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Sous la direction du :

Dr Rissikatou MOUSTAPHA BABALOLA

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CONTACTS

Madame la Directrice de publication,

**Revue Internationale de Langage et de Pédagogie (RIL@P), Centre Béninois des
Langues Etrangères (CEBELAE),**

Quartier : Gbégamey, C/N° 632-633, Cotonou

02 BP 8120, Cotonou, Rép. du Bénin

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LIGNE EDITORIALE ET DOMAINES DE RECHERCHE

LIGNE EDITORIALE

La *Revue Internationale de Langage et de Pédagogie (RIL@P)* est une revue scientifique spécialisée qui couvre les domaines de recherche tels que les lettres, la linguistique, la sociolinguistique, la didactique, les sciences de l'éducation et les sciences sociales. Les articles que nous y publions peuvent être écrits en français, en anglais, en espagnol ou en allemand. Ces articles sont reçus au secrétariat du comité de rédaction de la revue et envoyés en évaluation. Ceux qui ont reçu un avis favorable à leur soumission sont sélectionnés pour une réévaluation par les membres du comité scientifique en raison de leur originalité, des intérêts qu'ils présentent aux plans africain et international et de leur rigueur scientifique. Après les travaux préliminaires du secrétariat, le spécimen du numéro à publier est envoyé au comité scientifique et de lecture pour des corrections éventuelles et la vérification de la conformité des articles aux normes de publication de la revue.

Notons que les articles que notre revue publie doivent respecter les normes éditoriales suivantes :

La taille des articles

Volume : 12 à 15 pages ; interligne : 1,5 ; pas d'écriture (taille) : 12 ; police : Times New Roman.

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Un **TITRE** en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long (au plus 2 lignes);

Un Résumé est fait en français et en anglais ou en allemand (pour les articles rédigés en allemand). Le résumé doit comporter 50 à 200 mots maximum avec pour interligne 1. ;

Les mots clés au nombre de 05 font partie du résumé ;

Le second résumé ou abstract est juste la traduction du résumé original. Il est aussi fait de mots clés exactement comme dans le premier cas et suit les mêmes restrictions par rapport au nombre de mots ;

Une Introduction ;

Un Développement ;

Les articulations du développement du texte doivent être titrées et / ou sous titrées en trois niveaux au plus ainsi qu'il suit :

Pour le Titre de la première section et sous-section

1. Pour le titre de la première section

1.1. Pour le titre de la première sous-section

1.2. Pour le titre de la deuxième sous-section de la première section etc.

Pour le Titre de la deuxième section

2. Pour le titre de la deuxième section
 - 2.1. Pour le titre de la première sous-section de la deuxième section
 - 2.2. Pour le titre de la deuxième sous-section de la deuxième section etc.

Pour le Titre de la troisième section

3. Pour le titre de la troisième section
 - 3.1. Pour le titre de la première sous-section de la troisième section
 - 3.2. Pour le titre de la deuxième sous-section de la troisième section etc.

Conclusion

Elle doit être brève et insister sur l'originalité des résultats de la recherche

Bibliographie

Les sources effectivement consultées et citées dans le texte doivent figurer dans une rubrique, en fin de texte, intitulé :

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Les divers éléments d'une référence bibliographique sont présentés comme suit : NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur, pages (p.) occupées par l'article dans la revue ou l'ouvrage collectif.

Dans la zone titre, le titre d'un article est présenté en romain et entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique. Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article) suivi du Lieu de publication, de la Zone Editeur de la revue. Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre le nom du traducteur et/ou l'édition (ex : 2nde éd.).

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La rédaction n'admet que des notes en bas de page. **Les notes en fin de texte ne sont pas tolérées.** Les citations dans le corps du texte doivent être indiquées par un retrait avec tabulation 1 cm à gauche avec le texte mis en taille 11 et interligne 1.

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Les citations et les termes étrangers sont en italique et entre guillemets « ».

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Le comité scientifique et de lecture est le seul organe capable de porter des jugements sur la scientificité des textes publiés. Le comité de rédaction de la revue s'occupe de la publication des textes retenus par le comité scientifique et de lecture.

Les avis et opinions scientifiques émis dans les articles n'engagent que leurs propres auteurs. Les textes non publiés ne sont pas retournés.

La présentation des figures, cartes, graphiques...doit respecter le format (format : 15/21) de la mise en page de *RIL@P*.

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DOMAINE DE RECHERCHE

La Revue Internationale du Langage et de Pédagogie (RIL@P) est un instrument au service des chercheurs qui s'intéressent à la publication d'articles et de comptes rendus de recherches approfondies dans les domaines ci-après :

Lettres : littératures, cultures et civilisations ;

Langues : linguistique, didactique des langues, traduction, interprétation des langues et communication ;

Sciences de l'éducation ;

Sciences sociales ;

Les **sujets généraux d'intérêts vitaux** pour le développement des études en pédagogie, langues et sciences de l'éducation et sociales.

Au total, la *Revue Internationale de Langage et de Pédagogie (RIL@P)* se veut le lieu de rencontre et de dissémination de nouvelles idées et d'opinions savantes dans les domaines ci-dessus cités.

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La Revue Internationale de Langage et de Pédagogie (RIL@P), publiée par le Centre Béninois des Langues étrangères (CEBELAE), est ouverte aux chercheurs des institutions universitaires de recherche et enseignants-chercheurs des universités, instituts universitaires, centres universitaires et grandes écoles.

L'objectif de cette revue est de permettre aux collègues chercheurs et enseignants-chercheurs d'avoir une tribune pour faire connaître leurs travaux de recherche.

Le comité scientifique et de lecture de *RIL@P* est présidé par le Professeur Médard Dominique BADA. Ce comité une trentaine de membres dont onze (11) Professeurs Titulaires et vingt-trois (23) Maîtres de Conférences.

Aussi, voudrions-nous informer les lecteurs de *RIL@P*, qu'elle est multilingue avec des articles rédigés aussi bien en français, en anglais, en espagnol, qu'en allemand.

**Dr Rissikatou MOUSTAPHA BABALOLA,
Maître de Conférences des Universités (CAMES),
Directrice de publication de RIL@P,
Directrice du CEBELAE, Université d'Abomey-Calavi, Bénin**

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THE IMPACT OF THE SUPERNATURAL ON HUMAN LIFESTYLE IN GEORGE ELIOT'S *SILAS MARNER*

Comlan Casimir SOEDE

Centre Béninois des Langues Etrangères
Université d'Abomey-Calavi -BENIN

Email: cacoss12000@yahoo.fr / csohede@gmail.com

&

Ablanvi Judith Augustine AIDEHOU

Ecole Doctorale Pluridisciplinaire
Université d'Abomey-Calavi -BENIN

Email: aidehoujudith@yahoo.fr

&

Chantale YEHOUENOU

Ecole Doctorale Pluridisciplinaire
Université d'Abomey-Calavi -BENIN

Email: adechokanfaycal2684@gmail.com

Abstract

Human nature that directs human beings in their commitments for evil or good is rewarded positively or negatively by the supernatural who has the last word on anyone living in this world. Forcibly, it becomes an emergency to invite people to avoid evil attitudes owing to the fact that their long-lasting prompts severe punishments from the Almighty 'God', 'Allah', or the supernatural and vice versa. Silas and Dunstan, two characters in George Eliot's *Silas Marner* are the showcases of the two types of the rewards of the supernatural. In the prospect of focusing much more on goodness for people's long enjoyment of the supernatural's grace, the current research work comes out with John Crowe Ransom's New Criticism as a critical theory. The study thus finds out that human beings are the cause of their socio-cultural, political and economic hardships or assumptions. It also figures out that there is an emergency to anyone worldwide to adhere to committing in good attitudes instead of sharing evil ones with their counterparts.

Keywords: Supernatural, Wickedness, Hardships, Human Nature, Benefits

Résumé

La nature humaine qui est la source de l'engagement de l'être humain à s'investir à faire du mal or du bien est aussi proportionnellement récompensée par l'Être Suprême qui détient le dernier mot sur tout être dans le monde. Inévitablement, il urge d'inviter l'homme à se détourner du mal à cause du fait que le mal et le bien sont rémunérés chacun à sa juste valeur par l'Être Suprême appelé 'Dieu' ou 'Allah'. Les personnages Silas et Dunstan de l'œuvre *Silas Marner* de George Eliot en sont des cas édifiants. Dans la perspective d'amener les hommes à préférer s'adonner et à faire du bien au détriment du mal, la présente étude a été conduite avec l'utilisation de la nouvelle critique de John Crowe Ransom. L'étude a trouvé que c'est l'homme lui-même qui se trouve à la base de ses difficultés, échec ou son succès socio-culturel, politique et économique. Elle a aussi ressorti qu'il y a urgence que l'homme préconise de faire le bien autour de lui et non de végéter ou de s'enliser dans le mal à cause de la sentence divine qui inévitablement est aussi proportionnelle aux actes commis.

Mots clés: Surnaturel, Méchanceté, Souffrances, Nature humaine, Gains

Introduction

By definition and according to *Oxford Advanced Learner's Dictionary of Current English*, Human nature is “the ways of behaving, thinking and feeling that are shared by most people and are considered to be normal” (S. Wehmeier, 2007, p.730). In other words, human nature touches globally the psychological characteristics, feeling and behavioural traits of humankind. People’s kindness and wickedness are to be taken into account while addressing human nature as portrayed in any human being’s life by the supernatural; an energy or force which is beyond scientific understanding or the laws of nature or manifestations or events. Indeed, in the novel understudy, Silas finds some satisfaction in his tenacious weaving and hoarding of gold which makes him to discover true happiness after some hardships.

After his exile from Lantern Yard that proves the unfair situations, he was going through his self-confidence and trust in others and God, fifteen years later, makes Silas to fully recover. George Eliot portrays Godfrey and Dunstan as wealthy, selfish people who try to use and betray one another and even other people for their personal advantage since they belong to the upper social class. Yet, a poor man like Silas can be happy while referring to his exile. The latter exiles to rediscover the happiness the Supernatural granted him. Thus, any human hardship cannot last forever since the Supernatural is at work. The current research work therefore comes out to point out the happy and rewarding role the Supernatural plays in a harsh period a human being is passing through during his /her lifetime.

New criticism of John Crowe Ransom (1948) which focuses on the ‘close reading’ of the texts of the novelists, helps in this study to depict the writer’s characters’ words in text so as to uncover the importance of the supernatural in people’s destiny fulfillment in their life. In that prospect, the study is divided into two parts. The first part tackles the people’s commitment in good attitudes for their neighbouring bloom in the novel. And the second portrays the supernatural functions in people’s destiny accomplishment.

1. People’s Commitment and Wellbeing in George Eliot’s *Silas Marner*

Life situations force people to reorient some of their objectives to purchase in the community. Someone’s commitment in granting a help to his/her neighboring in general and to an innocent person in particular is rewardable by the supernatural no matter what. The caring of a child without defense who encounters hardships is one of the charges that some of George Eliot’s characters choose to bear. Silas Marner’s determination to take care of another person’s child as his own daughter gives insights. Yet, some of people from his community mock him for that, but his commitment in the goodness of the others surpasses their hatred The writer

recognised the hardworking of those types of people like his character Silas in English community. His writing proved it while he said:

[People like] Silas Marner determination to keep the ‘tramp’s child’ was matter of hardly less surprising and integrated talk in the village than the robbery of his money. That softening of feeling towards him which dated from his misfortune, that merging of suspicion and crazy, was now accompanied with a more active sympathy, especially amongst the women. (G. Eliot, 1961, p. 141).

Noticeably, mothers know what it is to keep children whole and sweet. People know also that the man was robbed but instead of keeping on the unfair financial difficulties he undergoes, he prefers to keep on helping others. Silas Marner develops a trend of love to others by shifting his own sufferance with the one of someone else as it was recommended in the Holy Bible: “love your neighbor as yourself.” (Matt: 22, 37-40). Silas likes to share love with his surroundings.

Good attitudes such as providing happiness to others are very blessed by people having the same loving trend in the community. In George Eliot’s *Silas Marner (SM)*², the character Silas is accompanied in his caring commitment by some of his people. Dolly Winthrop for instance promises to help him dress the baby and she really provides Silas with some of the things a child needs:

Eh, Marner, said dolly, there’s no call to buy, no more nor a pair o’ shoes; for I’ve got the little petticoats as Aaron wore five years ago, and it’s ill spending the money on them baby-clothes, for the child’ll grow like grass I’ May, bless it-that it will. And the same day Dolly brought her bundle and displayed to Marner, one by one, the tiny garments in their due order of succession, most of them patched and darmed, but clean and neat as fresh-sprung herbs. (*SM*, p. 145).

The baby is granted all that s/he needs at his/her age to grow well as a child living in good conditions with his genitors. It is provided all the tiny garments that resemble to ‘fresh-sprung herbs’ which smells good. The child is thus considered a full member of the community and his/her neighbouring love cannot be refused to him/her. In that prospect, Dolly Winthrop urges Silas to introduce the baby to church for his/her baptismal. She tells him: “You must bring her up like christened folks’s children, and take her to church, and let her catechize, as my little Aaron can say off-the ‘I believe’”, and everything, and hurt nobody by word or deed,-as well as if he was the clerk. That’s what you must do Marner, if you’d do the right thing by the orphin child”. (*SM*, p. 145).

The commitment to promote the good nature of a human being has to be well spread. Love spreads in a social group prompts a good human nature. That is why M. Morgan stated

²George Eliot, 1961, *Silas Marner*, London, Longman Press.

that: “if human nature is the highest nature to man, then practically also the highest and first law must be the love of man to man.” (M. L. Morgan, 2002, p. 271). In the same vein of sharing love in social group, Dolly notifies Silas of the importance of Christening a child and promises to tell Macey about how a caring of a poor little creature has to be the duty of all of them who share God love as Christians. The following passage expressed this religious acceptance and love sharing with a neighbour openly. Dolly emphasized that:

It’s my belief’, she went on, As the poor little creatur has never been Christened, and it’s nothing but right as the parson should be spoke to; and if you was nowadays unwilling, I’d talk to Macey about it this very day. For if the child ever went anyways wrong, and you hadn’t done your part by it, master Marner-‘noculation, and everything to save if from harm-it’ ud be a thorn I’ your bed for ever o’ this side the grave; and I can’t think as it’ ud be easy lying down for anybody when they’d go to another world, if they hadn’t done their part by the helpless children as come wi’ out their own asking. (*SM*, p. 145).

Alone among the villagers, Dolly Winthrop has the gift of tact; she advises Silas about how he can take care of a baby. She insists on the fact that the baby should be Christened.

The commitment to the doing good to others is one of the living skills to save in people’s life. Both Eppie and Silas’ sudden apparition to each other justifies how someone’s hardship can be shifted into the goodness or a sweet opportunity. “Eh, my precious child, the blessing was mine. If you hadn’t been sent to save me, I should ha’ gone to the grave in my misery. The money was taken away from me in time; and you see it’s been kept-kept till it was wanted for you. It’s wonderful-our life is wonderful.” (*SM*, p. 193). The two people approve the goodness in their meeting to show the importance of anyone in the life and community. Casimir Soédé and als said in that purpose of help granting and assistance offering that people: “need to start promoting self-help and equity as an evidence of social improvement for a sustainable development. The assistance of members of group needs to be promoted.” (C. Soédé & Als, 2019, p. 89).

Dolly’s commitment for providing her help to Silas as far as the way a baby should be brought up, is of a great importance in the supernatural reward for goodness. Therefore, Silas become a respectful man owing his loving nature. It is mentioned in the novel:

Hitherto he had been treated very much as if he had been a useful gnome or brownie-a queer and unaccountable creature, who must necessarily be looked at with wondering curiosity and repulsion and with whom one would be glad to make all greetings and bargains as brief as possible, but who must be dealt with in a propitiatory way, and occasionally had a present of pork or garden-stuff to carry home with him, seeing that without him there is no getting the yarn woven. But now Silas met with open smiling faces and cheerful questioning, as a person whose satisfactions and difficulties could be understood. (*SM*, p. 153).

The goodness in a man's attitudes is starting granting a reward. Silas' attitudes toward the infant and the newly baptized Eppie brings back to Silas his misfortune. A commitment for people in the community's well-being cannot be without a rewarding. For instance, Dolly Winthrop helps him to regain his faith in God and to feel that there is goodness in the world in spite of trouble and wickedness.

The commitment in helping of the community grants the committee some socio-economic and even religious priorities. Silas, from now and as one of the main characters of George Eliot's *Silas Marner* is thereby able to re-establish the wrongdoings against him. The presence of Eppie in his life reminds him of his little sister at his old home on the streets leading to Lantern Yard. And when Godfrey Cass came to claim his daughter, Silas tells the latter that he has now no right on her; and he opens the way to Eppie to choose between living with him or with her sister who refused to take care of him.

By nature, human being is built to be free to make his/her decision. But this has to be done with conscious since a human being nature deserves rationality. That is why T. Koumakpaï refers the term human nature to the "psychological and social qualities that characterize humanism" (T. Koumakpaï & B. B. Oladjehou, 2016, p.1251). Silas is committed to transmit that way of reasoning to Eppie. He frees the child and lets her make the choice with whom she wants to live from now owing to the fact that the "freedom for the individual is the basis of the community or state" (M. L. Morgan, 2002, p. 159). Human consciousness is important in his/her decision taking so as to assume the negative impacts of his/her choice and to benefit from its positive ones as well. Eppie knows what she has as advantageous gains when she is aside Silas. Not only that the latter is caring him even though he is a man but also the parishioners like Dolly Macey and the children of the quarterhood do no more ever negotiate their charitable assistance to them (Silas and Eppie).

People could not imagine emotional satisfaction their neighbouring get when they commit to spread harmony in their social environment. Both Eppie and Silas develop reciprocal emotional security in the presence of each other since children cease to fear Silas Marner when they view him. Eppie as a child is now near Silas. Obviously that attitude forces the admiration of his childhood who would like to taste also the same relationship that ties the two persons. Their conversation about how they should manage to get a garden exemplifies their tightness:

I wish we had a little garden, father, with double daisies in, like Winthrop's wife said Eppie, when they were out in the lane; 'only they say it ud take a deal of digging and bringing fresh soil-and you couldn't do that, could you, father? Anyhow, I shouldn't like you to do it, for it, 'ud be too hard work for you. Yes, I could do it child, if you want a bit o' garden: these long everings, I could work at taking in a little bit o' the waste, just enough for a root or two o' flowers for you;

and again I' the morning, I could have a turn wi' the spade before I sat down to the loom. Why didn't you tell me before as you wanted a bit o' garden. (*SM*, p. 126).

Eppie is so fond of her adoptive father that she does not want him to do any hard work. She is convincing Silas to let Aaron dig the garden for them.

Someone's commitment to the other's goodness in the community is somehow contagious as a good habit to spread in social groups. There is obviously love between Silas and the child that blends into one the two people. Most definitively the person who is isolated from the others because of being misfortune is now deeply part of his community and people. Silas' attitude makes to witness how his relation was with his previous world since he started to think of the rearing of Eppie in contact now with Raveloe's life. This affection to Eppie is even manifestation before some tasks the fifteen years old teenager has to perform. Silas felt shy to let Eppie works. He said:

There isn't enough stones to go all round; and as for you carrying, why wi' your little arms you couldn't carry a stone no bigger than a turnip. You're dillicate made, my dear', he added, with a tender intonation-'that's what Dolly Winthrop says. Oh, I'm stronger than you think, daddy, said Eppie, and if there wasn't stones enough to go all round, why they'll go part o' the way, and then it'll be easier to get sticks and things for the rest. See here, round the big pit what a many stone! (*SM*, p. 127).

Silas surely wishes to preserve Eppie's state of health. Eppie on her side is grateful to Silas for the kindness and the affection he has had for her since she has miraculously come to his cottage. Eppie herself acknowledges the commitment of her adoptive father Silas. She even witnesses how valuable is the societal and living education he inculcated in her. Eppie confessed: "If it hadn't been for you, they'd have taken me to the workhouse, and there'd have been nobody to love me." (*SM*, p. 193). Thus, the little girl knows there is presence of the Almighty in the sweet education she received from Silas. The supernatural was the one who brought Silas on her living way if not she will be sent to the workhouse as it was the practice in Victorian era for orphan and poor people. Eppie's destiny is no doubt under the supernatural control.

2. The Impact of Supernatural on Human-beings' Destiny

Before some living situations human beings become amazed and weakened since they cannot find any appropriate or explanation to the unforeseen phenomena they are confronted to. It therefore goes without saying that any manifestation of an event or a living situation as a phenomenon that overtakes a simpler human understanding and which is beyond scientific interpretations or understandings or the laws of the nature is considered to be of the supernatural origin. Many situations in *Silas Marner* prompt this attribution. In fact, no one can predict the

abrupt apparition of the child, Eppie in Silas' miserable situation when he was stolen. On the other hand, Silas hides himself from his countrymen and parishioners for many years.

However and thanks to the presence of the little Eppie, the depressed and the unfaithful man regains his faith and starts sharing sympathy with his neighbouring. The child was on Silas' lap. This surprising attitude was described by George Eliot. She wrote:

Marnier took her on his lap, trembling with an emotion mysterious to himself, at something unknowing on his life. Thought and feeling are so confused within him, that if he had tried to give them utterance, he can only have said that the child was come instead of the gold that the gold has turned into the child. He took the garments from Dolly, and put them on under her teaching; interrupted, of course, by Baby's gymnastics. (*SM*, p. 144).

In this mysterious situation, Silas is perplex and restless. He wonders whether his gold has turned back in a form of a baby. He is amazed of what is happening to him. He is 'so confused' and he prefers to swallow his words.

The supernatural manifestation is obviously at work in the situation Silas encounters. Someone who was in misery because of having been stolen his fortune, comes to get in return an abandoned child. The following passage sheds light on the painful situation the man life was. George Eliot described Silas and she said that his:

Face and figure shrank and bent themselves into a constant mechanical relation to the objects of his life, so that he produced the same sort of impression as a handle or a crooked tube, which has no meaning standing apart. The prominent eyes that used to look trusting and dreamy, now looked as if they had been made to see only one kind of thing that was very small, like tiny grain, for which they hunted everywhere: and he was so withered and yellow, that though he was not yet forty, the children always called him 'Old Master Marnier'. (*SM*, p. 21).

Silas Marnier is a pale young man, short-sighted and suffering from occasional cataleptic fits at Raveloe. He was obliged to do some indoor works that naturally make him withered and yellow so that he looks much older than he really is. His physical aspect makes people surrounding him fear him.

The supernatural that takes various names: 'God' or 'Yahweh' by Judeo-Christians, 'Allah' by Muslims, 'Brahma' by Indians and Sêgbolissá³ by some African Traditionalists, is manifested in George Eliot's Silas Marnier throughout two different ways: punishment and rewarding regarding someone's destiny. Indeed, people sometimes and frequently jump into hardships that last in their life and they even pass away in the situations. People, when they do not find solution for an ill-person hence s/he dies, they get confused. But they ignore that hardships occur as a punishment to a wrongdoing the latter committed. The supernatural in the case comes back to reward him/her with the same measurement as his/her negative

³ One of West African country, Benin traditional name of the supernatural

commitment. For that reason, he lost his wife Sarah and the money he was saving was also stolen. Dunstan Cass, nicknamed Dunsey, another character of George Eliot in *Silas Marner* paid the same price as punishment. As hurtful boy who uses to disobey his parents, died so quickly after stealing Silas' money and being hard drunkard. (*SM*, pp. 85-6).

There is the good and bad rewards from the part of the supernatural. Thus, any evilness or wicked commitment toward a human being has in return a punishment as the reward. John Duckitt said that the supernatural makes the use of "punishment to establish and maintain power and dominance hierarchies in society or in personal life.", (J. Duckitt, 2009, pp. 86-7). The supernatural thus as the Almighty, overtakes all the humankind. S/he has the last words on any human being that lives in this earth. S/he also seems to be aware of whatever an individual is committing in. In that prospect, Tom Tyler & Robert Boeckmann saw the supernatural punishment as being based on the "stylized social-watch-dog view of human nature, {so that} people are motivated to feel that they live in cohesive communities with moral consensus and strong social bonds." (T. Tyler & R. Boeckmann, 1997, p. 245). In other words, the reciprocal chasing of good and bad attitudes in human nature as mankind used to do is reasonably among the supernatural's attributes.

Everything is proportionally performed by the supernatural while the punishment of wrongdoings and the benefit of doing good are contrasted. Some people die under the charge of the supernatural's punishment on them as it is observed in Dunstan Cass' also named Dunsey's case in *Silas Marner*. It is therefore readable that Dunsey's commitments on wrongdoings are huge since his punishments cannot be shifted into another opportunity of the supernatural's benefits towards him. The supernatural cannot allow him to continue sinning in the community and against the neighbouring. Dunsey spoilt Raveloe's community and its people. He cheated on them several times. The latest was the money he stole from the poor Silas. Obviously, Dunsey dislikes doing good things; he continuously involves in wrongdoings. Contrastively, while someone's evil attitudes are somehow shifted and weakened with good doings, the supernatural also forgives the latter and transforms his/her sufferance into joys as a reward of his/her changing of ways of behaving toward people of his/her community. Benefits are a lot when goodness portray someone life. At first, Silas got punishment from the supernatural since he did not express and share love with his parishioners in Lantern Yard. But since he has changed his ways of doings, he is granted a new chance as the benefit, the supernatural's reward.

Despite his miserable living conditions with misfortune, he has accepted to take care of an innocent baby. The baby after growing up refused to return to his parents and she becomes

the daughter of Silas. Eppie, the innocent baby expressed it to Godfrey. She said: "I can never be sorry, father. I shouldn't know what to think on or to wish for with fine things about me, as I haven't been used to. And it' ud be poor work for me to put on things, and ride in a gig, and sit in a place at church, as' ud make them as I'm fond of think me unfitting company could I care for?" (*SM*, p. 202). Eppie does not mind staying with Silas. She thinks it is fair for her to behave as if she were Silas's own daughter. She is thus determined to live in Silas's cottage even if she has got married. Silas, himself also is more comfortable with Eppie than he has been with his big sum of money.

While bad attitudes are turned into the usual good ones, the supernatural's rewards also overlust. Eppie is Silas's joy and he is always happy when he is with her. The novelist pointed it when he was describing Silas' satisfaction at the view of Eppie: Silas sat down now and watched Eppie with a satisfied gaze as he spread the clean cloth, and set on it the patato-pie. Silas ate his dinner more silently than usual, soon laying down his knife and fork and watching half-abstractedly Eppie's play with snap and the cat. (*SM*, p. 165). Wherever he goes he is with Eppie. Moreover, he is careful at all the baby's movements. The tender and peculiar love with which Silas has reared her in almost inseparable companionship. With himself, aided by the seclusion of the village talk and habits, Lady Eppie has kept her mind in that freshness attribute of rusticity. Perfect love has a breath of poetry, which can exalt the relation of the least instructed human beings; and this breath of the least instructed human beings; and this breath of the least instructs Eppie from the time when she has followed the bright gleam that beckons her to Silas's heart.

Silas changes totally his wickedness into goodness. He loves Eppie as his own daughter. He even forgot the gold he lost. When Godfrey finds his lost gold and gives it back to him, this money is no longer his joy. He would like to leave the gold and keep Eppie in his cottage with him:

At first, I'd a sort o' feeling come across me now and then, he was saying in a subdued tone., as if you might be changed into the gold again; for sometimes, turn my head which way I would, I seemed to see the gold; and I thought I should be glad if I could feel it, and find it was come back. But that didn't last long. After a bit, I should have thought it was a curse come again, if it had drove you from me, for I'd good to feel the need o' your looks and you were such a little un-you didn't know what your old father Silas felt for you. (*SM*, p. 193).

The gold has been important for Silas but Eppie is now more precious than the gold. In fact, Eppie is an object compacted of changes and hopes that force his thoughts onward, and carry them far away from their old eager pacing towards the same blank limit-carry them away to the new things that will come with the coming years.

The gold has asked that he should sit weaving longer, deaf and blind more and more to all things except the monotony of his loom and the repetition of his web; but Eppie calls away from, his weaving and makes him her fresh life, even to the old winter-flies that come crawling forth in the early spring sunshine, and warming him into joy because she has joy. So, Eppie has brought Silas Marner more joy and more happiness than the gold. Thus, George Eliot is showing that love for human beings are more profitable than love for materials. In other words, love for human beings are the true one. So, *Silas Marner* is also the novel where the author has expressed her concern about affection for neighbours.

Conclusion

Human nature which orients people on their ways for doing evil or good is also positively or negatively feedbacked by the supernatural who has the last word on anyone any living people in this world. The rewards of Silas and Dunstan, two characters in George Eliot's *Silas Marner* exemplify well the issue understudy in this research work. In fact, both Silas and Dunstan got each the reward they merit from the supernatural forces. Dunstan suffered until he died in the novel. Whereas Silas was granted at moment a chance to survive and enjoy life and its freshness since he has shifted his wrongdoings into goodness. Evidently, there is an emergency to shift from evil to good.

People have to turn back from their evil attitudes owing to the fact that their lasting prompts severe punishments from the Almighty 'God', 'Allah', or the supernatural. Human beings are the cause of their socio-cultural, political and economic hardships or assumptions. Thus, it is noticeable that there is an emergency to anyone worldwide to adhere to committing into good attitudes instead of sharing evil ones with their counterparts.

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