THE WORKS BY JOHN GALSWORTHY AS AN OBJECT OF ETHICAL RESEARCH

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Abstract: In the article features of English morals of the end XIX – the beginnings of the XX century on the basis of works of a writer-realist John Galsworthy are reconstructed and analyzed. Making a start from psychological and anthropological behavior of a human nature, from aspiration to freedom and the happiness inherent in people described by Galsworthy, the author formulates conception about social purpose of moral philosophy and its communication with fiction.

Keywords: morals, ethics, psychology, literature, John Galsworthy, ethical research.

In the conditions of formation of a civil society in Uzbekistan the big attention to studying of a creative heritage of great writers of the world artistic culture is paid. In the performance at final meeting of the 155th session of executive council of UNESCO the President Islam Karimov has noted: “Paying the big attention to the revival of originality and development of national culture, we proceed from that the revival of national consciousness cannot be separate from ideals of world culture, from universal values” (Karimov, 1999, V.7, p. 192)

In given article I have tried to approach to consideration of universal moral values, addressing to the problems of an ethically-philosophical heritage of great English writer John Galsworthy and to prove necessity and an urgency of his ideas for development of our national culture and philosophical thought.

As the morals penetrate the most diverse kinds of practical and spiritual activity of the person, it is not necessary to close its research in strict frameworks of the philosophical-ethical analysis as well as to limit its consideration by special, concrete sciences about the person. Historically outlined "area" of complex knowledge of the moral phenomena is set by interaction of ethics, concrete sciences about human nature and art.

Great volume of substantial knowledge of the morals, amazing with scale of the put moral problems, is accumulated by fiction. The literature is in own way a unique source of the information on procedures of action of difficult moral and psychological mechanisms – phenomenal displays of morals in its individually-personal, subjective-psychological entity.

The fiction taken in its relation to ethics and a number of particular disciplines about human nature has the double status.

In secret disclosing «what a person is », comprehension of his spiritual depths and moral heights it rests upon achievements of the related humanities investigating diverse aspects of a moral phenomenon, uses results of the philosophical analysis of essence and the nature of the moral phenomena.

Exclusively interestingly and fruitfully the morally-philosophical and morally-psychological aspects of problems the ingenious English writer and original thinker John Galsworthy developed. The philosopher should address to impressing achievements of the philosophical, life-interpreting fiction level – to novels by Galsworthy, to which deep penetration into moral life of the person, comprehension of his most deep, psychological bases, as is known, is peculiar. In this sense some thoughts of Galsworthy appear as the primary facts of humanitarian knowledge about a person, "extracted" not so much by means of an application of scientific research (by the way, rather imperfect in days of Galsworthy), but by means of uncommon vital and moral experience of the writer brilliantly shown in intuitive force of penetration, a creative power of a reconstruction of the moral world of a person.

In the works by Galsworthy attempts of the person, adhering to the purposeful program, to reach such degree of power which on the scale would be commensurable with absolute independence of a hated society are opened. The person revolts against an existing state of affairs, consciously submitting to the internal logic
of movement of a society. Subsequently he means to overcome socio-historical law hanging over him, systematically using this logic.

In the novel “The Island Pharisees” (1904) the writer sharply criticizes the sanctimonious morals established by a society of that time. His character Shelton is sharp in the statements, he revolts against the established rules in the society, searches for a moral ideal in it, but to find it is difficult enough because it is caused by many reasons. Staying in a company of people of high society, Shelton characterizes their morals in this way: “Everything seemed divided into classes, carefully docketed and valued. For instance, a Briton was more of value than a man, and wives with women. Those things or phases of life with which people had no personal acquaintance were regarded with a faint amusement and certain disapproval. The principles of the upper class, in fact, were strictly followed.” (Galsworthy, 2006)

The rebellious nature of Shelton is continually shown that in conversation with the priest, in dispute with the official and other characters, by means of this artistic device Galsworthy bares defects of a society of the time. An authentic in the person consists only in his ethical life for the writer – here, and only here, the person is in essence a new, higher, incomparable entity. Therefore when Shelton, having presented, that a family of its bride “thought him unsound, and didn't want him; but to save the situation they would be glad to keep him” (The Project Gutenberg EBook of The Island Pharisees, by John Galsworthy), makes a decision to break off an engagement with Antonia, he appears incommensurably morally superior to other characters of the novel. To fix this thought I make one more quotation by Galsworthy: “In England we've mislaid the recipe of life," he said. "Pleasure's a lost art. We don't get drunk, we're ashamed of love, and as to beauty, we've lost the eye for it. In exchange we have got money, but what's the good of money if we don't know how to spend it?"

Excited by his neighbor's smile, he added: "As to thought, we think so much of what our neighbors think that we never think at all.... Have you ever watched a foreigner when he's listening to an Englishman? We're in the habit of despising foreigners; the scorn we have for them is nothing to the scorn they have for us. And they are right! Look at our taste! What is the good of owning riches if we don't know how to use them?" (Galsworthy, 2012)

The basic secret of the person consists, on Galsworthy, that he is an ethical being that he invariably and invincibly always faces with a dilemma of good and evil, from which he cannot leave anywhere: who does not go the way of good, shall inevitably follows the road of evil. This ethical essence of the person, his basic ethical orientation is not prejudiced idea of Galsworthy, but a conclusion from his observation the people.

The unique and really accessible way to the person to be pulled out from under the heavy fetters of public relations spoiling his personality is a leaving, flight of the person from the validity to the special world created by consciousness. It is also some kind of revolt, but revolt in sphere of a passive withdrawal, unacceptance of the "bad" validity; an intellectual, spiritually-moral revolt without practical negation following from it. A poet-decadent Wilfrid Desert from the trilogy “End of the Chapter”(1934) also flights from a life rescues. Having realized, that he cannot be a "worthy" member of an English society and be a suitor for Dinny Cherrell's hand, he finishes his life in a foreign land. Audrey Noel from the novel “The Patrician” (1911) for not to spoil career and the future of lord Miltoun, leaves, trying to forget the feelings. Irene and Bosinney from the novel “The Man of Property” (1906) also try to hide in their own world, far away from the validity surrounding them.

The consciousness of a high and fine ideal in an absolute separation from the valid life, from the valid possibilities of its realization in a reality becomes the meaning of such an aversion of the validity. In representation by Galsworthy the moral and psychological nuances and other kind of rebelliousness against the settled public norms are rather interesting. Suppressed by oppression of circumstances the person tries to reach power which in the modern world is identified with the power of money. The person consciously puts before himself the purpose – by the concentration of physical and spiritual forces to "make the way" from a ground floor of the public building, most oppressed, in top, endowing if necessary even the patrimonial moral qualities initially inherent in the human. The heart of the problem is that the person voluntary leaves moral standards, principles, ideals at least a little to come nearer to the hypothetical purpose gradually getting character of obsession.

In the novel “The White Monkey” (1924) the young spouses Bickets dream to save up money to leave to Australia where as it seems to them, they can adjust their life. For the sake of this dream Victorine Bicket ventured upon an immoral act for those times – to pose naked for a picture “Afternoon of a Dryad”. But having received money, she realizes all ambiguity of the position – on the one hand, she tried for the sake of
their main dream, and on the other hand, she neglected their family values. Having carried out the dream, spouses have not found rest as the life in Australia has appeared not such cloudless. Internal experiences of heroes, their psychological drama caused by this situation reflects the social and moral protest of the writer against an existing social situation in England.

In the cruel world of the social validity in which alienation dominates, there is no place for the dreamer. Facing obstacles and circumstances which he unable to overcome, his abilities perish, not finding the realizing application, which means development. The aspiration practically to reach an escaping ideal, to embody it in worthy acts gradually dies away. Having embodied in the creative, "reflected" form of works of art real moral phenomena and processes, having subjected them to literary and art analysis, the writer-thinker simultaneously translates them in a plane of philosophical-ethical research, comprehending in concepts of the philosophical system a place and a role of the described phenomena in the general current of socio-historical processes of a reality. In the reflections over philosophical sense and historical value of the moral phenomena of modern validity Galsworthy is strongly attracted to wide philosophical generalization, theoretical conclusions on philosophical-historical scale. By an example of works of art and journalistic works by Galsworthy it is possible to see that creativity of the talented writer – the researcher of human phenomena shows organic synthesis of moral and psychological phenomenology and socially-philosophical research. I mean that the thinker tries to track action of social factors of an epoch up to deep subjective-personal level of psychology of the person. Thus, the problem of the person was considered by Galsworthy in the unity of socially-ethical and moral aspects.

The modern ethical science is obliged to classical fiction by opening and development of empirical model (in the most delicate moral and psychological details) of phenomena of the non-standard behavior, socially-philosophical analysis of which is included now in the problem list of the major ethical workings – out. In this case the fiction has acted as “imaginative expression of human energy, which, through technical concretion of feeling and perception, tends to reconcile the individual with the universal, by exciting in him impersonal emotion” (Vague Thoughts on Art).

References