

CHAPTER II

REVIEW OF RELATED LITERATURE

In the second chapter, the writer discusses the theory applied in the thesis. The approach used is archetypal approach (Hero Journey) which focuses on the journey of the main character. Then, the writer continues with review of previous researchers and theoretical framework.

2.1 Archetypal

There are many approaches applied in literature such as psychological, historical, sociological and other approaches. Archetypal is one of approaches often used to analyze a novel related to fantasy or hero journey. Archetypal is firstly found by Carl Jung. Carl Jung (1991:3) uses the archetype from Greek word “archetypon” which means the “beginning pattern.” An archetype is a recurring pattern of character, symbol, or situation found in the mythology, religion, and stories of all cultures. Taheri and Jalaly (2013: 246) mentioned that Carl Jung formed the concept of archetype and collective unconscious to explain the commonality of dream images and situations found in all people.

After Carl Jung creates the concept of archetypal, Joseph Campbell elaborates the theory in details. Tahery and Jalaly said that Joseph Cambell build his theory on Carl’s Jung concept of the collective unconscious to encompass all the worlds mythological. It means that both of the experts agree to use archetypal approach to discover or analyze the literary work.

Guerin, et al. (2005:190) said that Archetypal consists of three motifs or patterns; creation, immortality and hero journey. The three aspects of archetypal are summarized by the writer in the following summaries.

1. Creation

It is basically fundamental in all archetypal patterns which every mythology accounts of how humankind, cosmos and nature are related to supernatural.

2. Immortality

It is another archetype which has two basic narrative forms, escape from time and mystical submersion into cyclical time.

3. Hero archetype or hero journey

It is about transformation and redemption. Guerin, et al stated there are three parts of hero archetypes:

- a. The quest, the hero undertakes some long journey during which he must perform impossible task, battle with monster, solve answerable riddles, and overcome obstacle to save the kingdom.
- b. Initiation, the hero undergoes a series of excruciating ordeals in passing series ordeal of ignorance and immaturity to social and spiritual hood. The initiation commonly consists of three phases are separation, transformation, and return. Like the quest, this is the phase of death and rebirth of archetype.

- c. The sacrificial scapegoat, the hero is well being of tribe or nation is identified, he must die to atone for people's sins and restore the land be fruitfulness.

Nowadays, archetypal is always used to explore story especially novel (fantasy, myths or hero journey). A hero in a novel who is conducting a journey for many purposes conscious or unconsciousness in a story and experiencing a new world on his own can be analyzed by using archetypal approach .

Gillespie (2010:58) stated the conviction of archetypal literary critics which there is a realm of human experience expressed in many myths and fantasy stories that goes deeper than any rational or intellectual thinking.” It means that archetypal is related to myth or magical things which are unusual to normal people to experience because those magical things are beyond human expectation. In addition, the writer agrees that archetypal is applied to describe a hero journey or fantasy in literary works.

2.2 Hero Journey

Joseph Campbell, an American mythological researcher, wrote a famous book entitled *The Hero with a Thousand Faces* (Commemorative edition, 2004). Years of research lead Campbell to discover several basic stages that almost every hero-quest goes through (no matter what culture the myth is a part of). Thus, Campbell introduces his theory of the journey of the archetypal hero in many stages. The hero journey classified by

Joseph Campbell is found in stories such as novel, drama, poetry and short story.

Joseph Campbell distinguishes the hero journey in three parts: departure which consists of five stages, transformation which comprises of six stages, and returns which has 6 stages.

2.2.1 Departure

The first step in hero journey is departure. The departure marks the first journey of a hero leaves an ordinary world. Joseph Campbell (2004:43) groups this part into five stages the call of the adventure, refusal of the call, supernatural aid, the crossing of the first threshold and the belly of the whale.

2.2.1.1 The call of Adventure

The call of adventure means the reasons for a hero starts a journey. Those reasons can be a task, visiting a place and others. Thus, to begin the journey, the hero must be called away from the ordinary world. The hero must be removed from his/her typical environment. Campbell (2004:53) stated that the call of an adventure signifies the destiny has summoned the hero from his society to a zone unknown. Most heroes show a reluctance to leave their home, their friends, and their life to journey on a quest, but they accept their destiny in the end.

2.2.1.2 Refusal of the Call

After a hero is given the call, the hero is faced with a choice, accept the call or deny it. The hero may firstly refuse the call because of many reasons. They can be a sense of lack of knowledge, lack of

confidence, too young to have an adventure, fear, insecurity and a sense of inadequacy.

Campbell (2004:53) “often in actual life, and not infrequently in the myths and popular tales, we encounter the dull case of the call unanswered; for it is always possible to turn the ear to other interests. Refusal of the summons converts the adventure into its negative.” It means that a hero is possible to deny joining the call or the adventure. The hero perhaps feel more secure in the ordinary world than going to unknown world with full of uncertainty.

2.2.1.3 Supernatural Aid

Supernatural is not always about magical. There are plenty of hero stories that do not have wizards or witches. Once a hero has accepted the call, some aids are given to help the hero during the journey. Those aids help them to be stronger, wiser, and more confident. The aids may be including wisdom, books, weapons, special talisman. As Campbell said, “One has only to know and trust and the ageless guardians will appear.” It means that a hero who agrees to take the call, a protective figure will accompany the hero until the mission is complete.

2.2.1.4 The Crossing of the First Threshold

This is the part where a hero leaves its ordinary world and crosses into the field of adventure. Campbell (2004:72) described the zone as the darkness, the unknown and danger. It means that the hero commits to leave the ordinary world and entering a new region or condition with unfamiliar rules and values. For example, in “the little mermaid”, when

Ariel (the mermaid) leaves the sea for the first time, it means she crosses the first threshold. She faces an unfamiliar world on the land which is totally different place with the sea where she lives before.

2.2.1.5 The Belly of the Whale

The belly of the whale can be defined the hero's final separation between the ordinary world and the special world. The ordinary world represents everything they are used to, and the special world is the re-birth of a hero in which they discover themselves and see the world in a new light.

The belly of the whale represents the transition phase from not only the ordinary world to the special world, but also the hero's transformation towards a more refined and knowledgeable self. In essence, the belly of the whale defines a new starting point for a quest that will soon follow. Campbell (2004:84) explained that the passage of the magical threshold is a transit into a sphere of rebirth and symbolized in the worldwide womb image of the belly of the whale.

2.2.2 Transformation

Transformation is a series of events faced by a hero during the journey. It is about the battle undertaken by a hero as parts of the adventure. In the transformation, the hero struggles to survive in the new world to complete the mission. Campbell defines this part into six stages; the road of trials, the meeting with the goddess, women as temptress, atonement with the father, apotheosis and the ultimate boon.

2.2.2.1 The road of Trials

Campbell (2004:89) said once having traversed the threshold; the hero must survive a succession of trials. Campbell also described that there is a benign power everywhere supporting him in his superhuman passage. It means that the road of trials is a series of tests, tasks, or ordeals that the hero must undergo to begin the transformation. There are usually several incidents that affect the hero at this point. The hero will appear weak and vulnerable, but he/she will also begin to show growth. In addition, a hero is equipped with advice, weapons or even special guardians to overcome all problems.

2.2.2.2 The meeting with the Goddess

Campbell (2004:100) stated the stage of the meeting with the goddess occurred when all the barriers and ogres have been overcome. It is represented as a mystical marriage of the triumphant hero-soul with the queen goddess of the world. It means that, the hero may meet a powerful female figure with whom he finds unity and bonding of some kind. The goddess may be a mystical or supernatural being or she may be an ordinary woman with whom the hero gains support and synergy.

The goddess represents the female side of the hero (his anima) which, if he can join, will make him whole. Joining with the goddess may indicate unconditional and perfect love. In combination, the hero and their other half form the syzygy of the 'divine couple' or the *sacred marriage* of a joining of souls and hence the hero gains greater power. When the hero

is female, then this may be a reversal, with her meeting a God who represents her animus.

2.2.2.3 Women as the Temptress

Campbell (2004:111) added that the mystical marriage with the goddess of the world represents the hero's total mastery of life. This step may also represent the revulsion that the usually male hero may feel about his own fleshy/earthy nature, and the subsequent attachment or projection of that revulsion to women. Woman is a metaphor for the physical or material temptations of life, since the hero-knight was often tempted by lust from his spiritual journey.

Where the journey has a spiritual nature, the temptress may represent material things or the physical flesh of the hero and associated passions. The temptation may be deliberate and perhaps sent by the villain. It may also happen by chance. The Goddess may also play a role of temptation. In the broader sense, the temptress represents temptation of any kind or distraction away from the hero's main task. Men are easily tempted by women, but it is less archetypal the other way around. Female heroes may or may not meet with male tempters -- the real concern is with temptation rather than gender.

2.2.2.4 Atonement with the Father

The father represents power and particularly ultimate power over the hero. In this part, the hero must face big power to deal with (representing by a father figure). This person may well be a person in high authority or who has significant power in some way. It may also be a god

or immortal of some kind. The father figure may even not be in a male figure only but something with incredible power.

Campbell (2004:119) mentioned that the hero must face his deepest fears, must embrace the very annihilation of body and ego, to complete the ultimate transformation. It means that this part becomes big barriers to a hero to overtake. After this power can be taken, then the hero becomes seemingly dominant.

2.2.2.5 Apotheosis

Campbell (2004:145) introduced this stage as achieving perfection, reaching enlightenment and nirvana, transcending to another level. After trials such as resisting woman as temptress and the reconciliation of atonement with the father, the hero transcends, achieving a higher place. This is a point of realization in which a greater understanding is achieved. It means a hero achieves something in the journey; it can be power, wisdom, weapon or something useful to the hero.

2.2.2.6 The Ultimate Boon

The ultimate boon is the final achievement during the journey. The stage is the point of the journey. It is when the main tension is resolved and a hero is done with his mission. This is the ultimate boon. Campbell (2004:175) that the boon is simply a symbol of life energy stepped down to requirements of a certain specific case. It means that a hero has achieved his purpose in the journey. All the obstacles are conquered or resolved and the last thing is to return home.

2.2.3 Return

Campbell (2004:179) added when the hero-quest has been accomplished, through penetration to the source, or through the grace of some male or female, human or animal, personification, the adventure still must return with his life-transmuting trophy. The return means a hero comes back home from a long journey. After finishing his mission, he has rights to return to the ordinary world where a hero used to live. This stage is divided into six stages as well; Refusal of the return, the magic flight, rescue from without, the crossing of the return threshold, master of the two worlds and freedom to live.

2.2.3.1 Refusal of the Return

Obtaining the ultimate boon means the journey of a hero is done. It is clear that a hero must go back home. But in this stage, the hero has alternative not to return at home, a hero can stay in the present world where the hero feels at home already.

2.2.3.2 The Magical Flight

Campbell (2004:182) explained if the hero in his triumph wins the blessing of the goddess or the god and is the explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is all supported by all the powers of his supernatural patron. Thus, the magical flight means the hero hurries home with the treasure that has been gained in the ultimate boon. The return is different from the departure. The return is fast and easy relatively because the

assistance of supernatural power from god or the ultimate boon obtained from the journey.

2.2.3.3 Rescue from Without

The hero is not able to return at home on his own, so the hero is rescued by other people. The rescuer may be someone who had previously abandoned the hero or even someone the hero does not know. In mythic stories, this intervention may come from a god. Campbell stated the hero may have to be brought back from his supernatural adventure by assistance from without. It means someone from unexpected resource will help the hero to return home.

2.2.3.4 The Crossing of the Return Threshold

When the hero crosses the first threshold, it means that the hero starts a new life. With an unknown environment, the hero may be dying in the journey. The hero adventures into a dangerous place with full of uncertainties. The Crossing of the return threshold is the opposite of the first threshold. The hero returns home and starts anew life (kind of reborn) because he has accomplished his adventure. Campbell (2004:201) mentioned the hero adventures out of the land we know into darkness; there he accomplishes his adventure, or gain is simply lost to us, imprisoned, or in danger, and his return is described as a coming back out that yonder zone.

2.2.3.5 Master of the Two Worlds

Campbell (2004:212) explained freedom to pass back and forth across the world division and not contaminating the principles of the one

with those of the other is the talent of the master. Because the hero has travelled safely, he is able to be a master into ordinary world and special world (a world he has adventured on his journey. In the other worlds, the hero has become comfortable and competent in both the inner and outer worlds.

2.2.3.5 Freedom to Live

At the end, having conquered all barriers, the hero has earned the right to live life as they choose. The life of the hero may hence take many paths, often one of wisdom. They may become rulers, teachers or advisers. They may get married and settle down or perhaps go adventuring again. Campbell (2004:225) added freedom to live is a characteristic of great people that they can just be, in the current moment, without worrying about the future and the past.

2.3 Review of Previous Researchers

In conducting this research, the writer has read some thesis from previous researchers who discuss hero journey from various novels as references. Some previous researchers are very useful in the making of this thesis, and explained as the following.

The first is Suwarno (2015) from Putra Batam University. He discusses the novel *Life of Pi* by Yann Martel. In making the thesis, he uses Joseph Campbell approach. He elaborates the stage one by one. In the conclusion of the novel, he identifies that the main character (Pi) has encountered an amazing adventure on his journey. He explains the journey starts after Pi's father want to leave India to save his family and his zoo du

the difficult condition in their present place. In the middle of the journey, the ship sinks after getting crash, Pi is saved and he starts to live alone without his family. In the transformation, he faces many trials in the cargo ship *Tsimtsum*. He almost get eaten by a tiger, he is starving and others. In the end of the story, Pi is still alive; he has successfully survived from his journey and back to India.

The second researchers are Mohammad Taheri and Ronak Jalaly (2013) entitled “The Archetype of the Hero’s Journey in *Odyssey*.” The *Odyssey* is a classic representation of an epic in literature. In the research, they use Joseph Campbell theory to analyze it. As the conclusion, they say that The ‘*Odyssey*’ itself is a form of archetype, an epic journey with various conventions, the crossing of water, obstacles and super natural elements. They conclude that the main character in the novel has successfully done the journey and obtain Elixir as the objective of the journey. The hero returns from the journey with the “elixir”, and uses it to help everyone in the Ordinary World.

The third researchers are Mohammad Sugeng Rahma Hakim, Meilia Adiana and L Dyah Purwita from University of Jember (UNEJ) entitled “An Analysis on the Monomyth through Rick Riordan’s *Percy Jackson The Lightning Thief*.” The journal discusses the journey patterns of the main character, Percy Jackson. They use the theory of Monomyth by Joseph Campbell the *Heroes with Thousand Faces*. The study aims to find out how the reenactment of common patterns of Monomyth applied through Rick Riordan’s *Percy Jackson: the Lightning Thief*. They

conclude that the main character has complete all there stages based on the theory. Then, there are many archetypes in the story because the story deals with magical creatures.

All the previous researchers above show how a hero experiences incredible journey, facing many trials and still alive. From the previous researchers, the writer concludes that all heroes in hero journey must move from their ordinary world to a special world. During the journey, every hero faces various trials to complete their mission. Then, their mission for taking a journey is different as well. In addition, hero journey has 17 stages based on Joseph Campbell theory. All the researchers explained above do not elaborate all the stages. Some of stages are not found in the book. For example the first researcher does not explain women as temptress and the meeting with goddess.

2.3 Theoretical Framework

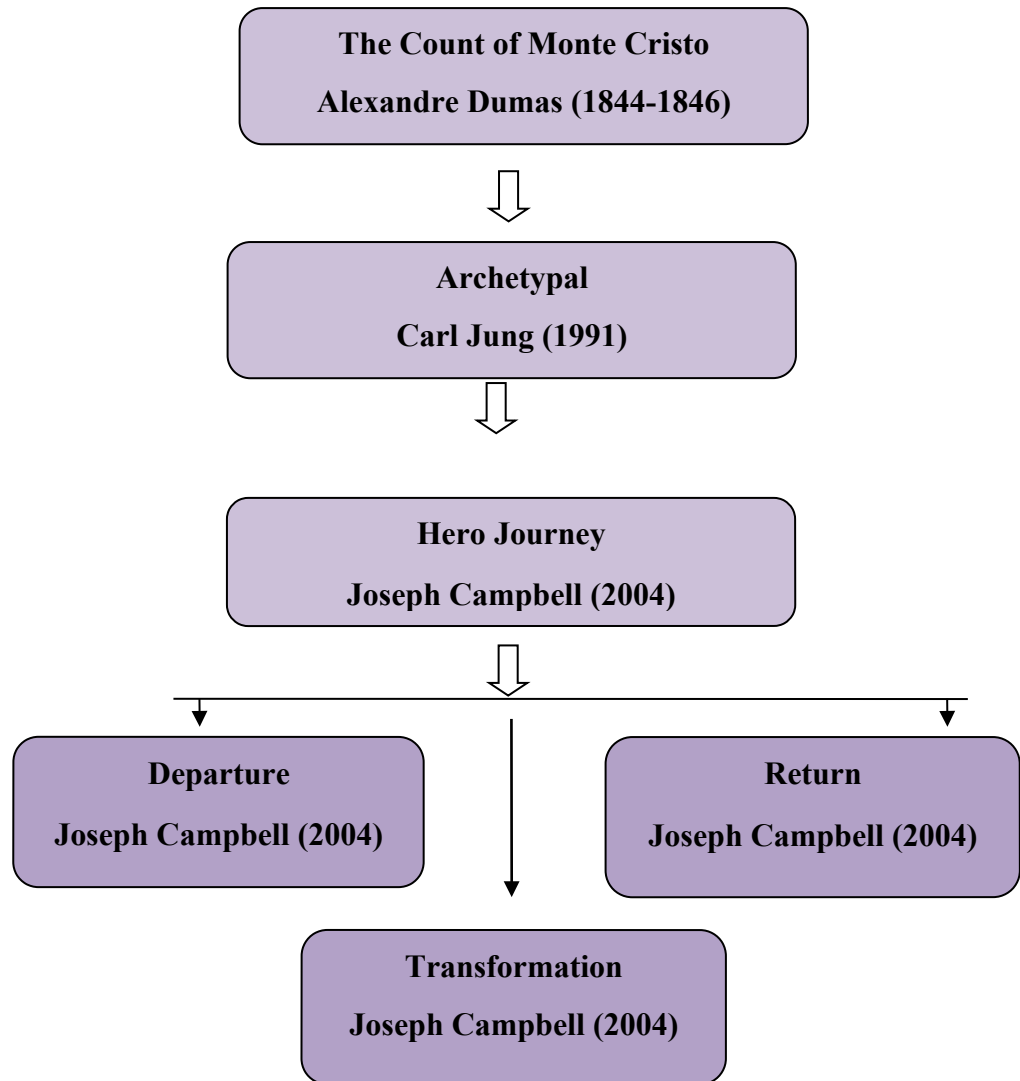


Figure 2.4 the Theoretical Framework

The above structure clearly states that the writer discusses “The Count of Monte Cristo” by Alexandre Dumas, and uses archetypal approach which is related to hero journey theory. In making this thesis, the writer focuses on hero journey of the main character in the Count of Monte Cristo. The writer discusses three stages of hero journey theory based on Joseph Campbell theory, departure, transformation and return.