

CHAPTER II

THEORETICAL FRAMEWORK

This chapter contains the explanation of New Criticism theory and its application to analyse the statements of the problem. Included also a brief explanation of China's history during the late nineteenth century until the beginning of twentieth century as well as China's way of life in the early of twentieth century, as supporting data, which is related to the novel in order to obtain more understanding to the setting. The significance of the use of the theory and the explanation about China in this thesis are guidance in doing an analysis in order to achieve the better analysis of the problem.

A. New Criticism Theory

This study focuses to analyse Yang Kwei-lan's character and her conflict in *East Wind: West Wind*. The analysis is limited on the intrinsic elements of the play such as characterization and conflict. To analyse this study the writer use the New Criticism theory since this study is based on the work itself without regarding the extrinsic elements.

The New Criticism theory views literature in relation to its form. In order to get the meaning of a literary work we need not to look at the outside element of the work. We can get an understanding of the meaning of a literary work by focusing our attention only on the structures of internal aspects. Based on

the theory we can derive the valuable information only from its text of the work itself, without any other references to the work.

The novel *East Wind: West Wind* is one of those novels concern with people and society. And since the writer focuses this thesis on the major character, it is necessary to explain about character. Character is “an extended verbal presentation of human being, the inner self that determines thought, speech, and behaviour” (Roberts, 1989: 143).

Character in a novel can be analysed through the actions, utterances, and attitude of the character. Character can also be developed through direct statements, the events, the dialogues, the internal monologue, other characters’ attitude and human information, etc.

According to Rene Wellek and Austin Warren, characters may be classified as ‘static (flat)’ and ‘dynamic (round)’. “Flat characterization (which commonly overlaps ‘static’) presents a single trait, seen as the dominant or socially most trait...Round characterization, like ‘dynamic’, requires space and emphasis; is obviously usable for characters focal for point of view or interest” (219).

Jeremy Hawthorn wrote, “characters are often created by novelists for purposes other than that of investigating human personality or psychology” (120). They can be used to tell a story, to exemplify a belief, to contribute to a symbolic pattern in a novel, or merely to facilitate a particular plot. According to Hawthorn, there are four methods in developing and revealing characters, which are, through

description or report, action, thought or conversation, and symbol or image (122-24)

In literary work, the interaction of certain character toward other character or toward nature sometime create conflict, for instance man against nature, or man against other men, or man fighting with himself. Austin and Warren argues "Conflict is 'dramatic' suggest some matching approximately equal forces, suggest action and counteraction" (217).

In conflict, human responses are brought to their highest degree. The emergence of the element will create curiosity and tension on the part of the readers. The establishment of these contrasting or conflicting situations and responses is the element that produces the interest of the story.

Thus, hopefully, by applying this theory the writer will get better analysis.

B. China's history in the late of 19th century until the beginning of 20th century

European people had had the tradition of wandering to the remote places since centuries ago. Their huge curiosity upon new places brought them into months of sailing to many countries abroad. In the new places, first, they were doing contact through trading to the local people, and then followed by taking over those countries, included in America.

America, after reaching its independence from the European colony, then apparently continued 'the tradition' of European as a belligerent. In the

nineteenth century until twentieth century, America was reaching its top in doing some expansion to other nations, for example, China, after the acquisition of the Philippines Island from the Spain. The people of America had established trade relations with China in 1785, and then they sent a great number of Protestant missionaries to China after 1807 (Parillo 241). Bemis wrote, “before 1899, the American attitude toward China was reflected in most-favoured-nation privileges of trade and intercourse, embodied in a series of agreement...By these treaties the United States automatically acquired, ...such new privileges of trade and intercourse as the European belligerents imposed on China” (754).

Meanwhile, China, during the late nineteenth century until early of the twentieth century, had to experience a series of events that came along with the journey of great changing, from Imperial government (the Ch’ing or Manchu dynasty) into Republic.

The Westerners, vigorously and aggressively, through their traders, missionary, and diplomat, had carried China to Western civilization. Pressures and changing on the Chinese traditional way of life began with the arrival and contact of Chinese people with the aggressive Western powers in the mid-nineteenth century. Their impact of their technological culture challenged China’s life (Gallin 503). The contact of Chinese people with Westerners had existed long time ago, began with Marco Polo in the era of Kubilai Khan, then, followed by many other Westerners, as for instance, the Portuguese, the Spanish, the European, the United States, and etc. Yet, those contacts were less important for the Chinese people and still, they disregarded the position of Westerners.

It was because of Chinese people's attitude of superiority and exclusiveness. The fact mentions that "Centuries earlier, the Chinese had earned international admiration and respect as the most powerful civilization in the world, wealthier than all other countries, vastly more sophisticated than the societies of medieval Europe" (Chang 12). In addition, it was natural that from thousand years ago, Chinese people considered their country—since its land was vast with its remarkable culture and civilization for thousand years—as a centre of the civilized world. Moreover, barbarous was attributed to the other countries but China and they could only be civilized if they were 'touched' by Chinese culture (Buck 22).

In the early of nineteenth century, the relation of bound-tradition Chinese people with the dynamic Western people, undeniably, created inevitable confrontations between them (24). It was because the Chinese feared that the Westerners planned to make a colony of China, just as they had done in India and the Philippines. So the Chinese made trade very difficult but the Westerners disliked the restraints upon trade. They wanted to come and go freely in China's cities and wanted to buy more of chinaware, such as silk, tea, and porcelain. Chinese efforts to enforce the laws but it led to confrontation with the European. By having better weapons, of course, the European won victories easily (Cooper 270-271).

The first confrontation was in a war between English and Chinese, called Opium war (1839-1842), which continued to be what it is called Treaty of

Nanking and The Anglo-French War or Second Opium War (1856-1860), which forced Chinese acceptance of the Treaty of Tientsin.

It was really hard for Chinese since the treaties put them in disadvantage conditions for some contents of the Treaty of Nanking were “The five ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to residence and trade, the island (of Hong Kong was ceded to Britain, ... (Feuerwerker 536). While the second treaty settlement, Treaty of Tientsin for “additional treaty ports were opened and foreign shipping was permitted on the Yangtze River. Permanent foreign legations were established in Peking, missionary residence and property holding were sanctioned in the interior and a foreign-staffed maritime customs service was established“ (537).

After those moments, Manchu dynasty and few of Chinese, such as Prince Kung and the Chinese provincial leaders Tseng Kuo-fan, Li Hung-chang, and Tso Tsung t'ang were united to do something in order to renovate the China's internal and external problems, with the so-called “Restoration of T'ung-chih”. T'ung-chih was the reign title of the youngest son of the late Hsien Feng Emperor from his concubine Tz'u-hsi (1835-1908), who reigned from 1862-1874. Prince Kung was a brother of the emperor and the three latter were advocates of Western science. This measure was a hope of searching a new leadership who capable of adjusting Chinese people to the aggressive West (Clyde 273). Included in this programs were self-strengthening, modernization, and the need for Chinese people to reaffirm Confucian morality and civil government without intending to

“Westernise” China, but rather to strengthen their country along with traditional lines through Western scientific techniques (Feuerwerker 537-538).

The first efforts were resulted in new Chinese institutions, such as Tsungli Yamen or “Office for the General Management of Affairs Concerning the Various Countries” to handle relations with the Western diplomats who now resident in Peking. Numerous books of Western scientific and technical works were translated into Chinese. Interpreters College (T’ung-wen Kuan) was opened in 1862, its curriculum including mathematics and science as well as Western languages for China’s future diplomats. Chinese diplomatic missions were established in London and Berlin (1877); Paris, Washington, and Tokyo (1878); and later elsewhere. For about 120 Chinese students were sent to the United States between 1872-1881 to study and 20 students were sent to England and France for technical training in 1876. Pioneer firms were established in several modern industries, for example, shipping, mining, railroad, telegraph, textiles, etc.

A process of adjustment to China’s changed internal and external circumstances seemed put China in a promising condition but essentially it was not. At January 12, 1875, the T’ung-chih emperor died of smallpox and he was succeeded by Kuang-hsu (1875-1908). He was a son of the Empress Dowager Tz’u-hsi’s sister and of Prince Chun. During his reign, his aunt dominated the court and government. She was a clever, ambitious, narrow-minded and corrupt woman, whose main concern was to maintain the Manchu dynasty rather than to modernize the Chinese nation (Feuerwerker 538-539).

The movements of modernization seemed appear to loose rather than to gain in strength. It was because that during the restoration, China was in moments of peace but on the contrary, the Western powers cunningly kept their pressures of Chinese people and territory through negotiation rather than through war. And the people of China, especially the scholar-bureaucrats, regarded this policy of West to indicate that the crisis befell their nation was passed.

The restoration itself was the efforts of Chinese people to defend themselves from the West. Yet, those advances were lacking of sustained powers. Even though China had her best men to be administrators but they were unprepared to adjust themselves to the advancement of their country. The recommendation to adopt Western technology and science was seen as a mean to make profits for officials and merchant rather than as a method of saving their country from foreign aggression (Clyde 281-82).

On the contrary, the foreigners became more aggressive than before. They were restarting to invade of China territories. German seized Kiachow Bay and Tsingtao in Shantung province; the Liaotung Peninsula including Dairen and Port Arthur for Russia; Kwangcow Bay for France; Hong Kong for Britain, etc until made China carved up into "spheres of influence" and this was more menacing than the treaty of port concessions of the past. This China's helplessness of defending her own country toward west arouses a more radical reform movement and an increase of anti-Manchu revolutionaries (Feuerwerker 539).

The realization was through reformation known as “The Hundred Days Reform” (from June 11 and Sept. 21. 1898) with its leader K’ang Yu-wei and his principal follower, Liang Ch’i-ch’ao. The plans were,

High conservative officials were advised to seek education in Europe. The old education was to be replaced by “practical” subjects; modern schools and colleges were to be established in every province; a transportation and mining bureau would be set up in Peking; the army would be reorganized; useless government posts would be abolished, and foreign works on politics and science would be translated (Clyde 342).

Since the reformers lacked of experience and of appreciation from the young emperor upon the conservative forces, led by the Empress Dowager, then the spirit of reform was gradually decreased and certainly failed. The Empress Dowager finally knew that the reformers would removed her because of her conservative thought and therefore, she, immediately, seized and imprisoned the emperor, while K’ang, Liang, and other reformers fled to British Hong Kong, and on September 21 the Empress Dowager again seized and control the government.

In addition, the “spheres of influence” meant that the more China opened their ports to the Western, the more Chinese people opened themselves to the Western influences, then, feeling threatened by Western influences, Chinese people tried to fight against them, which later was known as the Boxer Rebellion, an uprising against foreign influences. “The Boxers arose about 1899 as a secret society, calling itself “the fist of righteous harmony”, as a reaction against Europe

encroachments on Chinese territory and against Chinese missionary activity” (The American Peoples Encyclopedia).

“Boxers by thousands, superstitious and fanatical, and prompted by conservative officialdom, joined in a debauch of slaughter and destruction in Shantung, Chihli, Shansi, and Manchuria. They tore up railroads and telegraphs, burned churches, and murdered Christian missionaries and their converts” (Clyde 350-351). The movement was centred in Peking and reached its climax in June 1900, when the minister of German was murdered and several foreign legations were burned. Yet, the rebellion itself was failed, and made China accepted Boxer Protocol—punishment for pro-Boxers—of September 1901 by European powers. “The abortive Boxer Rebellion in 1900 drove the imperial government to undertake dramatic reform and westernisation” (Hooker).

The Manchu dynasty then “attempted in the years 1902 to 1911 to reverse its course through a program of reform... These reforms were to involve the educational system, the army and navy, the form of government, and a great array of miscellaneous matters including a crusade against the opium traffic” (Clyde 357). A new school system was proposed such as, to allow girls to study, to change the curriculum from the study of the Classics and Confucian studies to the study of Western mathematics, science, engineering, and geography, and by 1905, all old examination system was abandoned. As a result, thousands of Chinese students went abroad to study new sciences in Europe and in Japan mostly (Hooker).

Somehow, when the need of adjustment was finally recognized and shaped into some reforms by the dynasty, but it were too late. The Chinese people no longer believed on the dynasty, nevertheless, the dynasty led by the Empress Dowager, near the time of her death, had already provided for the succession. It was Pu Yi, Manchu's little boy, who became the last Emperor and in 1909, he ascended the throne (Hooker).

At October 10, 1911, the revolution broke out in Wuchang mainly because of government plan to nationalize railways. Under the leadership of Dr. Sun Yat-Sen (1866-1925) the revolutionaries reached their success in toppling the Manchu dynasty and, in 1912, Republic of China was established. Then Sun became the provisional presidents of the Republic.

On January 3, 1912, Yuan Shih-k'ai (1859-1916), a military leader, declared that he would force the Ch'ing to abdicate if he was offered the presidency of the Republic. Sun, who had been voted for the first president and since the revolutionaries saw that Yuan was the only person, who could bring about the revolution without civil war, agreed to his offer (Hooker). Yet, none of the Manchu nobility agreed to abdicate until Yuan succeeded in coaxing them for over fifty generals to announce their support for the Republic. "Furthermore, the abdication edicts, dictated by Yuan himself and promulgated on February 12, 1912..." (Clyde 404).

In economical factor, China also faced difficult time when the food growth was not sufficient to fulfil the population demand since the development of China's population from time to time was getting bigger than before. Even

during harvest times, China had to import extra rice from abroad. As the result, “people across China took matters into their own hands. Farmers chopped down entire forests on mountains near major rivers, denuding the land in hopes of growing more crops. The result was soil erosion, causing serious floods, which in turn brought famine and epidemics, killing ten of millions of people” (Chang 14).

The incidents befell China could be deemed as a sign of coming to an end for the Ch’ing dynasty. The dynasty “increasingly inefficient and ineffective at controlling a growing and restless population” (Chang 13) and the serious condition of corruption among its official turned the dynasty from victorious times into collapse.

China, in the late of nineteenth century until twentieth century seemed faced the most critical periods in its modern history, from social, political, economic, and international. However, the dynasty had tried their best in order to answer the needs of its people as well as to keep the power on China, through the program of reforms, but those programs were actually steps to changes to modern Chinese nationalism that swept the dynasty for good.

The story of the novel was located in Nanjing or Nanking in the year of 1910’s. The setting place of this novel was used to be a capital in ancient China. City of Nanking is capital of Jiangsu Province and a port on the Yangtse River. It is natural for Buck to choose Nanking as the setting of her novel, since in 1920s and 1930s, she and her husband lived there, to teach on the University of Nanking.

The city was ever destroyed by the Taiping Rebellion (1853-1864). It was organized by Hung Hsiu-Ch'uan (1814-1864) who, in 1851, he formally rebelled against the Manchu and declared his regime the "Heavenly Kingdom of Great Peace (T'ai-p'ing t'ien-kuo)" with himself as "the heavenly King" (Gallin 536). The rebellion, later, could be defeated by Chinese officials who loyal to the Ch'ing Dynasty.

During the Chinese revolution, Nanking was captured by the insurgents in 1911 and served briefly as the seat of Sun Yat-sen's provisional presidency. In March 1927, the city fell to the Nationalist unification forces, and in 1928, it became the capital of the Nationalist government of Chiang Kai-shek, replacing Peking. (Encyclopedia of Americana 688).

Buck, in the story, mentioned about some places existed in Nanking, such as, Lotus Lake (6), Drum Tower (45), and Purple Mountain (54 and 101) in which on its slope are the tombs of the early Ming Emperors and a memorial and mausoleum of Sun Yat-sen, founder of modern China (Encyclopedia of Americana 688). Those places now become tourists' destination when they visit Nanking.

C. Chinese's way of life in the beginning of 20th century

The Boxer rebellion gave the Westerners bad image in the eye of Chinese people followed with bad treatment done by Chinese people upon them. For Pearl S. Buck, it was a moment of confusing when friends of her family kept their distance as well as feared and hated her and her family. In addition, it was

not easy for Buck, since she was a little girl, to comprehend what was happening especially “ why a native people looked at her scornfully or called her ‘little foreign devil’ and why her friends stop playing with her” (Russell). Those moments were the moments of racism she had had for the first time since her family moved to China.

Devil is connected with bad creatures, which always disturb and give bad impact on people and environment. It was because of what Westerners had done to those people of China, so that arouses the hatred feeling among local people for they thought Westerners were trying to grasp China territory. Since Buck and family were Western, Chinese people soon considered them as one of those foreign people, whom also bad and would give dreadful influences toward Chinese people and country, so that they called her ‘foreign devil’.

Talking about China, as a great nation with its population in a great quantity, cannot be separated from Confucianism that had welded the Chinese people into a single civilization for thousand years. As Clyde said, “The history of China without Confucius would be like the history of America without Washington¹ and Jefferson²” (31).

¹ George Washington (1732-1799) was a General and the first President of United States. At the age of 23 he had already become a commander of all Virginia Troops and by doing great manoeuvres of the Revolutionary war, he won his first war with British. He was a man with great character and energy in organizing the army. On April 30, 1789, he became the first president (Encyclopedia of Britannica 716-23).

² Thomas Jefferson (1743-1826) was the third President of United States as well as musician, a philosopher, and an inventor. He was acknowledged as an author of Declaration of American Independence and founder of decimal system and basic money system. He was much concerned about freedom of speech and the press, as would contribute to the development as well as education as a key for the success of a democratic social and political system (Compton 536-42).

Washington and Jefferson, who were willingly giving their ideas and energy in shaping their own country, were examples of two great persons in American history. It is hardly imagine what a country named America would be like, if there was no its first President as well as Declaration, for those are the basic structure of a nation.

The statement of Clyde showed us that Confucianism had deeply rooted among Chinese people. It had affected Chinese society more profoundly than any other philosophy such as, Taoism, Maoism and Legalism, in ancient China. Confucianism was the teaching of Confucius or K'ung-fu-tzu (551-479 BC) who was not merely a teacher, but also a humanist and practical statesman. Confucianism emphasized more about a set of duty attributed to personal than his or her rights in the family.

He spent most of his life travelling from one place to another to teach Chinese people. As Mei said, "Confucius was the first professional teacher in China who conducted the first school that kept an open door to the lowborn as much as to the higherborn" (552). Included to the Confucian classics were the Four Books and the Five Canons. Clyde stated:

The Four Books include: (1) the Analects, or dialogue of Confucius with his disciples; (2) the Book of Mencius, containing the saying of this sage; (3) the Great Learning, an outline of Confucius ethics; and (4) the Doctrine of the Mean, a similar treatise. The Five Canons contain: (1) the Book of Changes, an elaborate book of divination with a philosophical

interpretation of the sixty-four hexagram; (2) the Book of History, a fragmentary history covering the period 2400-619 BC; (3) the Book of Poetry, a collection of more than three hundred poems of the Chou period; (4) the Book of Rites, dealing with the ceremonial procedure; and (5) the Spring and Autumn Annals, a history of the state of Lu (32).

There was also a code of conduct, by which man was able to manage himself in his relation to others: “the relation of prince and minister, of parent and child, of husband and wife, of elder and younger brother and of friend and friend. Five constant virtues were stressed: benevolence, righteousness, propriety, wisdom, and fidelity” (33) for the purpose was to achieve “the true end of life” (33).

The Chinese traditional family was submitted to the extended family-system, which was three or more generations living together in one house hold. It was consisted of “grandfather, grandmother, married sons, their wives and children, and unmarried sons and daughters ...” (Clyde 29). Different with the American who adopt the system of nuclear family, which was “a social unit composed of one of, more commonly, two parents and children” (Macionis 394)

In Chinese tradition, the parents arranged their children’s marriage. “Marriage is the business of the parents, who find suitable mates for their children” (Kristeva 71). “The betrothal usually took place when the boy and girl were children. It might even occur before they were born, if the parents of both wanted to cement their friendship with a union of their children” (Compton’s

Pictured Encyclopedia 291b). This means that Chinese parents have big control and influence over whom their children marry. According to Chinese tradition, the bride and the groom were not supposed to meet until after the marriage ceremony.

The background of the extended family system was dominated by familism. The term familism, according to Kung was “defined as a form of social organization in which all values are determined by reference to the maintenance, continuity, and functions of the family group” (qtd in Burgess and Locke 34). The practices of familism were described as:

filial piety and deification of parents after their death, the devotion of the younger brother to the elder brother, the subservient attitude of the wife to her husband and to her parents-in-law, the feeling of continuity between the living and the dead, the co-operation of family members in the same productive enterprise, the family as a whole insuring its members against the many misfortunes of life, and the carrying on such family functions as education, religious ceremonies, recreation, and economic production (qtd in Bugess and Locke 34-35).

Sons were expected to please his parents by being respectful and obedient. Filial piety is highly valued as the basic structure of the Chinese family system and “regarded as a principal virtue for men” (Compton’s Encyclopedia 291b). Chinese people regarded sons were more valuable than daughters, hence, a husband could divorce his wife or took another woman as his wife if she failed of giving birth to sons. Burgess and Locke argued that women could have high social

prestige if they could bear many sons (39). From early childhood, children of Chinese family were warned not to do anything that brings shame toward elders because every family has to be responsible to its members. Therefore, a man or a woman did not get any chances to deviate from course since all of their family's members supervised them and would bear its consequences.

Howard and Dunaif-Hattis wrote, "In societies where social bonds among closely related males are important, the couple usually resides with the husband's group, and even in the same household as other male relatives of the husband" (460). In China, when a man got married, he did not go out from his family and establish a new household or neolocal marriage, but bring his wife to remain with his parents or patrilocal marriage. Macdonald wrote, "patrilocality (Greek for "place of the father"), a residential pattern by which a married couple lives with or near the husband's family" (459). Consequently, the wife in such situations may cut off from her "natal group and may become permanent members" (Howard and Dunaif-Hattis 460) of her husband group. Thus, a married woman will leave her family and clan and belongs to her husband. According to Howard and Dunaif-Hattis, clan is "a group of kin who believe themselves to be descended from a common ancestor, but who cannot specify the actual links back to that ancestor" (438).

Differ with men, women were inferior to men and the position of women, or daughters of their family were "as the object over whom authority is exercised" (Kristeva 74). In the eye of Chinese family, daughters were "subjected to the mother... absolute piety and obedience to the family is demanded of them,

and they remain forever bound to their original household because they bear its name” (75). In addition, Kristeva said, “ It is rather to her mother that a girl owes perfect obedience: she is subject to the mother’s authority even after she marries and leaves the family home, at which point her father’s authority is replaced by that of her husband, but her mother’s remains the same” (96).

Confucianism put women only for “housework and reproduction” (75) thus they did not get any chances to learn writing and reading and sometimes the wealthy families summoned teachers to teach their daughters at home. Yet, that position did not change as they enter house of parents-in-law, for they are “expected to do work of the house and to engage in many personal services to the mother-in-law” (Burgess and Locke 38-39).

And the symbol of daughter-in-law obedience and piety is foot binding. The foot binding itself “ presents a unique opportunity to gain respect and recognition of the in-laws, who will praise the beautiful tiny feet ...” (Kristeva 82). It was a custom began in the beginning of tenth century, between the end of the Tang dynasty (906 BC) and the beginning of the Sung dynasty (960 BC). Kristeva wrote, “It is attributed to one of the great love poets and the second ruler of the Tang dynasty, Li Yu (937-978 BC), who is supposed to have compelled his favourite Yaoniang to bind her feet so as to dance on the image of a large lotus flower” (31). Ever since the custom had spread throughout the whole population. The tiny feet or “Lily feet” which only fit into shoes just three inches long, was considered beautiful, very dainty, and a symbol of gentility and high-class.

Sometimes women in lower society would try this foot binding with the hope, by having this small feet, it would raise their status.

It started when the girl reached the age of four or five and was done by her mother, or some woman whom her mother employs. "All but the big toe are turned under the foot, and long strips of calico are wound round and round, to bring the heel as near the great toe as possible, and to prevent the foot ever growing any more." (Foster)

The foot binding itself, was considered as a symbol of "an undeniable proof of her capacity to suffer and obey" (Kristeva 82) as her position for being daughter-in-law before parents-in-law. The acceptance of a daughter-in-law in the in-laws was regarded very important because she represents her original family and "thus assumes no role what ever for herself—personal, psychological, or otherwise" (Kristeva 71). Their obedience, therefore, was needed as well as the symbol of binding itself because in the upper classes in China, a good marriage would be impossible to arrange if the girl had "big ugly feet". At the early of twentieth century, the practice of foot binding was hardly to be found since the new government prohibited it.

Of the intimate relation between husband and wife, it was not customary among Chinese parents to show their emotion and affection in frankness. "The affection between the father and mother is dignified and not outwardly shown...They do not kiss each other in public" (qtd in Burgess and Locke 29). The symbols of showing affection for instance, kissing, embracing, etc were considered privacy.

The wealthy Chinese family was easily recognized since the family member wore the finest clothes like satin, velvet, and silk and expensive jewellery such as, jade, gold, and silver. Furthermore, they ate better food and had more leisure time than the poor one.

Based on the theory and a brief explanation of China's history and way of life in the twentieth century, the next chapter the writer will further discuss about the main character's process of making decision along with its forces, and impacts that are experienced by the main character after making decision as reflected in *East Wind: West Wind*.

CHAPTER III

ANALYSIS