

EVOLUTION OF ALDOUS HUXLEY'S OUTLOOK

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Summary

The evolution of Aldous Huxley's outlook is considered in terms of cultural studies. The metaanthropological approach traces how the artist's attitude to the human personality and its place in the universe was changing. A comparative analysis of the artist's works from different periods of creative activity shows that along with the evolution of the artist's outlook, the outlook of his characters was changing. It is shown how the spiritual searches of A. Huxley and his characters developed from the ordinary level of outlook in early novels, through personal one in novels that offer an anti-utopian model of culture, to the philosophical level of outlook in the *Island* novel. It was found that the outlook of his characters from the early period of the artist's work is limited by the framework of ordinary being and outlook, which leads to the lack of self-confidence, the impossibility to make decisions, the inability to think creatively. In those novels which offer an anti-utopian model of culture the characters' outlook gains the features of independence, critical thinking, creativity, self-knowledge and self-improvement, which means achieving a personal level of both outlook and being. In the *Island* novel the outlook of A. Huxley's characters gains the hallmarks of philosophical outlook, which inner integrity, harmony and creative character are typical for. This analysis embraces A. Huxley's early novels from the 1920s and 1930s, philosophical novels offering anti-utopian models of culture, and the last philosophical novel *Island*.

Keywords: ordinary outlook, personal outlook, philosophical outlook, culture, cultural studies, self-actualization.

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1. Introduction

The originality of the topic lies in the fact that for the first time in Ukrainian cultural studies the evolution of A. Huxley's outlook is traced. With the help of metaanthropological analysis it is proved that the outlook of A. Huxley has developed from the ordinary to the personal and reached the level of the philosophical one. This process was reflected in the philosophical novels from different periods of the artist's work.

The relevance of scientific solutions is due to the fact that in today's contradictory world, art leads the artist and the reader to the true humanistic development of the individual, to new opportunities for literary work and for understanding the essence of culture. Giving a cathartic experience to a person, artistic creativity glorifies the human essence in its spirituality and ability to create.

The purpose of the article is to comprehend the path of A. Huxley from the ordinary outlook to the personal one and from the personal outlook to the philosophical one as well as the reflection of this genesis in the philosophical novels of the artist. Achieving this goal requires the solution of such scientific tasks, as to represent the artist's ambition of self-actualization as a guarantee of his spiritual growth; to present A. Huxley's convictions about the outlook of a

creative personality; to analyze A. Huxley's early novels from the 1920s and 1930s, philosophical novels offering anti-utopian models of culture, and the philosophical novel *Island*; to show how the philosophical novels of the artist reflect the evolution of his outlook.

2. The main text

On the question of self-actualization of the artist. A culture is a research field where the efforts of philosophers, culturologists, art critics, historians, literary critics and representatives of other branches of humanities are synthesized. Today, from everyone who came into this world not as a bystander, but as a personality and a creator of their own style of creative thinking, life requires the development of "the ability to see the world mostly in their mind's eye through the prism of their intellect and personal experience of the culture" (*Mohyl'nyy, 2002: 291*). The main writer's task is to self-actualize in the world, that is, to reveal his creative potential. This process requires courage, ability and deed. The result is a prolific work, which culminates in the creation of unique cultural artifacts. Self-expression by the means of literature is a difficult way to self-actualize in the world, because "the word obeys the most talented and the most hard-working ones" (*Bilous, 2014: 58*). This path is the path to the philosophical outlook, when the self-actualization of the author's personality results in cultural artifacts. For J.-P. Sartre, "man exists as long as he self-actualizes" (*Sartre, 1990: 333*).

Cultural studies explore the genesis and the development of culture as a distinctive human way of life. Its universals are general representations of human cultural experience, ontological general constants of human existence, including man, his being and outlook. A person's outlook is a system of their views on the world, on their place in it and their attitude to people, to the surroundings and to himself. The outlook is a living substance that needs constant development, improvement, and eventually, if such a process takes place, the ordinary outlook reaches the level of the personal one and then goes to the philosophical level.

This process is a subject in a study of metaanthropology, which is one of the tendencies in the development of the outlook and anthropology school of Kyiv, initiated by Academician V. Shinkaruk and continued by N. Khamitov. The metaanthropological approach divides human existence into ordinary being, critical being and transcendent being, which correspond to the ordinary, personal and philosophical outlook (*Khamitov, 2019*). According to N. Khamitov's observations, the true self-actualization of man is his integral self-actualization in ordinary, critical and transcendent beings (*Khamitov, 2019: 80*). The metaanthropological approach is an idiosyncratic method of cognition that induces scientists to study the problem of the artist's path from the personal to the philosophical outlook, and makes it possible to comprehend this path.

A. Huxley's philosophical reflections on the outlook of the creative personality. Creative work always requires a bright personality, and that is proved by A. Huxley's life and creative achievements. As a great humanist (as he is called by Dennis Gabor, a famous British physicist of Hungarian descent, A. Huxley's contemporary) (*Aldous Huxley. A Memorial Volume, 1966: 68*), A. Huxley devoted his entire life to serving humanity, while trying to involve people in spiritual growth and self-actualization being a role model himself. The writer's desire for self-actualization is an indicator of their personal maturity and enables the achievement of the philosophical outlook, because "the comprehension of Eternity is possible only through self-actualization" (*Khamitov, 2019: 6*).

A. Huxley expressed his thoughts on man, his personality and self-actualization in philosophical essays. In particular, the problem of the artist's way to creative perfection is covered in

the essay *Music at Night* (Huxley, 1970: 83). In another essay, *Literature and Science*, A. Huxley defines the main themes of the artist's creative comprehension which are man and nature (Huxley, 1963: 108).

A comparative analysis of the artist's works from different periods (A. Huxley's early novels from the 1920s and 1930s, philosophical novels offering anti-utopian models of culture, and the last philosophical novel *Island*) shows that with the evolution of the author's outlook his attitude to the personality and their place in the universe was changing. The spiritual searches of A. Huxley's characters as well as the author's searches went from the ordinary level of outlook in the early novels, through the personal one in the novels that offer an anti-utopian model of society and to the philosophical outlook in the *Island* novel.

Reflection of the evolution of A. Huxley's outlook in philosophical novels. In A. Huxley's early novels (*Crome Yellow*, *Antic Hay*, *Those Barren Leaves*, *Point Counter Point*) the focus is on the life of the society of that time, in particular, that part of it to which the author himself belonged. The writer pays much attention to the problem of formation of the outlook of those characters who possess a creative personality, while implementing his own way of finding perfection into the world of art. A. Huxley shows that his character's outlook, when limited by the framework of ordinary being and outlook, leads to the lack of self-confidence, the impossibility to make decisions and the inability to think creatively.

Alongside with A. Huxley's spiritual growth, his characters also grow. According to G. Woodcock, in the case of A. Huxley, his outlook changed just like his views on human abilities (Woodcock, 1972: 173). The 1930's and 1940's novels that offer an anti-utopian model of culture (*Brave New World*, *Ape and Essence*) serve as an example here. The characters of these novels, violating the borders of the ordinary outlook, gain such features as independence, critical thinking; creativity awakes, self-knowledge and self-improvement become necessary, which means achieving a personal level of both outlook and being. Such a character does not agree to become a "cog" without individuality in the totalitarian system, at the same time the method of "brainwashing" does not work for him, and ultimately, he is ready to sacrifice his own life for personal freedom.

Huxley's spiritual searches culminated in the creation of the perfect personality in his latest work, the philosophical novel *Island*. The writer's appeal to Eastern culture, its high spirituality and life practices made it possible for him to participate in solving one of the key contradictions of human existence, that is, man and nature, expanding the boundaries of human outlook and being, deepening the love for the Other. In the *Island* novel, the outlook of A. Huxley's characters, as well as his own one, gains the hallmarks of philosophical outlook, which inner integrity, harmony and creative character are typical for.

3. Conclusion

Man's path to perfection, including that of an artist, is endless. The top of creative evolution is obscure. A. Camus is right when he says that "the struggle for the peak only is enough to fill a person's heart. Sisyphus is considered to be happy" (Kamyu, 1990: 308). A. Huxley made strides in various fields of creative activity due to his versatile talents, high intellectual level, creative spirit and sincerity. Curiosity and persistent searches for a spiritual ideal contributed to his self-actualization, which is reflected in his philosophical works. They have become the paragons of development for mankind, approved by author's own experience, when he managed to go from personal to philosophical outlook.

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