CHAPTER II
REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1. Moral Philosophical Approach

The moral-philosophical approach is as old as classical Greek and Roman critics. Plato, for example, emphasized moralism and utilitarism: Horace stressed *dulce et etile*. (delight and instruction). Among its most famous exemplars are the commentators of the age of neoclassicism in English literature (1660-1800), particularly Dr. Samuel Johnson. The basic position of such critics is that the larger function of the literature is to teach morality and to probe philosophical issues (Wilfred L. Guerin, 1979: 29). It means, the critic who employs the moral philosophical approach insist on certain and state what is taught.

According to James Rachel, moral philosophy is the attempt to achieve a systematic understanding of the nature of the morality and what it requires of—us in Socrates's words, of "how we ought to live", and why (James Rachel, 2003: 1). Henry Hazlitt asserts that morality is an art to maximize happiness because by considering this matter it will be useful for our self and the other people (Hazlitt, 2003: 109). It seems reasonable, the morality is more specific about definitions of good and right, since the terms can be used in several different ways.

According to Sternberg, morality refers to concern about good or right in people relationship with each other. Social relationship can be judged by standards such as efficiency or showing careful when makes judgments and

decisions (Sternberg, 1994: 938).As stated by *Oxford Advances Learner's Dictionary,* moral relates to the standard or principles of good behavior (Hornby, 2010: 959). Moral is a term or an expression in logic that may have manners to know is a true or false statement.

Moral behavior means behavior in conformity with the moral code of the social group. It can be controlled by moral concepts the rules of behavior to which the members of a culture have become accustomed and which determine the expected behavior pattern of all group members (Hurlock, 1977:386). Moral is a principle or right and wrong action or good and bad character of human (Webster, 1981:1468). Every society has values to arrange their life that contains some principles, ideal or standards. Moral values are the standard that helps us to determine what kinds of action are suitable and useful and which are not.

From the explanation above, it can be concluded that morals have a greater social element to values and tend to have a very broad acceptance. Morals are far more about good and bad than other values. Describing morality in this way is not making a claim about what is objectively right or wrong, but only referring to what is considered right or wrong by people.

2.1.1. Moral Values

The readers hear a lot of talks about moral values, but very little about what those two words actually mean. Moral values are shaped by people and action. Morals help keep societies to live up to a certain standard. Without moral values, there would be anarchy, chaos, and rampant. It makes the researcher want

to analyze moral values that found in the novel Tess of the d'Urbervilles by Thomas Hardy through Moral Philosophical Approach. Novel Tess of the d'Urbervilles by Thomas Hardy is tells us about a pure woman faithfully presented. This novel was written by Thomas Hardy in 1891. Tess of the d'Urbervilles that is famous of the advanced view of sexual conduct. Known for his accurate descriptions of English 19th century life, his novels tend to be on the gloomy side. Thus, it can contain of various aspect of life such as social, cultural, moral or religious aspects, so the readers can get the lessons from it.

According to Hurlock Elizabeth, "moral" comes from Latin word *mores,* meaning manners, custom and folkways. Moral behavior means behavior in conformity with the moral code of the social group. It is controlled by moral concepts- the rules of behavior to which the members of a culture have become accustomed and which determine the expected behavior patterns of all group members (Hurlock; 1997:386). It helps us to be realistic, mature, wise and humane. It can learn informally through the activities that happen in around us.

Behavior which may be called "true morality" not only conforms to social standards but also is carried out voluntary. It comes with the transition from *external* to *internal authority* and consists of conduct regulated from within. It is accompanied by a feeling of personal responsibility for one's acts. It involves giving primary consideration to the welfare of the group while relegating personal desire or gains to a position of secondary importance (Hurlock, 1977: 386). It means that morality can comes from him/her self and also from outside like society or family.

True morality is rarely found in children, but also appear during the adolescent years. Children must learn what is right and what is wrong. When, they are old enough, they must be given explanations of why this is right and that is wrong. Even more important, they must develop a desire to do what is right, to act for the accomplished. Most successfully by associating pleasant reactions with what is a right and unpleasant reaction with what is wrong (Hurlock, 1977: 387). From explanation above, it means morality can be found when someone knows what is right or wrong and they know to develop the right reactions from the occurrence that happen.

In defining morality, the *Encyclopedia of Philosophy* states that moral system contains:

1. Beliefs about the nature of man
2. Beliefs about ideals, about what is good or desirable or worthy of pursuit for its own sake
3. Rules laying down what ought to be done and what not to be done
4. Motives that incline us to choose the right or the wrong course

According to Paul Edwards, morality is either wholly or almost wholly concerned with relations between men, with how they ought to behave toward each other, with what general rules governing relations between man and man a society ought to adopt. Edwards stated the human baby cannot survive without the help of its parents; and a small human group such as family needs mutual support and cooperation for defense against other groups, against other animals and against the forces of nature (Edwards, 1967: 150). As we know, the human is

social creature that needs help from other people to survive. Therefore, it helps understand human values, sentiments, interests and problems.

About values, in *Webster's Third New International Dictionary* it means something is desired for its physical or moral beauty, usefulness, rarity etc. The one willing to expend in acquiring, retaining possession of, or preserving it a principle, quality that arouses such desire (Webster,2004: 1087). It can be values are ideals that guide or qualify your personal conduct and interaction with others. Another statement about value according to Daroeso, value is appreciation toward something that can be based on person's behavior because the matter is pleasant, satisfying, interest, useful, profitable or belief system (Daroeso, 1986: 20). It means value to help you to distinguish what is right from what is wrong and inform you on how you can conduct your life in a meaningful way.

The branch of philosophy concerned with the general problem of values. That is, the nature, origin and permanence of values are called axiology. Most philosophers include, as subdivisions of axiology. Ethics is the branch of philosophy that concerned with morals and aesthetics. Value theory underlies every single educational activity. Any statement of aims constitutes a statement of what its authors consider to be of value in life as applied to the educational process. Manifestly, the content of education in any society is derived from a belief of what is good in education (Clark, 1983: 101). Education is a never ending process that begins with the socialization of the child and continuous through all of adult life. One of importance education there is moral education

because it comes to feel a sense of responsibility and to understand the good or bad and other immoral acts harm everyone concerned.

Recent theoretical and methodological developments (Schwartz, 1992: 1-65; Smith & Schwartz, 1997: 385-410) have brought about a resurgence of research on values. The recent theory concerns the basic values that people in all cultures recognize. In the state from theory of Schwartz it can beidentifies ten motivationally distinct types of values and specifies the dynamic relations among them.

From explanation above, the researcher can define values are the rules by which make decisions about right and wrong, should and should not, good and bad. They also tell us which are more or less important, which is useful when have to trade off meeting one value over another. Values can identify what should be judged as good or evil.

2.1.2. A Theory of Contents Value and Structure

1. The Nature of Values

When the people think about values, it should be think about what is important to our in life. Each of us holds numerous values (e.g.,achievement, security, benevolence) with varying degrees of importance. A particular value may be very important to one person but un important to another. The value theory (Schwartz, 1992, 2006a) adopts a conception of values that specifies six main features that are implicit in the writings of many theorists:

1)   Values are beliefs linked inextricably to affect

When values are activated, they become infused with feeling. People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it.

2)   Values refer to desirable goalsthat motivate action

People for whom social order,justice, and helpfulness are important values are motivated to pursue these goals.

3)   Values transcend specific actions and situations

Obedience and honesty values,for example, may be relevant in the workplace or school, in business or politics, with friends or strangers. This feature distinguishes values from norms and attitudes that usually refer to specific actions, objects, or situations.

4)   Values serve as standards or criteria

Values guide the selection or evaluation ofactions, policies, people, and events. People decide what is good or bad, justified orillegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.

5)   Values are ordered by importance relative to one another

People's values form an ordered system of priorities that characterize them as individuals. Do they attribute more importance to achievement or

justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.

6)   The relative importance of multiple values guides action

Any attitude or behaviortypically has implications for more than one value. For example, attending church might express and promote tradition and conformity values at the expense of hedonism and stimulation values. The trade off among relevant, competing values guides attitudes and behaviors (Schwartz, 1992, 1996). Values influence action when they are relevant in the context (hence likely to be activated) and important to the actor.

The explanation above are features ofallvalues. What distinguishes one from another is the type ofgoal or motivation that it expresses. The values theory define ten broad values according to the motivation that underlies each of them. These values are likely to be universal because they are grounds in one or more of three universal requirements of human existence with which they help to cope. These requirements need so find ividuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. Individuals cannot cope successfully with these requirements of human existence on their own. Rather, people must articulate appropriate goals to cope with them, communicate with others about them, and gain cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction.

2.   Types of Values

Furthermore define each of the ten values in terms of the broad goal it expresses, note its grounding in universal requirements, and refer to related value concepts. To make the meaning of each value more concrete and explicit, the researcher list in parentheses the set of valueitems included in the first survey instrument to measure each value. Some important value items (e.g., self-respect) have multiple meanings; they express the motivational goals ofmore than one value. These items are listed in brackets.

a)   Self-Direction

Defining goal: independent thought and action--choosing, creating, exploring. Self-direction derives from organismic needs for control and mastery (e.g., Bandura, 1977; Deci,1975) and interactional requirements of autonomy and independence (e.g., Kluckhohn, 1951; Kohn & Schooler, 1983). (creativity, freedom, choosing own goals, curious, independent) [self-respect, intelligent, privacy]

Ex: Choosing own goals

"Yes I"m ready" Jamal say yes when Prem ask to him to begin the question.

From the example above, self-direction cannot be bought whenever. It has in heart and in our thinking. We must try to change our mind, try something new and lost our frightening.

b) **Stimulation**

Defining goal: excitement, novelty, and challenge in life. Stimulation values derive from the organism need for variety and stimulation in order to maintain an optimal, positive, rather than threatening, level of activation (e.g., Berlyne,1960). This need probably relates to the needs underlying self-direction values (cf. Deci, 1975). (a varied life, an exciting life, daring)

Ex: Daring

"She is a beautiful woman in the world" Jamal say to the police that Latika is the beautiful woman. He loves latika so he says that Latika is beautiful.

From the example above, daring or love is something special needed to live. We need a love from birth to adulthood as a way to life with other people.

c) **Hedonism**

Defining goal: pleasure or sensuous gratification for oneself. Hedonism values derive from organism needs and the pleasure associated with satisfying them. Theorists from many disciplines (e.g.,Freud, 1933; Williams, 1968) mention hedonism. (pleasure, enjoying life, self-indulgent)

Ex: Self-indulgent

"We are Back to find them" Jamal say to Salim that they are back to find Latika.

From the example above, self-indulgent is patient or calm with some condition that can be happen in our life. It will make them mature in resolving their problem.

d)   Achievement

Defining goal: personal success through demonstrating competence according to social standards. Competent performance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives. As defined here, achievement values emphasize demonstrating competence in terms of prevailing cultural standards, thereby obtaining social approval. (ambitious, successful, capable, influential) [intelligent, self-respect, social recognition]

Ex: Ambitious

"Quality Thailand Slipers, American shoes, buy it!!" Jamal and Salim trading shoes and slipper in Mumbai Street

From the explanation above, in everyone must be having ambitious in something. It make them want to fulfill or reach the desire in something.

e)   Power

Defining goal: social status and prestige, control or dominance over people and resources. The functioning of social institutions apparently requires some degree of status differentiation (Parsons, 1951). Adominance/submission dimension emerges in most empirical analyses of interpersonal relations both within and across cultures (Lonner, 1980). To justify this fact of social life and to motivate group members to accept it, groups must treat power as a value. Power values may also be transformations of individual needs for dominance and control. Value analyzes have mentioned power values as well (e.g.,

Allport, 1961). (authority, wealth, social power) [preserving my public image, social recognition] Both power and achievement values focus on social esteem. However, achievement values (e.g.,ambitious) emphasize the active demonstration of successful performance in concrete interaction, where as power values (e.g.,authority,wealth) emphasize the attainment or preservation of a dominant position within the more general social system.

Ex: Authority

"Mr. David this is the big laundryman in India" and "all of peoples outside of Pardes wear the cloth that washed in here" Jamal work as tourist guide in Mumbai. He tries to explain about big laundryman in Mumbai.

From the example above, authority is about every individual that have power or control in social life.

f)   Security

Defining goal: safety, harmony, and stability of society, of relationships, and of self. Security values derive from basic individual and group requirements (cf. Kluckhohn, 1951; Maslow, 1965). Some security values serve primarily individual interests (e.g., clean), others wider group interests (e.g., national security). Even the latter, however, express, toa significant degree, the goal of security for self or those with whom one identifies. (social order, family security, national security, clean, reciprocation of favors) [healthy, moderate, sense of belonging]

Ex: National security

"You have a name???" Srinivas tries to interrogated Jamal in police office.

From the example above, security it means to make safety or stability in our life. It also makes the society more comfortable and harmony.

g)   Conformity

Defining goal: restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.Conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning. As define them, conformity values emphasize self-restraint in every day interaction, usually with close others. (obedient, self-discipline, politeness, honoring parents and elders) [loyal, responsible]

Ex: Obedient

"*I will wait for you in the station at 5 o"clock everyday until you come"* after meet Latika in Javed"s house, Jamal will waiting Latika in train station every day until Latika come.

From the example above, obedient is someone in the persistence and fortitude to bear the unpleasant things, without any sense of boredom and complaining.

h)   Tradition

Defining goal: respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Groups   everywhere   develop practices, symbols, ideas, and beliefs that represent their shared experience

and fate. These become sanctioned as valued group customs and traditions. They symbolize the group's solidarity, express its unique worth, and contribute to its survival (Durkheim, 1912/1954; Parsons, 1951). They often take the form of religious rites, beliefs, and norms of behavior. (respect for tradition, humble, devout, accepting my portion in life) [moderate, spiritual life]

Tradition and conformity values are especially close motivationally; they share the goal of subordinating the self to socially imposed expectations. They differ primarily in the objects to which one subordinates the self. Conformity entails subordination to persons with whom one frequently interacts—parents, teachers, and bosses. Tradition entails subordination to more abstract objects—religious and cultural customs and ideas. As acorollary, conformity values exhort responsiveness to current, possibly changing expectations. Tradition values demand responsiveness to immutable expectations from the past.

Ex: Spiritual life

In Salim's apartment Jamal see when Salim pray.

From the example above, spiritual life is important to our life. We must believe in God. God always in your way or in your heart, if you need Him, he always helps you.

i)   Benevolence

Defining goal: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'). Benevolence values derive from the basic requirement for smooth group functioning (cf.Kluckhohn, 1951)

and from the organismic need for affiliation (cf. Maslow, 1965). Most critical are relations within the family and other primary groups. Benevolence values emphasize voluntary concern for others' welfare. (helpful, honest, forgiving, responsible, loyal, true friendship, mature love) [sense of belonging, meaning in life, a spiritual life]. Benevolence and conformity values both promote cooperative and supportive social relations. However, benevolence values provide an internalized motivational base for such behavior. In contrast, conformity values promote cooperation in order to avoid negative outcomes for self. Both values may motivate the same helpful act, separately or together.

Ex: Honest

In police office Jamal explain about his life honestly. He can answer the question according experience in his life. He explain the story his life one by one.

From the example above, Honest is when a person divulges about the true thinks in their mind. People have to do honest to the self, other, society and themselves, it necessary for the social live.

j)   Universalism

Defining goal: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. This contrasts with the in-group focus of benevolence values. Universalism values derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. People may then realize that failure to accept others who are different and treat them justly will lead to life-

threatening strife. They may also realize that failure to protect the natural environment will lead to the destruction of the resources on which life depends. Universalism combines two subtypes of concern—for the welfare of those in the larger society and world and for nature (broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment) [inner harmony, a spiritual life]

An early version of the value theory (Schwartz, 1992: 1-65) raised the possibility that spirituality might constitute another near-universal value. The defining goal of spiritualvalues is meaning, coherence, and inner harmony through transcending everyday reality. If finding ultimate meaning is a basic human need, then spirituality might be a distinct value found in all societies. The value survey therefore included possible markers forspirituality, gleaned from widely varied sources (a spiritual life, meaning in life, inner harmony, detachment, unity with nature, accepting my portion in life, devout). However, spirituality did not demonstrate a consistent meaning across cultures. In the absence of a consistent cross-cultural meaning, spirituality was dropped from the theory despite its potential importance in many societies.

Ex: Protecting

When Jamal and Salim childhood they are trading some goods in train to survive their live.

Protection above it means when lives with the other people, as a human cannot live without other people because it is fate for social human to interaction with another. As the social human, it is importance to protect our self or another.

From explanation above, it showed there are ten types moral value that we can indentify. In each types it can help us to know and easy to understand about moral that have in the story. Thus, moral give us information and teach about morality that have in each individual.

3. Moral Message

In novel Tess of the d'Urbervilles by Thomas Hardy was a great deal of controversy law and nature that consists of sexuality and femininity. It is a work filled with beautiful evocations of landscape and horrific descriptions of deaths, with moral message insight as well as the sense that individual moral matters little when confronted with an impervious universe. According to D.H. Lawrence, the 'appetite for joy' which pervades all creation, that tremendous force which sways humanity to its purpose, is common to both the vegetative and human worlds (D. H. Lawrence, 1916: 255). Thus, D.H. Lawrence considers for both, sexuality and femininity is as natural and inevitable as the flourishing of seedlings; for both, one's experience is most passionately felt and most authentically real when there is relation between law and nature, when vitality flows from environment to person to person; and for both, this vital sexuality finds itself hemmed in at all points by social convention worlds.

Although Lawrence's must have had a significant impact on the ability to understandand ideas to associated with relativity. However, Lawrence does not stop there, ending his paragraph with a reflection on the relative and absolute natures of individuals. By forming connections between law and nature, that

consists of sexuality and femininity it can be one of tools to social developments and cultural progress as relates to literature and society as whole.

3.1 Sexuality

Sexuality is just one of those things are born; it is whether be physically, emotionally and sexually attracted to males, females or even both. According to Merriam Webster Dictionary, Sexuality is the sexual habits and desires of a person. The quality or state of sexuality is being sexual condition, sexual activity and the expression of receptivity or interest especially excessive. Having been born liking either males or females. Sexuality encompasses being gay, bi, straight, lesbian, transsexual, or transgendered. Sexuality is the drive designed in humans to what they are attracted to. Most people mistake the word lifestyle for sexuality which is why there is ignorance in our society.

3.2 Femininity

According to Merriam Webster Dictionary, femininity is the quality or nature of the female sex. Femininity (also called girlishness, womanliness or womanhood) is a set of attributes, behaviors and roles generally associated with girls and women. Femininity is socially constructed, but made up of both socially-defined and biologically-created factors. People who exhibit a combination of both masculine and feminine characteristics are considered androgynous and feminist philosophers have argued that gender ambiguity may blur gender classification. Modern conceptualizations of femininity also rely not just upon social constructions, but upon the individualized choices made by women.

2.2. Review of Previous Research

In this thesis, the researcher takes among other literary studies which use moral philosophical approach as the topic. Previously, there are some researches that observed about moral philosophical approach for the thesis. In this part, the researcher has concluded and summarized some previous research regarding moral philosophical approach that will be compared with this research.

The first researcher is Sarina Simatupang (2011, Universitas Putera Batam) entitled "An Analysis of moral messages in Ernest Hemingway's novel: The Old man and the Sea". In her research, found that this study deals with moral message in Ernest Hemingways's novel. The old man and the Sea novel shows moral message delivered by Santiago and Manolin that help each other and also care each other.

The second researcher is Zoel Afdy Zarkasyi (2012, Universitas Putera Batam) entitled "Morality and life philosophy as reflected by Santiago's character in the old man and the Sea by Ernest Hemingway". In his research, found the morality and life philosophy in novel Ernest Hemingway. The result of the research is that a man continues to do whatever he must do to the best of his ability, no matter what problem block him, but a man must never give up and to keep on trying what they want for his best in life.

The third researcher is Vivionora Sianipar (2015, Universitas Putera Batam) entitled "Fundamental moral attitudes found in major character in the Les Miserables by Victor Hugo". This research analyzes the fundamental moral attitude by Jean Valjean on the major character in The Les Miserables novel by

Victor Hugo. In this research has four main discussions they are Reverence, awareness of responsibility, veracity and goodness. This research used qualitative method. After doing the research, found that Jean Valjean has moral message and moral values such as Reverence, awareness of responsibility, veracity and goodness.

The fourth researcher is Emil Pratama Nababan (2015, Universitas Putera Batam) entitled "An Analysis of Moral Values in Les Miserables by Victor Hugo". This research use of moral pholisophical approach to analyze moral values contained in the novel Les Miserables by Victor Hugo. This researcher uses qualitative method and objective the research in the novel Les Miserables. In this research there are moral values of major character in the novel. Based on analysis in Les Miserables the researcher found sacrifice, love and affection, honestly, kindhearted, bravery, sincerity, loyalty, enthusiasm, peace loving, strong belief and self-confident related to the novel.

The fifth is, The Hunchback of Notre Dame by John Frisoftly Robo/851476 from The Faculty of letters Universitas Kristen Jawa Timur 1990 with research title The Aggression Drive of The major characters in The Hunchback of Notre Dame in his research him made description of each major characters' motive that have led them to their aggression behavior. They are in gaining their need for affection, have thrown themselves in the aggressive behavior that have led them to their tragic end. In this research the writer is different mainly focusing on Quasimodo character in his long life full sorrow and

using fundamental moral attitude approach toward Quasimodo character by Dietrich Von Hildebrand theory.

From those previous researches, there are some comparisons that will differentiate this research with another. From the first until the fifth study above, moral approach is the common as the problem case. The common case that the researcher can see and learn from those previous researches, there are differences moral in every story. In every character in the story has personality or environment that supports morality that can take as information to our life. Meanwhile, in this research, the researcher wants to analyze the novel Tess of the D'urbervilles by Thomas Hardy through Moral Philosophical Approach in order to shed light on of moral values as conveyed by author. Thus, analyzing moral values in novel Tess of the d'Urbervilles could also gives new color in the researcher.

2.3. Theoretical Framework

From the explanation above, the researcher can make the theoretical framework. Theoretical framework can only claim that the theories presented are attractive to the readers and expect it to be interesting to those involved in the same course or study. It guides to determine and find out the result for the research. According to Schwartz, below is the theoretical framework of the research:
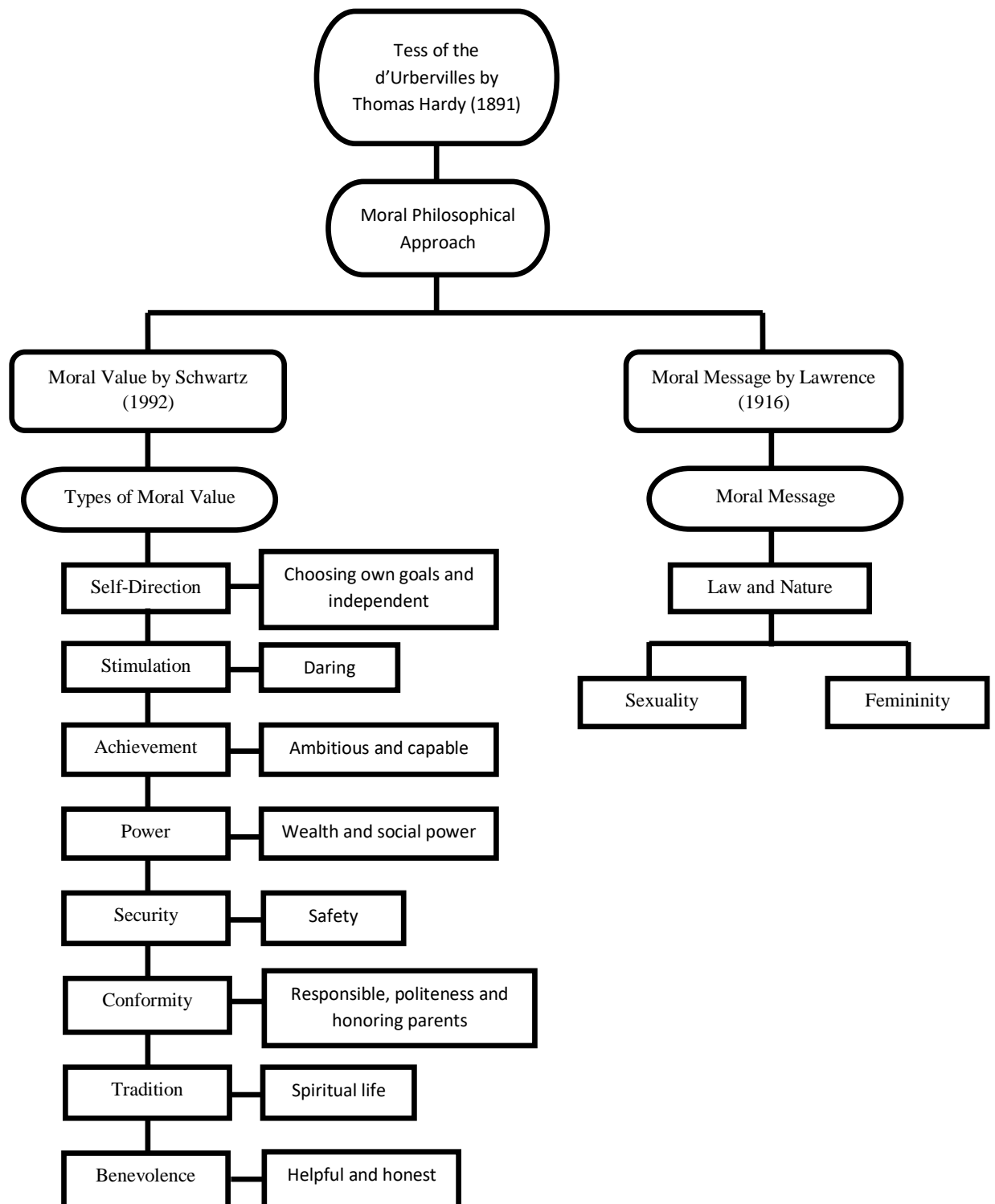
Figure 2.1. Theoretical Framework

Based on the explanation above, there are ten types that the researcher can identify in this research. Those theories should be judged based on how attractive and interesting the research. It means theoretical framework can suggest the reasonable to see and know about this research.