

## **Realism in John Galsworthy's Plays With Reference To Multiculturalism.**

**Dr. Arti Ajabrao Chorey**

*Associate Professor Department of Agri. Extension Education and Languages. Shri Shivaji Agriculture College, Amravati, Maharashtra, India.*

---

### **ABSTRACT:**

*Multiculturalism takes pride in ethnic diversity assimilating different languages, modes of conduct attire and food. It was brought out in very realistic way in all his dramas like, Silver Box, Strife, Justice, Loyalties, Joy etc. In Galsworthy's writings we have noticed inherent current engulfing the problems in the social fabric with the trend of multiculturalism to it. The fact people are suffering terrible deprivations of welfare caused by poverty and due to our vicious social economic and legal practices and conventions. The culprit responsible for their sufferings is that inhuman and invisible force called society. The importance of Galsworthy's work in modern drama does not lie in its artistic power, but in its moral implications and the ethical force of the author.*

### **Keywords:**

*Diversity, Endeavor, Improvement, Emancipation, Disillusionment, Frustration, Anxiety, Education.*

---

Multiculturalism is an ideology advocating that society should consist or at least allow and include groups with equal status, it is applied to distinct cultures of immigrant groups in developed countries. Its an environment where many cultures from around the world coexist, or a person whose perspective reflects exposure to a variety of cultures. Multiculturalism takes pride in ethnic diversity assimilating different languages, modes of conduct attire and food. The central metaphor idea of the 'melting pot' or 'salad bowl' where all the immigrant cultures are mixed and amalgamated without state intervention.

Multiculturalism was adopted as official policy in several nations from the 1970's onward, for reasons that varied from country to country. In the 19<sup>th</sup> century continuous mass immigration had been a feature of economy and society. In UK since the election of the Labour Government in 1997, multiculturalism has influenced government policies and statement. The UK adopted the multiculturalism policy with the introduction of the Race Relations Act. These had varying degrees of success however. The British Nationality Act, 1948 could also be seen as the first legislation to recognize a multiculturalism in Britain.

While understanding Galsworthy's writings I have noticed inherent current engulfing the problems in the social fabric with the trend of multiculturalism to it.

The drama of present century heralded a new approach towards the solution of various socio-economic problems. Many thinkers came forward to wage a war against the prevailing ills in the society which is created by man. John Galsworthy in his volumes of writings, makes a scientific endeavor to unravel the ills and suggests a realist way which captivates the imagination of dominant elements in the society.

Cosmopolitans like Peter Singer, Thomas Pogge and Simon Caney argue like John Galsworthy that all humans have rights, set out in the UN's Universal Declaration of Human Rights. The fact is that some people are suffering terrible deprivations of welfare caused by poverty, creates a moral demand that anyone who is able to help them to do so. One amongst this was Galsworthy who did so in person. He gave much of his time to social and political causes i.e. slum clearance, a minimum wages for workers in sweated industries, reforms in the divorce law and the prison system, votes for women, improvements in slaughter houses and better working conditions for ponies in mines. The help which he gave privately to innumerable people in need was never publicized. The physical distance between the rich and the poor, the rich are currently violating their negative duty not to impose a global order, which systematically violates the rights of the poor.

From the times of the G. B. Shaw and John Galsworthy these conditions are prevailing in the world in the name of multiculturalism. This is as old as human civilization and an everlasting phenomenon. Since 1970's global justice became an important issue in political philosophy. In the contemporary global scene there are debates on the general issue of impartiality, on the moral significance of borders, shared citizenship, justice in the distribution of wealth and other goods, other problems being related to culture, race, gender, religion, nationality marriage, labour disputes, administration of law, solitary confinement, mob culture, caste or class prejudices, underdevelopment, illiteracy and regional disparities. Realist, Particularist, Nationalist, Cosmopolitans take contesting positions in response to these problems.

John Galsworthy being the realist of those times raises the problems of injustice and inequality. Many questions are being posed from those days uptill now and there are no solutions. What is the root cause of poverty and are there systematic injustices in the world economy. These problems have been portrayed in the 'Justice' by Galsworthy. All through his life he gave much time to social and political causes for the upliftment and betterment of the poor. He hated cruelty and injustice to any human being He fought hard through his plays penned against the laws, rules and institutions and was successful in bringing urgent social reforms. So we see that the pen is mightier than the sword, was shown by Galsworthy approach towards life. He used his pen to rouse the conscience of the world regarding the suffering of the individual due to our vicious social, economic and legal practices and conventions.

The late 19<sup>th</sup> century saw radical changes in many fields or ideas i.e. the rise of imperialism, development of democracy, women's emancipation of political powers, the spread of education, growth of industrialization and urbanization, rise of socialism and Marxism etc.. The beginning of the 20<sup>th</sup> century was horrible with two chaotic World Wars causing in to anxiety, disillusionment and frustration. Idealism disappeared steadily and realism and reasoning became dominant. This new age of the new man and the new women who hailed free discussions in sex religion and politics.

He observes that mans life in modern society is spoiled by various social institutions and not any individual or curse of some supernatural power. " He sees man bound by class limitation - the poor by actual want, the rich by ignorance and prejudice - and he found no remedy except understanding and sympathy". The cause of destruction are social institutions or social forces and there is neither practical nor political reform which can work as Paracea to cure the society from its fatal diseases.

#### **Conclusion :**

How can we achieve Peace, Justice and Equality. All these can be established, by global financial Institutions like the World Bank, International NGO's, Multinational Corporations, Federal entities< International Codes, and International Court of Justice. A World state would best achieve what we want.

We should cherish cultural diversity, common identity and a positive value give knowledge and education to the ethnic communities. It is important that we should not ignore or marginalize other great values as human solidarity, community, a sense of rootedness, deep and self humility and contentment. The good society cherishes diversity, encourages a creative dialogue between different cultures and moral visions. It develops respect love and affection, cultivate power of self criticisms, self determination, imagination, intellectual and moral sympathy and tolerance. Multiculturalism is not inter group relations but also informs relations within a community. Respect love and tolerance to other culture is always premised on first respecting the individual citizen.

#### **References :**

- [1]. Choudhari, A (1961), Galsworthy Plays : A Critical Survey, London. Longmans Green and Co.
- [2]. Clarke, I, (1989), Edwardian Theatre. London : Faber and Faber.
- [3]. Barker D., (1963) John Galsworthy. The Man Of Principle. London. Mathuen.
- [4]. Holloway, D. (1968), John Galsworthy. London Morgan Grampian Books.
- [5]. Frechet A. (1982), John Galsworthy : A Reassement Basingstoke Macmillan