



The Noteworthiness Of Perpetual Justice In James Baldwin's *The Bell Of Atri*

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Abstract

This article investigates how perpetual justice is prolonged in James Baldwin's flash fiction entitled *The Bell of Atri*. Drawing on theories of moral and ethical principles, this study examines the idea of justice that transcends time and its implications in the context of the narrative. There is restorative justice emphasizing on repairing the harm caused by lawlessness and restoring disturbed relationships between perpetrators, victims, and society. Through qualitative approach, this article involves the active participation in the restorative process of apology, reparation, and reconciliation. *The Bell of Atri* then underscores the importance of moral integrity and fairness in society as it highlights the enduring relevance of ethical principles and the significance of upholding justice across generations. In conclusion, *The Bell of Atri* emphasizes the importance of the perception of justice in the relationships of fellow beings and the peace within well-being conditions of others.

INTRODUCTION

Unlike other living beings, human beings do not merely seek survival but essentially want to live a good life. Justice is the essential requirement to lead a good life. One cannot lead a good life without meeting their needs, and it is possible to meet one's needs only in the presence of justice (Plato, 1943; Triyudiana & Neneng, 2024). The dialogue of perpetual justice concludes that oppression leads to chaos and prevents injustice. Laws were born to systematize human behaviors and bring a sense of justice, preventing suffering and preventing injustice (Tamanaha, 2004; Triyudiana & Neneng, 2024). The regulations are also the ways in which the promises of a better future are kept, not only in written texts, but also being embraced through people's identities.

Justice, in its multifaceted complexity, has been a recurring theme in literature, captivating readers with its moral dilemmas, ethical quandaries, and profound implications for society (Fasman, 2021; Medina, 2024). While justice is often portrayed as a static concept, enduring through time, its manifestations and interpretations vary across different literary works. *The Bell of Atri* is James Baldwin's flash fiction about a brave and loyal horse who is taken for granted by his master. Despite the horse's years of faithful service, the master becomes greedy and neglects the horse's needs. The horse wanders into the marketplace and accidentally rings the bell of justice, calling upon the judges to come and judge his case (Baldwin, 1896, Dewangga, et al., 2024; Wirnoto, et al., 2023). The judges recognize the horse's loyal service and order the master to provide him with shelter and food for his remaining years. This story is a timeless tale about the importance of taking care of animals and showing them the love and appreciation that they deserve.

Through the summary of the flash fiction above, this article would like to answer the question of "how may perpetual justice be underlined in James Baldwin's *The Bell of Atri*?" This study emphasizes the concept of justice being a perpetual and unwavering force. In reality, it remains consistent regardless of the circumstances or hardships faced by an individual. This is an important message that highlights the importance of justice being a fundamental and unchanging value that must be upheld and defended (Baldwin, 1896, Dewangga, et al., 2024; Wirnoto, et al., 2023). It is not merely a conceptual understanding, but it involves such philosophical matters in which fundamental aspects of life lie within.

METHOD

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Analyzing the theme of perpetual justice in a literary work involves examining how the concept is portrayed, explored, and developed throughout the text. Written through description, online and offline scripts are used to explain correlations

between James Baldwin's *The Bell of Atri* and matters of perpetual justice alongside literary concepts and philosophy ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes obtaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in reference lists. The research data comes from both Baldwin's flash fiction and arguments in perpetual justice. Each of them is read then broken down into its every particular element. The plots and settings of the short story are mainly involved to point to the significant condition of the horse as a symbol of perpetual justice.

RESULTS AND DISCUSSIONS

The Chronicle of a Horse and a Bell in *The Bell of Atri*

The Bell of Atri is a flash-fiction written by James Baldwin in 1896. It is a story about a big bell put by the King of Atri in the center of the city. The bell is named as The Bell of Justice. People should ring it if they are not treated well (Baldwin, 1896; Dewangga, et al., 2024; Wirnoto, et al., 2023). Later the rope that pulls the bell got too short that even kids could reach it. One day, there is a greedy man who stops feeding his old horse. The horse found a long vine and pulled the rope of the bell. The horse is ringing the bell and calling the judges. The judges then decide the man must take care of the horse and feed him. The man never likes paying for the horse, but the people are happy when the horse is safe and gets what he must be fed (Baldwin, 1896; Dewangga, et al., 2024; Wirnoto, et al., 2023).

The background above shows that the bell is an unusual one. The bell in Atri serves as a powerful symbol of justice. Its presence in the town square signifies the community's commitment to fairness and accountability (Baldwin, 1896; Dewangga, et al., 2024; Wirnoto, et al., 2023). The perpetual ringing of the bell whenever there is a need for justice shows the idea that justice is not a one-time occurrence but an ongoing, continuous process. The ring of it is not waited, but it is a symbol of justice that must always be borne by everyone in the city. The chronicle of the bell as a symbol of justice are listed below:

"It is the bell of justice," said the king....". (Baldwin, 1896)

This quotation to show how the bell represents the concepts of justice and fairness. This implies that the king saw it as a crucial symbol that would give the populace hope and a sense of being heard. It also highlights the notion that anyone who feels wronged can use the bell to demand justice (Baldwin, 1896; Kant, 2004; Pike, 2021). The bell's accessibility to all members of the community, regardless of social status or background, emphasizes the principle of equality before the law. Anyone who feels wronged or seeks redress can ring the bell, signaling their right to seek justice and have their case heard by the judges. This accessibility ensures that justice is not reserved for the privileged few but is accessible to all, irrespective of their circumstances (Baldwin, 1896; Pasopati, et al., 2024; Pinheiro Walla, 2020).

"When at last everything was ready, the people of Atri had a great holiday...".
(Baldwin, 1896)

The word "at last" in this quote suggests that a long period of anticipation and preparation has passed by this moment, making the holiday even more enjoyable for the people of Atri. To express the joy and festivities surrounding the installation of the new bell. This demonstrates that the bell was a noteworthy occasion that the residents of Atri admired (Baldwin, 1896; Medina, 2024; Triyudiana & Neneng, 2024). The phrase "holiday" is used to imply that the installation of the bell was a noteworthy event, and that residents of Atri spared time from their daily routines to rejoice and take part in it.

When everything was finally over, the people of Atri celebrated a joyful festival. Men, women, and children all came to the market to see the Bells of Justice. This shows that society values justice and justice and believes that the Bell of Justice can be an important symbol for realizing these ideals. It also emphasizes the idea that justice is important to everyone in society, including the youngest members (Baldwin, 1896; Pasopati, et al., 2022; Pinheiro Walla, 2020).

All the men and women and children came down to the marketplace to look at the bell of justice. It was a very pretty bell and was polished until it looked almost as bright and yellow as the sun. (Baldwin, 1896)

This quotation can be used to describe the beauty and elegance of the Bell of Justice, which has been carefully prepared to be an instrument of justice and a symbol of hope for the Atri community (Baldwin, 1896; Medina, 2024; Triyudiana & Neneng, 2024). The expression "polished until it looked as bright and yellow as the sun" suggests that the bell was polished to give it a unique and eye-catching appearance, making it a powerful and majestic object. This quote can be used to show that the Bell of Justice is a source of pride and inspiration for the Atri community and a symbol of their commitment to fairness and justice (Baldwin, 1896; Pasopati, et al., 2022; Pinheiro Walla, 2020).

"My people," he said, "do you see this beautiful bell? It is your bell; but it must never be rung except in case of need...". (Baldwin, 1896)

This quote can also be used to imply that the community values the importance of the bell, which is only rung in emergencies or situations where people need help or guidance (Baldwin, 1896; Kant, 2004; Pike, 2021). By saying

"Never ring the bell unless necessary", people are taking their responsibility to ring the bell seriously and understand the importance of using the bell only when absolutely necessary. It shows what you are doing.

"If any one of you is wronged at any time, you may come and ring the bell. And then the judges shall come together at once, and hear your case, and give you justice. Rich and poor, old and young, all alike may come." (Baldwin, 1896)

The bell's accessibility to all members of the community, regardless of social status or background, highlights the democratic nature of justice in Atri. It underscores the principle of equality before the law (Baldwin, 1896; Kant, 2004; Pike, 2021). Anyone who feels wronged or seeks redress can ring the bell, signaling their right to seek justice and have their case heard by the judges. Unlike systems where justice may be reserved for the elite or privileged few, the bell ensures that every individual, regardless of social status or wealth, has equal access to the mechanisms of justice. This accessibility ensures that justice is not reserved for the privileged few but is accessible to all, irrespective of their circumstances (Baldwin, 1896; Fasman, 2021; Kant, 2004).

"Many years passed by after this. Many times, did the bell in the marketplace ring out to call the judges together. Many wrongs were righted, many ill-doers were punished." (Baldwin, 1896)

The story implies that the bell has been in place for many years, suggesting that the pursuit of justice is a timeless and enduring endeavor. Across generations, the bell continues to serve its purpose, ensuring that grievances are heard and addressed, regardless of the passage of time (Baldwin, 1896; Fasman, 2021; Kant, 2004). The ringing of the bell prompts an immediate response from the judges, who are duty-bound to convene and adjudicate the case. This swift response highlights the importance of addressing grievances in a timely manner, ensuring that justice is not delayed or denied (Baldwin, 1896; Fasman, 2021; Kant, 2004). The bell serves as a mechanism for holding individuals and institutions accountable, reinforcing the idea that no one is above the law.

"This will never do," said the judges one day. "What if a child should be wronged? It could not ring the bell to let us know it..." (Baldwin, 1896)

This quotation to show the system of ringing the bell to call the judges for help worked well for the people of Atri, until the problem of reachability arose. In this situation, the judges realized that not everyone would be able to reach the rope to ring the bell, particularly children. This quotation emphasizes the importance of thinking ahead and anticipating potential issues that may arise as situations change (Baldwin, 1896; Fasman, 2021; Kant, 2004). It also suggests that systems need to be flexible and adaptable to changing conditions, rather than rigid and unchanging.

"Let me fix it for you," said a man who stood by. He ran into his garden, which was not far away, and soon came back with a long grapevine in his hands." (Baldwin, 1896)

The replacement of the worn-out rope with a grapevine by a compassionate individual demonstrates the community's ability to adapt and innovate in the pursuit of justice. This act of renewal symbolizes the resilience of the justice system and its capacity to evolve over time while remaining true to its core principles, sustaining its perpetual nature in the face of changing circumstances (Baldwin, 1896; Pasopati, et al., 2022; Pinheiro Walla, 2020).

In the story, Baldwin extends the concept of justice beyond human interactions to include the mistreated horse, emphasizing the importance of compassion and empathy towards all living beings. The horse's unintended ringing of the bell serves as a reminder that justice encompasses not only human affairs but also the treatment of animals, thus perpetuating the theme of justice in its broadest sense (Baldwin, 1896; Pasopati, et al., 2022; Pinheiro Walla, 2020).

Meanwhile a crowd of men and women and children had come into the marketplace, eager to learn what case the judges were about to try. When they saw the horse, all stood still in wonder. Then everyone was ready to tell how they had seen him wandering on the hills, unfed, uncared for, while his master sat at home counting his bags of gold. (Baldwin, 1896)

This quote is intended to express that the bell is a symbol of justice and that society as a whole can make use of this bell. This bell is for those who cannot receive justice. The bell of justice exists not only in humans but also in animals (Anadza & Pasopati, 2023; Baldwin, 1896; Pinheiro Walla, 2020). Therefore, this quote is addressed to all beings who have not received justice. People view the Justice Bell as an important symbol of their commitment to justice, showing that they will not tolerate injustice or oppression.

"And he shall have justice!" said the third..."
"The miser hung his head, and grieved to lose his gold; but the people shouted with joy..." (Baldwin, 1896)

This quote is intended to show that society values fairness and equality over individual gain. People are happy when they see someone getting a just reward, even if it means someone has to lose something. This shows that the society values principles of justice over individual interests, even if the person is wealthy and successful (Anadza &

Pasopati, 2023; Baldwin, 1896; Pinheiro Walla, 2020). The people cheered with joy as miser had been punished for what he had done to his horse.

The bell in *The Bell of Atri* is not merely a physical object but a powerful symbol of justice, equality, and communal responsibility. The bell serves as a tool for restoring balance and harmony. Its ringing signals a recognition of wrongdoing and a commitment to resolving conflicts through peaceful means (Anadza & Pasopati, 2023; Baldwin, 1896; Pinheiro Walla, 2020). By providing a forum for the resolution of disputes, the bell helps to maintain social order and prevent the escalation of conflicts, thereby contributing to the overall well-being and stability of the town.

The Complex Chronicles of Justice

The perspective of justice could be varied from various timelines of human beings. Justice could be meant as being in fairness. It is the idea of being in balance between doing an action from one to another (Aristotle, 2009; Heffron, et al., 2023; Tamanaha, 2004). Another meaning of justice lies in the perspective of being out of any evil. Justice in this case is understood as the goodness itself. It is not merely in balance, but also positively correct both in practical and philosophical understandings (Aristotle, 2009; Heffron, et al., 2023; Tamanaha, 2004). Another meaning underlines the idea of justice in saving equality among human beings. This one is actually the values of law in which what the court decides must not tend to merely one side of the party. Everyone deserves justice since it is already noted inside any human being's persona (Fasman, 2021; Medina, 2024; Rawls, 1971). Justice could also be known as a definition of fair treatment in which its inertia is not merely about correctness or fault, but by the deontological sense of ethical perspective.

For a long time, justice has been imbued with the perspective of being deontological (Fasman, 2021; Kant, 2004; Medina, 2024). It means that justice is not considered as a cause or its end. It is what it is. Justice must be realized because it is good for everyone. Indeed, this perspective shows how justice is ethically correct in the Kantian sense. His deontological ethics never look upon any interest or even consequence of anything. It must be done because it is essentially good (Fasman, 2021; Kant, 2004; Medina, 2024). That law is exact and must never be broken, or human beings will lose their intensive understanding.

By stating so, justice never fades away. It will always exist and must not bear any value out of itself. It is already ethically right in itself. Furthermore, the righteousness of justice relies on the utilitarian sense of it (Bentham, 1978; Mert, 2022; Pike, 2021). Simply put, if a deed is done by more people, for example a thousand people, and if it brings more goodness to society, then it is considered ethically good. Vice versa, if a deed is done by many people and it brings harm, it must be diminished since the ethical sense has already gone. For instance, sharing with other people is good since it will bring more sense of equality if done by a thousand people (Fasman, 2021; Kant, 2004; Medina, 2024). In reverse, any stealing is always bad since if all people do it then it will bring chaos to further communities as well.

In addition, justice is not to be measured at all. It is out of perspective of being tangible or intangible. It could not easily be defined but indeed embraced in the heart of the people (Sarafa & Oyewole, 2023; Sartre, 1946). People could not say that someone is more just than another since it will reduce justice merely as a matter of people's attributes. It is not an attribute, not even an attitude. It is such a value that will always walk alongside human beings. It is beyond any value. Some thinkers state that justice is actually goodness itself and must not be separated at all. It is such value without any coercion but still embraced, maintained, and protected to support further fairness of all beings.

Then, justice is not about time. It is time that follows the meaning of justice. Justice is ahead of time and indeed it is perpetual. Since being born by human beings, justice keeps being found anywhere. It is not culturally relative, and not totally universal (Edor, 2020; Sarafa & Oyewole, 2023). It lies deep within the experience of people in everyday life. It is not in the hands of the powerful or even lawful people. It belongs to anyone who deserves equality before anything. It is exact not because it is not relative. It is exact since it is perpetual. Therefore, perpetual justice is rational since it is what people embrace, dream, and put efforts to deal with other people (Edor, 2020; Mert, 2022; Sarafa & Oyewole, 2023).

There are various reasons why justice is perpetual as presented by several philosophical perspectives. First, justice is constant in any case of human beings and even other beings. In this sense, the constant point underlines that justice is not unstable. It could not be high or low depending on the deciding time (Bentham, 1978; Mert, 2022; Pike, 2021). In Plato's dialogues, particularly in *The Republic*, justice is depicted as an inherent quality of the soul and an essential aspect of the ideal state. Plato argues that justice exists independently of human actions and circumstances, representing an immutable standard that guides ethical conduct (Edor, 2020; Pinheiro Walla, 2020; Plato, 1943). Justice is actually unreduced since its values are about life and death itself. Even if someone thinks that a decision is unjust, it will not degrade the value of justice. It is unjust due to its application being hindered by any interest. Justice is also not in surplus. It never gets out of the framework since it is beyond any of it. There is no added value in justice (Anadza & Pasopati, 2023; Edor, 2020; Pinheiro Walla, 2020). If any decision is revisited, it does not mean that justice is inclined or declined. It is the perspective of justice that is being revisited, not the essence of justice itself.

Second, justice is to give each person what it is right to give her/him, for her/his right is what is hers/his, what she/he deserves, and what is properly due to her/him. The actions are clear. The right is about justice itself. It clarifies the possessions, causes, and effects of anyone (Edor, 2020; Pasopati, et al., 2024; Sarafa & Oyewole, 2023). Justice is like a predicate in which people will do but will get affected either by it. No people could not stay out of justice. Even if someone pays to hide from justice, the unjust action is not forever. It is due to anyone is bonded by the law of perpetual justice in which it brings more harmony than chaos both to individual and societal understandings. Philosophers such as John Locke and Thomas Jefferson argue that individuals have natural rights to life, liberty, and property, which must be respected

and protected by governments (Edor, 2020; Locke, 1968; Pasopati, et al., 2024). Justice, in this view, involves giving each person their rightful due based on their inherent rights.

Third, justice is the pivotal virtue of the earth. Any kind of value is embodied with justice as the ultimate virtue (Edor, 2020; Sarafa & Oyewole, 2023; Seung, 1991). It lies within being individual and social. It never tends to choose being egotistical than altruistic. It serves as a balance in which impartiality is an attribute that could never be rejected. The modern era used to think that justice is merely for the center civilization. Peripheral civilizations could only derive any goodness presided by the central ones (Edor, 2020; Locke, 1968; Pasopati, et al., 2024). As a consequence, values such as patriarchal structures and wealthy situations are more prioritized than women and poor conditions.

Justice is actually for everyone without any divided class. It serves goodness for everyone, but people used to exaggerate, reduce, and even demolish justice for their own interests (Edor, 2020; Locke, 1968; Pasopati, et al., 2024). Social contract theorists, such as John Rawls, argue that justice is derived from an agreement among individuals to establish fair and just institutions. Justice, according to this perspective, involves upholding principles of fairness, equality, and impartiality in social and political arrangements (Basevich, 2022; Houser, 2024; Rawls, 1971).

Fourth, justice is rational. Though stable, the meaning of justice is not fixed. there is no static definition of justice that could be used for all time (Edor, 2020; Locke, 1968; Pasopati, et al., 2024). Jean-Paul Sartre and Simone de Beauvoir, stress the individual's responsibility for creating meaning and values in a seemingly indifferent universe. From an existentialist perspective, justice is not fixed or predetermined but is instead created through individual actions and choices (Basevich, 2022; Houser, 2024; Rawls, 1971). It could also be relative in the sense to uplift the equality among people. There is no way out of inequality rather than disseminating justice to everyone. Therefore, justice is rational as it is also meant to be thought and born in mind by anyone. It does not belong merely to the politicians or even the philosophers. It is a right for anyone to deserve justice and to think of it through a particular experience of everyday life (Basevich, 2022; Houser, 2024; Rawls, 1971). Only if justice is being the subject of everyday dialogues, then justice becomes a theme to be struggled over time. Therefore, it is perpetual.

Fifth, justice is the quality of the soul out of any desire. The main idea of that sentence is that justice is a value that must always be understood out of any profane body of beings. In this sense, justice is a soul to be embraced by any being (Edor, 2020; Pinheiro Walla, 2020). If people merely embrace desire, even vengeance could be mentioned as a form of justice. Justice is a soul in which it lies deep in human beings' understanding, but not as desire in Freudian sense. It is because justice is not about ego being realized. It is the air that everyone breathes even if many people refuse to bring in justice in their lives (Edor, 2020; Pinheiro Walla, 2020). Immanuel Kant's ethical framework also addresses the idea of justice as a quality of the soul. Kant argues that moral actions are those performed out of a sense of duty and in accordance with universalizable moral principles. Justice, for Kant, involves acting in accordance with the moral law, regardless of individual desires or inclinations (Heffron, 2023; Kant, 2004; McKean, 2022).

Sixth, justice walks with the idea of happiness, truth, and freedom. In this sense, justice is a matter of eudemonic ethics. According to Aristotle, eudaimonia is achieved through the cultivation of virtues, such as justice, courage, and temperance (Aristotle, 2009; Edor, 2020; Wirnoto, et al., 2023). Justice, in this context, is not only a virtue in itself but also contributes to overall human flourishing. Aristotle argues that living a just life leads to happiness and fulfilment, as it involves acting in accordance with reason and virtue. It is related to practical realities rather than conceptual ones. However, even the most practical action always needs a philosophical basis. Therefore, perpetual justice looks for happiness through its constant findings on truth. If such truth is found, anyone will find freedom in it (Heffron, 2023; Kant, 2004; McKean, 2022). It is because people will easily do anything not based on their own interest, but through a noble cause that brings freedom to the surface of realities.

The six points above indicate that justice is not bonded through time. Its essence is perpetual since it lives alongside tensions between being individual and social (Heffron, 2023; Kant, 2004; McKean, 2022). It is about values but it is not either. Justice is simply put as a concern in which effort and struggle of the people lie within. It is away from any suffering. It is a call for everyone to be responsible to any creature. Justice lies not on one's own, but it is about otherness (Aristotle, 2009; Edor, 2020; Wirnoto, et al., 2023).

The Bell of Atri and Versatile Justice

The bell in *The Bell of Atri* underlines a reference point for correcting wrongs inside the community. This examination dives into how the story unfolds to delineate the progressing interest of equality, versatility within the confrontation of challenges, and the collective obligation of the community in maintaining the ethicalness of justice (Baldwin, 1896; Edor, 2020; Wirnoto, et al., 2023). The imagery of the bell is a representation of a component to address anyone in times of need. This beginning setup makes the establishment for the never-ending nature of equality within the town. The truth that the bell is accessible to the littlest child emphasizes inclusivity, recommending that justice is not saved for a select few, but could be a right to always be amplified to all (Baldwin, 1896; Medina, 2024; Triyudiana & Neneng, 2024).

As the story advances, the bell is rung numerous times over a long time, indicating a repeating requirement for justice inside the community. This redundancy shows the nature of looking for decency and correction of wrongs (Baldwin, 1896; Basevich, 2022; Medina, 2024). The judges, recognizing the wear and tear of the first rope, make a vital choice to change it with a longer one, guaranteeing that justice remains available to indeed the foremost helpless individuals of the society. This adjustment illustrates the town's commitment to advancing its justice system to meet

desires of its occupants, fortifying the idea of interminable justice (Baldwin, 1896; Medina, 2024; Triyudiana & Neneng, 2024).

The judges' foreknowledge is put to the test when a requirement for unused rope emerges. Then the town itself faces a potential hole in its capacity to reply to shameful acts. This unanticipated challenge serves as an update that justice must be both proactive and adaptable. The judges take quick action to address the issue, reflecting the town's commitment to keeping up a ceaseless framework of justice. Later on, justice seems to be for everyone (Anadza & Pasopati, 2023; Baldwin, 1896; Medina, 2024). It indeed includes the abuse of a faithful horse, emphasizing the subject of justice not as it were in human connections but too amplifying to the treatment of creatures.

The horse gets to be a typical representation of never-ending justice looking for change. The horse has done his job, but he gets nothing in return. He must do something to preserve his life. He remembers the bell as a way to call for justice. The contrast shown by Baldwin in this flash fiction is about finishing something and getting something in return. By reaching for justice, the horse reminds all people that justice is actually perpetual (Anadza & Pasopati, 2023; Baldwin, 1896; Medina, 2024). It always lasts through any time and says yes to anyone or even anything that needs help.

The public's response to the horse's situation includes another layer to the analysis, highlighting the part of communal obligation in maintaining justice. The bell gives voice to the voiceless horse. This communal inclusion underlines the thought that justice is never exclusively the duty of a select few but requires the dynamic cooperation of the whole community (Anadza & Pasopati, 2023; Baldwin, 1896; Medina, 2024). The public's support then contributes to ethical triumph, fortifying the flash fiction's message that justice could be a collective try hard that flourishes on the engagement of the community.

CONCLUSION

In conclusion, *The Bell of Atri* magnificently weaves a story of never-ending justice, flexibility, and communal duty. The bell, at first presented as an image of justice, advances into energetic representation of an ever-responsive justice framework. The ringing of the bell over a long time emphasizes the progressing requirement for perpetual justice inside the community. The judges' choice to support the worn-out rope and the imaginative arrangement with the grapevine rope emphasize the flexibility required in keeping up a never-ending framework of perpetual justice. The story also shows that the horse's situation serves as a reminder that justice amplifies beyond human intuition. It envelops the treatment of all living creatures, emphasizing the interconnecting of justice over different aspects of life. The horse, who is ringing the bell, gets to be an effective image of justice finding a voice in unforeseen circumstances. The judges' fast response and the public's energetic affiliation highlight the importance of communal obligation in keeping up value. The story suggests that perpetual justice is not solitary but requires engagement of the full community. The moral triumph finished through the public's back reinforces the cruciality of perpetual justice.

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