

## CHAPTER II

### THEORETICAL FRAMEWORK: *GENETIC-STRUCTURALISM*

In this chapter, the writer presents the theory used in this study. As mentioned before in the background of the study, the writer sees the capability of Goldman's *Genetic-Structuralism* to explain the relationship of the inter phenomenon existing both in the literary work and the extrinsic elements.

Goldman's *Genetic-Structuralism* focuses on the assumption that the significance of literary work can be conveyed through a coherent social structure that becomes the background of the creative process. Based on the assumption above, Goldman declares his *Genetic-Structuralism* which covers *the human facts, collective consciousness, world vision, structuration of literary work, and dialectical method* (Goldman, 1964:158-167)

#### A. The Human Facts

In Goldman's discussion on *The Problems of the Sociology of the Novel* (1964:156) it is obviously stated that *Genetic-Structuralism* is based on the hypothesis that all human behaviour is an attempt to give a meaningful response to a particular situation and tends, therefore, to create a balance between the subject of action and the object on which it bears, the environment.



Furthermore, the result of all human behaviour both verbal and physic as mentioned above, is called *human facts*. This *human facts* could be certain social, political, or cultural activities.

*The human fact* which is being discussed in this study is literary work since it is also one of the product of human cultural activities. Goldman believes that literary work is meaningful only through the process of structuration and destructure. Destructuration of old structuration and structuration of new totalities.

#### **B. Collectivity of The Subject**

Goldman's opinion in the capacity of sociology of literature shows that the subject of *human fact* could be *individual* or *collectivity*. The first aspect appears in Freudian's perspective of cultural and historical fact as an absolute subject for whom other men can only be objects of satisfaction or frustration. Furthermore, in Freud's view of mankind, the collective subject and the satisfaction that collective action may bring to the individual are entirely lacking (1964: 164). From this point of view, Freud admittedly put aside the fact of *collective consciousness*. Meanwhile, Goldman is opposed to this idea. He regards a complex network of inter-individual relations as the real subject of *human fact*.

Since this study is limited on literary work as one of cultural activities of human being, the writer is stressing on Goldman's theory which demonstrates the

inter-individual relations as the subject of literary work. It can be clarified that the *individual consciousness* which is influenced by his experience as a member of certain society is being transformed to the *coherence collective consciousness* of the work.

But, the idea of *collective subject* of literary work is still absurd. The audience may have wrong interpretation toward the collectivity of the subject of literary work. To avoid this, Goldman indicates that the collective subject must be attached only to the group whose consciousness tends to an over-all vision of man. The empirical research's point of view certainly proves that for a long period, social classes were the only groups of this kind...(Goldman, 1964:160).

### C. Structuration of the Literary Work

Genetic-Structuralism has basic hypothesis that the structure of the world of the work are homologous with the mental structure of certain social group or is intelligible relation with them (Goldman, 1964:159).

In applying this hypothesis to the literary work, he believes that the literary work must be analyzed first in the context of the social group associated not the individual who wrote it. He seems to avoid the research to be accidental if the work is focusing on the individual subject. But, it is very essential that the author gives much contribution to describe the 'universe' and human condition by creating characters and their inter-relationship to the environment.

The fact that the author is a member of certain society which gives an important role toward his thought and ideas. The study will be valid one even through the structuration and destructuration in the history of mankind.

A supporting data given by Goldman in his discussion of *The Genetic-Structuralist Method in the History of Literature* provides information concerning the relation between the truly important work and the social group which through the medium of the creator ...is the true subject of creation are of the same order as relation between the elements of the work and the work as a whole (Goldman, 1964:158).

Genetic-Structuralism approach indicates that the significant cultural work is available of portraying critical or even opposition characters in relation to a social group wherein they are belong. It can be understood that cultural creation is based on a close relationship between the structure of collectivity and of the work itself as having said before in the initial part of this subchapter.

Further research explains precisely the relations between collective consciousness and literary work. The first aspect determines the structuration process experienced by its own member which later becomes stimulated by a coherent response to the problem between inter-individual relation and their relation to environment.

#### **D. World Vision**

The homology of the structuration of literary work and social group associated could not be seen as a simple process. It needs mediation and further determination which is called *world vision* in Goldman's term.

The concept of *world vision* is then defined as 'a significant global structure', a total comprehension of the world which attempts to grasp its meaning in all its complexity and wholeness. Goldman argues that all great philosophical and literary work embodies, investing them with *internal coherence* and *external validity*.

Goldman gives more explanation about *world vision* in his research *The Hidden God* as a convenient term for the whole complex of ideas, aspirations and feelings which links together the members of a social group and opposes them to members of other social groups. The men who expresses this vision on an imaginative or conceptual plane are writers and philosophers, and the more closely their work expresses their vision in its complete and integrated form, the more important it becomes. They, then, achieve the maximum possible awareness of the social group whose nature they are expressing (Goldman, 1964: 170)

It is still a difficult task to have a complete comprehension of the *world vision* as a theoretical expressions of the real conditions and interests of determinate social

strata. It is not a 'fact'. It has no objective existence in their own. It functions as a kind of cement, binding individuals together as a group, giving them a collective identity.

The relation between literary work and *world vision* is clearly described in Goldman's *Genetic-Structuralism*. He exclusively defines the great literary work and the author. In his concept, only a great writer's work will have an *internal coherence* constituting a significant whole. The *internal coherence* itself depends on the *world vision* held by the writer.

The validity of *internal coherence* of literary work is determined by the successful of the author to transform the social group consciousness constituted in the *world vision* into his work.

The related study conducted by Goldman in *The Hidden God* shows his efforts to express '*tragic vision*' in Pascal and Racine's work. It highlights the crisis in man's relationship with his social and spiritual world. He succeeds in viewing *world vision* as the key concept to convey the significance of their works.

#### **E. Dialectical method**

Goldman approach to the Sociology of Literature is highly idiosyncratic, fusing structural analysis with historical and *dialectical materialism*. The *dialectical* activity is, then, very significant for the writer to determine the successful of the study.

The explanation of *dialectical method* is able to be discovered in Goldman's discussion of *Genetic-Structuralist Method in History of Literature* (1964). It states that the application of *dialectical method* in the study of great literary work covers two main process, the *comprehensive* and *explanatory*.

The first process is about elucidating a signifiatory structure whereas its insertion into a larger structure is in relation to it, a process of explanation (1964:152).

The concrete process of this method is clarified in the following exposition. Generalized *Genetic-Structuralism* seeks firstly to identify certain structures within particular texts, and secondly, to relate them to concrete historical and social condition, to a social group and social class associated with the author and to the *world vision* of that class. The emphasizes throughout is on the text itself as a whole and on history as a process (1964:68). The next process, then, returns to the text in its capacity of the wholeness of the structure with reference of the *world vision* employed by the researcher.

It is clearly explained that the research is thorough continuous process which involves the text as a basic data, social group, and *world vision* whose function is to link both the determinants aspect previously stated.

In conclusion, theoretically the literature research using *Genetic-Structuralism* approach is based on the work as a human fact in close relation with the biography of the author and his contemporary socio-cultural system to find out the author's *world-*

**view. This can be done through dialectic capacity of the researcher in facing the facts whether it is literary work or individual and social reality.**



## **CHAPTER III**

# **THE INTERNAL AND EXTERNAL ELEMENTS OF THE GOOD WOMAN OF SETZUAN**