CHAPTER II

REVIEW OF LITERATURE

2.1 Character

In the narrative writer, we think of his creation of characters and his ‘invention’ of stories. The creation of characters may be supposed to blend, in varying degrees, inherited literary types, persons observed, and the self (Wellek, 1981:89).

In novel, a character may be defined as a verbal representation of a human being. Through action, speech, description, and commentary, authors portray characters who are worth caring about, rooting for, and even loving. (Roberts, 1994:131).

The people in a novel are referred to as characters. Character is a participant in the story. Character also refers to moral qualities and ethical standards and principles. Character is one of the important elements of fiction. Characters are elements which can be found in a novel. A character is a person or creature that interacts with others within a story.

Peck (1986:105) says,”Characters in literary work are not like real life people for they have been specially created by authors. When authors create character, they select some aspect of ordinary people. Develop some of those aspect whilst playing down other and put them together as they please, the result is not an ordinary person but a fictional characters who only exist in the words of literary works.”
Characters are the central feature in any play or novel. There are some ways to get a picture of character, they are:

- What the characters looks like (physical appearance, clothing etc)
- What the character says and how it is said
- What the character thinks (often we learn about this from a character’s soliloquies)
- How character acts – watch out for reaction to different situations
- How character’s word match their actual deeds or their underlying motives
- What other character changes as the play goes on.

Characters are an important element in short stories because they drive the story as a whole. The types of characters that are involved in a story create different types of conflicts and tensions as well as different types of resolutions.

Koesnobroto (1988:67) states that leading character or sometimes called major character is the most important character in the story. Basically, a story is about this character, but he cannot stand on his own, he needs other characters to make the story more convincing and lifelike. Minor characters are of less important than those of the main. The leading characters in fiction or in a play is called protagonist. In traditional fiction the protagonist is also the hero or heroine, an admirable character that embodies widely accepted strength and virtues, who is morally good. The antagonist is unsavory enough the world villain or villaininess is used.
According to Roberts (1995:135-136), there are four levels are helpful for researchers to see the very basic description of characters. The four levels of characterization are:

a) Physical : Physical level supplies such basic facts, as sex, age, and size. It is level simplest level of characterization because it reveals external traits only.

b) Social : Social level of characterization includes economic status, profession, religion, family, and social relationship all those factors which place a character in his environment.

c) Psychological : This level reveals habitual responses, attitudes, desires, motivation, likes, and dislikes – the inner workings of the mind, both emotional and intellectual which lead to action. Since feeling, thought, behavior, define a character more fully than physical and social traits and since a literary work usually arises from desires in conflict, the psychological level is the most essential parts of characterized.

d) Moral : Moral decisions more clearly differentiate characters than any other level of characterization. The choices made by a character when he is faced with a moral crisis show whether he is selfish, a hypocrite, or he is the one who always acts according to his belief. A moral decision usually causes a character to examine
his own motives and values, and in the process his true nature is revealed both to himself and to the readers.

2.2 Psychological Literature

Psychological theories enable people to have a meaningful comprehension of human being's development and the world. The better that people come through the literary texts, the better they will tend to deal with what psychological theories are reflected in a genre of literature. Psychological literature can look closely at the characters and the psychological motivations present in their story and/or back story. Psychological literature can also look closely at the life of the author to determine what in his or her life caused him/her to write characters in a specific way and give the characters specific attributes. (Kohlberg, 1963:37)

The psychological approach leads most directly to a substantial amplification of the meaning of a literary work. When a researcher discusses psychology and its place in a literary work, he is primarily studying the author’s imagination. As all literary works are based on some kind of experience, and as all authors are human, he is necessarily caught up in the wide spectrum of emotional problems (caused by experience). Not all recourse of psychology in the analysis of literary work is undertaken to arrive at the understanding of the literary work, to a certain extent, he must be willing to use psychology to discuss probability.

Wellek (1981:73) asserted that psychology of literature covers four points that is (1) the study of the writer of the work as an individual or as a type; (2) the study of the reader’s or audience mind; (3) the study of the laws of psychology applied in literature, and (4) the study of literature as the creative process. Within these four categories the third is the most reliable study of literature. In addition, the
The study of psychology of literature is centered on the person or character. The viewpoint of basic understanding of psychology is simply a study of human mind. Only does a man who has the mind in terms of character in the work of literature.

One of the fascinating aspects of analyzing literature is using critical lenses. Through the use of such lenses, the reader is able to not only focus his or her attention to one theme within the many that tend to thread through a piece, but also to expand his or her horizon when it comes to viewing the world through the “lens” of the “other”; this “other” being the character within the literature. Character behaviors and actions, indeed, are better critiqued when observed through a lens since the lens allows an explanation as to why the main character or any other character within a narrative makes the choices and decisions that may otherwise have no meaning to an outsider. As an example, using a critical lens may reveal the characters motives. The particular lens that allows the reader access to the characters thoughts and processes in a more meaningful way is the psychological analysis lens. (Kohlberg, 1963:38)

There are three noted theories that can be used in analyzing a literary work, psychoanalysis, presents human as form of the instinct and conflict. Psychoanalysis criticism adopts the methods of “reading” employed by Freud and later theorists to interpret texts. It argues that literary texts, like dreams, express the secret unconscious desires and anxieties of the author, that a literary work is a manifestation of the author's own neuroses. One may psychoanalyze a particular character within a literary work, but it is usually assumed that all such characters are projections of the author's psyche.
The second theory is behaviorism which defines human as a flexible victim, passive, and submissive to the environment stimulus. This theory argues that literary texts are produced by a response to certain stimuli in the environment, or a consequence of that individual's history, including especially reinforcement and punishment, together with the individual's current motivational state and controlling stimuli.

And the third is humanistic, or often called as the third force. This approach looks at people was very positive. This approach believes that literary works is the result of a human potential and they believed that people to be inherently good and creative.

2.3 The Third Force

Throughout the long history of man’s curiosity about the causes of his conduct, and the shorter span of years since 1860 when psychology officially became a science, the question of a psychic agent which regulates, guides, and controls man’s behavior has been repeatedly raised and discussed. Perhaps the most popular concept of an inner entity which shapes man’s destiny is that of the soul. The soul is considered to be immortal, free, and of divine origin (Hall, 1957:467).

Psychology comes from two words, psyche and logos. Psyche means soul or spirit, loosely translated as mind. Logos means knowledge or study. So, Psychology was originally defined as the study of mind. Psychology is about understanding people and the mind and the mental processes. Psychology, or mental philosophy was thus literally a study of the soul. The term soul did not at first have religious
implications such as it has today. For some it was an inner flame, for some a form of motion, and for others a function of bodily processes (Munn, 1962:5).

Psychology interested in every aspect of human thought and behavior. Psychology explore behavior and mental processes, including perception, cognition, attention, emotion, memory, attitudes, values, intelligence, phenomenology, motivation, brain functioning, and personality. This extends to interaction between people, such as interpersonal relationships, including psychological resilience, family resilience, and other areas. Psychology is the science that studies all human behavior and the actions of individuals, where the individual cannot be separated from the environment (Ahmadi, 2009:3-4).

There are three noted changes in psychology. They are psychoanalysis which presents human as form of the instinct and conflict, then behaviorism which defines human as a flexible victim, passive, and submissive to the environment stimulus. And the third is humanistic, or often called as the third force. The main point of the psychology is dealing with the life of human psychology. It can be shown in the hope, ambition, sadness, joy, needs and respect. They show that humans have a unique thing inside of them. (https://m.simplypsychology.org/perspective.html).

The humanistic approach is often called the third force in psychology after psychoanalysis and behaviorism. Humanistic is a term which studies the whole person, and the uniqueness of each individual. Humanistic refers to the recognition of the nature, value of the human being. Humanistic psychology believes that people have free will. People are basically good, and have an innate need to make themselves. This approach emphasizes the human values, and the creative, active nature of human beings. The third force or humanistic approach have been so named
because they focus on what their proponents consider to be the unique characteristics of the human species. Humanistic psychologist see people as rational, free to make their own choices about how to live, and motivated to maximize this freedom and to achieve personal growth. Humanistic approach emphasizes the noble strivings of the human being that must be fulfilled.

Humanistic approach also emphasizes the way each person views and interprets his or her experience. Most important is each person’s image of himself or herself. In the third force or humanistic psychology, it is generally regarded that all people have similar needs throughout the world, emphasizing the similarities between all members of the human race. It is an approach that believes human relationships and interactions are paramount importance. Humanistic Psychology gets its name from its belief in the basic goodness and respect of humankind. Its roots are based in existential psychology or the understanding and acceptance of one’s own existence and responsibility. Two American psychologists, Abraham Maslow and Carl Rogers paved the way for this new approach to understanding personality and improving the overall satisfaction of individuals. Carl Rogers stresses the importance of the conception of self in determining behavior (Kagan, 1972:342).

Maslow coined the term "the Third Force" to describe the Humanistic Approach, to emphasize how it differed from the Psychodynamic and Behaviorist Approaches in the 1950's. His theory emphasizes motivation as the key to understanding human behavior. (http://www.ryerson.ca/~glassman/humanist.html). And Carl Rogers was one of the founding members of the third force. Along with Abraham Maslow, he focused on the growth potential of healthy individuals and greatly contributed to our understanding of the self and personality. Rogers’s theory of the human personality started from the premise that people are basically good.
Each individual is unique and has a basic need for positive regard, that is to have respect and admiration from others. Rogers believed that people must be fully honest with themselves. Roger’s view of people was very positive. He believed people to be inherently good and creative.

Humanistic psychology as the third force, emphasize human potential and the importance of love, belonging, and self concept. They focus on self understanding and self improvement. In humanistic approach, both Abraham Maslow and Carl Rogers believed that self awareness and the ability to come to terms with oneself are necessary ingredients for psychological well-being. Both also see human beings as striving to achieve their potential to achieve the maximum amount of personal growth possible within their individual limitations. However, Rogers emphasized the importance of the self concept (Malim, 1992:39).

The "self" is a central construct in this theory. It develops through interactions with others and involves awareness of being and functioning. Self-concept is the organized set of characteristics that the individual perceives as peculiar to himself or herself. It is based largely on the social evaluations he/she has experienced. The self or self concept is a person's perception of themselves that is shaped by how they and others see them. It is based largely on life experiences, social evaluation and the attitude of the individual's significant other.

Central to the theory is the concept of self, the person’s view, acquired through life experiences, of all the perceptions, values and attitudes that constitute ‘I’ or ‘me’. This is influence both the individual’s perception of the world and of his or her own behavior. The self is the most important aspect of the person and therefore humanists focus on how a person see themselves or their sense of who they are, who they feel they should be (as a human), and how they need for positive regard.
There are some components of self concept such as the self or the person’s view (how a person sees him or herself), the ideal self (how he or she most like to possess, his perceptions of what he should be and want to be). When the self develops, a person wants love and acceptance, there is a need for positive regard from others. Rogers suggested that this need for love and affection is innate (Nye, 1975:105). Rogers believed that people need to be regarded positively by others. The need for positive regard includes seeking warmth, liking, love, respect, sympathy, and acceptance.

**2.3.1 The Self**

According to Rogers, the individual perceives external objects and experiences, and attaches meanings to them. The total system of perceptions and meanings make up the individual’s phenomenal field. Those parts of the phenomenal field seen by the individual as ‘self’, ‘me’, or ‘I’ make up the self. The self, or the self-concept (the two terms mean the same thing for Rogers), represents an organized and consistent pattern of perceptions. Although the self changes, it always retains this patterned, integrated, organized quality. Because the organized quality endures over time and characterizes the individual (Pervin, 2005:167).

Two additional points are noteworthy in relation to Rogers’ self conception of the self. First, the self is not a little person inside of a person. The self does not ‘do’ anything. The individual does not have a self that controls behavior. Rather, the self represents an organized set of perceptions. Second, the pattern of experiences and perceptions known as the self.

The term self as used in psychology is defined as the person’s attitudes and feelings about himself, and it is regarded as a group of psychological processes
which govern behavior and adjustment. The self denotes the person’s attitudes, feelings, perceptions, and evaluations of himself as an object. The principal conceptual ingredients of Rogers’ theory are the organism which is the total individual, the phenomenal field which is the totality of experiences, and the self which is a differentiated portion of the phenomenal field and consists of a pattern of conscious perceptions and values of the “I” or “me”. The organism possesses the following properties, such as, it reacts as an organized whole to the phenomenal field in order to satisfy its needs. And it may symbolize its experiences so that they become conscious, or it may deny them symbolization so that they remain unconscious, or it may ignore its experiences. (Hall, 1957:478). The self, which is the nuclear concept in Rogers’s theory, has numerous properties some of which are these:

a. It develops out of the organism’s interaction with the environment.

b. It may introject the values of other people and perceive them in a distorted fashion.

c. The self strives for consistency.

d. The organism behaves in ways that are consistent with the self.

e. Experiences that are not consistent with the self structure are perceived as threats.

f. The self may change as a result of maturation and learning.

The term self as used in modern psychology has come to have two distinct meanings. On the one hand it is defined as the person’s attitudes and feelings about himself, and on the other hand it is regarded as a group of psychological processes which govern behavior and adjustment. The first meaning may be called the self-as-
object definition since it denotes the person’s attitudes, feelings, perceptions, and evaluations of himself as an object. The second meaning may be called the self-as-process definition. The self is a doer, in the sense that it consists of an active group of processes such as thinking, remembering, and perceiving. The self consists of four aspects, they are, how a person perceives himself, what he thinks of himself, how he values himself, and how he attempts through various actions to enhance or defend himself.

Lundholm (1940) has made a useful distinction between a subjective self and objective self. The subjective self consists of those symbols, for example, words, in terms of which the individual is aware of himself, whereas the objective self consists of those symbols in terms of which other people describe the person (Calvin S.Hall & Gardner Lindzey, 1957:470-471). In other words the subjective self is “what I think of myself” and the objective self is “what others think of me”.

2.3.2 Need for Positive Regard

When the self develops, a person wants love and acceptance, there is a need for positive regard from others. Rogers suggested that this need for love and affection is innate (Nye, 1975:105). Rogers believed that people need to be regarded positively by others. Need for positive regard includes seeking warmth, liking, respect, sympathy, love, and acceptance. One’s self concept directs one’s behavior and determines how one sees reality. Every individual needs positive regard from others who are important to them, in order to develop a positive view on self.

Rogers’ theory of the self started from the premise that people are basically good. Each individual is unique and has a basic need for positive regard, that is to have respect and admiration from others (Malim, 1992:40).
Positive regard from others help individual to view themselves positively. With positive regard, a person will feel valued. The need for positive regard from others develops as the awareness of self develops and is so compelling that it may take precedence over the individual’s personal organismic valuing process.

The fundamental reason hinges on the fact that there is a universal need for positive regard. This term signifies such attitudes as warmth, liking, respect, sympathy, love, and acceptance. Need for positive regard from others develops as the awareness of self develops and is so compelling that it may take precedence over the individual's personal organismic valuing process (Artley, 1964:22).

a. Love

According to Rogers, love is a condition of being understood in-depth and accepted wholeheartedly (Goble, 1971:74). Psychology depicts love as a cognitive and social phenomenon. Love is not merely a feeling but is also actions, and that in fact, the "feeling" of love is superficial in comparison to one's commitment to love via a series of loving actions over time.

Love is not a thing or a pattern. It is simply a word that we use to gloss over the amazingly diverse, complex, and even messy, realities of human relationships. According to Rogers, love is one of the most profound emotions known to human beings. Love influences all and can help connect and relate with anybody.

For some, relationship is the most meaningful element of life, providing a source of deep fulfillment. The ability to have a healthy, loving relationship is not innate. A great deal of evidence suggests that the ability to form a stable relationship begins in infancy, in a child's earliest experiences with a caregiver who reliably meets the infant's needs for food, care, protection, stimulation, and social contact.
Those relationships are not destiny, but they appear to establish patterns of relating to others. Failed relationships happen for many reasons, and the failure of a relationship is often a source of great psychological anguish. Most of us have to work consciously to master the skills necessary to make them flourish.

Love is the best antidepressant. The less love people have, the more depressed they are likely to feel. Love is as critical for individual’s mind and body as oxygen. It is not negotiable. The more connected people are, the healthier they will be both physically and emotionally. The less connected people are, the more they are at risk. (Cramer, 2013:98)

It is also true that the less love people have, the more depression they are likely to experience in their life. Love is probably the best antidepressant there is because one of the most common sources of depression is feeling unloved. Most depressed people don't love themselves and they do not feel loved by others. They also are very self-focused, making them less attractive to others and depriving them of opportunities to learn the skills of love.

Ancient Greeks identified four forms of love:

- **Storge**: Liking someone through the fondness of familiarity, family members or people who relate in familiar ways that have otherwise found themselves bonded by chance. An example is the natural love and affection of a parent for their child. It is described as the most natural, emotive, and widely diffused of loves: natural in that it is present without coercion;
emotive because it is the result of fondness due to familiarity; and most widely diffused because it pays the least attention to those characteristics deemed "valuable" or worthy of love and, as a result, is able to transcend most discriminating factors.

- **Philia**: The love between friends as close as siblings in strength and duration. The friendship is the strong bond existing between people who share common values, interests or activities.

- **Eros**: Love in the sense of 'being in love' or 'loving' someone, as opposed to the raw sexuality.

- **Agape**: An infinite love, unconditional love. It is used to describe the love that is of and from God. It is known as affection without any limitations or love without conditions.

b. **Sympathy**

According to Psychology Dictionary, sympathy is a feeling of the compassion or a concern that may result into the awareness of sorrow or suffering from another person. It is also the capacity to share and to respond to someone else concern. In order to get an experience of sympathy there are specific conditions that need to occur. These include attention to a subject, believing that a person or group is in a state of need, and the specific characteristics of a given situation. An individual must first give his or her attention to a person or group.
Sympathy (‘fellow feeling’, ‘community of feeling’) is a feeling of care and concern for someone, often someone close, accompanied by a wish to see him better off or happier. Compared to pity, sympathy implies a greater sense of shared similarities together with a more profound personal engagement.

Sympathy is the impulse to feel as others feel. Sympathy is clearly the capacity to share another’s sorrow, and it depends upon an emotional finding with that other person. Even the two-year-old child, be noted, has the power to feel other’s pain, sorrow, and fear, not only by “infection” but also by “identifying” with the other child. Eventually, however, this familiar form of sympathy is joined by sympathy with the needs and suffering of our fellow-creatures. Hence it is noteworthy to find this social sympathy already budding forth in childhood’s early years. Sympathy was defined on the scale as affected by emotion another feels. And this kind of instrumentally motivated helping is better where people have learned to regard their moods as transient and socialization has provided reasons to believe that helping will remove negative feelings (Wispe, 1991:121).

According to Rogers’ theory of self-concept, sympathy is a great regard after love that has amazing power for people. Sympathy help human to understand each other fully and completely. To a large extent, all crime and all cruelty are the result of a lack of sympathy. It is a lack of sympathy which makes someone capable of attacking or oppressing other people. A lack of sympathy for another tribe or country makes warfare and conflict possible. A lack of sympathy towards other ethnic groups, social classes or castes makes oppression and inequality possible.
Sympathy has powerful psychological benefits for people too. Psychology shows that people who are more sympathetic feel more satisfied with their lives, and have better relationships. This attitude brought a sense of responsibility.

Just as the lack of sympathy makes cruelty and oppression possible, the presence of sympathy heals conflict. The wider sympathy stretches the less brutal and more harmonious a place the world will become. And it is this bond which is surely our true nature. Sympathy shows that the concept of separateness is an illusion. Sympathy is simply the experience of our true connectedness, the exchange of feeling through the channel of shared consciousness which unites not just all human beings, but all living and non-living things.

2.3.3 Ideal Self

And according to Rogers, as a psychological component of the self, ideal self is one’s perception of how one should or would like to be (Malim, 1992:40). It is an evolving, motivational core within the self, focusing a person’s desires and hope, aspirations and dreams. The ideal self activates the person’s “will,” and by association that possibility.

Ideal self contains imagery of a desired. This image is the articulation or realization of the person’s dreams, aspirations, and fantasies. It is fuelled by the affect resulting from one’s passion, dreams, and values. The ideal self is emotionally fuelled by hope. The hope brought people together and built relationships, hope assumes an openness to the future and imagination, and hope feeds creativity.
Ideal self is the self concept that an individual would most like to possess. It includes the perceptions and meanings that potentially are relevant to the self and that are valued highly by the individual (Pervin, 2005:167).

As a general rule, the closer people are to their ideal self, the happier they will be. But if people are nowhere close to their ideal self, they feel disappointed and unhappy with their present condition. Ideal self should always be several steps ahead of the person. The ideal self, in a person’s mind is the image of how the ideal he or she should look like, live like, or be like. It is what he or she wants to be, who he or she want to be as a human being.

2.4 Novel

“Writers have, of course, always been interested in the world around them, but the development of the novel reflects a move away from an essentially religious view of life towards a new interest in the complexities of everyday experience. Most of novels are concerned with ordinary people and their problems in the societies in which they find themselves” (Peck, 1984:102).

The word “novel” comes from the Italian “novella” that used to describe a short, compact, broadly realistic tale popular during the medieval period. Novel is a story which tells about someone life. Most novels are concerned with ordinary people and their problems in the societies in which they find themselves. Novels do not, however, present a documentary picture of life. Alongside the fact that novels look at people in society. In fact, novels tend to tell the some few stories time and time again. Novelist frequently focus on the tensions between individuals and the
society in which they live, presenting characters who are odds with that society 
(Peck, 1984:102).

Novel is one of the examples of imaginative or fiction literary work. It is used 
in its broadest narrative. It is one of literary work which presents the thoughts or idea 
of the author. The author uses the novel as the media to express and communicate 
their ideas, such as the feeling, the passion, and the emotion that relates to the 
experiences of life. Most novels are concerned with people and their problems in the 
societies in which they find themselves. The novels deal with a human character in a 
social institution, man as a social being. Some novelist examine the relations 
between individuals and society and put forward their ideas about how people should 
behave. The source or the inspiration of writing novel can be a based on true story. 
Their true story retelling in a story that we call as life experience. This true story 
more reliable than the other one that which based on imagination.

2.5 Relevant Studies

A master’s thesis by Daniel Artley entitled Major Philosophical 
Implications of Carl Rogers' Theory of Personality (1964). His thesis is an aid in 
understanding Rogers’ philosophical positions is some knowledge of his background. 
In his thesis, he is trying to explain about the theory of personality of Carl Rogers. In 
his thesis, he has considered the major philosophical implications of Carl Rogers’ 
theory of personality. He presents Rogers’ theory of self concept to facilitate the 
researcher in understanding the theory.

A journal by Nik Ahmad and Mustafa Tekke entitled Rediscovering Rogers’ 
Self Theory and Personality (2015). This study examined the self theory of Carl
Rogers in depth. There are some important concepts illuminated well, considering one's personality development. Its main focus was positive regard, and the self which are proposed by Rogers.

Erik Putra Ludi Wijaya (2014) in his thesis entitled **Analisis Kepribadian Tokoh Utama Pada Novel 5cm Karya Donny Dhirgantoro (Sebuah Analisis Psikologi Humanisme Carl Rogers)**. This thesis discuss about the establishment of the main character’s identity by humanistic psychology review. The factors that influence the identity formation of the main character are parents, social environment, media, idol figures and friends.

Arief Adhy Mono Nugroho (2008) in his thesis entitled **The Importance of Self-Concept in Charles Dickens’ David Copperfield: A Humanistic Psychological Approach**. This thesis discuss about the self concept of the character David Copperfield, in the way he makes the decision in the different situation and different solution without leave his self-concept.

Raditya Titis Indriya (2014) in his thesis entitled **Konsep Diri Yamada Tsuyoshi Dalam Film “Densha Otoko” Karya Nakano Hitori** which discuss about the self concept of Yamada Tsuyoshi using the theory of Carl Rogers. In his thesis he discusses the main character that looks like an unhealthy, creepy, suspicious young man with a bad fashion then becomes a better person because of the positive regard from a girl he likes.

The difference of this research with other research is, the researcher analyze about how love and sympathy as positive regard can develops and sustains the personality of the person with facial deformity. And with the existence of relevant
studies above, the researcher will be able to get a better understanding about the theory of humanistic psychology in doing this analysis.