THE REASON OF MADAME WU’S CHARACTER DEVELOPMENT IN PEARL S. BUCK’S
PAVILION OF WOMEN

A THESIS

Presented in Partial Fulfillment of the Requirement
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in English Letters

By:
Yuuani Dewi
Student Number : 984214050
Student Registration Number: 980051120106120050

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In Pearl S. Buck’s Pavilion of Women

Name: Yutani Dewi
Student number: 984214050
Student Registration Number: 980051120106120050

Approved by:

Dra. Th. Enny Anggraini, M. A.

Date: 2003-03-8
THE THESIS

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Presented by
Name : Yumani Dewi
Student number : 984214050
Student Registration Number: 980051120106120050

Was defended in front of the Board of Examiners on April 25, 2003 and declared acceptable

Board of Examiners
Chairman: Dr. Fr. B. Alip, M.Pd. M.A
Secretary: Drs. F.X. Siswadi, M.A.
Member: Dra. Th. Enny Anggraini, M.A.
Member: Dewi Widyastuti, S.Pd., M. Hum
Member: Maria Ananta Tri Suryandari, S.S

Yogyakarta, April 2003-04-30
Faculty of Letters
Sanata Dharma University

[Signature]
B. Alip, M.Pd. M.A.
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ABSTRACT


This thesis deals with the main character development in Pearl S. Buck’s Pavilion of Women. It means there will be an exploration about some character’s characterization. As we know that most of Pearl S. Buck’s works are about the Chinese society or culture. This is based on her forty years experience in China. In her work, Pavilion of Women, Buck illustrates how the traditional Chinese people meet the other culture, in this case a culture that is brought by Brother Andre, an Italian Catholic priest. The setting is in China, at World War II periods. Foreign people are still rare in China, and Chinese people still hold their ancient traditions strictly.

The aim of this thesis is to find out the answers of the problem formulation that has been stated in previous chapters. The problems are how is Madame Wu’s character developed in Pearl S. Buck’s Pavilion of Women, and what are the reasons of Madame Wu’s character development.

As the approach, the writer uses the formalistic approach. This approach helps the writer to discuss the elements of character and character development in this thesis. This thesis will reveal the role of Madame Wu (Aileen) as the main character of the novel. She plays the important role in this novel.

The result of this analysis is concluded that Madame Wu’s character is developed because of a reason. The reason is because of Brother Andre’s (the foreign priest) teaching and from here she has found, understood the real meaning of love. She is walking in the light of love, her love to Brother Andre makes her character develop. She will continue whatever he has been doing. She turns into warm flame, she is changed.


Tujuan dari tesis ini adalah untuk menemukan jawaban yang telah dicantumkan di rumusan masalah pada bab awal. Rumusan masalahnya adalah bagaimana perkembangan karakter dari Madame Wu di Pavilion of Women yang ditulis oleh Pearl S. Buck, dan alasan-alasan yang menyebabkan perkembangan karakter Madame Wu.


Hasil dari analisis ini menyatakan bahwa karakter Madame Wu mengalami perkembangan karena satu alasan yang paling utama. Alasan utama adalah karena ajaran dari Brother Andre (Pendeta Katolik dari negara asing), dan Madame Wu telah menemukan dan mengerti tentang makna cinta yang sebenarnya. Dia berjalan didalam penerangan cinta, cintanya terhadap Brother Andre membuat karakternya berkembang. Dia akan melanjutkan apa yang telah Brother Andre lakukan. Dia berubah menjadi hangat, dia telah berubah.
CHAPTER I

INTRODUCTION

A. Background of study

Literature is a creative working, an art that contains imagination, and figurative language. It is not designed for direct or practice communication (Wellek, 1962: 3). So, it is different from any other writing. In reading a literary work, a person must do an exploration and contemplation toward the contents, while it is not happened in reading an ordinary writing. The exploration and contemplation are needed in order to get the ideas and messages of the work.

The exploration covers 7 elements. They are theme, plot, setting, character, structure, style, and atmosphere. They are an entity that exists in a literary work, although Drama and Poetry just have some of them. Each of the elements is constructed to support the main idea existing in the work.

After the exploration of a literary work, the readers are hoped to contemplate the idea and message of the work in their real life. It is one of the functions of literature, to educate. To make it easier for the reader to get the message, a literary work, especially Prose and Drama, is often build similarly with the real life of human beings.

Rene Wellek and Austin Warren in Theory of Literature say that although a literary work is an imitation of real life, it is not same as the real life. “Literature is a world beyond the real life. The things that are told in a literary work can not be found in the real world. Supposing that the story in the literary
work is similar with an event happened in any society or place, they are still different. A literary work involved the imagination and creation of the author, while the real life can’t be like that” (Welliek, 1962: 18-19). This is why it is important to explore and analyze the intrinsic elements of a literary work before stepping into the other extrinsic elements.

This research will deal with the main character’s development in Pearl S. Buck’s Pavilion of Women. It means there will be an exploration about some character’s characterization. As we know that most of Pearl S. Buck’s works are about the Chinese society or culture. This is based on her forty years experience in China. In her work, Pavilion of Women, Buck illustrates how the traditional Chinese people meet the other culture, in this case a culture that brought by Brother Andre, an Italian Catholic priest. The setting is in China, at World War II periods. Foreign people are still rare in China, and Chinese people still hold their ancient traditions strictly. The focus sets on the Wu’s family, it represents an ancient Chinese tradition with all its rules and norms. The situation of the house begins to change when the family meets Brother Andre, an Italian Catholic priest, which slowly gives a new vision to the family especially to Madame Wu, the main character in the story.

B. Problem formulation

There are two problems that the writer wants to analyze in this research, they are:
1. How is Madame Wu's character developed in Pearl S. Buck's *Pavilion of women*?

2. What is the reason of Madame Wu's character development?

   The importance of the first problem is to know Madame Wu's character development, by examining her condition in the beginning of the story up to the end of the story. The second problem is used to know what cause Madame Wu's character development.

C. Object of study

   The aims of this research is to solve the questions that the writer has mentioned in the problems formulation, they are:

   1. To explore Madame Wu's character development
   
   2. To find out the reason of Madame Wu's character development.

D. Benefit of study

   This research can give two benefits. One is for the readers, and the other is for future researchers. For the readers, it is hoped that after studying this research they can get a clear understanding about the story and the messages that the author gives. While for the future researchers, it is hoped that this research can give reference to their research.
E. Definition of term

In order to avoid the confusion and differences in understanding the story, the writer will define some terms that are closely related to this research.

1. Character

According to M.H. Abrams in his *Glossary Of Literary Terms*, character is the person presented in a dramatic or narrative work, who is disposition quality, that are expressed in what, they say-the dialogue, and by what they do, the action (Abrams, 1981: 20)

2. Main character

Main character is someone who becomes the focus in the story from the beginning up to the end. Main character engages the readers attentions as his motivation and history are most fully established, the content of the story is highlighted to this character experience (Milligan, 1983: 155). According to Abram that the main character is defined as the person presented in a dramatic or narrative work that are interpreted by the readers as being endowed with the moral and dispositional qualities that are expressed in their action (Abram, 1981: 20). In this case the main character is Madame Wu.

3. Characteristic

According to Webster’s New Twentieth Century Dictionary Unabridged that characteristic means pertaining to, constituting, or indicating the character or peculiar quality of a person or thing, typical, distinctive. It is a distinguishing feature or quality (Webster, 1972: 247-248).
4. Development

According to Pikunas, development is a series of sequential changes in an organism to leading to its maturity as a result of experience (Pikunas, 1969: 22). Craig also gives the comment about the development, according to him; development is the changes in thought or behavior of a person that occur as a function of biological and environmental influence (Craig, 1979: 9).

5. Character development

Laurence Perrine in her Literature Structure, Sound and Sense states that all the fictional characters can be classified as static or developing. The developing or dynamic character undergoes a permanent change in some aspect of his or her character personality or outlook. The change may be small or large; it may be for better or worse (Perrine, 1974: 71).
CHAPTER II
THEORETICAL REVIEW

A. Review of related studies

Pearl S. Buck was a famous writer who wrote a lot of novel about Chinese people and culture. *Pavilion of Women* was one of her work that told about Chinese culture. As a well-known novel, *Pavilion of Women* had attracted many critics to give reviews or criticisms. The majority of the criticisms used feminist approach and social-historical approach.

One of critics who used feminist perspective in delivering criticism was Beverley Strong (Reviewer: Beverley Strong from Australia, August 14, 2002). She explored *Pavilion of Women*, and found that it was a representation of everyday life of Chinese women of a wealthy household in the 1930's, before and during WW2, and before the rise of communism. They were pampered, waited upon and their only real duties were to satisfy the needs of their husbands and to produce sons. Another critic who also used feminist perspective was Manuela Bonfanti (Reviewer: Manuela Bonfanti from Geneva, November 8, 1999). She discovered that Madame Wu was a representation of women with beauty and intelligence, which can justify her husband's affection perfectly. The changing of Madame Wu's way of thinking after she met a foreign priest represents a liberal way of thinking. Her courage to break the old-traditional Chinese's way of thinking had made her admired.
The other critic who used historical-biographical approach was Cathy (Reviewer: Cathy from La Plata, Md. August 23, 1998). She explored the novel and found a representation of the impact Western ideas upon China in 1940s. She found that there is an influence of Western values toward China in the novel. An Italian priest, Brother Andre, brought the western values and Madame Wu and her family represented the condition of China.

Comparing to the criticisms above, this research is a basic step that must be done before exploring other values that exist in the story. This research is important to develop further criticism on the novel. By understanding characters and the influence between the characters, the reader can find many possibilities of points that can be criticized. By exploring the influence of Brother Andre toward Madame Wu, other critics can develop their criticism using feminist perspective (exploring how the influence of man toward a woman), and historical-biographical perspective (exploring the influence of Western values toward Chinese people).

B. Review of Related Theories.

The theory that is used in this research, related to formalistic approach, is theory of character and characterization.

1. The definition and function of character.

The definition of character is someone who acts out in a particular time and place and experiencing conflicts in a pattern of events (Rohrberger, 1981: 20). While Abrams, in A Glossary of Literary Terms, defines character as a
person presented in a dramatic or narrative work, who is interpreted by the readers as being endowed with a moral and disposition quality, that are expressed in what they say (the dialogue), and what they do (the action). (Abrams, 1981: 20).

A character is an important element that must exist in a literary work, in this case a novel. Characters deliver the message of the story toward problems, conflicts, and resolutions. They present the problems to the reader, develop them into conflicts, and solve them with resolutions. Forster in one of his book states:

"From the character, a novelist will present problems in his or her novel. He or she portrays characters in natural and plausible ways" (Forster, 1974: 30-31)

2. The types and the kinds of characters.

a. Types of characters

The types of character can be classified in two. They are Typified character, and Individualized character. Typified character in literature is dominated by one specific trait, and is referred to as flat character. Typified character often represents the general traits of group of persons or abstract ideas. While Individualized character however has involved into main feature of the genre of the novel. Many modern fictional texts reflect a tension between these modes of representation by introducing both elements simultaneously (Klarer, 1999: 18-19).

Another theory divides types of character into Flat and Round character. Basically it is almost similar with Typified and Individual character. Flat
character is built around a single idea or quality and is presented in outline and without much individualizing detail, and so can be fairly adequately described in a single phrase or sentence (Forster, 1927: 69). It is so simplified, easy to identify. He is not likely to change, he is static, and his responses are predictable (Eastman, 1965: 18). While Round character is the character that often appears as the counter of the story. This type of character is more complex and has many sides. This character lives by his/her roundness and many points at which he/she touches life. This character appears in different action, personality, and outlook. This character also undergoes a permanent change. The change may be large or small, better or worse. The change is something more important and basic. It is more than a change in condition or a minor change in opinion (Perrine, 1974: 71).

Furthermore the table below can briefly describe the classification of character:

**TYPE OF CHARACTER**

<table>
<thead>
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<th>Typified Character</th>
<th>Individualized Character</th>
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<tbody>
<tr>
<td>Flat</td>
<td>Round</td>
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b. Kinds of characters.

There are two kinds of characters in novel work. They are major characters and minor characters. Major characters are the characters in the novel that hold an important role because they are an active character that performs acts. The major characters are the focus on the story from the beginning to the end of the story. These characters are the main focus that deliver or experience the problems, and the conflicts in the novel. Major characters usually undergo certain changes as a result of the action of the story (Stanton, 1965: 17). While minor characters are the characters that support the plot. The presence of the minor characters is optional, but sometimes they are really needed to enrich the plot of the story.

3. Characterization

Characterization is the process by which an author creates a character (Rohrberger and Woods, 1971: 20). Characterization enables us to understand a character in a story either psychologically or physically. Characterization also shows us how to know whom a certain character is, why he behaves in a particular way.

There are two ways of characterization in making novel. They are Explanatory characterization and Dramatic characterization. The Explanatory characterization is a type of characterization that describes the character toward a narrator. The narrator will describe each of character's characteristics in the novel. Dramatic characterization throws away the
position of narrator, in order to avoid any overt influence on the reader by a narrative mediator. This method of characterization creates the impression on the readers that they will be able to perceive the acting figures without any intervening agency (Klarer, 1999: 18-19).

THE METHODS OF CHARACTERIZATION

Explanatory Method

Dramatic Method

Narration

Dialogue-Monologue

Characterization must observe at least three principles (Perrine, 1974: 69): Characters must be consistent in their behavior. They must have a clearly sufficient reason of they are being in change, it means a character may remain unchanged or he may undergo a radical change in his outlook and dispositions from the beginning to the end of a work. Whether he is being stable or being unstable, the importance is he must be consistent with his behavioral traits. Characters must be clearly motivated in whether they do, especially when there is any change in their behavior. The characters must be lifelike.
C. Theoretical Ground

The theories mentioned above will be used in order to analyze the character and characterization of Madame Wu before and after she met Brother Andre. To answer the first problem, it is important to know who Madame Wu is, what is her character, and how is she characterized in the beginning and in the ending of the story. The theories will be helpful in answering those questions. Madame Wu is a different person in the end of the story. She undergoes a big changing in her attitude and way of thinking. By finding the difference between her characterization in the beginning and the end of the story, and then compare them with the characterization of Brother Andre, we can found the influence of Brother Andre toward Madame Wu in the story. Brother Andre is supporting character that gives contribution in main character's conflict. The exploration of his characteristic and characterization are important to find his influence toward the main character.
CHAPTER III

METHODOLOGY

A. Object of study

_Pavilion of Women_ is a Buck's sixth novel. It was acknowledged, as Buck's another literary triumph after _The Good Earth_ (1931). This novel was published as serial version in Woman's Home Companion in August, September, October, November editions of the year 1946. The novel that the writer used in this research was published by Pocket Book Inc, CARDINAL edition published on August 1953. This CARDINAL edition was published by arrangement with The John Day Company, printed in USA. This novel contained of 15 chapters and 419 pages.

The main character on this novel was Madame Wu. She was the first lady in a big old-fashioned Chinese family. She could manage the whole household matters in good orders. After her fortieth birthday, Madame Wu decided to withdraw herself from her husband in some duties and chose a young country bred girl to be the second lady in the house. Even Mr. Wu refused this idea but Madame Wu forced him with many reasons until he agreed. But somehow, Fengmo happened to see the girl. To avoid any possibilities that may be happened between them, Madame Wu arranged Fengmo's marriage as soon as possible with Lingyi. Lingyi was a modern educated girl and demanded that her future husband must know foreign language. In this case, Brother Andre, a foreign priest from Italy was called to the house of Wu as Fengmo's tutor.
After Madame Wu had finished with Fengmo's marriage matters, she felt that she had fulfilled her duties toward the house and could rest herself and had peace for her own. But the house just begins to mess up. In her fatigue on running after to grab her freedom in the middle of the commotion in her house, Madame Wu found a peace in Brother Andre's teaching. Then she found herself in need of knowledge and wisdom from the wise foreign priest. Her developing mind created a new being in her without she realized it. After Brother Andre's death she realized that she fell in love with him. It changed her opinion about the love between men and women and human's life entirely.

B. The Approach

To analyze the problem stated before in the problem formulation on this research, the writer applies formalistic approach. The writer chooses this approach in order to analyze the character development and the influence of Brother Andre's character toward the Madame Wu, the main character in this novel. According to Guerin, "the formalistic approach studies the form of the text of literature itself and analyzes its function and effect".

"The heart of the matter for the formalistic critic is quite simple: what is the literary work? What are its shape and effect, and how are these achieved? All relevant answers to these questions ought to come from the text itself" (Guerin; 1978: 70).

According to Guerin in A Handbook of Critical Approaches to literature that "formalistic criticism has its sole object the discovery and explanation of form
in the literary work. This approach assumes the autonomy of the work itself and thus the relative unimportance of extra literary considerations such as the author’s life, his times, sociological, political, economic or psychological implication” (Guerin; 1979: 13).

Formalistic approach examines the literary piece merely without reference to the facts of the author’s life, without reference to the facts of the genre of the literary piece or to its place in the development of the genre or in literary history, and without reference to its social milieu. It believes the idea in the work itself. (Rohrberger; 1971: 27).

C. Method of study

In carrying out this research, the library research was conducted. To support this research, the writer used some sources, the first source was the novel itself, Pearl S. Buck’s Pavilion of Women and the others were some books that were used as the references to support the analyses of this research.

In analyzing this novel, the writer did some steps:

First the writer feels it is important to explore main character (Madame Wu) of the story. From here, the writer will have more understanding about the main character’s characteristic. The next step, the writer tries to find out the condition of the main character before and after she meets the foreign priest, Brother Andre. In doing this step, the writer underlines the important points, the important moments and writes down the important dialogues that can support this research. And the last step, the writer tries to find out what are the influences of Brother Andre towards Madame Wu and Prater Wu’s life in changing into the end of the story.
Brother Andre toward Madame Wu and makes Madame Wu change at the end of the story.
CHAPTER IV
ANALYSIS

_Pavilion of woman_, one of Pearl S. Buck's works, illustrates the Chinese people's characteristic at World War II periods. Chinese people at that time had a lot of ancient traditions, and they held those traditions strictly. They must receive the punishment and ceased by the society if they were acted against the traditions. Chinese people at that time had old fashioned ways of thinking about different status between men and women, and their opinion about marriage was very different. They had a lot of rituals, for example the ritual of birthday, the ritual of death, and so on.

The focus of this story sets on the Wu's family, one of the rich families in China that represent an ancient's Chinese tradition with all its rules, norms and old fashioned ways of thinking. Madame Wu (Ailien) is the main character in this story. She plays an important role in this story. Madame Wu, the first lady in the house of Wu's family is considered as a perfect Chinese woman. She has beautiful frame and slender figure, although she is already forty years old. She has wisdom and knowledge. She is a dutiful and filial daughter in law to the Old Lady (her mother in law), a good wife for Mr. Wu (her husband), and adorable mother for her sons (Liangmo, Tsemo, Fengmo, and Yenmo).

In this chapter, the writer will try to answer the problems that have been stated in the problem formulation.

A. Development of Madame Wu's character in Pearl S. Buck's _Pavilion of women_

1. Madame Wu's character in her early marriage
Madame Wu, the first lady in the Wu’s family is considered as a perfect Chinese woman. She is very wise; her wisdom is known, she has wisdom to manage all the problems in the Wu’s family. All the problems are solved in good ways. Her wisdom makes every members in her house admire her, everyone considers that she is the perfect and the wisest woman in this world. They regard her as an all knowing goddess. She always uses her talent to know other people’s heart skillfully. It makes everyone believe and admire her, and then they will obey her and let her arrange everything. For example, her eldest son, Liangmo, he always trusts his mother’s wisdom far more than he does his own. Therefore when Madame Wu arranges his marriage with Meng (Madame Kang’s daughter) he accepts the arrangement without any objection.

“Choose someone for me mother, you know me better than I know myself.” (P. 19)

Her second son, Tsemo has once disobeyed his mother’s arrangement but all these years he always respects his mother and regards her as the wisest woman in the world.

“You don’t know my mother”, Tsemo had replied laughing, “even when I wish her wrong, I know she is right, she is the wisest woman in the world.” (P.65)

The Old gentleman (her father in law) also realizes that Madame Wu is a woman who has the wisdom in arranging and managing every problem.

“Your mind is an excellent one for woman, your brains been inside the skull of a man. You could have sat for the imperial examination and passed them with honor and become an official in the land.” (P.79)
The Old lady (her mother in law) is very pleased with her because she knows how to make the Old lady happy; she knows the Old lady's heart skillfully. She can easily make the Old lady trust and be pleased with her. For example when she helps the Old lady to decide the flowers that must be planted in the garden.

"Narcissus?" Madame Wu had suggested gently. "Orchid? Flowering shrubs? I am only anxious to please you, mother". But she had put Orchids in the middle of the sentence. They were her preference. By putting them in the middle, Old lady would think she did not care for them. "Orchid", Old lady said. She was fond of her daughter in law but she liked to show her own authority. (P. 5)

From here we can know Madame Wu's wisdom and her skill to win the sympathy and make all the members of the house obey her.

Because of Madame Wu's wisdom, the Old Lady (her mother in law) gives the management of the Wu's family with its many members to her. She has been the head of the Wu's family for twenty four years. She has a big authority in the Wu's family.

"All rose at her approach, she took her own place at the highest seat." (P. 144)

On these twenty four years she has managed the house in good ways, all the problems, all the decisions, and the family businesses are under her control. Under her control and her good management the Wu's family becomes the richest and the most honorable family in the society.

"This is the house of the Wu family; this is not a common house like Wang and Hua." (P. 4)

She makes all the decisions in the house. No one can disobey her because she is the head of the family.
“Only when some decisions had to be made did they turn to her by instinct, for they knew that in this house she made all the decisions.” (P. 32)

Because of her power in the Wu’s family, the members of the family are also under her control. All of them are fed on her, she arranges everything for them. No one in this house can disobey her arrangement; they let her arrange their food, their shelter up to their life.

“She is tired because in this great house all feed on her, like sucking children” (P.63)
“The affairs of a great household must be managed one by one and in order.” Said Madame Wu (P.138)

Everything is under her control, if there is anyone wants to do something he or she must ask Madame Wu, Madame Wu must have some knowledge about what they are going to do, he or she can only do the thing if they already have permission from Madame Wu.

“But I can sure you that nothing happens in the house without my knowledge and my permission.” (P. 135)

Madame Wu with her wisdom can know easily what other people like and dislike. She will not show her dislike expression to the others when they do something that make her dislike. First she will show her good expression to the others, she makes them think that she is a very understanding woman, she makes them regard her. For example, we can hear her conversation with Ying (her servant) about Little Sister Hsia (the foreign nun). Actually Madame Wu is not pleased with Little Sister Hsia because Little Sister Hsia always comes to her house and prays for her.
“Do not tell me that on this day of all days Little Sister Hsia is here!” she exclaimed. (P. 13)

But when she meets Little Sister Hsia she will not show her disliked expression to Little Sister Hsia. She will show her pleased expression and make Little Sister Hsia feels that she is very welcome in Madame Wu’s house. She knows that Little Sister Hsia likes to pray, Madame Wu will let Little Sister Hsia prays for her but actually she does not like it.

In her great kindness Madame Wu now said, “I have guests coming in a short time, Little Sister, but before they come preach a little gospel to us.” (P. 16)

She knows that nothing pleased the foreign woman so much as to preach.

2. Madame Wu’s character in her forties

In the above explanations have told us some characters of Madame Wu in her early marriage. In her early marriage Madame Wu is a woman who has wisdom, and because of her wisdom she becomes the head of the Wu family for twenty four years, she has such a big authority in the Wu’s family. All the decisions are on her hand and the house management is under her control. With her wisdom she can easily know what others like and dislike. She makes others think that she is a very understanding woman so they will trust her and let her decides everything for them. When Madame Wu reaches her forties years old her characters still exist but there are also some of her new characters appear.

In Madame Wu’s mind all the things that she does for the Wu’s family is only her duty. Managing the family businesses and arranging the life of family members are her duties toward all. Serving her husband and her children are also her duties. These twenty four years she serves her husband, makes him happy, and gives him
children. She considers these as her duties as a wife. She gives her body to him but not her love. She never loves her husband at all.

"Perhaps you're lucky Ailien, because you don't love your husband."
(P.164)

Now Madame Wu has made a plan that when she reaches her forty years old birthday she will retire herself from her husband and choose a concubine for him to carry on her duty toward her husband. She thinks that she is old enough and cannot serve her husband as before. While Mr. Wu is still young and handsome, he ought to have a young wife to serve him and gives him more sons. For her husband's welfare she will choose a concubine for him.

"Yesterday I was forty years old. I had long made up my mind that when that day comes I would retire from my duty as a female and find someone for my lord who is young. He is only forty five years old. He has many years left him yet." (P. 51)

From here we can know that Madame Wu does not really love her husband. She is very different from her best friend; Madame Kang. Madame Kang loves her husband and she will get angry if her husband goes to the Flower House and finds another woman. But Madame Wu chooses a concubine to her husband. She knows that all her arrangements and her decisions are for her husband's welfare.

"I want nothing but your happiness." Madame Wu said with her beautiful voice. (P.42)

Her sons (Liangmo, Tsemo, Fengmo, and Yenmo) are also her duties. She never loves her sons more than as their role as her sons and the continuity of generation in her role as parent. She had often shrunken from the touch of her own children when they were small and she sometimes disliked even their hand upon her.
Her duties for her sons are kept them satisfied in every need of food, clothing, knowledge and money. When they reach their proper age she will arrange their marriage one by one. She will choose a good wife for them. If their life is settled it means her duties toward them are over.

"I must somehow do my duty toward all" she murmured and pulled the sleeve down again over her pretty arm. (P.46)

Madame Wu also has an old fashioned ways of thinking about the different status between men and women. The society at that time treats woman as the second class. Her opinion about her status as woman is very low. Although she is the head of the family, she is very wise but she is still a woman.

"Heaven has made this difference between men and women, women must therefore be lonelier than men. Part of their life must be spent alone, and so Heaven has prepared them." (P.45)

Madame Wu is a woman who has a very careful ways of thinking. If she wants to make one decision she will think it carefully. If she feels the decision is right she will do it. For example when she wants to give a concubine for her husband. She has thought about it for a very long time. She is very careful in choosing this woman. She had thought a great deal about this woman. The woman must be someone who is very different from her. She must not be too well educated for Madame Wu herself had learning. She must not be too modern. A modern young woman will not be satisfied to be a concubine and in a short time she will push Madame Wu out of the way and demand Mr. Wu's whole time. Madame Wu must think of all these matters. She must think what will happen to her if she gives a concubine to her husband.
"Who was this young woman to be?" Madame Wu had thought a great deal about her. "There must be many such common young women," Madame Wu thought cheerfully. (P 46-47)

Madame Wu is stubborn. In her mind she never makes mistake in all her life. The decision that she makes will always be the right decision for all. If she has made one decision no one can changes it. She knows her arrangement and decision will make her family happy.

"I know you are so devilish stubborn a woman that I would kill myself beating against your wish." (P. 105)

Madame Wu has a close minded ways of thinking about marriage. She never understands the love between men and women for she never uses to love anyone in this world. According to her, marriage is a way for human to continue their generation and not a place for love, friendship and understanding. Marriage is like a food, drink and shelter, it must be arranged for. She treats men and women like a beast and then mates them together without thinking of their feeling. She does not know that human hates to be mated by the other. She believes that if she mates two couples then these two couples although they do not love each other at first but after they have married the love will grow.

"But I know that if man and woman aren't well mated in body first, there is no other mating, if the body is mated then other mating will come." (P.199)

Madame Wu is very selfish. In doing her duties she always depends on her own thinking, she never thinks of others’ feeling. If she thinks the decision and the arrangement is good and right for the others then she will make the decision. She
believes that her decision and arrangement can give the happiness to the others. She always sacrifices others for her own good. Actually all her doings toward all people around her are for herself. She gives a concubine to her husband because she does not love her husband: she wants to end her duty toward him. Therefore she sacrifices Chiuming (the young country breed) to be Mr. Wu’s concubine to continue her duty toward Mr. Wu. She does not care whether Mr. Wu loves this woman or not and does Chiuming want to serve Mr. Wu or not. Since she sends Chiuming to Mr. Wu it means her duty toward Mr. Wu is over.

She never really loves her sons; she arranges their marriage one by one when they reach their proper age to be marry. When their life is settled, they already have their own family it means her duty toward them is over. She will have her own time and her own life without any interruption from the others.

"Then when all the member of the household was settled I can think again about my own freedom." (P.227)

Madame Wu always compels others to obey all her decisions. Everyone must do what she wants and what she has arranged for. She will use her wisdom to know other’s thinking, she will give many reasons to them and make them agree with her decision. For example when she wants Mr. Wu to have a concubine. She knows that Mr. Wu will not agree with her decision, but she gives him many reasons then he will obey her and takes a concubine.

"Do not talk to me about this matter," he said. He blew a sudden gust of smoke. "Never mention the girl to me again!" "There is no reason why we should talk about her," Madame Wu agreed. "I will send her to you tomorrow night. I have forgotten to tell you her name. It is Chiuming. She will be brightness in your autumn. Mr. Wu heard this, opened his mouth, closed it, and walked away. You must have heard she was here," she went on her clear
voice, unless you are unwilling I will send the girl to you tomorrow.” (P.104-106)

She knows Mr. Wu always depends on her and he will obey her, he always listens to what she says. He listens to anything she said, as though he knows that her words always carry a weight of meaning. She knows Chiuming does not love Mr. Wu, she knows Chiuming is very suffered but for her own she will not let Chiuming free, if Chiuming does not want to serve Mr. Wu that mean Madame Wu must continue her duty toward Mr. Wu. Therefore she will talk to Chiuming; she wants Chiuming to obey Mr. Wu. She also insults Chiuming in hope that by hearing these words Chiuming will want to continue her duty toward Mr. Wu.

“You came to me without father and mother, a foundling, picked out of the street by a farmer’s wife. You were widowed without having been wed. Today you’re second only to me in this family, the richest in the city, a house to which any family in the region longs to send its daughters, you are dressed silk, jade hangs in your ears and you wear gold rings. You may not return to my courts. How could I explain it to the house? Go back at once to that court where you belong.” (P.177)

Madame Wu also compels her third son (Fengmo) to marry Lingyi (Madame Kang’s third daughter). She knows Fengmo does not want to marry Lingyi but she arranges the marriage as soon as possible with an excuse that she does not want to repeat her fault with Tsemo’s (her second son) marriage. Tsemo has disobeyed her, he chose his own wife when he studied in Shanghai.

“We must marry the third son of ours,” she told Mr. Wu. “What would you say if I spoke to Madame Kang at once, perhaps tomorrow and asked for Lingyi?” “You have always chosen the boy’s wives,” he returned. “Tsemo chose his own,” she reminded him. “I wish to avoid that mistake with Fengmo. If he will not I will let him decide for himself to marry Lingyi” (P.108)
Madame Wu is different from the other women; she likes to read, by reading she will become wise. Since she was young she liked to read and had more knowledge. The Old Gentleman (her father-in-law) has a library in his court which full of books. Now this library has become hers, she is very happy. She had not had time in these middle years of her life to look much into books because Mr. Wu did not enjoy reading, therefore he did not like to see her with books in her hand. But now she has fulfilled all her duties, she is free from her husband, her sons and all the matters in the house, she has her own time. She wants to read all these books by moving to the Old gentleman’s court.

Now, however since the first half of her life was over and she was alone, she could read them all. “You will find me here now every morning until I die” (P. 49)

Madame Wu only respects the person who has wisdom. In her life she has respected and admired two persons. The first person is the Old gentleman (her father in law), Old gentleman is very wise because he had read a lot of books and he also taught a lot of knowledge to Madame Wu. Old Gentleman had been good to Madame Wu, he knew that Madame Wu was intelligent and learned as well as beautiful. When he knew Madame Wu liked to read book he sent for her that she might read the old books in his library, but not all.

“Certainly of these books he had put aside as unfitting for a woman, and she had never touched them.” (P. 48)
Madame Wu respects the Old gentleman but she is not satisfied with him. The reason is because the Old gentleman had an old fashioned ways of thinking about the different status between men and women.

"What all men know," Madame Wu now asked herself, "Ought not a woman to know?" (P. 82)

Old gentleman did not allow Madame Wu to read the books that were not suitable for woman. According to the Old gentleman woman could not too well educated because the men were not pleased if their wife were too learned and wiser than them. Old gentleman wanted her to learn love as a source and did not read too much books.

"These books aren't for you" Old gentleman said, and Madame Wu asked "Because I am a woman?" (P. 78)

Now she thinks her wisdom has matched the Old gentleman's, she is free from him and she can read all the books in the library.

The second person that Madame Wu most respects is Brother Andre (the foreign Priest). He has become the well of knowledge for Madame Wu. He always gives suggestions to her when she can not solve her problems, he also give a lot of knowledge to her. Although Old gentleman had taught her much but Old gentleman had feared many things and he still had an old fashioned ways of thinking about different status of men and women. But Brother Andre fears no one; he fears neither life nor death and he treats everyone equally no matter it is man or woman.

Madame Wu never knows what jealousy is. She becomes like this because she never loves anyone in this world.
She never loves her husband and her children. When her husband wants to take a concubine she is not jealous but she chooses a concubine for him.

"Madame Wu, who had never known what jealousy was, became silent. This was something in her friend which she could not understand. (P. 11)

In that laughter she perceived something. She did not love her husband, Meichen has been right. She did not love him, ad never loved him and so how now she could jealous?" (P. 185)

Madame Wu is a woman who always wants to reach freedom. All these years the thing that she wants to reach most is freedom. She wants to free herself from all her duties and responsibility. For her freedom she will not allow herself to love anyone, she will not love her husband and her sons. She sacrifices everything to reach her freedom. She sacrifices Chiuming to continue her duty toward her husband. She arranges her sons’ life one by one. She does all of these because she wants to be free from her duties toward them. Freedom for her is simply to be mistress of her own person and her own time. All these years she never has time for her own. She is too busy with her business, her duties, and her family matters.

"Now poor soul and body, the rest of your life you shall have for yourself. I will spend the rest of my life assembling my own mind and my own soul. I will take care of my body carefully, not that it may anymore please a man but because it houses me and therefore I dependent upon it." (P. 61-62)

In all her life she never knows the meaning of sacrifice, she never thinks of the others, all her decisions and arrangements are for her own and her family. For example when she looks Little Sister Hsia (the foreign nun), she feels pity with her. Little Sister Hsia gives away most she has and lives poorly. According to Madame Wu it is a foolish doing
She watched Little Sister Hsia’s face with for bearing comprehension, how empty was this soul, so alone, so far from home, all knew her of her weekly meeting to teach sewing to beggar women, all know that she lived poorly and gave away most of what she had. (P.137)

Madame Wu will never know that this is one of the ways to sacrifice ourselves to the others.

3. Development of Madame Wu’s character

On these twenty-four years Madame Wu in doing her duties and responsibilities has met a lot of problems. Although she is wise but sometimes she will also meet some problems that makes she cannot solve by her wisdom. Because of these problems some characters of Madame Wu have developed. But some of the characters remain the same. She is still a woman who has wisdom to manage the Wu’s family in good ways and good arrangement. She still has her talent to know other’s heart skillfully. She still has a big authority in the house. And she is still a woman who always has a careful ways of thinking in making a decision. But some of her bad characters have developed.

In the past she was selfish, in doing her duties she never thought of other people’s feeling. But now she becomes warmer, without her conscious she is changed. She knows that in human’s body there is a soul; the soul is same with her soul, all human have the same blood with her. For example when Meng (her daughter in law) scolds the wet nurse because she can not produce milk for Meng’s son, Madame Wu wants Meng to stop the scolding and she wants to hear the explanation from the wet nurse.

“Hush, she is a human being, speak good soul ” (P.233)
Now she becomes closer with her family. Day upon day she comes and goes among her family, her words become tender. When she wants to make a decision, she will think it first; she will not force the others to do what they do not want to do. She sacrificed Chiuming to be Mr. Wu’s concubine and carried on her duty to him. She did not want to know they love each other or not. Now she begins to feel the wrong that she had done to Mr. Wu. She is surprised to see that he is thinner and less ruddy than he had been. She blames herself for her doing.

“I was selfish,” Madame Wu said simply.” (P.269)

She admits her wrong toward Mr. Wu; this is the first time that she has acknowledged of her wrong in making decision.

“Put it that I feel I did you wrong in arranging Chiuming’s coming,” she said. “You meant well,” he said courteously. “I acted selfishly,” she said more gently still. (P. 310)

She blames herself for doing wrong to Chiuming. She never treats Chiuming as human being who has feeling. She bought her and sent her to Mr. Wu without her willing.

Madame Wu sat down on the edge of the bed. “It has been shown me that I did you great wrong, my sister. It is true that you were brought here as I might have bought a pound of pork. How could I dare so to behave toward a human being? I see now that I had no thought for your soul.” (P.267)

After she realizes her wrong she sends Chiuming away; she lets her go and has her own life. Then she will let Jasmine (the prostitute from the Flower House) comes to her house to be the third lady. She realizes that Jasmine is not suitable to become the third lady of the Wu’s family because she is a prostitute while the Wu’s family is an honorable family in the society. But she knows Mr. Wu loves Jasmine
and she believes Jasmine will give the happiness to her husband. Therefore she lets
Jasmine comes to the Wu’s family as a third lady.

All these years she has considered that all her doings for her families were
her duties toward them. There was no love in her heart but duty. She served her
husband because it was a main duty as a wife. Made him happy, gave him children
and arranged his life was her duties. She did not love her sons more than as her role
as parent. She believed that as long as she kept they satisfied in every need of food,
clothing, knowledge and money then they would be happy. But now she knows that
they are not happy at all.

Madame Wu though “Perhaps I have never loved any child, perhaps that is my
trouble, that I have never been able to love anyone.” (P.266)

Now she knows that between human beings there is no duty but love. Now she knows
she shall no longer live out of duty but out of love.

“Now she knew that between men and women there’s no duty. There’s only
love or no love. Trouble always arises from the belief that there is some duty
between them.” (P. 337)

In the past she was a woman who has close minded ways of thinking about
marriage. She treated human as beast, if she mated them then the two although they
did not love each other at first but after they married then the love would grow.

“I know my wrong that I did, but when I brought you here I myself didn’t
understand about love, I thought men and women could be mated like male
and female in the beast.” (P.325)
Now she knows about love, love can not be coaxed and teased, it comes out of Heaven, unasked and unsought. Two couples who are in love must do marriage, it cannot arrange for.

The thing that Madame Wu wants to reach most is freedom. For her freedom she can sacrifice anything. She thinks that if she arranges everything and does all her duties toward all then she can be free.

"Only to be free", she faltered. "I thought if I did my duty to everyone I could be free." (P.264)

Freedom according to her is simply to be mistress of her own person and her own time. She does not want to be troubled by any other matter. She begins to have a reflection into her inner self, in her reflection she finds the answer that freedom is not a matter of arrangement but if she can let the others free and sacrifice her own advantages then there is freedom. Now Madame Wu tries to forget her own and helps the other. For example when her best friend, Madame Kang gave birth Madame Wu helped her and saved her life, this duty was very hard for her but she did not care at all about herself.

Ying cried, "Lady, lady look at your coat why there is blood on it and you are so pale." She looked down at herself and saw blood on her satin garment. She who was so fastidious now only murmured. "I forgot myself." (P. 321)

She opens her heart for others. She feeds the orphans by settled them in the temple that belongs to the Wu family. She gives them food and treats them as her own children. She gives them her love.

"Now your father has gone, I am your mother." Madame Wu said, smiling. "All are my children, your father did the best he could for you," she said "But you need a mother too." (P.299)
And in the other side she also learns to donate the money to a Buddhist nunnery in the south part of the city. All these years she never does good deeds for the others.

"Now, Madame Wu in these days never left her own court except to visit the temple children. One thing only had she done, and it was to give money to a Buddhist nunnery in the south part of the city." (P. 407)

Now, she remains the things that she had done before, actually all her doings are only wanted to be free from all her duties and responsible from her husband, her sons and the family members. And she thinks they will be happy with her decisions and arrangement. But now she realizes all of them are not happy.

What she had done so selfishly was to try to free herself from them all by withdrawing herself. She had wanted them to be happy, each in his own fashioned, but she had not wanted to be troubled with making them happy non had she been able to tell them how to be happy. Food and clothing she had provided, discipline and order she had maintained, and yet the whole house was in turmoil and no body was happy. She had been angry with them because they were not happy. (P. 289)

Now she knows that all her doings are only the foolish and stupid things that she had done.

"How stupid I have been". She reflected, gazing up into the blue curtains of her bed. "The men and women in my house, how confused they are by what I have done." (P. 289).

Madame Wu’s character has developed when she realizes all her doings in the past are wrong.

In the second part of this analysis, the writer will answer the second problem that has been stated in the problem formulation.
B. The reason of Madame Wu's character development

Madame Wu's character has developed. She is the head of the Wu family, she is wise, she has knowledge and has a big authority in the house. But besides that she is a very selfish, in her inner heart she has no love, when she does her duty she will not think of other's feeling. She forbids herself to love anyone; she forbids herself to love her husband and her sons because she wants to have the freedom that she wants to reach all these years. She has waited this freedom for a very long time. When she has finished her duties toward all of the members of the family then she will be free and has her own time for herself. But at last some of her characters have developed. She turns into warm and tender, she is changed into another personality. She is not Madame Wu as before. She is not as selfish and stubborn as before. She has opened her mind about the marriage. She knows that between human being there is no duty but love. She has understood the real meaning of the freedom that she wants to reach all these years.

There is a reason that make Madame Wu's character develop. The main reason that makes Madame Wu's character develop is because she has met Brother Andre (a foreign priest); under Brother Andre's teaching she is changed. And from Brother Andre's teaching she has found and understood about love, for herself all these years she never uses to love and never understands about love. She falls in love with this foreign priest who always becomes the well of knowledge for her and becomes the consultant for her when she meets the problems that she can not overcome. Because
of this kind of teaching and this love make some of her character develop. Brother Andre’s teaching has influenced Madame Wu’s characteristic.

The influence of Brother Andre’s teaching toward Madame Wu. Brother Andre is a tall, wide-shouldered man in a long brown robe which is tied about the waist by a rope, he is dark skinned and has large eyes, his hair is neither short nor long. It curls slightly and he has beard. He is a priest who comes from Italy. He comes to the Wu’s family as Fengmo’s tutor because Fengmo’s fiancé, Lingyi wants to have a husband who can speak foreign language. Brother Andre is very generous and wise. He understands and knows Madame Wu’s characteristic and her ways of thinking. He knows Madame Wu’s authority in the Wu’s family, although she is powerful but actually in her inner self she is not happy at all.

“You are also good.” He said “But I am not sure you are happy.” (P.152)

These words are said so calmly but strike Madame Wu as sharply as though a hidden knife has pierced her without her knowing exactly where it has struck. She is shocked with these words and at once she denies Brother Andre’s words.

“I am contrary, entirely happy. I have arranged my life exactly as I wish it”. (P.152)

At first Madame Wu has a little fear of this foreign priest because he can read what is on her mind. She realizes that Brother Andre is wisest than her, and she is not pleased with this priest. But for her son and for her own freedom she lets this foreign priest comes and teaches her son. Brother Andre always uses his words to comfort Madame Wu. For example when he knows Madame Wu is very afraid if he will teach
his religion to her son, Fengmo. He knows she is afraid if Fengmo's soul awaking by
him and Fengmo will become a priest like him.

"This is not religion?" she asked doubtfully (P.161)
"Only the language," Brother Andre repeated "You need not be afraid, Madame. I am an honorable man; your son's mind will be sacred to me."
(P.155)

His words make Madame Wu changes her opinion toward him. When
Madame Wu meets problems that she cannot solve, she will think of Brother Andre, this wise foreign priest. Madame Wu knows her wisdom is too ancient to solve all the problems. She knows Brother Andre's wisdom is far beyond these walls. She needs Brother Andre's teaching, she needs him to hear her problems and give her some solutions toward these problems that make her unable to overcome.

Madame Wu asks Brother Andre about his religion, she has no knowledge at
all about his religion. Brother Andre explains to her about his religion and makes
Madame Wu opens her mind about religion.

"Where is your religion?" she demanded
"In bread and in water, in sleeping and in walking, in cleaning my house and
making my garden, in feeding the lost children I find and take under my roof,
in coming to teach your son, in sitting by those who are ill, and in helping
those who must die, that they may die in peace" Brother Andre answered. (P. 201)

Brother Andre makes her know God, she does not know about the real existence of
God, in all her life she only knows about her Heaven in Chinese belief but she never
knows that there is God in this universe. He explains to her about his faith and the
real meaning of God.
"But your faith?" she inquired. He looked at her with his full dark gaze. "My faith? It is in space and in emptiness, in sun and stars, clouds and wind. Is there no God there?" she inquired. "There is," he said "but I have not seen His face." "Then how can you believe in Him?" she asked. "He is also in that which is around me," Brother Andre replied. "He is in the air and the water, in life and death, in mankind." (P.203)

She asks Brother Andre about the difference between her Heaven and his God because Little Sister Hsia had told her that her God was different from Heaven.

"Is our Heaven your God, and is you're God our Heaven?" she inquired. (P.272)

Brother Andre explains to her that there is no difference between Heaven and God. Both of them are the same.

"They are one and the same, in temple there are always a few foolish ones" he said gently. "There is only one true God. He has many names." (P.272)

Brother Andre also explains to her the characteristic of God because she says that she does not believe in God.

"And if I do not believe in any?" she inquired willfully. "God is patient," he said. "God waits. Is there not eternity?" (P.272)

From these explanations she feels a strange warm current pass through him and through her. But it does not begin in him, and it does not end in her. They seem only to transmit it, from the ends of the earth to the end of the earth.

"Heaven is patient", she repeated. "Heaven waits." (P.272)

She has understood about human's life, about the round of birth and die, about human's soul and about God.

"You have told me the magic glass which makes small things large. A fragment of dust, you told me, could be made as large as a desert, and if the fragment were comprehended, the desert was known. This house is the fragment of dust and from it I comprehend all. Inside these four walls is the whole of life." (P.230)
She asks Brother Andre's opinion about Chinese society's different treatment between men and women. She wants to hear his opinion about this inequality treatment.

"Is man all man and is woman all women? If so, they can never come together. Since he lives for his own being and she lives for universal life and these are opposite." (P. 202)

Then Brother Andre explains to her about the universal between human being, there is no difference between one to another. This explanation has opened her ways of thinking about different status that happened in her society.

"Is your blood like mine?" Madame Wu exclaimed
"There is no difference." he replied "all human blood is of the same stuff" (P. 202)

Brother Andre tells her that God gives us each a residue for our own, that is part simply human and neither male nor female, it is called the soul, it is unchanging. Woman's brain and man's brain is the same, when it is freed from the needs of the flesh, thus woman may use her brain only for her female duties and a man may use his only in pursuing women for himself. But the brain is a tool and it may put to any use that the creative wish. Brother Andre tells her that trouble between men and women always crisis from the belief that there is duty between them.

She starts to feel something peaceful that she never feels before. She has more knowledge and more understanding in her own. She is very satisfied with Brother Andre's explanations. Therefore every times when she meets some problems that make her can not solve with her wisdom she will remember Brother Andre. She
remembers his great patient frame and his dark kind face when he explains her questions one by one.

Every day she sits in the highest seat in the library with her dragon headed cane which she carries now that Old lady was dead between her hands, she listens to Brother Andre's explanation carefully. Every night before she goes to her bed she will think of some questions that she wants to know from Brother Andre, and next afternoon when Brother Andre comes she will ask the questions one by one. If the questions are too much then she will write them down on the paper and read them to Brother Andre, she listens carefully to his explanation. She knows her wisdom is nothing at all if she wants to compare with Brother Andre's. Brother Andre comes for her as a well, wide and deep, a well of learning and knowledge. With Brother Andre's teaching without her conscious she is changed. When with Brother Andre for guiding she finds herself longing and for peace. She can leave body behind and sally forth, soul bare, into the world. This is the first time she fells that sorrowful at the shortness of life. Now she always shares her problems and her unhappiness with Brother Andre, he can give her so many advices. Brother Andre's teaching makes her know and understand about this universe, there are knowledge of earth and this world.

Thus she came to know how the earth and the seas are gathered into a great ball swinging among the stars and planets, and she understood the paths of the sun and moon, the passage of winds and clouds. (P. 227)

Brother Andre also teaches her the knowledge of history in the world, the rise of people and their fall, birth of the nations. He tells her the discovery of electricity and
of the radium. He explains to her the waves of the air that carry man's words and his music around the world.

Brother Andre gives her the explanation about the relationship between couples that has married. For all these years she has a close minded ways of thinking about this relationship. She never considered that man was not entirely flesh, and that even such a man as her husband must be in communion with God. She has treated her husband with contempt. She served him because it was her duty as a wife; the main duty of a wife was served her husband. She never really loved her husband; according to her marriage was not a place for love, friendship, and understanding. Marriage was just like a food and drink, when someone has reached her age to marry then they must marry. Brother Andre tells her that all human beings have feeling. She has never considered the others' feeling, all her doings are only depended on her own thinking.

"You have considered only the filling of his stomach and the softness of his bed, and even worse than this, you have bought a young woman as you would buy a pound of pork. But woman, any woman is more than that and all woman you should know it." (P.264)

Brother Andre's words have made her conscious that all her doings to her husband and Chiuming are wrong. She has considered herself unique and above all women, so she can insult and force Chiuming to carry on her duty to Mr. Wu without her willing, and because of these they are not happy.

"You have been guilty of three sins, you have despised your husband, you have held in contempt a sister woman, and you have considered yourself unique and above all women. These sins have disturbed your house, in spite your plans no one is happy." (P. 264)

Under her plans and decision no one is happy. From the beginning she has done the biggest mistake toward her family and herself.
Brother Andre has told her the real meaning of love. He tells her that love is not a word. He wants her to love everyone; he wants her to love her husband, her sons, and her neighbors. Brother Andre tells her that love is not a judgment.

"Love thy neighbor as thyself," he had said slowly. "Do not judge him where you do not judge yourself Madame, this is the meaning of the word love." (P. 358)

Brother Andre tries to make her understand about freedom and the ways to reach freedom. All these years she has a misunderstanding about freedom, she thinks if she has fulfilled all her duties to her family then she will be free. And now she knows her wrong, she is frightened and she does not know what she should do to correct her wrongs. Again, she needs Brother Andre to tell her what she should do.

She felt to tears than she had felt in many years, he had shattered the calm core of her being, her sense of rightness in herself, and she was frightened. If his house she, upon whom all had so long depended, had been wrong and was wrong, then what would happen to them all?

"What should I do?" she asked in a small voice. (P.264-265)

Brother Andre tells her that all these years she does the duties to all because she always thinks of herself, always thinks of her freedom. Now she can not deny it and she needs Brother Andre to direct her. Brother Andre wants her to forget herself and tries to think about the others, do not sacrifice the other for her own.

"Forget your own self," he said. "Instead of your own freedom, think how you can free others," he said gently. (P. 265)

With Brother Andre's words she begins to have a reflection about the meaning of freedom and she finds the answer that freedom is not a matter of
arrangement or duties. She had seen freedom hanging like a peach upon tree. She had nurtured the tree, and when it bore she had seized upon the fruit and found it green. Now she understands that she can never be free until she had offered herself the thing which she must hated.

All these times Madame Wu has shared her problems and her unhappiness with Brother Andre, and without her conscious she has implanted a special feeling with Brother Andre.

And she herself how had she opened her gates and let him in? she would never know he had been led to her and she had opened her gates and he had come in and with him he had brought to her internal life. (P. 419)

When she knows Brother Andre meets an accident and his condition is very critical she is very nervous, she knows that she must somehow reach his side in time to hear his voice speak once more and gives her direction for the rest of her life. She does not think of what people might say about her.

She sits erect in the rickshaw, and behind the runner's back she said, "I will pay you double if you double your usual speed." (P.274)

She becomes to realize her feeling to Brother Andre only when Brother Andre dies and leaves her forever.

"I love him when he came and went in these courts, but I did not know it", she thought. "I had to see his body dead before I knew how I love him." (P. 288)

Brother Andre's death is a great shock for her; he is the only being she has ever met whom she worships. He fears no one; he fears neither life nor death. She never thinks of him as a man when he was alive. But now he is dead she sees him as a man lying dead. In her heart for a moment is a hard dry knot of pain that she will see him no more.
Suddenly she recognizes him “You whom I love!” she murmured in profound astonishment. (P. 277)

All these years she never uses to love anyone in this world but now she realizes that she loves a man, a foreigner, a stranger, a man who had never once put out his hand to touch hers, whose touch would have been unthinkable. When she makes this recognition in instant she accepts it and she feels her whole being change. She finds this kind of love peace welled up in her being. It is profound, so quieting, so contenting. It is the first time in her life she knows that never before has she known the peace is, she is very happy. Her whole frame grows light and strong, she feels free and whole. Love becomes an energy that begins to work in her mind and her body.

This love, quite and strong, was sunlight at noon. She was warmed and strengthened by it, and made certain of herself. (P. 288)

Now she is walking in the light and the light is love. Her love to Brother Andre makes her character developed.

“I shall no longer live out of duty but out of love.” (P. 285)

Because of her love to Brother Andre it makes her continue whatever he has been doing. Brother Andre lives in her memory.

“You live in me. I will do my utmost to preserve your life.” (P. 278)

Every times when she wants to make one decision she will remember of Brother Andre and she can hear what Brother Andre wants her to do, his spirit is with her. For example when she wants to make a decision whether she must accept Jasmine or not
into her family as the third lady. She can not make a decision then she remembers of Brother Andre.

“But Andre never held himself back from anyone.” She thought. “He would have met this girl freely to discern what he could do for her. His spirit here will help me.” (P. 291)

Because of her love to Brother Andre, Madame Wu’s heart turns into warm flame; she is changed and she knows it.

“But of course I am changed,” she thought. (P. 284)

There is a great changed in her, the change is found in her expression in all her words and in the way she governs those look her for advice, shelter, and care.

She continues to do what Brother Andre has done in his life. For example she feeds Brother Andre’s lambs. They are orphans that Brother Andre has taken to his roof. Brother Andre picked the little ones up from outside the city wall where they were thrown. She treats them as her own children

“Now that your father has gone, I am your mother”, Madame Wu said smiling. “All are my children.” (P.299)

She loves the orphans as well as Brother Andre loves them. She knows that Brother Andre always does the best for them. Brother Andre always lives in her heart and becomes the light, the guiding star in all her life.
CHAPTER V
CONCLUSION

_Pavilion of Women_ illustrates the Chinese people’s characteristic at World War II periods. The focus of this story sets on the Wu’s family. The main character in this story is Madame Wu (Ailien). She is the first lady in the house of Wu’s family. In this chapter the writer wants to make a conclusion of the analysis.

Madame Wu in her early marriage is very wise; she has wisdom to manage all the problems of the Wu’s family. Her wisdom makes every member in her house admire her; and regard her as an all knowing goddess. She uses her talent to know others’ heart skillfully. She makes them believe her and let her arranges everything. Because of her wisdom she has become the head of the Wu’s family for twenty four years. She has a big authority in the family. Under her control the Wu’s family has become the richest and the most honorable family in the society.

Madame Wu always considers that all the things that she does is only her duty. She does not really love her husband. When she reaches her forty years old birthday she will retire herself from her husband and choose a concubine for him. She never loves her sons more than as their role as her sons and the continuity of generation for the Wu’s family. Her duty are kept them satisfy in every need of food, clothing, knowledge, money, and arrange their marriage one by one. Madame Wu is a woman who also has an old fashioned ways of thinking about the different status between men and women. She is also a woman who has a very careful ways of thinking.
Madame Wu is stubborn, she knows that her decisions and arrangements always correct. She has a close mind about marriage. She never understands the love between men and women for she never uses to love anyone; it makes her never know what jealousy is. She treats men and women like a beast then mates them together. She is very selfish; in doing her duties she always depends on her own thinking. She sacrifices others for her own. In her forties years old these characters remain the same, and there are also some of her new characters appear.

She compels everyone to do what they do not want to do. Madame Wu likes to read; by reading she will have wisdom. She respects the person who has wisdom and knowledge. Madame Wu is eager to reach freedom. She wants to free herself from all her duties and responsibilities then she can have her own time. She sacrifices everything to reach her freedom but she never knows the meaning of sacrifice herself for the others.

On these twenty-four years Madame Wu in doing her duties and responsibilities has met a lot of problems that she can not solve by her wisdom. Because of these problems some of her characters have developed, and some of the characters remain the same. She becomes warmer, she knows that in human's body there is a soul; the soul is same with her soul, all human have the same blood with her.

All these years she always considers everything she does for her family is her duty, there is no love in her heart but duty. Now she knows that between human beings there is no duty but love. She knows that she shall no longer live out of duty
but out of love. From this matter it has opened Madame Wu's mind about marriage. In the past she is selfish, now she begins to feel her wrong toward everyone. She admits her wrong, this is the first time that she has acknowledged her wrong decisions. She opens her heart to the others; she knows that she must try to sacrifice herself for the others. She feeds the orphans; she gives her love to them. And the last she has an understanding of the real meaning of the freedom, freedom is not a matter of arrangement but if she can let the others free and sacrifice her own advantages then there is freedom.

Madame Wu's character has developed. The main reason is because she has met Brother Andre (the foreign priest). Under Brother Andre's teaching she is changed. Brother Andre is very generous and wise; he understands Madame Wu's characteristic and her ways of thinking. He always uses his words to comfort her. Madame Wu knows his wisdom is far beyond these walls. Therefore when she meets problems she needs Brother Andre's suggestions, and tells her what she should do.

Brother Andre has explained to her about religion. He makes her know God, she becomes to understand about human's life, about round of birth and die. He explains to her about the equality between men and women, he tells her the universal between human being. Brother Andre comes for her as a well, wide and deep, a well of learning and knowledge. Brother Andre's teaching makes her know and understand about this universe. He tells her the knowledge of history of the world, the rise of people and their fall, birth of the nations. He tells her the discovery of electricity and the radium. He explains to her the waves of the air that carry man's
words and his music around the world. Brother Andre gives her the explanation about the relationship between the couples that has married. He tells her that between human being there is no duty but love. He also explains to her the real meaning of freedom and the ways to reach freedom. Brother Andre’s teaching and explanation make her conscious of her wrong. He makes her know the meaning of sacrifice.

Because Madame Wu always shares her problems and her unhappiness with Brother Andre, and without her conscious she has implanted a special feeling with Brother Andre. Brother Andre’s death is a great shock for her; he is the only being she has ever met whom she worships. All these years she never uses to love anyone in this world but now she realizes that she loves a man, a foreigner. When she makes this recognition in instant she accepts it and she feels her whole being change. This kind of love peace welled up in her being. It is the first time in her life she knows that never before has she known the peace is, she is very happy. Her whole frame grows light and strong, she feels free and whole. Love becomes an energy that begins to work in her mind and her body.

Now she is walking in the light and the light is love. Her love to Brother Andre makes her character developed. She continues whatever he has been doing. Brother Andre lives in her memory, his spirit is with her. Madame Wu’s heart turns into warm flame; she is changed. From the conclusion we can know that the character of Madame Wu in the end of the story has developed.
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SUMMARY

Madame Wu is the first lady in a big old-fashioned Chinese family. In her position, she is the best of her kind. She can manage the whole household matters in a good orders, she is a dutiful daughter in law for the Old Lady (her mother in law), a good wife for Mr. Wu (her husband) and a good mother for her sons (Liangmo, Tsemo, Fengmo, Yenmo). Liangmo, her first son has been married to Meng, the first daughter of Madame Kang, her good friend. She arranged the matter of marriage for Liangmo, but Tsemo, her second son had been chosen his own wife, an educated girl from Shanghai who is some years older than him.

After her fortieth birthday, Madame Wu decides to withdraw herself from her husband in some duties and chooses a concubine to take her place. This decision is a great shock for her whole family. Mr. Wu is a good man and never ceases to love his wife. Even Mr. Wu refused this idea but Madame Wu coaxes him by and by with many reasonable reasons until he agrees. Then Madame Wu moves to the Old Gentleman’s courts. After that she buys an orphans country bred young girl from the matchmaker to be the second lady in the house to Mr. Wu. But somewhat, her third son, Fengmo happens to see the girl. To avoid any possibilities that may happen between them, she arranges Fengmo’s marriage as soon as possible with the third daughter of Madame Kang, Lingyi. The girl is a modern educated girl and she demands that her husband knows foreign language. In this way Brother Andre, a foreign Priest from Italy comes to the house of Wu as Fengmo’s tutor.
After Madame Wu has finished with Fengmo’s marriage matters, she feels that she has fulfilled her duties toward the house and could rest herself and have peace for her own. But the house just begins to mess up. The Old Lady falls ill and dies. The young couples in the house begin to quarrel. Chiuming, the second lady, who falls in love with Fengmo fails to love Mr. Wu. Mr. Wu who feels disappointed by the fact goes to the Flower House to buy the love that he cannot have in the house. Madame Wu herself quarrels with Madame Kang because of their children’s unhappy marriage.

In her fatigue on running after to grab her freedom in the middle of the commotion in her house, Madame Wu finds peace in Brother Andre’s teaching. She tales the Priest who has been her son’s tutor as her own tutor too. Yet, she finds herself in need of knowledge and wisdom from the wise foreign Priest. Her developing mind creates a new being in her without she realizes it. Only after Andre’s death has she realizes that she falls in love with him. It changes her opinion about the love between men and women and human’s life entirely.