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THE PERSONALITY OF THE SCIENTIST AND SCIENTIFIC-ETHICAL CONFLICTS IN THE WORKS OF ARTHUR CONAN DOYLE AND HOJIAKBAR SHAYXOV

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Abstract
The article compares the personality of the scientist and the scientific-ethical conflicts in which this personality is revealed in the works of A.C. Doyle and H. Shayxov. Four types of conflict are distinguished: between the scientist and the scientific community, between truth and recognition, between the scientist's experiment and accepted moral norms, and between the bearer of unusual knowledge and the institutions of society. It is shown that Doyle's scientist is an autonomous individual whose conflicts are mainly with his colleagues and the public, while Shayxov's scientist is an institutional figure who sacrifices himself for the community and whose conflicts are mainly moral and ideological.

Keywords: Scientist, personality, ethical conflict, autonomy, institution, self-sacrifice, recognition, persecution, Doyle, Shayxov.

Introduction

ARTUR KONAN DOYL VA HOJIAKBAR SHAYXOV ASARLARIDA OLIM SHAXSI VA ILMIY-AXLOQIY ZIDDIYATLAR

Annotatsiya:
Maqolada A.K.Doyl va H.Shayxov asarlarida olim shaxsi hamda bu shaxs namoyon bo‘ladigan ilmiy-axloqiy ziddiyatlar qiyoslanadi. Ziddiyatning to‘rt turi ajratiladi: olim va ilmiy jamoa, haqiqat va e’tirof, olim tajribasi va qabul qilingan axloqiy me’yorlar, g‘ayrioddiy bilim egasi va jamiyat institutlari o‘rtasidagi ziddiyat. Doyl olimi avtonom shaxs bo‘lib, uning ziddiyatlari asosan hamkasblar va jamoatchilik bilan, Shayxov olimi esa jamoa uchun o‘zini qurbon qiluvchi institutsional shaxs bo‘lib, uning ziddiyatlari asosan axloqiy va mafkuraviy xarakterga ega ekani ko‘rsatiladi.

Kalit so‘zlar: olim, shaxs, axloqiy ziddiyat, avtonomiya, institut, fidoyilik, e’tirof, ta’qib, Doyl, Shayxov

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ЛИЧНОСТЬ УЧЁНОГО И НАУЧНО-НРАВСТВЕННЫЕ КОНФЛИКТЫ В ПРОИЗВЕДЕНИЯХ АРТУРА КОНАН ДОЙЛА И ХОДЖИАКБАРА ШАЙХОВА

Аннотация:
В статье сопоставляются личность учёного и научно-нравственные конфликты, в которых эта личность раскрывается, в произведениях А.К. Дойла и Х. Шайхова. Выделяются четыре типа конфликта: между учёным и научным сообществом, между истиной и признанием, между экспериментом учёного и принятыми нравственными нормами, между носителем необычного знания и институтами общества. Показано, что учёный Дойла – автономная личность, конфликтующая преимущественно с коллегами и публикой, тогда как учёный Шайхова – институциональная фигура, жертвующая собой ради общества, и его конфликты носят преимущественно нравственный и идеологический характер.

Ключевые слова: учёный, личность, нравственный конфликт, автономия, институт, самопожертвование, признание, преследование, Дойл, Шайхов

Introduction:
The scientist is the central character of science fiction because he is the bearer of the hypothesis that generates the fictional world. Yet the scientist is not only a function of the plot. He is a person with ambitions, convictions and weaknesses, and the conflicts in which he is involved reveal how a given culture understands the place of knowledge in society. A comparison of scientists in two national literatures can therefore show not only individual differences between writers but also different social models of science.
The English writer A.C. Doyle and the Uzbek writer H. Shayxov offer interesting material for such a comparison. Both came to literature from the natural sciences, Doyle from medicine and Shayxov from engineering, and both made scientists the protagonists of their best-known works. At the same time they wrote in very different societies: Doyle in late Victorian and Edwardian Britain, where science was largely a matter of private initiative and public controversy, and Shayxov in Soviet and then independent Uzbekistan, where science was organised by the state. The aim of the article is to compare the personality of the scientist in the two writers and to classify the scientific-ethical conflicts through which this personality is revealed.

Literature review:
The image of the scientist in science fiction has been described in “The Encyclopedia of Science Fiction”, where the scientists of early science fiction are characterised as obsessive and socially isolated figures, and Doyle’s Challenger is placed in this line [1]. A.V. Shapkina pointed out the empirical attitude to facts and the reliance on common sense characteristic of Doyle’s world view [2]. E.T. Akhmedova studied the image of the medium and the theme of spiritualism in British literature and showed the place of Doyle’s “The Land of Mist” in this tradition [3].

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In Uzbek scholarship M.Q. Obidjonova, comparing R. Bradbury and H. Shayxov, concluded that Western individualism predominates in Bradbury, while Shayxov's stories express collectivist ideas rooted in Eastern philosophy and national traditions. She also noted that in "Mutamax" the solution proposed by the general is realised through political will and the scientific substantiation of the academician [4]. U.Q. Ko'chimov analysed artistic psychologism in Shayxov's stories [5], and O. Sharafiddinov wrote about the moral orientation of Shayxov's fiction and its concern with honesty, faith and the struggle between good and evil [6]. These works have not compared Shayxov's scientists with those of the British scientific romance.

Research methodology:

The study is based on comparative-typological and contextual analysis. The material includes Doyle's "The Lost World" [7], "The Doings of Raffles Haw" [8] and "The Land of Mist" [9], and Shayxov's stories "Pushtirang falokat" [10] and "Mutamax" [11] and the novel "Tutash olamlar" [12]. The scientists were compared according to five criteria: social status, scientific motivation, moral responsibility, type of conflict and function in the plot. Social status was defined as the scientist's relation to institutions. An autonomous scientist is one whose research does not depend materially or organisationally on an institution and who determines its aims and methods himself. An institutional scientist works within a scientific institution or on a commission from the state. The distinction concerns the organisational basis of research, not the independence of thought, since an institutional scientist may also think independently. Uzbek quotations are given in the original with the author's translation.

Analysis and results:

The first type of conflict is the conflict between the scientist and the scientific community. It dominates Doyle's Challenger series. Challenger tells Malone that his discovery was met "at every turn by incredulity, born partly of stupidity and partly of jealousy" [7]. His reaction reveals his personality. He refuses to show his evidence again: "It is not my nature, sir, to cringe to any man, or to seek to prove a fact if my word has been doubted" [7]. Pride is here placed above the interests of knowledge. A scientist who withholds proof because he has been insulted acts against the logic of science, which requires evidence to be presented and tested. Doyle shows that the conflict with the community is partly created by the scientist himself. At the Zoological Institute Challenger generalises his grievance into a historical law: "Every great discoverer has been met with the same incredulity – the sure brand of a generation of fools" [7]. He then compares himself with the persecuted prophets of science, Galileo and Darwin [7]. The self-image of the martyred prophet justifies his aggressiveness and makes the conflict with colleagues a necessary condition of his identity.

Shayxov's scientists also encounter doubt, but its character is different. In "Pushtirang falokat" the old professor-surgeon decides to have his brain transplanted, and his pupil Shuhrat Salimovich at first objects that the idea is unthinkable. Only after the teacher's arguments does he agree to consider it [10]. The doubt comes not from a hostile community but from a loyal disciple, and it is overcome not by public demonstration but by a private dialogue between

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teacher and student. The conflict is softened by the relationship of master and apprentice, which is deeply rooted in the Uzbek cultural tradition.

The second type is the conflict between truth and recognition. Doyle's Challenger seeks not only the truth but also the credit for it. At the Queen's Hall meeting, after Summerlee has made the report, Challenger reminds the audience that "it is I who am the real prime mover in this business, and that it is mainly to me that any successful result must be ascribed" [7]. The claim of priority is entirely understandable within the competitive world of Victorian science, but it reveals the scientist's dependence on fame. The theme of recognition also has a darker version in Doyle. In "The Doings of Raffles Haw" the inventor, horrified by the consequences of his charity, asks himself whether he will be remembered as a benefactor or as the greatest evil-bringer the world has seen [8]. Recognition becomes the measure of moral success, and the absence of public gratitude leads the hero to despair.

In Shayxov the theme of recognition is almost absent from the scientist's motivation. The professor of "Pushtirang falokat" describes his decision in the words: "Men o'z miyamni, undagi barcha xotira molekulalarini fanga tortiq etdim" ("I have donated my brain, with all the molecules of memory in it, to science") [10]. Recognition does come, but it comes from society and is not sought. At the end of the story about a hundred young men write letters asking that the professor's brain be transplanted into their bodies, insisting that "shunday ajoyib inson albatta odam qiyofasida yashashi kerak" ("such a wonderful person must certainly live in human form") [10]. The structure of the conflict is reversed. In Doyle the scientist demands recognition from a reluctant society; in Shayxov society offers recognition to a scientist who has renounced himself.

The third type is the conflict between the scientist's experiment and accepted moral norms. In Doyle this conflict appears most sharply when the pursuit of knowledge collides with the interests of other living beings or of the public. Interestingly, "The Lost World" also contains a counterexample of scientific responsibility. In his report Summerlee carefully withholds "such information as would aid the public in any attempt to locate this remarkable plateau" [7]. The scientists protect their discovery from exploitation, and secrecy here becomes an ethical choice. Shayxov poses the moral question directly through the experiment itself. When no young man can be found to receive the professor's brain, it is transplanted into his beloved greyhound Qorako'z, and the story is narrated in the first person by the scientist living in the dog's body [10]. The decision violates ordinary notions of human dignity and is questioned by the pupil, yet the story justifies it by its result: in this form the scientist discovers the cause of the pink disaster. The ethical conflict is resolved by the principle of service. The experiment is acceptable because it is undertaken for others and at one's own expense.

The fourth type is the conflict between the bearer of unusual knowledge and the institutions of society. Here the late works of both writers show a striking parallel. In "The Land of Mist" the medium Tom Linden is prosecuted under the old Witchcraft Act of George II and the Vagrancy Act of 1824, laws passed long before spiritualism appeared, and he is sentenced to hard labour [9]. In "Tutash olamlar" Nazira, who can foresee the future, is brought to a psychiatric hospital with her hands and feet tied with straps [12]. In both cases a state institution interprets unusual ability as a crime or an illness. The difference is that in Doyle the persecuting force is the legal

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system, while in Shayxov it is the medical one, a difference that reflects the attitudes of British and Soviet society towards unofficial beliefs. In the same novel the character Asad explains that the guardians of communist ideology did not allow science and religion to be studied as complementary teachings, and he attributes this to the passion for power [12]. The scientific-ethical conflict thus acquires an ideological dimension. It is no longer the conflict of an individual with his colleagues but of knowledge with a political system.

The relationship of the scientist with the state is shown most clearly in "Mutamax". The story begins when General Najot Olloyor is woken by the news of an unknown flying object [11]. The military use laser weapons against the mutant, but without success, and the monster is defeated only by following the advice of Academician Xolmurodov [11]. The scientist works in cooperation with the head of the state, and his recommendations are immediately put into practice. There is no conflict between the scientist and the authorities. The conflict lies between society as a whole and the external threat, and the scientist is the indispensable adviser of the community. This model differs fundamentally from Doyle's, where the scientist must first overcome the resistance of his own society before he can serve it.

The comparison according to the five criteria gives the following results. In social status, Doyle's Raffles Haw and Challenger are autonomous scientists working in private laboratories or on private expeditions, while Shayxov's professor and academician are institutional figures. In motivation, Doyle's scientists are driven by the desire to prove their hypothesis, to be recognised or to do good on their own terms, while Shayxov's scientists are driven by the desire to protect the community. In moral responsibility, Doyle's scientists often realise the consequences of their actions late, while Shayxov's accept responsibility from the start. In the type of conflict, Doyle's scientist confronts colleagues and the public, Shayxov's confronts moral norms and ideological restrictions. In plot function, Doyle's scientist is a discoverer or a tragic inventor, Shayxov's a rescuer. These differences should be regarded as dominant tendencies, not absolute oppositions. Challenger also risks his life for truth, and Shayxov's professor also takes a morally controversial decision.

Conclusion:

The personality of the scientist in Doyle and Shayxov is revealed through four types of scientific-ethical conflict: with the scientific community, between truth and recognition, between experiment and moral norms, and between unusual knowledge and social institutions. In Doyle the scientist is an autonomous individual whose pride and desire for recognition create conflict with colleagues and the public, and whose prophetic self-image turns opposition into a condition of his identity. In Shayxov the scientist is an institutional figure who renounces personal ambition and serves the community, even at the cost of his human form, and whose conflicts are mainly with moral norms and with ideological limitations imposed on knowledge. The parallel between the trial of the medium in "The Land of Mist" and the forced hospitalisation of Nazira in "Tutash olamlar" shows a common typological situation, persecution of unusual knowledge by the state, realised through different institutions. These differences correspond to the different social models of science in the two societies and to the

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contrast between individualist and collectivist values noted in earlier studies. The conclusions are limited to the works analysed.

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