CHAPTER II

THEORETICAL REVIEW

This chapter describes the theory that used to analyze the data. Before discussing the theory of alienation, it is also important to know what literature is in the first hand. Then it describes Marxism about alienation.

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 (1998:1). 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 (1998:1). 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: 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: 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, 1988:59).

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 (2005:2). She also adds that there are two methods in characterization, the first is telling and the second is showing method. *Metode langsung (telling) mencakup karakterisasi melalui penggunaan nama tokoh, karakterisasi*

melalui penampilan tokoh, karakterisasi melalui tuturan pengarang (Minderop, 2005:4). 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, 2005:4).

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, 2005:13-14).

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" (2005:23-48).

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, 2005:23).* 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, 2005:24)

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 Marxism

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.

2.2.1 Alienation

Working is one of the way to achieve self-actualization that human have. Human are free individual and universal who realize themselves through the work. When they lose their self-actualization and lose a power to empower themselves to be autonomous individual, it means that they are alienated. Alienation is someone who loses his self-actualization as a human that is to be free and universal. Since Marx criticizes economic problems, he criticizes an alienation that happened in work or industry. Marx states that alienation happened when the worker becomes an object in his work, unsatisfied with his work; since he feels that his job cannot be used as media to objectify himself and cannot be used as media to social interaction (Novianto, 2011:65-66). Marx also claims that work is the most basic of human action. They represent themselves by their work, and they can see themselves from the result product (Nugraha, 2011: 73). For example, a painter objectifies himself by his paint or a mother objectifies herself by cuisine. Marx stated that alienation is caused by capitalist who makes a system in industry.

In capitalist system, work is divided into several divisions. Each worker has each own portion from the whole production. It is called division of labor. Marx criticizes that the division of labor makes the worker alienated. The alienation represented by the product which does not belong to him but

belong to the capitalist who has power and mode of production. It makes the worker looses the meaning of the act of the production. Nugraha explain that:

> *"Disinilah, pekerjaan tidak mengembangkan, namun malahan mengasingkan manusia dari diri sendiri dan orang lain. Keterasingan ini terwujud dalam produk pekerjaannya. Sebagai buruh, ia tidak memiliki hasil pekerjaannya. Produknya adalah milik pabrik. Karena hasil pekerjaan terasing darinya, tindakan bekerja itu sendiri pun kehilangan arti bagi buruh itu" (2011:74).*

The statement above also implies that working is an essential activity of a human to show his existence. Because of that, the meaning of an act of production is important for the worker. Being alienated makes the worker unhappy, suffer, weak, and estrange from his activity, or another man. Marx divides the alienation into four:

> "An immediate consequence of the fact that man is estranged from the product of his labor, from his life activity, from his species being is the estrangement of man from man. If a man is confronted by himself, he is confronted by another man. What applies to man's relation to his work, to the product of his labor and to himself, also holds of man's relation to the other man, and to the other man labor and object of labor. In fact the proposition that man's species nature is estranged from him means that one man is estranged from the other, as each of them is from man's essential nature" (Mcszaros, 1970:15).

According to the statement above, there are four kinds of alienation; alienation from the object of production, alienation from the act of production, alienation from the species being, and alienation from the fellow man.

2.2.1.1 Alienation from the Object

In capitalist society, the worker becomes an object and the product is treated as a subject. As an object, he is considered as unimportant thing than the product which is produced. For example, when the worker gets an accident while working, he is only given three days to get a rest without any consideration if he has been cured or not. In his statement Marx says that:

> "the object which labor produces – labor's product – confronts it as something alien, as a power independent of the producer. The product of labor is labor which has been embodied in an object, which has become material: it is the objectification of labor. Labor's realization is its objectification. Under these economic conditions this realization of labor appears as loss of realization for the workers" (1959:29)

The statement implies that the worker loses his realization in his work. Since there is objectification where the worker is made an object and he is treated as property; he is regarded as a production tool not as a human.

2.2.1.2 Alienation from the Act of Production

Alienation from the act of production occurrs when the work of someone does not belong to him but belongs to the other man. Moreover, he is forced by another man to do the work. When he does the work, he feels suffers and unhappy with it, and he feels that life begins when the work end. It is reflected from the statement below:

> "labor is external to the worker, i.e., it does not belong to his intrinsic nature; that in his work, therefore, he does not affirm himself but denies himself, does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and ruins his mind" (Marx, 1959:30)

From the data above it shows that the worker does his job without refers to intrinsic nature- the job must give the worker happiness and satisfaction; but it refers to the outside force. He works just for getting money for life. It is the example of the alienation from the act of production. The cashier in supermarket is forced to stay in his place to do the work for hours. He suffers and wants to go out from there, and feels that his life begins after ending his job.

> "The relation of labor to the act of production within the labor process. This relation is the relation of the worker to his own activity as an alien activity not belonging to him; it is activity as suffering, strength as weakness, begetting as emasculating, the worker's own physical and mental energy, his personal life – for what is life but activity? – as an activity which is turned against him, independent of him and not belonging to him" (Marx, 1959:31)

It is another example to explain the meaning of alienation from the act of production; when the shoe maker makes the shoes by his own hand he can proudly say that it is his shoe. It means that he is not alienated. But, if he is in industry and he contributes a little part of production in producing the product, he will be alienated from the product itself because he does not know the whole part of the product or what he has produced. Thus, when he sees his shoes are used by someone, he will not proud of the shoe. It is caused by the feeling of estrangement from the product they produced. The worker thinks that it is not his shoe but the company's shoe where he works. The worker does not satisfy with the product he makes.

Marx argues that the worker must get satisfaction from his product since the product will become the part of his life and he identifies the life by what he produces.

2.2.1.3 Alienation from the Species Being

Alienation from the species being relates to the theory of man in nature. Man differs animal, it includes about way of thinking, feeling, and acting. The most important thing that makes human a human is know how to a play. That means that when we work we have a plan in our head. When we work without a plan because it is being arranged then we are alienated.

> "Man's species-being, both nature and his spiritual species-property, into a being alien to him, into a means of his individual existence. It estranges from man his own body" (Marx, 1959:32)

The alienation from the species being more involves to the existence as human. Human have to be universal and free being in doing the activity. It means that their activity is based on their free will; it is not arranged by someone to do it.

If their activity is being arranged by others, they cannot develop themselves to their fullest extent. Moreover, they might fail to recognize their own ability since they depend on other judgment.

2.2.1.4 Alienation from the Fellow Man

Alienation from the fellow man relates to the social relation between men.

> "When man confronts himself, he confronts the other man. What applies to a man's relation to his work, to the product of his labor and to himself, also holds of a man's relation to the other man, and to the other man's labor and object of labor" (Marx, 1959:32)

Division of labor is the cause of the alienation from the fellow man because there is no social interaction between the workers. They are too busy with their job to interact to other because they have different position. The capitalist feels that he is an upper class who has a power then he can command the worker as he wishes. Instead, the worker feels that he is a lower class then he thinks he does not feel comfort to interact with the capitalist. Being alienated from the fellow man also makes him be alienated from himself.

2.2.2 Social Class

Social class is status that had by someone in the society which is presented by his work. If people have a good job, they will have a good social status and rather to the people who have a bad job (Muepae, 2011: 16). According to Marx, the capitalist society has three social classes, they are upper (landowners), middle (Capitalists), and lower class (worker). Because landowner and capitalists have the same power which Marx calls it as capital, he makes specific division of the social class itself into two classes, and they are upper and lower class. Upper class is class which consists of people who

have a capital in production, and lower class is class which consists of people who do not have a capital in production (Konsupap, 2011:6-7).

Capitalists as upper class are people who have capital in production: they are people from aristocrat or bourgeois, because they have a capital. Aristocrat and bourgeois are classes where the people have education, smart, and have much money. In contrast, lower class is people who do not have a capital in production, and they are just a worker in the work. Proletariat, farmer, villager, and worker are people who can be lower class, because they are uneducated, fools, and poor. They have to obey to the capitalist as people who have power and their boss. Based on the class, Marx states that the alienation just happened to the labor that has been controlled by the capitalist who has the power in the industry. It means that people who are a lower class that will be alienated (Giddens, 1971:14).