CHAPTER II

THEORETICAL REVIEW

2.1 Literature

Roberts and Jacobs (1993: 1) states that literature refers to compositions that tell stories, dramatize situations, express emotions, analyze and advocate ideas. In the other words, in a literary work contains many human’s experience which made in the beautiful arrangement of words. Base on that, literature is not only entertaining people but also leads human to learn some new ideas, situation, or emotional expression as their knowledge and unconsciously reflected in daily life.

As general fact, literary works contain various aspects in human life such as culture, social and moral lesson that readers may get and being knowledge from them. In the other words, it may say that literature can make human be more human because it is not rarely that after read a literary work, people could change their point of view upon something.

Roberts and Jacobs (1995:3) distinguish the kinds of literature by stating that literature may be classified into four categories: (1) prose fiction, (2) poetry, (3) drama and (4) nonfiction prose. Usually the first three are classified as an imaginative literature. The genres of imaginative literature have much in common, but they also have their different characteristic. For instance, the distinguishing characteristics of prose fiction or narrative fiction are depicted by myths, parables, romances, novels and short stories.

Moreover, Peck and Coyle (1984:38) basically divide literature into three genres, namely poetry, drama and novel. Poetry is dominated by the rhythm and melody;
drama is the combination of dialogue and stage; and novel is a narrative kind of fictitious writing.

Originally, fiction means anything crafted, made up, shaped up but recently ‘fiction’ refers to prose stories based on the author’s imagination. The element of fiction is narration relating or recounting of well order arrangement of events or actions. Works of fictions usually focus on one or a few major characters that undergo a change of attitude of character as they interrelate with other characters and deal with problems. In the other words, fiction, like all imaginative literatures may introduce true historical details but not the real history. For instance, John Boyne’s *The Boy in The Striped Pajamas* which describes holocaust in Nazi’s era when Jews distraction occurred but the character ‘The Boy in The Striped Pajamas’ or in the novel he called Shmuel did not exist. Its main purpose is to interest, to stimulate, to instruct and to divert, not to create precise historical records.

Non fiction prose is one of literary genre that contains scientific data such as news reports, feature articles, essays, editorials, textbooks, historical and biographical works. This kind of works have many function, one of the function is as document of events happened in a time. As Wellek and Warren (1997:1) stated, literature can be treated as a document in the history of ideas and philosophy for literary history parallels and reflects intellectual history. So it is clear that if someone wants to know further about the history or the real condition in certain era, it is better to look at the literary works in the period itself because a literary work is a directly reflection of social structure, class struggle and others.

Moreover, major goals of nonfiction prose and imaginative are different. The aim of nonfiction prose is truth in reporting and logic in reasoning. Whereas in
imaginative literature the aim is the truth to life and human nature, in nonfiction prose the goal is truth to the factual world of news, science and history.

2.2 Literature and Sociology

Sociology derives from the Greek ‘Socius’ (society) and ‘logos’ (science) which means the study of all aspects of human and their relation in community (Ratha, 2003:1). Basically sociology is a field of knowledge which concern about human act, human interaction to their social and to other human. Moreover, as stated in Dictionary of Social Sciences (2002: 453), the term of society was first used by Auguste Comte in 1830s to propose a synthetic science that would unite all knowledge about human activity. So it can be concluded that through sociology we can get a deeper understanding about human because we may figure out the way of human adaptation to the nature, the sociological mechanism of human and other things.

In general, the object of Sociology is society. A society is a group of humans or other organisms of a single species that is delineated by the bounds of cultural identity, social solidarity, functional and others (http/www.wikipedia.com, accessed on 13 July 2010). Members of society are may not come from one ethnic group or races. A society may be a particular ethnic group, such as the Batakinese or Javanese; a nation state, such an Indonesia; a broader cultural group, such as a Eastern society; or even a social organism such as an ant colony. It can be concluded that there can be a classification in society because it’s a human being to find out the most convenient to them where they might think they belongs to. The sense of belonging, the feeling of one big family based on tribes, nationality, and other things leads a classification in society. Then the classification in the society is naturally arranged by the society itself.
It is always happened where people try to find out the connection between literature and society. A lot of scientists try to explain this connection through researches and their own thinking idea. Karl Marx and Fredrick Engel’s in 1848 published their theory about critical analysis of capitalism and a theory of social of change called Marxism. In one of the theory called “Historical Materialism”, a fundamental underlying reality of human existence: that in order for human beings to survive and continue existence from generation to generation, it is necessary for them to produce and reproduce the material requirements of life (http://en.wikipedia.org/wiki/Marxism, accessed on 4 April, 2010). It is a methodological approach to the study of society, economics, and history. . It seems obvious it was Marx’s view as the foundation to the understanding of human society and historical development.

2.3 Marxism

Definition of Marxism is an economic and social idea based on the theory of political economic and economic by Karl Marx and Friedrich Engels. In the other word, it is a socialism by which the most dominant element is public possession on the subject of production, distribution and also exchange. In this theory explained about the real position of proletariat in general system of capitalism.

According to the idea, capitalism is an idea that exploitation of the working class (proletariat) by the owners of capital (such as factories, machinery, and working capital) whose profits come from the distinction among the income of labor and the value of the product. In the time, the classical economic before Marx, prevailed in England as the most capitalist country. As the matter of fact, Adam Smith and David Ricardo, by their investigation their investigations of the economic system, laid the foundations of the Labour Theory of Value. Obviously, Marx continued their work; he
provided a proof of the theory and developed it over and over again. He found that the value of every commodity is determined by the quantity of socially essential labor time spent on its production.

According to Marx in www.Marxist.com, a class is defined by the relations of its members to the means of production. He clearly proclaimed that history is the chronology of class struggles, wars, and uprisings. Under capitalism, the workers, have to support their families are paid a bare minimum wage or salary. In the process of it, the worker are alienated because they have no control over the labor or product which they produces. The capitalists sell the products produced by the workers at a proportional value as related to the labor involved. Surplus value is the difference between what the worker is paid and the price for which the product is sold.

Karl Marx and Friedrich Engels, break up the idealist dialectics of George Hegel upside down, appear with the new theory called dialectical materialism and a materialist account of the course of history known as historical materialism. For Marx, the base material of the world is social relations (and mainly class relations, e.g., between serfs and lord, or today, between employees and employer). As an expression of these basic social relations, all other ideologies form, includes those of science, economics, law, morality, etc.

Karl Marx and Friedrich Engels brought the term refers to a theoretical perspective that holds the satisfaction of everyday economic needs is the primary reality in every period of history. Contrasted to the German idealist philosophy, materialism takes the position that society and reality originate from a set of simple economic acts which human beings carry out in order to provide the material necessities of food, shelter, and clothing. Materialism assumed as its starting point
that before anything else, human beings must produce their everyday economic needs through their physical labor and practical productive activity. This single economic act, Marx believed, gives rise to a system of social relations which include political, legal and religious structures of society.

In his period, Karl Marx was not popular in his lifetime and his writings remained practically unfamiliar to the greater part of his contemporaries. Much of his previous works were deeply affected by Hegel, who believed that a man existence was centered in his capacity for certain reason and then the ideas are the moving force of behind cultural evolution, spurring us on to build our reality.

Nevertheless, after 1844, Marx turned away from such notions and towards ideas similar to Fuhrboch, who said that man made his own reality and that the way they are shapes their reason. Marx said that thinking follows behavior and brought a materialist view. Marx sought to produce an overview of human history in these terms and to explain why history took the course it did. History is marked by the growth of human productive capacity and the forms that history produced for each separate society is a function of what was needed to maximize productive capacity.

2.4 Materialism

As it stated in Dictionary of social science (2002: 299), materialism is a philosophical position that states everything is material, or a state of matter. It means that it is a philosophy of that holds the only thing exists is matter of material; that all things are composed of material and all phenomena (including consciousness) are the result of material interactions. In other words, matter is the only substance.
Some philosophers tried to explain materialism through science since 19th century since philosophical materialism was developed. A German philosopher, George Wilhelm Friedrich Hegel, found a new scientific philosophy called dialectical materialism. The reality of Hegel’ belief was about spirituality and nature as the product consumption. In the other words, Hegel required spiritual happiness as the most important in life.

At the time, the young Karl Marx adored this idea of Hegel and believed that Hegel had discovered something essential. He especially admires Hegel’s dialectical account of human history into materialism by adapted Hegel’s idea by arguing that economic forces were basic to all social phenomena. According to Marx, production and distribution of life’s necessity should be equal to people, so there is no gap among society. He proclaimed equality is the most important thing in society to live better side by side. When Hegel focused on spiritual happiness and Karl Marx developed the idea of materialism more into economic purpose.

Every individual has to work really hard to fulfill their needs and get better living within life. It is nature of human being to do it, which is why human often called as an economic creature. The goal of economic efforts is the pleasure of human needs. Everyone requires at minimum of food, clothing and housing as the basic needs of human to survive. Those life’s necessities should be had by all people. The production of life’s necessities should be enough to all people and the distribution of it should be spread averagely in order to get better living and equality. That is the most important thing that Karl Marx tried to emphasize.

By the time is changing and so the human’s needs. In the beginning, they just need food, clothes and shelter from the weathers to survive. But by the growth of human civilization, they need a lot of needs for their life such as lavish house,
variation of food, brand new vehicles to ride, or most fashionable clothes to wear. And to have those things, human need to have a lot of money to buy that. Based on those matters, many people try to get better life to fulfill their needs.

The position of material in the first place as the life’s essential needs to survive of human change into prestige of the human himself. Material is no longer interpreted as the life’s necessities but it changes into money as the exchange devices nowadays. But as the matter of face, recently becomes the symbol of success and happiness. This changing process certainly brings a lot of alteration to the human nature. Material which at the beginning is considered as the life necessities turns into human obsession to reach the happiness.

Modern people started to think money has such a powerful function. With money people do not only get anything they want but also they can also do everything they want to do. Even money involves a human status. Money is a magic power which control human and creates the essential social status (Ratha, 2003:27). It means that money is a human’s creation which controls them and also the society.