

CHAPTER II

REVIEW OF RELATED LITERATURES AND THEORETICAL FRAMEWORK

This chapter consists of literature review, previous research and theoretical framework. In literature review, it explain about definition and kind of approach that use in this research. There are some approaches can be used in analysing literature work. One of them is archetypal approach. This section provides an explanation about archetypal approach which use to analyse in this research.

2.1 Archetypal approach

Archetypal approach was purposed by Carl Gustav Jung. In book of Jung, entitled *Archetypes and Collective Unconscious*, he defined that archetypal is unlimited in life because it will increase by the time. There are some concerns of archetypal that study in his book, such as anima, mother of archetype, myth and cultural, rebirth and archetypal image.

Archetypal image expressed as symbol. Many symbol located in archetypal image by Jung. After that, Guerin, et al (2005) had formulated more specific and detail about archetypal image by Jung into fourteen images. Therefore, the review of Guerin, et al (2005) would be theory review in this research.

2.2 Archetypal Image Theory

Guerin, et al (2005) concluded archetypal image as universal symbols. It means that people know the interpretation of symbol by seeing or feeling its image because it is the symbol that commonly exists in their life. Then, people can explain the idea of that symbol without taught necessary. For example, people see the sun then they know that sun has energy for life, because sun gives them many advantages like to give the light, to make their plant grow up, and to dry their clothes or other things. Thus, sun is one thing that has meaning in life.

Archetypal image exists in human mind. As cited by Jung in Guerin, et al (2005), Archetypal image had influence in the life of someone, who lived in symbols itself and they understand the meaning of symbol through their experience. After that, Jung purposed that events of nature were not simply put into fairy tales and myths as a way of explaining them. Thus, archetypal image is so necessary in fairy tales or literary work like novel. There are some archetypal images that commonly appear in literary works. Then, Guerin, et al (2005) categorized it more detail into fourteen images. Those are water, sun, colour, circle, serpent, number, the archetypal woman, the demon lover, the wise old man, the trickster, garden, tree, desert and mountain.

2.2.1 Water

The first image that commonly appears in literary works is water. Guerin et al (2005) explained that image water symbolized the mystery of process. Those symbolized like resurrection. In addition, it symbolized pure and rescuing. Also

prosperous and growth. There are two images that included in water, first is sea and second is river.

2.2.1.1 Sea

The first image of water is sea. Guerin, et al (2005) explained that sea symbolized as the central of all life. Those are like something mystery and endlessness. After that, it also can be symbolized as death and rebirth. Also, it symbolized as abiding and everlasting in thought. At the last, image of sea often appears as symbol about feeling of someone.

2.2.1.2 River

The second image of water is river. Guerin, et al (2005) explained that river symbolized as death and rebirth, in this book rebirth means upper course as baptism for a baby born. Then, death means lower course of river. Next, it symbolized the flowing of time into eternity. River also symbolized as process phases, it is like the life cycle and realization of god. The look of river is long from upper course until lower course, therefore, people believe that there is changes when on the river.

2.2.2 Sun

The next image is sun. Guerin, et al (2005) categorized sun as symbol of creative energy. It also believed as interaction in nature. Then, it symbolized of insight, wisdom, progress of time and life. It also related with fire and sky. Those are some meaning of image sun by Jung that completed by Guerin, et al (2005).

Archetypal image of sun contains of two image, there are rising sun and setting sun.

Rising sun means sun that begin rise. Therefore, Guerin, et al (2005) symbolized rising sun as birth, creation, and enlightenment. It was believed by people because when sun begin to rise, it means we would begin a new day again. While, Guerin, et al (2005) symbolized setting sun as death. People believe that because setting sun is situation where sun go down and leave the dark light. It is same like the meaning of symbol above.

2.2.3 Colors

The next image in archetypal image by Jung as cited in Guerin, et al (2005) is Colors. In that book colors did not mean for itself, but they categorize colors for some images. Those are red, blue, green, black and white.

2.2.3.1 Red

The first image of colors is red. Guerin, et al (2005) symbolize red as blood, sacrifice, violent passion, also disorder. It categorized like that because the meaning of image is related with red color. At the last, red symbolized for something that negative.

2.2.3.2 Green

The second image of colors is green. Guerin, et al (2005) symbolize green as growth, impact, hope, prosperity. It also symbolized in negative context like connect with death and decay. On other hands, image green symbolized feeling although some meaning it symbolized atmosphere or situation.

2.2.3.3 Blue

The next image of colors is blue. Guerin, et al (2005) symbolize blue as something that has highly positive, associated with truth, it can be symbolized as religious feeling, and security, it also symbolized as spiritual purity. Guerin said that color of blue often seen in great mother or holy mother. Therefore, image of blue dominant to positive thing.

2.2.3.4 Black

The other image of colors is black. Guerin, et al (2005) symbolize black as chaos, mystery the unknown. The mystery unknown is like death, primal wisdom, the unconscious. The other meaning of black is evil, and melancholy. Black can symbolize something or someone, it is not only situation. But black closely symbolized the darkness. Therefore, the black color often suggests in something scary.

2.2.3.5 White

The last image of colors is white. Guerin, et al (2005) said that white symbolized highly multivalent, signifying. In positive aspect, image white symbolized as light, innocence. Furthermore, image white certainly has negative aspects. It is the hiding truth of an incomprehensible mystery. The blinding truth is same like *The Whiteness of the Whale* in 19 Moby Dick of Herman Melville's chapter. Therefore, image of white often symbolize as express of feeling.

2.2.4 Circle

Another archetypal image is circle. Guerin, et al (2005) said that circle symbolized as sphere. It is like wholeness or unity. Circle categorized for some shape. Those are mandala, egg, yang-yin and ouroboros.

2.2.4.1 Mandala

The first image of circle is mandala. Mandala has the square shaped and has a circle inside. Guerin et al (2005) explained that mandala symbolized the deep desire in spiritual and psychic concatenation. It same like explanation of Jung, he explained that mandala drawn in religious ritual. It can be found in the great temple in Madura, southern India, then it can be found in the sphere of Tibetan Buddhism. Therefore, the meaning of image mandala related with religion. It occurs based on someone's believe.

2.2.4.2 Egg

The second image of circle is egg. Egg certainly image that has shape of egg, exactly oval. Guerin et al (2005) said that egg symbolized the mystery in life. At the last, it is understandable that a symbol describes something material.

2.2.4.3 Yang-yin

The third image of circle is yang-yin. Guerin et al (2005) said that yang-yin is image of Chinese that describe the unity of two colors; black and white. It also has point in side in each color. Yang means male principle, bright, energy and the aware mind. In the opposite, yin symbolize female principle, cheerlessness, passive and not aware mind. Therefore, this image is Chinese's believe until now.

2.2.4.4 Ouroboros

The last image of colors is ouroboros. Ouroboros is ancient symbol from Egypt, it looks of a snake that bit own tail. Guerin et al (2005) symbolize Ouroboros as the eternal cycle of life, primordial unconsciousness, the unity of opposing forces (cf. yangYin). At the last, Jung explained this image as the cycle of birth and death.

2.2.5 Serpent

The next image is serpent. Guerin et al (2005) symbolize serpent as power and pure force. Those are like evil, corruption, sensuality. It also means as destruction, mystery, wisdom and the unconscious. At simply, serpent symbolize as guardian in negative aspect.

2.2.6 Numbers

Then, the next image is numbers. The argumentation of Jung as cited in Robertson (1996), numbers is ancient archetype that go before humanity itself. Furthermore, the sequence of number come to unexpectedly together of identical unit, it contains the whole of mathematics. Eventually, the core of mathematics is number, and every number is a true symbol or mythological entities. Guerin et al (2005) categorize numbers into four images. Those are three, four, five and seven.

2.2.6.1 Three

The first image of number is three. Guerin et al (2005) said that three symbolized as light, spiritual awareness and unity. It can be seen of Holy Trinity. Three also can symbolize as the male principle. Therefore, image of number has existed from eternity.

2.2.6.2 Four

The second image of number is four. Guerin et al (2005) said that four symbolized the circle, life cycle, earth, nature. The meaning of nature is like four seasons or four elements, for example water, fire, air, earth. At the last, four also can be symbolized as female principle.

2.2.6.3 Five

The third image of number is five. Guerin et al (2005) symbolize five as combination. Five also symbolize as the four branch points plus the one of center. Thus, image of five amount only five.

2.2.6.4 Seven

The last image of numbers is seven. Guerin et al (2005) said that seven is the most powerful of all image numbers. It symbolized the unity of three, four, and five. At simply, seven is special image of numbers.

2.2.7 The Archetype Woman

The next image of archetypal image is archetype woman. Jung(1980) explained that archetypal woman symbolized Great Mother. Guerin et al (2005) add argumentation that archetype woman symbolized as the mysteries of life, death, transformation. Then, it also can be symbolized as the female principle associated with the moon. Guerin et al (2005) categorize archetype woman into three images. Those are the good mother, the terrible mother and the soul mate.

2.2.7.1 The Good Mother

The first image of archetype woman is good mother. This image is positive aspects. Guerin et al (2005) said that good mother symbolize as the principle of

life, nourishment, protector, and warmth. For example, Demeter from Greek. In addition, Jung said that good mother has been noble in all ages and all tongues. Therefore, the good mother is one of the most moving and unforgettable event in literary work.

2.2.7.2 The Terrible Mother

The second image of archetype woman is the terrible mother. This image is negative aspect. Jung said that the terrible mother would be guiding into the darkness and bring unending maze of life. Guerin et al (2005) also symbolize the terrible mother as the enchanter, prostitution. Therefore, it understands in negative meaning.

2.2.7.3 The Soul Mate

The last image of archetype woman is the soul mate. Guerin et al (2005) said that the soul mate symbolized of the consort of king like or princess. It realization of inspiration and completing the spiritual. At simply, the soul mate symbolized as a princess.

2.2.8 The Demon Lover

The next image is the demon lover. Guerin et al (2005) symbolize this image as companion of the terrible mother. It is like the devil. For example, the poem *The Sick Rose* by William Blake. Therefore, it is symbolized as negative aspect.

2.2.9 The Wise Old Man

The next image is the wise old man. Jung explained that it is realization of wisely and helpful man. In addition, Guerin et al (2005) symbolize the wise old

man as savior, redeemer. This image appears when hero feel hopeless and this is come as a helper. At simply, it summaries that the wise old man is a person who symbolizes the spiritual factor.

2.2.10 The Trickster

The other image of archetypal image is the trickster. Guerin et al (2005) explained that the trickster symbolized as joker, jester, clown, fool. It also can be symbolized as fraud, prankster, rogue, poltergeist, or confidence man. Jung, simplify the trickster as a person who has unpredictable behavior. Because, in certain case the trickster is represented by a person of second personalities.

2.2.11 Garden

The next image of archetypal image is garden. Jung said that in the Christian version, garden as if Eve in the Garden of Eden. Therefore, Garden symbolized paradise. Guerin et al (2005) also add the symbolism of garden, those are innocence, unspoiled beauty especially feminine. Garden also can be symbolized as fertility. At the last, garden symbolize as fruitfulness in life.

2.2.12 Tree

The next image is tree. Jung explained that tree is described as the way of life. This image symbolized of process to eternally as if tree has growing up. Guerin et al (2005) symbolize tree as transformation process, growth, and alteration. Eventually, it stands for eternally life.

2.2.13 Desert

Another image of archetypal image is desert. Jung said that desert is an image of spiritual and moral isolation. And Guerin et al (2005) add the symbolize

of desert, those are spiritual aridity, death, nihilism, and hopelessness. Therefore, image desert often symbolized as opposite of image garden.

2.2.14 Mountain

The last image in archetypal image is mountain. Guerin et al (2005) symbolize mountain as aspire, inspire, and raising spiritual. Jung also said that mountain often symbolizes as a place of revelation, or place where getting transformation and change. Thus, image mountain known as symbol archetype that appears in the history of culture in many variations, Guerin et al (2005).

2.3 Previous Research

There are five previous researches that give good contribute as references and comparison in this research. First previous research by Fler (2014). Fler analyzed the character in three dramas by W. B. Yeats by using Jungian archetypes. He attempts to explore and examine the whole of three dramas of W. B. Yeats with identification of archetypal image and archetypal pattern present in the deepest levels of the human mind. Based on this previous research, the researcher summarised that archetypal image can support dramatic actions and character that presented in drama or other literary work. The similarity with this research is using the same approach. But Fler analyzed with two archetypes, there are archetype pattern and archetype image while the researcher focused in archetypal image.

Second research is Rozmysl (2018). This research analyzed the character of wizard Master Twardowski, a legendary character also known under the name of Polish Faust. He analyzed this character based on archetypal image by Carl

Gustav Jung but Rozmysl only using one image to analyze the character. Rozmysl focused on wise old man image. Based on this research, the researcher found that Twardowski is an example of a person who led a successful process of individuation and emerges as a wise old man. The method of analyze used qualitative method. Therefore, the similarity of this research is the researcher use the same theory and the same method in analyzing data.

Third research analyzed about rebirth archetype in fairy tales. It was analyzed by Boyer (2014) based on archetypal image by Carl Jung also. He analyzed the rebirth archetype in “Fitcher’s Bird and Little Red Cap”. Based on this research, the researcher found the image in both of fairy tales that symbolized rebirth. The different from this research is Boyer analyze the image that can be symbolized as rebirth.

Next previous research is the analysis of archetype in E.M Forster’s fiction by Madran (2004). There are some fictions that he analyzed, such as “Where Angles Fear to Tread”, “A Room with a View”, “The Longest Journey”, “Howards End” and “A Passage to India”. Madran (2004) attempted to analyze the function and significance of the archetypal image and archetypal pattern by Jung that represented in aforementioned works. The similarity of this research is using the same theory but he used the theory into five short stories while the researcher only used one novel.

The last research is by Jedlinska (2011). She attempted to analyze about mythical and cultural archetypes in “The Lord of the Ring” by J.R.R Tolkien. It focused to archetypal journey of Tolkien’s heroes at that fiction. This research

also found two important archetypes in that fiction, there are water and tree. Jedlinska analyze the archetypal through some character based on archetypal image by Carl Jung. The different from this research is using the difference novel. Jedlinska uses “The Lord of the Ring” by J.R.R Tolkien novel while the researcher uses “Eragon” novel by C. Paolini.

Based on five previous researches above, there are similarity and difference with this research. The similarity with this research is using the same theory. It used archetypal approach by Carl Jung. Furthermore, the difference between this research and previous research above is used difference literary works genres, such as novel and drama, next difference is problem in analyzing.

One of them analyzed dramas with archetypal approach. Fairy tales also be one object of previous research, then the others research use novel as the object of the research. Another difference is the problem between researches. All of the previous research analyzed fiction used archetypal image, but there are two researches that develop their research with analyzed archetypal pattern by Carl Jung also. While, the researcher only focus to archetypal image by Carl Jung in “Eragon” novel by Christopel Paolini. Therefore, it surely has the different when analyze in this research.

2.4 Theoretical Framework

This research analysed “Eragon” novel by Christopher Paolini with archetypal image approach. It uses archetypal image by Carl Gustav Jung in a book about approaches of literature by Guerin et al (2005).

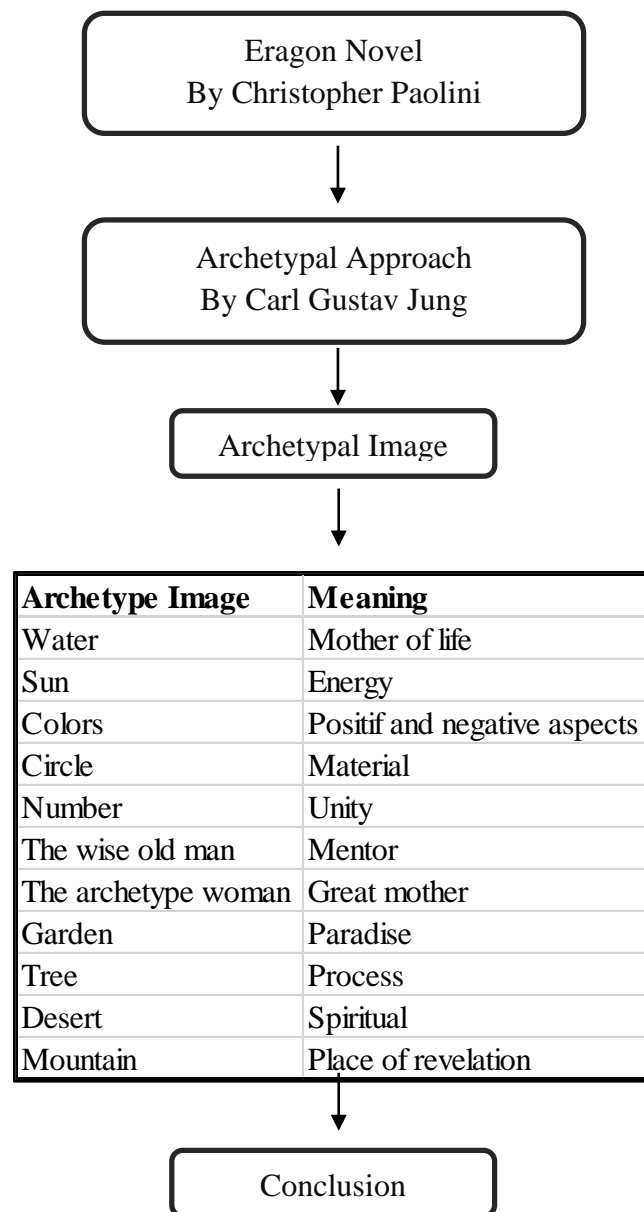


Figure 1: Theoretical framework