

CHAPTER II

LITERATURE REVIEW

This chapter explains the theory and previous study which are used in this research. The explanation is divided into two parts; the first is the explanation of existentialism theory formulated by Friedrich Wilhelm Nietzsche and New Criticism theory. The existentialism theory will be used as the self-actualization within the characters; meanwhile, New Criticism will be used to describe the character and characterization. Then the second part is the explanation about others' research which also analyzed *The Stranger* by Albert Camus but used different theory.

2.1 Existentialism

Existentialism exists as reaction of materialism and idealism. Materialism especially Marx' concept, states that the real thing is material. Material is a decisive factor of human (consciousness) behaviors, historical movement and social change (Muzairi 14). According to Rene Le Senne as cited by Muzairi (45), materialism's mistake is "the destruction of totality", which denies the totality of "complete human" by reducing human becomes a material entity only. It means, for materialism, human can only be explained merely as a material or object but not as a consciousness subject.

Terminologically, existentialism is a philosophy trend which sees any symptoms based on existence (Bagus 185). The term existentialism comes from the word *existere*; eks = come out, sister = exist. So, existence means "something which is able to come out from its place or position" or "something which is able

to pass itself'. In reality, human is the only thing or creature that has *existere* characteristic. Human is different from things in the sense that things are unconscious with their existence and they do not interact to each other. Meanwhile, human, they realize their existence and because of them, things become meaningful (Hadiwijono 147). Human tries to not be pent up by any limits they have, therefore existentialists call human as a process of "become", active and dynamic movement (Abidin 34).

2.1.1 Existentialism Friedrich Wilhelm Nietzsche

In Nietzsche's view, "will" has superiority ethic beside metaphysics. Although Nietzsche is a professor, he is more like a man of letters than academic philosopher. Nietzsche does not find a new technical theory in ontology or epistemology; his important is in ethic and he is a critical critic of history (Russel, 989).

There are some relations between Nietzsche and existentialism. Just like existentialism community, he argues that humans do not thinking and acting to find value/meaning but for creating a new future goal and new values with the exist convection and accepting the truth based on the will to power (*Wille zur Macht*). The will to power is Nietzsche's thought which is connected with the future goal about "ubermensch (superman)". In connection with that, Nietzsche ever dreams Greece's aristocracy as a kind of superior personality which is able to respect the power and intelligence. Therefore, Nietzsche refuses the consciousness concept of the similarity of human's degree which is promoted by Christianity because the concept is the blocker of "ubermensch" creating. For him,

ubermensch is a man without God (the creator of universe) and the man without God is a creator (Sudiardja 10-11).

Will to power is the main pushing for human and then the pushing will produce master morality. Master morality is able to be achieved by few wonderful men who is called as ubermensch/superman. Superman is someone who is really free that there is nothing forbidden for him; he or she is someone who has passion and movement and his or her passion is only able to be handled by his or her high mind (Titus 389-391). Nietzsche's main contribution is bringing human to face the life's consequences in the world which is there is no permanent value and purpose. Nietzsche's concept will be explained further in the following.

2.1.1.1 Will to The Power

“This world is the will to power-and nothing besides! And you yourselves are also this will to power-and nothing besides” (Nietzsche in Kaufman, 550).

Nietzsche's Idea of Will to Power is simply the result of his disgust with the overwhelming authority of the war campaigns that struck Europe and its surroundings, as well as the oppression, colonization, human fragmentation, until Christian failures which is not able to save the people from decadence. Then, will to power is used by Nietzsche as a knife to dissects the motivation of the will to get power. Nietzsche's idea of the will to power was inspired by Schopenhauer and then become the reason for Nietzsche to search what really exists inside human. Nietzsche finds out something that makes humans become what they expect is not because the cleverness, wealth or position, but the will to power. Humans are able to realize their dreams because Das Ding an Sich, the man in the

form of will to power (Sunardi 92-95). The focus of Nietzsche's criticism lies in the interpretation of the phenomenal world and of the metaphysical recognition of the will. Nietzsche says the recognition of metaphysical true world only comes from weak people and the people like this are pessimists one (Sunardi 67).

According to Nietzsche, will to life appears because of will to power.

Nietzsche formulates the will to power as a distinction between human and animal. Without the will to power, human and animal can be classified into one class because the two creatures have similar activities. The will to power is something that makes human understands the true purpose of every action he undertakes and then strives to preserve that goal for a better life. This is in line with Sunardi, he states that the will to power is the basic human motive and also the central point of ethics (Sunardi 104). The explanation of the will to power also shows that power or will are able to be arisen when one does or does not plan it. People need power to resolve and develop their physics in the process of achieving their goals.

2.2.1.2 Übermensch / Superman

Übermensch has a relation with the concept of the will to power. For Nietzsche, the greatest meaning of the world lies on übermensch. Sunardi says that the word "über" on übermensch has a role that determines the overall meaning of übermensch; it emphasizes the will to power as a spirit to resolve or self-transcending motives (93). The process of change into an übermensch is a possible and natural thing which humans should achieve. Übermensch must still be understood in accordance with Nietzsche's thought (Sunardi 93).

Nietzsche introduces his teaching about *ubermensch* through Zarathustra in his book *Also Sprach Zarathustra*. Nietzsche decides to use Zarathustra as the main character because Zarathustra was the teacher of *Ubermensch* (Sunardi 188). Nietzsche sees that the values inherited by Western culture until then are collapsed; it is caused by the existing guarantees, therefore through Zarathustra, he teaches an unsecured value to everyone and this value is *ubermensch*. So, *ubermensch* is a human's way of giving value to him or herself without turning away from the world and looking across the world (Sunardi 143-144). Nietzsche was inspired by Faust, the character that created by Goethe. From Faust, Nietzsche has an *ubermensch*'s idea. According to Nietzsche an *ubermensch* is a person who is proud of himself and will never influenced by the other's opinions or thoughts, especially the attitudes of people who have a relationship with him. Precisely an *ubermensch* is someone who gives influence to the people associated with him or her, it accordance with Zarathustra's statement in *The Portable NIETZSCHE* which is translated by Walter Kaufmann.

“Verily, a polluted stream is man. One must be a sea to be able to receive a polluted stream without becoming unclean. Behold, I teach you the overman: he is this sea; in him your great contempt can go under.” (125).

This quotation shows that F. W. Nietzsche likens *ubermensch* is like an ocean that never experiences the changing although it must accommodate the turbid water. The point of this whole idea is the human who wants to become an *ubermensch*, then that person must have an original principle and never worries about its association with others. One must strive to maintain his or her principle in order to reach the truth. In *ubermensch* the need is freedom and the will to

power, then the measure of success is the feeling of increasing power.

Übermensch is only able to be achieved by using all the capabilities that humans possess individually. The übermensch formulation which feels appropriate comes from Curt Friedlin. He says the most optimal possibility for a person is at the present time and not at the level of development that lies far ahead, which is only determined rationally (Sunardi 102).

According to Sardjmunarsa, Nietzsche aspired to grow a superior man at the end of the journey. This journey must be passed gradually, starts from master mentality, based on the will to power, and must be brave; this journey marks an atheistic superior man (as cited in Martin Sardy 146)

This relates to the morality in bourgeois environment. Such bourgeois morality brings people to a dishonest and natural life. The bourgeois man always strives and demands more regardless of his ability; unfortunately, no one is same as the other. This conditions make human's behaviors always go and look for "comfort zone" (Sunardi 151-159). This behavior is evidenced by the human's actions which have the heart by slandering, cheating, bribing, stealing, killing, or licking for the sake of finding a comfort zone. This morale becomes the enemy of nature, therefore Nietzsche rejected it.

Nietzsche also realizes that human often wants something beyond his ability which is caused by human's difficulty in realizing their own strength unlike other creatures that can live life in their world with "steady and sure". Therefore, human is likened to "an uncertain animal". Human behavior has always been involved in hesitations since being able to call him or herself "me", then he

or she behaves as if leading to stability and certainty. This belief is an oddity and very impossible for humans to reach the stability and certainty. Supposedly, the human is able to understand that from inconsistency; they learn to live their lives so as to be creative to improve themselves (Budiwiarso 30).

Thus, human is able to take complete control of his life such as the responsibility for all choices and actions. Here, the will to power plays an important role because it underlies the human's ability to create and resolve the problem without having to rely on morals and religion because religion in this case is the inhibiting factor to become a *ubermensch*. For Nietzsche, a superior man is a human being in accord with nature and becomes a symbol of human who is able to give meaning to life. *Urbmensch* with great spirit is success to win, develops his ability and willingness to rule freely and maximally. He or she is a portrait of a human who knows the truth of himself and drives himself and his own life. For Nietzsche, humanity must be an endless undertaking to born great human that capable of living alone (Copleston 77).

2.2.1.3 God is Dead

Nietzsche's philosophy is a philosophy of way of looking at 'the truth' or known by the term *perspectivism* philosophy. Nietzsche has many expressions to express one formulation of the idea of a dead God. One of these phrases is "Requiem Aeternam Deo!", which means: "May God rest in eternal peace". The phrase "requiem aeternam" is a spoken phrase to honor and pray for the dead. This expression means that God may rest in eternal peace. Then Nietzsche replaced the phrase with the expression Requiem Aeternam Deo. This phrase is

zero value, which is taken by life and the fiction of the higher values, that give it the value and the will for the absence expressed in higher values (Deleuze 208).

The discussion of nihilism is essentially a reflection on the cultural crisis, especially European culture as witnessed by Nietzsche at the end of last century. Nietzsche describes that the movement of European cultural at that time is like a river which is stretching strongly while approached the lips of the ocean. This metaphor aims to critic Europeans who are no longer capable to think of his or herself. This is one of hundreds signs of the coming of nihilism. Thus, nihilism is a kind of insight about what will happen in later times, as in its aphorism quoted by St. Sunardi:

“What I relate is the history of the next two centuries. I describe what is coming, what can come more differently: the advent of nihilism. For some time now the whole culture has been traversed by a tortured tension that is growing from decade to decade: restlessly, violently, headlong, like a river that wants to reach the end” (31).

This is one of hundreds signs of nihilism. Besides, nihilism can be also defined as an impact of the emergence of Nietzsche's thoughts that struck the remnants of earlier thought and belief. Nihilism is the collapse of all values and meanings including all areas of human life and the whole areas that is divided into two, namely religion including morals and science. The collapse of these two areas makes human loses their guarantees and guidance to understand the world and their lives (Sunardi 33-34). In short, nihilism leads human in crisis situations or to a day that becomes a continuous night because all of the certainty of his life has collapsed (Hardiman 281).

Nietzsche uses this utterance to make the society realize that all assurance forms or certainty have faded or meaningless in the community. The first certainty assurance is God as inherited by Christianity, and then various other forms of certainty assurance are science and morals. Nietzsche formulates the collapse of two assurances by saying “God is Dead”. God signifies the source of all certainty, while all certainty has been lost. This aphorism, then, makes people think. The conclusion of the notion of nihilism based on the descriptions above is that nihilism reveals that this world, especially the existence of human in the world, does not have the same purposes. Nihilis means to eliminate all modern worldviews. The modern view says that there is the universality of purpose, value and morality for all human beings in the world (Levine 34-35).

Thus, as if humans are made powerless in one absolute belief, that inadvertently distorts human as a creature that have the will to power. Nietzsche's courage offering nihilism has at least two tragic implications: to stop the movement of western philosophical traditions that give space for the totality or universality of justification. The theme of nihilism becomes a prophetic expression of a condition that will occur several centuries after Nietzsche in which the sublime standard of living is no longer necessary.

2.2 New Criticism

The term of a new criticism is firstly introduced by John Crowe Ransom in his book entitle *The New Criticism* (1940) and supported by I.A. Richard and T.S. Eliot (Rokhmansyah 68). While New criticism is introduced to America, the people call it “close reading” and becomes a standard method for high school and

university members in studying literary work and it happens since several decades (Tyson 135).

New criticism only focuses and concentrates on the text itself without any influences of external elements such as the historical context, biographical intellectual, and so on (Selden 19). It means that New Criticism only needs the text as the source of data and ignoring any external elements. Since literary work not be able to be separated from the author as its designer, the work itself has reflects the author's purpose. In order to find the author's intention or reader's interpretation, the researcher must be examining carefully the formal element of text such as characterization, setting of the time and place, point of view, plot, images, metaphor and symbols, so that the researcher can find the theme (Tyson 137). So, New Criticism as a practice or theory is very important and useful for student in analyzing literary works.

In order to analyze Meursault's character and Characterization in *The Stranger*, this research will use new criticism theory as a supporting theory which is concerning on the character and characterization. The following explanations of character and characterization are stated below:

2.2.1 Character

Characters are the persons represented in a dramatic or narrative work and created as being endowed with particular moral, intellectual and emotional qualities. The reader is able to interpret these qualities by taking a conclusion of what the characters say from their distinctive ways of saying such as their dialogues or their actions (Abrams 32). So, the characters in novel seems as the

verbal representative of human being because they are able to do an action, speech and qualities like people in real life and also pass the real human's way of life.

Character is divided into two kinds; they are round character and flat character. Round character is a character that experiences a changing of its attitude and makes differentiation between their first and last personality. On the other hand, flat character is a character that not experiences a changing of their attitude from the beginning until the end of the story. Flat character is usually played by protagonist (Abrams 31). While, the kinds of character based on the characteristics of good and bad, is divided into three kinds. First is a protagonist character as the main character. Second is the antagonist as the opposite of the protagonist character. Third is triagonist figure to mediate between protagonist and antagonist.

2.2.2 Characterization

Characterization is the writer's method to present and reveal character through narrative description (given fact) with explicit judgment (interpretative opinion). Through given fact and interpretative opinion, the readers get an impression about the character in the story (DiYani 55). This statement shows that the authors generally give a fact and opinion to reveal the characters in the story. So, the reader is able to understand them after getting the impression which comes from the author's fact and opinion about the characters itself.

There are two different approaches to characterization; they are direct characterization and indirect characterization. With direct characterization, the author tells the readers what he or she wants us to know about the character. With

indirect characterization, the author shows us things about the character to help us have an understanding of the character's personality and effect on other characters.

According to Terry (5) there are five different methods of indirect characterization: speech; in this case the author wants to the readers know the each character from the conversation or dialog between the characters. Thought; here the author wants to the readers understand what the character is expressed through his or her mind. The effect on others of the character; Here the author tries to explain the characters to the readers through a character's behavior as a reaction to other characters. Action; the author describes the characters to the readers through the actions or attitudes caused by character. Looks; the author describes the characters of the story to the readers in terms of the appearance of the characters.

2.3 Review of Related Studies

The first is from a journal written by Arzu Ozyonentitled *Camus's Meursault: From An Existentialist Angle*. The aim of this research is to display *The Stranger's* protagonist namely Meursault as an existentialist character. The analysis emphasizes on the Meursault's life which reflects the main principles of existentialism, such as the rejection of god, flaming passion for life, struggle against death, the sense of alienation, freedom of choice, suffering as a part of the world, individual versus the other people and institutions, the abandonment of man and the use of myth. Arzu Ozyon uses the theory of existentialism from Albert Camus. Although, the researcher and Arzu Ozyon use the same novel, *The*

Stranger, the difference is that the researcher uses existentialism theory from Nietzsche in his analysis.

The second is from a journal written by Moch. Zainul Arifin entitled *Reading Cynicism of an Absurd in Albert Camus Work Entitled Orang Asing: From the Subject Perspective of Imanen Slavoj Žižek*. The aim of this research is to find how the absurdity is represented as a radical action in *Orang Asing*, and how the radicalization becomes symbolic cynicism in the *Orang Asing*. The analysis emphasizes on the Meursault's radical action. Moch. Zainul Arifin uses the theory of absurdism from Albert Camus. Moch. Zainul Arifin as the researcher use novel *The Stranger*. However, the researcher uses existentialism theory from Nietzsche to analyze the novel.

