IRONIES IN COMMUNISM IN STALIN’S ERA AS DEPICTED IN SOLZHENITSYN’S ONE DAY IN THE LIFE OF IVAN DENISOVICH

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

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June 14th, 2016

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Rohandi, Ph.D.
I dedicate my Thesis Writing to:

My father, Drs. Stanislaus Harry Sujarwo
My mother, Nur Aini
My foster mother, Oma (†) Lily Itje Mokoguinta (Lily Malino)

And,
To all the oppressed, proletarians, and labors in the world.
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 14 June 2016

The Writer

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ABSTRACT

Monica, Santa. 2016. Ironies in Communism in Stalin’s Era as Depicted in Solzhenitsyn’s *One Day in the Life of Ivan Denisovich* Yogyakarta: English Language Education Study Program, Department of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.

This *Sarjana Pendidikan* Thesis discusses the ironies in communism values in Joseph Stalin’s era, as depicted in Alexander Solzhenitsyn’s *One Day In the Life of Ivan Denisovich*. These ironies are experienced by the labors (prisoners) since the state violated the communism values including emancipation.

This study aims at identifying the kinds of communism ideal values according to communist visionaries and also to find out the ironies of communism in Stalin’s era as shown in prison’s life based on the novel. The communism ideal values are used to be the introduction to analyse the ironies. The problem therefore, is formulated as follows: What are major ironies of communism as depicted in Solzhenitsyn’s *One Day in the Life of Ivan Denisovich*?

This study is a library research. There are to main sources; there are primary and secondary sources. The primary source is the novel itself, *One Day in the Life of Ivan Denisovich*. The secondary sources are obtained from several relevant books related to literary theories such as the Marxism literary criticism approach to literature, the theory on communism, Marxism theory, and theory of irony. In order to relate the ideal values of communism and the ironies in communism, the Marxism communism criticism approach is used to examine the novel.

Based on the analysis, this study found some general ideal values of communism according to communist visionaries such as Emancipation, The Removal of Surplus Value, Anti-Alienation, and Equality. These values are important to analyse the types of ironies depicted in the novel. Besides, there are five ironies of communism that are found from the novel, which are Treatment to Humanity (Human Rights Deprivation), Social Inequality (Industrialization), Alienation of Labors, Human Existence (Wiping Out Individual’s Identity), and Disciplining (Disciplinary System and Mechanism).

This *Sarjana Pendidikan* thesis offers suggestions to the future researchers who are interested in working with Alexander Solzhenitsyn's *One Day in the Life of Ivan Denisovich* as the object of study. They can examine this novel from other aspects such as repressive state apparatus. This thesis also provides suggestions about the teaching and learning implementation by employing Alexander Solzhenitsyn's *One Day in the Life of Ivan Denisovich* for Book Report courses.

Keywords: irony, communism, ideal values, emancipation
ABSTRAK


Penelitian ini bertujuan untuk mengidentifikasi jenis dari nilai ideal komunisme menurut para visioner komunisme dan untuk mengetahui ironi-ironi komunisme pada era Stalin seperti yang tergambar dalam kehidupan penjara di dalam novel. Nilai-nilai ideal komunisme digunakan sebagai pengantar untuk menganalisa ironi-ironi yang terjadi, Rumusan masalah, oleh karena itu, dirumuskan sebagai berikut: Syarat apa saja yang mampu disebut sebagai ironi komunisme seperti yang tergambar dalam novel One Day in the Life of Ivan Denisovich karangan Alexander Solzhenitsyn?


Tesis Sarjana Pendidikan ini menawarkan masukan bagi peneliti-peneliti di masa mendatang yang tertarik meneliti novel One Day in the Life of Ivan Denisovich karangan Alexander Solzhenitsyn sebagai obyek penelitian. Mereka dapat memeriksa novel ini dari aspek yang berbeda seperti apparatus represif Negara. Tesis ini juga menyediakan saran tentang pengajaran dan pelaksanaan...

*Kata kunci: irony, communism, ideal values, emancipation*
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First and foremost, I would like to express my deepest gratitude to the Absolute for blessing me and giving me strength to do things in life. I do thank the universe for giving me the opportunity to complete another chapter of my life in this great odyssey and to build another monument of my life.

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CHAPTER I

INTRODUCTION

This chapter consists of five sections. They are background of the study, problem formulation, objectives of the study, benefits of the study, and definition of terms. Background of the study gives the explanation about the topic of this study. Objectives of the study state the purpose of conducting this study. Problem formulation consists of one question, which explains the problem that is analyzed in the study. Benefits of the study give explanation of who will get the benefits of the study.

A. Background of the Study

Literary works basically become the reflection of human’s real life. It can be in the form of novel, poems, poetry, plays, etc. Novel is chosen in this study because it is considered as one kind of literary work that clearly reflects the condition of human’s real life. As stated by Langland (1984), the condition in the real world can be applied in the form of art (pp. 5-6).

Literature can be one way to let people see the representation of their world of living in reality. By reading a literature, people can have a greater understanding on how to deal with the complexity of life. They can also learn to have a critical thinking in understanding different personalities of each character.
described in the story and analyzing the condition of each character in certain circumstances.

There are some reasons why *One Day in the Life of Ivan Denisovich* is chosen for this study. The first one, the writer is interested in the author’s life experience during fascism of Joseph Stalin’s era. Alexander Solzhenitsyn spent eight years in Labor Camp and five years in prison. Alexander Solzhenitsyn became the victim of Stalin’s fascism since he wrote a letter to his friend that told about his criticism towards fascism. From this experience of writing the letter, Alexander Solzhenitsyn spent his young life as a prisoner. However, he made his life more meaningful. He valued his life in prison and labor camp by writing some novels. Most of all his novels represented the life in a prison during fascism era.

The second reason is that the novel shows the prisoners’ life and their suffering. In Gulag, the prisoners have to work very hard every day. There are so many deprivations of prisoners’ rights that cause sufferings in a prison. The prisoners are alienated from the things and public facilities they made. They are called alienated since they cannot access and use the buildings, goods, and other things they have made before.

The third reason is the writer found some other research about this novel *One Day in the Life of Ivan Denisovich*, using intrinsic analysis. Some of the research are analyzed and investigated the literary devices in the novel. They tried to described the intrinsic parts of the novel like characters, theme, plot analysis, structure of the text, and some other literary devices. For the writer it is hard to
find other analysis of the novel based on social economical context, the forms of totalitarian system in the prison and work camp, and the cultural violence done by the Russian government. So the writer wants to know deeper on ideal values of communism from the novel instead of the intrinsic elements of the novel.

The fourth reason is that the writer has the eagerness to learn more about communism as an ideology, whether the implementation is in a state or without state. As time flies, in the reality there are some countries with communism ideology betrayed communism to maintain the power.

This fact made the writer wants to show the kinds of communism ironies as seen in the novel entitled One Day in the Life of Ivan Denisovich. The writer also wants to criticize the communism ironies in Joseph Stalin’s era since the ironies facts are implemented for the sake of maintaining the power. This study uses Marxism literary criticism as an approach to explain the theory. This Marxism literary criticism approach is related to Marxist theory on social, historical, and economical context to analyze political-economic conditions in the novel. Besides, the approach is used to give evidence about the ironies of communism implemented in Stalin's era in Soviet Union as depicted in the novel.

B. Problem Formulation

Referring to the background of the study, there is a question presented to lead the analysis of this study. The question is: What are the qualities of being
called as ironies in communism as depicted in Alexander Solzhenitsyn’s *One Day In The Life Of Ivan Denisovich*?

**C. Objectives of the Study**

The objectives of this study are used to answer the problem that the writer has mentioned in the problem formulation. The first objective is intended to describe the qualities of being called as communism ironies as depicted in Alexander Solzhenitsyn’s *One Day in the Life of Ivan Denisovich*. In answering the problem, the writer uses ideal values of communism according to some theories of communism.

**D. Benefits of the Study**

This study can give benefits to English lecturers and future researchers to enrich their knowledge on how the ideal of communism and kinds of communism ironies.

The first is to English lecturers. They can use this study to develop interesting and interactive teaching-learning activities in Prose class. Through this study, they can let the students have a greater understanding on Marxist theory especially on the definition of communism as an ideology. They can also enable the students to think more critical in learning Marxism and Communism as theories and principles.
The second benefit is addressed to future researchers. The writer expects this study can give meaningful contribution to other researchers who want to conduct further studies on the same novel. The writer also hopes this study can provide the researchers an additional reference on how ironies in communism in Stalin’s era represented on the novel.

E. Definition of Terms

In interpreting certain terms, which are used in this study, it is very possible that every person has his or her own interpretation. Therefore, to avoid misunderstanding, the certain terms in this study need to be defined further.

1. Irony

According to Webster’s New Collegiate Dictionary the word ‘irony’ can be traced back to the Greek eiron, which means ‘dissembler’, and is the root from which the Greek eironia, and the Latin ironia are derived (both of which mean ‘irony’). In sixteenth-century English it appears as ironye, ironia, ironie, and yronye, and by the seventeenth-century seems to have settled down to the spelling it takes today (OED). In this study irony means a message or an event that has two levels of meaning—its ‘face value’, and ‘what it really means’. On the one hand there is appearance, and on the other hand reality.
2. **Communism**

According to *New World Encyclopedia*, communism refers to a theory for revolutionary change and political and socioeconomic organization based on common control of the means of production as opposed to private ownership. While communism or Marxism-Leninism, as it is known, champions economic justice, it views social revolution and the violent overthrow of the existing social order as essential components in the process. The origins of communism from Encyclopedia also stated Communism as a theory of government and social reform may be said, in a limited sense, to have begun with the ancient Greek idea of the Golden Age, a concept of a world of communal bliss and harmony without the institution of private property.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into two parts, the first part is review of related theories and the second part is theoretical framework. This chapter reviews and presents some theories to support the discussion in this study. In the very beginning this chapter presents the review of Marxism approach to literature then followed by the related theories. The theories consist of theory on communism, Marx theory, and theory of irony in the literature context.

The theoretical framework explains the contribution of those theories and reviews to solve the problems in this study, especially in a matter of why the theories and reviews are applied to this study and how to apply them. In addition, those theories and reviews are synthesized so that those theories and reviews can be applied to solve the problem.

A. Review of Related Theories

This section deals with the Marxism literary criticism approach to literature, the theory on communism in general, Marx theory on communism, and theory of irony. Marxism literary criticism approach to literature deals with the brief overview of applying Marxism approach in literary works of study.
1. **Marxism Approach to Literature**

   As stated by Raymond Williams in Marxism and Literature, Marxist literary criticism approach wants to reveal the contradiction in social classes. It considers literature has a political power, as a record of class struggle mainly for the labors and proletariat. The focus of Marxist approach is on the text as a representation of social attitudes, and as a product of socio-economic and historical factors (1978, P. 69).

   In addition, the Marxist literary criticism approach concerns on the conscious and the unconscious of the social reality in which the work is produced. It tries to find the disguise content of the novel to reveal the tendency of socio-political condition of the writing the novel. To show realities, according to Marxist approach, the novel also reflects the real society (Barry, 2002: pp. 167-168).

   In keeping with the totalizing spirit of Marxism, literary theories arising from the Marxist paradigm have not only sought new ways of understanding the relationship between economic production and literature, but all cultural production as well (Hawley, 2001, p. 293). Marx and Engels were responding to social hardships stemming from the rise of capitalism. Appropriately, their theories are formulated specifically to analyze how society functions in a state of upheaval and constant change.
2. The Theory on Communism

According to encyclopedia of the origins of communism (2014), communism as a theory of government and social reform may be said, in a limited sense, to have begun with the ancient Greek idea of the Golden Age, a concept of a world of communal bliss and harmony without the institution of private property.

a. Soviet Communism

Based on Merle Fainsod (1964), there are some trends of Soviet Communism that can be identified:

1) Industrialization

He states that the most important single development is the continuing transformation of the Soviet Union from a predominantly agrarian into a highly industrialized society. Industrialization has set new forces into motion. It has enhanced the importance of skilled labor at the expense of unskilled or semiskilled labor and has made necessary widespread literacy and a command of basic technical skills in the labor force. In bureaucratic terms, it has meant a vast expansion of managerial, engineering, technical, and scientific personnel and recognition that they constitute an “industrializing elite” who must be appropriately rewarded for their crucial contribution to the industrialization process. It has required a heavy emphasis on scientific training and research and
recognition that the dynamic momentum of industrialization is intimately intertwined with and dependent on scientific creativity.

As the Soviet Union became a more and more highly industrialized society, dependent on its scientists, engineers, and managers to maintain its ongoing technological momentum, some redefinition of influence within the society appeared inevitable. The authority of scientific knowledge could not be denied without doing damage to the society’s prospects. While this development did not necessarily challenge the party’s formal monopoly of political power, it did mean that the party leadership had to come to terms with the scientific community and that party functionaries were being increasingly equipped with sufficient technical and scientific knowledge to exercise their controlling roles intelligently. It also opened up the prospect of gradual erosion, adaptation, and even outright rejection of ideological dogmas which operate as barriers to technical progress. A party that had embraced forced-draft industrialization as a key to its salvation promised to be transformed by the very burdens it had assumed.

2) Welfare totalitarianism

With advancing industrialization came other changes. The austere production ethic of the early stages of the industrialization process was increasingly challenged by a consumption ethic to which concessions had to be made. After decades of deprivation and sacrifice under Stalin, there was a widespread and insistent demand for improved incentives and more amenities.
The spread of elementary and higher education stirred rising aspirations and presented the regime with new problems in adapting its system of controls to these expectations.

One of the keys to an understanding of the post-Stalinist era lies in the recognition that these aspirations could no longer be ignored. Unwilling as Khrushchev was to part with substantive authority, he did recognize that there were grievances to be remedied. His decision to mitigate Stalin’s terror and provide greater welfare benefits for the Soviet people represented an effort to establish his regime on a more rational and popular basis. One of the questions still to be determined is whether this formula of “popular,” or “welfare,” totalitarianism, which epitomized the internal policies of the Khrushchevian period, will prove viable, whether the aspirations to which Khrushchev partially responded and which he helped activate will acquire a momentum of their own that will transform Soviet society in directions that his successors can neither fully anticipate nor control.

3) Peaceful coexistence

Equally indeterminate is the effect that relations with noncommunist states, as well as with other communist states, are likely to have on the development of Soviet communism. Unlike Stalin, Khrushchev operated under a compelling necessity to adjust the strategy and tactics of Soviet foreign policy to the realities of the thermonuclear age. These realities not only brought to the fore the common interests that he shared with Western leaders in avoiding mutual
destruction; they also impelled him to seek out ways of advancing the communist cause that would minimize the risks of igniting a thermonuclear holocaust. They caused him to replace Lenin’s doctrine of the inevitability of war between the Soviet Union and the so-called imperialist states with the new formula that such wars were not “fatalistically inevitable.” They led him to reaffirm the theory of peaceful coexistence, even though peaceful coexistence as interpreted by Khrushchev did not imply a static acceptance of the existing correlation of forces between the camps of communism and capitalism, nor did it exclude Soviet aid to so-called national liberation movements. Despite these caveats, Khrushchev was not prepared to support a reckless and adventurous revolutionary strategy that would pose unacceptable risks of thermonuclear extinction. Charged with safeguarding Soviet interests and promoting the communist cause in a thermonuclear age, Khrushchev envisaged his main tasks as those of building up Soviet power, demonstrating the superiority of the Soviet system, and counting on the weaknesses and vulnerabilities of the noncommunist world to yield opportunities for communist advance within the framework of a nuclear stalemate.

Khrushchev’s strategic posture reflected the relatively conservative interests of a mature communist power with a strong vested interest in preserving its hard-won industrial gains from total destruction. This strategy posited a prolonged, if perhaps uneasy, peace with the West, during which Soviet society would continue to evolve and develop without catastrophe. However pleasing this
prospect might be from the Soviet point of view, it offered small comfort to the more militant elements in the international communist movement who saw their salvation in advancing the timetable of world communist triumph. It was particularly suspect to the Chinese communists, who believed that their own interests and ambitions were being sacrificed to promote Soviet development. It was against this background that the Sino-Soviet dispute intensified in bitterness, and separate eastern and western communist empires began to take form. The stage was also set for the emergence of communist forces that sought to escape the discipline of both. The world perspectives of Soviet communism promised to be increasingly restricted by two parameters: the strength of polycentric tendencies within the communist camp and the inhibitions that the thermonuclear strength of the West imposed on Soviet freedom to maneuver.

b. National communism

The term “national communism” has been loosely used to describe certain modern political systems and ideologies. The term has been applied, for instance, to indigenous forms of communism, as represented by individual national parties in or out of power; to national variations of communism, representing adaptations of a single ideology to different national settings, with or without the assertion of national autonomy in policy determination; to defiance of supranational or foreign communist guidance on the part of a communist party or government; and to the
upsurge of nationalist sentiments within a communist framework, whether directed against a communist or noncommunist external foe.

Despite this wide range of meanings and the lack of precise content and notwithstanding the absence of a systematic doctrine of national communism, two aspects appear to constitute the core of the term, as it is commonly used: (1) independence from outside control—notably, from the Soviet state and its ruling party; and (2) national distinctiveness of significant aspects of ideology, social institutions, or political strategy.

Historically, the primary content of national communism has been the effort to shake or reduce Soviet control, or hegemony, over other communist parties and states. With the increasing fragmentation of world communism, its various national units are bound to reflect the growing diversity of communism—as a political movement, as an ideology; and as a mode of political practice.

3. Marx Theory

a. Marx Communism

Marx believed that in classless community or the eventual communist society, the private ownership of means of production and commodity production is abolished. He believed that in communist society all form of human alienation is not existent. Yet, he never stated that this eventual society is a static society and unchanging, instead, it is the truest beginning of the human history that is governed by conscious human development.
Marx and Engels on *Manifesto of Communist Party* (1970) try to explain about communism:

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few. In this sense, the theory of the communists may be summed up in the single sentence: Abolition of private property (1970, pp. 48-49).

Communism has the idea on reproaching with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labor, which property is alleged to be the ground work of all personal freedom, activity and independence. Capitalists have not only a purely personal, but a social status in production. Capital is a collective product, and only by the united action of many members, in the last resort, only by the united action of all members of society, it can be set in motion. Capital is, therefore, not a personal, it is a social power.

Marx also explains about property from the capital is converted into common property, into the property of all members of society, personal property is not thereby transformed into social property. It is only the social character of the property that is changed. It loses its class character later on.

Marx and Engels (1843) also states:

This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the genuine resolution of the conflict between man and nature and between man and man — the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution (1843, pp.296-297).

Communism is the position as the negation of the negation, and is hence the actual phase necessary for the next stage of historical development in the process of
human emancipation and rehabilitation. Communism is the necessary form and the
dynamic principle of the immediate future, but communism as such is not the goal of
human development, the form of human society (1843, p.306).

b. Ideal Values of Communism

This subchapter provides the explanation of some ideal values according to
communism ideology in order to give the introduction and general knowledge. These
values will be important to analyze the ironies as seen in the novel.

1. Emancipation

Marx and Engels (1843) try to explain about emancipation of humanity. They
stated:

It is not the radical revolution, not the general human emancipation which is a
utopian dream for Germany, but rather the partial, the merely political
revolution, the revolution which leaves the pillars of the house standing. On
what is a partial, a merely political revolution based? On part of civil society
emancipating itself and attaining general domination; on a definite class,
proceeding from its particular situation; undertaking the general emancipation
of society. This class emancipates the whole of society, but only provided the
whole of society is in the same situation as this class – e.g., possesses money
and education or can acquire them at will (p. 184).

About emancipation Marx also stated:

Only in the name of the general rights of society can a particular class
vindicate for itself general domination. For the storming of this emancipatory
position, and hence for the political exploitation of all sections of society in
the interests of its own section, revolutionary energy and spiritual self-feeling
alone are not sufficient. For the revolution of a nation, and the emancipation
of a particular class of civil society to coincide, for one estate to be
acknowledged as the estate of the whole society, all the defects of society
must conversely be concentrated in another class, a particular estate must be
the estate of the general stumbling-block, the incorporation of the general
limitation, a particular social sphere must be recognized as the notorious crime of the whole of society, so that liberation from that sphere appears as general self-liberation (p. 184-185).

For the question of the possibility on emancipation, Marx and Engels answered in the formulation of a class with radical chains. A class of civil society which is not a class of civil society, an estate which is the dissolution of all estates, a sphere which has a universal character by its universal suffering and claims no particular right because no particular wrong, but wrong generally, is perpetuated against it; which can invoke no historical, but only human. A sphere which cannot emancipate itself without emancipating itself from all other spheres of society and thereby emancipating all other spheres of society, which, in a word, is the complete loss of man and hence can win itself only through the complete re-winning of man.

This dissolution of society as a particular estate is the proletariat (p. 186).

Summary of emancipation then is:

The only liberation from the point of view of that theory which declares man to be the supreme being for man. The emancipation of the society is the emancipation of man. The head of this emancipation is philosophy, its heart the proletariat. Philosophy cannot realize itself without the transcendence of the proletariat, and the proletariat cannot transcend itself without the realization of philosophy.

Erich Fromm (1961) also explains Marx theory on emancipation below:

Suffice it to say at the outset that this popular picture of Marx's "materialism" -- his antispirtual tendency, his wish for uniformity and subordination -- is
utterly false. Marx's aim was that of the spiritual emancipation of man, of his liberation from the chains of economic determination, of restituting him in his human wholeness, of enabling him to find unity and harmony with his fellow man and with nature. Marx's philosophy was, in secular, nontheistic language, a new and radical step forward in the tradition of prophetic Messianism; it was aimed at the full realization of individualism, the very aim which has guided Western thinking from the Renaissance and the Reformation far into the nineteenth century (p. 2).

Aim of Marx is to liberate man from the pressure of economic needs, so that he can be fully human; that Marx is primarily concerned with the emancipation of man as an individual, the overcoming of alienation, the restoration of his capacity to relate himself fully to man and to nature (p. 4).

2. The Removal of Surplus Value

According to Marx's theory, the simplification of surplus value is that surplus value is equal to the new value created by workers/labors in excess of their own labor-cost, which is appropriated by the capitalist as profit when products are sold.

Karl Marx (1982) describes the process of producing surplus value:

If we now compare the two processes of producing value and of creating surplus-value, we see that the latter is nothing but the continuation of the former beyond a definite point. If on the one hand the process be not carried beyond the point, where the value paid by the capitalist for the labor-power is replaced by an exact equivalent, it is simply a process of producing value; if, on the other hand, it be continued beyond that point, it becomes a process of creating surplus-value (p. 302).

However, in Capital Volume 1, Marx (1982) also gives deep explanation on the relation between productive power of labor and a mode of labor. Development of the productive power of labor and a mode of labor corresponding to the productive power, surplus value can be created only by lengthening the working day by
increasing absolute surplus value. In the formal specific premise of labor under capital, this is the sole manner of producing surplus value (p. 1021).

3. Anti-Alienation

This part will describe the theory of alienation in political-economic concept using Marxism literary criticism approach. Marx explains the definition of alienation, the types, and also the implication of alienation to the worker/labor, the nature, and the producer.

According to Marx (1843), the worker becomes an ever-cheaper commodity the more goods he creates. The devaluation of the human world increases in direct relation with the increase in value of the world of things. Labor does not only create goods; it also produces itself and the worker as a commodity and indeed in the same proportion as it produces goods (p. 272).

Marx also explains that this fact simply implies that the object produced by labor, its product, now stands opposed to it as an alien being, as a power independent of the producer. The product of labor is labor, which has been embodied in an object and turned into a physical thing; this product is an objectification of labor. The performance of work is at the same time its objectification.

Labor itself becomes an object that he can acquire only by the greatest effort and with unpredictable interruptions. So much does the appropriation of the object appear as alienation that the more objects the worker produces the fewer he can possess and the more he falls under the domination of his product, of capital (p. 272).
Erich Fromm (2004) translates Marx’s explanation about the irony of worker in his activity. He states the worker puts his life into the object and his life then belongs no longer to himself but to the object. The greater his activity, therefore, the less he possesses. What is embodied in the product of his labor is no longer his own. The greater this product is, therefore, the more he is diminished (p. 80).

The alienation of the worker in his product means not only that his labor becomes an object, assumes an external existence, but that it exists independently, outside himself, and alien to him, and that it stands opposed to him as an autonomous power. The life which he has given to the object sets itself against him as an alien and hostile force (Erich Fromm, 2004, p. 80).

Marx (2004) describes the alienation of the worker in his object is expressed as follows in the laws of political economy: the more the worker produces the less he has to consume; the more value he creates the more worthless he becomes; the more refined his product the more crude and misshapen the worker; the more civilized the product the more barbarous the worker; the more powerful the work the more feeble the worker; the more the work manifests intelligence the more the worker declines in intelligence and becomes a slave of nature (p. 273).

Political economy conceals the alienation in the nature of labor in so far as it does not examine the direct relationship between the worker (work) and production. Labor certainly produces marvels for the rich but it produces privation for the worker. It produces palaces, but hovels for the worker. It produces beauty, but deformity for the worker. It replaces labor by machinery, but it casts some of the workers back into
a barbarous kind of work and turns the others into machines. It produces intelligence, but also stupidity and cretinism for the workers.

Alienation of labor according to Marx in his Economic Philosophical Manuscript means the work is external to the worker, that it is not part of his nature; and that, consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well-being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. His work is not voluntary but imposed, forced labor. It is not the satisfaction of a need, but only a means for satisfying other needs.

The external character of work for the worker is shown by the fact that it is not his own work but work for someone else, that in work he does not belong to himself but to another person.

Marx (1843) describes there are four kinds of alienations of the labor: Since alienated labor: (1) alienates nature from man; and (2) alienates man from himself, from his own active function, his life activity; so it alienates him from the species. (3) Thus alienated labor turns the species life of man, and also nature as his mental species-property, into an alien being and into a means for his individual existence. (4) A direct consequence of the alienation of man from the product of his labor, from his life activity and from his species life is that man is alienated from other men. When man confronts himself he also confronts other men. What is true of man's relationship to his work, to the product of his work and to himself, is also true of his relationship to other men, to their labor and to the objects of their labor (p. 276-277).
In general, the statement that man is alienated from his species life means that each man is alienated from others, and that each of the others is likewise alienated from human life.

By explaining the implication of labor alienation, Marx in his Economic Philosophical Manuscript tries to criticize alienation and become anti-alienation since the labor estranged from his work.

4. Equality

Communism as the positive transcendence of private property as human self-estrangement, and therefore as the real appropriation of the human essence by and for man; communism therefore as the complete return of man to himself as a social and human being. A return accomplished consciously and embracing the entire wealth of previous development. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the genuine resolution of the conflict between man and nature and between man and man. It is the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution.
Marx and Engels (1843) state:

Communism is for us not a state of affairs which is to be established, an ideal to which reality [will] have to adjust itself. We call communism the real movement which abolishes the present state of things. The conditions of this movement result from the premises now in existence (p. 49).

The immediate aim of the communists is the same as that of all the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.

Marx (1970) tells the distinguishing feature of communism is not the abolition of property generally, but the abolition of bourgeois property. Moreover, modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few (p. 48).

4. **Theory of Irony**

Basically, irony is a message or an event that has two levels of meaning—its ‘face value’, and ‘what it really means’. On the one hand there is appearance, and on the other hand reality.

According to Thomas R. Arp and Greg Johnson (2006) irony has meanings that extend beyond its use merely as a figure of speech. Verbal irony, saying the opposite of what one means, is often confused with sarcasm and with satire. But irony itself is a literary device or figure that may be used in the service of sarcasm or ridicule or may not. Verbal irony always implies the opposite of
what is said, it has many gradations, and only in its simplest forms does it mean only the opposite of what is said. The second type of irony is dramatic irony, the discrepancy is not between what the speaker says and what the speaker means but between what the speaker says and what the poem means. It may be used not only to convey attitudes but also to illuminate character. Such comment may be harsh, gently mocking, or sympathetic.

The third type of irony is irony of situation. It occurs when a discrepancy exists between the actual circumstances and those that would seem appropriate or between what one anticipates and what actually comes to pass.

A definition of irony gets into trouble once it goes beyond this nature of having double meanings, because the way of arriving at the ‘real’ meaning can differ from person to person, and some people might take the ‘face value’ meaning for the ‘real’ meaning – in other words not find the message ironic at all. Both the ‘face value’ and ‘real’ meanings of irony are highly dependent on culture, and to get to the ‘real’ meaning, one must be looking for a double meaning in the first place. While people do not always say what they mean, most people can be assumed to be trying to communicate some sort of meaning through their actions. All sorts of things can clue people in to look for an ironic meaning if the ‘face value’ meaning does not make sense. Some cultures might condition people to look for irony by giving it a sense of value. A different style or tone from that expected, understatement, cynicism, and hyperbole are all things that
might clue in the observer to look for another meaning. It is almost as if finding irony were a game, or a process of translation.

According to Colebrook (2004), affect is the important part of irony. Thus, affect might be part of what clues us in to the presence of irony. This repetition of past experiences as felt through the affect of irony may be part of the reason irony tends to unite and divide the creators and observers of irony, and why Wayne Booth calls it the distinguishing mark of good literature in the twentieth century. Others have pointed out the tendency of irony to lead to elitism, as there will be one group of people who do not grasp the ‘true meaning’ of an ironic message or event, while another group will ‘understand’ and look down upon the other group (p. 19-20).

Colebrook (2004) adds:

Even with complete sarcasm, which aims to give a meaning directly antithetical to the one presented, the original meaning cannot be discarded without losing the sense of irony. It is through comparing these two meanings that the degree or type of irony can be seen. Sometimes the ground might be taken right out from under us when irony is aimed at creating complete objectivity, and we are left not knowing what to do. Some see the postmodern condition and deconstructionism as embodying this outlook (p. 177-178).

The twentieth century has seen many attempts to formulate irony as a coherent concept. Literary critics such as D. C. Muecke and Wayne Booth have come up with scores of names describing different types of ironies, and different ways in which irony is used. Classifying and tracking the history of irony not only clarifies the concept, but also shows how it changes throughout time. Claire
Colebrook points out that this modern way of looking at irony by maintaining a distance from it and thinking of its use in discontinuous contexts is itself an ironic attitude, because by doing so we see the ‘truth’ of the past without holding to those truths (3-4). Even though we have to look at irony through the lens of irony, searching for its meaning gives deep insight into the ways people see their own existence.

B. Theoretical Framework

This study provides some theories to support the analysis and to answer the problem presented in the first chapter. They are; Marxism literary criticism approach to literature, the theory on communism in general, Marx theory on communism, and theory of irony.

The writer uses a Marxism literary criticism approach to literature as the approach to this study. The consideration of this approach is also based on the fact that it analyzes the relationship between the author of One Day in the Life of Ivan Denisovich novel and the society which serves as the backdrop of the novel.

Theory on communism in general gives understanding about communism and the ideas of communism in order to analyze the irony of communism itself as seen in the novel. Marx theory consists of two parts, Marx communism and ideal values of communism. These parts are very important in this study because these theories have a close relation as the background theories to answer the problem of this thesis writing.
The study on grand ideologies remains a great interest. On the one hand, upon the denies of USSR back the 1990s (through Gorbachev’s glasnost and perestroika), the influence of Marxist communism as a major liberal capitalist counterpart seemed to be down. On the other hand, the presence of communism blended in capitalistic regime appears to get a stronger hold in the People’s China Republic. In short, the existence of the socialist North Korea and the growing economy of China being forward a dynamic of communism. This study is set to develop some better understandings on a variety of ironies taking place in today’s world ideologies.

The theory about irony is used to give better understanding related to the literature context and the analysis of the novel based on the problem formulation. Theory of irony is very useful in this study as a tool to analyze the novel based on theories and to get findings. This irony uses context of irony in literary theory because the writer analyzes the literary works also, a novel.
CHAPTER III
METHODODOLOGY

This chapter is divided into three parts. The first is object of the study, telling about the object that the writer uses in this thesis. The second is approach of the study, this is one of the important part to analyze the novel and the content of analysis, and the last one is method of the study.

A. Object of the Study

The object of this study is One Day in the Life of Ivan Denisovich, a novel written by Alexander Solzhenitsyn in 1958 and was published in 1961. It was originally written in Russian language. It projects a negative reflection about the fascism in Stalin’s era. The novel shows the prisoners’ life and their suffering. In Gulag, the prisoners have to work very hard every day. There are so many deprivations of prisoners’ rights that cause sufferings in a prison. The prisoners are alienated from the things and buildings they made. They are called alienated since they cannot access and use the buildings, goods, and other things they have made before.

B. Approach

This study uses Marxist literary criticism approach since it is appropriate with the context of the writing of the novel. In the analysis, the understanding of the social
and political context of the period on writing the novel is important to comprehend the story. Therefore, Marxist approach is the most appropriate approach in this study. Moreover, the publication of *One Day in the Life of Ivan Denisovich* novel was in the period of emerging totalitarian system in Russia, it is suitable with the idea of Marxism theory on resisting totalitarian system.

According to Raymond Williams in Marxism and Literature, Marxist literary criticism approach wants to reveal the contradiction in social classes. It considers literature has a political power, as a record of class struggle mainly for the labors and proletariat. The focus of Marxist approach is on the text as a representation of social attitudes, and as a product of socio-economic and historical factors (1978: p. 69).

In addition, the Marxist literary criticism approach concerns on the conscious and the unconscious of the social reality in which the work is produced. It tries to find the disguise content of the novel to reveal the tendency of socio-political condition of the writing the novel. To show realities, according to Marxist approach, the novel also reflects the real society (Barry, 2002: pp. 167-168).

In keeping with the totalizing spirit of Marxism, literary theories arising from the Marxist paradigm have not only sought new ways of understanding the relationship between economic production and literature, but all cultural production as well (Hawley, 2001, p. 293). Marx and Engels were responding to social hardships stemming from the rise of capitalism. Appropriately, their theories are formulated specifically to analyze how society functions in a state of upheaval and constant
change. Through employing Marxist literary criticism, the writer can also gain invaluable knowledge about Marxist ideas as a critical theory.

C. Method of the Study

Library research was applied to conduct the study. It meant that the data needed were collected from various references and other important sources. The primary source used was the novel *One Day in the Life of Ivan Denisovich*, written by Alexander Solzhenitsyn. The secondary sources were books providing the discussions of literature, ironies, communism, and Stalin’s era perspectives.

In analyzing the question as stated in the problem formulation, the writer took some steps. Firstly, the writer read carefully the novel to comprehend well the novel. Secondly, the writer decided the topic of the discussion; it was communism perspectives to formulate the problem. The next step was to find data on Marxism literary criticism in general, ironies, communism and Stalin’s era from books, electronic books, and from other electronic sources compiled from the internet. These theories were gathered to help the writer analyze the novel. After the supporting data were collected, the writer reread the novel, underlined important parts found in the novel related to the study, and took some important notes carefully. From the rereading, the writer found some facts related to the communism towards the citizen characters live as described in the novel. The theory used in this study was Marxism literary criticism approach to literature because the values in Marxism are the most appropriate tool to analyze ironies of communism in the novel.
CHAPTER IV

RESULTS & DISCUSSION

This undergraduate thesis aims at answering the aforementioned problem in the previous chapter, that is finding out ironies in communism in Stalin’s era as reflected in the novel under the light of Marxism literary criticism views. This chapter tries to reveal the ironies in communism in Stalin’s era as depicted in the novel. Marxism literary criticism approach and related theories are the basis for the data findings of the proposed problem. After finding out the problem, the writer also discusses or analyzes the results in this chapter.

Revealing the Ironies in Communism According to the Novel and the Theories

In this subchapter, the discussion provides the explanation of some cases happened in the story in order to understand the kinds of ironies in communism in Joseph Stalin’s era.

Following the theory from Thomas R. Arp and Greg Johnson about Literature: Structure, Sound, and Sense, irony categorizes into three types that are verbal irony, dramatic irony, and irony of situation. Irony of situation occurs when a discrepancy exists between the actual circumstances and those that would seem appropriate or between what one anticipates and what actually comes to pass. The writer uses the irony of situation in this analysis part since there is a discrepancy between the actual circumstances in the novel and the theory on communism.
established by some figures. The actual circumstances need to regard on the context from the novel or the novel’s setting.

Furthermore, in seeing the political-sociological, Jurgen Habermas (1972) also illustrates the classification of human interests in this world into three main parts; technical, practical/communicative, and emancipatory/empowering. Epistemologically, the technical interest produces positivist people, believe in instrumentality and have bureaucracy structure. In the other hand, practical and communicative interest is using democracy structure and negotiation to be interpretive people. The last, emancipatory interest believes that the world is unfair and broken. Therefore, it needs to be reconstructed by the combination of positivist and interpretive people. The reconstruction can be in a state structure or non-government social movement.

He also criticizes that technical consciousness is ideological. This ideological shown in the removing of the difference between practical and technical. Habermas (1974) in Theory and Practice stated:

I refer in the first place to the cumulative growth, on the art of the state, of interventionist activity which design to secure the stability and growth of the economic system; and secondly, the growing interdependence of research technology, and governmental administration, which has converted the system of the sciences into a primary force of production. State intervention and planned scientific and technological progress can serve to regulate the imbalances and conflicts which result from a process of production governed by the imperatives of capital investment. Of course, it seems to be the case that the capacity for control by the state administration and the productive potentials of science and technology can only be deployed systematically at the cost of producing a conflict, which, for the time being, can be kept latent (p. 4-5).
This Habermas theory on human interest illustrates that this analysis/discussion believes in emancipatory interest, so reconstruction is needed from the ideal values visionaries about human emancipation.

*One Day In the Life of Ivan Denisovich* is set in Joseph Stalin’s era when he was a leader of Soviet Unions. The setting takes place in prison and labor camp in Siberia named HQ, the cloistered place covered by heavy snow. The prison is very repressive to the prisoners and labors. The use of mental and physical forces towards the prisoners is becoming the real practice of repressive state apparatus. According to Althusser (1971), repressive state apparatus (RSA) consists of federal police, courts, prisons, etc (p. 146).

Alexander shows and criticizes the reality in Soviet Union when Stalin led the country through a literature product, novel. *One Day in the Life of Ivan Denisovich* comes in order to criticize the situation using the main character Ivan Shukov as a labor in labor camp.

In this chapter the writer analyzes the kinds of ironies happened in the novel and in the Shukov’s experience based on the Marxism-communism ideals from some figures. Those ironies could be seen below.

1. **Treatment to Humanity: Human Rights Deprivation**

   There are three types of ironies found in this analysis and discussion part, taken from the plot of the novel. They are refusal on fever permission, demanded to work in extreme condition, and extreme food rations. Before explain those three ironies about treatment to humanity, the writer provides the explanation
about the theory of ideal values of communism first. The ideal values of communism in this part is about emancipation, according to Marx and Engels as the background theory of this study. Theory of emancipation is very useful in this part because it explains about how a system should treat people in a good way, especially in communism system, without any rights deprivation. It gives priority to individual’s freedom.

Marx and Engels (1843) try to explain about emancipation of humanity. They stated:

It is not the radical revolution, not the general human emancipation which is a utopian dream for Germany, but rather the partial, the merely political revolution, the revolution which leaves the pillars of the house standing. On what is a partial, a merely political revolution based? On part of civil society emancipating itself and attaining general domination; on a definite class, proceeding from its particular situation; undertaking the general emancipation of society. This class emancipates the whole of society, but only provided the whole of society is in the same situation as this class – e.g., possesses money and education or can acquire them at will (p. 184).

About emancipation Marx also stated:

Only in the name of the general rights of society can a particular class vindicate for itself general domination. For the storming of this emancipatory position, and hence for the political exploitation of all sections of society in the interests of its own section, revolutionary energy and spiritual self-feeling alone are not sufficient. For the revolution of a nation, and the emancipation of a particular class of civil society to coincide, for one estate to be acknowledged as the estate of the whole society, all the defects of society must conversely be concentrated in another class, a particular estate must be the estate of the general stumbling-block, the incorporation of the general limitation, a particular social sphere must be recognized as the notorious crime of the whole of society, so that liberation from that sphere appears as general self-liberation (p. 184-185).

For the question of the possibility on emancipation, Marx and Engels answered in the formulation of a class with radical chains. A class of civil society which is not a class of civil society, an estate which is the dissolution of all
estates, a sphere which has a universal character by its universal suffering and claims no particular right because no particular wrong, but wrong generally, is perpetuated against it; which can invoke no historical, but only human. A sphere which cannot emancipate itself without emancipating itself from all other spheres of society and thereby emancipating all other spheres of society, which, in a word, is the complete loss of man and hence can win itself only through the complete re-winning of man. This dissolution of society as a particular estate is the proletariat (p. 186).

Summary of emancipation then is:

The only liberation from the point of view of that theory which declares man to be the supreme being for man. The emancipation of the society is the emancipation of man. The head of this emancipation is philosophy, its heart the proletariat. Philosophy cannot realize itself without the transcendence of the proletariat, and the proletariat cannot transcend itself without the realization of philosophy. They connect each other.

Erich Fromm (1961) also explains Marx theory on emancipation below:

Suffice it to say at the outset that this popular picture of Marx's "materialism" -- his antispirituality tendency, his wish for uniformity and subordination -- is utterly false. Marx's aim was that of the spiritual emancipation of man, of his liberation from the chains of economic determination, of restituting him in his human wholeness, of enabling him to find unity and harmony with his fellow man and with nature. Marx's philosophy was, in secular, nontheistic language, a new and radical step forward in the tradition of prophetic Messianism; it was aimed at the full realization of individualism, the very aim which has guided Western thinking from the Renaissance and the Reformation far into the nineteenth century (p. 2).
The purpose of Marx is to liberate man from the pressure of economic needs, so that he can be fully human. Marx is primarily concerned with the emancipation of man as an individual, the overcoming of alienation, the restoration of his capacity to relate himself fully to man and to nature.

a. Refusal on Fever Permission

Ivan Denisovich Shukhov, an inmate at the camp, usually wakes up quickly at the wake-up call, but one day he feels of severe aches all over his body and a high fever. He hears signs that his own team, Gang 104, is preparing for labor as well. Shukhov recalls that this will be the day when it is decided whether Gang 104 will stay in HQ or be sent to the freezing, barren plains to work on a building project. Shukhov reflects that in such cold, with no place to get warm even for a moment, the only hope for survival is to dig feverishly and never stop.

Shukov decides to see the doctor and asks for permission to get rest for a day. But the doctor refuses him to get rest because his body temperature is not reaching one hundred degrees yet, as the dialogue from the novel below:

“Look here, Nikolai Semyonich, I’m feeling…sort of…sick,” Shukov said somewhat shamefacedly, as if trying to claim something he had no right to. “Why are you so late? Why didn’t you come yesterday evening? Don’t you know that we can’t see people in the morning? The sick list has already gone to the PPD.” “But, Koyla…in the evening, when it should have…it didn’t ache.” (p. 40)

After this conversation, the doctor gives him thermometer to check out his temperature.
“Look, it’s neither one thing nor the other – it’s under ninety-nine. If it were a hundred, there would be no problem. But I can’t hold you as sick. You can stay at your own risk if you want. If the doctor considers you’re ill, he’ll let you off; but if not, it’ll be the cells for you. You’d do better to go to work.” (p. 43).

Shukov does not have any chances to get rest from his illness even his temperature is almost reaching ninety-nine because of some technical reasons and seem to be irrational for the sick people. This condition shows how the prison did not want to give any chances to Shukov even if he was sick. Shukov was demanded to work with other prisoners.

There is one of ideal values of communism according to Marx, emancipation. Emancipation is talking about a liberation of a man from any pressure to his life. Emancipation is giving freedom towards human in their humanity, a man has his freedom but is not hurting other men.

According to Marx and Engels (1845), individual rights and individual will become the basis of the state established as they stated in The German Ideology below.

Like right, so crime, i.e., the struggle of isolated individual against the predominant relations, is not the result of pure arbitrariness. The same visionaries who see in right and law the domination of some independently existing general will see in crime the mere violation in right of right and along. Hence the state does not exist owing to the dominant will, but the state, which arises from the material mode of life of individuals, has also the form of a dominant will. If the latter loses its domination, it means that not only the will has changed but also the materials existence and life of individuals and only for that reason has their will changed (p. 330).

From the Shukov condition on refusal to get fever permission and relates to brief explanation of emancipation, the writer states that there is a human rights deprivation in that prison. This symbolizes of the rights deprivation done by the
prison as a repressive state apparatus using its tool: prison guards. The rights deprivation here is clearly stated as irony in communism because it denies the humanity values by removing the role of individual will and individual rights.

It is an irony in communism ideology done by the state (Soviet Unions) since Marx and Engels, communist visionaries, against the human rights deprivation. Ironically, Stalin labeled himself as a communist while in the other hand he treated prisoners in the camp unlike the communist should do.

b. Demanded to Work in Extreme Conditions

In the novel, cold weather is a symbol or physical manifestation of the extreme condition, which the prison guides treat to the prisoners/labors. In forty degrees below zero, the guards are still doing body searches toward the labors that would be humiliating in the extreme climate. This is physical torture. Besides, the labors are working hardly to build a Socialist Building Center near the prison, covers by heavy snow everywhere. The labors are demanded to work in a cold weather. Wearing prison clothes in the biting Siberian winter makes constant suffering a part of their prison sentence. Shukhov does not only have to concentrate to avoid punishment at the hands of the camp’s regulations implementation, but he also has to protect himself from the cold.

Some oppressions of cold condition experienced by the prisoners can be seen from the prisoners’ activities below.

There is nothing as bitter as this moment when you go out to the morning roll call—in the dark, in the cold, with a hungry belly, to face a whole day
of work. You lose your tongue. You lose all desire to speak to anyone (p.70-71).
He wrapped the crush in his cloth again and slipped it into his inside pocket for dinner, buttoned himself up against the cold, and prepared for work (p.116).

Erich Fromm (1961) describes that this relation is a relation between man and nature and between man and man. He states socialism is the true solution of the conflict between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species and the overcoming of separateness of the humanization of nature (p. 49).

Foucault (1978) explains that punishment and body relation is not the same as it was in the torture during public executions. The body serves as an instrument and when somebody intervenes to imprison it or to make it work, it is in order to deprive the individual’s liberty and individual’s right (p. 11). Marx (1991) explains about the workers when they spend the greater part of their life in the production process, the conditions of this process are to a great extent condition of their active life process itself, their conditions of life, and economy in this conditions of life is a method of increasing the profit rate (p. 179).

This economy extends to crowding workers into confined and unhealthy condition, a practice which in capitalist parlance is called saving on buildings; squeezing dangerous machines into the same condition and dispensing with means of protection against these dangers.

From brief theories of the relation between man, nature, and freedom, the writer relates it to the real condition of prisoners in the novel. Shukov and other prisoners are suffering from extreme weather and temperature in their prison area.
Besides, they do not get facilities or extra blanket to warm their body. So the writer can conclude that the prisoners are deprived from their human rights. Shukhov is not only a political prisoner but also a prisoner of nature because he is suffering from the cold situation. No one ever considers trying to escape from the camp because the intense weather would cause a death.

The extreme condition of cold weather in this labor camp symbolizes of the overwork manifestation as explained by Foucault and Marx. The labors work hard in a cold weather that is over their body limit. The demanding to work in a cold weather and extreme temperature shows that Soviet Unions is not only practicing on overwork, but also totalitarian state system.

c. Extreme Food Rations

This part of the chapter discusses on the state’s saving on the conditions of labor at the workers’ expense as reflected in the food rations. The prisoners/labors are getting the abnormal food rations every day. The bad condition of food rations is a part of the saving program done by the state through prison/labor camp. Here is the empirical evidence from the novel about food rations.

This morning Shukov economized. Since he hadn’t returned to the barracks he hadn’t drawn his rations, so he ate his breakfast without bread. He’d eat the bread later. Might be even better that way. After the vegetable stew there was magara, that damned “Chinese” oatmeal. It had grown cold too, and had set into a solid lump. Shukov broke it up into pieces. It wasn’t only that the oatmeal was cold, it was tasteless even when hot, and left you no sense of having filled your belly. Just grass, except that is was yellow, and looked like cereal. They’d got the idea of serving it instead of cereals from the Chinese, it was said (p. 50-51).

Marx (1991) states about the saving of production as below:
If we consider capitalist production in the narrow sense, it is extremely sparing with the realized labor that is objectified in commodities. Yet, in squanders human beings, living labor, more readily than does any other mode of production, squandering not only flesh and blood, but nerves and brain as well (p. 178).

In any circumstances, it is clear that the prison represents as a repressive state apparatus and as a capital is working on a high production. The implication of the production process here state is using a saving program to succeed the goal. Saving program in food rations, however, is the right deprivation of human beings.

2. Economic Transformation: Industrialization

There is an economic transformation reflected in the novel from the agricultural into craft-carpet painter in Shukov’s village. They’d given up seasonal work a long time back, his wife had replied. They didn’t go out carpentering, for which that part of the country was famous; they didn’t make osier baskets, for no one wanted them these days. But they did have a craft, a wonderful new craft-carpet painting. Someone had brought stencils back from the war and from that time it had become so popular that the number of those carpet painters grew and grew (pp. 97-98).

Then Shukov asked his wife to explain to him how he, who’d never been able to draw in his life, was going to become a painter. And what were those beautiful carpets like? What did they have on them? His wife answered that you’d have to be an utter fool not to be able to paint the patterns; all you had to do was to put the stencil on and paint through the little holes with a brush (p. 99).

Shukov wondered about the changing in Kolkhoz that he could not understand on how people becoming the craft carpet painter. This situation also explained clearly by Marx (1982) in Capital Volume 1 Chapter 30 about impact of the agricultural revolution on industry, the creation of a home market for
industrial capital. He tells with the “setting free” of a part of the agricultural population, therefore, labors’ former means of nourishment were also set free. Labors were now transformed into material elements of variable capital. The same thing happened to those raw materials of industry, which depended on indigenous agriculture. They were transformed into an element of constant capital.

Still, the manufacturing periods, does not succeed in carrying out this transformation radically and completely. It will be remembered that manufacture conquers the domain of national production only very partially, and always rests on the handicrafts of the towns and the domestic subsidiary industries of the rural districts, which stand in the background as its basis.

Marx and Engels (1970) explain owing to the extensive use of machinery and to division of labor, the work of the proletarians has lost all individual character (who are in this novel, carpet painters) and consequently, all charm for the workman. Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labor, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wage decreases (p. 39).

Foucault (1978) says that the transition to an intensive agriculture exercised, over the rights to use common lands, over various tolerated practices, over small accepted illegalities, a more and more restrictive pressure (p. 85).

The proletariat is coming because of the rising industrial development. For it is not the naturally arising poor but the artificially impoverished, not the human
masses mechanically oppressed by the gravity of society but the masses resulting from the drastic dissolution of society (Foucault, 1978).

The theories of Marx and Foucault explain that the manufacture period is developed by the capital. Ironically, this novel illustrated that the period manufacture was precisely developed so fast by Stalin using a communist state. The impact of industrial development, proletarians are coming as seen in the novel and they had lost their individual character, being oppressed by the society - in this context – by the state system.

Besides, the other irony from the event in the novel is a surplus value stealing process. Surplus value itself can be explained briefly as below:

In Capital Volume 1, Marx (1982) also gives deep explanation on the relation between productive power of labor and a mode of labor. Development of the productive power of labor and a mode of labor corresponding to the productive power, surplus value can be created only by lengthening the working day by increasing absolute surplus value. In the formal specific premise of labor under capital, this is the sole manner of producing surplus value (p. 1021).

According to Marx's theory, the simplification of surplus value is that surplus value is equal to the new value created by workers/labors in excess of their own labor-cost, which is appropriated by the capitalist as profit when products are sold.

3. Alienation of Labors From Building and Prison Gate

Shukov and the other prisoners are going to build a government program, ‘Socialist Way of Life’ building or Power Station. Besides, they also have to build
their prison gate to be higher and stronger than before. Actually they do not know the purpose of Power Station, they only should build it and cannot access it for themselves. When the labors/prisoners build the prison gate it means that they are alienated from the building and from one another.

Shukov remembered that this morning his fate hung in the balance: they wanted to shift the 104th from the building shops to a new site, the “Socialist Way of Life” settlement. It lay in open country covered with snowdrifts, and before anything else could be done there, they would have to dig holes and put up posts and attach barbed wire to them. Wire themselves in, so that they wouldn’t run away. Only then would they start building (pp. 28-29).

Specifically, according to Karl Marx (1982) alienation of man from his own labor is confronted. To that extent, the worker stands on a higher plane than the capitalist from the outset does, since the latter has his roots in the process of alienation and finds absolute satisfaction in it whereas right from the start the worker is a victim who confronts it as a rebel and experiences it as a process of enslavement. At the same time, the process of production is a real labor process. The capitalist has a definite function to perform in its process as supervisor and director, his activity acquires a specific, many-sided content (p. 990)

Marx also explains that this fact simply implies that the object produced by labor, its product, now stands opposed to it as an alien being, as a power independent of the producer. The product of labor is labor, which has been embodied in an object and turned into a physical thing; this product is an objectification of labor. The performance of work is at the same time its objectification.
Erich Fromm (2004) translates Marx’s explanation about the irony of worker in his activity. He states the worker puts his life into the object and his life then belongs no longer to himself but to the object. The greater his activity, therefore, the less he possesses. What is embodied in the product of his labor is no longer his own. The greater this product is, therefore, the more he is diminished (p. 80).

Alienation of labor according to Marx in his Economic Philosophical Manuscript means the work is external to the worker, that it is not part of his nature; and that, consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well-being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. His work is not voluntary but imposed, forced labor. It is not the satisfaction of a need, but only a means for satisfying other needs.

The external character of work for the worker is shown by the fact that it is not his own work but work for someone else, that in work he does not belong to himself but to another person.

Marx (1843) describes there are four kinds of alienations of the labor: Since alienated labor: (1) alienates nature from man; and (2) alienates man from himself, from his own active function, his life activity; so it alienates him from the species. (3) Thus alienated labor turns the species life of man, and also nature as his mental species-property, into an alien being and into a means for his individual existence. (4) A direct consequence of the alienation of man from the product of his labor, from his life activity and from his species life is that man is alienated
from other men. When man confronts himself he also confronts other men. What is true of man's relationship to his work, to the product of his work and to himself, is also true of his relationship to other men, to their labor and to the objects of their labor (p. 276-277).

The prisoners are being alienated from the wire they have made. This wire fence alienated them since they cannot possess it, and more than that, the wire keeps them from the escaping prison. In general, the statement that man is alienated from his species life means that each man is alienated from others, and that each of the others is likewise alienated from human life.

The prisoners in this novel are experiencing two types of alienation in a one time. The first, they are alienated from the product (in this context is ‘Socialist Way of Life’ Building and prison’s wire), and the second they are alienated from the other species, their friends. Moreover, they called alienated because from the theories on alienation they are the victims of the alienation of a man from himself, man from nature, and also man from the product of his labor, a building.

4. Human Existence: Wiping out Individual’s Identity

The prisoners’ lives show how the Soviet regime makes private events public in order to exercise control over individuals. The prisoners have no space to access their own, and their every move is monitored. At one point, the commander decrees that even a walk to the toilet cannot be made alone even this has become a public event. This is one of the example from the novel describes
about how prison does not consider prisoners as human in normally but symbols in a public.

The whole parade was black with coats as the squads drifted forward to be searched. Shukov remembered he wanted to have the numbers on his jacket touched up, and elbowed his way through the crowd to the side. Two or three prisoners stood waiting their turn with their artist. He joined them. They spelled nothing but trouble, those numbers: if they were distinct the guards could identify you from any distance, but if you neglected to have them repainted in time you’d be sure to land in the guardhouse for not taking care of your number (p. 73-74).

The camp has replaced prisoners’ names into codification of letters and numbers, which represent their private identities as an individual. Prisoners are no longer private individuals, but rather symbols in a public system. This part is discussing on the value of human identity especially for the labors. Identity and individuality of the labors is also a part of Marx (2000) discussion in The German Ideology:

In the present epoch, the domination of material relations over individuals, and the suppression of individuality by fortuitous circumstances… We have already shown above that the abolition of a state of affairs in which relations become independent of individuals, in which individuality is subservient to chance and the personal relations of individuals are subordinated to general class relations, etc. – that the abolition of this state of affairs is determined of the final analysis by the abolition of division of labor (p. 56).

The individuals will lose the individuality when they are dominated with the collective power especially the repressive power. The aim of socialism was freedom, but freedom in a much more radical sense than the existing democracy conceives of it. Freedom in the sense of independence is based on man's standing on his own feet, using his own powers and relating himself to the world. Freedom is the essence of man that even its opponents realize it.
Dunayevskaya (1958) believes that no man fights freedom. He fights at most the freedom of others. According to him, every kind of freedom has therefore always existed, only at one time as a special privilege, another time as a universal right (p. 18-19).

The necessity of nature is the condition of human existence that is independent of all forms of society, mainly for the labors. This independent condition is used to mediate the material exchange or human life (as cited by Habermas, 1971, p. 27).

As stated by Foucault (1978), the surveillance is based on a system of permanent registration: report from the syndics to the intendants, from the intendants to the magistrates or mayor (p. 196).

The writer makes a confrontation from both the evidence from the novel and theory on ideal values of communism since they are not in the same way. Prison guards give prisoners letters and numbers as their code of identification, prisoners lose their individuality as human being since their identity is replaced with code. Whereas communism value is aiming in freedom of humanity, including the freedom of every individual to have their own identity. The writer later finds the irony of communism from that different side. The irony comes from the opposite of both ideas, codification and human freedom. State cannot be a communism state if it denies the ideal value about emancipation and freedom of human being.

5. Disciplinary System and Mechanism
Disciplining actually occurs in almost all the events/plots from the novel. Shukov and other prisoners are experiencing the disciplinary system and mechanism in the prison. It starts from the early morning up to the end of the day. From morning wake up, breakfast time, collective work on a building settlement, up to the last activity of the day, going to sleep. Besides, all of the prisoners are not only experiencing disciplinary system, but also panopticonism. Panopticonism is the condition when all the prisoners are monitored or under control by the guards.

Althusser (2007) explains that Ideological State Apparatuses are going with the function massively, that is work with ideology. However, they are also working with the secondary function, which is repression. There is no ideological apparatus at all (p. 170).

As Foucault (1978) states in the Discipline and Punish:

Punishment of a less immediately physical kind, certain discretion in the art of inflicting pain, a combination of more subtle, more subdued sufferings, deprived of their visible display, should not all this be treated as a special case, an incidental effect of deeper changes? (p. 8) Punishment had gradually ceased to be spectacle. And whatever theatrical elements is still retained were now downgraded, as if the functions of the penal ceremony were gradually ceasing to be understood, as if this rite that ‘concluded the crime’ was suspected of being in some undesirable way linked with it (p. 9).

The apparatus of corrective penalty acts in different way. The point of the penalty is not the representation, but the body, time, everyday gestures, and activities, also the soul too.

Panopticon has the same meaning to the control of activity in this context of the story. For Foucault (1978) in his theory on Discipline and Punish, he
describes about the control of activity. Control of activity consists of time-table, the temporal elaboration of the act, hence the correlation of the body and the gesture, the body-object articulation, and exhaustive use (pp. 149-154).

Related to this disciplinary system, Marx describes about the ideal on freedom of humanity as below. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the genuine resolution of the conflict between man and nature and between man and man. It is the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution.

The disciplinary methods reveal a linear time which moments are integrated and stable time. Panopticon may provide an apparatus for supervising its own mechanism.

Disciplinary system and mechanism is definitely violating the ideal values of communism mainly in a case of fight for freedom and humanity values.
CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS

This chapter consists of three parts. The first part presents the conclusions in which the writer draws conclusion of this study by summarizing all of the study findings. The second part is the implication of the study. The last part is suggestions for future researchers and for teaching Book Report by using this One Day in the Life of Ivan Denisovich.

A. Conclusions

Before drawing the findings based on analysis in chapter four, there are some brief backgrounds on communism, they are ideal values of communism. Ideal values of communism are the main part of context background to analyze the ironies of communism in Stalin’s era as seen in the novel. There are four ideal values in communism. The first is emancipation. It describes about human emancipation as the main value in communism. According to communist visionaries, emancipation is about the struggle to emancipate human rights and humanity. Then the second is the removal of surplus value. It explains on how labors are producing high value but deprived for the sake of profits.

The third is anti-alienation, the explanation about the definition, process, and types of alienation of the labors. This alienation is extremely experienced by the prisoners in the novel. Then the last is equality, which has the spirit of
emancipate humanity in a society. Therefore, the main purpose is the equality of the people in a society.

The problem formulation is: What are major ironies of communism as depicted in Alexander Solzhenitsyn’s *One Day in the Life of Ivan Denisovich*? Based on the analysis and discussion in chapter IV, there are five kinds of ironies the writer found from the novel. The first is treatment to humanity. This subchapter focuses on human rights deprivation. It contains three empirical evidences of ironies from the story on novel. Those empirical evidences are refusal the fever permission, demanding to work in extreme condition, and the extreme food rations. Refusal on the fever permission is about a right deprivation and denial on the humanity values by removing the role of individual will and individual rights.

Demanding to work in extreme condition symbolizes of the overwork manifestation. The demanding to work in a cold weather and extreme temperature shows that Soviet Unions is not only practicing on overwork, but also totalitarian state system. Extreme food rations describes how state apparatus treated prisoners badly in giving the food. It is also the practice of totalitarian system.

Second, economic transformation, explains about the manufacture period developed by the capital and this is irony since Stalin and a communist state using this period manufacture and industrialization even denied by Marx. The third is about alienation. The prisoners are alienated from the building they have made. They are alienated from the product and alienated from the other human being. The fourth is human existence. It is about the wiping out individuals’ identity. The
camp has replaced prisoners’ names, which represent their private identities, with letters and numbers. Prisoners are no longer private individuals, but rather symbols in a public system.

The last is disciplining. Disciplining discusses about disciplinary system and mechanism. It contains the explanation of the disciplinary system done by the prison guards and the process of control activity.

There are two parts of significances in this study about the ironies on communism as reflected in the Alexander Solzhenytsin’s novel. The first part is the way of Alexander Solzhenytsin explanation about the struggling of the protagonist character, Ivan Shukov. Alexander used Ivan’s struggling on human dignity to show the public about the irony, the irony criticism, and the humanity itself. The second, Alexander used the metaphor approaches through the novel and literature approaches to explain the dehumanization condition on the labors in Soviet.

Besides, the significance of these findings reflected on how Karl Marx as a communism founder, explains about the reality through the economic relations and productions. Based on the analysis, the writer found that Marx is trying to show the reality of economic relations just the same on how Alexander tries to prove about this relation through literature product.

B. Implications

This study could give some contributions to an educational aspect. First, it could teach the student about the bad sides of totalitarian of Joseph Stalin era
when he used this totalitarian system as an ideology of communism country. By knowing the irony of communism, the student could respect humanity values. Starting from a small action, such as respecting their parents and their teacher or be more critical to the social condition.

Second, it could give the understanding to the teachers in giving some learning activities to the students that are related to avoiding act of right deprivation. This study could implicate English Language Education Study Program (ELESP) student since Sanata Dharma University implements three important principles namely: competence, conscience, and compassion. As soon-to-be teachers, ELESP students do not only give formal education to their students, however, they should also teach them how we respect humanity and care others. By knowing and understanding irony in communism, ELESP students will be more consider how important peace for humanity is. Furthermore, based on the understanding ironies in communism study, ELESP student would be able to design education system to be more humanist and less violence and deprivation.

C. Suggestions

This part has two sections. The first section is the suggestion for the future researchers that will work with One Day in the Life of Ivan Denisovich as the object of the study. The other section is the suggestion for the English teachers that will use One Day in the Life of Ivan Denisovich as one teaching materials for Book Report course.
1. **Suggestion for Future Researches**

The novel discusses in this study is another challenging novel in the world of literature. This novel is written by one of progressive Russian writers, Alexander Solzhenytsin. The author has succeeded in conveying messages of universal dreams; it is freedom and equality in humanity. The writer’s discussion on this novel is limited to the finding institution and the evidences of right deprivation in communism ideology. There is a suggestion from the writer to the future researchers who will take this novel as the object of the study. The upcoming researchers can consider to discuss and to study the irony in communism in *One Day in the Life of Ivan Denisovich*. It is important considering rights deprivation according to Karl Marx (1982) is a root of violence occurring in society.

2. **Suggestion for English Teachers**

The writer suggests *One Day in the Life of Ivan Denisovich* novel as one of the material used in teaching Book Report to develop the vocabulary acquisition of the students at intermediate level. The students can advance their reading comprehension, take benefits of a new perspective of social sensitiveness, and provide academic response presented orally before the lecturer. The other benefit to reap by the student among other thing the development of imagination, education of emotion, and the nourishment of the social awareness growth.
To relate *One Day in the Life of Ivan Denisovich* the writer suggests procedures to conduct the teaching learning activities which are divided into three parts, i.e. assigning reading the novel individually, writing the personal response, and presenting the response in front of the lecturer.

The students are assigned to finish the individual reading within two weeks. The following one week is the time provided to the students to complete the personal response and in the fourth week, the student is presenting the report individually to the lecturer.
REFERENCES


APPENDICES
APPENDIX A

SUMMARY OF ALEXANDER SOLZHENITSYN’S ONE DAY IN THE LIFE OF IVAN DENISOVICH

A wake-up call sounds in a Stalinist labor camp in 1951, on a bitterly cold winter morning. Ivan Denisovich Shukhov, a prisoner in Camp HQ, is usually up on time, but this morning he suffers a fever and aches, and yearns for a little more time in bed. Thinking that a kindly guard is on duty, he rests past the wake-up call a while. Unfortunately, a different guard is making the rounds, and he punishes Shukhov for oversleeping with three days in the solitary confinement cell, which the characters call “the hole.” Led off, Shukhov soon realizes that the sentence is just a threat, and that he will only have to wash the floors of the officers’ headquarters. Shukhov removes his shoes and efficiently completes the job, proceeding quickly to the mess hall, where he worries he has missed breakfast. He meets the sniveling Fetyukov, a colleague who has saved Shukhov’s gruel for him. After breakfast, Shukhov heads to sick bay to get his fever and aches examined. The medical orderly, Kolya, tells him he should have been ill the previous night, since the clinic is closed in the morning. Shukhov’s fever is not high enough to get him off work.

Shukhov returns to the hut in time for the body search and body count, in which the prisoners are searched for forbidden articles and counted to make sure none have escaped. He carefully hides the bread he has taken at breakfast, sewing
it into his mattress. The men undress in the freezing cold for the search. One inmate, Buynovskiy, is wearing a flannel vest. He is sentenced to ten days in the hole for this infraction. Shukhov is happy not to have any forbidden things on him. He has neither food nor letters to his family, which he does not write anymore. He reflects on his wife’s recent letter urging him to take up carpet-dyeing when he gets out of prison. But Shukhov is not interested in this opportunity, despite the easy money.

After the search, Shukhov’s group, Gang 104, is marched off for work at the Power Station, a building site in the open fields. At the site, Shukhov looks at his colleague Alyoshka, a devout Baptist who seems happy to slave away. Shukhov is filled with respect for his foreman, Tyurin, a big tough man with a decent soul. Though they are forbidden to do so, the men try to keep the wind out of the windows by covering them with tar paper. The teenage prisoner Gopchik fetches wire for piping, and asks Shukhov to show him how to make a spoon. They all rest a while. It is too soon before the noon meal to start laying bricks, as the mortar would only dry in the trough while they ate.

At the noon meal, Shukhov sneaks a second helping of food. He is full after eating two bowls of gruel. The gang returns to the work site. On the way, Shukhov spots a bit of scrap metal in the snow, which he takes and hides in the hopes of making a knife out of it later. The prisoners stoke the stove. While preparing to work again, the gang hears Tyurin’s tale of being imprisoned for having a rich peasant father. The men begin to mortar the wall. One of the deputy
foremen, Pavlo, agrees to be on the mortar team, though, as an officer, he is not required to mortar. Pavlo’s friendliness earns him the men’s respect. The bricklaying begins. Shukhov works feverishly and makes no errors. A camp manager stops by to chide Tyurin for the tar paper illegally hung in the work site windows. He threatens to punish Tyurin, but Tyurin waves him off. Alyoshka works selflessly. Time passes quickly, and the men hear the meal signal. Shukhov continues working, even after his colleague Kildigs has stopped. He is late to lunch now, but he wants to hide his precious trowel, a tool that is hard to get, so that another man will not take it. He is nearly unable to join his gang, but catches up when the gang is delayed by preparations for another body count. The men discover that a man from Moldavia is missing from another gang. The man, who has fallen asleep at the site, is finally found. The other men are furious at him for delaying their meal.

Shukhov remembers his earlier intention to go to sick bay but reflects that he would rather have supper. At the body search, Shukhov suddenly panics, remembering the bit of steel he has hidden in his mitten. He prays to God to be kept out of the hole. By a stroke of good luck, the guard does not discover the bit of steel. Shukhov returns to the camp. On the suspicion that a fellow inmate, Tsezar, has received a rich parcel of food, he offers to wait in line in the parcel room for Tsezar. Shukhov waits until Tsezar comes. There is indeed a package. Shukhov makes his way to the mess hall for supper, where the gangs are being admitted by twos instead of singly, creating a chaos inside. He manages to find his comrades, grab an empty tray, and bring their rations to the table. For his
outstanding labor at the Power Station, Shukhov has been awarded 400 grams of bread. He eats in bliss, eyeing his extra rations to make sure no one grabs them. He takes Tsezar’s ration to the hut, where Tsezar, in exception to the camp rules, is allowed to eat. Tsezar has displayed the contents of his parcel to everyone, and he allows Shukhov to keep Tsezar’s supper ration.

After the body count, Shukhov prepares to sleep, though the second count has not yet been completed. He revels in his abundance of bread. At the second roll call, Tsezar panics, unsure what to do with his parcel. Shukhov helps him guard it from the other prisoners. Tsezar rewards Shukhov with a couple of biscuits and a bit of sausage. Before sleeping, Shukhov thanks God for getting him through another day. Alyoshka hears Shukhov’s prayer, and urges Shukhov to pray properly. He also encourages Shukhov to pursue the goods of the spirit and not, as Tsezar does, those of the flesh. Shukhov reflects on Alyoshka’s sentiment. Suddenly, for no reason, he hands Alyoshka one of his biscuits. Shukhov meditates that his day has been almost happy. The narrator adds that this day has been just one of the 3,653 days of Shukhov’s sentence.

http://www.sparknotes.com/lit/denisovich/summary.html
APPENDIX B

ALEXANDER SOLZHENITSYN’S ONE DAY IN THE LIFE OF IVAN DENISOVICH
APPENDIX C

THE BIOGRAPHY OF ALEXANDER SOLZHENITSYN

Prominent Russian: Alexander Solzhenitsyn

December 11, 1918 – August 3, 2008

Alexander Solzhenitsyn was a Russian author and historian who exposed the horror of Soviet prison labor camps and gave new meaning to the word "gulag." (Gulag stands for Chief Administration of Corrective Labor Camps.) Solzhenitsyn spent eight years in those camps.
Alexander Solzhenitsyn descended from an intellectual Cossack family. He was born in Kislovodsk on 11th December 1918 in the northern Caucasus Mountains. His father Isaak had studied philological subjects at Moscow University, but did not complete his studies, enlisting instead as a volunteer when WWI broke out in 1914. He became an artillery officer on the German front and fought throughout the war. During WWI he married Taisya Sheberbak, Solzhenitsyn's mother. They were married on the front lines by a brigade priest. Isaak returned home from the war in the spring of 1918, but died soon after as the result of a hunting accident and poor medical care, six months before Alexander's birth.

Solzhenitsyn's mother never remarried, partially because of her fear that a new husband would be too strict a step-father to her son. She was an educated woman, fluent in French and English, and supported herself and her son by working as a typist and stenographer. Beginning in 1924, the two lived in Rostov-on-Don. They were forced to rent rooms and huts from private owners because the state did not provide them with a room. After fifteen years, they were finally given a drafty room in a reconstructed stable.

From his boyhood, Solzhenitsyn planned to become a writer, though he called his early writings "much of the usual youthful nonsense." Though Solzhenitsyn longed to study literature as his father had at Moscow University, his mother could not afford to send him to Moscow. Therefore, he embarked upon a course of study in the Department of Physics and Mathematics at the University
of Rostov-on-Don in 1937. Later, he would say that his degree in mathematics twice saved his life - teaching mathematics in a sharashka (special labor camp for scientists) for four years of an eight-year prison camp term and afterward teaching mathematics to support himself in exile after his release.

In 1940, while still a student, Solzhenitsyn married chemistry student Natalya Reshetovskaya. His mother died shortly before that.

After graduating in 1941, just a few days before the beginning of World War II, Solzhenitsyn was given a job as a physics teacher at the First Secondary School of Morozovka village in his home region of Rostov. His tenure in this position was cut short due to the war, and in October 1941, he found himself assigned to be the driver of horse-drawn vehicles for the Red Army, a job that he would hold throughout the following winter. But Solzhenitzyn's mathematical education played a role in shaping his destiny. Because of his background in mathematics, he was transferred to an artillery school and completed an abridged artillery training program in November 1942. After his commissioning, he served for two weeks in the Gorky region before being made commander of a reconnaissance artillery battery on the Leningrad front. He served continuously until 1945, always on the front - in the battle of Kursk, in Poland and in East Prussia. Promoted to captain, Solzhenitsyn received the Order of the Patriotic War Class II and the Order of the Red Star.

During the war, between 1944 and 1945, Solzhenitsyn had corresponded with a school friend Vitkevich, criticizing Stalin but referring to him under a
pseudonym. Nonetheless, Captain Solzhenitsyn was arrested. Solzhenitsyn was beaten and interrogated at Lubyanka prison in Moscow, and was sentenced in absentia, a common practice for the Soviet government, to eight years of hard labor on 7 July 1945. He spent the next five months at correctional camps near Moscow, where he was forced to work on city building projects. In 1946, because of his mathematical expertise, he was sent to the Scientific Research Institute in Moscow, where he spent four years.

In 1950, Solzhenitsyn was sent to Ekibastuz in Kazakhstan, a new camp for political prisoners only, to serve the three years remaining in his sentence. He would later transform his experiences at that camp, working as a bricklayer, laborer, and smelter, into “One Day in the Life of Ivan Denisovich.”

While there, he developed cancer, and was operated on but not cured. Immediately after his release from the camp in March 1953, Solzhenitsyn served a one-month holdover at a transit camp and upon his release, learned that Stalin had just died. Nevertheless, Solzhenitsyn was sentenced to perpetual exile in Kokterek in southern Kazakhstan.

He spent the next three years of his life, until June 1956, in exile in Kokterek, except for a period at the end of 1953 when his cancerous tumor became life-threatening and he was sent to a cancer clinic in Tashkent, Uzbekistan, where he was cured.
Upon his return to Russia, Solzhenitsyn settled first in the Vladimir district and then in Ryazan, a town 160 kilometers southeast of Moscow. While in prison, Solzhenitsyn had divorced his wife in order to protect her from persecution because of her association with him. Though she had married another man with whom she had two children, she returned to Solzhenitsyn upon his release. Living in Ryazan, Solzhenitsyn supported himself by teaching mathematics, writing in his spare time, while Natalia Reshetovskaya taught at the Ryazan Polytechnical Institute. In the early 1960s, the couple considered moving to Obninsk, a scientific center southwest of Moscow.

Solzhenitsyn's first novel “One Day in the Life of Ivan Denisovich” was published in 1962. It was actually completed in 1958 but not submitted to the literary magazine Novy Mir until 1961. In 1961 Tvardovsky, the editor of Novy Mir, sought approval from the Central Committee of the Communist Party for publication of Solzhenitsyn's book.

"A great writer is, so to speak, a second government in his country," Solzhenitsyn wrote in” The First Circle." "And for that reason no regime has ever loved great writers, only minor ones."

The publication made him a celebrated writer in the Soviet Union and abroad. Solzhenitsyn ceased teaching and continued to write. His short stories, "Matryona's Homestead," "An Incident at Krechetovka Station," and "For the Good of the Cause" were published in Novy Mir in 1963. However, after Khruschev's forced retirement in 1964, Solzhenitsyn began to face a backlash.
The editorial board questioned and delayed publication of his novels “The First Circle” and “The Cancer Ward” in 1964 and 1966. Solzhenitsyn's manuscripts and private archives were confiscated by KGB in 1965.

By 1968, both unauthorized excerpts and complete English translations of “The Cancer Ward” and “The First Circle” were published in Great Britain and Western Europe.

Meanwhile, Solzhenitsyn's personal life was equally chaotic. He separated from Reshotovskaya and in 1970 began a relationship with a thirty-two-year-old mathematics teacher named Natalya Svetlova. In 1973 Solzhenitsyn married Natalya Svetlova; they had three sons, Yermolay, Stepan, and Ignat. Svetlova also had a son, Dmitry, from her first marriage to Prof. Andrey Tyurin. Svetlova, born in 1939, was a postgraduate of the mechanical department of Moscow State University.

In October of that same year, Solzhenitsyn was announced as the winner of the Nobel Prize for Literature. The Soviet government denounced Solzhenitsyn's Nobel Prize as a politically hostile act. "If Solzhenitsyn continues to reside in the country after receiving the Nobel Prize, it will strengthen his position, and allow him to propagate his views more actively," wrote then KGB chief Yury Andropov in a secret memorandum. Solzhenitsyn was forced to decline the opportunity to accept the award in person because of his fear that he would not be allowed to return to Russia.
Efforts to award Solzhenitsyn his Nobel medal privately were blocked by the Soviet authorities in 1972, after he spoke to reporters from the New York Times and the Washington Post about his continued political persecution.

In 1973, Reshotovskaya, despite pressure from the KGB, granted Solzhenitsyn a divorce, and he married Svetlova. However, he was at first not allowed to live with her. He had been hiding his novel “The Gulag Archipelago” from the authorities, fearful that people mentioned in it would suffer reprisals. But when his former assistant, Elizaveta Voronyanskaya, after being interrogated by the KGB revealed the location of a copy of the manuscript and hung herself, Solzhenitsyn decided to publish it. “The Gulag Archipelago,” the first volume of which was published in Paris in December 1973, detailed some 1,800 pages of Soviet abuses from 1918 onward and was Solzhenitsyn's attempt to create a literary and historical record of the vast and brutal system of prison and labor camps in the Soviet Union. Though Pravda called it a lie, foreign radio stations immediately broadcast the text. For the work, Solzhenitsyn collected excerpts from documents, oral testimonies, eyewitness reports, and other material, which was inflammable.

In February 1974, KGB officers arrested Solzhenitsyn and brought him to Lefortovo Prison, where he was stripped and interrogated and charged with treason. The next day, he was told that he was to be deprived of his citizenship and was immediately deported from Russia to the West. Shortly after being
expelled, he predicted that he would return to a free Russia. The majority of Western Sovietologists thought he was crazy.

He lived first in Switzerland and then moved to the United States in 1976. There he saw that his primary mission was to rewrite the Russian history of the revolutionary period in the multivolume work “The Red Wheel” - an epic history of the events leading up to the Russian Revolution.

“The ‘October Revolution’ is a myth generated by the winners, the Bolsheviks. This revolution does indeed have its source in Russia’s prerevolutionary conditions, and I have never stated otherwise. The February Revolution had deep roots -- I have shown that in "The Red Wheel." First among these was the long-term mutual distrust between those in power and educated society, a bitter distrust that rendered impossible any compromise, any constructive solutions for the state. And the greatest responsibility, then, of course falls on the authorities: who if not the captain is to blame for a shipwreck? So you may indeed say that the February Revolution, in its causes, was the results of the previous Russian political regime.” - Solzhenitsyn

Living in the West, Solzhenitsyn continued to publish profusely. In 1976, he and his family settled in a secluded estate in Cavendish, Vermont, where Solzhenitsyn would remain for the next twenty years. In 1994 Solzhenitsyn returned from Vermont to his native land. The new regime, led by Mikhail Gorbachev, had offered to restore his citizenship already in 1990, and the following year his treason charges were formally dropped. Solzhenitsyn
made a sensational whistle-stop tour through Siberia, becoming a highly popular figure. Solzhenitsyn was also received by President Yeltsin and in 1994 he gave an address to Russian Duma.

In 1997 the Solzhenitsyn Prize for Russian writing was established.

In the last years of his long life, Alexander Solzhenitsyn finally found a political system he could embrace: Vladimir Putin's Russia. Solzhenitsyn had long signaled in his writing and speeches that the Russia of his dreams was no clone of Western-style democracy. It was instead a place apart from and suspicious of the West, acutely aware of its destiny as a great power and unique culture and steeped in the values of the Russian Orthodox Church and Slavic nationalism.

"Putin inherited a ransacked and bewildered country, with a poor and demoralized people," Solzhenitsyn told the German magazine Der Spiegel in a 2007 interview. "And he started to do what was possible, a slow and gradual restoration. These efforts were not noticed, nor appreciated, immediately. In any case, one is hard-pressed to find examples in history when steps by one country to restore its strength were met favorably by other governments."

In 2007 Solzhenitsyn was awarded Russia's prestigious State Prize for his contribution to humanitarian causes. Solzhenitsyn, patriot and hero of the nation, died on 3 August 2008 at the age of 89.

"We are proud that Alexander Solzhenitsyn was our compatriot and contemporary. We will remember him as a strong, courageous person with a great
sense of dignity. His activities as a writer and public figure, his entire long, thorny life journey will remain for us a model of true devotion, selfless service to the people, the motherland and the ideals of freedom, justice and humaneness." - Putin

"Severe trials befell Solzhenitsyn, as they did millions of other people in this country. He was among the first to speak out about the brutality of Stalin's regime and about the people who experienced it but were not crushed... To his last days he continued to work for Russia to gain a worthy future, to become a truly free and democratic country, not just to break away from its totalitarian past. We owe him much." – Gorbachev

Source: http://russiapedia.rt.com/prominent-russians/literature/aleksandr-solzhenitsyn/
APPENDIX D

SYLLABUS AND LESSON UNIT PLAN OF BOOK REPORT

<table>
<thead>
<tr>
<th>Lesson Unit Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>KPE 132 Book Report</td>
</tr>
<tr>
<td>English Language Education Study Program</td>
</tr>
</tbody>
</table>

Credit
2 credits

Time Allocation
2 x 50 minutes class meeting
2 x 120 minutes independent work and structured tasks

Study Program
English Language Education Study Program

Course Coordinator
Henny Herawati, S. Pd. M. Hum.

Lecturers

Grading Policy

<table>
<thead>
<tr>
<th>Assessment Aspect</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent Report (4 reports)</td>
<td>40%</td>
</tr>
<tr>
<td>Oral Test of three (3 report)</td>
<td>32,5%</td>
</tr>
<tr>
<td>Oral Test of the 4 Report</td>
<td>27,5%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>
1. Short Description of the Course

KPE 132 Book Report is designed to introduce students to English novels, increase their interest and improve their ability in reading literary works, in particular novels. Throughout the course, are to read four different novels, comprising three simplified/abridged novels and one original/unabridged novel. Students should write a report for each novel they read, including the information about the book, setting of place and time, character’s name and description, conflict, theme, summary, and personal opinion about the novel.

This course is compulsory and offered in Semester II. There is no prerequisite course for KPE Book Report.

2. Competence Standard (Goals of the Course)

On completing this course the students are able to:

1. Develop basic understanding of reading of reading abridged and unabridged English novels.
2. Write book reports, containing information about the book, setting of place and time, characters’ names and descriptions, conflict, theme, summary, and personal opinion about the novel.

3. Independent Work

Task 1, 2, 3-to be submitted on Week 4, 9, 12
Write book reports about the simplified/abridged novels you have read. The reports should be based on the report from provided containing information about the book, setting of place and time, characters’ names and descriptions, conflict(s), theme summary, and personal opinion about the novel. The book recommended are listed below. If you want to read and write reports on book other than the ones in the list, you need to consult with the lecturer.

**Task 4-to be submitted on week 15**

Write a book report about one of the original/unabridged novel assigned, those are Hemingway’s *The Old Man and the Sea*, Steinbeck’s *The Pearl*, Alexander Solzhenytsin’s *One Day in the Life of Ivan Deisovich* or Ho’s *Sing to The Dawn*. The report should be based on the report from provided, containing information about the book, setting of place and time, characters’ names and descriptions, conflict(s), theme, summary, and personal opinion about the novel.

4. **Evaluation**

<table>
<thead>
<tr>
<th>Written Report (10 points)</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Completeness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Content (setting, characters, conflict, and theme)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Language</td>
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</tbody>
</table>
## Oral Examination (15 points)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Ability in retelling the story</td>
</tr>
<tr>
<td>2</td>
<td>Ability in answering questions related to setting, characters, conflict, and theme</td>
</tr>
<tr>
<td>3</td>
<td>Ability in stating personal opinions/reflection on the novel</td>
</tr>
<tr>
<td>4</td>
<td>Fluency and accuracy</td>
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<td></td>
<td><strong>Total</strong></td>
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<tr>
<td></td>
<td><strong>Score/grade:</strong></td>
</tr>
</tbody>
</table>

### Introduction to Basic Intrinsic Element of Fiction

1. **Setting (of time and place)**

   Setting is the Where and When during which the story take place where a story happens can be a name of a particular country, town, village, street, or just the description of surrounding/place such as in a dark and damp vault, at a crowded, noisy party, or in tent in the woods.

   The setting of time can be very clear such as in the year (in 1984) or month (in December), seasons, during Christmas time, during French revolution, during slavery period, or we just know that it is at night.

   Setting also refers to the natural and artificial scenery of environment in which characters live and move.
For example: the setting of the novel is in a town named Lraine, in the northern United States in 1940’s

2. (Major) Characters

A character is “an imagined person who inhabits a story and it shows a distinction type of person” (Abrams: 20). Similarly, Kriszner and Mandell state a character is “a fictional representation of person – usually (but not necessarily) a psychologically realistic depiction” (pp. 95). Basically, characters are often portrayal of human beings with particular character descriptions. Character can be described in terms of their physical characteristics and their personality characteristics. For example:

Miss Payne.

Description: She is beautiful young woman of mid 20s. She is tall with beautiful brown eyes and dark hair. She carries herself with a ladylike manner. Even though she rarely smiles, she is well-liked by people around her. Her being courageous and tough are admired by people in the village.

3. Summary

A summary tells the main points of the story. It reveals how the story goes. It should not be too detailed, but it should not fail to tell the important events in the story.
4. Conflicts

Conflicts is the (dramatic) struggle between opposing forces or points of view in a story. The conflict is a clash between the protagonist, a story’s main character, and an antagonist, someone or something presented in opposition to the protagonist. Sometimes the antagonist is easily identified as a villain, he or she simply represents a conflicting point of view. Sometimes the antagonist is not a character at all, but a situation (war, poverty) or an event (a natural disaster, such as a flood or a storm that challenges the protagonist. In other stories, the conflict may be internal, occurring within a character’s mind.

For example:

The main conflict of a novel is different perception and values between the mother and the daughter caused by different generations and cultures (Chinese vs. American).

5. Theme

Theme is a statement that the author wants to convey about life or society through the story in the novel. The theme of a story presents the author’s viewpoint about a particular subject. “Dishonesty” is not a theme, because it does not convey the writer’s opinion about dishonesty. “We should be honest to others and to ourselves” is a theme.
**APPENDIX E**

**LIST OF THE NOVELS**

<table>
<thead>
<tr>
<th>Abridge/Simplified Novels</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Alcot, Louisa May. <em>Little Women</em></td>
</tr>
<tr>
<td>4. Bronte, Emily. <em>Wuthering Heights</em></td>
</tr>
<tr>
<td>5. Caroll, Lewis. <em>Alice’s Adventures in Wonderland and through the looking Glass</em></td>
</tr>
<tr>
<td>6. Cervantes, Miguel de. <em>Don Quixote</em></td>
</tr>
<tr>
<td>7. Cooper, James Fennimore. <em>The Last of the Mohicans</em></td>
</tr>
<tr>
<td>8. Defoe, Daniel. <em>Robinson Crusoe</em></td>
</tr>
<tr>
<td>9. Dickens, Charles. <em>Christmas Carol</em></td>
</tr>
<tr>
<td>10. Dickens, Charles. <em>Hard Times</em></td>
</tr>
<tr>
<td>11. Dickens, Charles. <em>David Copperfield</em></td>
</tr>
<tr>
<td>14. Hugo, Vic</td>
</tr>
</tbody>
</table>
15. tor. *The Hunchback of Notre Dame*

16. Landon, Margaret. *Anna and the King of Siam*

17. Melville, Herman. *Moby Dick*

18. Sewell, Anna. *Black Beauty*

19. Shelley, Mary. *Frankenstein*


21. Stevenson, R. I. *Dr. Jekyll and Mr. Hyde*

22. Stevenson, Robert Louis. *Treasure Island*

23. Swift, Jonathan. *Gulliver’s Travels*

24. Twain, Mark. *The Adventure of Mark Twain*

25. Twain, Mark. *The Adventure of Huckleberry Finn*

26. Twain, Mark. *The Prince and the Pauper*

Original/Unabridged Novels

1. Hemingway, Ernest. *The Old Man and the Sea*

2. Ho, Minfong. *Sing to the Dawn*

3. Alexander Solzhenitsin’s *One Day in the Life of Ivan Denisovich*

4. Steinbeck, John. *The Pearl*

5. Tan, Amy. *The Kitchen God’s Wife*
# APPENDIX F

## COURSE OUTLINE

<table>
<thead>
<tr>
<th>Meet</th>
<th>Date</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feb. 2</td>
<td>Intro to the course</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Syllabus and course outline</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Report form</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Plagiarism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Basic elements (setting of place, time, characters’ names and descriptions, conflict, theme) and summary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What to write in the report form</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Oral exam registration (1, 2, 3)</td>
</tr>
<tr>
<td>2</td>
<td>Feb. 9</td>
<td>Assignment: read a novel and write the 1st book report</td>
</tr>
<tr>
<td>3</td>
<td>Feb. 16</td>
<td>Assignment: read a novel and write the 1st book report</td>
</tr>
<tr>
<td>4</td>
<td>Feb. 24</td>
<td>1st book report submission (Monday, Feb. 23 before 1 p.m.)</td>
</tr>
<tr>
<td>5</td>
<td>March 2</td>
<td>• Oral Examination: 1st report (cont.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Assignment: read a novel and write the 2nd book report</td>
</tr>
<tr>
<td>6</td>
<td>March 16</td>
<td>• Oral Examination: 1st report (cont.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Assignment: read a novel and write the 2nd book report</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
<td></td>
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<tr>
<td>-----------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>March 23</td>
<td>• Oral Examination: 1&lt;sup&gt;st&lt;/sup&gt; report (cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• 2&lt;sup&gt;nd&lt;/sup&gt; book report submission</td>
<td></td>
</tr>
<tr>
<td>March 30</td>
<td>• Oral Examination: 2&lt;sup&gt;nd&lt;/sup&gt; report</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Assignment: read a novel and write the 3&lt;sup&gt;rd&lt;/sup&gt; book report</td>
<td></td>
</tr>
<tr>
<td>April 6</td>
<td>• Oral Examination: 2&lt;sup&gt;nd&lt;/sup&gt; report (cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Assignment: read a novel and write the 3&lt;sup&gt;rd&lt;/sup&gt; book report</td>
<td></td>
</tr>
<tr>
<td>April 20</td>
<td>• Oral Examination: 2&lt;sup&gt;nd&lt;/sup&gt; report (cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• 3&lt;sup&gt;rd&lt;/sup&gt; book report submission</td>
<td></td>
</tr>
<tr>
<td>April 27</td>
<td>• Oral Examination: 3&lt;sup&gt;rd&lt;/sup&gt; report</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Assignment: read a novel and write the 4&lt;sup&gt;th&lt;/sup&gt; book report</td>
<td></td>
</tr>
<tr>
<td>May 4</td>
<td>• Oral Examination: 3&lt;sup&gt;rd&lt;/sup&gt; report (cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Assignment: read a novel and write the 4&lt;sup&gt;th&lt;/sup&gt; book report</td>
<td></td>
</tr>
<tr>
<td>May 11</td>
<td>• Oral Examination: 3&lt;sup&gt;rd&lt;/sup&gt; report (cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• 4&lt;sup&gt;th&lt;/sup&gt; book report submission (Unabridged compulsory novel)</td>
<td></td>
</tr>
<tr>
<td>May 17</td>
<td>Final Test</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX G

FORMAT OF THE REPORTS

BOOK REPORT FUN

Name :
Student Number :
Date of Submission :

Book Report : (1, 2, 3, 4) Please circle one of the four reports

• Title of the Book :
• Author :
• Publisher :
• Year of Publication :

Setting (of time and place)
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................
Major Characters

1. ........................................

2. ........................................

3. ........................................

Summary (make it into two to three paragraphs)

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What is (are) the major conflict(s) of the story?

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............................................................................................................................

............................................................................................................................
How does the story end?

What is the theme of the book?
Do you like the book? Why or why not?
APPENDIX H

LIST OF QUESTIONS FOR BOOK REPORT VERBAL EXAMINATION

Each report is written within 3 weeks. During those weeks, students are reading the novel and complete the report. In the fourth week, the students will present individually the report before the lecturer, can be in the classroom or the lecturer’s office. The presentation or examination is scheduled. This schedule is arranged independently by the lecturer.

This is an individual presentation before the lecturer. The presentation lasts around 5-8 minutes each student. The students are expected to show the fluency and mastery of the novels read, such as the literary features and other personal expressions. It is performed to promote speaking skill and reading comprehension of the students.

Based on the syllabus, the questions posed are in relation with the ability to retell the story, setting, characters, conflicts, and theme, and the ability to express personal opinions of the novel. The lecturer can select some of the listed questions to adjust with the time allotment. The questions, therefore, are as follows:
1. What is the title of the novel you read?

2. Do you find that the novel is interesting and worth of reading?

3. Do you find any new words and take them to enrich your vocabulary?
   
   What are they?

4. Can you tell me where or when does the story take place?

5. How many characters stated in the novel?

6. Who is the major character?

7. What do you find in the novel? Give some examples, please.

8. What is the theme of the story?

9. What is your opinion of the story?
APPENDIX I

THE ORGANIZATION OF BOOK REPORT INDIVIDUAL VERBAL EXAMINATIONS

A. Greetings (1’)
1. The student comes into the examination room
2. The lecturer asks the student to have a seat
3. The lecturer greets, “How are you today? Are you ready for the presentation?”

B. Questions (5’). Select the questions to adjust with the time provided.
1. What is the title of the novel you read?
2. Do you find that the novel is interesting and worth of reading?
3. Do you find any new words and take them to enrich your vocabulary? What are they?
4. Can you tell me where or when does the story take place?
5. How many characters stated in the novel?
6. Who is the major character?
7. What do you find in the novel? Give some examples, please.
8. What is the theme of the story?
9. What is your opinion of the story?
C. Feedback (2’)

The feedback provided is covering the grammatical features of the report made and how to foster the examinees to pay attention carefully to the using of correct language features such as the structure and vocabulary without hindering them to express their ideas freely. By doing so, it is expected that the students are aware of their language use to advance the four basic skills of language: listening, speaking, reading, and writing.