

CHAPTER II

THEORETICAL FRAMEWORK

In this study, the writer uses intrinsic and transcendentalism approach. Both are appropriate approaches to help her in analysing the personality of the main character who describing a certain phylosophy called trancendentalism.

II.1.1 INTRINSIC APPROACH

This study is going to analyze the personality of the main character of the story. Analysing the main character means analysing the inner element of the story. For this reason, the writer uses intrinsic approach focused on the main character.

What Richard Gill explaines in his book entitled *Mastering English Literature* about some points that will be helpful to know personality of characters can be read from the sentences below.

Characters in novels have been specially created by authors. When authors create characters, they select some aspects of ordinary people, develop some of those aspects whilst playing down others, and put them together as they please. There are many things to be asked to know how a character is created and how they function in the novel. Those are a character's range, speech, appearance, and

action (1985:91).

As the explanation above, Saroyan has given the special personality to the main character. The personality of the main character can be identified through his range, speech, appearance, and action as described in the story. Those analysis of the personality of the main character will show that the description of the main character depicts a certain philosophy called transcendentalism.

II.2 TRANSCENDENTALISM APPROACH

It has been known that the idea described in the story is based on Transcendentalism. In this case, this study applies Transcendentalism as the approach to analyze the personality of the main character.

Holman writes in his book entitled *A Handbook to Literature* that: "Transcendentalism is a form of idealism. It is a reliance on intuition and the conscience" (1986).

The writer likes to write the history of the appearance of transcendentalism since it is necessary to understand well about it.

Holman writes in the book entitled *A Handbook to Literature*, about the history of the appearance of transcendentalism. This is a brief history of such philosophy summed from that book. The New England authors state that within the nature of human beings there is something

which transcended human experience, an intuitive and personal revelation. The American transcendentalist strongly feel the need of intellectual companionships and interests and place great emphasis on the importance of spiritual living. Every person's relationship to God is personal matter and is to be established directly by the individual rather than through the intermeditation of the ritualistic church. They held firmly that human beings are divine in their own right an opinion opposed to the doctrines held by The Puritan Calvinists in New England, they urged strongly the essential divinity of human beings.

From those explanations, it has be known that the intuition is divine thing in human being since what conscience says is always good, wise, and meaningful. There are many advantages because of using intuation. It gives a wise understanding to human being so it can guide him or her wisely to face this life. Every one is able to have good personality if he or she follows intuition which can give good moral. The firm heart can be achieved because of using intuition which gives a stable emotion.

As Wesep has explained in his book entitled *Seven Sages* about transcendentalism.

Call it intuation, insight, inner light, or conscience - these people are stout in the convictions

to which their emotions as well as their intellects lead them. There is a very important class of ideas or imperative forms, which doesn't come by experience, but through which experience of the senses is acquired; that it is intuition; and it denominates Transcendentalism (1960:101-102).

Intuition appears in human's heart immediately without reasoning. Conscience which is a divine thing in human being is functioned as the important thing which gives good understanding directly about everythings.

Intuition in philosophy, immediate knowledge attained without deliberation or reasoning, as opposed to empirical knowledge which is built up by experience. The term has wide use in connection with intuitional systems of ethics which set forth conscience as a function which gives direct recognition of right and wrong, either in a choice between two acts or between two principles of actions. In the theory of knowledge, intuition is the immediate apprehension of truth, whether that be sensory truth or necessary forms of thought, or ultimate knowledge of the nature of God (*The Encyclopedia Americana Vol. 15, 1949:273*).

The previous explanations about what transcendentalism is will be used as the way to know whether the main character in facing the problem he experiences uses his

intuition or not. It can be identified through an analysis of his personality as described in the story. Through this approach, the analysis of the main character will show that the description of the main character depicts the certain philosophy called transcendentalism.

11.3 RELATED STUDY

The description of the main character of the story is interesting to be analyzed. It shows special personality which depicts a certain philosophy called transcendentalism. What the writer will analyze has been done by Frederick I. Carpenter. He also analyzes that there are such philosophy in Saroyan's works. He says in *PS*. Winter, 1947, p.96 about his analysis.

At best Saroyan's fiction gives expression to a philosophy of life which is typically Californian, and also is central to the American Transcendental Tradition. Unlike the muckraking and socialistic writing of Upton Sinclair, Saroyan has no axe to grind, no gospel to preach. Unlike the naturalistic and sociological fiction of John Steinbeck, Saroyan treats human nature and social injustice without violence and anger. But because he rejects the utopian socialism of Sinclair and the revolutionary violence of Steinbeck, Saroyan doesn't adopt the pessimistic nihilism of Robinson Jeffers. Rather he

reaffirms the old American faith of Emerson and Whitman, who, skeptical both of social reformers and of prophets of doom, proclaimed that the world could be reformed only by reforming the individual, and that this could not be accomplished by social compulsion and physical violence but only by personal freedom and loving tolerance (Nyren C., *Modern American Literature*, 1983:142).

From the previous quotation, it is known that he has analyzed Saroyan's works. He has found that the characteristic of Saroyan's works is talking about loving tolerance. If all people in the world are loving each other and they don't have hate feeling to one another so the world becomes peace and harmony. It can be happened if they use intuition as the good guidance in this life since it is the divine thing in human being which can advice wisely to themselves.

The hate feeling and another human bad feeling can be deleted by using this intuition. It is because human intuition can change those bad things become the good feelings by giving a good and wise advice to human. If they listen to it and follow what has been said by intuition to themselves so they will have a good personality.

Those explanations actually talk about a certain philosophy called transcendentalism. This is an idealism based on human intuition which is the divine thing in human being.

BAB III

DESCRIPTIVE ANALYSIS OF