

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

This research will be analyzed using Maslow's Hierarchy of Need in humanistic psychology approach. The researcher will explain five hierarchy of need coined by Abraham Maslow. In order to support the analysis, the writer also uses New Criticism as supporting theory. Those theories are explained as follows:

2.1.1 New Criticism

New Criticism is clearly characterized in premise and practice: it is not concerned with context – historical, biographical, intellectual and so on; it is not interested in the '*fallacies*' of '*intention*' or '*affect*'; it is concerned solely with the '*text in itself*' (Selden, et al 19). Tyson asserted in New Criticism "The text itself" became as sole source of evidenced for interpreting literary work. (136). Knowing an author's intention, therefore, tells us nothing about the text itself, which is why New Critics coined the term *intentional fallacy* to refer to the mistaken belief that the author's intention is the same as the text's meaning (Tyson 136). For New Criticism, a literary work is a timeless autonomous (*self-sufficient*) verbal object. Readers and readings may change, but the literary text stays the same.(Tyson 137).

New Criticism required formal element which shape or form literary work. As Tyson mentioned that formal element is provided by the

language of the text itself: its images, symbols, metaphors, rhyme, meter, point of view, setting, characterization and plot (Tyson 137). Henceforth, based on the element above, the study will focus on character and characterization to support the analysis.

2.1.1.1 Character and Characterization

Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities (Abrams 32). It means that, the existence of character in literary is significantly important to bring the messages to the reader through “moral, intellectual and emotional qualities” of the character’s manifestation. Thus, Brown and Tomlinson also asserted character as an “Actors” in a story who are another elements of fictional vital to the enjoyment of story (29). According to Abrams there are three distinctive ways to inference the characters ; “the dialogue and from what they do—the action. In this case, to determine the character, the reader may interpret the characters by their behavior and personality in the story and it is reflected to their statement in dialogue and their deed . Hence, the grounds in the characters' temperament, desires, and moral nature for their speech and actions are called their motivation. A character may remain essentially "stable," or unchanged in outlook and disposition, from beginning to end of a work” (33).

E. M. Forster, in *Aspects of the Novel* (1927), introduced popular new terms for an old distinction by discriminating between flat and round characters (in Abrams 33). This classification is divided through the complexity and alteration of the character in text. Foster stated that flat character is built in “*single idea or quality*” which is adequately tended to describe by a single traits. The flat character—one without mystery, simple, palpable, and self-contained—reassures us of our efficient grasp of reality. Obliging fitting our understanding, flat characters dwindle into the emblematic, the typical (Mikics 70). In contrast round character is more complex and undergo development. It is usually able to surprise the reader in a convincing way (33).

Furthermore, in the literary work the characters also have a characterization. Characterization refers to the way an author help the reader to know a character. The most obvious way an author can do this is to describe the character physical appearance and personality (Brown and Tomlinson 29). Characterization in literary works is one aspect to understanding a character in the story. As Sanger affirmed that a writer’s use of speech for a character can obviously be very important to indicate what that character thinks, feels or believes. Through description of every character in the story, it makes clearer about the position of the characters in the story and also characterization makes the story more interesting (47).

As the result, the characterization may give information to the reader deep understanding about the character and also provide the author's depiction of the character that builds the story. Then, by using characterization, the researcher is expected to know and to understand the character in the novel, precisely to reveal George's character and the other character that is included in the analysis.

2.1.2 The Hierarchy of Human Need by Abraham Maslow

According to Maslow's hierarchy of need theory there are four needs that must be satisfied before someone can act unselfishly (Self Actualization). The needs are arranged in hierarchical order. The upward climb is made by satisfying one set of needs at a time (Griffin 125). The five needs composing this hierarchy are conative needs, meaning that they have a striving or motivational character. These needs, which Maslow often referred to as basic needs, can be arranged on a hierarchy or staircase, with each ascending step representing a higher need but one less basic to survival (Feist 287). Maslow listed the following needs in order of their prepotency: physiological, safety, love and belongingness, esteem, and self-actualization (qtd in Feist 287).

2.1.2.1 Physiological Needs

The needs that are usually taken as the starting point for motivation theory are the so-called physiological drives. Physiological needs are basic: The body craves food, liquid, sleep, oxygen, sex, freedom of movement, and a moderate temperature (Griffin 127). The

physiological needs are the highest priority because until they are reasonably satisfied, other higher-level needs will not emerge to motivate behavior (Francis and Kritsonis 2). Griffin gives an addition that losing any short supply of these need is caused the distressing tension of hunger, thirst, fatigue, shortness of breath, sexual frustration, confinement, or the discomfort of being too hot or cold (127). Hence, satisfying of physiological need is enormously important as the most basic need.

2.1.2.2 Safety Needs

If the physiological needs are relatively well gratified, there then emerges a new set of need, which we may categorize roughly as the safety need (security; stability; dependency; protection; freedom from fear; anxiety and chaos; need for structure; order law and limits; strength in protector and so on) (Maslow 39). Safety needs differ from physiological needs in that they cannot be overly satiated; people can never be completely protected from meteorites, fires, floods, or the dangerous acts of others (Feist 288).

2.1.2.3 Love and Belongingness Needs

The love or belongingness needs come into play after the physiological and security drives are satisfied. The love needs involving giving and receiving affection, when they are satisfied a person will keenly the absence of friends, mate, or children (Maslow 43). For Maslow, giving love is seeking to fill a void by understanding and accepting selected others. Receiving love is a way of staving off the

pangs of loneliness and rejection (Griffin 128). Maslow did not equate love with sex, which is a physiological need, but he recognized that sex is one way of expressing the love need. He suggested that the failure to satisfy the need for love is a fundamental cause of emotional maladjustment (Schultz 314).

2.1.2.4 Esteem Needs

All people in our society (with a few pathological exceptions) have a need or desire for a stable, firmly based, (usually) high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others (Maslow 45). Maslow identified two levels of esteem needs- reputation and self-esteem. Reputation is the perception of the prestige, recognition, or fame a person has achieved in the eyes of others, whereas self-esteem is a person's own feelings of worth and confidence (Feist 290). Satisfaction of the need for self-esteem allows us to feel confident of our strength, worth, and adequacy, which will help us become more competent and productive in all aspects of our life (Schultz 314).

2.1.2.5 Self Actualization: The Ultimate Goal

Self actualization refers to people's desire for self fulfillment, namely, the tendency for them to become actualize in what they are potentially. This tendency might be phrased as the desire to become more and more what one is capable of becoming (Maslow 46). Self-actualization can take many forms, depending on the individual. These variations may include the quest for knowledge, understanding, peace,

self-fulfillment, meaning in life, or beauty (Griffin 130). Self-actualization is not limited to creative and intellectual superstars such as musicians, artists, and astrophysicists. What is important is to fulfill one's own potentials at the highest level possible, whatever one's chosen endeavor (Feist 315).

Maslow's research on emotionally healthy people formed the basis of his personality theory. He did not find many examples of self-actualizers; he estimated that they constitute one percent or less of the population. However, he concluded that they share certain characteristics (Schultz 317). Maslow listed fifteen tentative qualities that characterize self-actualizing people to at least some degree (Feist 289). It will be explained as follows:

2.1.2.5.1 More Efficient Perception of Reality

Self-actualizers perceive their world, including other people, clearly and objectively, unbiased by prejudgments or preconceptions (Schultz 317) Maslow conclude that actualizers have a more efficient perception of reality than do nonactualizers. They are more capable than are nonactualizers of perceiving the truth in many different situations (Ryckman 434). Thus, self actualized people who have more efficient perception of reality are able to see clearly the truth which is sometimes not realized by the others people. They are note easily influenced by the condition or preconception which are occurred in their circumstance.

2.1.2.5.2 Acceptance of Self, Others, and Nature

Self actualizer can tolerate weaknesses in others and are not threatened by others' strengths (Feist 298). Self-actualizers accept their strengths and weaknesses. They do not try to distort or falsify their self-image and they do not feel guilty about their failings. They also accept the weaknesses of other people and of society in general (Schultz 317). Thus, self actualizer are not feels inferior of the others strength and also feels superior of the other weakness.

2.1.2.5.3 Spontaneity, Simplicity, and Naturalness

The behavior of self-actualizers is open direct, and natural. They rarely hide their feelings or emotions or play a role to satisfy society, (Schultz 317). They are unpretentious and not afraid or ashamed to express joy, awe, elation, sorrow, anger, or other deeply felt emotions (Feist 299).

2.1.2.5.4 Problem Centering

A fourth characteristic of self-actualizing people is their interest in problems outside themselves. This interest allows selfactualizers to develop a mission in life, a purpose for living that spreads beyond self aggrandizement. Their occupation is not merely a means to earning a living but a vocation, a calling, an end in itself (Feist 290).

2.1.2.5.5 The Need for Privacy

Self-actualizing people have a quality of detachment that allows them to be alone without being lonely. Because they have already satisfied their love and belongingness needs, they have no desperate need

to be surrounded by other people. They can find enjoyment in solitude and privacy. They have a global concern for the welfare of others without becoming entangled in minute and insignificant problems (Feist 290)

2.1.2.5.6 Autonomy (Independence of Environment)

Self-actualizing people are autonomous and depend on themselves for growth even though at some time in their past they had to have received love and security from others (Feist 290).

2.1.2.5.7 Continued Freshness of Appreciation

Maslow (1970) wrote that "self-actualizing people have the wonderful capacity to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, wonder, and even ecstasy" (Feist 291). An experience may grow stale for someone who is not self-actualizing, but self-actualizers will enjoy each recurrence as though it was the first. Whether a sunset, a painting, or a symphony, a baseball game or a birthday gift—all can be seen with delight. Self-actualizers appreciate what they have and take little for granted (Schultz 320).

2.1.2.5.8 Peak Experience

Self-actualizers know moments of intense ecstasy, not unlike deep religious experiences, that can occur with virtually any activity. Maslow called these events peak experiences, during which the self is transcended and the person feels supremely powerful, confident, and decisive (Schultz 320). Maslow says, "The peak experience is seen only as beautiful, good, desirable, worthwhile, etc., and is never experienced as

evil or undesirable". Maslow also believed that the peak experience often has a lasting effect on a person's life (Feist 291).

2.1.2.5.9 Gemeinschaftsgefühl

Self-actualizers may become angry, impatient, or disgusted with others; but they retain a feeling of affection for human beings in general. More specifically, Maslow (1970) stated that self-actualizing people are "often saddened, exasperated, and even enraged by the shortcomings of the average person (Feist 292).

2.1.2.5.10 Profound Interpersonal Relations

Although their circle of friends is not large, self-actualizers have deep, lasting friendships. They tend to select as friends those with personal qualities similar to their own, just as we all choose as friends the people we find compatible (Schultz 320) Self-actualizers are often misunderstood and sometimes despised by others. On the other hand, many are greatly loved and attract a large group of admirers and even worshipers, especially if they have made a notable contribution to their business or professional field (Feist 292)

2.1.2.5.11 Democratic Character Structure

Self-actualizers are tolerant and accepting of the personality and behavior of others. They display no racial, religious, or social prejudice. (Schultz 320) Self-actualizers befriend people of all classes, races, and ethnic groups, and often seem virtually unaware of such differences. They strongly and effectively oppose injustice, cruelty, and the

exploitation of others (Robert 227). Beyond this democratic attitude, self-actualizers have a desire and an ability to learn from anyone. In a learning situation, they recognize how little they know in relation to what they could know (Feist 292).

2.1.2.5.12 Discrimination Between Means and Ends

Self-actualizing people have a clear sense of right and wrong conduct and have little conflict about basic values. They set their sights on ends rather than means and have an unusual ability to distinguish between the two. What other people consider to be a means (e.g., eating or exercising), self-actualizing people often see as an end in itself. (Feist 293).

2.1.2.5.13 Philosophical Sense of Humor

Another distinguishing characteristic of self-actualizing people is their philosophical, nonhostile sense of humor. They make fewer tries at humor than others, but their attempts serve a purpose beyond making people laugh. They amuse, inform, point out ambiguities, provoke a smile rather than a guffaw (Feist 293).

2.1.2.5.14 Creativeness

Self-actualizing people are highly creative and exhibit inventiveness and originality in their work and other facets of life. They are flexible, spontaneous, and willing to make mistakes and learn from them (Schultz 320). Maslow pointed out that creativity can come from almost anywhere. He said that whereas his self actualizing mother-in-law

morality of slavery and the conflict between the institution and Christianity. It is necessary to talk about the main characters to explain the value of slaves and see how they were treated. Therefore, it also describes the power of Christian characters as well as the role that women play in the novel.

The second is the thesis entitled *Racial Stereotypes in Fictions of Slavery: Uncle Tom's Cabin* by Harriet Beecher Stowe and *O Escravo* by José Evaristo D' Almeida written by Isanilda Conceicao Ferreira. This thesis describes and compares the different characteristics from the context of those novels. Because Harriet Beecher Stowe's *Uncle Tom's Cabin* and José Evaristo D'Almeida *O Escravo* both denounced the evils of slavery which happened in the United States of America. However, they are both ambivalent towards slaves and blacks, being unable to envisage social equality for the two races. Both authors construct their black characters as stereotypical others, but they depict the light-skin characters as superior both culturally and physically.

The third is the Thesis entitled an analysis of Uncle Tom's Religiosity in Harriet Beecher Stowe's Novel *Uncle Tom's Cabin* by Roida M Saragih from University of North Sumatera Medan. This thesis talks about Uncle Tom's religiosity which cast about his obstinacy to face the life around of his master's violence. Based on the explanation above which three studies had been done by students of some universities; they use the same object but in different focus. Meanwhile the study focuses on George character a prominent

