CHAPTER II

THEORETICAL REVIEW

2.1 Literature

Literature is media to express our feeling by written document. Mario Klarer stated that literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word (1998, p. 1). Not all of the written document can be categorized as literature, like a newspaper or magazine it cannot be called literature. To distinguish the literature with a common paper, Klarer also adds that in definition of literature, it usually adds an aesthetic or artistic word (1998, p. 1). The written documents that can be categorized as literature are poetry, prose, biography, drama, short story and novel. Novel is the literary work that written by author to express and to convey an idea, mostly base on his experience. E. M. Forster (1879-1070) the English novelist stated that novel should be more than 50,000 words in length (Milligan, 1983, p. 14). In the book of Studying the Novel an Introduction, (Hawthorn, 2001) says that a novel is a narrative, longer and more complicated than short story. It consists of character, plot, setting, theme, point of view, style and tone. Besides entertaining, novel is also a critic or reflection of the problem in the real life. The problem itself can be reflected by character in the novel.

2.1.1 Character

The character in the novel can be human, animal, or thing that makes an action and dialogue. "Character, after all, are a constructs which we make out of their reported actions, the words they are given to say and the commentary made on them by their creator" (Milligan, 1983, p. 150). The readers consider a character in the novel to seem like real man. They want to know the character; even the personality, hobby, background from the character that relate to the story, either the major or minor character. Major character is character who becomes the main focus in the story and leads the story from the beginning until the end. It is also called as main character. Whereas, minor character is character that support the story. He does not become the focus one but also important in the story itself (Card, 1988, p. 59).

2.1.2 Characterization

According to Albertine Minderop, characterization is a method that is used by author to portray the characteristic of a character in the novel (2005, p. 2). She also adds that there are two methods in characterization, the first is telling and the second is showing method. Pickering and Hoeper quoted by Minderop explain that:

> "One method is telling, which relies on exposition and direct commentary by the author. In telling a method preferred and practiced by many older fiction writers the guiding hand of the authors is very much evidence. We learn and look only at what the author calls to our attention" (Minderop, 2005, p. 4).

According to the statement above, character can be found from the authors comment on the character directly. It is the example of the telling method that is quoted from Nathaniel Hawthorne's The Minister's Black Veil:

> "Mr. Hooper's eyes were so weakened by midnight lamp, as to acquire a shade. After a brief interval, forth came good Mr. Hooper also, in the of his flock. Turning his veil face from one group to another, he paid due reverence to a hoary heads, soluted the middle aged with kind dignity as their friend and a spiritual guide, greeted the young with mingled authority and love, and laid his hands on the little children's head to bless them. Such was always his custom on the Sabbath day. Strange and bewildered looks repaid him for his courtesy" (Minderop, 2005, pp. 13-14).

The data above tells the character of Mr. Hooper, the preacher who is honorable, friendly, loving children, but mysterious. In contrast with showing method which is presented by dialogue or action like Pickering and Hoeper says in Minderop:

> "The other method is the indirect, the dramatic method of showing, which involves the author's stepping aside, as it were, to allow the character to reveal themselves directly through and their actions. With showing, much of the burden of character analysis is shifted to the reader, who is required to infer character on the basis of the evidence provided in the narrative" (2005, pp. 23-48).

We can analyze the characteristic of the character by an action and dialogue from the character itself. By an action and dialogue, we can get: *apa yang dikatakan*

penutur, jatidiri penutur, lokasi dan situasi percakapan, jatidiri tokoh yang dituju oleh penutur, kualitas mental para tokoh, nada suara, penekanan, dialek, kosakata, tingkah laku dan ekspresi wajah para tokoh (Minderop, 2005, p.23). The below is an example of the showing method that quoted from Mourning Becomes Electra drama by Eugene O'neil:

> Ames. "Secret lookin'-'s if it was a mask she'd put on. That's
> the mannon look. They all has it. They grow it on their wives.
> Seth's growed it on too, didn't you notice-from bein' with 'em
> all his life. They don't want folks to guess their secre"
> (Minderop, 2005, p. 24)

The data above shows the character of Ames who makes a gossip about his master and his wives. He vilifies his master and wives who make scandal that has become an open secret in Mannon family; even though they always try to conceal the scandal itself. From his dialogue, he can be categorized as a servant who fond of gossip.

2.2 Alienation

In Merriam-Webster dictionary, Alienation is an act of withdrawing or separation of a person or a person's affection from an object or position of former attachment. Another way to put it, it is an act of estrangement. Putting ourselves away from any circumstances that we do not belong is one of the examples. When we feel alienated, everything will look like strange and foreign. The term of alienation was invented by Karl Marx.

Marxism is the theory developed by Karl Marx and Friedrich Engels; they are philosophers from German. The ideology of Marxism is based on economic and social system. It criticizes capitalism that becomes foundation of economic and social problem, like social class, exploitation of the labor, and alienation. The purpose of Marxism is to make classless society- a society without classification base on a common ownership of the means of production, distribution, and capital (Barry, 2010: 183). The theory that will be used in this research is alienation by Karl Marx relates to the social class.

The concept of alienation is deeply embedded in all the great religions and social and political theories of the civilized epoch, namely, the idea that some time in the past people lived in harmony, and then there was some kind of rupture which left people feeling like foreigners in the world, but sometime in the future this alienation would be overcome and humanity would again live in harmony with itself and Nature.

Marx had a specific understanding of the very sharp experience of alienation which is found in modern bourgeois society. Marx developed this understanding through his critique of Hegel.

According to Hegel, through their activity, people created a culture which then confronted them as an alien force (1843, p. 16). But for Hegel human activity was itself but the expression of the Spirit (or *Zeitgeist*) which acted through people.

In the first place, Marx insisted that it was human labour which created culture and history, not the other way around; in other words spirit was a human product, not the other way around. But secondly, practice changes the material world, practice was therefore objective; the labor process was therefore an objectification of human powers. If the workers related to their product as an expression of their own essence and recognized themselves in their product and were recognized by others in their work, then this was not the basis for alienation; on the contrary, this was the only genuinely human relation.

Although Marxist Alienation has nothing to do with the psychological concept and has to do with the relation of the worker to the means of production, psychological and philosophical analyses place a greater interest upon the individual's expression of alienation (Camus, 1956; Keniston, 1965; Kierkegaard, 1959; Sartre 1953; Seeman, 1959). The conceptualization proposed here emphasizes the experiential dimensions of alienation but extends earlier psychological approaches in attempting to identify and operationalize the determinants and core dynamic of this experience.

2.2.1 Melvin Seeman Alienation

The dynamic terms of alienation have interested many psychologists and sociologists to see alienation not only as a social phenomenon but also mental. As a

sociologist, Melvin Seeman has developed his own concept of alienation. He analyzed alienation into five aspects that still have meaning; Powerlessness, Meaninglessness, Normlessness, Self-estrangement, and Social isolation.

2.2.1.1 Powerlessness

Powerlessness was "the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes or reinforcements he seeks" and that it was best understood as "the depiction of man's relation to the larger social order" (Seeman, 1959, pp. 784-785). Powerlessness was therefore defined as both a personal and social condition; the definition of person and change implied by the use of occurrence, demanded further investigation.

In a later article by Seeman (1966, p. 354), *Alienation, membership, and political knowledge: a comparative study*, he argues the value of the insights of the psychologist Julian Rotter (1954), who distinguishes between internal control and external control, which "points to differences (among persons or situations) in the degree to which success or failure is attributable to external factors such as luck, chance, or powerful others, as against success or failure that is seen as the outcome of one's personal skills or characteristics" (Seeman, 1966, p. 355; cf also Neal & Collas (2000: 20). Powerlessness thus relates to individuals' perspective on their environment, where they view themselves as

... dominated by an external rhythm and, instead of regulating their own time, are made into its victims. They no longer see themselves as building their life and their world. Rather, they feel susceptible to threats whose origins they cannot detect, and whose development they cannot control (Augusto, 1996, p. 188).

While powerlessness was defined as an individual perception that one's behavior could not predict the results and reinforcements sought in relation to society (Seeman, 1959, pp. 784-785), the connection to causation was no longer understood in the classical sense of Aristotle and Aquinas but within a postmodern definition. Geyer (1996) observed a new type of powerlessness has emerged, where the core problem is no longer being unfree but rather being unable to select from among an over-choice of alternatives for action, whose consequences one often cannot even fathom" (xxiii). Powerlessness was confusion and was not the result of a need of freedom but the exposure of too much freedom due to an overexposure to the complexity of the world.

2.2.1.2 Meaninglessness

Seeman's definition of meaninglessness was "the individual is unclear as to what [he or she] ought to believe—when the individual's minimal standards for clarity in decision-making are not met…sense of understanding the events in which he is engaged" (1959, p. 786). Like powerlessness and causality, the meaning of life was at the heart of a great deal of philosophical examination. Unlike Plato (trans.

2003) who identified the meaning of life as the attainment of the knowledge through trained philosophical inquiry, Aristotle (trans. 1985) identified the meaning of life as the attainment of eudaimonia (εὐδαιμονία) or happiness and arête (ἀρετή) or virtue.

A primary feature of Aristotle's concept of meaning in life was the integration of the virtues accomplished through a life experience in which the rational soul guided action. A secondary feature in Aristotle's meaning in life was the external elements inducing happiness, such as good friends, wealth, and power, the lack of which reduced one's ability to fully perform virtuous acts. External elements could be the result of fortune; virtuous activity was not endowed by fortune but by rational action and responsibility. A tertiary feature of Aristotle's concept of happiness was the development, in which "a low-grade form of ethical virtue emerged in us during childhood as we were repeatedly placed in situations that called for appropriate actions and emotions" (Kraut, 2010, para. 18).

As one matured, so too did the abilities to make decisions based upon prior experience; likewise, emotional responses were improved. Those of virtue who became skillful in performing intricate and complex activities perceived a sense of gratification in applying the rational abilities necessary to perform the tasks. Once a decision was made to act in accord with virtuosity, there was no anxiety to act to the contrary. "He does not long to do something that he regards as shameful, and he is not greatly distressed at having to give up a pleasure that he realizes he should forego" (Kraut, 2010, para. 18). How one arrived at virtuous action was determined

by the meson (μέσον) or mean of the two extreme actions (Aristotle, 1106 pp. 26-28). How one determined the mean of the action, which was between deficiency and excess, was from experience.

Seeman's (1959) definition of meaninglessness as "the individual is unclear as to what [he or she] ought to believe—when the individual's minimal standards for clarity in decision making are not met…sense of understanding the events in which he is engaged" (p.786), could be engaged in a fashion similar to that of powerlessness. Meaning, as sense, can be defined either subjectively or objectively. The application of meaning to alienation was objective and implied that to have meaning, including significance, value, or purpose, there must be an implied goal. If the goal was meaningless, then the significance of the means by which the goal was obtained was questionable. Therefore, the goal must have at least equal significance to the means by which it was obtained. The means had an absolute, indispensible, and exclusive significance to the goal, which were potentially a means to yet another higher goal. The recognition of the significance of a mean implied the idea of purpose, intent, or justifiable existence. The meaningfulness of both the means and the ultimate goal were determined by the person in a societal context and was an agreement with the self in self-agreement and in accord with other beings in the world (Splett, 1969; Maritain, 1938, 1947).

2.2.1.3 Normlessness

Normlessness was defined as the "third variant of the alienation theme, … derived from Durkheim's description of 'anomie' and refers to . . . a situation in which the social norms have broken down or are no longer effective as rules for behavior" (Seeman, 1959, p. 787).

The sociological debate regarding the nature of norms was substantial, and several theories emerged (Collins, 1981; Coleman, 1990; Bicchieri, 2006). The Functionalist position attributed the existence of norms to social consensus and unity. Conflict theory assigned the existence of norms as the social means of resolving the repetition of social conflict. Norms, within the Control Theory paradigm, placed an emphasis on the interaction between the strength of social rules and individual choice (Hirschi, 1969; 2002). Game Theory defined norms as an acquired behavior designed to maximize reciprocity with a minimum of misperception (Axelrod, 1984; Bicchieri, 2006; Bicchieri & Xiao, 2009).

Research combining equity theory and game theory proposed social norms as a means of fair, or equitable, exchange. Formal and informal, the complex systems of social norms were communally accepted unwritten conventions governing human social behavior through incentives, bargaining, and penalties (Bicchieri, 2006; Markey, 2009; Fehr, Fischbacher & Gächter, 2002). Despite the theories regarding the definition and nature of norms, the questions of how norms arose and how

socially detrimental norms could be identified and extinguished were recognized as problematic (Bicchieri & Muldoon, 2011). The relationship between norms and law, largely the domain of sociologists, became a subject of study among legal theorists, the relationship was of particular interest among legal scholars concerned with rational choice models used in microeconomics (Bandes, 1999; Ellickson, 1998; Posner, 2002). That humans were rational creatures and will act rationally to obtain a goal was fundamental to the concept of rational choice.

2.2.1.4 Self-estrangement

Estrangement was the lack of an "intrinsically rewarding activity" (Seeman, 1967, p. 285). While Seeman (1971) admitted the term was vague, the operational continued to be used in alienational research (e.g. Dworkin, 2009; Rayce, Holstein, & Kreiner, 2009; Yilmaz & Sarpkaya, 2009). Blauner (1964) opined that any work in which the individual was unable to fully express the "unique abilities, potentialities, or personality" could contribute to self-estrangement (p. 26). Self-estrangement was not limited to being a dimension of alienation, but was the result (Faunce, 1968; McKinlay & Marceau, 2011).

Recent theories concerning the definition of the self emerged; however, all agreed that an individual's self-concept was comprised of numerous self-perceptions that were acquired throughout life (e.g., Reinecke, 1993). The self-concept was dependent upon which role was being played at any given time, and the role changed

each moment. The self-concept was dependent upon the roles others played as well, as humans communicated through the symbols of language (e.g., Campbell, 1995; Elliott; 2001; Mead, 1934). Humans judged actions and formed opinions about the self through the responses of others (e.g., Gergen, 1993; Mead, 1934). Therefore, the selfconcept was socially determined. The self-concept was created in childhood with the recognition of being as separate from others.

As Giddens (1991) observed, "to be is to have ontological awareness" (p. 48) Not to be confused with self-identity, but a self awareness that created reference points in others, Giddens (1991) observed the connection to Heidegger's Dasein and Tillich's 'existential awareness of non-being' which prompted humans to realize mortality and the relationship between existence and non-existence. Despite the problem of irremediable solipsism, which Wittgenstein resolved through the argument that language promoted the creation of subjectivity through intersubjectivity, one gained trust and faith through the actions of others (Giddens, 1991).

The Humanistic school, associated with the works of Maslow's concept of self actualization, maintained humans are intrinsically good, and that those things that were evil arose from a frustration of human basic needs and emotions (Maslow, 1999). On that premise, Maslow constructed the hierarchy, or scaffolding, by which the individual reached self-actualization. The instinctual needs must be reached before moving on to the next level. Failure resulted in a frustrated and incomplete

individual exhibiting behavior that was often termed evil, unbalanced, or personality problems. At the fundamental level, the human being needed to have the basic biological and physiological needs met.

Once those needs were met, the human being progressed. Belongingness and love needs were layered upon the former levels, followed by esteem needs ultimately resulting in self-actualization. The human being had a philosophy of the future, or goal, which was known. This was the driving force that urged the individual progressively through each level until the individual was self-actualized. One became self-actualized through the experiences and the adoption of those experiences to the self-concept one had (Maslow, 1999).

Estrangement, as the lack of an "intrinsically rewarding activity", connected the concept to an economic understanding (Seeman 1967, p. 285). The definition failed to integrate the essence, or subject, perceiving the intrinsic reward as well as how such a reward would be judged as rewarding. Estrangement was the result of the separation of the human individual and personality. Incapable of an authentic experience of self through the integration of individual and personality, the human being became self-estranged.

2.2.1.5 Social isolation

When an individual finds that he can no longer share the normative system for the attainment of his or her goals due to ineffectiveness, he or she may develop norms

of his own to guide his behavior ('Innovation' in Merton's model). Having his own normative system, different from others, the individual feels himself or herself separate from the society and its normative system. His or her dissociation from others and overall social system leads to a perception of social isolation ('rebellion' in Merton's model). This concept is more commonly used in the intellectual context 'where writers refer to the detachment of the intellectual from popular cultural standards' (Seeman 1976, p. 408). According to the reward values perspective, socially isolated individuals 'assign low reward value to goals or beliefs that are typically highly valued in the given society' (Seeman 1976, p. 408)

Social isolation and alienation have been linked together or treated as synonymous in much of the healthcare literature, although these two concepts differ from one another. Alienation encompasses powerlessness, normlessness, isolation, self-estrangement, and meaninglessness (Seeman, 1959). Social isolation refers to "... [t]he feeling of being segregated from one's community" (Kalekin-Fishman 1996, p. 97). It is from the community that meaning is constructed, and therefore social isolation will lead to powerlessness, meaninglessness, and normlessness.

The very foundation of the self (even the very concept of the self), thinking patterns and language are all constructed through interaction with the community. Ulvinen (1998: 247) defines culture as "... a system of meanings that exists, is mediated, and reproduced through individual, subjective actors". Since culture provides the framework from which meaning is created, "... experiences are always contextual, immediately connected to the interpretation of the world around us"

(Ulvinene 1998: 247). Social isolation therefore deprives the individual of this "social meaning structure", contributing to meaninglessness, normlessness, and powerlessness. Social isolation has been treated as a distinct phenomenon, or it has been combined or equated with other states relating to human apartness. The literature is replete with a variety of definitions of social isolation, many of which are interrelated, synonymous, or confused with other distinct but related phenomena.

Tightly linked with social isolation is the need for social support, which is the social context or environment that facilitates the survival of human beings (Lin, 1986) by offering social, emotional, and material support needed and received by an individual, especially one who is chronically ill. Although social support literature has focused on the instrumental and material benefits of support, recent literature on social isolation relates isolation more to the negative feeling state of aloneness. This feeling is associated with deficits in social support networks, diminished participation in these networks or in social relationships, or feelings of rejection or withdrawal.

2.3 Haruki Murakami

Haruki Murakami is a Japanese novelist and also a translator. An important asset to the Japanese literature of the 20th century, Haruki has received several noted awards for his fiction and non-fiction works. He is also referred to as one of the world's greatest living novelist by The Guardian (www.famousauthor.org).

Haruki Murakami was born in Kyoto, Japan on January 12, 1949. He probably inherited the passion and nature for writing from his parents who were teachers of Japanese literature, yet he was never a fan of Japanese literature. He has been heavily influenced by Western culture and has been criticized on being overly westernized by the Japanese on several occasions. In 1968, Murakami attended Waseda University majoring Theater Arts and later on met his wife for the first time there. Haruki Murakami is now an iconic figure of postmodern literature for his unreal, humorous work focusing on the loneliness and despair issue. He now settles in United States and is a marathon runner, as his hobby (www.harukimurakami.com).

On 2005, Haruki Murakami wrote a novel entitled "Kafka on the Shore" as an exploration from Sigmund Freud's theory of Oedipus complex. It is thus undeniably that this novel is a pieces of story about a theory (Bryne, 2011). The story in "Kafka on the Shore" is quite similar with the one legend from ancient Greece, yet Murakami did not slavishly adopt it, he developed the story using Freud's theory more deeply and complicated such as maze and until the end of the story, Murakami still keeps the reader questioning about how the story ends up. And the questions remain unanswered as open-minded ending. Murakami has become a reluctant cult hero both in Japan, and around the world, detailing the marginalized feelings of his readers through his lost protagonist. Chronicling the fractured voice of the postmodern era, Murakami's work is becoming an important object of study within contemporary literary theory: *"[a]mong the various Japanese postmodern novelists, the most*

important and the most popular is Murakami Haruki […] on the surface these are all traditional 'seek and find' stories. However, they are all filled with a lyrical desperate sense of lost".(Sanehide & Ken, 1997, p.513).

2.4 Kafka on the Shore

Haruki Murakami created "Kafka on the Shore" in unique way. The plot of the story is divided into two parts. The odd chapters tell about fifteen-year-old-Kafka's story as he runs away from his father's house to escape his father's curse and to find his mother and sister. After a series of adventures, he finds shelter in a quiet, private library in Takamatsu, run by the distant and aloof Miss Saeki and the intelligent and more welcoming Oshima. There he spends his days reading until the police begin inquiring after him in connection with a brutal murder of his father.

The even chapters tell Nakata's story. As a teenager, he used to be a diligent boy. He then had an accident and lost his ability to study and understand things. His parents then gave him a harsh attitude and decided to give Nakata to his grandparents. Due to his uncanny abilities, he has found part-time work in his old age as a finder of lost cats. The case of one particular lost cat puts him on a path that ultimately takes him far away from his home, ending up on the road for the first time in his life. He befriends a truck driver named Hoshino, who takes him on a passenger in his truck and soon becomes very good friend with the old man.

2.5 Theoretical Framework

The aim of this study is to investigate how alienation in Kafka on the Shore (2005) from the two main characters is being portrayed. In order to reveal the alienation portrayed in Kafka on the Shore, this study will use Seeman's theory of alienation. Seeman's alienation statement is that alienation is divided into five aspects; they are Powerlessness, Meaninglessness, Normlessness, Self-estrangement, and Social isolation. After investigating the alienation portrayed by the two main characters, this study will connect it to each character's past experiences and future results.