

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews several relevant theories on the topic of the research. They are the discussion structuralism literature, archetype approach, archetypal images and type of archetypal by Carl Jung, previous study, and theoretical framework.

2.1 Structuralism in Literature

In literary theory, structuralist criticism relates literary texts to a larger structure, which may be a particular genre, a range of intertextual connections, a model of a universal narrative structure, or a system of recurrent patterns or motives. Structuralism argues that there must be a structure in every text. Everything that is written seems to be governed by specific rules. Like new criticism, structuralism concentrates on elements within literary works without focusing on historical, social, and biographical influences.

Structuralism is a way of thinking about the world which is predominantly concerned with the perceptions and description of structures. Structuralism claims that the nature of every element in any given situation has no significance by itself, and in fact is determined by all the other elements involved in that situation. Structuralists believe that all human activity is constructed, not natural or essential. Consequently, it is the systems of organization that are important. Everything that human being do is always a matter of selection within a given construct.

These laws are the various modes, archetypes, myths and genres by which all literary works are structured. A literary work, like any other product of language, is a construct, whose mechanism can be classified and analyzed like the objects of any other science. (Eagleton, 2005).

2.2 Archetypal Approach

Etymologically the word “archetype” means initial, primary sample; the first part of the word “arche” means a primary model and a “type”, is a pattern supposing reiteration. An archetype is a character, symbol or behavioural pattern that is basically a universal template for a character that is copied throughout all forms of storytelling. Some archetypes may even transcend cultural differences in stories.

Abrams in Nandi (2016, p. 59) explain for Frye, literary archetypes "play an essential role in refashioning the material universe into an alternative verbal universe that is humanly intelligible and viable, because it is adapted to essential human needs and concerns". An archetype speaks to the basic human experience, it communicates meaning and emotion in all forms of literature - from folklore to the classics.

The writer intends to analyse the archetypal elements of the novel, using such an approach which is really studying myth and archetype and its contributions to literature, that is, archetypal/mythological approach. Archetypal criticism looks at images, symbols and themes that recur in literature. These patterns are archetypes, and exist in many unrelated works of fiction. Since the stories are unconnected it is

rather confusing how similar the structure is despite having different plots, settings and characters.

2.3 Archetypal Images by Carl Jung

The archetype of the collective unconscious are primordial images reflecting basic patterns of the universal theme common to people which are present in the unconscious. Jung distinguishes between the actual image, which he calls the archetypal image, and the archetype per se, which as a disposition of the unconscious is unobservable in principle (Shelburne, 1976, p. 32).

The archetypal image is a concrete instantiation of the hypothetical, unobservable archetypal disposition. Moreover, archetypal contents which emerge into awareness assume a form which is a reflection of the individual consciousness. The fact that archetypes appear in a personal form seems to be an instance of the tendency to structure awareness of unfamiliar phenomena so that they resemble familiar forms of experience (Shelburne, p. 32).

2.4 Type of Archetypal by Carl Jung

Several recurrent archetypal images have been identified in the world's literature through the use of Jung's analytical techniques. These are what the images suggest and what the characters pursue. In one sense, the situation forms the basis for a plot in the literature of the mythic story. It is a given experience that a hero or character must endure moving from one place in life to the next. Archetypes images based on Jung's understanding. Those are water, sun, color, circle, serpent, number, the archetype woman, the demon lover, the wise old man, the trickster, garden, tree, desert, and mountain (Purba & Ambalegin, 2020, pp. 508-510). Another statement

from Rizakiah, et. al. (Rizakiah, Sili, & Kuncara, 2018, pp. 416-417) declare the Jung's differentiation of the collective unconscious into autonomous forces called archetypes, each with a life and a personality of its own. Although a great number of archetypes exist as vague images, only a few have evolved to the point where they can be conceptualized. The most notable of these include the persona, shadow, anima, animus, great mother, wise old man, hero, and self. Therefore the writer make a summaries of archetypes images as follow:

1. Persona

Persona is the personality side of person that can be shown to designated world, this term is given well because it can be prefers to the masks to be worn by actors and actresses in early theatre. According (Rizakiah, Sili, & Kuncara, p. 416) in Jung's concept of the persona that he conclude may be the concept of persona Jung was have come from experience with the personality.

Persona shows a mask that can be used by people to be able to perform various roles in order to ber accepted and appreciated in the environment they face. Jung believed that a person who may have more than one mask plays a role in work like in the school and society. (Nurdayanti, Natsir, & Lubis, 2020, p. 84)

2. Anima

Anima is the side of feminist that is owned by men where feminist originates from the collective unconscious as an archetype and remain more resistant to consciousness. There will be very few men who can know about

their anima because in this task can require a great deal of courage and may even be more difficult than knowing their own shadow Jung said he believed that the anima stemmed from a man's initial experiences with women – mother, sisters, and even lovers – that would combine to form a general picture of women. (Rizakiah, Sili, & Kuncara, 2018, p. 416).

3. Animus

Animus is the masculine side of women. Where the anima represents irrational moods and feelings, the animus is also referred to as a symbol of thought and reasoning. It is able to influence of women's thinking, but in fact it is not that the women, but belongs to the collective unconscious and it comes from the encounter between prehistoric women and men. According to Jung, the animus can be responsible for thinking and opinion for women just as the anima produces feelings and moods that are found in men. In the animus, it is also an explanation for someone has irrational thought and illogical opinions that are often associated with women. (Rizakiah, Sili, & Kuncara, 2018, p. 416).

4. Shadow

Shadow is a bad trait that exists in humans that are naturally contained in humans through a very long transformation process. According to Jung, the term shadow is named as a psychological reality that is relatively easy to understand at the immanent level, but it is very difficult to grasp practically and theoretically. Shadows in the archetypes of darkness and oppression, in representing qualities, we do not want to ascribe to but in trying to hide

ourselves and others. The shadow consists of morally in appropriate tendencies as well as a number of creative and constructive qualities that we are reluctant to the face (Jung in Feist and Feist, 2006: 107).

The explanation about Jung's theories in above, the researcher can concludes that each archetype that Jung has are describes about how human personality is progressed. The reason of the researcher used this archetype theory for her research is because this is suitable to answer the question that researcher wants to analyse.

2. 5 Previous Study

The writer has chosen some researches which deal with the archetypal elements such as the archetypal character, image and symbol. These researches were selected based on the fact that these researches either deal with the mythology novel, archetype criticism or the archetypal elements. The writer uses the archetype/mythological theory while analyzing this research. The writer uses Carl Gustav Jung ideas which concerning about archetype.

The first previous study is from Yulistiyanti & Wandansari (2020) entitled "Archetype Analysis of The Main Characters in O. Henry's Short Story The Gift of The Magi". In this study, there is a qualitative descriptive analysis as the method used analyze a study, this research focuses on discussing the archetypes of the characters that contained in the short story "The Gift of The Magi" by O. Henry in 1905. This researcher also found some characteristics and types of archetypes owned. In the lover there are many archetypes found during the study. It may also occur because of a love in a couple and the story also tells about the struggles of a

couple who live together after marriage. This can make the reader aware that love does not only come from something luxurious and memorable, but also come from shared suffering. The result of this research is that there will be some archetypes in every note that is put forward.

Second previous study is from Fler (2014) entitled “The Application of Jungian Archetypes to The Analysis of Character in Three Early Plays by W. B. Yeats”. The purpose of the following study is to explore and examine three early plays authored by the iconic late-19th and 20th-century Irish poet-playwright W. B. Yeats (1865-1939) through the identification and conscious consideration of archetypes, or collective, archaic patterns present in the deepest levels of the human psyche. This research centre has focused on Yeats’ first professionally produced play, *The Land of Heart’s Desire* and also has focused on importance of an image of Girl, Wise Parent, Child, and Deceit in the work. The outcome revolves around the two versions of Yeats’ play *The Hour – Glass*, and in a way in which the two archetypal images of the Wise Old Man support a dramatic action and a character that has been presented in the play.

Saphira (2018) by the title “An Analysis of Archetypal Elements in Rick Riordan’s *The Red Pyramid*”, analyzed the archetypal elements such as the characters and the symbols in Rick Riordan’s *The Red Pyramid*. This thesis is applying the theory of archetypes. Its archetypal characters are studied by applying Joseph Campbell’s model of character. It focused on analysis of the character, characterization and the symbols which appear in the novel. The character of the novel can be classified into Joseph Campbell’s seven archetypal character such as;

hero, mentor, threshold guardian, herald, shape-shifter, shadow and trickster. Rick Riordan as the writer of the novel may have his own interpretation toward the Egyptian mythological characters which appeared in his novel. Their characteristic still remain the same as the original version of those existed in Egyptian myths. The symbols which appeared in the novel such as; colour, clothes, pyramid, hieroglyphs and obelisk are analyses according to Egyptian culture and beliefs.

Another research is Jones (2013) which identifies Jung 's scientific stance, notes perceptions of Jung and obstacles for bringing his system of thought into the fold of the behavioural sciences. The impact of the —science versus artll debate on Jung's stance is considered with attention to its unfolding in the fin de siècle era.

Nurdayanti, et. al. (2020) described the archetype forms are appeared in Patch Personality and describes the main character personality in Hush, Hush novel. Qualitative Research was used to interpretating all phenomena and issues related Patch personality. The researcher applied this research as literary criticism since the researcher was the key instrumentsitself in analysis and interpretation on literary work. Carl Jung Gustav theory about archetype was used as the main theory to describe and analyze the main character. The data of this study were collected from Hush, Hush novel by Becca Fitzpatrick. The result of this study showed that are six forms of archetype were appeared in main character's personality, there were the persona, the shadow, the anima and animus, the great mother, the wise old man and the self and two characters personality of main character, such as mysterious and ambitious. Keywords: psychoanalysis, archetype, personality, life journey.

Sixth previous study is from Pandey (2018) which explores the archetypal images of leadership that are commonly acquired by individuals (leaders and followers). This study has identified four broad archetypes through a qualitative study of sketches of leaders' characters using projective technique. The study compares and contrasts these archetypes with other similar frameworks. A questionnaire is used to measure these archetypes as reflected in the self-concepts of 414 subjects. Evidence of reliability and validity of these archetypes as meaningful constructs is discussed. The paper further explores implications of the archetypal perspective of leadership on both emergence and effectiveness of leadership.

Madran (2004) in analyzing an archetypal image represented by Forster can make special reference to his main works such as the short story, *Where Angels Fear to Tread*, *A Room with a View*, *The Longest Journey*, *Howards End* and *A Passage to India*. This study has been limited to a function and meaning of mythical images and patterns of archetypes that can be displayed in works describe above. Archetype criticism is a method that researchers use and it can relate to archetypes which are images of primordial perceived by cross – cultural, which have been inherited from ancient times, which gives rise to the emergence of a “collective unconscious”. This research will also familiarize the reader with how mythical motifs and archetypes enable the researcher to communicate his or her vision of underlying reality.

Therefore, Rizakiah, et. al. (2018) affirmed that he had a purpose in this research and to find out the existence of several archetypes contained in this study

based on Jungian criticism related to the two characters. The analytical psychology theory proposed by Carl G Jung is used by researchers as the main theory in knowing the archetypes that will be associated with the two characters. Literary criticism is used in this study. Because this study emphasizes the analysis contained in literary works. Researchers also collected primary data from the film *Warm Bodies* by Jonathan Levine. The results of this study also indicate that there will be six archetypes that have been found in the film; such as persona, shadow, anima, animus, hero, and self – archetypes.

Last previous study is from Laksono (2015) entitled “Situational Archetype Analysis on DemianKarras in William Peter Blatty’s *The Exorcist*”. This research explores the situational archetype in a novel entitled *The Exorcist* by William Peter Blatty. The process on how the main character becomes a hero represented with part of situational archetypes in the story.

These all previous researchers used the archetypes approach. But here what distinguishes with the writer is the thing studied in the form of archetypes image in addition to the objects taken by the writers also different.

2.6 Theoretical Frame Work

The conceptual framework describes the arrangement structure of what are researched in this research. The conceptual frame work means the researcher find out the archetype image in the Suzanna Collin's "the hunger games" novel in order to know the type and the implementation of archetype image.

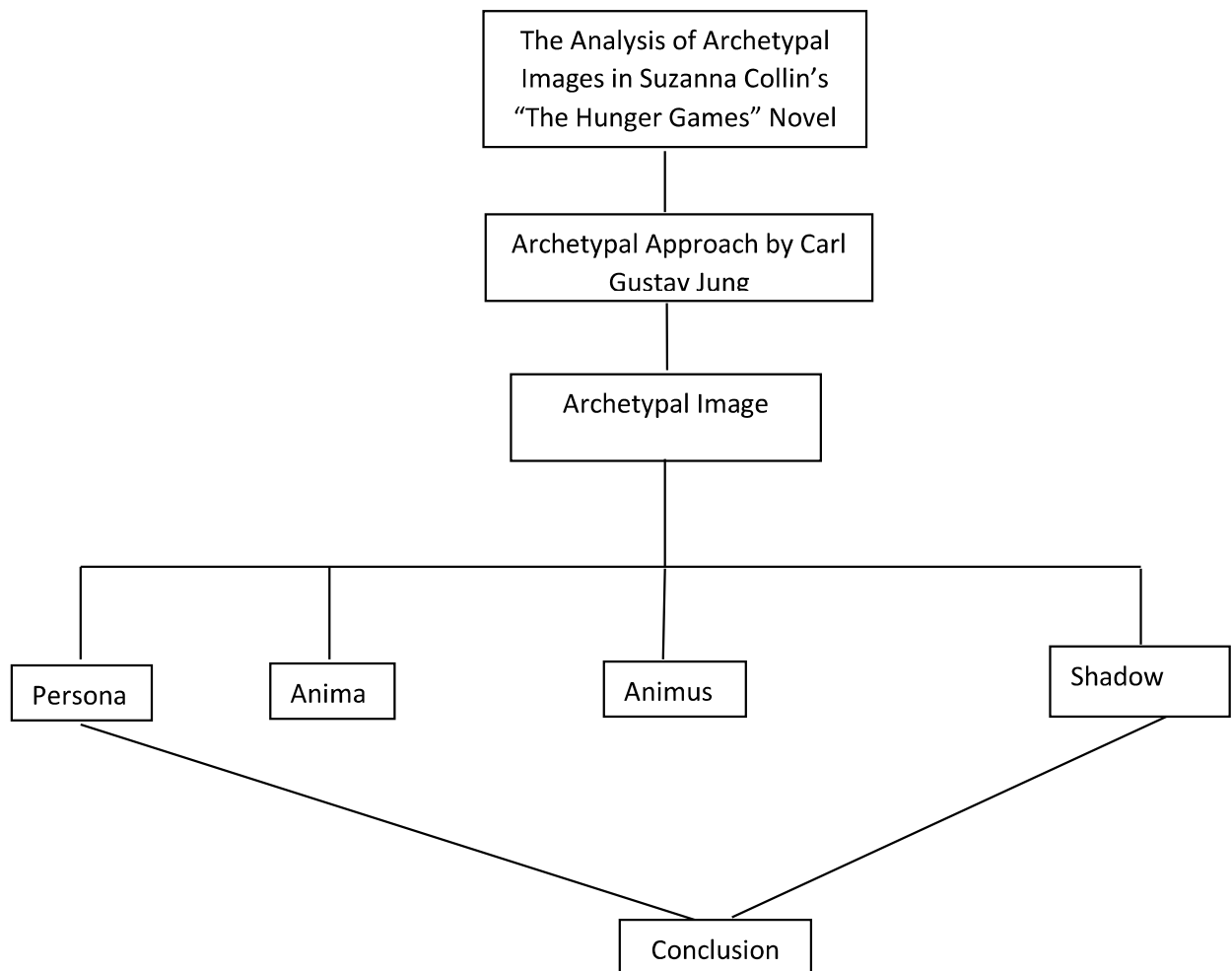


Figure 2.1 Theoretical Framework