CHAPTER II

LITERARY REVIEW

This part is centered on discussing some theories which are going to be used as a guide of conducting this research. The theories are characterization and psychoanalysis theory. Characterization theory is used to help in finding out how other character in the story is characterized. Meanwhile, psychoanalysis theory is used to analyze women's character, especially in this research.

2.1 New critism theory

New Criticism occupies an unusual position, both in this textbook and in the field of literary studies today. On the other hand, New Criticism, which dominated literary studies from the 1940s through the 1960s, has left a lasting imprint on the way we read and write about literature. Some of its most important concepts concerning the nature and importance of textual evidence—the use of concrete, specific examples from the text itself to validate our interpretations—have been incorporated into the way most literary critics today, regardless of their theoretical persuasion, support their readings of literature. The New Critical effort to focus our attention on the literary work as the sole source of evidence for interpreting it. The life and times of the author and the spirit of the age in which he or she lived are certainly of interest to the literary historian, New Critics argued, but they do not provide the literary critic with information that can be used to analyze the text itself (Tyson 135). Although the author's intention or the

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reader's response is sometimes mentioned in New Critical readings of literary texts, neither one is the focus of analysis. we can know if a given author's intention or a given reader's interpretation actually represents the text's meaning is to carefully examine, or "closely read," all the evidence provided by the language of the text itself: its images, symbols, metaphors, rhyme, meter, point of view, setting, characterization, plot, and so forth, which, because they form, or shape, the literary work are called its formal elements **(**Tyson 137**).**

2.1.1 Character

Since novel as a literary work is inseparable with human's life as a representations where the author tries to serve some of human phenomena in the world through the written words. It is known that sometimes an author writes a story based on the true story (Holman 299). So the character which is appearing in the story is a shadow from a real person who lives in the real world.

Character has important role in a story, besides as a means of story that makes the story alive, character also represents a person becomes something interested in the story. Characters in fiction can be conveniently classified as major and minor static and dynamic (Diyani Robert 54). Bennet and Royle say characters are considered as the life of literature: Characters become the objects of the readers' curiosity and fascination, affection and dislike, admiration and condemnation. Indeed, our intense relationship with literary characters makes them to be more than becoming simply objects because in which through the

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power of identification, through sympathy and antipathy, they can become part of how we conceive ourselves, a part of who we are (Bennet A and Nicholas R 60)

Talking about character means that we refer to a person in a fictional story. Characters are the people who appear and experience life stories in fictional works. It can be simply said that characters are people who are included in the story. Character is a brief descriptive sketch of a personage who typifies some definite quality (Holman 74). Just like us in the real world, characters act, speak, think, also face some problems, and so on. Besides, they can be characterized as good, bad, kind, generous and any other types of human quality.

2.1.2 Characterization

Character only is not enough to build a story. It must be clear how the author imagine the character in order to be more alive in a story that is what is called as characterization. Holman says that characterization is the author show the character of imaginary person. Characterization is an essential component in writing a good fiction because characterization have ability to characterize the people of one's imagination successfully is a primary attribute of a good novelist, dramatist, or short-story writer.(75)

There are three fundamental methods of characterization in fiction: (1) the explicit presentation by the author of character through direct exposition, either in an introductory block or more often piecemeal throughout the work, illustrated by action.(2) the presentation of the character in action, with little or no explicit comment by the author, in the expectation that the reader will be able to deduce

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the attributes of the actor from the action; (3) the representation from within a character, without comment on the character by the author, of the impact of actions and emotions upon the character's inner self, with the expectation that the rider will come to clear understanding the attributes of the character.

2.2 Psychoanalysis

Psychoanalysis is both a theory of personality and a method of therapy. Freud tried to explain how we get the way we are (that is, how our personalities are formed), and he also formulated techniques to use in treating neuroses. He did not develop first one aspect of psychoanalysis and then the other; explanation and treatment developed hand in hand. As mentioned previously, early in his career Freud began to suspect that unconscious sexual conflicts were at the root of psychological problems. This was the start of the theory of psychoanalysis and provided Freud with a stepping-stone to further theoretical developments, which occurred as he continued to treat neurotic persons and to engage in self-analysis. There was interplay between his theoretical formulations and his analytic observations, each influencing the other. We will now consider some of the most salient features of psychoanalysis as a theory of personality (often called psychoanalytic theory), and then we will briefly discuss psychoanalysis as a method of therapy (Nye 10). Freud divided the main or level mental into two, consciousness and unconsciousness the conscious, in turn has two different levels, the unconscious proper and the preconscious (Feist 23). In Freudian the three

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levels of mental life are used to designate both a process and a location. The following are three levels of these:

2.2.1 Unconscious

The unconscious all those drives, urges, or instinct that are beyond our awareness but that nevertheless motivate most of our word, feelings, and action. Although we may be conscious of our overt behaviors, we often are not aware of the mental processes that lie behind them. For example, a man may know that he is attracted to woman but may not fully understand all the reason for the attraction, some of which may even seem irrational.

2.2.2 Preconscious

The preconscious levels of mind contain all those element that are not conscious but can become conscious either quite readily or with some difficulty (Freud, 1933/1964).

The content of the preconscious come from two sources, the first of which is conscious perception. The second source of preconscious images is the unconscious. Freud believed that the ideas can slip past the vigilant censor and enter into the preconscious in a disguised form.

2.2.3 Conscious

Consciousness, which plays a relatively minor role in psychoanalytic, can be defined as those mental elements in awareness at any given point in time (Feist 23).

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Freud says that there are three provinces of the mind; id, ego and superego. These province or regions have no territorial existence, of course, but are merely hypnotically constructs. They interact with the three levels of mental life so that the ego cuts across the various topographic levels and has conscious, preconscious and unconscious components, whereas the superego is both preconscious And unconscious and the id is completely unconscious (Feist 27). The three provinces as below:

3.1 Id

The id according to Freud is core of personality and completely unconscious is the psychical region called id, It has no contact with reality, but it strives constantly to reduce tension by satisfying basic desires (Feist27). Otherwise is only function is to seek pleasure. We say that the id serves the pleasure principle. The id is the most primitive part of the personality. It is the original system with which the newborn infant comes equipped. The id does not know right from wrong has no perspective on the possibilities and impossibilities of the real world, and has no inhibitions. (Freud1923: 11). Besides being unrealistic and pleasure seeking, the id is illogical and can simultaneously entertain incompatible ideas. For example, a woman may show conscious love for her mother while unconsciously wishing to destroy her. These opposing desire are possible because the id has no morality. That is, it cannot make value judgments or distinguish between good and evil. However, the id is not immoral, merely amoral. All of the

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id's energy is spent for one purpose-to seek pleasure without regard for what is proper or just (Feist 28).

In review, the id is primitive, chaotic, and inaccessible to consciousness, unchangeable, amoral, illogical, unorganized, and filled energy received from basic drives and discharged for the satisfaction of the pleasure principle. As the region that houses basic drives (primary motivates), the id operates through the primary process. Because it blindly seeks to satisfy the pleasure principle, its survival is dependent on the development of a secondary process to bring it into contact with the external world (Feist 29).

3.2 Ego

Ego is only region of the mind in contact with reality (Feist 29). Its gowns out of the id during and youth become a person's sole source of communication with the external world. It is determined by the reality principle of the id, which it tries to substitute for the pleasure principle of the id. Because of ego is reality principle based, the fulfillment is through secondary process (Feist 29). It means that the fulfillment is done by realistic thinking. The process is about testing the action is possible to do. In ego need a consideration whether the action will be done or not. According to Freud the ego becomes differentiated from the id when infants learn to distinguish themselves from the outer world. While the id remains unchanged, the ego continues to develop strategies for handling the id's unrealistic unrelenting demand for pleasure. At times it loses control.

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As children begin to experience parental rewards and punishments, they learn what to do in order to gain pleasure and avoid pain. At this young age pleasure and pain are ego functions because children have not yet developed a conscience and ego-ideal. That is, super ego. As children reach the age of 5 or 6 years, they identify with their parents and begin to learn what they should and should not do.

3.3 Superego

In Freudian psychology, the superego represents the moral and ideal aspects of personality and is guided by the moralistic and idealistic principles as opposed to the pleasure principle of the ego. The superego grows out of the ego, and like the ego, it has no energy of its own. However, the superego differs from the ego, in one important respect. It has no contact with the outside world and therefore is unrealistic in its demands for perfection. It means that the ideal figure which is purposed is not realistic. When it is not realistic for fulfilling desire or drives, superego is not realistic in fulfilling the ideal figure or perfection.

Superego has two subsystems. They are the conscience and ego-ideal. Freud did not clearly distinguish between these two function, but, in general, the conscience result from experiences with punishment for improper behavior and tell us what we should not do, whereas the ego-ideal develops from experience with reward for proper behavior and tell us what we should not do (Feist 30).

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The superego strives for perfection and is seldom satisfied with less. It is, like the id, unrealistic. If it becomes too powerful (gains too much of the psychic energy that runs the personality), it will exert almost complete domination over the id and the ego, creating intense guilt as well as inhibiting the id's instincts and immobilizing the ego's attempts to achieve satisfaction in the real world. The number and intensity of do's and don'ts may be so great that the ego, figuratively, has nowhere to turn and shrinks into a corner of the personality, unresponsive to the cries for gratification emitted by the id and ineffective in the face of reality's demands (Freud 18).

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