

Kinship Destruction as a Result of English's Social Stratification Reflected on George Eliot's *Silas Marner*

Selvia Rosa Magdalena Purba¹, Mohamad Ikhwan Rosyidi²✉

^{1,2} Faculty of Languages and Arts, Universitas Negeri Semarang, Indonesia

Article Info

Article History:

Received
13 April 2023
Approved
30 April 2023
Published
30 April 2023

Keywords:

social stratification,
kinship destruction,
genetic structuralism

Abstract

Industrialization in England had a great impact on the life of the world. However, the emergence of stratification sometimes leads society to divisions where conflict is inevitable. The condition let the true human relation be fractured. George Eliot's *Silas Marner* portrays the class stratification classes in Warwickshire, England. The aims of this study are to describe kinship destruction as the result of English's social stratification in George Eliot's *Silas Marner* and to explain the reflection of society's world vision where the author lived on the novel. The method used is the qualitative study and analysed by using Lucien Goldmann's theory of genetic structuralism. *Silas Marner* shows that kinship destruction occurred is rooted from differentiation in society. The upper class are described as the one who always benefits and vice versa. Eventually, this is evoked social jealousy and conflicts. Meanwhile, society's world vision that described is the bad result of social stratification in Warwickshire especially between landed gentry and local farmer. Eliot seemed to convey that social stratification existed is a trigger to a kinship destruction since the differentiations tend to create a conflict among them.

© Copyright 2023

How to cite (in APA Style):

Purba, S. R. M., & Rosyidi, M. I. (2023). Kinship Destruction as a Result of England's Social Stratification Reflected on George Eliot's *Silas Marner*. *Rainbow : Journal of Literature, Linguistics and Culture Studies*, 12(1), 67-78. <https://doi.org/10.15294/rainbow.v12i1.67962>

INTRODUCTION

Prosperity, British victory, the rise of self confidence in British are some of the highlights in Victorian period when England was reigned by Queen Victoria during 1837-1901. Despite the triumph that Britain has received, there are still a lot of issues within the social structure. Social inequality, social class struggle, child labour, and bastardy are some depictions of British social life. Industrialisation gave contribution for adding changes that occur in social life. Industrial revolution transforms England from a rustic to an industrial country, which led to a terrific rise of the

rate population growth and urbanisation. There was a vivid relation between industrialization and social problems that arose in the social structure. It made social inequality was very pronounced. It is linked to stratification when there were class divisions through a status in society.

Social class differences in society are created due to respect and social status. In terms of sociology, status is one's position in society. Status is the main element in the formation of social strata (Edwards et al., 2012). Status contains structural which indicate a position - high and low in relation between status and functional aspects (Goldthorpe, 2016). This indicates the existence of rights and

✉ Corresponding author:

B3 Building, Kampus Sekaran, Gunungpati Semarang, Indonesia 50229
E-mail: mirosyidi@mail.unnes.ac.id

responsibilities that carried out by each person with status. The existence of stratification sometimes leads people to social conflict between classes that occur due to differences in interests between social classes (Dubois et al., 2015). The conflict which arises usually based on differences in profession, economy, ideology, religion, ethnicity, and race. These are a trigger of the emergence of efforts to control other groups which can ultimately disrupt and damage social relations (Nurrahman & Rosyidi, 2020). In this concern, the relation that can be ultimately broken is focused on kin relationship or well known as kinship.

Literature is a human product that written in a fictional form, to deliver such an idea through people's lives that depicted in literary works. (Pickering et al., 1981), stated that literary work is a peculiar process carried out by humans which is inseparable from the desire of every human being to understand and share experiences or events. Since literature cannot be separated with human life, it influences and influenced by society. As a part of a particular society, an author makes a story based on his true experience and learning in a particular area according to where he lives. Even though literature is a fictional form with an unlimited imagination (Wellek & Warren, 1956), the experience of the author influenced how the author creates the works. It can be seen by the elements of the story, such as characterization, plot, theme, setting, etc.

Silas Marner concerned on the hierarchy system that influenced the manner, behaviour, and paradigm each of the social classes through the elements of the story. In the beginning of the story, when Silas came to Raveloe, it could be said that he was in the lowest class in the hierarchy structure in Raveloe. The portrayal of self-isolation, not having a single visitor to his house to make a small talk, even the strange looks of people, showing their distrust of new people or newcomers, especially Silas' ability in weaving was both amazing and strange to them. In the early 1830s to 1840s an economic recession occurred when mechanized spinning and weaving matured the markets which is it was the trigger of industrialization in 1780s (Ayres, 1990).

Based on the phenomenon above, literature is one of the medium to draw our imagination and literature as reflection of society. Therefore, literature can be a source of historical evidence in the form of social records (Jauhari, 2007) in expressing an event that has occurred in a certain place (Sutri, 2009).

A growing body of research has examined the connection between literary work and the society's world view. For instances, binary opposition as a structure in the novel to the Tagore's personal life as the author and the historical context of India that is the background of the novel. It linked to differentiation of children treatment and to reveal the reflection of Indian people's world vision (Rosyidi & Sukrisno, 2016). Supporting with the condition, (Priyanti et al., 2016) describes the relationship between Indian culture and the value of naming and its effect on the identity crisis experienced by the main character in this novel.

Besides that, the marginalisation resulting from stratification also occurs in America. (Normalisa & Rosyidi, 2020) examines the resistance of marginalization by African American during slavery era by using Gramsci's hegemony theory. Enslavement and racial separation were important events that took place in America around the 1960s in Jackson, Mississippi. Under the Jim Crow laws, black Americans finally fought this discriminatory treatment. The resistance that was injured was the result of persecution and barbaric treatment.

As have been discussed and explain that literary work reflected social phenomena and it closely related to society world vision, this is also goes to George Eliot's *Silas Marner*. It concerned on the hierarchy system that influenced the manner, behaviour, and paradigm each of the social classes through the elements of the story. It was written in the early of Victorian period when England was in the process of becoming the world's first industrialized country (CHANDRAVADIYA, 2013). Hence, this novel has a spirit that reflects social life at the very early of the industrial revolution era, where the emergence of stratification was starting to be felt in society.

In the beginning of the story, when Silas came to Raveloe, it could be said that he was in the lowest class in the hierarchy structure in Raveloe. The portrayal of self-isolation, not having a single visitor to his house to make a small talk, even the strange looks of people, showing their distrust of new people or newcomers, especially Silas' ability in weaving was both amazing and strange to them. In the early 1830s to 1840s, an economic recession occurred when mechanized spinning and weaving matured the markets which is it was the trigger of industrialization in 1780s (Ayres, 1990). Silas was a linen-weaver who sold his weavings from village to another village with a heavy bag on his shoulder. His routines everyday was weaving by using his old sewing machine which seemed unfamiliar to the society. Here, George Eliot pointed out that she tried to counter the social hierarchies by persuading the villagers to be open to new ideas, new experiences, and new people. If we link this to the industrial revolution, George Eliot describes the British attitude that soon will be open to new things, new changes, new influences that bring them to advances in technology by starting it with industrialization, the growing social mobility, and migration from distant areas (Anderson & Shaw, 2013) as was done by Silas Marner.

Several studies have examined Silas Marner as the object of their research focus on the change of Silas' personality, the spiritualism, and materialism. At the beginning of the story Silas lives in solitude and loneliness because of the trauma of his painful past, but his personality and his disappointment to God begins to change in the middle until the end of the story.

For instances, relating to the George Eliot's *Silas Marner*, the novel is analysed based on revealing the fetishism (McLavery, 1981), clarifying the importance of sympathetic action among society in the 19th century (Pond, 2013), explaining the relationship between social realism, spiritualism also Eliot's concept of tragic life of accusation (Thomson, 1965), conveying the existence and inconsistency of Chance by applying Auguste Comte theory of causation (Hawes, 1982), comprehending the behavioural phenomena of social and cultural preservation of a

member of society (Maulana, 2015). Meanwhile, just a small number of studies that examine the social condition which reflected Victorian society in that novel, even none of research has discussed about social stratification and kinship destruction. In England, kinship systems sometimes bears problem (Cressy, 1986), especially dealing with the interaction. It defines as mutuality of being in which people become members of certain groups and contribute primarily to one another's existence (Sahlins, 2011). Therefore, this writing will focus on kinship destruction as a critique of the author towards social stratification in Victorian period that found in *Silas Marner* novel.

Based on the previous studies, there has not been research analysing kinship destruction as a critique of the author towards social stratification in Victorian period in the novel. Therefore, the researchers analyse the issue and be raised up as the topic in the research to show social inequality and social differentiation in their societies and deal with it. It, then, becomes the difference of the previous research.

Concerning on the phenomena above, the circumstance in England which leads to social discrimination and marginalisation resulting from its stratification becomes the central atmosphere of the investigation. The Elliot's *Silas Marner* which is the material object of the study represents the idea of stratification. The stratification can be resulted from the activity of kinship destruction representing English's world vision of society differentiation. The aims of this investigation are describing kinship destruction as the result of social stratification in Elliot's *Silas Marner* Novel and explaining England's differentiation as the world vision of society where the author lived.

METHODS

In examining the social class, its conflict, and the result of it in *Silas Marner* novel, the researcher uses Lucien Goldmann's Genetic structuralism theory (Goldmann, 2013). Genetic structuralism approach is a bailiwick of literary research which concerned on the element of the novel and the background or the history behind the

story. It means that this theory discusses the elements in a novel or other literary work as well as the background, such as from the writer's side and the history (Goldmann, 1980). Genetic structuralism also discusses literary works from a sociological perspective. A growing body of research has examined the connection between literary work as well as the background of the story (Levin, 1965).

To strengthen his theory, he developed several related concepts such as the first is human fact. Human fact is all the things both verbal and physical, which are the result of human behaviour that knowledge tries to understand. The second is collective subject. It is referred for those whose ideas and activities create a united view of their social life. Third, worldview is a complex ideas and thought that link one and another social group (Faruk, 1999). Therefore, by using genetic structuralism theory, the researchers can examine the correlation between the novel with the society and social history that happened in Britain where *Silas Marner* was written in the early of industrial revolution in England. The methodology used in this study was the qualitative method (Creswell, 2009) and analysed by using Lucien Goldmann's theory of Genetic Structuralism. The material object of the study was a novel, entitled *Silas Marner* written by George Eliot. The formal object of this study is a study of Elliot's *Silas Marner* investigated from kinship destruction as the result of social stratification in Elliot's *Silas Marner* Novel and England's differentiation as the world vision of society where the author lived in the relation between the lower and upper class in British especially in Victorian era.

In this paper, there were two types of the data, the primary data of this research were in the form of words, phrases, and sentences that related to the topic of the research, which taken from the *Silas Marner* novel. The secondary data of this research are taken from books, scientific journals, encyclopaedias, online articles, and theories which related to the topic of the study. In relation to the progress of knowledge should be as a continuous movement from the smallest part to the largest part and vice versa. From the largest or the whole to the

parts or the smallest and from the parts back to the whole again, a movement which the whole and the parts irradiating each other. (Faruk, 1999), the researchers took several steps: (1) examining the fictional world's characters, settings, society, or any other aspect of the text to differ the lower and upper class' opposition that result conflict social. (2) examining the history and the culture of the times reflected in the novel. (3) examining the comparison of events happen in the text and concrete history and culture reflected in the text using Goldmann's genetic structuralism theory (Goldmann, 1980). This analysis is done by explaining the comparison with viewing the aspects of Goldmann's genetic structuralism theory. (4) finally, by applying Goldmann's genetic structuralism theory (Levin, 1965), the social conflict which in the form of kinship destruction will be revealed. And the factors underlying the conflict can be described.

RESULTS AND DISCUSSION

Kinship Destruction as a Result of Social Stratification in *Silas Marner* Novel

The concept of social class historically has been arisen in United Kingdom before the industrial revolution by the hereditary system of social status and occupation in society. After industrialisation turn out, the class system has been in the stable mode. This cause stratification in society where people are classified to different classes based on their wealth, occupation, education, status in society, etc. However, sometimes this leads to conflict between classes with different interest.

This phenomenon also reflected in *Silas Marner* by George Eliot where there are differentiation class in Raveloe village. In this section, there are three main points that will be discussed related to the topic, such as the opposition between upper and lower classes, the forms of kinship destruction in the novel, and the factors which underlying kinship destruction in the novel.

The Opposition between Lower and Upper Classes that Create Stratification as Reflected on George Eliot's Silas Marner

The opposition between lower and upper classes in the novel is created in three aspects of life, such as social, political, and economic aspect. These differentiations at the end bring the conflicts out in Raveloe between individuals or individual with community. In *Silas Marner*, there is a pattern of differentiation which is the upper class is described as the one who is always placed in a good position or the one who always benefits, while the lower class is always in the opposite position. Since the upper class must be a richer than lower which can be seen from their property and appearance, they are very honoured in society. In this novel, The Casses are the upper-class family which described very prosperous. They have a mansion that full of luxurious compliments and ornaments in Raveloe. Not only their house which remark them as a conglomerate, they also have another property such as lands, farm, and dairying. As a result, they got privileges in social and political aspect. The Casses are portrayed as a family who is honoured in Raveloe.

He was only one among several landed parishioners, but he alone was honoured with the tide of Squire; for though Mr Osgood's family was also understood to be of timeless origin – (Eliot, 2004, p. 29).

In social aspect, Squire Cass is honoured for his abundant hereditary wealth. He leased his land to the villagers. Honour always been attached to the landowners since land is one of the most stable kind of wealth (Coss, 2003). Conversely, the lower class namely Silas Marner is far away to be called as an honoured. Instead of being admired or respected, no one even cares about him, he was ignored and lived in solitary life. Fifteen years he moved from Lantern Yard and lived in Raveloe, there is no one who come to his cottage even just to have a small talk with him. The differences are very pronounced when the one is being honoured and famous in society, the other one feel so lonely and ignored. The attitude or treatment towards people cannot be denied based on someone's status in community. Squire Cass who came from the

higher status in Raveloe got an attention and honour from society and conversely to Silas Marner. Although Silas isolated himself from the villagers, as we can see there is no effort from society to pull him out of his solitude life, for fifteen years there is no comer to his cottage.

So had his way of life – he invited no comer to step across his door-sill, and and he never strolled into the village to drink a pint at the rainbow, or to gossip at the wheel-wrights – (Eliot, 2004, p. 10).

For Squire Cass has anything that perhaps anyone may not, he can do anything without restraint, arrogantly he shows off his power as a master.

'I shall do what I choose,' said the squire, , 'and I shall let you know I'm master; else you may turn out and find an estate to drop into somewhere else.' (Eliot, 2004, p. 82)

From citation above we can assume that Squire Cass plays his authority and status as a master by saying he is free to choose what he wants and what he wants to do with his wealth. Furthermore, when Squire in a bad mood and in a short of money, his arrogance is obvious. No one can argue with him and whatever he wants must be achieved without considering the interests of others.

Besides in social aspect, the way stratification creates is from differentiation in political aspect. Political aspect talks about the power of a person or certain group in influencing others to achieve their goals and desires. This is related to social aspects, because the higher a person's class and social status in society. The more he is respected and can control and regulate something. The oppositions that drawn in the novel is upper class have an authority to control the lowers with their power and dominance in society. Squire Cass, as the landlord in Raveloe, become one of the most people who controlled the villagers, especially his tenants. He controlled them since he has the power as the owner of several lands in Raveloe especially when he is in short of money. He shall do anything to his tenants. Squire Cass also leased his lands to the villagers in Raveloe, one of them is Fowler.

'And there's that damned Fowler, I won't put up with him any longer; I've told Winthrop to

go to Cox this very day. The lying scoundrel told me he'd be sure to pay me a hundred last month. He takes advantage because he's on that outlying farm, and thinks I shall forget him.' (Eliot, 2004, p. 79)

Other than that, he is also the most dominant person in Raveloe. There was something different between him and another. The lower class in the village conscious with their position and not infrequently some of them want a Squire's position to have an authoritative and feeling of superiors in the village. He is a kind of who never wants to make friends with anyone that higher than him, since he thought he was the only one who is superior to others. On the contrary, the lower-class people are marginalized. They do not have a voice to express their opinion. In Lantern Yard, the village before Silas Marner moved to Raveloe, the poor is subordinate by the richer.

...where the poorest layman has the chance of distinguishing himself by gifts of speech, and has, at the very least, the weight of a silent voter in the government of his community. (Eliot, 2004, p. 12)

They did not have position in community to speak, even it quoted that they have a chance to give opinion as a silent voter in the community. In political aspect, a lower-class people are restricted to speak up, give contribution to community, and their movement in society is limited.

Differentiation in social, political, and economic aspect between lower and upper classes at the end bring a conflict between those classes. The upper classes which have power, authority, and dominance to the lower classes are honoured and respected in society. Since they have a different perspective and interest, it emerges the conflict between them. Based on Silas Marner, the conflict that arises according to the differences between the upper and lower classes mostly occurs due to the abuse of power possessed by the upper class. Since they have feeling of capability and authority, they press for the realization of their interests. It portrayed in the case of Godfrey Cass who arbitrarily wanted to take Eppie from Silas Marner. Conflicts that happened between the characters which is unresolved, led it to a destruction of their relationship between individuals or even groups. Based on the novel, there are several destructed

relationships between individuals and individuals with community. Below is the discussion about the forms of kinship destruction that occurred in Silas Marner.

The Forms of Kinship Destruction in George Eliot's Silas Marner

Kinship destruction that happened in Silas Marner occurred in various relationships between friends, father and daughter, husband, and wife, even siblings also. In this novel there are several forms of kinship destruction which captured. The first form is self-isolation. The relationship that was destroyed is between Silas Marner as an individual and villagers in Raveloe as society. Live in solitude life is one of the forms of kinship destruction since humans are social creatures that need the other humans. The relation between Silas and the community in Rainbow even in Raveloe shown that the kinship was destructed by something. It can be an internal or external problem since self-isolation that was done by Silas means to cut off or to lessen his relation to the society. The routine that he has done for 15 years is living alone in Raveloe around working in his loom for sixteen hours a day, concentrating fully on his weaving. If hungry he cooked his meal and fetch his own water from the well. Everything he did himself even he thought that no unseen love that cared for him (Eliot, 2004, p. 21).

The Rainbow, in Marner's view, was a place of luxurious resort for rich and stout husbands, whose wives had superfluous stores of linen; it was the place where he was likely to find the powers and dignities of Raveloe and where he could most speedily make his loss public. (Eliot, 2004, p. 52)

From the quote above, we know that Silas's reluctance to visit and join other villagers in the rainbow is also inseparable from the class differences seen in Raveloe. There is already an understanding and awareness in Silas that there is a disparity between the hapless and the prosperous, where he is a poor who is inappropriate to be there. There is a sense of insecurity about their status in society that makes it uncomfortable to join them. Nevertheless, for his hoard was lost, the one and

the only one place that he can find power to help him to get back his money is Rainbow. The second form is child's denial to her parents. This relationship is between Godfrey Cass as a father and Eppie as a daughter. Family is the smallest and most important institution in society, because in the family, children will learn many things before they built relationships with other people.

'I can't feel as I've got any father one,' said Eppie impetuously, while the tears gathered. 'I've always thought of a little home where he'd sit i' the corner, and I should fend and do everything for him: I can't think o' no other home (Eliot, 2004, p. 190).

Godfrey covered the truth that Eppie is his daughter because he was overcome by a fear of his dignity. He afraid it would be destroyed when people found out that he had a child through his secret marriage to a low-class opium addict. When Godfrey finally revealed the truth to Eppie and intended to take Eppie to the Red House, Eppie couldn't accept his biological father. She could not imagine if she has to live separately with Silas Marner. In fact, when Godfrey chose to not raise and admit little Eppie as his child sixteen years ago, it was the very first time his relationship with his daughter was destroyed. From Eppie utterances, we can see how Godfrey's heart was shattered. Eppie said to him and Nancy that she didn't feel she had any other father than Silas Marner. It can be said that it was an expression of her disappointment to Godfrey.

'I think she took a dislike to me at the thought of my being her father: I could see a change in her manner after that.' 'She thinks I did wrong by her mother as well as by her. She thinks me worse than I am, but she must think it: she can never know all. It's part of my punishment, Nancy, for my daughter to dislike me.' (Eliot, 2004, p. 191)

His confession results in rejection and denial by Eppie. Godfrey finally regretted and realized his mistake from the start when he did not acknowledge his daughter, letting someone else replace his position as a father who should raise and give an affection to her.

Another kinship destruction is unloved marriage, comes from Godfrey and Molly Farren as a couple of husband and wife. Marriage is not only a matter of understanding religion but also a

social problem that has a sociological aspect. It related to the cultural context since it unites two persons from different family background in the marriage bond. One of the aspects that made their relationship can be said are destroyed are they married parent's consent. He was married Molly because his brother who trapped him to marry this woman. He realized her wife is a girl from poor reputation, he cannot introduce her to his father. He really knew his father would be against it since they are in the very different classes. The destruction of kinship in marriage is not only marked by the absence of recognition of marital status, and the consent of the parents, but also the existence of infidelity. Godfrey, who at that time was already as Molly's husband and Eppie's father, instead focused on his family, he kept thinking about Nancy not his wife even his daughter. The worst part of their relationship is when his wife was dead, he still did not admit it as his wife, indeed he felt relieve. A healthy marriage will not be like this, since losing a partner and living without it is one of the hardest things to endure.

Unloved marriage is one of the examples how hard to unite two people who come from different social strata. Basically, sometimes there is a feeling of dominance between one to another if the partner is from two very different classes. Therefore, there are several parents from the past era until right now suggest their children to find the equal partner for them.

The last kinship destruction also happened between siblings. Sibling rivalry is classified to age stratification, where the elder usually had more privileges and be prioritized than the younger. It proved in the old inheritance system. The phenomenon of sibling rivalry reflected in *Silas Marner*, between Godfrey Cass as the eldest son and Dunstan Cass or Dunsey as the second child of Squire Cass. This sibling relationship was not very good to be called brothers. Dunstan is always threatening his brother at every request. He will expose the scandal to his father if Godfrey did not want to fulfil it. Dunstan was the one who tricked his brother into marrying Molly Farren, which was a secret scandal for Godfrey at the time. Generally, although there are conflicts in every relationship

between sibling, brothers still should support and help each other. But here it can be seen, the social conditions at that time that applied a custom of traditional inheritance and the advantages of being the first child gave rise to sibling rivalry.

‘Because I’m such a good-natured brother, you know. I might get you turned out of house and home and cut off with a shilling any day. I might tell the Squire how his handsome son was married to that nice young woman, Molly Farren, and was very unhappy because he couldn’t live with his drunken wife, and I should slip into your place as comfortable as could be. But, you see, I don’t do it – I’m so easy and good-natured. You’ll take any trouble for me. You’ll get the hundred pounds for me – I know you will.’ (Eliot, 2004, p. 33)

The vibes of warm brother were not felt from these two brothers. Differences in birth order are one of the inevitable things that can trigger sibling rivalry (Calvi & Blutrach-Jelín, 2010). Birth order hold on the important thing between sibling and has an impact to children individually or their relationship with their brothers and sisters. The privileges that the eldest child gets from responsibility and the high expectations of parents make Dunstan feel uncounted. This can be seen from the words Dunstan emphasized the words 'elder' and 'better' in the quotation below.

‘Well, Master Godfrey, what do you want with me?’ said Dunsey, in a mocking tone. ‘You’re my elders and betters, you know; I was obliged to come when you sent for me.’ (Eliot, 2004, p. 31)

Differentiation treatment between siblings is quite vulnerable to occur. Sometimes parents' unconsciousness will pay attention and prioritize the eldest because a big responsibility lies on their shoulders. Moreover, parents give more affection for the youngest child among other siblings. Therefore, the unequal amounts of attention and responsiveness could lead to a jealousy between siblings. However, there are often misunderstandings as if the other siblings feel they are not being cared for more by their parents. The most important thing if this happened in a family, parents have to handle this in a good way.

Based on the forms of kinship destruction that have described give the lights to us that differentiation give some bad influences on society

itself. The relation between individual and community could be destroyed if people too count the status of each person which is this is happened in Raveloe. Villagers give a great respect for the upper classes such as the Squire Cass and did not care for the lower-class Silas Marner who lived in solitude. Talking about society, which is a broad range of social actors, we cannot separate from the family function in society. Stratification also occurs in families where the status of the child is also at stake based on birth order and age.

The Factors Underlying Kinship Destruction in George Eliot's Silas Marner

Talking about the factors that cause the kinship destruction certainly cannot be separated from the existence of social stratification in society. The existence of stratification in society has had a significant impact in regulating behaviour and paradigms of thinking in community. Social class conflict and social jealousy are some of the factors that cause kinship destruction in society. This certainly boils down to the emergence of stratification in society. The existence of differences and injustices are the root of all social conflicts. The differences which formed in society can trigger social jealousy between one and another which this also reflected in two relationships. The first between siblings, Dunstan Cass and Godfrey Cass, the other one between best friends, Silas Marner and William Dane. The differences that the villagers think and aim at good-hearted Godfrey and bad Dunstan are one of the triggers for the emergence of jealousy. Feelings of social jealousy genuinely because of differences that cannot be accepted by individuals or groups, or differences in treatment. These lead to injustice. Whereas class conflict occurs when there are differences in interests between each class. This is happened between Godfrey and Silas where Godfrey wanted his daughter to live with him. Since he had the power and strong status as the father of Eppie, he is not thinking about Silas and Eppie, who were already happily living in an ordinary life. Godfrey also could not accept his wife Molly because of differences in class and

social status, which ultimately led to the wrong choice to not recognize Eppie as his daughter. Therefore, kinship destructions which described in *Silas Marner* novel, is rooted from differentiation in society. Oppositions that created stratification in three aspects of life such as social, political, and economic aspect grew up their social jealousy and ultimately evoked the conflict between characters. The conflicts which arise from opposition between character made their relationship was broken and destructed.

English's Differentiation as Society's World Vision where the Author Lived

Goldmann's genetic structuralism aims to reveal the world vision of the author as a part of community which can be seen after examining the elements of literary works, the author's life background, and the social and historical background that influence the work was written.

Silas Marner gives an overview of industrialization in England from a rural life to an industrial life. This novel is set earlier before 1861, which it remarked with a depiction of mechanical looms in the beginning of the story. Silas's vocation in his cottage also is known as cottage industry. Industrialization certainly plays an important role in influencing the social and economic life of society. The differences between classes in society are increasingly visible and economic disparities are increasingly felt. Social conditions in England, especially Warwickshire, where the author was born and raised and believed to be the background of *Silas Marner*, are increasingly changing, divided according to social status in society.

Stratification in Warwickshire is one of the main issues which raised in *Silas Marner*. Warwickshire's social condition which seen and felt by Eliot in her young age become the subject of her writing. Stratification which in the forms of class division among King, Aristocrats, Baronets, Landlords, even to a lower-level class which is peasants have ever existed in British social history. The differences in ways of life between the local farmer and the landlords in Arbury Hall Estate when she accompanied her father at work made her conscious about her surroundings and social

condition in her place. Therefore, many of her writings success to give such a visualization of social class issue in society included *Silas Marner*. Based on the structure of the novel, it shows about how strong the influence of social stratification in society as seen from how they act, make decisions, and how they live in Raveloe. It depicted through the characters among Godfrey Cass, Silas Marner, and the society.

The author's idea in the novel as the representative of Warwickshire society in this novel is the bad result of stratification in Warwickshire. It is revealed in the novel how Godfrey Cass decided to not acknowledge her daughter in the matter of maintaining his social status and how he acted badly to Silas Marner as a lower-class man. It reflects how the attitude of British society, especially Warwickshire, in the era of the early 18th century, the British transition to the industrial revolution. Since stratification is so inherent in society, social status and class are very much considered and become fundamental things for a group of people, especially for upper class.

Since stratification cannot be separated with social life in society, many people try to improve their social conditions through the right way or not. For members of the upper class, they have an awareness to maintain their status and social class at all costs. The differences that arise because of the classification of people into certain social classes often lead to conflicts. It happened due to differences in desires and goals as well as the ability to do something. This conflict can ultimately damage human relations where the destruction of kinship cannot be prevented.

These ideas were reflected onto the novel where Eliot gave a picture of how stratification at the end can damage social relation in society. It portrayed through sequences of kinship destruction between characters. In order to maintain the good name of himself and his family, Godfrey abandoned his dead wife and gave up his obligations as the parent of his daughter, Eppie. Obviously, the choices that he made were inseparable from the existence of stratification that binds him. Through his decision, his relationship

with his daughter in the future will finally be destroyed.

Another kinship destruction that described in the novel are none other than a reflection of the behavior of British society in general. However, these forms of kinship destruction are only a small part of the events that occurred due to class differences in society. Kinship destruction in the forms of sibling rivalry is caused by stratification in birth order and gender. It is a representation of sibling rivalry that existed among aristocrats in early modern England (New, 2010). Then, unloved marriage is caused by differences in social class between couples where this is also a reflection of illegitimate marriage which had been labeled negative in British and divorce issues regarding to social class (Walkowitz, 1980). Silas's isolation from community in Raveloe also representation of Eliot's isolation from her family where her brother really conscious to the status of Eliot's partner, Lewes as a married man. (Takamatsu, 1997).

However, besides all the bad results of stratification, which is the emergence of kinship destruction, actually Eliot also gives another side how to face the social stratification in society. At least there is a glimmer of hope and light for people in responding to the inevitable differences in social life, that is the existence of humanity among humans since being human is given but keeping our humanity is a choice. As have been discussed before, in this novel when Silas tried to rid himself of the resentment and disappointment of his past and started his life filled with sympathy with villagers. Silas was touched by sympathy when he decided to raise Eppie, the lonely child.

In her letter to Mrs Taylor, she says 'My function is that of the aesthetic, not of the doctrinal teacher—the rousing of the nobler emotions, which make mankind desire special right, not the prescribing of special measures, concerning which the artistic mind, however strongly moved by social sympathy, is often not the best judge' (W.J.Harvey, 1969). Parallel to her statement before, Eliot says, 'the greatest benefit we owe to the artist, whether painter, poet, or novelist, is the extension of our sympathies' (Anderson & Shaw, 2013). Having sympathy which is the embodiment

of humanity is the best way to face the differences and avoided conflicts in society. If Godfrey keep his humanity, his relationship with his daughter would not be destructed. By keeping our humanity, someone's from upper to lower class are able to accept his failure without harming the others for the sake of maintaining reputation. Furthermore, by having deep sympathy, people will not bring down each other, conflicts will be avoided and resolved.

Through this social issue, Eliot represented society's world visions of social condition in Warwickshire through several pictures of kinship destruction between characters in the story as the bad result of stratification. Differentiations between lower and upper classes in society tend to create a conflict. It ultimately threatens the harmony of human relations, and the destruction of kinship cannot be avoided. She delivered the warnings to the readers that stratification can be a boomerang for a relationship when the loving nature of each other and humanity have shifted to a greediness of maintaining or even reaching the social status.

CONCLUSION

In accordance with the analysis on the research findings in the previous chapter, finally the writer can draw a conclusion. Below are the main points as a conclusion. First, George Eliot's *Silas Marner* explain an overview of the social conditions in the preceding and ongoing of industrialization during the 1800s in Warwickshire, England. At that time social stratification is already structured in society. The division of social classes is seen through the gap between the upper and lower classes. In the previous chapter, the polarity of several oppositions is found between the upper and lower classes. The upper classes are described as the one who is always placed in a good position or the one who always benefits, while the lower class is always in the opposite position. Kinship destructions which described in *Silas Marner* is rooted from differentiation in society. Someone's inability to equalize positions, awareness of

differences in status and dignity, significant differences in treatment certainly increase the sense of jealousy between classes and finally evoked the conflict between characters. The unresolved conflicts which arise from opposition between character made their relationship was broken and destructed.

Second, the author's world vision as the representative of Warwickshire society in this novel is the bad result of stratification in Warwickshire. The reflection of author's personal life and Warwickshire's social condition gave a huge contribution to the story line of the novel through the characters between Silas Marner and Godfrey Cass. The contrasting view of social condition in Warwickshire between the local farmer and the landed gentry in Arbury Estate is one of the main points of the issues. They show us differentiations between lower and upper classes in society incline to bring out a conflict. If the conflicts are not resolved properly, at the end it can endanger human relations and kinship destruction cannot be evaded. Therefore, keeping humanity is something important that must be owned by everyone from each class to dealt with stratification.

REFERENCES

- Anderson, A., & Shaw, H. E. (2013). *A Companion to George Eliot*. John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781118542347>
- Ayres, R. (1990). Technological Transformations and Long Waves. *Technological Forecasting and Social Change*, 37, 1–37.
- Calvi, G., & Blutrach-Jelín, C. (2010). Sibling relations in family history: Conflicts, co-operation and gender roles in the sixteenth to nineteenth centuries. *European Review of History*, 17(5), 695–704. <https://doi.org/10.1080/13507486.2010.513120>
- CHANDRAVADIYA, D. M. (2013). Influence of the Industrial Revolution on Victorian Age and Upper Class. *International Journal of Research in All Subjects in Multi Languages*, 1(6), 1–3.
- Coss, P. (2003). The Origins of the English Revolution. In *Sixteenth Century Journal* (Vol. 7, Issue 1). Cambridge University Press. <https://doi.org/10.2307/2539635>
- Cressy, D. (1986). Kinship and Kin Interaction in Early Modern England. *Past & Present*, 113, 38–69.
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (V. Knight (ed.); Third Edit). SAGE Publications.
- Dubois, D., Rucker, D. D., & Galinsky, A. D. (2015). Social class, power, and selfishness: When and why upper and lower class individuals behave unethically. *Journal of Personality and Social Psychology*, 108(3), 436–449.
- Edwards, J., Evans, G., & Smith, K. (2012). Class , community , and crisis in post-industrial Britain : The middle classification of Britain. *Journal of Global and Historical Anthropology*, 62, 3–16. <https://doi.org/10.3167/fcl.2012.620101>
- Eliot, G. (2004). *Silas Marner*. Rohan Book Company.
- Faruk, D. (1999). *Pengantar Sosiologi Sastra dari strukturalisme Genetik sampai Postmodernisme*. Pustaka Pelajar.
- Goldmann, L. (1980). *Essays on Method in the Sociology of Literature*. Telos Press.
- Goldmann, L. (2013). The Hidden God: A Study of Tragic Vision in The Pensees of Pascal and the Tragedies of Racine. In *Routledge*. Routledge.
- Goldthorpe, J. H. (2016). Social class mobility in modern Britain: changing structure, constant process. *Journal of the British Academy*, 4. <https://doi.org/10.5871/jba/004.089>
- Hawes, D. (1982). Chance in “Silas Marner.” *English Journal*, 31(141), 213–218.
- Jauhari, A. (2007). Materialism in George Eliot's Silas Marner. *UIN Malang*. <http://etheses.uin-malang.ac.id/id/eprint/4683>
- Levin, H. (1965). Toward a Sociology of the Novel. *Journal of the History of Ideas*, 26(1), 148–154. <http://www.jstor.org/stable/2708407> .
- Maulana, I. A. (2015). *CULTURAL PRESERVATION IN GEORGE ELLIOT'S SILAS MARNER: A SOCIOLOGICAL APPROACH*. Universitas Muhammadiyah Surakarta.
- McLaverly, J. (1981). Comtean Fetishism in Silas Marner. *Nineteenth-Century Fiction*, 36(3), 318–336. <https://doi.org/10.2307/3044696>
- New, E. (2010). Family Favouritism and Sibling Rivalry In Early Modern England. In *Arts & Humanities, English, Literature*. University of Warwick.
- Normalisa, D., & Rosyidi, M. I. (2020). Journal of Literature , Linguistics and Resistance to marginalization in America as reflected in Kathryn Stockett ' s The. *Rainbow: Journal of Literature, Linguistics and Cultural Studies*, 9(1), 10–18.
- Nurrahman, S., & Rosyidi, M. I. (2020). Magical Realism as Historical Discourse Reflected on Eka Kurniawan's 'Beauty is A Wound'. *Rainbow : Journal of Literature, Linguistics and Culture Studies*, 9(1), 87–102. <https://doi.org/10.15294/rainbow.v9i1.37820%0A>
- Pickering, Hoepfer, J. H., & D, J. (1981). Concise Companion to Literature. In *Theatre Journal*. Macmillan Publishing Co.
- Pond, K. A. (2013). BEARING WITNESS IN “SILAS MARNER”: GEORGE ELLIOT'S EXPERIMENT IN SYMPATHY. *Victorian Literature and Culture*, 41(4), 691–709.
- Priyanti, E., Prasojo, S., & Rosyidi, M. I. (2016). Cultural Identity Crisis As Result of Giving Name Value

- Reflected in Jhumpa Lahiri ' S the Namesake. *UNNES International Conference on ELTLT, October*, 205–211.
- Rosyidi, M. I., & Sukrisno, A. (2016). A Challenge Toward Tradition Relating to Children Treatment Differentiation as Reflected on Rabindranath Tagore's Home Coming. *The 5th ELTLT International Conference Proceedings, October*, 442–446.
- Sahlins, M. (2011). What kinship is (part one). *Journal of the Royal Anthropological Institute*, 17, 2–19.
- Sutri. (2009). *Dimensi Sosial Dalam Novel Laskar Pelangi Karya Andrea Hirata : Tinjauan Sosiologi Sastra*.
- Takamatsu, M. (1997). Knowledge and Self-betrayal in George Eliot ' s ' The Lifted Veil ' Midori Takamatsu. *The Geibun-Kenkyu: Journal of Art and Letters*, 73, 224–239. http://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00072643-00730001
- Thomson, F. C. (1965). The Theme of Alienation in Silas Marner. *Nineteenth-Century Fiction*, 20(1), 69–84. <https://doi.org/10.2307/2932493>
- W.J.Harvey. (1969). *The Art of George Eliot*. Chatto and Windus.
- Walkowitz, J. R. (1980). *Prostitution and Victorian Society (Women, class, and the state) || The Contagious Diseases Acts and Their Advocates*. 69–89.
- Wellek, R., & Warren, A. (1956). *Theories of Literature* (third edit). A Harvest Book Harcourt, Brace & World Inc. <https://doi.org/10.1017/CBO9781107415324.004>.