

CHAPTER V

CONCLUSION

In this chapter, the writer performs the general propositions on the major topics discussed in the analysis. The writer indicates that Bertolt Brecht's Moral Vision in *The Good Woman of Setzuan* could be extensively researched in the field of Goldman's Genetic-Structuralism. Moral Vision will be further conveyed in the intrinsic, biography, and socio-cultural analysis.

Brecht strongly exposes his moral vision in the intrinsic element exclusively in the characterization and setting. Brecht elaborates his moral vision through the characterization of Shen Te and Shui Ta. His view about morality is depicted in Shen Te's characterization. He argues how important the conduct of morality is in the individual and social life. Vertically, all human being has to perform their accountability to the God in executing His rules. Horizontally, human being has to sharpen the awareness of society's condition.

Brecht implicitly proposes his idea about the conflict of morality values and the need of survival in the society's life as portrayed in the characterization of the two main characters above which emerges from one person. He clearly contrast the two figures so that the audience will easily apprehend his moral messages. Shen Te represents human nature to conduct goodness. Practically, it conflicts with the economic concerns to survive in the society. Being in a branched way to that dilemma,



the evil attributes in man's personality appears as a temptation. By means of Shui Ta's characterization, Brecht enables the audience to analyze the evil temptation and also the need to perform it to survive the life.

The setting analysis indicates the thematic concept in Bertolt Brecht's *The Good Woman of Setzuan*. In a certain kind of society, goodness could hardly be maintained for there is another significant need of survival. Society itself provides stimulus action in one's behaviour. Brecht illustrates the corrupt society as the main aspect of exploiting one's goodness. He transparently describes the condition of society as a disturbing factor as he states in a refrain from *The Threepenny Opera* (1928), " Evil is socially imposed...". It is obvious that society is an important determinant in the development of the evil temptation. It supports the growth of inhumanity practice.

It can be concluded then that the intrinsic elements including characterization and setting of Bertolt Brecht's *The Good Woman of Setzuan* are his means of elaborating his moral vision--the criticism of moral values collides with the evil attributes in order to survive in a corrupt society. The two elements above are considered to be the most effective way of describing his moral vision since they play an important role in the development of the play. And Brecht himself rejects the Aristotelian dramatic theory because his realism context is broader and could not be

oversimplified by a conventional crises and climax. The last thing, Brecht provides characterization and setting as his models to figure out his moral vision.

The analysis of Bertolt Brecht's biography is also an effort to convey his moral vision. Brecht is a significant Marxist playwright. His Marxist concept influences his moral vision. It empowers him to take side to the lower class which in this case is the victim of the social system. He argues to change the corrupt society so that people can live morally.

The analysis of Bertolt Brecht's biography discloses his perspective. It gives a great contribution in conveying the ideas which is later inserted in the work. Goldman's statement in his *Essays* (1964) arguing that ...only the 'exceptional individual', the truly great writer, identifies with the fundamental social tendencies of his time in a way which allow him to achieve coherent expression of reality...proves that Brecht has an extraordinary quality to describes the social reality as a dilematic phenomenon in his works.

Brecht's biography shows that his Marxist perspective embodied not only in his works but also in his dramatic theory. By constituting a didactic plays, he wants to teach the audience about morality values. Moreover, he invented *Lehrstucke* or learning plays aimed to teach social attitudes by showing social types and actions. His works are filled with his interests in human struggle to conduct virtousity in such a complicating condition.

Brecht is happened to experience his exile period in the United States. It becomes his most sparkling time to explore his thought which attacks the immoral condition produced by a corrupt system. It reflected in his antibourgeois attitude as a result of the upheavals of the World War I.

The analysis of Brecht's biography leads the writer to formulate his world vision which in Goldman's *Genetic Structuralism* is very significant to constitute the internal coherence of his works in general and his *The Good Woman of Setzuan* in particular way. World Vision in this instance constitutes the author's expression of the universal human condition (1970:67-68). The analysis of Brecht's World Vision determines a valid comprehension of his moral vision in the collective consciousness of the work.

Brecht's biography is closely related to his *World Vision* embodied in his *The Good Woman of Setzuan*. It proves that Brecht is a qualified playwright whose concept, ideas, and thought contain his moral vision. His biography is the important information source to understand it.

In sununary, the analysis of Bertolt Brecht's biography determines the validity of the exploration of his *world vision*. It supports the writer's efforts to convey Brecht's moral vision in a complete manner.

The analysis of China's socio-cultural background becomes the last field in the understanding of Brecht's moral vision. The selection of China as the setting of the

play supports the exploration of Brecht's moral vision. China has a complex dimension in the practice of morality. It is a common fact that the social condition there is still far from the ideal standard.

China's socio-cultural background has greatly influenced Brecht's concept of world vision. As explained before that the concept of *world vision* has three elements including the vision of the world, man's idealism, and social attitudes. Moral vision in the first element could be defined as the temptation of executing the God's rule provided by such a corrupt condition in the world. There is a contradictory phenomenon between the material and spiritual world. The relation between moral vision and the second element is important for moral vision itself embodied in man's idealism. Naturally, man has idealism of moral values adopted from his religion. And man has tendency to conduct good deeds in his life. It can be clarified that individually man has a concept of moral vision in his idealism. The last thing, the relation between moral vision and the third element of the *world vision* will be further explained. Social attitudes in some instances provide the stimulus action in the conduct of morality. It gives strong pressure and later caused a dilematic problems. In the case of the study of moral vision in Bertolt Brecht's *The Good Woman of Setzuan*, social attitudes negatively influence man's behaviour.

BIBLIOGRAPHY