choose death over life. From the discussion above, it can be noticed that Nineteen Hundred cannot fill Fromm's five basic needs. Not only does he fail to relate to others in need of relatedness, but he also refuses to leave the orbit of his mother, the SS Virginian ship. Nineteen Hundred's fixation with the ship justifies rejecting the opportunity to improve his life by turning down fame and wealth.

Additionally, it prevents him from developing a sense of identity on land. As a result, his condition worsens because he lacks a frame of orientation. Nineteen Hundred decides to take his own life to end the puzzling questions of life. Ultimately, Nineteen Hundred's decision to choose death over life results from his inability to fill Fromm's five basic needs.

REFERENCES

- Chorro, E. G., Fernández, M. Á. M., & Corbí, R. G. (2017). Happiness and values in the formation of personal identity in students of the fifth and sixth grade at primary school. *Universal Journal of Educational Research*, 5(5), 881–890.
- Cortina, M. (2015). The greatness and limitations of Erich Fromm's humanism. *Contemporary Psychoanalysis*, 51(3), 388–422.
- Costantini, M. V., & Golinelli, P. (2007). Aestheticism and creativity in 1900: The Legend of the pianist on the Ocean by Giuseppe Tornatore (Italy, 1998). *Aestheticism and Creativity in 1900: The Legend of the Pianist on the Ocean by Giuseppe Tornatore (Italy, 1998)*, 27(4), 467–473.
- Dong, Y. (2021). Character and decision meaning analysis of The Legend of 1900. *The 2021 3rd International Conference on Literature, Art and Human Development (ICLAHD 2021)*, 346–349.
- Durkin, K. (2019). Erich Fromm and Theodor W. Adorno reconsidered: A case study in intellectual history. *New German Critique*, 46(1), 103–126.
- Feng, T. (2021). A study on the conflicts between industrial culture and individual value and spiritual freedom in The Legend of 1900. *2021 International Conference on Education, Language and Art (ICELA 2021)*, 1024–1029.
- Fromm, E. (2008). *The sane society*. Routledge Classics.
- Fuchs, C. (2020). Erich Fromm and the critical theory of communication. *Humanity & Society*, 44(3), 298–325.
- Funk, R. (2014). Foreword: Erich Fromm's social psychological approach and its relevance for today. In S. J. Miri, T. M. Kress, & R. L. Lake (Eds.), *Reclaiming the Sane Society* (pp. xi–xxiv). Sense Publishers.
- Gabriel, N. (2022). Growing up in society - a historical social psychology of childhood. *Historical Social Research*, 42(4), 207–226.
- Given, L. M. (2008). *The SAGE Encyclopedia of Qualitative Research Method*. SAGE Publications, Inc.
- Gruszczyk, A. (2016). Old dilemmas renewed: Fear of freedom vs. freedom from fear. *GLOCALISM: JOURNAL OF CULTURE, POLITICS AND INNOVATION*, 1–17.
- Guo, Y. (2022). Enlightenment values of Erich Fromm's humanistic psychoanalysis. *Acta Psychologica Sinica*, 54(2), 205–218.

- Holden, S. (1999, October 29). "The Legend of 1900": How to Lose Your Mooring but Remain Immobile. *The New York Times*. <https://www.nytimes.com/1999/10/29/movies/film-review-how-to-lose-your-mooring-but-remain-immobile.html>
- Hoskin, R. (2017). Reconsidering 'The Sane Society.' *Transform*, 3, 89–130.
- Kallis, G., & March, H. (2014). Imaginaries of hope: The utopianism of degrowth. *Annals of the Association of American Geographers*, 105(2), 360–368.
- Kashani, T. (2016). *Movies change lives: Pedagogy of constructive humanistic transformation through cinema*. Peter Lang Inc.
- Kubrak, T. (2020). Impact of films: Changes in young people's attitudes after watching a movie. *Behavioral Sciences*, 10(5), 1–13.
- Pacquing, I. R. B. (2020). Problem in identity, postmodernism, and Erich Fromm. *Philosophia: International Journal of Philosophy*, 21(1), 77–88.
- Phares, E. J. (1984). *Introductions to Personality*. Charles E. Merrill Publishing Company.
- Powell, D. H. (1983). *Understanding Human Adjustment: Normal Adaptations Through the Life Cycle*. Little Brown & Co.
- Rajan, S. K. (2017). An approach to psychological literary criticism by means of Frommian humanistic psychoanalysis. In L. Mathew & R. Gayathri (Eds.), *Influence of Neo-Freudian theories in 20th century literature* (First, pp. 37–42). SFS College Publishers.
- Reischer, H. N., Roth, L. J., Villarreal, J. A., & McAdams, D. P. (2020). Self-transcendence and life stories of humanistic growth among late-midlife adults. *Journal of Personality*, 1–20.
- Saumantri, T., & Hafizd, J. Z. (2022). Rekonstruksi psikonalisis humanis dialektik Erich Fromm dalam pendidikan pesantren. *RAUSYAN FIKR: Jurnal Ilmu Studi Ushluddin Dan Filsafat*, 18(1), 111–133.
- Schmitt, B., Brakus, J. J., & Biraglia, A. (2022). Consumption Ideology. *Journal of Consumer Research*, 49(1), 74–95.
- Sherburne, M. (2020, February 12). *Love matters: How parents' love shapes children's lives*. <https://news.umich.edu>. <https://news.umich.edu/love-matters-how-parents-love-shapes-childrens-lives/>
- Thomas, P. A., Liu, H., & Umberson, D. (2017). Family relationships and well-being. *Innovation in Aging*, 1(3), 1–11.
- Walborn, F. (2014). *Religion in personality theory*. Elsevier Inc.
- Xu, J. (2012). A brief analysis of the hero's withdrawing from the business of the world in 1900. *Journal of Language Teaching and Research*, 3(1), 211–214. <https://doi.org/10.4304/jltr.3.1.211-214>