

CHAPTER IV

ANALYSIS OF BRECHT'S MORAL VISION AS REFLECTED IN *THE GOOD WOMAN OF SETZUAN*

A. The Internal Coherence

In this subchapter, the writer presents the analysis of the main characters and setting because they both play an important role to convey the moral vision in Bertolt Brecht's *The Good Woman of Setzuan*. The analysis of the plot is not given since Brecht rejects the Aristotelian Epic Theatre :

To dramatize as complete a social picture as possible, he brings to the drama the narrative scope of epic poetry. Unrestricted by unities of time, place, and action, epic Theatre employs realistic and symbolic scenes, debate and narrative, songs and even lyric passages, as well as multiple strands of actions strung together without regard for conventional crises and climaxes (Gassner, J and Dukore, F. B. 1970: 869)

A. 1. Character Analysis

In this part, the analysis of two main characters in Bertolt Brecht's *The Good Woman of Setzuan* names Shen Te and Shui Ta. In the writer's opinion, they are



considered as Brecht's agents to elaborate his moral vision. They are explained as follows :

A. 1.1. Shen Te

Shen Te is the good woman of the title who tries hard to obey the gods' Book of Rules. She struggles to do it by conducting good virtue and also to survive in the society. In this play, she is characterized as a prostitute woman but she is simply well-known of her generosity. Her goodness makes her different from other people in town and it assures three of the highest gods that good people still exists. From the initial part of the play, the good intention of Shen Te is obviously seen when she gives in her room which is supposed to earn money to serve the gods although she hesitates firstly.

First god : Thank you, thank you, dear Shen Te, for your elegant hospitality ! We shall not forget ! And give our thanks to the water seller showed us a good human being.

Shen Te : Oh, I'm not good...when Wong asked me to put you up,I hesitated.

First god : It's all right to hesitate if you then go ahead ! And in giving us that room you did much more than you knew. You proved that good people still exist, a point

that has been disputed of late-even in heaven.

Farewell! (1970:903)

The gods' mission to find a good human being shows a pathetic reality that in a world where we live, the good people is scarce to find. People are busy with themselves for it is harder to survive in a society. Through Shen Te's words, Brecht wants to show us that fundamentally all human being has good virtue but it is in competition with the need of survival.

Shen Te : Stop, illustrious ones ! I'm not sure you're right. I'd like to be good, it's true, but there's rent to pay. And that's not all: I sell myself for a living. Even so I can't make ends meet, there's too much competition. I'd like to honor my father and mother and speak of nothing but the truth and not covet my neighbor's house. I'd love to stay with one man. But how ? How is it done ? Even breaking a few of your commandments, I can hardly manage (1970:903)

Shen Te's economic concerns is against her moralistic concerns. Her goodness costs her much and endangers her survival. Nevertheless the gods think that she will be able to stay good if she is financially stabilized.

Second god : And above all: be good ! Farewell.

...

**Shen Te : But everything is so expensive, I don't feel sure I
can do it !**

Second god : ...We never meddle with economics.

**Third god : One moment. Isn't it true she might do better if she
had more money (1970:903).**

From the illustration above, Shen Te's morality is greatly influenced by her economic condition. It further causes Shen Te's skepticism grows stronger and affects her faith of goodness. Her first view of morality determined by economic condition has led her to a great dilemma beneath herself.

It is obviously seen that Shen Te is a very altruistic woman. She conducts much of charitable activities to other people in town. She consistently conducts it although the one being helped does not respect her at all. For instance, Shen Te still helps Mrs. Shin, the former owner of the shop--rented with the capital given by the gods although her ill-manner is irritating. She is agitated by the fact that she has to loose the shop because she needs the money. She, then, accuses Shen Te of robbing the place from her and the children. Instead of being incensed by her behaviour, Shen Te patiently gives a pot of rice.

Shen Te : (Tactfully) I'll get your rice.

- Mrs. Shin : And a little cash while you're at it**
- Shen Te : I'm afraid I haven't sold anything yet.**
- Mrs. Shin : (Screeching) I've got to have it. Strip the clothes from my back and then cut my throat, will you ? ...I'll dump my children on your doorstep (1970:903).**

The environment intensely gives contribution to the development of Shen Te's moral dilemma. By totally serving people with her virtuosity, she could not manage herself to survive; but by refusing to help others is against her faith of goodness and the Book of Rules. She could not be good to people and to herself at the same time. If she does good deeds to other, she has to give up her self need. On the other hand, if she considers her self requisite, she has to stride over others.

The phenomenon as completely defined above could be seen in some circumstances in the following examples. Shen Te sincerely gives a small room in her shop to a group of family who has suffered from bankruptcy recently. She does not have hard feeling although they ever refused to help her before when she underwent the same situation like they experience now as she says to the audience, " ...when my small purse was empty, they put me out on the street, and they may be afraid I'll do the same to them (1970:904)".

Shen Te is a patient and compassionate woman. In her opinion, people's self existence is more important than her belonging. It is shown when she gives away some

cigarettes to an unemployed man who needs it to feel like a 'new' man. She philosophically says, "That's very important-to be a new man. You'll be my first customer and bring me luck (1970:904)". The incident above also proves that Shen Te could not operate her business properly because as an entrepreneur she should look for benefit and not give away her properties. She could not separate her charity instinct and business interest. However she unequivocally encounters people's reaction to her kindness as depicted in the dialogue below :

- Mrs. Shin** : If this is the opening of a shop, you can hold the closing at the end of the week.
- Husband** : I bet he had money on him.
- Shen Te** : Oh, no, he said he hadn't !
- Nephew** : How d'you know he was lying ?
- Shen Te** : (Angrily) How do you know he was ?
- Wife** : (Wagging her head) You're too good, Shen Te, dear. If you're going to keep this shop, you'll have to learn to say no (1970:904)

Shen Te's uprightness has contrived difficult obstacle. It is the risk of her effort to take over other people's responsibility. She has reconciled herself to her suffering as a consequence of her sensibility. She willingly accepts the unfair condition to pay the carpenter's bill for the unpaid shelves although it is supposed Mrs. Shin's

obligation as the former owner of the shop. Shen Te should not sacrifice herself because she bought the shop 'furnishing included'(1970: 904). And it is Shen Te's nature to help people although she is oppressed.

People's demand of her benevolence has caused her into the crisis of morality and beliefs. It is worsen by the condition that she needs to consider her obligation to present references as the requirement of leasing the shop since the people previously being helped could not hack her up (1970:905). She has to conduct virtuousity to the society and all the culminated circumstances has pushed her into the branched way whether to follow her nature or to meet her self necessity.

Shui Ta, the fictive cousin of Shen Te gives a contradictory references about her. In his opinion, Shen Te is completely unrealistic and senseless woman. He expresses it to people. Some of his utterances are :

“..my cousin has the worst possible reputation: that of being poor”

“ Pauper. Let's use the uglier word”

“...Shen Te acted foolishly, being kind to all those people...” (1970:908).

Based on Shui Ta's words, it is obvious that Shen Te's goodness may become her self-defeating. Her nature of morality is only the way to suffer her from poverty and a financial loss.

Wong, the water seller provides another apprehension of shen Te's characterization. He gives much contribution to the writer to comprehend her

thoroughly. He is proudly become the source to provide information about Shen Te's condition to three of the highest gods like stated in the sentences below :

“ ...she has a kind word for everybody” .

“ Hardly anyone leaves her shop without tobacco in his pocket-even if he can't pay for it “ .

“ She's putting up a family of eight” .

“ She bought a cup of water from even though it was raining” .

“She hands out rice every morning. That eats up half her earnings”.

“ They call her the Angel of the Slums...” (1970:912).

Wong's description of Shen Te is quite different with the one given by Shui Ta. It can be understood since Wong is a close friend of her and he witnesses and experiences her goodness. Wong believes that her goodness is dependable for people who need it.

Shen Te's experience with Yang Sun, the lover, has given great influence toward her behaviour. She becomes more unrealistic, weak, and irrational. She could stand with Yang Sun's sarcastic manner and utterance. Moreover, she still gives attention and love to him although she does not receive his love in turn. His cynical sentences addressed to Shen Te are :

“Think ! Think ! I haven't a penny. Even if I had, I wouldn't spend it on you.

I'd buy a drink of water “

“Now go away. (Pause) For one thing, I don’t like your looks, you’re bowlegged”

“ I couldn’t love you if I tried “ (1970:910).

The first sentence certainly indicates Yang Sun’s warding off her existence. He insults her both mentally and physically. He develops his ill-manner to show his refusal to love her.

In that state of affairs, Shen Te possesses a sincere manner to Yang Sun. She realizes that she is unfairly treated but she puts her love to him above all as she expresses :

” Yang sun swept me away like a small hurricane. But he’s not a bad man, and he loves me”(1970:918)

“When I heard his cunning laugh, I was afraid. But when I saw the holes in his shoes, I loved him dearly” (1970:921).

She plaintively claims on his love although the reality indicates different reaction. She admires him much as she states that she just met a brave and clever man (1970:911). The worse fact is that she does not even recognize if she is being taken advantage by him. He only considers her material belonging to support him in finding a new job in Peking (1970:914). Shen Te’s unrealistic manner could conveyed from the passage below :

I want to go with the man I love

I don't want to count the cost

I don't want to consider if it's wise

I don't want to know if he loves me

I want to go with the man I love (1970:918).

A. 1.2. Shui Ta

Shui Ta is characterized as the dark side of Shen Te's personality. He appears as the fictive cousin of her when she could no longer maintain her goodness. He occupies a contrast manner from Shen Te's. He is important to her because he makes her goodness still in demand by conducting a heartlessly behaviour. He also provides capital for Shen Te's charity activities by doing his strict business. His presence is significant for Shen Te to submerge her genuine character and establish the immoral behaviour in the mask of him. It enables her to satisfy her own need.

It is already mentioned before that Shui Ta shows up when Shen Te is in crisis of self-determination caused by the society's demand of her generosity. He develops ruthless manner to the group of family in Shen Te's shop :

... Whose regime begins as he puts out the lamp to save oil; loudly, to all present, asleep or awake...(p.206).

Shui Ta performs the attitude in which Shen Te could not do although actually she needs to do it. But, Shui Ta strictly and heartlessly conducts it. He claims himself

as the one who has the authority while Shen Te is gone as he says, " ...she has suspended her hospitable activity for an unlimited period. There are too many of you . she asked me to say : this is a tobacco shop, not a gold of mine"(1970:907). Through Shui Ta's words Shen Te executes what she wants to say to them but she does not have heart to do it in her real nature.

Shui Ta mercilessly settles the carpenter's problem. In this circumstances he completely shows the evil temptation of man's nature by offering such a severe solution. He deducts the bill until twenty silver dollars otherwise the carpenter may take the shelves away. He knows that he wins the situation and the carpenter does not have any choices except unwillingly take his offer (1970:907).

Shui Ta has a strong characterization which could not easily tolerate to others. People notices his bad temper to the carpenter and criticizes it. As a consequence of it, he expels them an accompanied by his mocking words, " You're thieves, parasites. I'm giving you this chance. Go !" (1970:907).

A. 2. Structuration of the Play

After completing the character analysis, the writer presents *the structuration of the play* as the analysis of *the internal validity* as a whole in advance. In general, the structure of Bertolt Brecht's *The Good Woman of Setzuan* is the epic structure filled with the Utopian dimension as a reaction to the global condition of the era between

1930's-1940's when people were suffering from the corrupt society caused by political and economical upheavals.

Bertolt Brecht's *The Good Woman of Setzuan* is worth studying since it fulfills Goldman's requirement of the great works produced by the great author. It achieves the internal coherence which expresses crucial social problems accompanied by the author's sharp and critical social awareness. It can only be accomplished through the inter-relationship among characters and between characters and environment.

The thematic structure of the play derived from a model by means of which the audience would not be distracted by the physical detail and psychological problem from focusing on the issue. In this play, Shen Te is the model by whom Brecht elaborates his moral vision.

His work being studied by the writer also shows his rejection of *the Aristotelian dramatic theory*. And to dramatize the character's problems as real as possible, he rather employs the term *Epic Theatre*. Even the use of lyrical passages and songs is accordingly helpful to portray the social phenomenon proportionally. The characters in *The Good Woman of Setzuan* particularly invites the audience to observe the good and evil side of human being by having direct address to them. It also intended to remind them that the most important thing is to apply the term good in their real world and to control the evil attribute within their personality.

The relationship between Shen Te and people who are being helped by her is portraying her moral conducts which costs her much. Brecht wants to show the audience that principally man has natural tendency to be good but it conflicts with his economic concerns to survive his life. In addition to the matter of survival, man being tempted by his evil characteristics.

B. The External Analysis

The writer moves the analysis to the external world of the literary work since Goldman himself requires the explanation of the historical and social condition of a social class associated with the writer. It will be helpful to formulate the *world vision* held by the writer validly. The writer is performing the analysis of Bertolt Brecht's biography to comprehend his *world vision*. It is very essential to convey his *world vision* of the associated social class. Moreover, the analysis of China's socio-cultural background is also given to clarify the social condition of that class which influences the character's behaviour.

B. 1. The Analysis of Brecht's Biography

In this subchapter, the writer is executing the analysis of Bertolt Brecht's biography to convey his *world vision* specifically in his *The Good Woman of Setzuan*. It is also fundamentally needed to reveal the phenomenon exists both in the literary

work and the social group associated and to formulate their relationship as a reference to achieve a valid analysis.

Brecht is undoubtedly a significant and extraordinary playwright and dramatic theorist. He develops a standpoint to the lower class by means of his critical thought adopted in his works and theories. His Marxist perspective is embodied in the content of his *Lehrstücke* or *Learning Plays* as clearly defined in his didactic *The Good Woman of Setzuan*. He condemns the corrupt society as the causal agent of the immoral conduct and suggest the possibility to change it.

The next process is to formulate Brecht's *world vision*. It is accordingly his concept of morality in a corrupt society. This view is being expressed in the play as a whole. In the writer's opinion, the view has three elements briefly mentioned as the view of the world, man's idealism, and society's attitude. Brecht adopted his *world vision* from the marginal class in China during 1930's-1940's who suffered most from a diseased social condition.

Brecht's concept about the world is rather skeptic. In his opinion, world could not provide a place wherein human being may be able to conduct their nature of goodness. The nature of the world is in conflict with human being's nature. It means that primarily human being has nature of morality as defined in God's rule but in a broader context it is not that easy to execute for it collides with the reality in the world. One would like to be good but the world is not built that way. Naturally, one's

idealism of morality has to face the obstacles exist in the world. It can be considered that the second element of Brecht's *world vision* conflicts with the first one.

Brecht gives description about the world through his characters' statement.

One evidence is taken from the dialogue below :

- First god : ... The world is a terrible place! Nothing but misery, vulgarity, and waste! Even the countryside isn't what it used to be...
- Third god : The place is absolutely unlivable!...
- Second god : It's people! They're a worthless lot!
- Third god : The world is too cold!
- First god : ...As for this world, didn't we agree that we only have to find one human being who can stand the place? (1970:926-7).

That dialogue shows Brecht's concept of world that it is no longer a safe place to live. There is temptation of goodness in every corner of it. The temptation might be in the form of social disease including prostitution, corruption, violence, poverty, inhumanity, etc. The gods in the play could not give recommendation to people in living their life in the world with those such negative influence. And it needs a person with an exceptional personality— a good human being with a strong resistance to face the temptation.

The concept of the world above is in the gods' point of view. Brecht also provides the view in human being's stand point through Shen Te's words :

...

Your world is not an easy one, Illustrious ones!

When we extend our hand to a beggar, he tears

it off for us

When we help the lost, we are lost ourselves

And so

Since not to eat is to die

Who can long refuse to be bad ?...(1970:9.30)

She sings this lyrics when she makes a confession in front of the gods that she is Shui Ta and vice versa. She is the good woman who conducts the ruthless behaviour in the mask of Shui Ta. She complains to the gods that the world is not an easy place to stay. By means of her lyrical passage, the writer also sees the contradictory aspect between human's idealism of morality and the world's condition. The world makes it hard for good people to keep up their goodness. One could not help others and himself at the same time. He has to experience the unprofitable result of his good deeds. When it arrives at the climax point and he could no longer defense his nature, the bad attributes are needed to perform.

The second element of Brecht's world view is about human being's idealism of morality. It is a determinant aspect to disclose the significance of the play later on. Man's understanding of morality is opposed to his economic concerns. The writer sees the crisis in the relationship between man's spiritual and real world. Brecht extremely states that human being's morality is very frangible. Idealism is ineffective against a ruthless condition unless it is coexisted with a power in an exceptional personality who may be able to overcome the complex problems as clearly mentioned before.

A resistant man would place himself as the subject of action. It means that he could give a balance reaction to the environment's pressure. In the other hand, there is another type of personality that is fail to carry out a mutual response to the same situation. In this case, he becomes the object of action. He does not have any power to fight against the pressure. He, then, defeats his faith and religious manner.

The third element of this discussion provides the inter-individual relationship. It affirms the fact that that relationship has two sides phenomenon. In a corrupt world, the relation between the helper and people being helped is complex and coarse. It does not reflect a mutual result to the helper. This circumstances in the play is characterized by Shen Te's unprofitable result in helping the poor. Actually, they are important for her because they make her possible to perform her good nature. In the other hand, they undermine her financial effort. In conclusion, the inter-individual relationship in a corrupt world, materialism unavoidably becomes the determinant motif.

B.2. Analysis of China's Socio-cultural Background

The sociological positivist, Comte and Durkheim believe that individual behaviour is largely influenced by external factors such as institution and population density. For the positivist, intentions and motives are not as important in understanding human behaviour as are those external factors (Ember, C & Ember, M. 1990:37)

In this study the writer believe that there is stimulation provided by the external factors which enormously influenced Shen Te's behaviour. In a particular instance, China's socio-cultural multi dimension play an extensive role to the development of Shen Te's contradictory behaviour.

In this case, the writer believes that there are some special reasons for Bertolt Brecht to choose China as the setting of the play. As previously explained that Brecht underwent an exile from German, his native land. It is the consequence of his opposition to Hitler's policy at that time. He critically observed the impact of it to the social condition of the German's people. He, then, spoke out his vision of immorality in a corrupt society--as he experienced in German through his works. And, selecting China as the setting of the play is under consideration that it shares some similar phenomenon with one taken place in German. Both countries suffered from the political and economical upheavals which produced a corrupt society wherein survival was difficult to achieve for the lower class.

After knowing Brecht's reason for selecting China as the setting of the play, the writer moves to the explanation of China's socio-cultural condition which enables the immorality conduct to happen.

Religion plays a significant part in the life of many Chinese. The religious background of China is portrayed in Shen Te's strong faith on the gods' Book of Rules. Chinese traditionally believes on many gods and to serve them is substantial to maintain the balance between their life in the world and heaven. Chinese moral philosophy is strongly inspired by Taoism, Confucism, and Buddhism. By depicting the religious background of the Chinese, Brecht obviously wants to demonstrate that religion is the basic source for Chinese moral guidance. By focusing on the religiosity, Brecht profoundly introduces the moral side of human being. He wants to show the audience that religion is very important for it provides the rules to maintain people's good deeds.

The politic and economic condition influence the development of Chinese's socio-cultural condition. The politic sector is marked by the upheaval, conflict among parties, and struggle to achieve reformation in the structure of the state. As a consequence, government focuses their program in political sector and puts aside the development in the economic sector.

Brecht also figures out the the economic condition which makes people hard to survive. As a matter of fact, Chinese in 1940's-- the period when the play was written,

was suffering from severe disorder caused by the political condition and inflation. The social condition was dominated by the unemployment and starvation.

Those phenomenon are being described in the play by the author. Brecht keenly depicts the fact that Shen Te, the good woman of the title is a prostitute. Ironically a good woman has to sell her body to survive. It shows how difficult it is to make a living. He completes the description of a corrupt society by presenting the condition of the characters who suffered from unemployment, homelessness, and starvation. Those problems are represented by most of the characters in the play as depicted below :

Unemployed man : Bread is expensive. One cigarette butt and I'll be a new man (1970:904).

Yang Sun : ...I haven't eaten anything for two days..(1970:911).

Yang Sun : ...I'm a mail pilot with no mail (1970:910).

Wife : ...And we haven't a roof over our heads ! A tobacco shop. We had one too. But it's gone (1970:904).

From the illustration above, it is clearly seen that Brecht is trying to invite the audience into the real social phenomena in China through the problems undergone by each characters. In this case, China is being described as a troubled community filled with economic exploitation and complex social problems.

From the explanation about the religious background and the social problems above, the writer sees Brecht's tendency to show that religion is not enough to live a life in such a corrupt society like in China. The religion which provides the rule to conduct morality is in conflict with the reality which is fulfilled with social problems. And, Brecht intelligently takes China as the setting model to pictures that conflict. He paradoxically shows that China's traditional beliefs is a means of moral lesson and it is in conflict with method of survival.

Chinese beliefs traditionally differentiate the position of man and woman. Man is considered to have a higher status in the society than woman. Chinese also regards family as an important social institution. In correlating with man's status and family's existence, man is believed to have absolute power in the family. According to the Chinese tradition, even in the family, man has a higher power than woman. Man has the authority upon woman. And, Brecht sharply observed this phenomenon by bringing about the gender issue between Shen Te and Shui Ta. Shen Te is characterized as a weak and fragile person who could not determine her own behaviour. Meanwhile, Shui Ta who is a man in this case, has a strong characterization. He owns authority to settle his cousin's problems. It is quiet obvious that he is believed to have more power than Shen Te. And she is subordinated by him.

The play is taken place in Setzuan-a half Westernized city. During 1940's, China was greatly influenced by Western culture. The communists believe that city under Western influence is the centre of corruption performed by bureaucrat,

bourgeoisie decadence, and exploitation. It is commonly seen people's queue to get the food started from early in the morning. In conclusion, the poor condition of the society is a serious problem. It is a difficult thing to survive in such condition.

From all aspects that have been explained above, the writer formulates some conclusion. Firstly, Brecht has a strong consideration for taking China as the setting of the play. The condition of a corrupt society in China during 1940's supports Brecht's effort to elaborate his moral vision which states the temptation to maintain a person's goodness and conflict between moral and economic concerns.

B. 3. Collectivity of the Subjects

The analysis of China's socio-cultural background will be used as a reference to analyze the Collective Subject of Bertolt Brecht's *The Good Woman of Setzuan* as one element of Goldman's *Genetic Structuralism*. The true subject of creation is the relation between the truly important work and the social group through the medium of the creator (Goldman, 1964: 158). And trans-individual relation becomes the authentic subject of collective consciousness. It means that the great work will have the trans-individual relations as a collectivity inspite of the inter-individual relations independently. In Goldman's opinion, class social is accordingly able to give a comprehend view about life. And the class associated could influence the development of mankind's history (Goldman 1964:41)

In this subchapter, the analysis of social class associated in Bertolt Brecht's *The Good Woman of Setzuan* will be figured out. The writer particularly focuses the discussion on the marginal class in China during 1940's when the play was written.

The *world-view* as explained before is a general phenomenon existed in poor peasants and workers who had been fighting the landlords and feudal rule. The proletarian class suffered most from the exploitation of the bureaucratic capitalism. It becomes the major issue taken by Mao Tse Tung in his guerrilla efforts in the 1930's and 1940's.

Brecht depicts the social condition of the associated class as the subject of his *The Good Woman of Setzuan*. All elements of the *world-view* characterize "classic" peasant socio-cultural condition. As poverty is commonly seen in China for decades, the writer provides the supporting concept about the culture of that phenomenon. The culture of poverty is marked by low incomes, unemployment, unskilled occupation, little saving, frequent pawning. Its social attributes include crowded living quarters, lack of privacy, alcoholism, violence, early sex, informal and instable marriages, and mother centered household (Ember, C & Ember, M. 1990:292). Moreover, he argued that culture of poverty has a distinctive set of values and feelings include marginality, insecurity, fatalism, desperation, aggression, gregariousness, sensuality, adventurousness, impulsiveness, distrust of government, absence of planning, and spontaneity.

The social attitudes of the proletarian class reveal the culture of poverty. Most of the characters in Bertolt Brecht's *The Good Woman of Setzuan* symbolize that condition. They absolutely undergo the situation such as low incomes, unemployment, etc, as mentioned before. Prostitute and water seller are the set example of unskilled occupation. China's population density has created a crowded living condition and worsen by the fact that some people has to live in other people's barn.

It is obvious that those condition has led to such values and feelings as defined above. Proletarian class is positively the victim of the marginality. They are subordinated by the ruling class. As the member of the lower class they have to struggle for the condition created by the bureaucratic capitalism. Their lack of financial facilities has caused insecurity in their life. Desperation and aggression is a common situation caused by their insecurity. Brecht illustrates that in Mrs. Shin's situation. She was the former owner of Shen Te's shop. And being threatened by homelessness and starvation, she desperately and aggressively attack Shen Te's prosperously. Her utterance is cynical and her harsh manner is not acceptable (Gassner, J. & Dukore, F. B. '1970:903). In a corrupt society, the member of proletarian class also shows their distrust of government. They believe that the government takes side to the have and can be bribed easily. It is portrayed in people's skepticism that the judges has connection to the rich man and been bribed by Shui Ta, the defendant (1970:927).

The world vision in which an individual as a member of a pathetic society torn between her need of survival and society's demand of her good deeds. The vision of the world as unlivable place is characterized by the condition in China as the setting of the play. It is the place where the inhumanity is important to survive. Man's idealism conflicts with society's attitude. Actually the Chinese inherently has strong beliefs in religion. It is represented by Shen Te's faith on the god's Book of Rule. And the conflict exists between Shen Te's intention to conduct her moral values and society's attitude which becomes the barrier of it. Society's condition generally and Shen Te's particularly is an illustration of the phenomenon taken place in China's proletarian class.

In conclusion, Brecht defines his Marxist perspective by depicting the proletarian class condition in China definitely during 1930's-1940's. As a Marxist, he suggests to change the corrupt society for it is the determinant aspect which cause the inhumanity conduct to survive. Brecht elaborates his awareness of moral values and the need of survival as expressed in the inter-phenomenon in his *The Good Woman of Setzuan*.

B. 4. The Dialectical Interpretation

The character analysis primarily focused on Shen Te provides a clear description on the moral vision of the work. Morality in this part is described

pragmatically and ideally because it seems more anthropocentric than theocentric. Although religion and Chinese moral philosophy are applied as major paradigm, morality fails facing the corrupt reality. The character Shen Te can be considered from the viewpoint of the above description. Morality is in the position of reciprocal product. Shen Te has to do something good based on the moral paradigm as treated in China. However, she is unluckily a prostitute commonly imaged as something evil.

Substantially the characterization of the heroine Shen Te can be considered the reflection of the World Vision of the author because the characterization in the work is created by the author. In the corrupt society, usually characterized by the crucial conflict of political competition among the parties and the crisis of economy during 1930's up to 1940's, morality visioned by Brecht can be relatively formulated into three categories. Firstly, human's virtue is easily corrupted in the worldly-life dominated by the various conflict of interest. Secondly, human's morality is very frangible. Thirdly, morality is very much influenced by the complex inter-individual relationship.

Based on the character analysis intrinsically taken from the work and the socio-cultural discussion of China as the social fact unavoidably influencing the work itself, it is objectively admitted that religion and Chinese moral philosophy are the main sources of the people's moral guidance. The political and economical condition of China in the contemporary era was so hard that the social and moral crisis was unavoidable. In the same period, in relation with the presence of the western influence

among the Chinese, both corruption and decadence dominated the real life. The objective reality shows that religion-based morality is frequently conquered by the pragmatism and hedonism.

Essentially the above facts--the moral vision found in the work and the social life of China--cannot be understood from the viewpoint of the author because this is not the only viewpoint. It means that the authoritative interpretation from the reader can be considered valid. In my opinion, morality as reflected in the work and in the society of China can be considered from the tentative purpose of the work. It is because that every work has its own mission to achieve for the reader. Moral vision contained inside the work is a must. Therefore, the immorality presented in the work as the reflection of the socio-cultural background of China is the cathartic entity to make the reader conscious towards his existence. The sentence lately stated shows that the immorality in the above description is really the morality in the dialectic dimension which is beyond the explicit reality. From the viewpoint of the latest statement, morality in the work and in the society should not be literally captured, but it should be reconstructed by the reader. It is because that principally every evil human does not want to be or to do evil thing. The deepest heart always do the good thing. Morality always exists in every human's inner-life although it merely barricaded by the evil conducts as performed by Shen Te in the Good Woman of Setzuan and simply seen in the social life of China.

CHAPTER V

CONCLUSION