CHAPTER II
THEORETICAL REVIEW

2.1 Literature

Taylor (1981:1) says that literature, like other arts, is essentially an imaginative act, that is, an act of the writer’s imagination in selecting, ordering and interpreting human life. Through literature, everybody does not only get entertainment in case of literature as an art, but also portrays of human life that is happened in particular time and place. Besides being entertainment or portraying human life, literature also provides the reader knowledge to recognize truths about human existence to help human grow both personally and intellectually.

“The point is that a work of literature does not necessarily give us accurate information about the way of life is actually lived although it may do as secondary consideration, rather it causes us to recognize truths about human existence though the direct presentation of selected experiences.” (Taylor (1981))

The word ‘literature’ derives from Latin ‘littera’ means letter. Basically the term literature refers to the written works, but now literature does not only refer to the written but also oral works because long time ago oral works such as folk tales have been produced and transferred down to down orally from generation to generation, for example Beowulf or Oedipus Rex, both of them were oral works before rewritten by writers.

Literature is divided into three genres, namely drama, poetry, and prose. Each genre has its own literary elements. Prose for example has plot,
characterization, theme and motif, point of view, and setting that cannot be found in other genres.

Moreover each genre also could be divided into some forms. Novel, romance, and short story are forms of prose, while in poetry there are sonnets, Petrarchan, Shakespearean, etc. Novel provides the readers a reflection of human life, as Taylor (1981:46) states that a novel is normally a quite length of complexity which attempts to reflect and express something of the quality of value of human experience.

Literature can be treated as social document to learn the link between human and literature itself which is a reflection of human life, the social structure, culture, etc.

“Pendekatan umum yang dilakukan terhadap hubungan sastra dan masyarakat adalah mempelajari sastra sebagai dokumen social, sebagai potret kenyataan social.” (Wellek and Warren (1989:122)

“General approach to reveal up the link between literature and society is by treating literature as social document that reflect social life...” (Wellek and Warren (1989:122)) (my own translation)
2.2 Literature and Sociology

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. Kendall (1996) in his book *Sociology in Our Times* says:

“*Sociology is the systematic study of human society and social interaction.*”

We can say that sociology briefly explains people way of life and their existence, how they establish their life in a society. It learns about human act, social behavior, and interaction of human being, so we may figure out the way of life and other things that lead us to deeper understanding about human.

The word sociology derives from Greek ‘*socios*’ means together, unite, or friends, and *logos* means says, or knowledge. So sociology is a study about society.

Society is a group of human consists of different ethnics or religions, lives together in one place, and interacts to create culture. As what is stated in [www.wikipedia.com](http://www.wikipedia.com) that generally, the object of sociology is society, 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.

A lot of scientists try to explain the relationship between literature and sociology. Basically both literature and sociology has the same object that is society. As stated before that literature describes the life of society, while sociology learns about society. Darmono (2002:9) states that literature also deals
with society; therefore literature is regarded as an effort to recreate the social life.

While Warren and Wellek (1989:109) says;

“Lagipula sastra “menyajikan kehidupan” dan “kehidupan” sebagian besar terdiri dari kenyataan social, walaupun karya sastra juga “meniru” alam dan dunia subjektif manusia.”

(“Moreover literature “serves life” and a lot of “life” consist of social phenomena, although literary works also copy the nature and human subjective life” (my own translation))

Glickberg (1967:75) (Endraswara, 2002:77) also says “all literature, however fantastic or mystical in content, is animated by profound social concern, and this is true even the most flagrant nihilistic work.” It is clear that sort of literary works would make a deal with social phenomena of human being.

Literary sociology is one of literary approaches focuses on sociology point of view. It focuses on the literary text to figure out sociology phenomena out of the literary works.

2.3 Alienation; a Brief Discussion

It is realized or not, alienation has been a common phenomenon in our life, in our society. A phenomenon which seems unwanted, however it haunts people. The feeling of alienation is not only felt by elder people, it is not only about workers, adolescents, male, or female. As matter of fact, alienation outbreaks, just like a virus and attacks us. As Kauffman stated in Schacth (1970: xxiii) that everyone is alienated from what they are doing.
According to Kauffman, in Schact (1970: vii), alienation is not a newbie. This phenomenon has been found in all era, though it transforms into different forms. It could be in term of alienation from oneself, or alienation from the world.

“Alienasi ditemukan dalam semua zaman, tapi tidak selalu dalam bentuk yang sama.” Kaufmann says (Schacth (1970: vii))

Kauffman in Schacth (1970: xxxiv) also proves his statement saying that alienation is found in all era. One of the examples is in 428-427 BC. He says that:

“Amati saja karya utamanya dalam bidang filsafat, politik, dan social The Republic, yang secara umum dianggap sebagai prestasi terbesarnya. Karya tersebut merupakan karya seorang manusia yang teralienasi dari masyarakat Athena serta dari politik dan moral pada masanya.”

(“Look at his best work in philosophy, politics, and social, The Republic, which is regarded as his greatest work. It is a work of alienated one who is alienated from Athena, its society, politics, and moral at that era.” (Schach 1970: xxxiv)

Plato, a famous philosopher from Greece that lives in 428/427 BC - 348/347 BC, is also classified as alienated person. He is alienated from Athena society, political, and moral. He is disappointed with the way of life of Athena society, thus he abandons the city to find out something, a solution, reformation for better life in his city.
Alienation becomes a popular phenomenon that is discussed by many scholars. Many sociologists have observed and commented upon an increase in this feeling of alienation among young people since the 1960s. Nevertheless, the alienation is attributed into variety of social condition, in personal or communal.

Karl Marx in 1844 coined the term of alienation in his book *Economic and Philosophical Manuscripts*. His theory of alienation concerns on alienation in proletarians and bourgeois’ in capitalist society, and also his statement that religion is a form of alienation and it is like opium. It is a form of escape from the society.

Alienation derives from Latin ‘alienatio’ or ‘alienare’ means let something to be others’. Based on the linguistics point of view, we can separate alienation into three functions (use). The first is alienation as ownership shifting. This term of alienation with this kind of interpretation is happened in legal or economics matters. It is usually used in Middle English when alienation means people shift their ownership (like a transaction), the things just like horse, land, etc. The second is alienation as mental disorder that is used in psychiatric matters. In Middle English it is telling someone who is unconscious, lame. The third function is alienation as interpersonal. Briefly we can say that it is dealing with human relationship social activities that turn to freeze, to separate.

According to *Dictionary of Social Science* (2002:299), alienation is a social or psychological state of separation from self, others, social life generally, or the products of process ones’ labor. We can conclude that alienation is a
condition when people feel separated from themselves, society, social life, culture, products.

There are a few scholars define alienation, for example; Middleton (Schact (1970:211)) defines that alienation can be pointed out when people say ‘I feel lonely’ or ‘I miss you’. Meanwhile Hajda (Schact (1970:211)) states:

“Teralienasi adalah merasa berbeda secara tidak nyaman dalam kehadiran (yang liyan) karena sudut pandang, minat, cita rasa personalnya (dan seterusnya) (10,764).”

(“Alienated is felt inconveniently distinct from other's perspective, interest and personal (etc) (10,764).” Hajda (Schact (1970:211) (translated edition))) (my own translation)

It means that when you feel inconvenient with people (society) surround you because of different perspective or interest, you are alienated.

Alienation towards society is dealing with social life and culture. American believes that having fun, relaxing or creativity are secondary needed after job, problem solving, or simply we can say that American would make wealth as a priority. Then if people reject these norms of life, obviously they are alienated. For example, in case of early marriage for women that is according to society it is good pattern. Every woman supposes to do that. However when a woman negate this stigma, she would be mocked by the society.

Merton and Keniston (Schact (1970:241)) say that they would be alienated if part of American rejects the fundamental norm of American life that is wealth, having fun, or fantasy, and etc.
Another context where alienation is appeared in sociological term is dealing with job. In this case, workers would feel alienated when they do not really enjoy their works. Middleton (Schact 1970:218) (translated edition) states that you will feel alienated from your work if you can not enjoy it. On the other hand we can say that people would be alienated if they can not feel anything from their job.

Dean (1961) distinguishes alienation into four categories which are interrelated, including meaninglessness, powerlessness, social-estrangement, and normlessness. (http://goliath.ecnext.com/)

1. Estrangement and Isolation

Different with Middleton who separates the estrangement with the isolation, Dean combines both. He did so because people who experience estrangement have feelings of loneliness or separation from groups’ norms or standards mentally or physically, and this feeling somehow leads them to isolate or separate themselves from the groups, and spend an amount of time alone. For examples, a gay who is far from the standard of society, even violate the norms, absolutely experiences the estrangement from the society. The norms violation leads him to marginalize and isolate him/herself.

Even if a poor man is invited to a party of a millionaire, then he comes the party, he absolutely isolate himself because of the estrangement, or even other people in that party isolate him.
2. **Meaninglessness**

Individuals who experience meaninglessness do not have the ability to predict outcomes. "Meaningless" for people means that they lack an understanding of the activities in which they are engaged, which makes them unsure that the activities will contribute in a positive way to their future. This kind of phenomena is commonly happened. A student who is forced by his parents to have a modeling course, but as matter of fact, she does not have any sense of the activity. She is not sure whether the activity later gives positive impacts for her or not.

3. **Powerlessness**

Individuals who feel powerless see themselves as having no control over events in their life. Somehow it looks like pessimism. They feel helplessness to control over all events in their life. For example; there is a teacher in a school and she would do something to improve her teaching method by implementing audio visual teaching method. Yet because of the school has no enough aids, she cancels it, and blames the condition.

4. **Normlessness**

Individuals who experience normlessness lose social values that give purpose to life. They experience inner conflict in case of questioning the truth of the social values, whether they should accept or reject the social value. Mostly there is tendency to distrust the society values or the rules or even the
government they should follow because individuals realize that the social values does not make sense for them and somehow the social values are out of date. Let me give you an example about the case of voting compulsory. We do realize that the number of absentia voter is increased. As written in Journal Dialog Kebijakan Publik (2008:4) that political disappointed is the reason why the number of absentia voters is increased. In this case we could see that the society does not trust the government. The society does not trust the rule they should follow, that is voting.

Moreover we also could see the example of marriage through this novel, saying;

“Don’t worry mother, if the marriage doesn’t work out, we can always get divorce.” (Coupland 1991:iv)

Somehow this statement shows a distrust to the value of marriage in the society which is sacred and reject the sense of divorce.