



**IDEOLOGICAL RESISTANCE TOWARD MATERIALISM AS  
REPRESENTED IN WILDE'S *THE NIGHTINGALE AND THE  
ROSE AND THE HAPPY PRINCE***

**a final project**

**submitted in partial fulfillment of the requirements**

**for degree of sarjana sastra in English**

**by**

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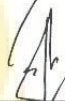

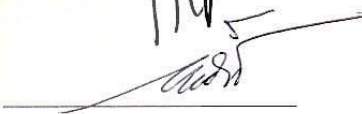

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yang saya tulis dalam rangka memenuhi salah satu syarat memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, dan pemaparan/ujian. Semua kutipan, baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber kepustakaan, maupun sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian, walaupun tim penguji dan pembimbing penulisan *final project* ini membubuhkan tandatangan sebagai keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri. Jika di kemudian hari ditemukan pelanggaran terhadap konversi tata tulis ilmiah yang berlaku, saya bersedia menerima akibatnya.

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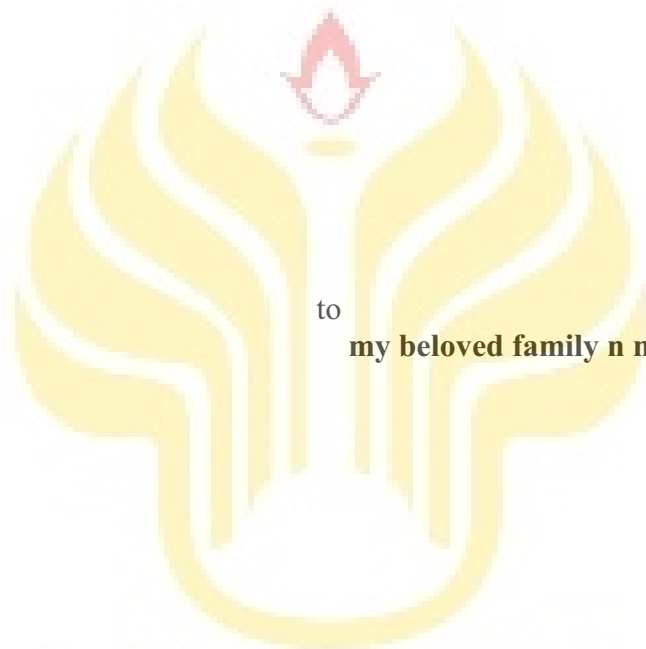


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**“History does nothing;  
it does not possess immense riches, it does not fight  
battles.**

**It is men, real living, who do all this.”**

*(Karl Marx)*



to

**my beloved family n my beloved friends**

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Next, my deepest gratitude is devoted to my parents and brothers who have always supported and motivated me. My special gratitude is also addressed to my friends of English literature 2011 who have inspired me and supported me in finishing this final project. I also want to thank people around me who have motivated me to finish this report.

Finally, I realize that this final project is not perfect. Therefore, I hope criticisms and suggestions for its betterment. I hope that this final project will be useful for the readers.

The logo of Universitas Negeri Semarang (UNNES) is centered on the page. It features a stylized yellow bird-like emblem with a red diamond shape at its top. Below the emblem, the word "UNNES" is written in large, bold, blue capital letters.

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## ABSTRACT

Suranto. 2016. **Ideological Resistance toward Materialism in Wilde's *Nightingale and the Rose* and *The Happy Prince***. Final Project. English Department. Faculty of Languages and Arts, Semarang State University. Advisor: Rini Susanti Wulandari, S.S., M.Hum.

Keyword: Ideology, Resistance, Materialism, Genetic Structuralism

Literary work frequently brings ideological messages. An author sometimes write introduces his ideology, or even delivers a criticism toward certain ideology through his works. In this final project, I reveal the Wilde's world vision toward materialism which are reflected in *Nightingale and The Rose* and *The Happy Prince*. The objectives of the study are; 1) to find out the structure of the stories, 2) to find out the structure of *Nightingale and The Rose* and *The Happy Prince* and the social structure when the stories was created, and 3) to find out the author's personal experience and world vision toward materialism reflected in *Nightingale and The Rose* and *The Happy Prince*. The writer used qualitative analysis in which the data needed were taken from *Nightingale and The Rose* and *The Happy Prince* as the objects of the study. In analyzing the data the writer used genetic structuralism approach to analyze the author's personal view toward materialism, the writer also employed the concept of structure in Levi'Strauss' structuralism which focuses on the concept of binary opposition to find out what the author's world vision toward materialism in *Nightingale and The Rose* and *The Happy Prince*. The object of this study is a novel entitled *The Happy Prince* and *Nightingale and The Rose*. The data needed for this study were taken from the two short stories entitled *Nightingale and The Rose* and *The Happy Prince*, the author's biography, and the other sources related to materialism. The results of this study are; first, the structure of the stories is represented through the opposition of the human characters vs non-human characters that imply a criticism. Second, the social structure when the stories was created was the real condition of society in the late Victorian era. Third, the world view that guides Wilde in writing the stories is assumed a resistance toward materialism. The resistance is proved through the criticism that is represented through the opposition of the human characters vs non-human characters. Based on the results, several suggestions can be offered. Doing a research in literature with the topic related to social problems is recommended for the students to open up their minds about realities that happen in the society. Genetic stucturalism can be an alternative approach to conduct reserch in literature. Reading any kind of literary work can improve skill in literary criticism.

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# CHAPTER I

## INTRODUCTION

This chapter presents six subchapters. They are general background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significance of the study, and the outline of the report.

### 1.1 Background of the Study

Literature is the result of language creativity in a written form. As an ink in painting, literature is constructed with special language style (Teeuw. 1988:70), so that it results in beautiful writings that can be enjoyed by the readers. Thus literature is entertaining; it is able to be a consolation in the midst of daily activities that is fatiguing. It is able to melt and refresh our mind. It is able to invite us to involve in the imagination of the author, so that we can feel a sadness and excitement expressed by the author. Therefore, it is able to invite the reader emotionally involved in the story.

The ability of literature to invite the readers to emotionally involve makes them able to deeply feel what is felt by the writer, from the sadness, happiness, disappointment, pride, etc. Thus, from this point, literature will be able to direct, mix and stir the emotion of the readers, so they feel as if they experience what happens in the story.

With its ability to engage readers emotionally in a story, a literary work also enables the author to instill values strongly within the reader. Readers are more receptive to the values conveyed by the author, including the ideological values. It is in line with what Faruk (2012) stated that a literature is an effective medium to convey ideological messages. Thus, literature often becomes a battle arena among some ideologies.

Ideological battles are always closely related to the power struggle between classes, including between the working class and owners of capital. In the class conflict, ideology plays two roles (Arief and Patria, 2003:98). The first is like what was said by Machiavelli, that ideology is the power protection system which is owned by the ruler. Through ideology which is implanted, the rulers instill values that are based on a particular ideology. The goal is to perpetuate their power and domination, so that they can control their society in accordance with their desire without getting significant protest. Therefore the society is often not aware of the oppression.

Then the second, ideology has a role as a tool to achieve equality and shared prosperity within the society. As a practice, the ideology is used to criticize the ruling ideology that perpetuates social inequality in society. Through the ideological ramming, it is expected that when reading a literary work, the reader is able to realize the existence of inequality that exists in the society, so they can give their response through their concrete action or their writing. Thus, the inequality in the society can be vanished.

From the explanation above, it can be said that literature is capable of being

social document storage (Teeuw, 1988). Through analyzing such document, the readers understand various phenomena in the society, including the ideological battles that they are rarely aware of. Nevertheless, analyzing and revealing a conflict of ideology inside a literary work is not easy because the conflict is expressed implicitly. It may be in the form of symbols, metaphors and parables. Messages and ideological conflict in literary works are covered by symbols, metaphors, language style that is systematically interrelated, so it requires a deep analysis to get meaning from the text. Therefore here the writer as a literature student is going to do a research entitled "ideological resistance toward materialism as reflected in Wilde's *The Nightingale and the Rose* and *The Happy Prince* "

## 1.2 Reasons for Choosing the Topic

I chose the topic of ideological resistance toward materialism in Wilde's "*The Nightingale and the Rose* and *The Happy Prince* "based on the following reasons:

Oscar Wilde's works represent a form of resistance against the modernism wave in the industrial revolution era. The modernism wave itself spread the virus of materialism which has brought serious problems such as social disparity, and demoralization. Social disparity and demoralization can cause a new problem, it can breed the high rate of crime.

Materialism not only becomes a serious problem during the Victorian era, but also now days. There are many bad impacts of materialism in the society. In this case, it is hoped that the interpretation of this two short stories can be a reflection for the society in living their life.

Among Oscar Wilde's works, *The Nightingale and the Rose* and *The Happy Prince* are able to represent the impact of materialism in the society in various aspects of life. Therefore, the two short stories will be able to represent a social critique and the ideology Oscar Wilde want to deliver comprehensively. Therefore, by this research, I would be able to unravel what kind of the social critique and ideology Wilde wants to deliver for fighting against the wave of materialism.

### **1.3 Statements of the Problem**

In order to limit and specify the analysis and discussion about the social phenomenon found in the short stories, the writer has decided to find the answer of three statements of problem as follows:

1. How is the structure of the short stories?
2. How is the social structure of the author's society?
3. What is the author' world view expressed in the short stories?

### **1.4 Objectives of the Study**

The following objectives are expected to be achieved in the study:

1. To explain the structure of the short stories.
2. To explain the social structure of the author's society.
3. To describe the author' world view expressed in the short stories.

## 1.5 Significance of the Study

The result of this study, theoretically, is expected to be able to become an example of the implementation of genetic structuralism theory in analyzing literary works. Then practically this study is expected to be able to give alternative interpretation toward Oscar Wilde's works especially *The Nightingale and the Rose* and *The Happy Prince*.

## 1.6 Outline of the Report

This study consists of five chapters. Chapter I is introduction which discusses background of the study, reason for choosing the topic, statement of the problem, objective of the study, significance of the study, scope of the study, and outline of the study.

Chapter II presents review of related literature. It consists of some references and theories which are related to the subject matter. It is including review on the previous study, review on the related theories and theoretical framework.

Chapter III is methodology. It discusses about object of the study, type of research, instrument, type of the data, roles of the researcher, method of data collection, and techniques of data analysis.

Chapter IV is discussion. It discusses the result of the analysis. In this chapter, the writer discusses the finding and interpreting data.

Chapter V is the conclusions and suggestions. It contains the conclusions of the study and suggestions.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter discusses the review of related literature, which consists of review of previous studies which have similar topic or related topic with this study, review of related theories, and theoretical framework. The description of each subchapter is presented as follows.

#### 2.1. Review of Previous Study

Ammiel Issaschar conducted a research entitled *The Representation of Alterity: Aspect of Subjectivity in Schubert's Second Moment Musical and Wilde's "The Nightingale and the Rose"* in 2009. His study analyzed the representation of alterity in both two works as well as interpreting the symbolical meaning in both works. The objectives of his study are to find the representation of alterity and to contextually investigate the analogies between those two art works. The study found that the way in both Schubert and Wilde's marginalization and illicit activities lent a sense of alterity to their intriguing works.

Then, the next research was conducted by Shaima' Fadhil Hassan. She conducted a research entitled *The Bird as a Sacrificial Hero in Oscar Wilde's "The Nightingale and the Rose" and "The Happy Prince"* (no date). The research talks

about the concept of heroism and sacrifice which occur in the stories. It aimed at interrogating the existence of message of heroism and sacrifice in the symbolical realm in the stories. It also interrogated the association of heroism and sacrificial action. The research then resulted in some findings. The first is that heroism and sacrifice are always associated especially in stories. Then it also resulted a finding that the main aim of showing heroism and sacrificial action in stories is mostly to teach the reader that to be a hero someone must sacrifice. The last result is that authors usually put their ideology of heroism and sacrificial action in stories they make.

Athiyah Salwa in 2010 also conducted a study entitled *A Way of Materialism Life in the Film "Confessions of a Shopaholic"*. This study analyzed materialism that is portrayed in the movie. It focused on the sub-conscious materialism, conscious materialism, and also the impact of materialism toward society. This study, then, comes to the conclusion that subconsciously materialism is viewed as the important thing in human life. As the impact, society represented by the character on the movie live their life in the frame of materialism. Therefore, it creates a measurable life in the society.

There is also a research conducted by Rosalia Agustina in 2010 entitled *Comparison of Spirituality and Materialism in Reaching the Happiness Found in Madonna's Song Lyrics*. In this study she tried to compare the value of spiritualism and materialism found in Madona's song lyric. She investigated how these values can be a means to pursuit happiness. In the conclusion, she found that spirituality

and materialism pursue the different context of happiness. Spirituality pursues the happiness of soul and spirit in order to face the problematic life easily while materialism pursues the happiness of looking for the wealth, properties, and money.

The first two of studies above has the same material object with the studies I conducted that is Wilde's *The Nightingale and the Rose*. However, they have different formal object. The first research focuses on the subjectivity and the second research focuses on the role of bird as a sacrificial hero. Then, the last two research focuses on the topic of materialism, however, it takes the different material object. They take *Confessions of a Shopaholic* movie' and Madona's song lyric as the material objects. Therefore, conducting this study will enrich the collection of studies and journal especially about how literature and materialism relate each other.

## **2.2. Review of Related Theories**

In the review of related theories, there are discussions about the concept of ideology, materialism, marxism and genetic structuralism. I also attach the summary of Oscar Wilde biography to support the analysis in chapter four later.

### **2.2.1. Ideology**

The word ideology was derived from Greek words Idea and logos which means idea and science (Ratna, 2007:378). Therefore, ideology can be defined as the science



of human idea. However, the definition of ideology itself is various and it is too difficult to find the fixed concept of ideology.

The term of ideology was firstly used by Destutt de Tracy in the end of 18th century to define the science of idea (Supriyanto, 2008:10). He said that ideology is also the study toward certain ideas or thoughts. Then, Descartes in Supriyanto (2008:10) defined ideology as the core of human thought, it is group of idea or thought that is formulated systematically through contemplation to make norms in life.

Furthermore, Gramsci in Supriyanto (2008:11) stated that ideology is not just a system of idea, it is more than that. Ideology does not merely deal with abstract thing. It has its material existence in the form of various practical activities. It unconsciously creates unwritten rule among the society that is uphold and directs the daily activities done by society. Thus, ideology will determine the norm in the society, and not to mentioned, it will determine the culture and habit of the society in every aspect of life. In addition, in the marxist tradition ideology is defined in more specific limitation, they define it as believe system of certain certain social class, it also differentiate them from other social class (Supriyanto 2008:11)

In short, it can be concluded that ideology is the thought that covers the basic concept of life possessed by society or even particular social class; it possesses a method to rationalize its facts, method to keep the thought in order not to be absurd from other thoughts and method to spread it.

## **2.2.2. Materialism**

### **2.2.2.1. The definition of materialism**

Mainly, materialism appears to be one of the most significant causes of lack of fulfillment. Everyday people do a lot of activities related to pursuing material such as looking for food to satisfy hunger, few clothes to cover the body, a bed for rest, and a house for shelter. Then, materialism also produces consumption related behaviors as desire, for example; spending a great deal of time shopping or putting great efforts into the pursuit of money so people have the capacity to secure material desires. In simple words, materialism is related with physical matter such as wealth and possessions in making people satisfied with their lives and fulfilling their material desire.

Wealth and possession are closely words related to materialism. When people have a desire in possessing something, they will make an effort of fulfilling it. After they get it, they feel satisfied in possessing what they want. It is supported by Belk (1984: 291) that states that “Materialism is the importance a consumer attaches to worldly possessions. At the highest levels of materialism, possessions assume a central place in a person’s life and are believed to provide the greatest sources of satisfaction and dissatisfaction.”

Another definition of materialism is based on Cambridge dictionary (2005:915) that states that materialism is the belief that having money and possessions is the most important thing in life; the belief that only physical matter exists and the spiritual world does not. It means that physical matter is the only reality. Emotions, reason, thought, and desire will eventually be explained as

physical functions, which influence people pursuing material in purchasing happiness and life satisfaction.

From the aforementioned definitions of materialism, materialism is always related to happiness, life satisfaction, well-being, and fulfillments. Well-being often is valued as happiness and life satisfaction. In conclusion, materialism can make people happiness and reach well-being if their satisfaction is fulfilled.

#### **2.2.2.2. The Value of Materialism**

Richins and Dawson (1992:308) viewed materialism as a consumer value; defining it as a centrally held belief regarding the importance of possessions in the individual's life. They identified three important belief domains of materialism, which are also the primary means of determining whether a relationship exists between materialism and life satisfaction. They are as follows:

##### **(1) Defining Success**

The extent to which one uses possessions as indicators of success and achievement in life. Success measures whether or not someone judges his or her own or others' success by the number or quality of accumulated possession. Then, materialistic individuals tend to judge person's success in life by the quantity and quality of their material possession and financial assets. Thus, an individual with a materialistic orientation is more likely to attribute greater success to their neighbor who drives a luxury car than to a neighbor who drives an economy car or rides a bicycle or motorcycle.

### (2) Acquisition Centrality

The extent to which one places possession acquisition at the center of one's life. Therefore, materialistic individuals consider possession to be a central aspect of their lives. Materialistic people tend to direct their thoughts and behaviors towards possessions over other pursuits such as personal relationships, social experiences, or intellectual enrichment.

### (3) Pursuit of Happiness

The belief that possessions are essential to increase satisfaction and well-being in life. Materialists also hold strongly to the belief that owning or acquiring the right possessions is a key to happiness and well-being. Thus, materialistic individuals tend to need possessions to be content with their life situation and therefore prefer to pursue happiness by acquiring and using possessions.

Based on the values of materialism above, people can act as materialistic people because they have beliefs that domain in their mind such as defining success, acquisition centrally and pursuit happiness for their lives.

### 2.2.3. Marxism

Marxist theory in literature has its roots on the Karl Marx's concept. The concept was actually a criticism toward materialism that rapidly spread in the moment of industrial revolution. Materialism was considered triggering the emergence of individual ownership system that creates class-based society consisting of

bourgeois and proletariat. It is in line with what Marx said in Patria and Arief (2003:55) that materialist doctrine divides society into two parts the superior and the inferior.

Furthermore, Gramsci in Patria and Arief (2003:58) said that materialism led society to the new class and finally it creates new culture that is called as materialism culture. Based on this thought Marx explained his concept that is called historical materialism. This concept or idea believes that society is formed of two structures called basic structure and supra structure. Basic structure consists of economy and the supra structure includes all social and legal institution, political and educational systems, religion, and art. Supra structure always determines the structure above (supra structure)

Dealing with literature, Marxists believe that literature and the study of society have close relation and cannot be separated. The relation makes Marxism approach important to uncover more than just a conventional theme like ideology or world view. In addition, Bressler (1999:221) states that Marxist must move beyond these literary elements to uncover it.

Furthermore, the basic concept of Marxism focuses on the class conflict between bourgeois and proletariat, so the ideology upheld in this theory is the bourgeois ideology. Thus, the task of the critics, then, is to uncover and denounce such anti-proletariat ideology and to show how such a destructive ideology dominates the working classes and oppresses them in every area of their lives.

#### 2.2.4. Structuralism

Structuralism appeared as a result of linguistics revolution in 1900s. Ferdinand de Saussure questioned and criticized the existing technique in examining language (mimetic and diachronic). Saussure through Bressler (1999:89) stated that examining language through historical approach is useless. He introduced a synchronic approach, which focuses on studying language at one particular time/single moment and emphasizes how the whole state of a particular language functions rather than tracing the historical development of a single element. It analyzes every single element of language that interrelates one another and creates a system. Afterwards, he concluded that language has its own structure, does not mirror the structure of society (Bressler 1999:91)

Based on the Saussure's concept in language, structuralism appeared. This view believed that everything in this world has its own structure on which the structure itself is formed based on certain rules (Widada, 2000:33). Meaning and truth could only be sought from the system or structure that exists inside of a text. Meaning can be found by looking for the function and the relation between elements existing in a structure.

Furthermore, Saussurean assumed that structuralism is that natural or cultural world is always present as one building meanings (Widada, 2000: 30). There is no world without meaning, including the world viewed in a literary work. The meanings are available as the embodiment of the structures that interrelated to form a specific pattern. Therefore, all human activity is an activity in order to manage and also produce meaning based on the existing structure.

Then, any form of social activity and the outcomes, such as ceremonies, art, systems of kinship and marriage, residence patterns and other activities can be understood as we understand the language. Therefore, relying on principles of language structure, socio-cultural structure of a society can be understood as well as the structure in a literary work. In relation with literature, the structure of literary work resembles with the structure of language on which literary work itself is a single closed system composed by language (Widada, 2000:30). Therefore structuralism could be used as one of the approaches in analyzing literary works

Analyzing literary work using structuralism approach can be done through following the steps in analyzing language. In the Sausussure's concept of langue and parole in Linguistics, the critics categorize structure of literary work into two that are surface-structure that is parallel with parole and deep-structure that is parallel to the langue (Bressler, 1999). Surface-structure is the structure that can be found through the elements in the literary works. Then, the surface structure of a text itself is the embodiment of the deep-structure which is a great idea like an ideology or what so called by Goldman as world vision.

Surface-structure of a text can be found through the significant elements. Every element of the text has the role as a meaning determiner. An element will only have meaning when being associated with other elements. In structuralism, there are two types of relationships between elements, the first is the syntagmatic-paradigmatic and the second is the binary opposition (Widada, 2000:30).

### 2.2.5. Structure of literary works

Structure is an abstract thing. It is the way in which the parts of a system or object are arranged or organized in certain way. Talking about the structure of literary work, some expert proposed their definition of literary work structure. Ratna (2013;79) stated structure of literary work is a system that build the meaning of a literary work. Furthermore Widada (2000;33) stated that structure of literary work is the idea that arrange every element in literary work to create a fixed meaning. Therefore, it can be concluded that a structure of literary work is idea that arranges the elements of literary work in certain way to create a meaning.

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Furthermore, Levi'Strauss, a France structuralist in Faruk (2012:164), stated that a structure is centralized on the concept of binary opposition. Through



analyzing the oppositions, the structure of the text can be identified, therefore, the meaning can be found.

Implementing binary opposition concept in finding a structure, (Widada, 2000:86) divided opposition into two, the minor opposition and the major opposition. Through the minor opposition, critics will get the surface structure of the text. Then, the minor oppositions can be analyzed again to find a major opposition that can be embodied as the meaning

#### **2.2.6. Genetic structuralism**

As the framework of this study, I will use Genetic structuralism theory. It was firstly introduced by Lucien Goldman, a France sociologist. This theory is actually derived from structuralism. This is a mix between structuralism and Marxism; on which Marxism, as what stated by Faruk (2012; 157), never believes that text or system of literature is independent. Literature is considered a system of ideology that can reflect the writer's worldview (Widada, 2009; 56). The world view of writer is affected by the social condition of place when and where he/she lives. Thus, this theory has close relation to theory of sociology in literature whose main point is that literature is the imitation of the society

Furthermore, Faruk (2012;159) said that an action to understand a text cannot be stopped just in finding the structure of the text, but it must be continued until the meaning is found. It means that the data from the text are not sufficient to give significant meaning of the text. The structure of the text has to be positioned as the initial data to answer why the text has such structure, why the text was made

in that structure. Therefore the structure of the text, dialectically, must be confirmed with the social structure or information outside of the works. Thus, genetic structuralism use Marxism to examine it so that the meaning of the text is embodied (Faruk, 2012; 164).

Faruk (2010:56) stated that In analyzing literary work, genetic structuralism relies on four principles, namely; literature as human facts, literature as the product of collective subject, literature as the world vision expression, and structure of works and social structure.

#### **2.2.5.1 Literature as human facts**

Literary works is a human fact. An action to find human fact is not enough just analyzing a text until the structure was found, but the structure must be examined again until the real meaning is obtained. A literary work is not created without any intention (Faruk: 2010). However, it is created to fulfill the author's need. The intention of creation of literature, as the intention of other human creation, is to reach a balance with his/her environment.

Psychologically there two basic processes in reaching a balance, they are accommodation and assimilation process (Faruk: 2012). Assimilation is a process to change external environment in order to be suitable or balanced with human thought and Accommodation is a process to change human thought in order to be suitable or balance human thought with the environment. According to genetic structuralism, human always tries to change their environment in order to be appropriate with their mind; however, when they fail they will change their mind

in order to appropriate it with the environment. Thus, these processes emphasize that human always tries to be balanced with their environment.

#### **2.2.5.2 Literature as the Product of Collective Subject**

Human always endeavors to create a balance through various action. Goldman in Faruk (2010) divided the action into individual and collective action. Individual action is done to fulfill an individual needs only; however, collective action is done to fulfill a collective need that is social. The subject of individual action is an individual whereas the collective action is a group of society.

Furthermore, Goldman in Faruk (2012) differentiates the collective action into the significant and the insignificant one. The significant collective action is able to make a significant change toward social history. Moreover, significant collective action is able to create broad influence pass over social limits from which the collective action come.

Based on the types of action explained above, then, literary work is classified into great and minor literary work. Great literary work is not only a product collective subject, but social class. Thus, it contributes to change the social history and even able to pass over its own social history limits.

#### **2.2.5.3 Literature as the Expression of World Vision**

As a product of social class, literature express the needs of the class, a need that emerge from a relation between the social class and its environment, and also the needs which deal with the effort of social class to get balance with the environment

(Faruk, 2012). As a group of people with the same background, the member of a social class has the same understanding about their environment. They also have the same ways to get a balance between their thought and environment. The similarity of understanding, then, unites them into a social class, and also differentiates them from other social class. This is what so called as a world vision in genetic structuralism (Faruk, 2012).

In conclusion, genetic structuralism is a literary study which connects literary work structure with social structure through world vision or ideology expressed by the author. Faruk (2012:166) adds that the statement of a study using genetic structuralism can be formulated as follows:

1. How is the structure of literary work which is observed?
2. What world vision which is expressed?
3. In what social structure context does the literary work structure and world vision is made to be possible?

Furthermore, Laurenson and Swingerwood (1972:66) explain more about world vision as seen in the following quotation:

A world vision is therefore an abstraction; it achieves its concrete form in certain literary and philosophical texts. World vision is not 'facts', have no objective existence of their own, but merely exist as theoretical expressions of the real conditions and interests of determinate social strata. Goldman in fact calls world visions a form of 'collective group consciousness' which function as a kind of cement, binding individuals together as a group, giving them a collective identity. World visions are, moreover, not only the expression of a social group but of social class also. Because the most important social group to which a writer can belong is a social class.

Thus, it can be concluded that world vision is a form of collective group consciousness which is not only the expression of a social group, but also that of

social class. It means that world vision is an expression of a social class at particular historical period which an author conveys through his or her work. It represents the world vision of author's social class. An author does not only express his or her own idea, but also includes the inspirations and feelings of his or her social class.

#### **2.2.5.4 Structure of Works and Social Structure**

Genetic structuralism is a mix between structuralism and marxism. From many theories in structuralism delivered by structuralist, the most applicable one in genetic structuralism is Levi'Strauss' theory (Faruk, 2012). The concept of structure in Levi'Strauss is centralized on the concept of binary opposition. He looked at the human social and cultural realm as something that is structured based on binarism principle that is opposite to each other.

The concept of social structure in genetic structuralism is based on the marxis social theory. Thus, it is believed that social world consists of two social classes that are opposite to each other. The unity of this world was built of one class domination toward the other (Faruk, 2012). This domination is maintained and even strengthened through various ideologies that is operated in many social institutions including literature. However, this domination does not close the possibility of social change. The dominated class always struggles to take over the domination and then makes a new social class.

### 2.2.7. Biography of Oscar Wilde

Oscar Wilde was born in Dublin Ireland, on October 16<sup>th</sup> 1854. He died in Paris, France in November 1900. He was the second son of Sir William Robert Wills Wilde, a famous surgeon. His mother, Jane Frances Elgee was nationalist poet under the name Speranza.

As an Irish child, Oscar was given an expensive education in Irish public school. His parents belonged to fashionable upper-class socialites and Irish publicans. As part of high-class society, his father was celebrated figure in Dublin. Automatically, Wilde lived in prosperity and attracted to include the life of high-class society to his work of art.

Oscar Wilde resembled his mother, commanding, flamboyant, unconventional figure, and extravagant temperament. Those characters related to his personality background between English and Irish. He tried to set up himself becoming more English than the English, taking their style, literary form, and demonstrating that he could be better than the native (Shyam, 2004; 13)

He spent his life during the Victorian age, thus the society influenced him well, especially the aristocrat since he was part of them. He knew exactly their attitude, social interaction, hypocrisy, snobbery and their characteristics, especially their judgments regarding Wilde's sexual disorder as a homosexual. His experience of being odd or being discriminated by his society drew him against the society through his works (Shyam, 2004; 38).

## CHAPTER III

### METHOD OF INVESTIGATION

In order to get the main point of the study, it should have certain method of investigation. This chapter consists of design of the study, object of the study, source of data, data, roles of the researcher, and procedure of collecting data.

#### 3.1. Design of the Study

This research is a qualitative research in which the collected data are not in numbers. A qualitative research collects data in the form of phrases, sentences, and also utterances from the short stories. This study needs a method to determine the step of doing the study and to answer the questions which are stated in the problem statement. I chose a qualitative descriptive method to analyze the short stories because it is suitable to the topic which is chosen. As I stated before, a qualitative research is a research that the collected data are in form of sentences, and they are arranged or classified, then analyzed to get conclusions (Arikunto, 2002).

By using qualitative descriptive method I learn more about the problems that occur in the object of the study. In doing it, I tabulated the proofs excerpted from the short stories. After that I analyzed the tabulate excerpts and related each of them with the theories I use. By doing so, I can make the description about the

problems.

### **3.2. Object of the Study**

There are two kinds of object in this study, the formal and the material object. The material object of the study is short stories written by Oscar Wilde entitled "*The Nightingale and the Rose*" and "*The Happy Prince*". Then, the formal object of this study is ideological resistance toward materialism.

### **3.3. The Source of the Data**

There are two types of data sources that the writer used in this study; primary and secondary data sources. The former ones are Wilde's "*The Nightingale and the Rose*" and "*The Happy Prince.*" and the author's biography. Whereas the secondary data source were taken from books, articles, journals, encyclopedia, internet, etc.

### **3.4. Types of Data**

There were two types of data in this study; primary and secondary data.

#### ***3.4.1 Primary Data***

The primary data are the main data that are used for the analysis. The primary data



were taken from Wilde's *The Nightingale and the Rose* and *The Happy Prince*. The data were in the form of words, phrases, and sentences, derived from the short stories.

### **3.4.2 Secondary Data**

The secondary data are the data that are used to support the analysis. The secondary data were taken from sources like books, articles, journals, encyclopedia, internet, to support this study.

## **3.5. Roles of the Researcher**

In analyzing the data, the writer had several kinds of roles, they are as follows:

### 1) Data Identifier

The writer read *The Nightingale and the Rose* and *The Happy Prince* several times to get the meanings of the stories and then identified the data. In this step, to discern the difference between the data or not, the writer underlined and numbered the words, phrases, and sentences contain the topic of the study.

### 2) Data Collector

In this step, the writer put all the words, phrases, and sentences which

contain the topic of the study in a table. The writer classified the overall data in several appendices.

### 3) Data Interpreter

As an interpreter, the writer used his own words to interpret the data which were found in *The Nightingale and the Rose* and *The Happy Prince* and the reflection of the author's personal experiences which revealed from the author's biography and the data which were taken from other books to reveal the author's world vision to achieve the descriptive result.

### 4) Data Analyst

In this case, the writer analyzed the resistance toward materialism found in the stories and its reflection of the author's personal experiences in the biography. After that, the writer analyzed the stories' structure and social structure when and where the stories were written, including history of the society behind the creation of the stories. The writer provided some explanation about genetic structuralism approach and the concept of structure by Levi Strauss' to reveal the author's personal experience and his/her world vision toward materialism reflected in the stories.

## 3.6. Procedure of Collecting Data

In collecting the data, the writer used the following steps:

#### 1) Reading the stories and the author's biography

Reading is the first and basic step in analyzing a literary work in order to understand the content of the work well. The writer read the Wilde's *The Nightingale and the Rose* and *The Happy Prince* and the author's biography several times to comprehend the content and pointing out some point implications of the stories and biography.

#### 2) Identifying the data

The next step was identifying the data in the form of words, phrases, and sentences which are related to the problem of this study. The process of data identification was including underlining and numbering. The data were identified to find the appropriate data related to the statement of the problem.

#### 3) Inventorying the data

Inventorying means to list all the identified data and put them in a table. This table contains columns of data number, data location (page and line), quotation from the short stories, and the interpretation.

#### 4) Classifying the data

After inventorying the data, the writer classified the inventoried data into some criteria based on the case analyzed in order to make it easy to analyze by separating data from non-data, for example by marking, underlining or rewriting the suspected data from the stories.

#### 5) Analyzing the data

The data were analyzed using genetic structuralism approach supported with the concept of structure by Levi Strauss' to gain the objective of the study. There were some steps that would be conducted to analyze the data. First, the writer exposed the data from the stories in order to reveal the problems. Then, explain the data through interpreting and analyzing the data using genetic structuralism approach. By using genetic structural approach, firstly the writer analyzed the intrinsic elements of the stories, such as; character, plot, and setting. After analyzing the intrinsic elements, the writer analyzed the structure's structure then compared it to the social structure when the stories was created by analyzing the extrinsic elements, including the historical and social background when the stories was written, and also history of the society behind the creation of the stories. The next, the writer revealed what the author's personal experience and world vision toward racial discrimination reflected in stories are. The writer also analyzed the extrinsic elements by reading the author's biography to find out the author's personal experience reflected in the stories. In the final step, the writer gave some conclusion in order to answer the statements of the problems.

#### 6) Reporting the Result of Data Analysis

Finally, the findings are presented in the form of descriptive report by making the description of the selected quotation of words, phrase, and sentences that supports the analysis. The result of analysis of the short stories was discussed in the chapter IV and the list of the supported data were attached in the appendices.

### 3.7. Procedure of Data Analysis

In this study the writer revealed the author's world vision toward materialism in *The Nightingale and the Rose* and *The Happy Prince*. In analyzing the data, the writer employed genetic structuralism approach by Lucien Goldman which gives attention to both intrinsic and extrinsic elements of stories. The purpose of this study is to discover answer to question through the application of systematic procedures. In reporting the analysis, the writer used a qualitative research with qualitative data in the form of description and identification of the text, such as words, phrases, sentences and dialogues.

There are some procedures to reach the objectives, they are as follows:

- a. Exposing the data in order to reveal the problems.
- b. Explaining the data, the writer explained the selected data, both of intrinsic and extrinsic elements which were obtained from the stories, the author's biography, historical books, and other sources.
- c. Interpreting the data. It was an activity to analyze the data by using genetic structuralism approach by Lucien Goldman and theory of structure by Levi Strauss'.
- d. Reporting the result of interpretation. In the end, the data were reported to give the reader a view about the study which has been conducted, and to be able to draw the conclusion.

## Chapter IV

### Discussions

In this chapter, the analysis of Wilde's *The Nightingale and the Rose* and *The Happy Prince* is presented to answer the problem statements formulated in the first chapter. The analysis employed the methodology elaborated in chapter three. This chapter is divided into three sub-chapters. The first concerns with the structures of the short stories, the second focuses on the social structure of the author's society, and the third concerns with the author's world view expressed in the short stories.

#### 4.1 The Structure of the Stories

In the structuralism point of view, literature is composed of various structures that are interrelated and form a complete meaning. Thus, to get the depth meaning of a work, analysis should be started through looking for the existing structures. Lévi-Strauss in Bressler (1999:96) stated that structure of text can be revealed through the binary opposition.

Implementing binary opposition concept in finding a structure, Widada (2000:86) divided opposition into two, the minor opposition and the major opposition. Through the minor opposition, a critic will get the surface structure of the text. Then, the minor oppositions can be analyzed again as the initial data to find the major opposition that can be embodied as the meaning of the work.

Before presenting the structure which is found in *The Nightingale and the*

*Rose* and *The Happy Prince*, I will firstly present the brief summary of the stories. Through the summary, hopefully the reader will easily understand the reference and the context of the analysis. Thus it will make this study understandable.

The first story is *The Nightingale and the Rose*. This story told about a student that fell in love with the professor's daughter. The daughter asked a rose as the requirement and the student should give it when attending the state ball. The student gave up finding the red rose. He was sad, it made the creatures around sympathetic. Finally, he got the rose as the nightingale sacrificed her life. However, when he brought the girl a rose, she broke her promise as she had got jewelries from other boy, the Chamberlin's nephew. Finally, he got disappointed and threw the rose away.

The second story is *The Happy Prince*. It told about the happy prince statue that was decorated with valuable jewelries. Many people got amazed of its splendor sight. However, owning valuable jewelry could not make the happy prince happy. He got distressed to know that many people around him suffered from poverty. Thus, helped by the swallow, he gave all the jewelries covering his body to the poor. Finding the statue without any jewelry, people looked on it as invaluable and finally it was pulled down.

From the summaries, it can be seen that these stories are similar in terms of character. Characterization is very important in a literary work. Character presented by an author in a literary work frequently brings an implicit message for the reader. In these stories, there are two kinds of characters, human and non-human. In *The Nightingale and the Rose*, the human characters consist of the

student, the professor's daughter, and the chamberlain's nephew. The non-human characters consist of nature creature and animal, they are the nightingale, the Rose Tree, the Green Lizard, the Little Lizard, the Butterfly, and the Daisy. Then, in *The Happy Prince* the human characters consist of the town councilors, a mother, a little boy, charity children, a mathematical master, a beautiful girl, seamstress, seamstress' boy, professor of ornithology, the young man, a little match-girl, beggars, the mayor, and the art professor. Then, the non-human characters consist of the happy prince and the swallow.

Based on the classified characters explained above, I found the major opposition of these stories that is an opposition between the human and non-human characters. This opposition is supported by minor oppositions that are found through analyzing the characteristics of each character relating to the value of material, status and humanism. Related to the value of material, I found the opposition of the human and the non-human characters that is materialistic vs not materialistic. Then, in terms of status value, I found the opposition that is class division vs no class division. Related to the value of humanism, I came to the opposition that is selfish vs care. For more detail, these minor oppositions are explained through the sub chapters below.

#### **4.1.1 Materialistic Vs Not Materialistic**

Richins & Dawson (1992) stated that materialist places material wealth as the parameter of success and the happiness. Someone is considered as successful and happy if he or she possesses treasure. Wilde depicted such condition that was clearly



appeared in the human character, but not embodied in the non-human characters as seen from some oppositions found in the stories

In *The Nightingale and the Rose*, Wilde portrayed that the human society that was represented by the daughter of the professor was very materialistic. On the other hand the non-human that was represented by the nightingale and the rose tree are portrayed not materialistic. Further explanation about it are presented in the following discussion.

Wilde In this short story described the human society that is materialistic through the opposition of jewelry and rose. Jewelry is made of precious metal that has high economic value. Thus, jewelry became very valuable. On the other hand, rose is kind of flower that commonly grows in a garden so that people can get it easily. However, in winter people will hardly find this flower in the garden. Then, rose is beautiful, but it does not have high material value and; economically, it is not valuable. The detailed explanation of how the characters of *The Nightingale and the Rose* value materials is presented in the next discussion.

The way people look at jewelry and rose has caused a conflict in the story. It causes a change in the society dealing with society perspective on love. The change of society's perspective on love can be seen from how the professor's daughter valued jewelry and rose. In the initial part of the story, the professor's daughter does not measure love through material thing. It is clearly seen in the quotation "*she said that she would dance with me if I brought her red roses.*" It is told that the student fell in love with the professor's daughter. He asked her to dance with him in the state ball. As what had been written in this quotation, she would

dance with the student only if the student could bring her a red rose. It indicates that valuable material did not become her orientation in looking for love, she was not material oriented. She did not measure love based on valuable material. Rose is enough, even though economically rose is not valuable.

The presence of valuable material is frequently able to change people principle. A man often tells a lie because of money. A woman easily betrays a man for the sake of wealth. In other words, valuable material has the ability to affect, or even totally change people's thought and personality. The same condition is found in *The Nightingale and the Rose*. The presence of jewelry changes the professor's daughter's perspective on love. Because of jewelry, her perspective about love changed. She did not consider rose important anymore. She considered that the rose had no meaning anymore as what she said to the student in the quotation below.

*I am afraid it will not go with my dress," she answered; "and, besides, the chamberlain's nephew has sent me some real jewels, and everybody knows that jewels cost far more than flowers. (Par.36)*

The expression was stated by the girl to the student when he came to her house and gave her the red rose. Unfortunately, the girl rejected since she had already got jewelry from another boy, the Chamberlain's nephew.

The expression "*everybody knows that jewels cost far more than flowers.*" shows that jewelry had changed her perspective of love. She did not appreciate the effort of the student to get the red rose. She did not care how difficult it is to find a rose in winter. What she knew was that the student could only give a rose that economically was invaluable. Furthermore, when the chamberlain's

nephew gave her jewelry, she accepted it happily. It goes without saying that economically jewelry was far more valuable than a red rose. Thus, I can infer from her attitude that she valued everything through the material value only, not considering the struggle to get it. She did not appreciate the effort to get it. As the result, she broke her promise to the student as seen from the quotation below.

*Tonight next your heart, and as we dance together it will tell you how I love you". ..... "He threw the rose into the street, where it fell into the gutter, and a cartwheel went over"(Par.35)*

From the citation above, it was seen how the impact of the professor's daughter's perspective about love made the student disappointed as he threw the rose in to street. The student's effort was invaluable. The girl appreciated the material value better than the effort or in other words, the girl had turned to be material oriented.

From the explanation above, it has been known that jewelry had changed the girl. It had turned the girl to be materialistic. One thing not to forget is that, the jewelry was given by the chamberlain nephew. It means that he was the person who had changed the woman. He gave the woman jewelry in order that she accepted his love. It implied that through his gift, he had changed the society that was represented by the woman to be materialistic. Thus, it can be said that the chamberlain nephew was the person who had triggered the materialistic trait in the society. Therefore, the society changed to be material oriented.

As what have been explained before, it is known that material orientation that is close to materialism has the ability to change the society's perspective of love. As the impact, the value of love is distorted. It is emphasized through the

expression “*a cartwheel went over*”. The rose that becomes the symbol of true love is gone over by a cartwheel. It implicitly expresses that there is no more a true love. Or in simple words, it can be said that human have lose their feeling of a real love. They uphold materialism as their principle. Moreover, love is measured through valuable material thing/ wealth only, so the poor is not allowed to have a love. In result, the student failed to get the love of the professor’s daughter because he could not afford to give her valuable things. All in all it can be concluded that materialism has distorted values in the society especially the value of love.

As what was found in *The Nightingale and the Rose*, in *The Happy Prince* Wilde describes the characteristic of the human characters that is materialistic as well. On the other hand, the non-human characters is described not embodying materialistic trait. The materialistic trait possessed by the human characters was seen from the change of the human characters thought toward the happy prince statue. The change of thought is depicted through some human characters response to the happy prince statue before and after all the jewelries was put off from its body. At the beginning of the story, it was illustrated that the statue was very beautiful. It can be seen from the expression:

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*"he was gilded all over with thin leaves of fine gold; for eyes he had two bright sapphires, and a large red ruby glowed on his sword-hilt. " (Par.2)*

The happy prince statue was portrayed extravagantly. Gold-encrusted, two bright sapphire eyes, and a large red ruby that adorned his sword describe how luxurious it was. Everything decorates the statue has high material value. With all this jewelry, the sculpture is considered so beautiful and are admired by many

people. Everyone who sees it no matter rich or poor, child or adult is amazed. For example the town councilors said *"he is as beautiful as a weathercock,"* It proves that society believed that the statue was so charming. As a weathercock that can be seen from many sides of the city, the statue's charm can be seen by many people from many sides of the city.

Then, there was also a mother who said to her boy, *"why can you like the happy prince?"* The mother was annoyed with her boy's cry. He hoped that her boy could be happy as the happy prince. It shows that the mother believed that because of the jewelries, the happy prince was always happy and never sad. However, owning jewelries could not make the happy prince happy, he was so sad for seeing poverty experienced by people around. Thus, whether the prince was happy as having material wealth was only the mother's perception. Therefore it can be said that the mother valued happiness through the valuable material.

Furthermore, a charity boy from high class was also amazed with the statue, he said *"he looks just like an angel."* It is a kind of exaggeration. The society treats the statue like an angel. Even, any kind of dirt was not allowed to get close to the statue. It is seen through the expression *"...birds are not to be allowed to die here."* Thus, it can be concluded that the happy prince statue was very valuable for the human society. They did appreciate it.

In contrast, when all of the jewelry that adorned the statue was lost, the ruby had fallen out of its sword, the eyes are gone, and the statue was no longer gilded with the gold, people were no longer amazed of it. People considered it as nothing. Even the mayor said *"in fact, he is little better than a beggar!"* *"Little*

*better than a beggar,"*

Furthermore, the art professor also said " *As he is no longer beautiful he is no longer useful.*" This expression implicitly indicates two facts that are the professor initially liked the statue when it still had its jewelry, in contrast he disliked the statue when it had lost its jewelry. Implicitly, it can be said that according to the art professor's mind, it was not the statue that had the art value, but the jewelry. Thus, when the jewelry was gone, the statue was not valuable anymore. It may not being taken as the landmark of the city.

Then, an occupation as an art professor makes him become the reference for art. When he considers something has high art value, everyone will agree. When he considers something ugly, no one will reject it. In result, when the art professor said that the happy prince statue was ugly and no longer useful, it was pulled down.

Based on the explanation above, it can be said that it is the professor who creates the public perception toward the statue. He is the one who determines whether or not the statue is beautiful. When he values the statue based on the material value, so does the society. Therefore, it can be said that the way the professor values the statue has caused the society to be materially oriented.

In conclusion, it is visible that the human characters in this short story got amazed of the statue not because of the happy prince figure, but the inherent jewelry. In other words, what makes the statue worth is the jewelry, not the figure represented by the statue. Thus, it can be said that people do not appreciate anything but the valuable material. They just appreciate the jewelries that is attached to the statue. They do not have anything to do with the statue, or even with the figure

represented by the statue. As a result, when all of the jewelries are gone, people look down on the happy prince. They finally pull it down.

All in all, in the both stories, Wilde portrayed human who has been blinded by valuable material. They have become materially oriented. They appreciate valuable material more than anything. People appreciate wealth more than human being.

In contrast to the human Characters, the non-human characters is illustrated not materialistic. They did not appreciate everything based on the material value. In *The Nightingale and the Rose*, the characteristics of non-human characters were represented by the nightingale. It was seen from the nightingale perspective on love as portrayed through the nightingale statement in the quotation below:

*“Here indeed is the true lover,” said the Nightingale. “What I sing of, he suffers: what is joy to me, to him is pain. Surely Love is a wonderful thing. It is more precious than emeralds, and dearer than fine opals. Pearls and pomegranates cannot buy it, nor is it set forth in the market-place. It may not be purchased of the merchants, nor can it be weighed out in the balance for gold.”*  
(Par.4)

Seeing the sadness experience by the students, the nightingale realized that a true love was very precious. It can be seen through the quotation above how he appreciate a true love. He appreciated true love more than any valuable material. Love could not be valued materially. He believed that love was more valuable than anything including gold. How the nightingale opinion about love was emphasized again through its expression *“Death is a great price to pay for a red rose,”* rose was the requirement for the student to get a true lover. Thus, it indicates that the



nightingale understood that true love was very important in a life. Even, love is more important than any kind of wealth. Therefore, the nightingale willingly helps the student to get his true love. It sacrifices its life for the sake of the student without asking anything in return.

As in *The Nightingale and the Rose*, the non-human characters in *The Happy Prince*, that were represented by the happy prince and the swallow, were also not materialist. It can be seen through the prince expression below:

*“Dear little swallow,” said the prince, “you tell me of marvelous things, but more marvelous than anything is the suffering of men and of women. There is no mystery so great as misery. Fly over my city, little swallow, and tell me what you see there.” (Par.42)*

The happy prince was so sad to see many people around the city suffered from poverty. There were many people who had nothing to eat. For example the seamstress, she could not give anything except river water for her boy who was sick. The young man got famished and chilled in winter, he had nothing to eat, and he was also not able to afford anything to warm up his body. The happy prince got distressed to see it. He believed that there many people suffered of poverty, but not all of them was caught by his eyes. Thus, he asked the swallow to fly over the city to find people who suffered so that he could help them

Then, it is clear that material wealth could not make the happy prince happy. He did not measure happiness from the material wealth he possessed. He appreciated human being more than the material wealth. He did not have a heart to see people in the city suffered. He got happy when he could help.



#### 4.1.2 Class Division vs No Class Division

The second minor opposition I found in these stories is Class Division vs No Class Division. The opposition is found through analyzing the status based on the power and wealth possessed by the characters both the human and the non-human. Based on the opposition, I assume that there is class division among the human characters. On the other hand, class division do not exist in the non-human characters. The class division in the human society represents two classes in materialist society that are upper class and lower class. They are portrayed in the oppositions of the characters as below:

Upper Class		Lower Class
The professor	Vs	The student
Chamberlin's nephew	Vs	The student
The girl	Vs	The seamstress
The director	Vs	The writer

Table 4.1 class opposition

The first opposition is the opposition between the professor and student. These characters got the attributes that are using to be used in the world of education, namely, the professor and the student. A professor is the highest academic rank at universities and other post-secondary education and research institutions in most countries. Literally, professor derives from Latin word which means a "person who professes" being usually an expert in arts or sciences, a teacher of the highest rank. In some countries, including England, the word professor is also

used in titles of lower ranks such as associate professor and assistant professor. Thus, professor has the highest position and status in the educational field.

On the other hand, students in an educational process occupy the lowest position as he is positioned in this process as a person who does not know anything. Student in this case can be described as a person who is thirsty and does not have water. In that state, student must have water for his thirst; otherwise, he will die of thirst. The water which is an overview of the knowledge he needs is owned by their educators. Therefore, he should ask or even beg to get the water. In other words, he does depend on the professor in studying. Thus, I assume that the professor is far more powerful than the student so that he has the power to rule the student.

Then, in the world of education professor has social status far above the students. Professor is more prestigious than student; it is the degree for the top educator. Professor is the highest level of an educator. Thus, intellectually professor has much knowledge. In result, a professor is always respected by the society. Every word which comes out of his mouth is always trusted. Therefore a professor is really honorable among the society.

Furthermore, financially, the professor is far better as well. His knowledge made him easy to get money and makes him rich. The professor is rich. Therefore, professor is respected by others and considered as high class people. On the other hand, the student is financially bad, so he studies hard for knowledge. Having much knowledge will make people easier to make money, so they can make their financial condition better. Finally, it can be assumed that professor and student are a really contrast position. It place professor in the higher social class than the student.

The second opposition is the opposition between the chamberlain's nephew and the student. The word chamberlain is derived from the Latin word *camerarius*. Originally the chamberlain was the keeper of the treasure chamber of the prince or state; and sometimes, is also called as treasurer. Historically, many institutions and governments – monasteries, cathedrals and cities – also had the post of chamberlain, who usually had charge of finances. The Finance Director of the City of London is still called the Chamberlain, while New York City had such a chamberlain, who managed city accounts, until the early 20<sup>th</sup> century.

Base on the explanation about the chamberlain above, I assume that Chamberlain's nephew is financially much better if being compared with the student. He is able to have everything that has a very high economic value. It can be seen in the quotation "*the Chamberlain's nephew has sent me some real jewels, and everybody knows that jewels cost far more than flowers*", this quotation indicates that the Chamberlain's nephew was richer than the student. Thus, the Chamberlain's nephew was able to give the professor's daughter jewelry

In contrast, the student depicted in this story was poor. It was seen through the quotation below;

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*"No red rose in all my garden!" He cried, and his beautiful eyes filled with tears. "Ah, on what little things does happiness depend! I have read all that the wise men have written, and all the secrets of philosophy are mine, yet for want of a red rose is my life made wretched." Par 2*

The student was very sad when the girl asked for a rose as the requirement to dance with her in the prince's ball. Rose is a flower that materially is not valuable. It is cheap. However, he gave up when he did not find any rose in the garden. It is

a winter and rose does not blossom in winter. Thus, the student can hardly find a rose. If there is a rose at florist, it will be very expensive and not affordable for the student. It implicitly indicates that he had no money to buy a rose even though it was cheap. Thus, I assume that the student was poor.

Moreover, the age of student is a period for studying, not to make money. Therefore, the student is frequently synonymous with financial problems. In result, the position of chamberlain's nephew and student is financially contrasted. Then, because of weak financial conditions, the student does not have a significant position in society and the chamberlain's nephew is far more respected, while the student is always considered paltry in the community. This is clearly reflected in the following excerpt.

*"ungrateful!" said the girl. "I tell you what, you are very rude; and, after all, who are you? Only a student. Why, I don't believe you have even got silver buckles to your shoes as the nephew has chamberlain's "; (Par.37)*

In this quotation, it was clear that society respects the rich more than the poor. The expression **"who are you? Only a student"** indicates that student is placed as a really low caste in the society. Student was considered materially poor. Therefore, it can be said that knowledge or even intelligence could not improve someone's social status as long as he did not own great number of material wealth. Thus, people orientation on the material wealth has caused a class division on which the poor is placed in the lowest class regardless his education.

The third opposition is the opposition between the girl and the seamstress. The girl was financially better than the seamstress, it can be seen from the girl saying *"I hope my dress will be ready in time for the state-ball,"* state-ball is usually

attended by high class people, so it proves that the girl belongs to rich people. The richness of the girl is also proved from her ability to order the seamstress to make a gown for her. She wanted the seamstress to finish the gown quickly and correctly, if her job was late she would get angry as shown in the following excerpt:

*A beautiful girl came out on the balcony with her lover. "how wonderful the stars are," he said to her, "and how wonderful is the power of love!" "I hope my dress will be ready in time for the state-ball," she answered; "I have ordered passion-flowers to be embroidered on it; but the seamstress are so lazy." (Par.25)*

The excerpt above shows that the girl and the seamstress were in the different social class. The girl's ability to order the seamstress to make a gown indicates that the girl was an employer. She employed the seamstress to make gown for him. The girl power as employer then made her able to force the seamstress to do what she wanted regardless the condition of her employee. She got the seamstress to finish the work on time and well. When the seamstress is rather late, she said "*the seamstress are so lazy.*" she did not care how the condition of the seamstress. The condition of the seamstress is clearly seen in the quotation below.

*"In a bed in the corner of the room her little boy is lying ill. He has a fever, and is asking for oranges. His mother has nothing to give him but river water, so he is crying." (Par.21)*

From the citation above, it is clearly seen that the seamstress was very poor, she had nothing. Even she could only give river water to her child who was sick. With this condition, definitely the seamstress was unable to work optimally; however the girl did not care. When the seamstress was bit late she got angry instead. She was disgruntled with the seamstress.

Furthermore, the quotation above also shows that the seamstress' work and

struggle are not able to overcome the poverty experienced by the seamstress. However, there is nothing the seamstress could do, sewing is the only thing she could do. So even though she is given low wages, she still does her work. The wage she receives is not comparable to what she does. Thus, she was unable to get out of the poverty line. In contrast to the seamstress, without seamstress the girl was able to survive. Thus, she appreciates the job of seamstress at a low price. Even if the seamstress asked more, she could freely refuse and look for other seamstress.

Then the same opposition also can be found between the director and the young man. The young man survives through writing stories that should meet the director's demand. However, poverty became an obstacle in doing the work. It can be seen clearly from the citation below.

*He is trying to finish a play for the director of the theatre, but he is too cold to write any more. There is no fire in the grate, and hunger has made him faint. "(Par.29)*

From the quotation above, it can be inferred that the young man was very poor. Even fire wood was not affordable for him. Thus he got chilled. In result, he was not able to do his work well. On the other hand, the director demanded that the script was finished soon. This condition is the same with the condition experienced by the seamstress.

As the relationship pattern between the seamstress and the girl, it is seen how the young man really works hard. He tried to finish the script soon so that it could immediately be given to the director. Thus, he could get his fee to buy some food and firewood to survive in winter. Therefore, as the characters mentioned before, the young man and the director also represent two classes in the society,

which are the employer and the worker.

From the oppositions above there are three aspects that make them different, namely wealth, power, and prestige. The wealth was owned by the girl, the professor, and the director. Their possession of wealth make them became dominant. They get the power to control the poor in the production process. They can control the poor because hierarchily a poor was still in the step to fulfill physiological needs.

Moreover, Maslow stated that the basic and powerful man's needs are the need for physical survival. It includes the needs for food, liquid, shelter, sex, sleep, and oxygen. A person who is lacking food, self-esteem, and love will demand food first before reaching other needs. When a man is extremely hungry, there is no other interest in his mind but only food. "he dreams of food, he remembers food, he thinks about food, and he wants only food"(1971: 38). Therefore, people will do anything to be able to meet their physiological needs, especially the needs of food; otherwise, they will not be able to survive. They will do the job regardless of the hardness. They will not care with the treatment of their boss, they do not care whether their work is assessed at fair price or not. They only know that they have to work to survive despite they often get unfair treatment from owners of businesses in which they work.

Therefore through the wealth they have, the rich gets the power to control the poor. As a result, they can enrich themselves through the production process. Then, it emerges the terms employer and the employee. The employee works for their food, and the employers employ the employee to make more money so that



they can rise their prestige. Furthermore, Weber in Arifin (2006) said that, based on the aspect of wealth, power, and prestige, society is classified into the upper and the lower classes or what are called by Marx as bourgeois and proletariat.

Opposite to the human characters, there are no class division among the non-human character. For example in *The Nightingale and the Rose*, the non-human character such as the rose tree, Green, Lizard, Butterfly, daisy, Nightingale, little Lizard lived together regardless of the status. It can be seen in this citation.

*“Why is he weeping?” Asked a little Green Lizard, as he ran past him with his tail in the air.*

*“Why, indeed?” Said a Butterfly, who was fluttering about after a sunbeam.*

*“Why, indeed?” Whispered a Daisy to his neighbour, in a soft, low voice.*

*“He is weeping for a red rose,” said the Nightingale.*

*“For a red rose!” They cried; “how very ridiculous!” And the little Lizard, who was something of a cynic, laughed outright. (Par.5)*

The citation shows that the non-human characters are able to live together even if they have different background. Plants and animals, although they are different, they can interact each other well. Animals from various species could live side by side and can communicate each other well. In result, the non-human society lives in peace.

As the non-human characters in *The Nightingale and the Rose*, the non-human characters in the happy prince could live side by side as well. For example the happy prince and the swallow, the happy prince was materially rich. Every people amazed of it. He was considered as high class figure. It can be seen from the citation below:

*“And here is actually a dead bird at his feet!” Continued the Mayor.*

*“We must really issue a proclamation that birds are not to be allowed*



*to die here.” And the town Clerk made a note of the suggestion. (Par.53)*

The citation above indicates the society opinion about the happy prince statue. The society believed that the statue was too worthy. The statue is materially valuable. Its layers of gold, blue sapphires, big ruby prove that it represents high class people. Society does not let any dirty adheres to the statue. Even an animal is not allowed to get close to it. Thus, it can be inferred that human believes that upper class people are not allowed to interact, communicate closely with the lower class people.

In the story, the happy prince was happy to make friend with the swallow. It is portrayed in this quotation;

*When the moon rose he flew back to the Happy Prince. “Have you any commissions for Egypt?” he cried. “I am just starting.” “Swallow, swallow, little Swallow,” said the Prince, “will you not stay with me one night longer?” (Par.33)*

The swallow is going to go to Egypt. However, the happy prince begs to the swallow to stay. The happy prince wants the swallow to become his partner to help the poor around the city. It indicates that the happy prince feels comfortable to be closed with the swallow. It never looks on the swallow as a lower creature. Even, they became close friends. They worked together to help others, help the poor. It indicates also that they look on everyone equal. Therefore the relation among the non-human characters is built based on sense of awareness, not status. Furthermore, in the animal world or non-human society there is no class division, so it is with the swallow

### 4.1.3 Selfishness vs Awareness

Caring about others is very important for human as a social being. Caring about others is the human nature that is not possessed by other creatures such as animal, and plants. However, in these stories, ironically Wilde portrays human societies that just care themselves. In one hand, Wilde describes that humans does not care each other; on the other hand, he describes that the non-human characters are aware each other. In *The Nightingale and the Rose*, the non-human character's awareness is seen through the nightingale.

In the story, it was told that the student got a problem. The problem make him very sad. The professor's girl asked a flower, but he was not able to give it. How serious the problem was portrayed in the citation below;

*But there is no red rose in my garden, so I shall sit lonely, and she will pass me by. She will have no heed of me, and my heart will break."..... With me she will not dance, for I have no red rose to give her"; and he flung himself down on the grass, and buried his face in his hands, and wept (Par.2)*

From the citation above it is clearly seen how sad the student is. Without a rose he will lose his love. However, there is no rose in his garden. Rose can hardly be found in winter. Thus, he gives up. He can do nothing. In this condition, nobody cares for him. Nobody comes to give a sympathy or even to cheer him up. Ironically, the sympathy comes from the non-human characters as seen in the citation below.

*"why is he weeping?" Asked a little green lizard, as he ran past him with his tail in the air.*  
*"why, indeed?" Said a butterfly, who was fluttering about after a sunbeam.*  
*"why, indeed?" Whispered a daisy to his neighbour, in a soft, low voice.*

*“he is weeping for a red rose,” said the nightingale.  
“for a red rose!” They cried;. (Par.5)*

The quotation above shows that the non-human characters were able to socialize well with the social environment. Animals and plants are manage to communicate with each other. They cares to the creatures around them. When they find their neighbors get problem, they willingly help them. When their neighbors are sad, they feel sad as well, as if they experienced the problem. It is emphasized through the expression *“he is weeping for a red rose,” said the nightingale. “for a red rose!” They cried;. “They”* refers to the animals in the story. It is seen that They weep for seeing the student cry. It proves that they do care each other.

Furthermore, sympathy is also seen through the nightingale’s effort to cheer the student up as clearly portrayed in the citation below;

*“be happy,” cried the nightingale, “be happy; you shall have your red rose. I will build it out of music by moonlight, and stain it with my own heart’s-blood. (Par.17)*

From the quotation above, it is seen how a bird cares about the student who needs help. Even though the student is not able to hear her voice, she tries to cheer him up. She promised that she will help him to find a red rose. Then, how the nightingale cares about the students is also emphasized again through the quotation below

*“One red rose is all I want,” cried the Nightingale. “Only one red rose! Is there any way by which I can get it?” “There is a way,” answered the Tree; “but it is so terrible that I dare not tell it to you.” “Tell it to me,” said the Nightingale, “I am not afraid.” “If you want a red rose,” said the Tree, “you must build it out of music by moonlight, and stain it with your own heart’s blood. You must sing to me with your breast against a thorn. All night long you must sing to me, and the thorn must pierce your heart, and your life-blood must flow into my veins, and become mine.”*

*“Death is a great price to pay for a red rose,” cried the Nightingale, “ (Par.16)*

The nightingale could not find any rose except the white one. Thus, she had to make it red with her own blood. The expression **“Death is a great price to pay for a red rose,”** extremely emphasizes how the nightingale care about other. She sincerely sacrifices her life for other’s happiness without asking anything for return.

The similar pattern was also seen in *The Happy Prince*. As in *The Nightingale and the Rose*, the non-human character that is represented by the happy prince and the swallow cared about others. The happy prince cared about social problem occurred in the city. He got distressed to see people suffered of famished. How they care about other was implicitly describe in the citation below.

*“dear little swallow,” said the prince, “you tell me of marvelous things, **but more marvelous than anything is the suffering of men and of women**. There is no mystery so great as misery. Fly over my city, little swallow, and tell me what you see there.” (Par.42)*

From the quotation above, it is clearly seen how the happy prince’s way of thinking. The expression **but more marvelous than anything is the suffering of men and of women** proves that he does sympathize to his people. He believes in a principle that the most marvelous than anything is recognizing the suffering of men and women so that he could help them. The happy prince sympathy, then, is actualized through some of his action in dedicating his jewelry for the poor. The first he helped the seamstress whose child is sick. She is not able to give anything to her child but a river water. How the happy prince cares about the seamstress was clearly seen in the citation *“So the swallow picked out the great ruby from the*

*prince's sword, and flew away with it in his beak over the roofs of the town"*  
(Par.23)

The citation shows us that as the sun of the king, the happy prince wants to show his sympathy to his people by asking the swallow to pick out the ruby from his sword and gave it to the seamstress. It proves the happy prince's awareness. He did care about others especially his people. He thought that his ruby that is materially valuable is not more important than his people's happiness.

Then, the happy prince's care about others was also actualized through his sympathy to the young man as clearly depicted in the following citation:

*They (the happy prince's eyes) are made of rare sapphires, which were brought out of India a thousand years ago. Pluck out one of them and take it to him. He (the young man) will sell it to the jeweler, and buy food and firewood, and finish his play (Par.30)*

The citation portrays a situation in which the happy prince pays attention to the suffering of the young man. The happy prince is willing to give his one sapphire-eye to the young man. It is materially valuable, but he sincerely gives it to the young man without expecting anything in return. In his mind, the young man's life is far more important. Thus, he wants to help the young man who has nothing to eat. Then, he also gives his other eye to the little match girl; therefore he has no eye anymore, he is totally blind. He is not sad for having no eye. However, he is happy for being able to help the young man and the match-girl instead.

Furthermore, having no eyes does not changes his awareness to his surroundings. Even though blind, he still wants to help his people who suffer. It is seen through this quotation;

*"Dear little Swallow," said the Prince, "you tell me of*

*marvellous things, but more marvellous than anything is the suffering of men and of women. There is no Mystery so great as Misery. Fly over my city, little Swallow, and tell me what you see there.”(Par. 42)*

The happy prince asked the swallow to tell him what it sees, especially when it sees people who were in problem. When the swallow said to the happy prince that there was a mother and her two children who were starving to death, the happy prince asked the swallow to help them by giving the gold that covered its body as written in the quotation below;

*“I am covered with fine gold,” said the prince, “you must take it off, leaf by leaf, and give it to my poor; the living always think that gold can make them happy.” (Par.44)*

Then, sense of awareness is also shown by the swallow. It is seen in the quotation below;

*Then the Swallow came back to the Prince. “You are blind now,” he said, “so I will stay with you always.” “No, little Swallow,” said the poor prince, “you must go away to Egypt.” “I will stay with you always,” said the Swallow, and he slept at the Prince’s feet. (Par.42)*

The swallow should have migrated to Egypt, otherwise it would die because of the cold weather. However, seeing the happy prince got blind, the swallow cancelled its plan to migrate to Egypt. It preferred to stay and accompanied the happy prince who had no eyes anymore. It did not care about the consequence. Finally, it died because of the biting cold. Thus, it is clearly seen that the swallow cared about the happy prince. It sacrificed its life for the happy prince.

What the happy prince and the swallow did to the seamstress, the young man, the little match girl, and a mother with her two children indicate that as non-human characters they had the different perspective toward human beings. In their

minds, happiness does not depend on material wealth, but when they can help others. It indicates that the non-human characters do care each other. Thus, the non-human characters can live together harmoniously.

In contrast to the non-human character, the human characters do not have sense of awareness. They do not care about others. The girl does not care about the seamstress' condition even though the seamstress is working for her. Beside the girl, the director does the same to the young man. He does not care about the young man hunger, what he only knows is that the script should be finished soon. Finally, it can be said that in these works Wilde as the author wants to show that human is not more humane than animal and plants.

From the minor oppositions explained above, it can be concluded that this stories want to voice the issues of materialism. Materialism brings many social problems. Materialism turns the society to be materialistic, the society measures everything based on the material value. Then, it creates class division in the society, so the rich is respected, but the poor is discriminated. Furthermore, in materialistic society, people also lose their sense of awareness. People do not care about everyone around them. They just care about themselves. Thus, there are many people who live in poverty, and it creates a social disparity.

Furthermore, the way Wilde compares the two kinds of character shows his resistance toward the actual condition. This comparison indicates, that through the two short stories, Wilde looked on the real world as something that is not perfect. A real-world situation as what depicted in the two short stories is far from his ideal model of society as what depicted in his imaginative world. His



imaginative world consists of the non-human character, it is the world on which human is appreciated more than material things, the world on which there is no social inequalities, the world on which the public can socialize each other without looking on the social status, the world on which society has a sense of awareness toward others, the world where society has a high fighting spirit and do not easily to give up.

Everything found in the imaginative world is unable to be found in the real world, because the real world has been tainted by materialism. Thus, he think that the human dignity falls down at a very low level, even lower than animals. This can be seen from how he places human and non-human on the same level, such as, humans with sculptures, humans with plants. This is really a firm criticism. Human who naturally should have reasonable thoughts and feelings was described parallel even not better than animals. It is also visible from how Wilde put the non-human figures far more dominant in the short story.

Wilde then also portrayed when an educated people have been infected by materialism, they are not better than animals. From here it is looked that in these short stories Wilde try to show his response against materialism. He looked on materialism with negative views. He believed that materialism has been dropping human dignity on the lowest level.

#### **4.2 Social Structure of Wilde's Society**

Social structure becomes an important aspect in analyzing a literary work. Literary work is not presented and created in empty culture, instead it reflects the real



condition of one society. Thus, a critic will not get the proper context in analysis when he ignores the social structure aspect. In result, the right meaning of a literary work will not be obtained. Therefore, it is essential to find the social structure on which the stories is made. Finally, it helps a critics to understand what actually want to be voiced by a writer.

*The Nightingale and the rose* and *The Happy Prince* were published in 1886. This era belongs to Victorian era. Thus, Wilde's work can be said as Victorian literature. Victorian literature speaks for an age which witnessed incomparably greater changes than any that had gone before in all the conditions of life, ranging from material comforts, scientific knowledge, and, absolutely speaking in intellectual and spiritual enlightenment (Fletcher, 2008).

Talking about Victorian era, it cannot be separated from the issue of industrial revolution. Industrial revolution became a dominant issue in the era. The industrial revolution in United Kingdom was marked by the invention of steam engine. Since the invention in the era, industry was growing rapidly. The factory stood everywhere. As a result, much of the farmland was transformed into a factory. Thus, it destroyed the environment many farmers lost their jobs. In result farmers migrated to urban areas to look for a job, so that there was a great wave of urbanization.

Furthermore, the development of industry was not automatically created job vacancy. The use of manpower was minimized. The owner of factories prefers to use the engine power because it was considered more efficient and cost-effective. Thus, the number of unemployment rose significantly. This condition, then, made

the rich become richer and the poor became poorer. In result, the society turned to be materialistic. In such condition materialism grew. People valued everything through the material value. Finally, it resulted in capitalism.

Capitalism is a system on which trade and industry are privately controlled for profit rather than by the state. Through capitalism, the land, labor, and capital are owned and operated for the purpose of generating profits, without force or fraud, by private individuals. The need to maximize profits reflects values in this economic system, makes everything is connected with money. (Patria and Arief, 1999)

Then, the effort to maximize a profit creates tools of capitalist. The existence of the capitalist's tool is actually instruments that could be used easily by the capitalist in controlling and maintaining their interest against the minorities. In doing so, the capitalist as the dominant class often has the access to use all available apparatuses including in having state as their power. There are two kinds of apparatuses of the state: repressive and ideological apparatuses. The first includes the court, police and army used to maintain the system using force and repression. The second can be the school, church, media, and so on through which the dominant ideology is reproduced so that it seems as a consensus (Patria and Arief, 1999). Thus, the upper class people could control the lower class people. They can exploit the poor to maximize their profit.

The existing of capitalist system, then, affects the political progress. In 1830 England, nominally a monarchy, was in reality a plutocracy of about a hundred thousand men--landed nobles, gentry, and wealthy merchants-whose

privileges dated back to fifteenth century conditions (Fletcher, 2008). The first Reform Bill, of 1832, forced on Parliament by popular pressure, extended the right of voting to men of the 'middle class,' and the subsequent bills of 1867 and 1885 made it universal for men.

The word plutocracy is closed to the word Plutonomy that refers to merchant's prince. It may also refer to any successful merchant or captain of industry. Then, Plutocracy is from Greek ploutos, meaning "wealth", and, kratos, meaning "power, dominion, rule. Thus, it defines a government system on which the society is ruled or controlled by the small minority of the wealthiest citizens. Unlike systems such as democracy, capitalism, socialism or anarchism, plutocracy is not rooted in an established political philosophy. The concept of plutocracy may be advocated by the wealthy classes of a society in an indirect or surreptitious fashion, though the term itself is almost always used in a pejorative sense.

Furthermore, the term plutocracy is generally used as a pejorative to describe or warn against an undesirable condition. Throughout history, political thinkers such as Winston Churchill, 19th century French sociologist and historian Alexis de Tocqueville, nineteenth century Spanish monarchist Juan Donoso Cortés and today Noam Chomsky have condemned plutocrats for ignoring their social responsibilities, using their power to serve their own purposes and thereby increasing poverty and nurturing class conflict, corrupting societies with greed and hedonism.

In the condition, appeared various social problems in the society, ranging from class division, social disparities, poverty, discrimination and crime. Thus,

appeared protest toward the government system.

Reforms of bill was one of protests done by the society to improve the condition. Through reforms of bill, all men get the right to vote. Thus, society had the right to form a government that represents not only the rich people but also all the people ranging from the poor until the rich. Therefore, it was hoped that there will no a poverty anymore, exploitation toward woman and child, class division, and high rate of unemployment people.

Finally, it can be assumed that industrial revolution has shaped the Victorian society to be materialistic. Everything is connected with money. Material value becomes the main parameter in valuing everything. Thus, it results in class division among the society. Furthermore it also makes the society of the era lose their sense of awareness toward others. Finally, it impacts on the social problems, namely social disparity, high rate of poverty, demoralization, and crime.

### **4.3 Wilde's World Vision**

World vision is a form of collective group consciousness which is not only the expression of a social group, but also the social class expression at particular historical period which an author conveys through his or her work. It represents the world vision of author's social class. An author does not only express his own idea, but also the inspirations and feelings of his or her social class.

An author's world vision is formed through the experience he faced in his life. Thus, biography of an author become very important in understanding the author's world vision.

In the previous subchapter, it has been explained that Victorian literature speaks for an age which witnessed incomparably greater changes than any that had gone before in all the conditions of life, ranging from material comforts, scientific knowledge, and, absolutely speaking in intellectual and spiritual enlightenment. Thus, talking about these two short stories cannot be separated from the issues.

Then, Wilde's experience cannot be neglected in finding his world vision. Eventhough he was born in a rich family; he had ever fallen in poverty when his father died. Thus, he knew well how was the life of rich people, and how difficult to live as a poor people in the Victorian era. Thus, he is able to give clear depiction about the life of the rich and the poor, including their ways of thinking.

In these two short stories, Wilde showed two kinds of character that are human and non-human. Choosing these two kinds of character, it certainly brings an implied message. Wilde seems to convey a message through a comparison of the two kinds of character. Naturally, human is perfect beings, however, the human is not depicted ideal in these stories. Some of the human characters are depicted as rich, educated and high class people. For, example in *The Nightingale and the Rose* there are the professor and his daughter, the chamberlain's nephew; and in *The Happy Prince* there was the girl, the art professor, the councilor. However, they had been poisoned by the virus of materialism. Thus, wealth, education and social status they possessed could not give any benefit for others, they would not help the poor. On the other hand, possessing wealth and high education makes them looking down on the poor. Therefore, because of materialism, education and wealth they have do not bring any advantages toward other.

Furthermore, Materialism frequently brings negative impact to the society.

Even, Myers (2000) describe the materialist society as below

“... we have big houses and broken homes, high incomes and low moral, more comfortable cars and more road rages. We excel at making a living but often fail at making a life. We celebrate our prosperity but yearn for purpose. We cherish our freedoms but long for connection. In an age of plenty, we feel spiritual hunger”

From the quotation above it is clear that materialism brings bad effect for society when it is implemented obsessively. It changes the moral in the society. Then in these two short stories Wilde portrayed that materialism brought significant change to the society, for example, it had changed people perspective about love. The change can be seen from how the value of true love in *The Nightingale and the Rose* was distorted. Wilde describes that materialist society does not have love, what they have is just a greed toward material wealth. They respect material wealth better than a love. They believe that love is not as valuable as material wealth such as money, jewelry, and properties. Everything was measured based on its material value, or in other words, people orientation was just centered on the material wealth.

Wilde portrays that people's orientation on material wealth motivates people to compete to get more material wealth. Thus, people become money oriented, everything was valued base on the material value. In result, it distorts value and moral in the society. Human lose their nature as human. Love, affection, awareness of other, turn to be unimportant for human. There was no more what so called love in human society. People did not know anymore what so called as an affection. People do not remember anymore how to care about other. The only thing left in people mind is how to get more profit.

People orientation on profit then triggered people to do everything to make the maximum profit. Thus the rich people as the owner capital do some strategies to improve their profit. They minimize the use of human power, and optimize the use of machine. Therefore they can get more profit.

Furthermore, to improve their profit, the rich people also try to gain a power in the society. In result, they engage their self to government so that they could determine the act composed by the government. They manipulate the law to support their business. It is in line with what Marx stated that the basic structure affect the supra structure. Basic structure consist of economy and the supra structure include all social and legal institution, political and educational systems, religion, and art. Supra structure always determents the structure above (supra structure). Thus, the government system turns to be plutocracy. Government was dominated by the rich, the merchant. They control the supra structure in the country. They determine everything in order to be able to improve their business so that they could get the maximum profit. Thus, through the wealth they possessed, the rich people get the power to control the society to enrich their self.

The rich people effort to enrich themselves resulted in discriminations toward the poor. Moreover, poverty and social disparities become serious problem among the society. Social disparities separates the rich and the poor in a wide distance. The poor do not have the capability to compete with the rich. The poor are getting difficult to get food as their basic needs. For example the young man got suffer of famine, then the seamstress who was unable to give anything to her boy that was sick even if for drinking water, the only thing she could give was river



water. This shows how the material orientation in the society has caused poverty among the lower classes.

Poverty become a serious problem for the lower class people. They lack of skill to compete with the upper class people. The only thing they can do are become a blue collar worker for the upper class people, the class that own capital. The lower class got difficult to get out of poverty because their position as blue collar worker just give them limited wage.

Materialism view makes people become profit oriented, so the upper-class society as the employer demands the lower class people to work hard to obtain maximum profit. However, they ignore prosperity of the lower class people as their worker. For example the girl wanted the seamstress to finish her work soon, however, her condition was not considered, and so did the young man. It indicates that materialism not only caused disparity among the upper and the lower class people, but also has distorted human sense of awareness. The rich was not aware of the poor condition. As result, it was very difficult for the lower class people to get out of poverty.

As the form of resistance toward the condition above, Wilde delivered a really sarcastic critique. The critique is delivered implicitly through the existence of non-human figures in the stories. They are depicted more humane than human. When the human no longer appreciate a true love, they did. They are willing to sacrifices for the sake of a true love, for example; the nightingale willingly sacrificed for the sake of the student. When the human was no longer aware toward other, the non-human was. It is a form of criticism to the society of the period.



Wilde's critique toward the society is clearly seen through how the non-human character especially the nightingale have a sympathy toward the student who got sad. It is also can be seen from how the happy prince and the swallow got touched seeing the suffering experienced by the seamstress and the young man. Even, in these two stories the non-human acted as the hero who overcome the existing social problem faced by the human.

Animals and plants' ability to understand what human feels, and even help the poor to overcome their problems is the Wilde's criticism toward the society's inability to be the real human. Human who has moral and awareness. Human who respects others and does not look down on the poor. Human who can place others as human not as slave. It indicates how Wilde places the society of the period in the very low level. The society is not better than human and animal. It emphasizes Wilde's criticism toward the society that has been influenced by materialism.

Then, through the stories Wilde also offers the solution of the society problems. Through the non-human characters he offers the model of his ideal society. Society that is not influenced by the virus of materialism. Through the non-human animals in the stories, Wilde portrays that society who can live their life harmoniously. They the society is aware toward other, they do not measure everything just base on the material value, they respect each other. Thus, there is no poverty in the society. All people live happily.

Therefore, it can be assumed that Wilde is a writer who does not agree with the idea of materialism. In other words, through these stories he wants to express his resistance toward materialism of the era. It is clearly portrayed from the

stories that Wilde only portrays the negative impacts of the materialism raging from materialistic way of life, class division, selfishness of the society. Finally, it can be concluded that these stories are a form of Wilde's resistance toward materialism of the Victorian era.



## CHAPTER V

### CONCLUSIONS AND SUGESTIONS

This last chapter consists of conclusions to sum up the analysis I have discussed in the previous chapters, while suggestions are meant to emphasize the findings in the analysis to the readers.

#### 5.1 Conclusions

After doing the analysis using genetic structuralism toward these two works, I come to some conclusions below:

These two stories are built of the opposition between non-human and human characters. This opposition implies a satire toward the existence of materialism that turns the society to be materialistic-minded, creates class division among the society, and causes the society loses their sense awareness toward others.

The stories were made in the late Victorian era on which the issue of industrial revolution was very dominant. Industrial revolution brought the idea of materialism that turned the society to be materialistic-minded, created class division among the society, and caused the society lose their sense awareness toward others. Thus, it resulted in nature breakage, social disparity, and poverty.

Then, the world view that guides Wilde in writing these short stories is a resistance toward materialism. His resistance is clearly seen through the satire he

delivered through the opposition between human and non-human characters. Wilde only portrays the bad impacts of materialism, he hardly portrays the positive impact of materialism to the society, and it emphasizes his resistance toward materialism of the era that was practiced obsessively

## 5.2 Suggestions

*The Nightingale and The Rose* and *The Happy Prince* are well recommended short stories to read. They do not only entertain people, but they also give real pictures what the impact of materialism toward society. The followings are some suggestions that I want to give for the English Department students and for the next researchers.

### 5.2.1 For the English Department Students:

There are some suggestions for the English Department Students, especially from literature program; firstly, doing a research in literature with the topic related to social problems is recommended for the students to open up their minds about realities that happen in the society. Secondly, genetic structuralism can be a good alternative approach for English Department Students to conduct research in literature. Thirdly, it is good for the students to read as much as possible any kind of literary works to improve their skill in literary criticism.

### 5.2.2 For the Next Researchers:

I also give suggestion for the next researchers who want to conduct a study with the same topic and approach. I hope that this study report can be used as a reference for

those who will arrange a further discussion on the topic of social problem, especially dealing with materialism. Besides, I also wish that this study report can be useful for the next researchers who will conduct a study using genetic structuralism as the approach too, so that they can understand more about the approach.



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## APPENDIX

No	Form of Data	Short story	Data Position (Paragraph)	Answering the Question Number
1	<i>"I am afraid it will not go with my dress," she answered; "and, besides, the chamberlain's nephew has sent me some real jewels, and everybody knows that jewels cost far more than flowers."</i>	TNTR	Par. 36	1
2	<i>"Tonight next your heart, and as we dance together it will tell you how I love you". ....."He threw the rose into the street, where it fell into the gutter, and a cartwheel went over"</i>	TNTR	Par. 35	1
3	<i>"he was gilded all over with thin leaves of fine gold; for eyes he had two bright sapphires, and a large red ruby glowed on his sword-hilt."</i>	THP	Par. 2	1
4	<i>"Here indeed is the true lover," said the Nightingale. "What I sing of, he suffers: what is joy to me, to him is pain. Surely Love is a wonderful thing. It is more precious than emeralds, and dearer than fine opals. Pearls and pomegranates cannot buy it, nor is it set forth in the market-place. It may not be</i>	TNTR	Par. 4	1



	<i>purchased of the merchants, nor can it be weighed out in the balance for gold."</i>			
5	<i>"Dear little swallow," said the prince, "you tell me of marvelous things, but more marvelous than anything is the suffering of men and of women. There is no mystery so great as misery. Fly over my city, little swallow, and tell me what you see there."</i>	TNTR	Par.42	1
6	<i>"No red rose in all my garden!" He cried, and his beautiful eyes filled with tears. "Ah, on what little things does happiness depend! I have read all that the wise men have written, and all the secrets of philosophy are mine, yet for want of a red rose is my life made wretched." Par 2</i>	TNTR	Par. 2	1
7	<i>"ungrateful!" said the girl. "I tell you what, you are very rude; and, after all, who are you? Only a student. Why, I don't believe you have even got silver buckles to your shoes as the nephew has chamberlain's";</i>	TNTR	Par.37	1
8	<i>A beautiful girl came out on the balcony with her lover. "how wonderful the stars are," he said to her, "and how wonderful is the power of love!" "I hope my dress will be ready in time for the state-ball," she answered; "I have ordered passion-flowers to be embroidered on it; but the seamstresses are so lazy. "</i>	THP	Par. 25	1

9	<i>“In a bed in the corner of the room her little boy is lying ill. He has a fever, and is asking for oranges. His mother has nothing to give him but river water, so he is crying.”</i>	THP	Par. 21	1
9	<i>He is trying to finish a play for the director of the theatre, but he is too cold to write any more. There is no fire in the grate, and hunger has made him faint. ”</i>	THP	Par.29	1
10	<i>“Why is he weeping?” Asked a little Green Lizard, as he ran past him with his tail in the air. “Why, indeed?” Said a Butterfly, who was fluttering about after a sunbeam. “Why, indeed?” Whispered a Daisy to his neighbour, in a soft, low voice. “He is weeping for a red rose,” said the Nightingale. “For a red rose!” They cried; “how very ridiculous!” And the little Lizard, who was something of a cynic, laughed outright.</i>	TNTR	Par. 5	1
11	<i>“And here is actually a dead bird at his feet!” Continued the Mayor. “We must really issue a proclamation that birds are not to be allowed to die here.” And the town Clerk made a note of the suggestion.</i>	THP	Par. 53	1

	<i>When the moon rose he flew back to the Happy Prince. "Have you any commissions for Egypt?" he cried. "I am just starting." "Swallow, swallow, little Swallow," said the Prince, "will you not stay with me one night longer?" (Par.33)</i>	THP	Par.33	1
12	<i>But there is no red rose in my garden, so I shall sit lonely, and she will pass me by. She will have no heed of me, and my heart will break."..... with me she will not dance, for I have no red rose to give her"; and he flung himself down on the grass, and buried his face in his hands, and wept</i>	TNTR	Par. 2	1
13	<i>"be happy," cried the nightingale, "be happy; you shall have your red rose. I will build it out of music by moonlight, and stain it with my own heart's-blood.</i>	TNTR	Par. 17	1
14	<i>"One red rose is all I want," cried the Nightingale. "Only one red rose! Is there any way by which I can get it?" "There is a way," answered the Tree; "but it is so terrible that I dare not tell it to you." "Tell it to me," said the Nightingale, "I am not afraid." "If you want a red rose," said the Tree, "you must build it out of music by moonlight, and stain it with your own heart's blood. You must sing to me with your breast against a thorn. All night long you must sing to me, and the thorn must pierce</i>	TNTR	Par. 16	1

	<i>your heart, and your life-blood must flow into my veins, and become mine.” “Death is a great price to pay for a red rose,” cried the Nightingale, “ (Par.16)</i>			
15	<i>“dear little swallow,” said the prince, “you tell me of marvelous things, but more marvelous than anything is the suffering of men and of women. There is no mystery so great as misery. Fly over my city, little swallow, and I tell me what you see there.”</i>	THP	Par. 42	1
16	<i>So the swallow picked out the great ruby from the prince’s sword, and flew away with it in his beak over the roofs of the town</i>	THP	Par. 23	1
17	<i>They are made of rare sapphires, which were brought out of india a thousand years ago. Pluck out one of them and take it to him. He will sell it to the jeweller, and buy food and firewood, and finish his play</i>	THP	Par. 30	1
18	<i>“Dear little Swallow,” said the Prince, “you tell me of marvellous things, but more marvellous than anything is the suffering of men and of women. There is no Mystery so great as Misery. Fly over my city, little Swallow, and tell me what you see there.”(Par. 42)</i>	THP	Par. 42	1

19	<i>“I am covered with fine gold,” said the prince, “you must take it off, leaf by leaf, and give it to my poor; the living always think that gold can make them happy.”</i>	THP	Par. 44	1
20	<i>Then the Swallow came back to the Prince. “You are blind now,” he said, “so I will stay with you always.” “No, little Swallow,” said the poor prince, “you must go away to Egypt.” “I will stay with you always,” said the Swallow, and he slept at the Prince’s feet. (Par.42)</i>	THP	Par .40	3

