
THE PROBLEM OF SYMBOLISM IN THE NOVEL BY IRIS MURDOCH THE BELL

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ABSTRACT

The article presents a scientific analysis of the problem of symbolism in Iris Murdoch's novel «The Bell». Iris Murdoch's «The Bell» does not cover the story from the beginning to the end of the novel from the point of view of language or the point of view of just one person. Perhaps this brings the three characters to the forefront of the series in the context of the circumstances.

KEYWORDS: *thought, idea, event, character, skill, composition, postmodernism, appeal to values, religious traditions.*

1. INTRODUCTION

Creating her artistic composition in the novel «The Bell», Iris Murdoch reveals her main thoughts and ideas in such forms, without special attention, as a description of events, the speech of heroes, character, the logical basis of events. Here the structure of events in the novel testifies to the skill of the writer. As a result, the construction of the composition in the novel moves from the traditional method to the polyphonic one. It also adds variety to the composition of the point of view in the novel. Because at a time when modernism was fading away and the ideas of postmodernism were being formed in society, when a number of features were mixed in people's lives, such as a thirst for innovation, an appeal to national values, a return to religious traditions, the thinking of modern heroes was different. The eclectic nature of postmodernism is manifested in such places as the comparison of two worlds, the comparison of two people, the duality of the bell, the fact that the heroes are always given the opportunity to choose one of two paths. Professor Kazakboy Yudoshev says that the concept of symbolism also plays an important role in postmodern aesthetics [1, p. 108-132]. In fact, one could say that for postmodern literature, the symbolic meaning of a word is more important than its own meaning.

2. MAIN BODY.

For example, in the third chapter, when Dora and Paul are alone, Paul tells the legend that the monastery bell “flew like a bird and fell into the lake”:

‘This is a very old foundation, you know,’ said Paul. ‘There have been Benedictine nuns here on and off since the twelfth century. The present order is Anglican, of course, but still Benedictine. Anyhow, sometime in the fourteenth century, that was before the dissolution, the story runs that one of the nuns had a lover. Not that that was so very unusual I daresay at that time, but this order had evidently had a high standard. It was not known who the nun was. The young man was seen climbing the wall once or twice and ended up by falling and breaking his neck. The wall, which still exists incidentally, is very high.

‘The Abbess called on the guilty nun to confess, but no one came forward. Then the Bishop was called in. The Bishop, who was an especially holy and spiritual man, also demanded that the guilty one should confess. When there was still no response he put a curse on the Abbey, and as the chronicler puts it, the great bell «flew like a bird out of the tower and fell into the lake”.

Based on this account, told between Paul and Dora, an unnatural tone is given to the incident due to the bishop's cursing, the fall of the bell and its drowning in the lake. As a result, the influence of the mythopoetic element comes to the fore in the composition of the utterance. Firstly, it also refers to Dora by the fact that a woman and her love are an event that is absolutely forgivable from a religious point of view. Secondly, the loss of love and affection, which is the natural right of a woman who has devoted herself to the religious path all her life, is equated with evil. Because at that time, girls were forced to go to the monastery under various social pressures (for example, if a person with a large estate died, parents were forced to send their daughter to a monastery so that only their sons would inherit, or parents sent their daughters to a monastery), they were engaged in prayer all their lives. This is a mistake from a realistic point of view. But the fact that the story is told in Paul's language also shows Paul's place in the composition of the novel. The fact that the plot events take place around Pavel and his family, that he is well versed in art, that he has a strong character, and so on, indicates that he is a relatively mature person in society. But when he tells Dora a story, when he is alone with his wife, whom he has not seen for a long time, it is also felt that he has guardianship, patronage and a little contempt for Dora. This means that there is a disparity in beliefs and worldviews between them, apart from age.

For example, the lack of a single ideal, the formation of modern traditions against the backdrop of a system of ancient and mature traditions, Dora's constant hesitation, the narration of events from different angles.

In general, as the writer recounts the events, a clear evidence under each act of Dora gives a logical development of the life situation. As a result, the relationship between plot and image occupies a central place in the overall composition of the novel. As a result, the fate of a woman, simple and white at heart, artistically depicts the bitter life of a girl. In the language of the novel, one can also observe artistic charm.

Either way, the story of the bell ringing will be repeated in the language of the people of Imber Court. As part of the statement, the bell is repeated many times, and it is said that the old one is taken out of the lake and replaced by a new one. It is important to note that the bishop cursed the woman who committed immorality, and that this detail with the bell imposes a new responsibility on today's generation as well. So the bell is symbolic here.

3. THEORETICAL BACKGROUND.

Here, aspects of the symbolism of the current of modernism are seen in the novel. Twentieth-century English society in the broadest sense encourages all mankind to realize that the force that keeps the world from spiritual decline is religious faith. On the other hand, the example of Dora, Paul, Noel, Michael, Nick Foley warns that the dirt that smokes from the basic values that have been formed over the centuries, or does not recognize them, leads to spiritual tragedy. We can understand this even in the tragedy of Catherine, a beautiful girl, Nick's sister. Catherine also devoted herself to the priesthood, which she also attended in order to go through the preparatory stage for entering the monastery. But he falls in love with Michael and throws himself into the lake like the nun from the same legend. Only the woman they once loved will drown and die, and Katherine will be saved. Through the story of Catherine, the writer proves that it is also not good to dive deeply into religious traditions in society. Because in the modern world, in the age of scientific and industrial achievements, the deprivation of worldly goods also leads in a sense to ingratitude. So, there is symbolism in this event [2].

4. RESULTS.

Although the novel pays great attention to the bell, the writer brings it to the level of personality. In most parts of the story, the process of bringing in a new bell and preparing for the hanging ceremony on the tower is done in secret. So, the bell, although about old and new, runs through the composition like a bullet line as a separate creature in the novel. True, he does not speak, but serves as a motive for the movement of people. That's why it's called:

“These legends usually have some truth behind them, Said Paul. ‘There are records of a famous bell here, but no one knows what happened to it. It was cast by a great craftsman at Gloucester, Hugh Belleyetere, or Bellfounder, and it had a considerable reputation because of its fine tone and because it was very good at keeping away plagues and evil spirits. It had some carvings on it too, scenes of the life of Christ, which is a very unusual feature. It would be an object of great interest if it ever did turn up. It’s possible that it was in fact thrown into the lake at the time of the dissolution, either by people plundering the Abbey or else, more likely, by the nuns themselves, so as to keep it safe. Bell metal was very valuable. I believe someone once had the lake dragged looking for it, but nothing was found. The bell’s name was Gabriel’ [3].

From the passage it is clear that the call plays an important role in the course of events. Paul states that in ancient times the bell had a special name and that the nuns buried it to protect it from evil people. Another important thing here is that he was given a name that people personified him by name and saturated him with religious and mystical views. There is also the attitude of those who stand behind the bell miracle, saturated with religious and mystical concepts and difficult for the layman to understand. This is the basis for attaching significance to the bell as a symbol and means of uniting national and religious values. It stands at the bottom of the lake, under temporary water that has not actually disappeared. Although the author mentions that he will be called an angel named Gabriel (according to the Islamic concept - Gabriel a.s.), he also metonymically approximates the duties of an angel in religious sources with the bell in the novel.

Gabriel (Gabriel) personifies the power of the Creator in Jacob and Christianity and is presented in the form of a man. However, in Islam, Allah is referred to as an angel who conveys His will (and His word) to the Prophet (s.a.w). In this sense, his artistic and aesthetic role in the novel is revealed, when Paul Greenfield, as the main character, can read the bell from ancient manuscripts and tell others about it. Paul is the epitome of English tradition through mature character, great knowledge and self-confidence. He is tolerant of spiritual vices in society and believes that one day he will return to his original spiritual values. But he sometimes acts unfairly and cruelly towards Dora. There will also be places that treat it like private property. For example, at the beginning of the novel, after leaving his luggage on the train, Imber Kurt Paul instructs him to put on the underwear he was wearing. Or Imber tells the Court about some of Dora’s shortcomings as a carefree and frivolous woman. On the one hand, Paul’s selfishness was obvious, and on the other hand, to say that he was truthful was to say that he was stupid. Thirdly, such an attitude towards Dora leads to coldness between them, and then to the issue of divorce in general.

Continuing the comments about the call, it should be noted that the writer introduced the call also in order to symbolically warn of a spiritual crisis in society. If you pay attention, the bell and her voice will follow Dora everywhere. Dora sighs, afraid of the bell. Ultimately, this hurts the woman’s conscience, such as Dora’s betrayal of her family, her desire to follow a path forbidden by religious values, and her leaving as if she agreed with this belief, although she was told that there is no god. The call becomes a call for awareness, determination and a means of purifying the soul, body and soul. While this sounds religiously motivated, it can be seen that it is actually also given as a power to combat certain religious practices and practices that infringe rights such as personal liberty and spiritual integrity. The above issues underlie events such as what happened in the past, or when Catherine unknowingly dedicated herself to the ministry of a priest and then attempted suicide.

It must be said that the lake is also symbolic. He is a being separate from the bright world, hiding in his chest the key to many events. He surrounded Imber Court from three sides, giving it a separate existence, a different worldview. On the other hand, it also separates the tower from the monastery. Thus, it can be seen as a means of connecting the past and the future, delimiting tradition and modernity, and the fact that the bell is at the bottom of the lake, preserving ancient spiritual values. Professor K. Yuldashev says that symbolism is manifested not only through language

[4, p. 130]. This translanguistic phenomenon can be provoked not only by words, but also by

gestures and situations. This is why Roland Barthes, the theorist of structural literature, emphasizes that symbolism is not a phenomenon equal to an image, but a concept denoting a variety of opinions.

According to events, it was built at the suggestion of a nun who was the manager of the convent, in order to effectively use the castle, inherited from the ancestors of Michael Meade, the owner of the castle of Imber Court. The proposal was to create a training ground for the women attending the monastery and a special community for religious ceremonies for the nearby villagers. On the one hand, the leadership of the Imber Women's Church intends to restore the customs associated with their religious beliefs in society, and thereby increase the number of girls who devote themselves to lifelong monasticism. On the other hand, the writer also conducts experiments on how people live in a separate new community. Thus, he is trying to prove that a society of people united by any religious or worldview cannot be mature. To do this, he brings to the center of the novel, first of all, people with such vices as real English society and the dirt in it (Michael Mead), atheistic views (Noel), drunkenness. Imber Court, on the other hand, attracts a wide variety of people to the community [5, p. 86]. In fact, there are not so many team members. If he leaves, he shoots a little more than ten. Nine are the most active. Based on the example of these people, a new society is formed, social responsibilities are distributed among them (Michael is responsible for managing finances, the other is responsible for cultivating the land, James is the head clerk, Ursula is for religious rites, etc.), mutual equality, coexistence, self-consciousness thinks about such questions. In fact, through this generality, we can say that the author also proved how difficult it is to bring together different categories of people and live in one castle, which does not fully justify itself.

5. CONCLUSION

In conclusion, we can say that life behind the church, which in the novel resembles the mysterious and tragic life of the Middle Ages, surrounded by a high wall, is compared with the real society in London, where Dora and her cousin Noel, her friend Sally, lived. In the case of the Imber Court team between the two teams, the attempt to create a new society and specific social issues, such as the idea that we can harvest the land ourselves, without the use of machinery, without fertilization, send the crop to the appropriate places. Artistic depiction of a range of issues, such as the fair distribution of income for the needs of the community, the participation of people in the life of the community and the approach to it. The novel reveals either religious and dogmatic concepts, the real world and atheistic views, or symbolic, and as part of the narrative narrative, a myth, but mainly an artistic expression of the relationship of three characters to the world. The style of the novel takes on a different tone than the realism we are used to. Sometimes it includes a mixture of mythopoetic, sometimes modernist elements, and sometimes pure psychological realism, symbolism. More interestingly, the events are played from the point of view of three people. It also requires studying the polyphonic feature in the novel.

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