

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

This chapter focuses on the theoretical explanation which is related materials and concepts which are appropriate with the chosen literary work. In this case, the theory that used in analyzing is phenomenology. Phenomenology here is used for showing the experience which is perceived by main character's consciousness as his experience.

In this chapter also researcher tries to explain further about the theory that is used for answering the problem in this research as well. This research uses the theory that based on Edmund Husserl concept. Phenomenology theory is used for analyzing the experience which perceived by main character's consciousness as his experience when main character, Sal Paradise meets his new friend, named Dean Moriarty before, then it makes Sal doing journey from East to West America, and he sees the phenomena as his experience. The theory is explained as follows:

##### 2.1.1 Phenomenology

Phenomenology as the linguistic term comes from Greek, *phainomenon* and *logos*. *Phainomenon* from *phainesthai* means appear and *phainei* means show. While, *logos* means words, utterance, ratio, consideration (Kim and Sosa 390). Hence, phenomenology means the science about phenomena or everything which appear.

Besides, the term phenomenology or the German “Phänomenologie” seems to have been introduced in 1637 by one Christoph Friedrich Oetinger, here means the study of relation between things in the visible world. In the 18<sup>th</sup> century Johan Heinrich Lambert who as mathematician, physicist, and philosopher influenced by the reigning German philosopher Christian Wolff characterizes the phenomenology as the theory of appearances fundamental to all empirical knowledge. The term is later used by Immanuel Kant and then by the German idealist Johan Gottlieb Fichte and G. W. F. Hegel. However, it is not until late in the 19<sup>th</sup> century that the term begins to take on technical meaning in which Husserl uses it (Smitt 200). The phenomenological movement is initiated by Husserl (1859 – 1938), it is as radically new way of doing philosophy (Kafle 1). Although, the important precursors of phenomenology have used it but phenomenology as a new way of doing philosophy is first officially announced by Edmund Husserl (Moran 1).

Edmund Husserl (1859 – 1938) is widely known as the founder of modern’s phenomenology, an extremely influential movement in 20<sup>th</sup> century western philosophy. Husserl is one of the prominent European thinkers of 20<sup>th</sup> century and the movement has inspired from different streams (Zahlavi and Gallagher 5). Husserl sets to establish phenomenology as a new discipline in philosophy and in science commonly: a science of consciousness, distinct from psychology, from epistemology, and from other traditional fields of science and philosophy. The development of Husserl’s conception of phenomenology is out of Brentano’s idea of descriptive psychology in which Husserl integrates with Bolzano’s vision of pure logic (Smitt

188). While phenomenological criticism sees the work of art as an aesthetic work, existing only in the mind of the perceiver (Nellickappilly 10).

Phenomenology is the study of consciousness as experienced from the first person point of view. Phenomenology thus characterizes a given form of consciousness from the first person's own subjective, first person perspective (Smitt 188 – 189). For Husserl, as for his teacher Franz Brentano, there is no such thing as simple or pure consciousness. Consciousness itself is the basis of all experience and its mode of appearing seems to be inextricably linked to the nature of time itself. Indeed, no experience would be possible without time consciousness, it enters into every experience (Moran 60). In Husserl's own word, phenomenology is the science of the essence of consciousness. The essence of consciousness here means every experience or act of consciousness is conscious: the subject experiences it. And every act of consciousness is a consciousness of something: in perception I see such and such, in imagination I imagine such and such, in judgment I judge that such and such is the case, and so on. This is property of consciousness, it is about something, and Husserl calls as intentionality (Smitt 191). Phenomenology is fundamentally focused on how perception, thought, emotion, and action are directed toward the things in the world, how things are "intended" in these forms of experience, and thus the meaning things have for s in different forms of experience (Ibid 193).

Likewise, consciousness is always consciousness of something, it is always and necessarily directed toward an object. On the other hand, it is "intentional". Precisely, it is a process of *noesis* or thinking oriented toward a *noema* or the object that is

thought of. The *noema* is not the thing itself, as existing separately that is precisely what is bracketed. Rather, the *noema* is the thing constitutes in *noesis*, not the real object but intentional object, not the object in the world but the object in mind (Hogan 109). Kockelmans also states that everything in mind that whatever appears to human being in his or her various act of perception always manifests itself in certain context. Conversely, Husserl says that every perceived thing or *noema* has not only internal horizon but also external horizon, for every perceptible object appears to us as certain figure toward certain background (37).

By etymology, phenomenology is the study of phenomena or the ways things appear to us in our experience, the ways we experience things in the world around us (Smitt 189). As Husserl says that phenomenology is a return to phenomena. Husserl understands phenomenon as “what appears as such”. In other words, everything that appears, including everything meant or thought, in the manner of its appearing, in the “how” (Wie) of its manifestation (Moran 127). Phenomena are the things as they are given to our consciousness, whether in perceptions or imagination or thought or volition. There are two types of phenomena; mental and physical. Mental phenomena constitutes of what occurs in the mind when we experience something. It includes the acts of consciousness, or its contents. Meanwhile, physical phenomena include the objects of external perception starting with color and shapes (Nellickappilly 2). Moreover, in concept of phenomena, Husserl is influenced by Brentano who makes a distinction between psychological phenomena from physical phenomena. Brentano finds that psychological is different from physical, as the former is characterized by

what is known as intentionality. Brentano says that mental phenomena exist intentionally in acts of consciousness, a phenomenon which is known as intentional in-existence. Brentano and Husserl maintain that every mental phenomenon or act of consciousness is directed toward some objects. They are about something that lies outside. While for Brentano, this is feature of all psychological phenomena, Husserl replaces psychical phenomena with the experiences or intentional experiences (Nellickappilly 3).

According to Husserl, phenomena are the reality itself that appears, there is no wrapper or screen which separates the subject with the reality because reality itself which appears for subject. Reality is thus treated as pure phenomena and the only absolute data from where to begin (Eagleton 48). Husserl asserts that consciousness is aimed to reality where consciousness characterized intentionality. It means reality itself shows to consciousness. As the phenomenologist, Husserl tries to show that through the method of phenomenology about common experience to pure experience, we can know the absolute sureness by important acts of our consciousness arrangement are the aim of those acts (Bertens 90).

Farther, Husserl states that there is right thing for all human can reach it. For finding this right thing, people must be back to the reality itself. The task of phenomenology is to connect the relation between human and the reality. For Husserl, reality is not something in itself that released from human whom views it. Reality needs human because human is the place where reality in. Husserl uses the term phenomenology for showing what appears in our consciousness with leading the

reality which is manifested without entering the category of our thought like in his expression *zurück zu den sachen selbst* (back to the reality itself) (Ijsselina 5). By his slogan, it is the core of approach that is applied to describe the reality. Every object has essence, and the essence talks to us if we expose ourselves toward phenomena that we receive. If we take gap of the object, release the object from the influence of other point of view, then we observe the phenomena, as a result the object exposes itself about its essence, and then because of our intuition within us, we can understand. However, it need to be understood that thing, reality, or the object does not directly show the essence by itself. What we encounter toward the things in usual thought, it is not the essence. The essence of the thing is in behind it. Because our first looks does not expose the screen that covers the essence, thus it is needed the second look. The tool that is used to discover in second look is the intuition for finding the essence, it is known as *wesenchau*; seeing (intuitively) the essence of phenomena (Bertens 90). Husserl takes our perceptual experiences to have a conceptual meaning that presents things around us with a much richer character that more sensation. And he takes phenomenology to concerned with the meaningful structures of experience far beyond pure sensation, addressing perception, imagination, desire, thought, and so on, as we engage the world around us because meaning is central to phenomenology: meaning is the significant content of conscious experience, which we ascribe in saying “what” a person sees or thinks or wishes (Smitt 190).









this content rests on the subject's background understanding of a horizon of meaning about such objects. The content of an experience Husserl calls the sense or meaning of the experience (Smitt 209).

By this Husserl's concept of intentionality, it is appropriate used for describing the experience of free lifestyle or bohemian in which appears in main character, Sal Paradise's consciousness as his experience. This theory is used for analyzing the experience which perceived by main character's consciousness as his experience when main character, Sal Paradise meets his new friend, named Dean Moriarty before, then it makes Sal doing journey from East to West America, and he sees the phenomena as his experience.

## 1.2 Review of Related Study

Description of the previous study is reviewed in this section. This is useful to compare those studies with this one. This previous study which has been written in different theory and yet same object or the novel. Additionally, there is also previous study which has been written in same theory however different object or novel.

This thesis entitled *The Character Study of Emma Woodhouse through Conflict in Jane Austin Emma* (2016). This thesis is written by Deby Wulan Sari, student o State Islamic University Sunan Ampel Surabaya. She analyzes a novel by Jane Austin, *Emma*. Moreover, this thesis focuses on analyzing that female main character and her struggle and conflict of being matchmaker. The aim of this thesis are to know closer the figure of Emma Woodhouse as the female character in novel. This thesis

uses the theory of phenomenology that is focused on the experience how the way Emma sees other character in novel.

Meanwhile, another thesis comes from Olwin Aldila Perry (2016), the student of English Department, Faculty of Letters and Culture, Udayana University who writes down her thesis on the title *The Reflection of Bohemianism in the Autobiographical Novel On the Road by Jack Kerouac*. This study describes the intrinsic and extrinsic elements which reflects bohemianism in that literary work. In her analysis, she uses Bohemianism theory. Then, the result of this study shows that the intrinsic element which contains bohemianism is the character, characterization, and theme. While, the extrinsic element is the biography of the author itself. Bohemianism that is reflected involves freedom, rebellion, and spirituality.

And the last is study from Mohammad Qolbin Salim (2017) student of State Islamic University Sunan Ampel Surabaya under the title *A Study Awareness: The Right and Wrong Person in Robert Langdon Perspective in Dan Brown's Inferno*. This study focuses on two objectives. First, the researcher concerns on the events that happened in main character. Second, the researcher also describes the character, characterization that portrayed in main character and express the accident when the main character gets the awareness about problem. This study uses phenomenology theory as main theory and new criticism: character, characterization as supporting theory.

Those three previous studies above include two same theory and one only same the novel. For the same theory, it is yet different concept of Edmund Husserl's

phenomenology. In this case, the concept that is used by Deby Wulan Sari is reduction. While, the concept that is used by Mohammad Qolbin Salim is the phenomenology that is the description of a particular phenomenon such as a momentary happening, a thing, or even a person, something full of its uniqueness. Herbert (1965) outlines three steps (Boeree 74): Intuiting Experience or recall the phenomena – Analyzing: Examine the phenomenon – Describing. Conversely, this study uses the Edmund Husserl's concept: the structure of intentionality.

