

## **CHAPTER II**

### **THEORETICAL APPROACHES AND RELATED STUDIES**

The aim of providing the theoretical approaches in literary analysis is to help a researcher in doing such analysis mainly as the underlying foundation. Atar Semi has argued about this through his book entitled *Metode Penelitian Sastra*:

... peneliti harus secara bersungguh-sungguh mengembangkan dasar teoritis serta memilih pendekatan dan metode kerja yang paling sesuai dengan hakikat penelitian sastra dan objek telitian yang sedang digarap. Dalam kaitan ini, setiap peneliti, sebelum terjun ke lapangan mesti merumuskan dasar-dasar teoritis yang akan dijadikan pegangan di dalam melakukan setiap langkah dan keputusan yang akan diambil selama penelitian dilakukan. (47)

Therefore, the analysis of this thesis will apply some theories, approaches, as well as related studies in the effort of supplying the reliable information concerning the core of the analysis. Since this thesis is about to analyse a character through some of its symbols, Jonathan Culler's "semiotics of reading" will be applied as one of the approaches. Furthermore, the specific discussion of this thesis analysis will be pointed to the field of psychology. Thus, the symbols in the character, i.e. Florentino Ariza, are viewed from the psychological point of view, or in other words the analysis will be also based on psychological approach.

To support the analysis concerning Florentino's personality, certain theory by George Kelly called "personal construct" will be employed.

#### **A. Jonathan Culler's Semiotics of Reading**

The development of semiotics cannot be separated from the former existence of structuralism. One of the eminent figures in the studies of structuralism is Jonathan Culler. Culler is known as a critic who attempts to continue the structuralist criticism in the post-structuralism era by reformulating it in semiotic terms (Newton 171). The reason why Culler has chosen semiotics as the field to apply his theory is due to his argument saying that a semiotics of literature should concern itself with the signifying practices and interpretative conventions that make it possible for literary texts to communicate with readers (171). Before making a step forward on the idea suggested by Culler, it is somehow worthwhile to have a glance at the significant difference of idea between structuralism and post-structuralism.

As the name indicates, post-structuralism is the era of which intends to reconstruct the way of thinking absorbed by many structuralists. K.M. Newton in his *Twentieth Century Literary Theory* reveals the discrepancy between structuralism and post-structuralism:

Structuralism was founded on the Saussurian principle that language as a system of signs must be considered synchronically, that is, within a single temporal plane. The diachronic aspect of language, how it develops and changes over time, was seen as

being of secondary importance. In post-structuralist thinking temporality again becomes central. (147)

From the above quotation it may be perceived that post-structuralism demands for the disintegration from the text as the sole source of interpreting it. Post-structuralism seeks for the other extrinsic elements related to literature, which may sustain the meaning of the work. Hence, what Jonathan Culler does is to bridge the gap between the previous and the latter ones. Culler sees that the existing literary theories often suggest the reader that each work has a meaning and that the critic's quest for knowledge is an attempt to discover that meaning (173). As a matter of fact, the reader is likely to be helpless when he meets the various possible interpretations towards the work. The confusion is even greater when this reader finds other multi-perceptions as he asks other persons to value it. Thus, the term knowledge that is required to help the reader in the act of interpreting the text shall involve interpretive practices, techniques for making sense of literary works, which it ought to be possible to describe (173). This sort of knowledge therefore refers to the term semiotics.

Additionally, a semiotics of literature is based on two assumptions, first, it regards literature shall be treated as a mode of signification and communication, so that a decent description of literary work must refer to the meanings it has for readers. Second, semiotics believes that one can identify the effects of signification one wants to account for (174). In dealing with these two assumptions, Culler proposes that such a semiotics may be sufficiently treated as a

theory of reading. Moreover, the object of this sort of semiotics shall not be the thoroughly literary works, yet it is more relied on their intelligibility. The latter term may be conveyed as how the works make sense and how do readers have made sense of them. To Culler, the term semiotics shall be regarded in the concepts of 'sense' and 'making sense' rather than 'meaning'. The understanding towards the term 'meaning' may be addressed to a sort of property of the work, that may also allow the readers to differentiate the intrinsic meaning from their own interpretations. Here, the idea of 'sense' may facilitate the point of intrinsic meaning with the interpretation of the readers whereas the term 'making sense' brings the notion that to investigate literary signification one must analyse interpretive operations (175).

Jonathan Culler is known also as the person who has made the first effort to assimilate the French Structuralism with the perspectives of English-American criticisms. Rahmat Djoko in the book entitled *Panduan Pembaca Teori Sastra Masa Kini* believes that the underlying intention behind Culler's semiotics is to shift the focus of interpretation from the text to the readers. Culler is so convinced that we are able to determine the rules, which have occupied the act of interpreting the text, though, they are not supposed to be the ones which control the act of writing the text.

“objek poetika yang nyata bukan karyanya sendiri, melainkan kemampuan pemahamannya. Orang harus berusaha menerangkan bagaimana karya sastra itu dapat dipahami; pengetahuan yang implisit, konvensi-konvensi yang memungkinkan para pembaca

memahaminya, harus dirumuskan. Keinginannya yang utama adalah menggeser fokus dari teks kepada pembaca. Ia yakin bahwa kita dapat menentukan aturan-aturan yang menguasai penafsiran teks, tetapi bukan aturan-aturan yang menguasai penulisan teks.”  
(68)

Eventually, Culler seems to appreciate to the divergence, which may appear as the results of reading certain literary work, rather than the convergence. However, the divergent outcomes shall be continuously synchronized to convergence (Newton 175). Meaning that despite the various interpretations, which may occur towards a text, all of them shall continuously refer back to the content of the text.

## **B. Psychological Approach**

The comprehension about the term “psychology of literature” can be understood as the psychological study of the writer. as a type and as individual, or the study of the creative process, or the study of the psychological types and laws present within works of literature, or, finally, the effects of literature upon its readers (audience psychology) (Wellek and Warren 81). From this sort of definition, the psychological approach seems to be strongly knitted with the psychology discipline. To have decent evidence on this, it is believed that the relationship between literature and psychology has been pioneered by some eminent figures in psychology studies, such as Jung, Adler and Freud. Among

these names, Sigmund Freud is likely to be the most influential one. Freud, who proposes the idea of psychoanalysis for the first time, once claims that the process in art creation appears as the reaction to the tension and level of problems in the subconscious world of the artist (Semi 77). Though, what Freud has suggested to the realm of psychoanalysis has remained vague since it has never been scientifically proven.

Regarding the application of psychological approach within literary analysis, Atar Semi has proposed some important points. These points are translated from his book entitled *Metode Penelitian Sastra*, page 79-80. The first point in the method of psychological approach states that the approach is emphasized on the whole aspects of the literary works, either intrinsic or extrinsic. Even though, a greater portion is given to the intrinsic aspect, i.e. its characterization. The second point spotlights the importance of adding the extrinsic aspects, which may reveal the mental condition of the author, e.g. his dreams, aspirations, willingness, and so on. The third one discloses the value of analysing the theme of the story since it may represent the psychological problems within the characters. In the fourth point, it is necessary to figure out the profoundest motives of the characters in doing such deeds, whether or not the motives may be accepted by the convention in psychology. The fifth point shows the possibility that the work has been the representation of the unreleased desires of the author. The sixth point suggests the attention towards conflicts and their correlation with the plot and characterization. Finally, the seventh point encourages the analysis to be shifted to its impact on the reader (79-80).

Nevertheless, not all of the above points are applicable in every literary work. Most of the cases arise since there is no exact indication whether an author sincerely reflects his own emotion through the work or not. Sometimes, an author just exploits his own imagination instead of revealing the condition of his psyche. Thus, some of the points may be appropriate to analyse certain work while others remain untouched. In accordance with this condition, the analysis towards García Márquez's *Love in the Time of Cholera* will not take a further observation on the author's biography. Despite García Márquez's confession telling that the work has been inspired by the courtship of his parents, it does not guarantee that the author has thoroughly contributed his emotion.

### **B.1 George Kelly's Personal Construct Theory**

The substantial idea, which sustains the existence of "personal construct" theory, is the belief that human beings are motivated to understand and master their environments. This sort of idea sees a person as a scientist, who completely rational in their search for understanding, dispassionate and objective as God. In an extreme way, the notion is often regarded as Godlike metaphor (Weiner 222).

It is George Kelly who brings out the concept of "personal construct" theory. Kelly considers the average person as an intuitive scientist, having the goal of predicting and understanding behaviour. Furthermore, to accomplish this aim, the naïve person formulates hypotheses about the world and the self, collects data that confirm or disconfirm these hypotheses and then alters personal theories to account for the new data. Hence the average person operates in the same

manner as the professional scientist, although professional scientists may be more accurate and more self-conscious in their attempts to achieve cognitive clarity and understanding (Weiner 223).

In the effort of realizing his theory, Kelly has formulated a fundamental postulate supported with some corollaries. Kelly's fundamental postulate says that a person's processes are psychologically channelized by the ways in which he or she anticipates events. This postulate may be described as that an individual's life is guided by how he or she construes the world. Here, a person never stops to sense the world and therefore to figure out the best way to deal with it (Weiner 225).

From Kelly's fundamental postulate there are some corollaries which may sustain his theory of personal construct. These corollaries are to mention the individual corollary, dichotomy corollary, range corollary and experience corollary. Regarding the range corollary, the definition may be obtained through two aspects, i.e. range of convenience and focus of convenience. Further explanation towards Kelly's corollaries can be extracted from Bernard Weiner's *Human Motivation*, page 226, as seen in the following passage.

- *Individual Corollary: Persons differ from each other in their construction of events.*

According to this corollary, since individuals perceive the same objective stimulus situation in a different manner, it follows that their behaviours will also differ. Thus, there are no two people are exactly the same and each person is unique.



- *Dichotomy Corollary: A person's construction system is composed of a finite number of dichotomous constructs.*

The dichotomy corollary proposes that all constructs are bipolar, or dichotomous. An instance towards this corollary may be explained when we perceive someone as honest and sincere, we implicitly deny that the individual is dishonest and insincere. Therefore, a construct also involves a contrast.

- *Range Corollary: A construct is convenient for the anticipation of a finite range of events only.*

In range corollary, a given knowledge is not appropriate for all events. The instance for this corollary can be seen in the way the construct tall-short may be appropriate for the anticipation of play on basketball court, yet is likely to be quite irrelevant in predicting an individual's honesty. Range corollary is constituted by two aspects, i.e. the range of convenience and focus of convenience. The range of convenience indicates the breadth of different phenomena to which a construct may be applied. On the other hand, the focus of convenience refers to the area in which the construct is maximally useful.

- *Experience Corollary: A person's construction system varies as he successfully construes the replication of events.*

To Kelly, since a construct is akin to a hypothesis, the confirmation or disconfirmation of a hypothesis may result in the changing of constructs. Moreover, the confirmation may lead to as much as future

change as disconfirmation because confirmation prompts the exploration of new experiences, which exposes the person to situations that require the alteration of the present construct system.

### **C. Related Studies**

The related studies that are about to be added in this chapter will be considerably focused on the influence of one's dress manner and health condition towards his personality. All of the information concerning this idea is summarized from the book entitled *Personality Development* by Elizabeth B. Hurlock.

There are many ways of judgements people used to apply when they are dealing with someone. One of the effective ways is to observe what it is known as the "symbols of self". The term "symbols of self" is defined as the visible signs of something invisible. As such, they suggest something to the observer because of their association with what he can observe (45). It is believed that through these symbols a person is actually revealing his qualities to others that he cannot or does not want to reveal them directly. Due to the effectiveness of these symbols, they must be visible to others.

Symbols of self play two roles, i.e. to influence one's judgements of others as well as to influence one's concept of self. As the symbols influence one's self-concept they may also affect the personality. The symbols afterwards become a personal identity. Thus, the individual may think of himself- and others judge him- in terms of those symbols. Additionally, symbols of self contribute to the person's individuality and to his sense of distinctiveness (46). Though, the

qualities and characteristics people attempt to communicate through the use of symbols may not be the same from one culture to the others.

Previously, it has been mentioned that the symbols of self must be visible to others in terms of its effectiveness. Talking about the importance of being visible, the appearance of one's clothes seems to be most effective one. A.T. Jersild proposes that clothing can symbolize many things which are important to a person and which he wants others to know.

An article of clothing which seems thoroughly objective in character may have tremendous subjective meaning. It may be an important protection of self, a means of self-defiance, of self-vindication, or it may be a means of communicating with others.

(47)

Moreover, excessive interest in clothing, or even greater interest than is normally shown by others of the same age and sex, may be an indication of an unfavourable self-concept. On the contrary, a scornful attitude towards clothes, shown by careless grooming, ignoring the prevailing styles, and dressing poorly when better clothes can be afforded, may also indicate an unfavourable self-concept. Thus, believing that others have a poor opinion of him, the person has a poor opinion of himself. Often this person feels that society has shunned him, and he expresses his resentment in a contemptuous disregard for the kind of clothing that others consider desirable (47).

Throughout history, the materials of which clothes are made, colours, and styles have been used to identify the wearer's role, status, or condition (48). In relation to this, the role of the clothes in the development of one's maturity seems to be a possible impact.

The personal enjoyment and pride that the young child derives from wearing hand-me-downs associated with an older sibling are enhanced at adolescence when it is realized that certain styles can create the illusion that one is older and more mature than he actually is. The adolescent thus uses clothes to symbolize his maturity, which, he hopes, will result in more privileges. (50)

Since the impression that others may gain through one's symbols of self, particularly from his dress manner, the state of being poorly dressed is likely to reduce one's self-concept. Some of the later outcomes concerning the poorly dressed are the feelings of being inadequate and inferior, the self-rejecting attitude and to be shy, self-effacing, and uncooperative (51). Due to this reason, people who are considered as being poorly dressed in along period may endure the sort of inferiority complex. The notion of inferiority complex is drawn from the inevitable condition of one's recent life, e.g. the economic reason, which has imposed the person to wear the kind of clothes much below from his usual appearance, whereas he is previously regarded as a poorly dressed man.

From the above passage it has been disclosed that there are many ways of judgements people used to apply to others. One of the effective ways of

implementing these judgements is through what it is called as “symbols of self”. Since the term is deemed as symbols, it has to be something visible to others, e.g. one’s dress manner. Apparently, one’s dress manner may represent his personality, particularly in the way he develop his self-concept. Besides the influence of one’s dress manner towards his personality, the condition of one’s health also plays an important role.

The linkage between one’s health condition with his personality may be indicated in the way this person regards his poor health. It is assumed that some of the poor health that illness-prone<sup>1</sup> people experience is imaginary. The people therefore may make use of their poor health as an excuse for them from doing things they do not want to do or things they do not do well. People with this condition seem to “enjoy” their poor health since it enables them to avoid irksome responsibilities without feeling guilty (169). Nevertheless, many illness-prone people suffer from illness that are evoked more to psychological than to physical causes- psychosomatic illness.

There have been some studies which have revealed that people suffering from any form of chronic illness, whether physical or psychosomatic in origin may display an emotional pattern that deviates from the normal (170). Many personality changes are considerably derived from poor health conditions and persisted even after the illness has been cured or its severity lessened. Furthermore, as a matter of fact, many personality disturbances in adolescents and adults trace their origin to illness during the early childhood years (171).

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<sup>1</sup> People with more than usual illness for their age levels (Hurlock 169).

**After having a brief consideration over the health condition's effects on one's personality, it is ample to infer that both of these ideas are strongly related from one to another. Not only reduces one's stamina but the poor health also affects the way one is dealing with his own world. Thus, the way a person interprets his illness in fulfilling his daily life may show a significant knot between the condition of one's health with his personality.**

# CHAPTER III

## ANALYSIS