

HUMAN RIGHTS IN PATRICK CAUVIN'S ROMAN

LE SANG DES ROSES

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ABSTRACT

In the live their lives and related to the environment, humans have provision of human rights. Human rights are rights inherent in every human being since the beginning of the lifetime, which is its validity and inviolability cannot be violate by anyone. As a good citizen, one must uphold human values of human rights without the distinction of status, class, ancestry, occupation, and so forth.

Declaration of Human Rights describes in detail about the fraternity (brotherhood) , equality in the political sector/ jurisdiction, the right to life/ liberty and security , opposition to slavery and the slave trade (slavery and the slave trade), the prohibition against torture, equal rights in the eyes of the law, the prohibition of interference personal life/ family, guarantees freedom of thought, belief, and religion.

Millions of children in the world are in danger of exploitation, violence, and discrimination. They require special protection to maintain physical growth, mental, spiritual, moral, and social. These children include child labor, child victims of war, children who are sexually exploited; children are involved in legal cases, street children, and who suffered from religious discrimination and ethnic minority status. Human life and children's rights are a very fertile land to be processed and extracted as a source of inspiration for the author of a literary work. One of the literary work that comes from France is Patrick Cauvin (1932 - 2010) discharged issues of human rights and the children in his work entitled *Le Sang des Roses* (2004). The novel tells the story of human tragedy witnessed and experienced by the character Max Reiner, an entrepreneur who can be said to be mysterious, as mysterious as the business operated by him. Reiner developed a covert operation in Afghanistan and Pakistan with the group of cartel. His company is engaged in manufacturing carpets that employ children under the age which are being sold by their parents for reasons of poverty.

Key words: Human rights, literary work, child labor.

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A. Introduction

Those who study a “cultural creation” find themselves at an advantage: “great literary, artistic, or philosophical works constitute coherent structures” for which reason the object of study in question is always already to some extent carved up. However, each such work can contain heterogeneous elements that undermine its unity (Goldmann, 1975: 162).

This paper is the result of research that has been conducted with the same title conducted at the Faculty of Languages and Arts, Yogyakarta State University in 2013. The results of the study support the notion that human life and children's rights is a very fertile land to be processed and extracted as a source of inspiration for the author of a literary work. According to Gramsci (Faruk, 1994: 78), literature is seen as a force of social, political, and cultural stand-alone, which has its own system, although not independent of the infrastructure is a class society. One of the literary works that comes from France is Patrick Cauvin (1932 - 2010), poured issues of human rights and the children in his work entitled *Le Sang des Roses* (2004).

Roman *Le Sang des Roses* tells the human tragedy experienced by the character Max Reiner. Reiner developed a dark effort in Afghanistan and Pakistan with the group of cartel. His company is engaged in manufacturing carpets that employ children under the age of being sold by their parents for reasons of poverty. Internationally successful effort was also supported by Reiner bribery committed against corrupt officials who hold power in the country.

One day, on a ship that departed from Pakistan, a dead body was found who was in the middle of the carpet pile. Reiner, who feel threatened the sustainability of its business, immediately went to Pakistan and met a boy named Ram. The journey to find out the causes of death of the child was conducted by scour the mountains and villages of Pakistan. Accompanied by Agnes, his girlfriend, Reiner continued to run despite threats of assassin always followed. It was found later that child trafficking and trafficking was much unexpected.

In the live their lives and relate to the environment, human rights have provision. Human rights are rights inherent in every human being born since the beginning of the lifetime validity and inviolability anyone. As a good citizen must uphold human values of human rights without distinction of status, class, ancestry, occupation, and so forth (organisasi.org > ... > *Pendidikan_Kewarganegaraan*). Declaration of Human Rights, which was declared on December 10, 1948 at the Palais de Chillot Paris, consists of 30 chapters (articles) which explains in detail about the fraternity (brotherhood), equality in the political sector/ jurisdiction, the right to life/ liberty and security, opposition to slavery and the slave trade (slavery and the slave trade), the prohibition against torture, equal rights before the law, prohibition of interference personal life / family, guarantees freedom of thought, belief, and religion, and so on (www.ohchr.org/EN/UDHR/Documents/UDHR).

To complete the declaration and look at the fact that children, as human beings, should be protected from exploitation, violence, and discrimination, it also drafted the Declaration of Rights of the Child (Children's Human Rights) in 1989 in Canada (www.international.gc.ca/rights-droit/kids-enfants/index). Millions of children in the world are in danger of exploitation, violence, and discrimination. They require special protection to maintain physical growth, mental, spiritual, moral, and social. These children include child labor, child victims of war, children who are sexually exploited; children are involved in legal cases, street children, and who suffered from religious discrimination and ethnic minority status.

B. Discussion

Human life and children's rights are a very fertile land to be processed and extracted as a source of inspiration for the author of a literary work. According to Gramsci (Faruk, 1994:78), literature is seen as a force of social, political, and cultural stand-alone, which has its own system, although not independent from the infrastructure, is its class society. One of the literary work that comes from France is Patrick Cauvin (1932 - 2010) poured issues of human rights and the children in his work entitled *Le Sang des Roses* (2004).

Roman *Le Sang des Roses* contains the symbols of humanity, law, and culture that are present through the process and results of the experience that have meaning behind the words and sentences that express. Method used to analyze the meaning of hermeneutics, in this case is the systematized Hermeneutics by Paul Ricoeur. Paul Ricoeur's Hermeneutics is considered the most appropriate for the analysis of the symbols in literature. Ricoeur focuses on how philosophical hermeneutics can be articulated by the symbol and can be used systematically to the meaning and interpretation of literary analysis.

The problems in this study are:(1)What are the symbols of human rights in the novel *Le Sang des Roses*? (2) What is the meaning of the symbols of human rights in the novel *Le Sang des Roses*? Thus, the purpose of this study is (1) To explain the symbols of human rights in the novel *Le Sang des Roses*, (2) To explain the meaning of the symbols of human rights in the novel *Le Sang des Roses*.

Here is a review of the theory used in this study. Symbols evoke thought (Ricoeur, 1974: 288). Symbols give meaning, but the meaning is that it provides things to think about. Ricoeur also argues symbol criteria. Symbols depart from a witness that is the realm of experience, before entering into the realm of theology or myths. A symbol in this case is the primary language elements that must be differentiated with mythic symbols. More mythic symbol is told, creating space for narrative dimension, e.g. characterization, setting the place and time in the fable.

Not all signs (sign)are a symbol. Symbol requires double intentionality. First, is what is called the literal intentionality, signs that conventionally implied meanings that transcend the natural symbol. Secondly, the symbols must be made analogous to continually provide analogues. Symbol meanings are always moving from the beginning and continue to involve people in the process of symbolization. Symbol meanings are always spawned next. Even for its dynamicity, it can be said that the symbol is a

destroyer for the previous symbol. In the linguistic, semantic aspects of opening a revolution symbol meaning (Ricoeur, 1974: 288)

Hermeneutics requires creative interpretation. Letting the symbol was meant as a puzzle (enigma), but with the beginning of such a symbol to show the meaning, giving shape in a systematic and autonomous thinking. Thought that begins with the symbol contains two things: reflection and speculation. Reflection is demythologizing, i.e. reduction myths into allegories (figuratively). Reflective thought to be in conflict with the speculative thought and consideration to save the symbol of primacy.

Ricoeur (via Itao, www.kritike.org/journal/issue_8/itao_december2010/311.full.pdf) argues that humans' existence is in the nature of language, associated with the presence of other human beings and with her world through language. Man is the language itself. Humans show itself through diverse linguistic expression, therefore, in general it can be said that language is used as a path to understanding identity. During its development, the language itself raises many problems. There is no simple language because language is complex in nature and the complexity of the language that Ricoeur called the world of symbols. Ricoeur put pressure on the definition of symbols: *I define 'symbol' as any structure of signification in which a direct, primary, literal meaning designates, in addition, another meaning which is indirect, secondary, and figurative and which can be apprehended only through the first.*

The meaning of symbols and figurative indirectly implies that all signs have double meanings that lead to the importance of interpretation. Symbols and interpretation is the concept that correlates as the symbol always cause people to think. Of interpretation, Ricoeur states the following. Interpretation ... is the work of thought which consists in deciphering the hidden meaning in the apparent meaning, in unfolding the levels of meaning implied in the literal meaning. Therefore, it can be said that the purpose of interpretation is to reach the hidden meaning, explain meaning, describe and understand the meaning.

As for the research method, Ricoeur also presents three stages of understanding that led to the change of life inside the symbol becomes a way of thinking that begins with the symbol.

1. First, it is a simple phenomenology begins with an understanding of symbols and symbol by itself (totality symbol). The first stage even this has been an understanding because this stage has been connecting symbols with the world. However, at this stage of understanding is still horizontal and panoramic, not revealing the depth. People need to step on the stage / level that enable it to be intense and emotional, as well as critical at the same time and have to follow the process of interpreting and involved in the life of a symbol or myth.

2. In the second stage, the entrance to the realm of hermeneutics that offer so-called hermeneutic circle. Interpretation is highly dependent on the individual circumstances of the very text. In modern hermeneutics, the symbol itself gives meaning and work together with smart initiatives to decompose. Hermeneutics invites people to get together to play a role in the dynamics of the symbol that is the subject of the conquered. Only through the joint role that understanding into the dimensions of criticism and eventually becomes hermeneutics. In this case people get into the hermeneutic circle: "You must understand in order to believe, but you must believe in order to

understand”(Ricoeur, 1974: 298). This opinion is challenging because people will not understand until the proximity to what was said by text if he does not live in the aura of the things he understood. Hermeneutic circle moves from pre- understanding, passing interpretation, and trying to come to an understanding.

3. The third stage is the understanding of symbols. This stage is called the philosophical stage. At this stage, thinking about the beginning of a symbol and symbols that build a foundation for discourse statement that live among humans. Symbols awaken the mind, therefore we must always face the symbol repetition and replication in rationality, rationalize symbols, and ensure its existence in the imagination, where the symbol was born and established itself.

Subject of the study is novel *Les Sang des Roses* by Patrick Cauvin published by Albin Michel Paris in 2002. The novel consists of 306 pages. The object of research is all syntax elements that represent the symbols of reference for the understanding of human rights. Results of the research on human rights in *Le Sang des Roses* roman can be seen below.

First, it is a simple phenomenology begins with an understanding of symbols and symbol by itself (totality symbol). In phenomenology, one can understand the symbols of nature that exist in the following quote.

La fabrique est le plus haut dans la montagne, l'hiver, lorsque le jour se lève, il y a tellement de vapeurs qu'on se dirait dans le creux d'une marmite bouillante. Il fait froid cependant mais tout est blanc partout, tout est voilé: les arbres, les cahutes, les paysans qui passent avec les charrettes. Il n'y a plus de couleur nulle part, même les saris des femmes ne chantent plus. (Cauvin, 2002: 24).

The tallest factory among other buildings on top of the mountain is mentioned. On the winter when the sun rises it's foggy. People usually call it a pot filled with hot boiling water. The cold weather and all seems white and concealed: trees, huts, villagers with their carts. No other color, even the sari the women wear seems no longer singing.

On the next stage, the understanding enters the hermeneutic circle which is an explanation of natural phenomenon inside the roman with by the relationships with human rights. Settings that are mentioned in the above quote describe a sad state, a world without color. Natural description refers to the silence in that place so that the reader can receive the following sad incident. Natural setting has to prepare a frame of reference to the reader's mind.

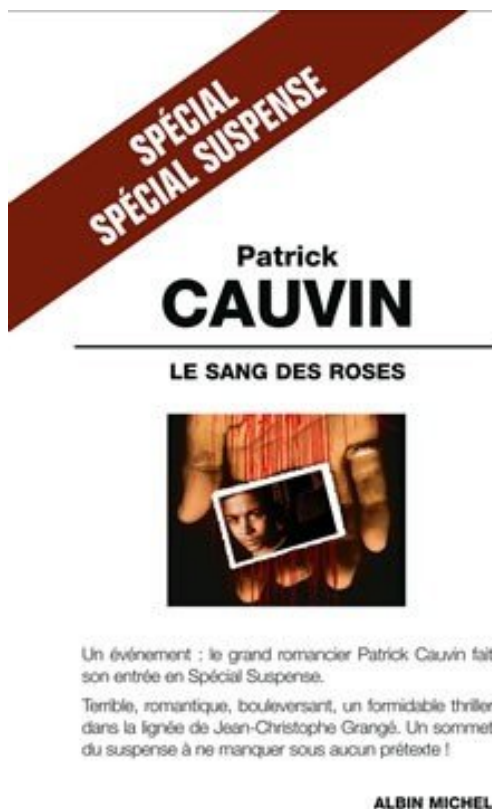
Le corps apparut. La décomposition était avancée. Un gamin. Un adolescent. Les dents cassées. Qui avait fait cela? Pourquoi? Le plus étrange était que les tueurs avaient déposé le corps dans le bateau. Le plus surmoyen de se faire prendre. S'ils avaient voulu le faire disparaître, il suffisait de l'enterrer dans la rocaïlle ou de le balancer à la mer avec un bloc de ciment à chaque pied. (Cauvin, 2002: 41).

The murder of a child opened the conflict in the roman *Le Sang des Roses*. The child's body was laid on a ship. This becomes a strange thing because if the killer wanted to eliminate the bodies, they would just drown him into the sea. This is becoming a big problem, that the victim was a child. When people implementing hermeneutics Ricoeur measures, people will come to the third stage, which is the understanding of symbols. This incident is an act of murder

contrary to human rights, especially after tracing that the victim a child worker in a carpet factory in KhalatGwadar, Pakistan.

Employing children, especially in bonded labor form is the worst that happened to the children in Pakistan (www.dol.gov/ilab/reports/child-labour/pakistan.htm). Children who shall enjoy school years and played should undergo hazardous working conditions in the factories; they are exposed to high temperature and toxic chemicals and suffer from severe joint pain and lung problems. They worked in a long period of time each day and not infrequently also suffered physical and sexual abuse.

This is the cover of *Le Sang des Roses*.



In this roman, as is also shown in the cover, the main issue is the fate of the children who suffer as a result of slavery, which is represented by the murder victim. Usually, the children who became victims were killed because they are no longer obeyed the foreman. They were factory workers with low wages and poor health. They are no longer productive, the body is very weak, and wish to escape from the factory. Their escape is very detrimental to the factory owner. If the authorities get to know about it, the factory owners will pay highly for this slavery case.

Il n'y avait pas d'explications, c' était parce que la mer brillait dans le soleil, parce que le ciel était large, les odeurs violentes et que le sourire des enfants qui couraient contre les

flancs de la voiture était plein de vie ... Allons, rien de mal ne pouvait surgir dans ce paysage, tout, des montagnes de neige jusqu'aux îles brûlantes, n'était que joie et plénitude. Pour la première fois depuis des années, une journée s'était coulée sans qu'il se soit trouvé devant les fils de chaîne, sans que ses doigts cherchent les dessins des motifs à nouer, tapisturkèmmes de Marv et Khiva, simples kilims du Caucase ... Tout cela avait disparu d'un coup, les rouleaux lourds enroulant les prières tissées ... Il ne restait qu'une musique, une symphonie si forte que ses yeux s'embaient. C'était étrange, magique et douloureux, quelque chose qui devait pouvoir appeler la liberté et valait davantage qu'un baiser sur une main amie. (Cauvin, 2002:101).

After all they are children who described as *les Roses*. They interpret freedom as a moment to be able to look at the sea shining under the blazing sun, the sky stretched, his friends running around and laugh freely. Freedom is free from having to stand in front of the weaving machines producing yards of high quality and expensive rugs. The price was not for them, but for the people who employ them. The children had been sacrificed with blood (*le sang*) for the ruler of the economy. It clearly shows the violation of children's rights as human beings. Therefore, since 2009, has been proclaimed the anti-slavery movement among children in Pakistan. Some social movement that is struck which are; (www.dol.gov/ilab/reports/child-labour/pakistan.htm) (1) expand government programs to reach a larger number of bonded child laborers, (2) Increase the size and scope of government programs to reach children working in the worst forms of child labor including work in domestic service, (3) Create comprehensive prohibitions against additional specific hazardous activities and clearly establish a minimum age for hazardous work at 18.

Thus are the meanings of human rights in the roman *Le Sang des Roses* by Patrick Cauvin. The meaning become whole thanks to Ricoeur's hermeneutics. Natural phenomenon became the starting point for the overall meaning of the novel.

C. Conclusion

Dynamics of understanding of a literary work cannot be separated from the role of hermeneutics that always put a symbol interpretation that can be updated continuously. The symbols found in *Le Sang des Roses* is a natural phenomenon and the meaning that can be captured from the natural unity of the phenomenon is the exploitation of children, which leads to slavery, which was a clear violation of human rights.

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