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***Freedom and morality in Henry James's Novel
the Portrait of a lady***

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DEDICATION

We want to dedicate this research project to:

Our parents, brothers, and sisters.

Our relatives and friends .

Our teachers.

To all the people we love

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All our gratitude to Allah the almighty

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Abstract

This study aims at probing the sort of freedom practiced by Isabel Archer the heroine of the great American realistic writer Henry James and his novel “*the Portrait of a Lady*” a nineteenth-century character who struggles to assert her social and sexual independence in a male dominated society. Although Isabel inherits a fortune that supposedly enables her to have more autonomy, she is negatively affected by her incapacity to imagine her life outside of the social convention. The study examines the Expatriate life of this character abroad in the Old World and the effects that it left upon her future .Beside, to explore her feelings and behavior in a society with different values. The findings of the study reveal the clash of values and how the American expatriate character maintains her values and the traditions that she was brought up with in a foreign society.Finally, all those things are presented through the fictional character and the course of events in the plot.

Key words : Pourtrait of a lady : Freedom ;Schaupenhaur ;Realism ;HenryJames ;Morality

General Introduction

The nineteenth century America was an epoch of great changes and challenges that involve various aspects of life, social ,economic, political, and cultural aspects particularly, literature. Writers shift their focuses from the examination of the romantic to concentrate and emphasis more on the realistic. They shifted their focuses from a celebration of the individual and consideration of feelings, passion and emotions to a constant pursuit of objective truth. They began to examine human nature and the concept of freedom, leading to the question, in practical, biological and social terms, are we free or do the circumstances surround us negate the idea of freedom? This tension is highly explored in the works of Henry James.*The portrait of a lady* is a deep exploration of what it means to be free women in response to the demands of the social conventions of the late nineteenth century society.

This thesis argues that Isabel Archer of Henry James's novel *The portrait of a Lady* is a nineteenth century character struggles to assert her social and sexual independence, autonomy, and free will in her society. This character has a characteristic that totally contrasts with the cultural development and influence of her time. A time were the ideal lady was ornamental, useless, and domesticated, Isabel refuses to be this ideal, James shows the desire of the new women in her consciousness and he shows how those desires can grow and flourish despite external limitations. Through the character of Isabel, James portrays the hope of youth, the desire for change and challenging the nineteenth century stereotype.

James's affection as an expatriate by the values of the Old world, was reflected in most of his works, that is way in his portrait of a lady introduces an expatriate character who embrace the lifestyle and the great values of Europe during the 19th century and the beginning of the 20th century. As can be seen in his *The Portrait of a Lady* (1881) where Isabel Archer is well integrated within the European community, following its way of life and ideals. James's works mainly aimed to tackle international themes including the relations between the Americans and the Europeans, and how these cultures interact or clash with their different values of the two worlds.

Through reviewing other researches and studies, the researchers found that there is a shortage in the studies that explore the concept of freedom in the portrait of a lady. Although many studies have been made concerning various themes of the novel, for instance, we have analyzed two previous works done by students in the same field, from the university of Contace, and Iowa state university entitled, "*the clash of cultures in Henry James's The Portrait of a lady*" and "*feminism in the portrait of a lady ,the Bostonians and the golden bowl*" respectively, they include the following:

The first work is about culture in general and how Henry James portrayed it in his work. In addition to that, they discussed the idea of cultural clash between the characters. The second work, explores and discusses the concepts of feminism and gender, as well as, how mentorships help to guide the main character, Isabel, to where she is supposed to go. Citing another article written by "Jacques Sohier" entitled "*Henry James's the portrait of a lady: the figure of the lady between surplus*

value and surplus enjoyment" .This work analyses the cultural and ontological process by which a presumptuous young American women is turned into a lady.

Though, all these works tackled many basic and important facts, revealed many truths and realities concerning the culture, the concept of feminism and gender, as well as, the struggles and improving the self .still there be questions not answered, and facts that need to be highlighted concerning the nature of social freedom. Few have tackled the type of social freedom practiced by the protagonist, Isabel Archer, in James's writing. Therefore, this study tries to fill a gap in literature focusing on the expatriate journey in her attempt to assert her autonomy and social freedom that would benefit the researchers in the field. The objectives of our study will concentrate on studying Henry James's novel "the portrait of a Lady", is to explain how it depicted the concept of freedom, autonomy, and independence of nineteenth century's women. In addition to Demonstrating and scrutinizing the Nature of social freedom practiced by Isabel archer in responds to the limitations and the traditions of the nineteenth century. Henry James was considered as the father of psychological realism, and his novel " the *Portrait of a Lady*" describes Isabel's mind and how it shapes her destiny and her character, and how she fights to prove herself in a male dominated society .This Study will be based on the psychoanalytical method.

Although the portrait of a lady was written during the nineteenth century, it was preceded by a period that was known as The Enlightenment which was a philosophical, political and a literary movement that swept Europe and The United States throughout the 1700's. The period was characterized by the grow of reason

and scientific observation over the spirituality and superstitions of Middle Ages. Traditions and conventions, everything should be rapped, no idea or authority was to be accepted blindly or merely because it had been accepted in the past: only those thoughts that could be supported by reason or confirmed scientifically were considered valid.

The notions of the power of the mind led to the idea that human beings were essentially good and were able of developing and perfecting themselves, they had the capacity to make their own choices. Such thinking led immediately to an emphasis on the political and social rights of the individuals, relying on these facts we may consider Isabel Archer of Henry James's novel "*The Portrait of a Lady*" as the product of the enlightenment era.. A character who struggles and search to assert her social freedom, autonomy, and independence against the limitations and the influences of the nineteenth century society ,that's why in This proposal we will address two main questions which are: To what extent did Isabel Archer of Henry James's novel succeed in breaking down the nineteenth century upper class's limitations and traditions? And if she could overcome those limitations, was she moral or not? Then, how is the concept of freedom depicted in Henry James's novel "*The portrait of a Lady*" and to what extent did this novel succeed or fail in depicting that?

In this dissertation there are two chapters; the first chapter starts by providing some historical background of the novel and its writer then it moves to define freedom and highlight its meaning, its components, and its types focusing more on political, social, individual and spiritual aspects in addition to determining the

concept from a philosophical perspective. Finally the dissertation will show Henry James realism and the clash of cultures mainly between the old and the new world.

The second chapter begins with stating women position during the nineteenth, It will also tackle shopenhaur philosophy of freedom ,then it moves to depict the concept of freedom and it's aspect throughout the philosophical approach of Arthershopenhaur, and finally to discuss the issue of morality in the novel.

CHAPTER ONE

Chapter I: Theoretical and Historical Context of the Study

I- Historical Background of the Novel:

The Portrait of a Lady is said to be James's masterpiece, the biggest of James's novels, and the beginning of his writing of big novels. It was first published as a serial in the Atlantic and Macmillan's Magazine in 1880–1881 and then as a book in 1881. It is one of James's most popular long novels and is regarded by critics as one of his finest. Like many of James's novels, it is set in Europe, mostly England and Italy.

This novel reflects James's continuing interest in the differences between the New world and the Old. It also treats in a profound way the themes of personal freedom, responsibility, betrayal, and projects James's experiences as an expatriate who determines Europe as his destination for his travels. His character also chooses the Old World as a place to set up and begin a new life, search for a new adventure and looks for a better future.

In his novel, *The Portrait of a Lady*, the character of Isabel Archer represents an organized, ambitious, intelligent woman who rejects to live by traditions. She refuses the typical American life and instead she imaginings of a better future in Europe. Just like all other American Expatriates, the character of Isabel is a confident, well educated, well-mannered American woman looks for her own independence and dreaming of a future in a place that is different from her hometown in Albany.

The story takes place first in America at first where the characters there interact with the protagonist. Then it moves to the Old World where Isabel states its journey in as an American expatriate that seeks new adventure and experiences in Europe leaving the American life style behind. There, the heroin is faced with manipulation because of her inherited wealth. Isabel is deceived by the character of Gilbert Osmond with the help of his lover Madame Merle into marriage. Many actions take place and Isabel realizes how inexperienced she was to think that she found the life that she was expecting to find. But instead, her dreams were shattered and she was faced with aborted ethical values of a beautiful world.

Although she was uncomfortable in her situation, she is still committed to her husband and her new life in Rome. At the end, she accepts her bad decision and her fate knowing that she made a big mistake taking full responsibility for her actions. Henry James was talented at moving the reader's emotions while going through events. He knew exactly how to get the reader's sympathy while watching the character of Isabel making bad life decision and being fooled inbelieving others around her.

Apparently James novel is the other face to Jane Austen story *Emma*. In both novels we watch an immature personality showing her limitations of her thoughts, actions and emotions. Both find themselves leave in a hurting situation fully of their own making and growing through suffering to a position of maturity. However, Isabel's situation is very different from Emma. Emma's position in society is secure whereas Isabel's situation is that of an independent American girl faced with

traditional civilizations of Europe. Isabel's state is deeper and wider. She is a woman with strong and inflexible convictions.

Now, *The Portrait of a Lady* is not just a story trying to outline American against English conventions, it is more of a story illustrating the positive qualities which contacts and conflicts with other cultures (European culture). Despite Isabel's diverse of mistakes and faults, her insufficient knowledge, and overstated ideals, she was the interpretation of the best model of James's formula of the American girl. Then, when she faced the realities of her world, she was able to learn, and strengthened to look at her problems directly.

According to Christof Wegelin in his essay titled "*The American as a Young Lady*": The general pattern of Isabel's story is the pattern underlying many of James's stories of the American girl in Europe. Their common theme is nothing more than a variation on the theme of the lived life, the full life - almost axiomatically the good life - is of course not mere activity, but consists of experience had and understood, experience appropriated to oneself and made into knowledge. Experience missed - rejected by oneself or withheld by others" (Wegelin P 68)

A critical assessment of the novel shows that the writer belonged to the tradition of British novelists' right from Jane Austen and George Eliot to Virginia Woolf and James Joyce. He gave dominance to characters and workings of the mind. Internal monologues of Isabel Archer contain the seeds of the "stream of consciousness" technique of Joyce and Virginia Woolf. Finally *The Portrait of a*

Lady illustrates Henry James's great quality of mind who believes of art is all life, all sentiment and all observation.

II- Biography of Henry James

Henry James was born on 15th of April 1843 in the city of New York of Scottish-Irish ancestry. An American novelist who gained a British citizenship in 1915 after spending many years living in England. His name spread among the great psychological realists and novelists of his time. He grew up in an intellectual and a philosophical family; His father, Henry James Sr., was a theological writer who has a great influence upon his two sons in philosophical subtlety and linguistical idiom.

James life was so interesting because of the many adventures and experiences he experienced during his lifetime. In 1855, the family left America (New York) for Europe and from that time until 1858, they lived in Switzerland, England and France during which Henry James attended schools in Geneva, Paris and Boulogne. In 1859, they left again for Europe and this time to Austria, during which he studied at Geneva and in Bonn, Germany.

In 1860, they returned again to Newport and Henry James studied art in the studio of William Morris Hunt. In 1862, he studied law at Harvard and in 1863, he went to law school but later abandoned it. He published his first story in the "Atlantic Monthly" in 1865, and four years later went back to Europe. His home for the rest of his life was in England, in London or at Rye in Sussex. In 1869, James again visited England, France, Switzerland and Italy. In 1872, he went to Europe with his sister Alice, and his Aunt Kathrin. He travelled to Switzerland, Italy and

Bavaria. A year later, he then made up his mind to live in Europe and he lived in many cities of Europe such as Paris, Rome, Florence. There, he met many eminent writers like Flaubert , Maupassant, Zola and others whom he came to know in France.

In 1882, both parents died in Cambridge but not at the same time and he returned to America briefly but went back to England in 1883. He managed to transfer an Aesthetical image of Europe at that time into the readers mind showing people's reaction to different situations and how they deal with their desires. James is considered as one of America's most influential critics and literary theorists. He contributed to literature in his long literary career that spanned for decades right from the end of the American Civil War and down till the beginning of the First World War. He was a critic of exquisite taste and rare delicacy of expression. Among the most important of his writings in this field are “*French Poets and Novelists*” (1878), “*Life of Hawthorne*” (1879), “*Partial Portraits*” (1888), and “*The Lesson of Balzac*” (1905). In 1904, His more important fiction began with “*Watch and Ward*” (1871), “*A Passionate Pilgrim*” (1875) one of the best of his shorter stories, “*Roderick Hudson*” (1875), and “*The American*” (1877). He reached the larger public in 1878 with “*Daisy Miller,*” and from this date he was honorably regarded as the most successful analyst of American character from the international point of view.

The Portrait of a Lady appeared in 1881 when he was at the height of his powers, and, as much as any of his writings, is agreed upon as his masterpiece he visited his brother William and family and spent the autumn with them. He also

travelled to United States to Florida the following year, giving lectures. He returned to England that same year. In 1909, he took ill; the illness was prolonged and in the following year, in spite of the fact that he was still sick, he accompanied his brother, who was also ill to New Hemisphere where his brother died on the 26th August that year. A year preceding his death. His life in Europe as an American expatriate gave him a deep insight about European culture and beliefs; he also gained an experience that was engaged in his literary works. The clash of values were in most of his fictional themes, the purity of the New World against the corrupted materialistic life style of the old one were major themes in his works.

The literary career of Henry James can divided into three major parts in his life: his early years, the middle period and his final period that is considered the best. During his first, he introduces the international theme, the struggle between the Old World experience and values against the New World virtue with their different values and beliefs.

James's second period is known to be the period in which he presented social novels. His technique of writing deceased from the preceding international theme to concentrate on political and social matters of that time. During this time he was influenced by the French realist naturalist writers whose contact helped him in producing *The Princess Casamassima* (1886) and *The Bostonians* (1886). These works were gained less success by the public; they had negative effects on his sales and his career. He started to write for the stage where only two out of seven plays went to the market, a different version of *The American* and *Guy Domville*, both of

them had weak success. Even so he traveled around Europe to try publishing new works.

His final period is considered to be the best in his career, producing a number of novels such as *The Wings of the Dove* (1902), *The Ambassadors* (1903), and *The Golden Bowl* (1904). The main theme in these novels is returning to the international theme but with a deeper emphasis on its implications.

As a novelist, most of his writings discuss the American expatriates that choose Europe as their destination. Henry James was the most conscientious of artists. He was considered as a complex experienced literary personality who has influenced on the works of the twentieth-century literature of various writers, that's why he was called by his fellow novelists a "Master".

III- Henry James and realism

III-I- Definition of Realism

Realism is a literary and artistic movement in the 19th century; it emerged as a reaction toward romanticism movement. American realism begins between the years 1865 until 1910; this period marked the end of sectional conflict or the years following the civil war, in which people mind and spirit were changed. Writers shifted from describing the internal side, to explore the external conditions and humanities. They describe reality as it is, avoiding emotions and spiritual aspects which romantic writes used to focus on their writings.

The writings during this period were also regional or local because of the Industrial Revolution. Their themes mainly surrounded realities of everyday life and the effect of the new modern age on people's life and thinking, by showing the breakdown of traditional values that American society was touched to and the growing plight and troubles of the new urban poor. They believe that freedom of humans is limited especially for woman, who was created to serve man and raise children. Barrish states "*American realist writers attempted to depict a wide range of Americans more accurately than prior literary modes had including not only middle and upper class white citizens but also such politically disempowered and socially marginalized people*" (Barrish p06)

.in this sense American realists built up their plots and characters around simple and ordinary people unlike classical and imaginative heroes. They focus more on the character rather than the plot (character is more important than the plot). In addition to that, they use regional dialects and common dialogue which associated well with the community.

Many writers like Mark twain, William Dean Howls, Stephen crane and Henry James tried to show and reflect the Victorian society through their works by showing the positive and the negative points of such new period. The realistic movement was successful, and many readers were attracted to the realists, because they put their real life and struggles into consideration.

Henry James was known as the father of psychological realism, because of his looking into the souls and minds of his characters, in this sense James's focus is

purely the internal side or world of the protagonist. So he explained his own realism in term of its opposition to romanticism. In his novel the portrait of a lady, James breaks down the Victorian tradition especially the image of woman, whom was presented by his heroine" Isabel Archer ".so he explores the conflict among the individuals and society by investigating the life of Isabel whom is obliged to choose between her independence and freedom or to still under social stereotypes. In this sense James work is based on the exploration of emotions, dilemmas of existence and moral issues. So readers automatically will pay attention to how minds react to the events in the story and how they see the world. He is more interested in the point of view, style and language. In which reader will learn how to think about what he read.

Moreover he expresses the relationship of the American and the European consciousness. (Osmond is the best example who represents the effect of the European culture on the American society) .all in all it can be said that James had tries to reflect the characteristics of the realistic period through his novels ,he shows the negative aspects ,woman struggles to be totally independent and social stereotypes that Victorian society used to believe in. That what makes Henry James's novels were and still considered as master pieces of the realistic period.

IV-The Meaning of Freedom:

Freedom in its general meaning is the capacity to act or change without restriction. . In philosophy and religion, it is related and connected with having freewill and being without violence restraint, or enslavement, it is mainly touched and related to the concept of liberty. The Oxford dictionary meaning of this

concept is the power or right to act, speak, or think as one wants. Freedom is defined from different aspects and perspectives. Regarding various cultures, freedom differs from culture to culture. Some define freedom as an innate and natural right the human being is born with, *Hannah Arendt states: "freedom means the doing what a man likes"* (Arendt p156). In this sense Freedom is the right to do what one wants, lives where he wants, eats what he wants, learns what he wants, and chooses the religion in which he believes in.

Freedom is important and crucial to human beings. If someone is missed from this innate right, one will feel as if he is not a respectful human being. When freedom is existing, one can think freely, go where he wants, says his opinion without any fear or hesitation. Freedom of opinion is considered among the most important branches of freedom. In some societies where freedom of opinion is not guaranteed by the authority, the creativity of mind is killed and buried. Someone once said: "Freedom of opinion will never result in animosity among people if they respect each other as it is mentioned earlier, freedom is not an absolute right, and there are too many constraints on it. "In this sense freedom of opinion is very important to any society in order to come up with new creation and cultivated society.

Speaking now about freedom of belief which means to believe in what you want and choose your right religion. It has been proved that freedom is innate to human and that he will fight and struggle to preserve and protect his innate right. Freedom is not supreme, it must be limited. A person cannot just do what he likes and says "I am a free man". Parents must teach their children how to be free it should not be without limits and boundaries. Freedom in the teen years is very

important and crucial for forming a good character and stable personality. Jiddukrichnamurt states:"from childhood until death we are secretly, cunningly or obviously pursuing pleasure "(krichnamurt p.25) in this sense teens want to meet and play with friends, do whatever they want.Freedom can be divided into varies types.

IV-1- Types of Freedom:

Freedom is often perplexed as being a universal value shared by all societies and nations. There are many different types of freedom but the most famous one are social, political, individual and spiritual. National or social Freedom simply means a nation's freedom from foreign rule and control. Most of societies want this freedom and are willing to fight and struggle for it. Even if they know their king or dictator is an evil leader, they are still willing to fight for National Freedom.

IV-1-1- Political Freedom

Political freedom means the right of people to have an opportunity to involve and practice on the affairs of their government, whether internal or external affairs. The truth is not everyone wants this freedom nor is willing to fight for it. This end was clearly explained by Hannah Arendt when shesaid: "*freedom is the raison d'etre of politics*" (Arendt p.147).

IV-1-2- Individual Freedom

Individual Freedom refers to individual rights and liberties guaranteed by law or a constitution; Radulf Steiner said:"*I cannot help being what I'am;if we would really*

value the individual and support our feeling of freedom with knowledge, we must find a point of view which will lead the ego to help itself". (Steiner.06).

IV-1-3- Spiritual Freedom

Spiritual Freedom in its term means those beliefs and thoughts which exist in the hearts, minds and souls of each individual. Such beliefs cannot be controlled, given, or taken away from anyone regardless of the kind of government or leadership a person lives under. Radulf Steiner asserted: *"I cannot help being what I'm, if we would really value the individual and support our feeling of freedom, we must find a point of view which will lead the ego to help itself"*(Steiner P6). This freedom has been taught throughout history by all the great spiritual leaders of every major religion and, therefore, is extremely deep-seeded. For any leader or society to think otherwise is absolutely foolish. However, history is full of stories of a ruler trying to control Spiritual Freedom.

V- Freedom from a philosophical perspective:

The original meaning of the word freedom means always the possibility and ability of a person to act according to his own plans and decisions, in contrast to the position of one who was permanently subject to the will of another, who by arbitrary or random decision, could coerce and force him to act or not to act in specific ways.

Freedom is what you have when no one is forcing you to do what they want. Everyone naturally recognizes this as a good thing because we all value our power to make decisions. We all like making decisions without being threatened and under controlled by others. Unfortunately, most of us have not taken the time to consider

the precise nature of freedom and its foundation in universal incontrovertible principles.

Applying those principles to big issues may be complicated, but the concept of freedom is not. When applied consistently, it shows the way to a more pleasant society. If somebody is forcing their will on us, clearly, we are not free. So perhaps it is helpful to think of freedom not as a material, but as an ideal state of social harmony in which no one is forcing their will on anyone else. Freedom is not just an ideal and supreme state of society, but it is a moral code for respecting and protecting the rights of others.

Freedom is a gift of Allah (God) for mankind and human being needs to make full use of this divine and precious thing without harming and being harmed. Freedom is a need of every individual person to identify his individuality, to speak his mind and heart, to convey his ideas and thoughts for the goodness of mankind and to serve the society in a right way. The term freedom includes all its aspects as freedom of religion, expression, justice, political achievements and all what can be considered of to be under its wings. Authority recognizes right of both men and women to have equal rights without acknowledging the superiority of color, geographical boundaries, religious beliefs, social norms and ritual practices and also being harmless to other individuals of the society.

The concept of freedom is one of the most important points of crossroads between the traditional branches of theoretical and practical philosophy. Freedom is of theoretical interest because we can wonder and want to know what freedom is, and whether or not we are capable of being free. In the philosophy of Hegel, freedom is

the legal and official state with its constitutions, in other words, individuals can be free, but often are not free. So acts are not essential for freedom. Freedom is the value that Hegel greatly admires; he holds that freedom is the worthiest and most sacred possession and tenure of man. According to Hegel, free actions and acts are not important and crucial for freedom, so the law of institution is border for individual action. Hegel's social philosophy is not the individual being but cosmic and the vast spirit.

For Kant, freedom is defined as a concept or idea which is occupied and involved in the moral domain. He identifies that by the moral law person knows that he is free so his freedom is mainly linked and touched to the notion of autonomy. He suggests *"that freedom is the power to initiate of itself, a series of changes"* (p445). He insights that freedom is no more ascertainable to the inner internal sense. In this sense freedom plays a central and crucial role in Kant's ethics and behavior, freedom is an idea that serves and helps an indispensable practical function. Without the assumption or the idea of freedom, logic and reason cannot be active. Deleuze Gilles states: *"Kant constantly emphasizes the fact that practical reason is profoundly interested"* (Gilles p07). This end highlights the idea that we must think of our actions as the result of an uncaused cause in order to understand the world.

Kant has discussed many issues in developing his theory toward freedom such, morality, causality, reason practical and theoretical freedom. In discussing causality he pointed that Whether or not causality is operative and effective in the household of nature and the universe, it is certainly a category of the mind to bring order into

all sensory data and information, and thus it makes experience possible. Kant saved and gives freedom two double assault upon it by distinguishing between a "pure" or theoretical reason and a practical reason; whose center is free will.

Kant's philosophy toward freedom argues that the human understanding and logic is the source of the general laws of nature that organize all experiences. Freedom divides according to philosophy into two parts which are: negative and positive freedom. Negative freedom means the absence of power and forces which may stop the individuals from practicing their duties and doing whatever they want whereas, Positive freedom means the capacity and ability of a person to determine the best course of action, and the existence of opportunities for them to realize their full potential.

Positive freedom has emerged because of the struggle of the working class, firstly the legislation limiting hours of work, child labor and, the issue of woman and later on, the creation of free obligatory education, public health systems, right to form trade unions, and so on.....

Berlin Isaiah said: "I wish my life and my decision to depend on myself, not on external forces or whatever kind" (P.157) in this sense, The freedom of people is determined by the individual themselves, and the ethical system of the society they are born into, which is basically based on the economic relations that society is based on. In capitalistic society a person is free to exploit wage, but laborers are not free to get things like education and health until they pay. In socialist society, a person is not free to exploit laborers, but is free to own a more or less equal portion of production, according to their own needs and ability.

Negative freedom was severely restricted, while positive freedom was advanced. All people around the world had universal access to health care, full university education, etc. A worker in capitalist society has the freedom to say whatever she or he believes, but she or he does not have the freedom to live if crippled by a disease regardless of how much money she or he has.

Social freedom refers to the meaning that we as citizens have the right to interfere and practice socially our freedom in social issues. It's the right to express one's point of view and opinion about the society we live in. Axel Honneth has discussed this issue in his book "Freedom's right"; in which he mentioned that we as humans we born socially free. So social freedom is an innate right one's must have. He says: *“Children of a materially enlightened era cannot hold onto the idealistic monism in which Hegel anchored his dialectical concept of Spirit, if we are forced to find another footing on which to base his idea that objective Spirit is realized in social institutions”*.(pp54) That traction must be quite theoretically dynamic if we are to be warranted in the claim that a rational and reasonable articulation and communication of those institutions will offer and provide us with a assumption of righteousness. , Honneth’s unambiguous mechanical commitments; that he needs to afford a self-supporting, practical explanation of norms of justice prior to immanent examination.” It does, however, place a fairly deep argumentative burden on his claim to demonstrate, not only that the existing values are normatively higher and superior to historically antecedent social ideals or ‘eventual values and virtues’, but also that these values are sufficiently coherent and reliable with one another that one

could identify individual intellectual freedom, or any other moral value, as a central value which provides the normative foundation for the entire.

Honneth claims that a historical-teleological point of view is “an predictable element of modernity’s self-understanding.

supporting this claim, Honneth refers to many previous works and studies even though his writings such his essay “The Irreducibility of Progress,” but the conclusion of that essay appears and seems to be simply that a sort of

Teleological perspective is a subjective practical condition forced upon

"SOCIAL FREEDOM AND SELF-ACTUALIZATION" those who actively side with the moral achievements of the Enlightenment.

Later in *Freedom’s Right*, Honneth supplements and support this argument with a reference to the “‘transcendental’ explanation of Hegel’s self-belief in historical development and progress, according to which the fact that subjects actively protect and replicate free institutions is theoretical evidence and proof of their historical value.” This latter claim, however, even if it were to be accepted and conventional , it cannot establish what Honneth requires, for quite obviously, establishing the historical value of an institution or practice is not correspondent to establishing and building the normative superiority of prevailing values to historically precursor values.

Honneth outlines in the introduction that social reproduction hinges on a certain set of communal fundamental ideals and values. This is feasible, if contestable, claim about a necessary condition for the reproduction of social institutions. Even were we to accept this foundation, however, it would not be sufficient and enough to

adjust a theory of justice, these shared values form a normatively steady or hierarchically ordered and well planned set, that our most largely common values are also those which are most fundamental.

The foundation that social reproduction depends on a set of shared fundamental values does not in itself prevent the possibility that existing social conditions embody radically unrelated or incommensurable normative orientations. Even the most devoted value pluralist could assent to the claim that the reproduction of a social order requires some degree of normative agreement. The essential question is how far, and how deep, this consensus and agreement extends. In particular, the claim that the value of individual freedom, or self-determination, is shared by all modern themes, is a crucial aspect of the reproduction of modern social institutions does not show that this value is the normative foundation for our deepest value orientations.

It may, rather, propose and suggest that it is specifically due to deep unresolved conflicts between the unrelated value commitments embedded in current social institutions that the value of individual freedom is the one value we can all agree upon. Here we can briefly call to mind Nietzsche's contention that not only modern societies, but modern human beings are in themselves battlegrounds for "opposite, and often not merely opposite, drives and value standards that fight each other and rarely permit each other any rest.

failure of modern social institutions to provide any sufficiently strong normative orientation for human life.

social institutions depend and growth upon mutual values for their reproduction, but also for the claim that these social institutions are sufficiently normatively coherent that they form a unified form of ethical life worthy of Hegel's appellation of ethical substance.

VI-The clash of culture in Henry James's novel

VI-I- Definition of Culture

Culture in its general meaning is a set of practices, beliefs, attitude, values, and way of life that characterized a particular group, institution or organization. Culture has been studied and defined in many ways by different scholars representing various disciplines. One of the clearest definitions of culture is provided Adler who has defined culture as "Culture is something that is shared by all or almost all members of some social group. Something that the older members of the group try to pass on to the young members. Something (as in the case of moral, laws and customs) that shapes behaviour, or structures one's perception of the world" (Adler 15). She asserted that culture is built by society and its members are responsible to transform it from one generation to another.

Many disciplines have explored and defined the notion of culture. The field of anthropology perhaps is the most identical with the study of culture. A variety of meanings exist within this field, but just a few will be mentioned in this dissertation.

Among the first anthropologists to define the concept of culture one may find Edward Tylor. According to Tylor "Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (p. 1). Tylor's definition

acknowledged that all human being , including 'primitive' people have culture. The definition suggests that culture is acquired through socialization new anthropology textbook definitions emerged by new anthropologists take into account the shift in meaning as, for example, in the definition by Peoples and Bailey: Culture is the socially transmitted knowledge and behavior shared by some group of people (Peoples and Bailey , p. 23). previous authors define culture in the following ways

– Culture ... refers ... to learned, accumulated experience. A culture ... refers to those socially transmitted patterns for behavior characteristic of a particular social group (Keesing , p. 68).

– culture is "A set of understandings and a consciousness under active construction which individuals interpret the world around them.. .or a tool kit or set of scenarios that individuals use to implement or to stage their daily life (Foxp. 10). Fox believes that culture is a fluid process, rather than a state of being, related to power structures in particular contexts.

– The culture of any society consists of the sum total of ideas, conditioned emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to a greater or less degree (Linton p 24).

– A culture is the total socially acquired life-way or life-style of a group of people. It consists of the patterned, repetitive ways of thinking, feeling, and

acting that are characteristic of the members of a particular society or segment of a society (Harris p25).

One can notice that all definitions agree on the fact that culture consists of something that is shared or learned by a group of people, but the content of the culture varies in different definitions. One can see the content of culture as a set of characteristics which can refer to behavior, knowledge facts, ideas, beliefs, norms, etc.

The term has been explored in the works of many nineteenth century writers and intellectuals among them the great fictional novelist Henry James. Merely most of James works aims to cover international themes including the relations between the Americans and the Europeans, and how these cultures interact. through his international novels James tend to reflect his personal experiences and adventures abroad as a great American expatriate and novelist who has lived in the Old World for many years writing and editing novels through his travels.

Actually through his international theme he deals with the contrasts between America and Europe and between their societies, cultures, ideals, conventions and characters. In his writing James shows how Americans are unconscious of the conventions, rules and, regulations of Europe. So as they deal with a European society they understand that the reality of Europe is so different from the superstition value which was defined in their mind. Through the adventures of these Americans in Europe and the way in which they behave they recognized and proved to be as a foreigner and other.

Through the stories of his protagonists who are mostly heroines, Henry James was able to depict the image of America as a place of innocence and ethics versus the evil, ignorance, and corrupted materialism of Europe. The writer shows how his expatriate characters could not embrace the lifestyle of a culture that is totally different from their own, in his portrait of a lady for instant, the protagonist of the novel Isabel Archer was totally shocked, the character traveled to England with the hope of a better life, freedom, and cultural experiences. But against their expectation they not only did not reach to a better life and experience, but also had lost what they could easily possess in America, which was freedom and morality. The characteristic of this character symbolize the writer's own American values and traditions. When it faced with bad decisions and disappointing reality, the character keep her morals the way James believes it should be. As an Expatriate American himself, he has shown how his character still fights to maintain morality in a materialistic world.

In short James wanted to say that Europe is the place of culture but that culture is corrupted and is out of morality while the America is the place of morality.

CHAPTER Two

Chapter II the Concept of Freedom in the Portrait of a Lady

I- Women's Position during Nineteenth Century America:

During the beginning of the nineteenth century and along with the appearance of the culture of true womanhood, women in America were considered as the continual victims of social and economic discrimination. The period clearly displayed the differences between the sexes as innate and total, hence presenting women as inherently more religious, modest, passive, submissive and domestic than men, and in each case the woman seemed as the inactive, secondary factor, the object; and man is the principal, alarming subject that desires and obtains. Woman choices were limited to marriage and motherhood. Most young women were taught from an early age that to succeed as woman and to realize their intentions, they had to achieve their husband's needs. They were to be the calming influence over their homes, the religious compasses of the home and the source of their families comfort and peace. Schacht and Ewing comment on the result this belief has had on the formation of the female personality:

Becoming handmaidens in their own oppression, women learned to take on the actions of the powerless: to control information, manipulate behind the scenes, play on emotions, and make themselves indispensable. [. . .] A deep fear of male power makes many women accept pretence of inferiority, a farce that in time turns to self-hatred and anger.

Moving on throughout the nineteenth century, the women movement developed in response to women's dependent situation. It promotes a series of new images for women: real womanhood, public womanhood, and new womanhood.

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The movement brought many changes in contemporary life by redefining women's sense of themselves, their relationships with others, and their role in a male dominated society. It developed as a result of women's motivation to improve their status. Cruea, Susan M. quoted in her article "Changing Ideals of Womanhood During the Nineteenth-Century Woman Movement" *"the objectives of the movement were to initiate measures of charitable benevolence, temperance, and social welfare and to initiate struggles for civil rights, social freedom, higher education remunerative occupation, and the ballot"* (cott p3).

Those goals resulted from women's rising awareness of the instability of their position in patriarchal society of the 19th century. The movement helped women to assert a great power in different spaces which in turn gave them authorization to control certain areas: this asserted power gave birth to women as public speakers, poets, painters, and allowed them to involve in many activities in different domains.

Consequently, the 19th century woman movement paved the way for a new era of liberty, autonomy, and social independence for women who were regarded as biologically and emotionally weak actresses. These new types of women choose not necessarily to seek to marriage and motherhood; instead she encouraged to peruse a career and to have ambitions. Woman is considered no more biologically and emotionally weak and inferior, Cruea, Susan M. quoted in the same article" instead of viewing woman as *"nervous, hysterical, and biologically weak specimens... easily subdued and dominated by male force, strong emotion, and rationality"* real womanhood offered female *"a vision of themselves as biologically equal (to men) rationally as well as emotionally and in many cases markedly superior"* (cogan P 4-5)

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By the end of the nineteenth century, American women were enjoying vastly expanded opportunities to participate fully in the worlds of work and politics as well as greater freedom and independence within families. Women could stop what the concept of true womanhood brought, which held that a woman is expected to find fulfillment in rearing children, accomplishing domestic matters, and directing their hoses.

In quick succession women secured the right to legal liberation, no fault divorce credit in their own names, and equal pay for equal work. The women movement creates long-term changes in cultural attitudes regarding gender, and shifted them further away from the patriarchal control that inhibited them. These advancements allowed women the opportunity for self-sufficiency, public involvement and discourse, and meaningful employment. Though nineteenth century culture was not ready for the New Woman, for many women, she represented the promise of a future where, someday, independent, intellectual women would be accepted. Without these alternative ideals, the feminist movement might never have occurred.

In short, American female could to great extent break down the conventions and the limitation made by society of the 19th century.

II- Shopenhaur Philosophy of Freedom

Arthershopenhaur (1788-1860) one of the greatest and influential figures of the nineteenth century, of German and Dutch ancestry ,Schopenhauer considered himself a true Kantian, in that he felt he had the correct interpretation of Kant's philosophy . The philosophical works of Arthur Schopenhauer are explored through

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a broad psychological reading that aims to emphasize the holistic theories of human nature, his theory concern the philosophy of freedom makes him a famous philosopher during the nineteenth, his essay entitles “*On the Freedom of the Will*” presented to the Royal Norwegian Society of Sciences in 1839 allows him to win the noble prize.

In this essay shopenhauer asserts that humans have completely no free will. He notes that freedom is a negative concept, signifying lack of obstruction. Depending on the nature of the relevant obstruction, there are three kinds of freedom: physical, intellectual, and moral.

Physical freedom is the lack of material obstacles. Usually freedom is related to animals. The crucial feature of an animal is that it is able of voluntary movement, that is, movement happening from the will. We call an animal free when no material obstacle stops it from behaving in accordance with its own will. For shopenhaurin this physical meaning of the concept of freedom, animals and human beings are free when neither chains, dungeon, nor paralysis, generally no physical, material obstacles prevent their actions that occur in agreement with their will. Schopenhauer turns next to moral freedom, the problematical concept intended by the Royal Society’s question.

He theorizes that this concept developed out of that of physical freedom, as follows: it was observed that human beings sometimes performed actions which would, in normal circumstances, certainly not be in accordance with their will, yet, no overtly physical force or obstacle caused this. Rather, the causal factor was mental in nature, consciousness of simple motives, such as threats, promises,

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dangers, and the like. He then moves to talk about Intellectual freedom which results when the mind has a obvious awareness of the abstract or concrete motives to action. This occurs when the mind is not affected by, for example, extreme passion or mind-altering substances.

Shaupenhaur offers some of the most original thought in the western tradition, his philosophy of freedom has effected many philosophers such as Nietzsche and Wittgenstein .the philosophy also has a great influence upon writers , thinkers and intellectuals of that era among them the American writer and the father of psychology that has a deep connection with philosophy “ Henry James” the next practical part of this study will show James’s affection by this philosophical figure in one of his greatest novels ever “ *The portrait of a lady*”.

III- Freedom in the Portrait of a Lady from a Shopenhaurian Philosophical Perspective:

Due to his upbringing in an intellectual and a philosophical family , Henry James could have a deep insight to philosophy and that enabled him to project his knowledge on his works and writings , he was also influenced by man philosophers such as his father and his brother and to a great degree Arthersopenhauer who had great influence upon his writing .

In his article entitled a philosophical approach to Henry James’s novel *the portrait of a lady* Mahdisha said: “James may have read a little about Schopenhauer in his teenage years but from the repeated use of his name in *The Princess Casamassima*, it seems that he would have been interested in the high currency of Schopenhauer’s name in the 1880s”.

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In this practical part our study will focus on analyzing the concept of freedom in one of Henry James's best works *The portrait of a lady* from shopenhauer's philosophy of freedom. Henry James shows through his realistic novel several moral issues, such as faith, freewill, independence, and freedom. But, he gives the two last morals a special interest in almost of his novel. Projecting theme on the American Victorian era, in which woman main issue's life was home and family.

The portrait of a lady is a novel that tells the story of a nineteenth-century character fight to assert her social and sexual independence in a male dominated society.

The heroine Isabel Archer, a young beautiful, spirited American lady who has a curiosity about life as she reads usually as a child. She is generally self-taught with little formal education. James describes of young Isabel, "*the girl had a certain nobleness of imagination . . . she spent half her time in thinking of beauty and bravery and magnanimity; she had a fixed determination to regard the world as a place of brightness, of free expansion, of irresistible action . . . she had an infinite hope that she should never do anything wrong*" (54) .

The plot is about a young woman affronting her destiny, and deciding the future developments of her life.. Isabel becomes a victim of her innocent during her travels in Europe, Isabel Archer, who left Albany, America under the insistence of her wealthy aunt, Mrs Touchett (Lydia). Aunt Lydia has had no contact with her nieces since their mother's death, After the death of her brother in-law, Mrs. Touchett then decided to take care of her niece. She invites her to the family house in London . Isabel leaves her family, Caspar Goodwood, her suitor, and her close friend Henrietta Stackpole behind to live with the Touchett family. James presented

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this character as a civilized woman who passes her time during a period where women did not have many choices in life.

James presented the women as an independent and free lady who can make her own decisions with full responsibility, Isabel asserts her innate and developed values of independence in more than one occasion and situation where she declares her independent way of life and freedom of choice: she states with strong voice ": "I'm very fond of my liberty." (chapter2, p.20) She does not compromise on her freedom, this behavior is considered from a shopenhauerian perspective as an experience of negative freedom in which Isabel egoism controls her and she is a slave of her will shamsiadded "*In negative freedom, the individual is in the service of the will, while in positive freedom, he frees himself from the servitude of the will. In positive freedom, the individual recognizes the object in a non-egoistic manner*". That is why at first she refuses marriage proposals: one from the charismatic heir of a wealthy Boston mill owner, and the other from the Touchett's neighbor Lord Warburton . She appreciated her independence and personal freedom more than matrimonial life. her attitude resulted from her sense of superiority power "This Schopenhauerian tenet appears in the novel when the narrator introduces Isabel as a person who wants others to treat her as a superior. Her refusal of Goodwood's and Warburton's proposals reveals Isabel's strong conviction that "she is the proprietor of herself" and "her decision to marry Osmond is [also] based on a desire to marry a man who will enable her to maintain this sense of self-propriatorship" (Flannery p38).

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For Isabel freedom means the rejection of all that is “stupidly conventional” (59), the reality is that Isabel does not want to lose her independence by marrying these men. For example, she tells Warburton, “*I don’t think I should suit you; I really don’t think I should,*” and then later she says, “*I’m not sure I wish to marry any one*” (99). Isabel planned to discover more of the world by traveling around Europe. She is described by Henry James as the bird in flight or the ship at sea. Isabel is “*as free as the bird on the bough*” (187), has “*wings and the need of free beautiful movements*” (140-1). She seems to her cousin Ralph to be “*soaring far up in the blue,*” “*sailing in the bright light, over the heads of men*” (285) and he encourages her to “*[s]pread... [her] wings; rise above the ground*” (189). Her friend Henrietta describes Isabel as “*drifting away—right out to sea*” (108) and Ralph wishes “*to put a little wind in her sails*” so that he might “*see her going before the breeze*” (158-159). The bird in flight and the ship at sea, of detachment from land, are metaphors for one who manages to transcend social conventions and leave it behind, . They also represent images of movement, activity, suggesting Isabel’s refusal of the attitude of passivity and her rejection of the idea that she is absorbent to external impositions. Isabel is determined to shape a life that she can regard as her own because it is the one that *she* has chosen.

The Portrait of A Lady is about a woman who has an aspiration to see the world and have lifetime experiences. There in London and in the Touchett home Isabel meets her aunt husband (Danial) and her cousin Ralph Touchett . Mr. Touchett, who has been ill for some time, gets worse. During Mr. Touchett’s illness comes Madame Merle, a mysterious woman. Isabel gets to admire Madame Merle

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blindly and makes her as her ideal. Mr. Touchett, talking to his son Ralph in his deathbed asks whether or not Ralph considers marrying Isabel. Ralph points out the impossibility of it since he believes Isabel would rather choose to lead her own way; he kindly asks his father to leave her some money that would be enough to help her during her life- time. Thus at the request of his son the elder Touchett leaves much of his estate to Isabel.

Isabel becomes an American expatriate that seeks a better future in Europe leaving the American life style behind. There, the character is faced with manipulation because of her inherited wealth. Isabel is tricked by the character of Gilbert Osmond with the help of his lover Madame Merle into marriage. Many events take place and Isabel realizes how naive she was to think that she found the life that she was searching for.

Isabel believes she can decide between what is wrong and what is right; therefore she never listens to the warnings when she decides to get married. She is so naïve that she does not realize the true nature her husband who is in fact a fortune-hunter who could be evil enough to deceive Isabel and ruin her life. Isabel, who previously had been determined to travel before marriage, settles down in Rome with her husband. She marries him because, she tells Ralph, Osmond has “*the kindest, gentlest, highest spirit*” that she has ever known (293). Isabel thinks that by marrying Osmond her freedom will not be threaten, Ellen Morgan writes that “*it is no accident that [Isabel] allows herself to love only where a modicum of liberty seems most likely to be hers and chooses a marriage which she believes will encroach as little as possible on her autonomy*” (25). She believes that Osmond

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will put her fortune to good use and invest it wisely in beautiful art, thereby making Isabel feel useful and still to some extent independence. From shopnhaur point of view , Isabel now is a victim of her wrong expectation as she leaves her free will control s her life *“Indeed, James presents a psychologically realistic character whose behavior is a direct outgrowth of her self-satisfaction, with her clashes resulting from the differences between her expectations and the reality of her surrounding environment” t .shamsi p2*

At the end Isabel decides to get married to him and devote herself to his thirteen-year-old daughter Pansy and starts a life of comfort, and Social gatherings. During that period Ralph, getting worse, Sometime later Isabel gets a letter that tells her that Ralph is about to die; she asks for permission from Osmond to go to England but is warned that she might not be accepted as his wife if she leaves. Osmond projects a cold and calculated dominance here, and he regrets and rejects Isabel’s independent mind and being, which he wishes to possess, and here appears one of shopnhaurbeliefs about men superiority and women subjectivity. This arises from his sense of possession and superiority. *“His ignorance of her separate identity, or mind, resembles Schopenhauer’s belief that women lack objectivity of mind”shamsi p3.* Thus, when, in the context of Ralph’s final stage of illness Isabel decides to visit her cousin in England, Osmond fights this attempt: *“If you leave for Rome to-day it will be a piece of the most deliberate, most calculated, opposition”* (582). Thus, her right to choose, in fact becomes a limitation instead of a liberty of will, and the self is left constrained and deprived of its potential. In marrying Osmond, Isabel discovered that she destroy her independence, in the course of the

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event Mrs. Gemini, who is Osmond's sister and knows all about the past, encourages Isabel not to listen to her husband revealing the fact that Osmond and Madame Merle had an affair and that Pansy is Merle's daughter. When Isabel becomes aware of Osmond's deception, she goes to ask Pansy if she wants to go with her to England. She sets up for England on her own and has a chance to talk to Ralph Before he dies.

Isabel applies what society dictates she should; she marries. However, she does not completely engage in the communal game estimated of her. She does not act as an ornamental object for Gilbert Osmond, and she refuses to be completely passive and docile. Isabel has a mind of her own intelligent thoughts. In fact, her independence in thought is a major source of tension in the marriage.

However, when Isabel refuses to comply with societal norms, her marriage fails miserably.

Significantly, the portrait of a lady shows how Isabel travels to explore herself and the unknown guided by confidence, her ideals and her search for knowledge and, how she embraces her fate at the end even when she is in a great shock for the mistake she committed, knowing that she could have ran away but decided to stay. Consequently, one can say that Isabel freedom is to great extent limited with regarded to the obligation and the limitation of the nineteenth century upper class American society.

However, from our own perspective Isabel decision to marry Osmond is not something so puzzling and strange if we see it as an implication of Isabel understands of freedom as self-authorship, and is completely

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Unconventional. Osmond is a man who has “no property, no title, no honors, no houses, nor lands, nor position, nor reputation, nor brilliant belongings of any sort” (228) and the unconventionality of Isabel’s marriage to such a “non- being” (273) seems to leave her free to shape her life within it. There is no clear conventional role for the wife of a poor art collector in the way that there is for the wife of an English Lord or American businessman. *“Her decision thus appears to her as a decision uninfluenced by conventional notions of value”* She takes marrying Osmond as the realization of her freedom to do whatever she chooses”. (275)

Finally, we can say that in his novel James wanted to show the clash of values among both women and men in the 19th century as both see their roles in life differently, especially for women like Isabel that is aspiring to go beyond the limits and boundaries of women at the time As seen from the course of events, the characters resemble James's view of the life of American expatriates like Isabel. He thinks of her as a naive person who simply thought she could overcome the traditional American life style of a woman with status. Despite the fact that she is well educated well mannered, wealthy and ambitious, she still suffered at the end thinking that she chose the best for her life goals.

Isabel crucial decision at the end of the story is the turning point in which she has to choose between her freedom and a good marriage. When marrying Osmond, Isabel makes a conscious choice in which she gives up her freedom and devotes her life to pleasing her new family. Henry James states how good reputation was important during the nineteenth century. For Isabel it was so hard to not follow those ideals and standards even if she claims to have a different beliefs and ideals.

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She finally achieves a good reputation by behaving like a lady ,by becoming a wife. The question of freedom developed chronologically through the story .and that was apparent in many parts of the novel .all in all Henry James's portrait of a lady highlights how woman fight and build up new realities and thoughts.

To sum up one can say that Henry James was so successful in depicting Isabel's struggle to assert her freedom throughout the novel. However, still there is question does not be answered which is: when Isabel couldn't overcome the limitation and the standards of her society in asserting her personal freedom, does she revolt against the bad situation she was in? or she keeps her morals and values to the end? And this is what the study will discuss in the following element.

IV- Morality in the Portrait of a Lady

IV-I Definition of Morality

In our days human beings live in a world of good and evil where there is basic duties and obligations. There are certain things one should do and other things one must negate . in order to choose between what is acceptable and what is not, what is wrong and what is right , our life need an ethical dimension that helps us use our freedom responsibly . Those things cannot be achieved unless depending on ethics and morals that give direction to our life and determine our action in terms of right and wrong. .Morality deals with humans and how they relate to others and the world around them. It deals with how we treat one another so as to promote what is good and right. Historically, the term 'Morality' is derived from Latin *mos, moris* which involves the customs, habits, manners , and mores that are shared and largely accepted as norms and standards in a society or community of people, as a basis of

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life that doesn't have to be rationally questioned Morality has a big influence and a fundamental affection upon each of us, this influence might be stronger than the claims of law and stronger than our interests, desires, and requirements. It appears to be an empirical fact that human beings' goodness involves happiness and pleasure in some way and whatever they consider to be bad involves unhappiness and pain in some way. In short human existence in this world requires those standards and values which organize and regulate human behaviors and actions and determine the way they should live and interact. In addition to make right choices. The concept of morality is applicable in Henry James' work "*the Portrait of a Lady*".

In his novel *the portrait of a lady* Henry James portrays the life of a woman who searches for self-assertion and autonomy, a character who wants to free herself from everything considered conventional, he describes her as an ambitious girl who has passion about life and curiosity to discover the world, acquire knowledge, and face the notion and the standards of her society. Thus, the heroine Isabel Archer chooses the old world as her destination to change her destiny and realize a better future there, leaving the typical American life behind. Isabel's life in Europe, particularly in England, totally contrasts with her expectations where through her experiences there she discovers that it is not that ideal place she dreams to live in. Everything she predicts turned out to be just an illusion.

This ideal place for Isabel changes into a hell, she recognizes the evil of Europe after the bad experience she faces when she involves in the dirty games played by

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Osmond and his ex-mistress Madame Merle with her engagement in a fake marriage . Henry James here presents Europe as materialistic and corrupted places completely opposite to the new world (America). The greedy for money leads Osmond to lose his moral values. Isabel sense of superiority, ambition and self-reliance that she thinks would help her encounter the Old World's challenges leads her to imprison herself for life.

However, James's character maintains her values and the traditions that she was brought up with in a foreign society where she chooses not leave her family. The decision that Isabel made reveal about a moral act. She still loyal to her husband Gilbert even after knowing how he deceives her for her wealth. Her devotion to her new family banned her from running away and leaving them behind, she feels obliged to go back and try her best to take care of her family . Despite that she is sad with her return, she holds full responsibility for her decision, she feels obliged to accept her choice and live with it: *"There had been no plot, no snare; she had looked and considered and chosen. When a woman had made such a mistake, there was only one way to repair it – just immensely to accept it"* (340). She decides to say in order to protect her stepdaughter Pansy instead of running away with her old suitor Caspar Goodwood. Who is still ready to return back to Isabel and save her from her catastrophic marriage. Though she is unhappy with her return, she still traces the way that she first chose taking responsibility for it and lasting faithful.

To conclude one must say that it is Isabel's ethics and moral values that she acquires during her long life in her homeland America that makes her an ideal lady and a model of ethics and morals in the nineteenth century.

Conclusion

In conclusion, *The Portrait of a Lady* is an avant-gard image of the American Victorian era. It includes and surrounds all of the cultural and social backgrounds of the American nineteenth century, highlighting the positive and negative aspects of life and determining a general new view of Victorian society. Henry James has discussed many issues, tackling several themes in his portrait of a lady. Freedom and morality were among his issues to argue; he did not want to change the view of his time including religious, social, political customs, individual and collective history. James shows his appreciation and admiration towards his nineteenth culture, when he underlines and expresses the respect he feels about his own experiences of life. He wants to show a life image of that reality and he wants to set it free. His description of Isabel throughout the novel and her beliefs about life is the best representation of his eagerness to set free his own cultural heritage and legacy; in this way, this study tries to provide answers to two main questions ; The first question deals with the sort of freedom practiced by Isabel as an expatriate in a foreign society .

Despite Isabel's declarations of absolute independence, Isabel is not entirely free. She was powerless to realize her own wishes because she has difficulty satisfying them in the context of such a limiting patriarchal, society. The character wants independence and the ability to practice her own free will; however, the regulations and morals of her nineteenth-century society prevent her to have the social freedom or the economic equality that men in her society enjoyed. She heavily relies on the influence of, others like her aunt as it is seen at the beginning

of the novel but later she strives to imitate her. Once in Europe, she chooses Madame Merle as her mentor and inspiration ,and she was highly influenced by her in making her decisions ,that finally lead her to the greatest personal influence she ever had "Osmond".

All of these events show how touched and weak Isabel is to the world and the people around her. In the beginning or the opening pages of the novel, Isabel is shown as such an independent, free and strong women that the reader cannot even predict how her behavior is going to change. The manipulation of Madame Merle and Gilbert Osmond, show how callous real life can be. This kind of writing was different kind of narrative for the time.

Henry James shows a more realistic perspective and views of life; he draws broad descriptions of his characters with good and bad human characteristics that shape them in such a way that they are closer to the real American and European reader of the time. For the traditional American Victorian society, Henry James's portrait of a lady was certainly a revolutionary novel that went against the principles and values that construct the role of women in life; it also contrasted with the general structure and behavior of the high class within the subject of money and position, and how they conceived it.

In this novel, Isabel is the real and the actual character that portraits the adult lady that keeps alive in a man's dominant society. Despite the fact that all what she had experienced when she lived with her father, she learns how to think by herself and be independent. But as a regular member of her community, she also develops her

personality within her social context and culture which forces are major determinant of human behavior.

Isabel is not strong from the beginning. However, she transforms, shapes and configures her thoughts and behaviors in life within certain areas that improve to her, that there is always pain; like Osmond's betrayal. Isabel could have been different. She could have been a stronger woman with a more radical and critical view of people; in this way, she would have never permitted others to manipulate her. Instead, she is influenced as it mentioned before, and that is why she is forced to transform and change herself, to rise and fight in order to improve herself and status or to still silent and do nothing. Essentially, it all depends on reader's response; nevertheless, she does change. People do not maintain the same position on something forever. People change their minds, thoughts and actions. Isabel's transformation and has a lot to do with the new people she meets, whom change her perception and view of life in different ways.

James attempts to create a broad and extensive description of his main characters, by going deeper inside the mind of the characters, their feelings, thoughts and reactions towards different situations in life. That's why he was known as the father of psychoanalytic. Isabel's reactions and thoughts after she succumbs to manipulation and a life of restriction, are well shown within her new view of life and misfortune. She knows she was mistaken and she feels she puts herself into a space of restriction, limitation and depression; she sees happiness as far away. Here, James chooses to show how Isabel examines her path and trail to have such a life.

The second question of the study deals with the impersonations of the lifestyle and morals in which the Old World is governed by. At the beginning she was confident and self-assured about her decisions and now she knows how wrong (when she marries Osmond) and she was feel like a prisoner. She accepts that she was mistaken and that she is not happy at all, that's why she had given up. As an Expatriate American himself, James depicts how his characters still clash to maintain morality in a corrupted and materialistic world. In *The Portrait of a Lady*, Isabel Archer accepted her destiny even after she finds herself totally destroyed. She goes back to Europe proving her faithfulness to her husband and how she preserves her morals at the end.

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الملخص

تهدف هذه الدراسة إلى تقصي حقيقة و نوع الحرية الممارسة من طرف إيزابيلارشر بطله رواية صورة امرأة للكاتب الأمريكي الشهير هنري جايمس شخصية تنتمي الى القرن التاسع عشر تحارب من اجل تأكيد حريتها الاجتماعية و الجنسية في مجتمع ذكوري. بالرغم من أن إيزابيل ورثت تركة من شانها إعطائها أكثر استقلالية إلا أنها تأثرت سلبيا بعدم قدرتها على تخيل حياتها بعيدا عن تقاليد مجتمعها، تفحص الدراسة حياة هذه الشخصية كمغتربة في العالم القديم و الأثر الذي تركته على مستقبلها، كما تكشف هذه الدراسة مشاعر هذه الشخصية و تصرفاتها في مجتمع ذو قيم مختلفة، تظهر الدراسة أيضا الصراع ما بين القيم وكيف ان الشخصيات الأمريكية المغتربة حافظت على القيم والعادات التي تربت عليها في مجتمع غريب. وفي الأخير تظهر الدراسة كل هذه الأشياء و تقدمها من خلال الشخصيات الخيالية ومن خلال احداث القصص المتواجدة في الحكمة.

كلمات مفتاحية: صورة امرأة، الحرية، شوبانهاورز، هنري جايمس، الاخلاقية، الواقعية.