

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1 Approach Used

In analyzing a literary works, there are various approaches that can be implied. The use of the approaches depends on the object of the research. This research focuses on the images and symbols appeared in the novel *Treasure Island* by Robert Louis Stevenson, and the objective is to interpret all the images and symbols found. One of the approaches which discusses about Images and Symbols is the myth criticism. The explanation of the myth criticism is discussed on the next section.

2.2 Myth Criticism

Myth criticism discusses about images and symbols which represent implicit meaning shown in the novel. According to Birch (2009) myth criticism is usually concerned to demonstrate that literary works draw upon a common reservoir of archetypes or recurrent images that their narrative patterns repeat those of ancient myths or religious rituals, as in quest for sacred object, or cycles of death and rebirth. Myth criticism looks for archetypes, characters and symbols with traits seen throughout literature regardless of time or place.

Myth which commonly tells about something and happens in the future refers to the old stories told by the ancestors. The myth usually tells about something that people must obey or disobey. In analyzing myth, this research can

depend on many kinds of myth that exist around the world, remembering that every ethnic around the world has its own myth. For example, the myths or beliefs that exist in Indonesia as if a black cat leaps on a dead corpse, it will be resurrected. The symbols used to represent images are connected with the myths. The images are not bounded with myths appeared in the novel only, but also in the real life. Nowadays some people still believe in the myth.

This research depends on one of the theory that has been used for several decades which is the image archetype. The archetype and myth are two things that connected, thus the application of archetypal image theory in this research is acceptable.

2.3 Archetypal Image

Jung (as cited in Kharbe, 2009, p. 331) explained that archetypal images are often just labeled as examples of symbolism, but they are able to symbolize because of their archetypal origin. Archetypal images and story patterns encourage readers (including viewers of films and advertisements) to participate ritualistically in basic beliefs, fears, and anxieties of their age. These archetypal features not only constitute the intelligibility of the text but also tap into a level of desires and anxieties of humankind. Certain images that recur in myths and other genres of literature often have a common meaning or tend to elicit comparable psychological responses and to serve similar cultural functions.

2.3.1 Water

Water archetype is the first image mentioned in Jung's book. Jung (as cited in Kharbe, 2009, p. 331) mentioned that water represents the mystery

of creation, birth-death-resurrection, purification and redemption, fertility and growth. Water is also the commonest symbol for the unconscious. There are some examples of water archetypes that commonly found in novel.

a. The sea

Jung (as cited in Kharbe, 2009, p. 331) mentioned that the sea image usually represents the mother of all life, spiritual mystery and infinity, death and rebirth, timelessness and eternity, the unconscious, and the unknown. One of the example of water as it meaning is unknown. In movie Finding Nemo, Martin (a male clown fish) was desperately finding his lost Nemo son who got caught by a fisherman. The feeling of desperate in which he doesn't know where to find and what to do presents the unknown meaning of the sea.

b. Rivers

Rivers are usually pictured as a place with beautiful scenery. In Jung's archetypal images (as cited in Kharbe, 2009, p. 331) river represents death and rebirth (baptism). It also represents the flowing of time into eternity as it always flows and never stops. River flows from one point into the other which is presented as a transitional phases of the life cycle. There are many stories of monsters and gods mentioned rivers as a place where they come from. The symbol or river represents the image of incarnations of deities.

2.3.2 Sun

Sun is an image refers to the ball of gas the people know most as the center of the planetary. Jung's archetypal image draws the sun in different perspective. According to Jung (as cited in Abuzahra, 2017, p. 53) the sun represents a creative energy. It shines the earth and almost the entire creature within which shows that it is law in nature. It also represents consciousness (thinking, enlightenment, wisdom, spiritual vision), father principle (moon and earth tend to be associated with female or mother principle), and passage of time and life. The example of sun as one of the images is:

a. Rising Sun

Rising sun represents birth or rebirth literally or pragmatically. One of the very famous examples can be seen in a movie entitled Lion King. When Mufasa and his wife Sarabi gave birth to a future king, the male cub named Simba at the time when the sun rose. Sun in the story was interpreted as birth. Rising sun also represents creation, and enlightenment.

b. Setting sun

Setting sun represents death. One of the examples that can be seen clearly is in novel Narnia: The Lion, The Witch, and The Wardrobe. In the scene when Aslan surrendered himself to be sacrifice so Edmund could be alive, Aslan was killed right after the sun down. Setting sun in the story then was interpreted as death.

2.3.3 Colors

There are many colors in the world that can interpret things in image archetypes. Jung (as cited in Kharbe, 2009, p. 331) selected some colors that commonly used by author in implicating. They are red, green, blue, black, and white.

a. Red

Red in Jung image archetypes (as cited in Kharbe, p. 2009: 331) is represented by blood. When characters sacrifice themselves, they died and spilt their blood. Red also represents violent behavior. In movie *Inside Out* for example, there are five types of human behavior and one of them is anger or the urge of being violent. The anger was represented as a red character. In the movie, the color red represents violent behavior. Other than that, red also represents disorder.

b. Green

The green color in Jung's image archetype commonly represents a positive aspect such as hope and fertility (Li, 2017, p. 339). Plant such as trees and grasses are often used to represent this color. Green also represents negative aspects such as death and decay. One of the examples is *Snow White*. The princess got poisoned by witch after eating the green apple given by the witch. Green there represents death as it was a poison apple.

c. Blue

This color usually brings positive aspect. According to Jung (as cited in Kharbe, 2009, p. 331) blue is associated with religious feeling, truth, spiritual purity and security. In Cinderella movie, the fairy godmother who helped Cinderella and protected her wore blue clothes. The blue wore by the fairy godmother represents either holiness or security.

d. Black (Darkness)

The color black according to Jung (as cited in Kharbe, 2009, p. 331) mostly brings the negative aspect such as evil and death. There are many examples taken are the Maleficent in movie Maleficent, Hades in movie Hercules, Te Kā in movie Moana. Not only death and evil, black also represent chaos, mystery the unknown, primal wisdom, the unconsciousness, and melancholic.

e. White

Jung (as cited in Kharbe, 2009, p. 331) described that the color white commonly brings positive aspects such as light, purity, innocence. The Snow White for example was a girl who was going to be killed by her own step mother because of being too beautiful. The color white is not only represents how white her skin is, but also represents how innocence she is. White also represents negative aspects such as death, terror, the supernatural, the blinding truth of an inscrutable cosmic mystery.

2.3.4 Circle (Sphere)

A Circle which has no edge basically is one of the shapes. Jung (as cited in Kharbe, 2009, p. 331) stated that it is represented by ball, ring, hole, etc. which usually represent wholeness and unity. In movie *Pirates of Caribbean; The Curse of The Black Pearl*, there were coins needed to be collected by the pirates in order to break the curse. Coin is a circle thus in the movie circle could be interpreted as wholeness in which they had to collect all of the missing coins in order to break the curse. Circle described by Jung (as cited in Kharbe, 2009, p. 331) is classified into four kinds.

a. Mandala

Jung (2014, p. 389) stated that mandala represents the desire for spiritual unity and psychic integration. Note that in its classic Asian forms the mandala juxtaposes the triangle, the square, and the circle with their numerical equivalents of three, four, and seven.

b. Egg (Oval)

Egg or oval shape in Jung's image archetype (as cited in Kharbe, 2009, p. 332) represents the mystery of life and the forces of generation.

c. Yang-Yin

Jung (as cited in Kharbe, 2009, p. 332) described yang-yin as a Chinese symbol of circle with half white and black represents the union of the opposite forces of the yang (masculine principle, light, activity, and the conscious mind) and the yin (feminine principle, darkness, passivity, and unconscious mind).

d. **Ouroboros**

The ancient symbol of the snake biting its own tail signified the eternal cycle of life, primordial unconsciousness, the unity of opposing forces. According to Jung (as cited in Barnaby, 2017, p. 12) Ouroboros also represents the transformation process.

2.3.5 Serpent (Snake and Worm)

Serpent in general is represented as slither reptile such as snake. In image archetype, Jung (as cited in Skinner, 2012, p. 1) explained that serpent could represent energy and pure force evil, libido, corruption, sensuality, destruction, mystery, wisdom, and the unconsciousness. One of the examples is seen in the movie *The Jungle Book*. Kaa is a giant snake who deceives Mowgli because it wants to devour Mowgli. Kaa as a snake represents evil as it wants to kill Mowgli. Not only snake, serpent also represented by worms or other slither reptiles.

2.3.6 Number

Number is also used in image archetype. There are lots of numbers but not all of them represent implicit meaning. Jung (as cited in Kharbe, 2009, p. 332) mentioned three numbers that have implicit meaning which are 3, 4, and 7.

a. **3 (Three)**

Based on society belief, three is usually connected with the holy trinity. Three then represents light and spiritual awareness. Three in Jung's image archetype (as cited in Kharbe, 2009, p. 332) also could

represent unity and the male principle. One of the examples can be seen in movie Harry Potter, there were three items that a person had to be possessed in order to be the greatest wizard, the elder wand, resurrection stone, and cloak of invisibility. Number three in the movie represents unity.

b. 4 (Four)

Jung (as cited in Kharbe, 2009, p. 332) stated that this number is usually associated with the circle, life cycle, and four seasons. This number also represents female principle, earth, nature and the elements (earth, air, fire, water).

c. 7 (Seven)

Jung (as cited in Kharbe, 2009, p. 332) stated that this is a unique number because it signifies the union of three and four, the completion of a cycle, and perfect order.

2.3.7 The Archetypal Woman

The Archetypal Woman is the image that is represented through female character in the story. This archetype generally represents female principle which is associated with the moon. In archetypal woman, there are three kinds of woman archetypes that are commonly found in the novel according to Jung.

a. The Good Mother

Jung (as cited in Qu, 2016, p. 368) stated that the good mother is associated with the life principle, birth, warmth, nourishment,

protector, fertility, growth, and abundance. This image is usually represented by a loving mother character for example, in movie Tarzan, the mother gorilla named Kala is shown as a protective person especially to Tarzan. Even though Tarzan was not her biological child, she was willing to sacrifice herself for Tarzan. Kala in the movie represented The Good Mother in which as a protector.

b. The Terrible Mother

This terrible mother is usually represented with witch, sorceress, siren, whore, lamia, femme fatale. This image is associated with sensuality, sexual orgies, fear, danger, darkness, dismemberment, emasculatory death; the unconscious in its terrifying aspects. One of the examples is a character named Bellatrix Lestrange in movie Harry Potter. Lestrange in the movie was a dangerous sorceress who liked to torture her victim to death. Her image represents either danger, or darkness.

c. The Soul Mate

Soul mate image is usually represented by the princess or "beautiful lady". It represents incarnation of inspiration and spiritual fulfillment.

2.3.8 The Demon Lover (The Male Counterpart of the Terrible Mother)

This image is the counter part of the terrible mother in term of the gender. It is usually represented by the devil, Satan. According to Jung (as cited in Walker, 2013, p. 98) the Demon Lover represents the power of man

as well as the powerless of woman. Bram Stoker's *Dracula* for example, the main antagonist, the Dracula is the most appropriate example for this image.

2.3.9 The Wise Old Man (Savior, Redeemer, and Guru)

The wise old man is described by Jung (as cited in Hopcke, 2013, p. 113) as a personification of the spiritual principle which represents knowledge, reflection, insight, wisdom, cleverness, and intuition on the one hand, and on the other, moral qualities such as goodwill and readiness to help the character makes his 'spiritual' character sufficiently plain. Apart from his cleverness, wisdom, and insight, the old man is also notable for his moral qualities. What is more, he even tests the moral qualities of others and makes gifts dependent on this test. The old man always appears when the hero is in a hopeless and desperate situation from which only profound reflection or a lucky idea can extricate him. Some of the examples are Dumbledore from *Harry Potter*, Aslan from *Narnia*, and Gandalf from *Lord of the Ring*.

2.3.10 The Trickster

Jung's explanation about the trickster (as cited in Hopcke, 2013, p. 122) appears to be the opposite of the wise old man because of his close affinity with the shadow archetype. However, Jung (as cited in Kharbe, 2009, p. 329) also mentioned that trickster has a positive side and may even serve a healing function through his transformative influence. The Trickster is a forerunner of the savior and, like him, God, man, and animal at once. Trickster is both subhuman and superhuman, a bestial and divine being.

2.3.11 The Garden

Garden literally means a field decorated with some plants such as flowers, trees, and any other kind of plants. Jung (as cited in Abuzahra, 2017, p. 53) mentioned that garden usually represents paradise, e.g. Eden garden. Not only paradise, garden also represents innocence, unspoiled beauty and fertility.

2.3.12 Tree

In its most general sense, the symbolism of the tree denotes life of the cosmos. According to Jung (as cited in Kharbe, 2009, p. 331) tree image also represents of the immortality, consistence, growth, proliferation, generative and regenerative processes. It stands for inexhaustible life, and is therefore equivalent to a symbol of immortality.

2.3.13 Desert

The desert is the land of sand, the geographic in a place such as Middle East and Nevada. According to Jung (as cited in Qu, 2016, p. 336) desert represents spiritual aridity, death, nihilism, hopelessness.

2.3.14 Mountain

A mountain is a large landform that stretches above the surrounding land in a limited area, usually in the form of a peak. Jung (as cited in Davis, 2015, p. 105) mentioned that it represents aspiration and inspiration, meditation and spiritual elevation. The mountain also stands for the goal of the pilgrimage and ascent. It often has the psychological meaning of the self.

2.4 Previous Study

The research about literary criticism is often conducted. In order to prove that this research is genuinely conducted and has not been conducted by others, this section presents four similar researches that recently conducted. Some of these researches have similar object of research, some of them used the same theory, and some of them used the same source of the data. This research described the basic information about the research conducted by each researcher and also the result of the research.

Yan-yan (2017) conducted a research entitled *On the Moral Ambiguity in R. L. Stevenson's Treasure Island*. The objective of the research was to discuss the moral ambiguity in Stevenson's characterization and plot-designing in *Treasure Island*. She also tried to discover the reason for why the author preferred this indirect way of moral concerning. Yan-yan (2017) mentioned the result of the research at the conclusion which was man was neither wholly good nor wholly wrong; that in an age when religious belief had been eroded and the grey area of moral ambivalence greatly widened, there could be no simplistic solution to these problems.

Taghizadeh (2015) conducted a research entitled *Penetrating into the Dark: An Archetypal Approach to Joseph Conrad's Heart of Darkness*. The objective of the research was to provide an archetypal analysis of Joseph Conrad's *Heart of Darkness* which in turn got its most effective impetus from Carl Yung's theory of "collective unconscious". The result of the research was the view of how these images mirror the human nature after analyzing the construction and interrelations

of these archetypes. The novel turned out to be correlated with the real world. Conrad's novel made the reader directly connected with the story.

Li (2017) also conducted a related research entitled *Archetypal Interpretation of the Hero in The Great Gatsby*. The research focused on the combination image of heroes in ancient myths and legends with Gatsby's story, since religious rituals and archetypes permeated the whole book. The paper took Gatsby's double pursuit of American Dream in the movie as the main line by using archetypal criticism to analyze the inextricable relationship between Gatsby and the heroes in ancient Greek myths and biblical stories. The result shown by the research was quite satisfying. Some of Gatsby's story was correlated with the ancient Greek myths such as Hercules, Odysseus, Achilles and Jason.

The last researcher, Abuzahra (2017) also conducted a similar research. The aim of the study is to analyze the archetypal approach of a famous American novel written by Francis Scott Fitzgerald, *The Great Gatsby*. The researchers' goal is to find out the archetypes of images, patterns, characters, colors and analyze them. To begin with, the archetypes were planned in how they were used in the novel to represent something else that was analyzed. This study also addressed several colors used in the novel, for instance, the colors green, white, yellow, grey, blue, silver and golden which give insight into the characters and their lives. Colors are used to symbolize a person's inner thoughts or feelings. Colors, such as green, white are used to find one's true feelings; while others use colors to hide their true persona.

Every researcher mentioned above conducted similar researches which the purpose was to analyze the archetypal image. The main difference of the research conducted by those researchers and this research lies in the data source. The novel used in this research is written by Robert Louis Stevenson entitled *Treasure Island*. The data source used is crucial in determining the result of the research. The other differences are this research focused on the archetypal images theory by Carl Jung while some of the researchers mentioned above used all of the archetype theory. The use of theory in this research specifies the objective of the research. This research used archetypal images theory, thus the objective highlighted is to analyze the images appeared in the symbols implied in the novel.

2.5 Theoretical Framework

Theoretical framework is a simple explanation of the research design. Basically those shapes and lines below explain how the research is conducted. The top of the graphic is myth criticism because this research focuses on the myth represented by images in the symbols. Images and symbols is based on Carl Jung's theory, image archetype as the base and foundation of the research. There are fourteen symbols represent the images. This research concludes all fourteen of them to make this research more concrete and plausible. Finally at the bottom of the figure is the data source of this research. All symbols appeared in the novel *Treasure Island* by Robert Louis are identified. The symbols represent the meaning of the images in the novel to show the signs of good or bad experiences in the future.

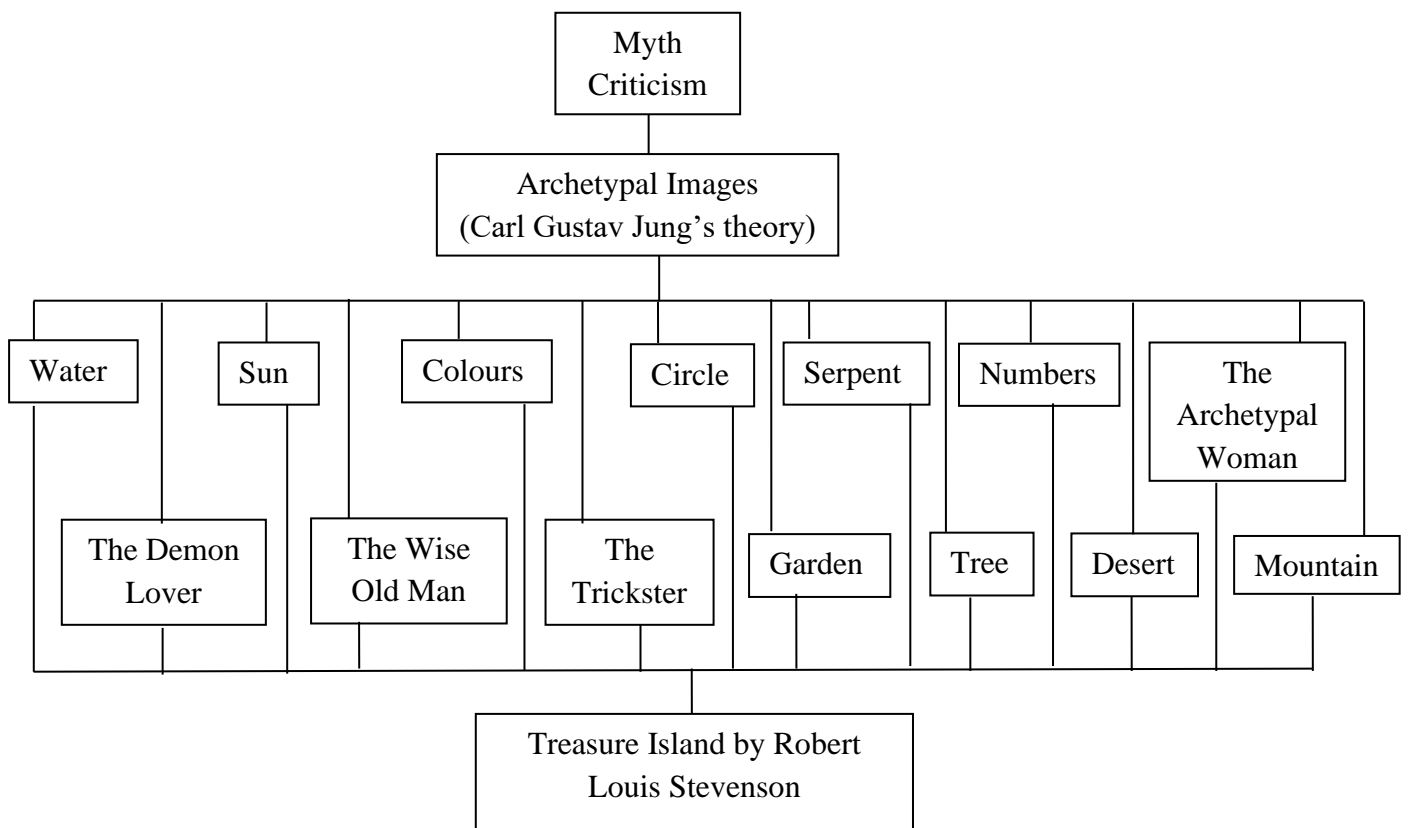


Figure 2.5 Theoretical Framework