

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 Memoir

Memoir is one of element in literature. Miller in his book *The Memoir Book* states that memoir includes in non – fiction writing or life – writing (2007:3), it is almost same with autobiography which tells about someone’s life. Yet memoir has slight different with autobiography. As Claxton states in her book *The World’s Best Memoir Writing*, the contrast between memoir and autobiography is slippery. Memoir tells a Part of a life, whereas autobiography tells about the entire of a life (2007:3).

When Claxton talks about the distinction between memoir and autobiography, Miller, on other hand talks about the diversification among autobiography, biography, memoir, and memoirs. Yet the researcher only takes the difference between memoir and memoirs in Miller’s book. Miller states,

“Both memoir and memoirs are about an aspect of life, true, but memoirs have come to mean the reminiscences of the famous in relation to their public achievements” (2007:4).

From the statement above, we know that memoir and memoirs are near, the thing that make them different is the field. The statements of memoir are not only from Miller and Claxton, but also from Barrington. Barrington states,

“The roots of memoir lie in the realm of personal essay” (1997:22).

Memoirists write their own experiences and memories. They write them into essay. Not only that, Barrington also states that memoir has to have theme which will bind the work together (1997:22). Barrington’s statement about memoir is simpler than Miller’s statement. Miller states, memoir is a viewpoint of life which are formed by place, time, and topic or theme (2007:3).

To sum up, memoir is life writing which is able to write by everyone based on the truth of their memory and experience. Memoirists can write the things which are happened in their life and make it to be personal essay, which is able to give memory to public achievement or not. The researcher also is able to conclude that in writing memoir the memoirists have to decide theme, place, and time.

#### 2.2 Character and Characterization

Character and characterization is related to each other in a literary work. The point of this chapter will divide them.

### 2.2.1 Character

Characters are the persons who have role in literary works such as drama, poem, and memoirs have character which ride the work. As Abrams claimed,

“Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it – the dialogue and from what they do—the action” (1999 : 32).

Abrams also states that characters should not break off and characters must be reasonable based on their temperaments as the readers have known them (1999 : 33).

Furthermore, Bennet and Royle state that characters are real persons in books (2004:63). The persons in the books means the actors who were told in the book itself. Then, characters in literary work can be known from the process and the endurance of the characters occurrence in a narrative. As cited in Mikics’ work, *A New Handbook of Literary Terms*, James states,

“a character is interesting as it comes out, and by the process and duration of that emergence; just as a procession is effective by the way it unrolls” (2007:54).

Not only that, James also argues that Characters can be interesting when the characters are unfurled in the whole story (2007:54).

Other statements about characters come from Childs and Fowler. Childs and Fowler state that characters are the social order, individuality, and self-determination of the human, clearly change historically, and the change is often imitated in literature by the relation of characters to actions or webs of story (2006:23). They also explain that the character of a person often be jointed with social interaction and social drama. It is done by actors in playing a role, and to explore the identity of the characters, the situation of the social interaction and social drama is needed (2006:24).

In conclusion, characters are persons who have role in a narrative which the temperament are known by the reader through the story. They are interesting when they are unfolded in the whole of the story. Not only that, the process and the duration of the characters’ emergence, also make the character be interesting. Characters are as representation of social order, individuality, and self-determination of human. In this research the researcher choose R.A.Kartini in *Letters of a Javanese memoir* as the character.

### 2.2.2 Characterization

Characterization is persons' illustration in a literary work such as novel, drama, and memoirs. Baldick states that characterization is,

“the representation of persons in narrative and dramatic works. This may include direct methods like the attribution of qualities in description or commentary, and indirect (or 'dramatic') methods inviting readers to infer qualities from characters' actions, speech, or appearance” (2001 : 37).

When Baldick's statement refers to persons' representation in narrative and dramatic work, Bonn's statement refers to the process of characterization which creates vivid and believable characters in a work of art (2010:27). The process of characterization be done in three ways, including,

“(1) direct description of the character by the narrator; (2) the direct presentation of the speech, thoughts, or actions of the character; and (3) the responses of other characters to the character” (2010 : 27).

Except Baldick and Bonn, other statement is from House. House conveys that characterization is selective process and the manner of characters' presentation in narrative. As cited in his work, Roberts states that individuals' characterization are controlled by their aims, ideals, drives, morals, and conscience (1990:166).

In his work, House also tells the ways for readers to understand characterization which the ways are not too far from Bonn's thought. She says,

“The reader must either gather information about a character from the narrator, the character himself (either through acts or deeds), or from another character in the text” (1990:167).

Furthermore Macauley and Lanning in House's work add that characters can be known from physical appearance; movements, gestures, mannerisms, habits; behavior toward others; speech; attitude toward self; attitude of others toward the character; physical surroundings; past; fringe techniques such as names and figures of speech (1990 : 167). The statements above show that there are many ways to know the characterization of characters in narrative. Characterization is not only known from the points which Lanning and Macauley state, such a their behavior, past, physical appearance, and so on, but it is also understood as the special built on characters through their particular moral, intellectual, and emotional qualities in a narrative (Abrams : 32).

To sum up, characterization is the representation of persons or the process of people characterizing in a story. The representation of characters itself can be done in two methods: direct method and indirect method. Then for the process of

characterizing the characters, it can be done by some ways, those are the narrator's information, characters themselves, from another character in a narrative, physical surrounding, past, intellectual, particular moral and so on.

The researcher in this research wants to use indirect or dramatic method, and be supported by three ways: direct description of the character by the narrator; the direct presentation of the speech, thoughts, or actions of the character; and the responses of other characters to the character. Thus the theory of characterization is used by the researcher to analyze and discover R.A. Kartini's characterization in *Letters of a Javanese Princess* memoir, and the theory will be applied in chapter four to answer the first point of research question in this research.

### **2.3 Postcolonialism**

Postcolonialism consists of two words "post" and "colonialism". In Smith's work, he states "Post" means "after" (2009:30). Then, in *Colonialism Postcolonialism* book, Loomba states that colonialism is people's control to other people's goods and land (2015:20). From the two words, the researcher concludes that postcolonialism is the time after colonialization of people to other people in their land and goods. When statement above said that post colonialism refers to the time and the legacies after colonialism, Hiddleston's statement is different with it. She states that post colonialism is the retort of multiple political, economic, and cultural for colonial domination from its beginning to at this moment. It shows the aims of colonial authorization and the effects which are caused by colonization (2009:1). The statement shows that post colonialism happened during colonization and after it. The authorization for governing is held by the colonial itself and the government of colonized country. It gives multiple political, economic, and cultural for the country and its inhabitant.

Hiddleston's statement is almost same with Ashcroft et all's statement. They said that post colonialism is the influence of imperial or colonial process toward the culture from colonization period to this moment (2002:2). Jane makes the statement clearer by putting a word "process". It shows that she wants to tell the reader that post colonialism is not only about the effects after colonization.

Besides Hiddleston and Ashcroft's statement, other statements come from Ahmad. In this research is cited from Bush's work, *Imperialism and Post colonialism*, Ahmad states that the early of post colonialism is began from the colonialism itself (2006:51).

From all the statements above, the researcher chooses Hiddleston, Jane, and Ahmad's theories for her research, because the theories are suitable to be used for supporting the data in the research. The date on the data for her research is when the colonization was happening. Then for this research, the researcher is going to analyze the identities of post colonialism. The identities which will be analyzed in this research are mimicry, hibridity, and ambivalence.

### **2.3.1 Mimicry**

The first identity of post colonialism is mimicry. Based on Bhabha's statement in Hiddleston's work, mimicry is a mark of the ambivalence in colonial word (2009:118). Bhabha's statement is not only found in Hiddleston's work, but also found in Ashcroft et all's work. Bhabha says,

“ mimicry is the process by which the colonized subject is reproduced as ‘almost the same, but not quite’. The copying of the colonizing culture, behavior, manners and values by the colonized contains both mockery and a certain ‘menace’, ‘so that mimicry is at once resemblance and menace” (2007:125).

The menace of mimicry lies on the double vision which shows the ambivalence of colonial discourse (2007:125). Mimicry puts uncertainty considerable political and cultural area (2007:127). Bhabha also states that mimicry is not a similarity, but the differences that happened are not too prominent (2009:118). Except Bhabha's statement, other statement comes from Hiddleston. Hiddleston in her work states,

“ Mimicry lies at the limits of what is acceptable and familiar: it plays by the rules of the colonizer but at the same time works against them “ (2009 :119).

Then, other quotation in Hiddleston's work is from Latin America thinker, Octavio Paz. Paz states that mimicry refers to the emptiness and lose self which is felt by the objects of colonization who is afraid on the colonial and disguise themselves from colonized (2009:119).

From the statements above, the researcher can conclude that mimicry is process of imitating the colonized's culture, values, behavior, and manner. It runs by the colonial adjustment, but sometimes opposes it. Mimicry is a sign and continuance of ambivalence. Then mimicry is done by colonized as a apprehensive feeling to the colonizer. The colonized does it forcefully for pretending in front colonizer.

### **2.3.2 Hybridity**

Hybridity is one of the issues of post colonialism. Ashcroft et al state that hybridity produces new transcultural which is caused by the communication zone produced by colonization (2007:108). The idea of hybridity emphasizes on the syncretism, transculturation and cultural synergy. It refers to cross cultural exchange in postcolonial discussion (2007:109). It shows that hybridity is the combination in colonial societies.

Other statement is from Homi K. Bhabha. As cited from Ashcroft et all's work, Bhabha states,

“ Hybridity analyzes the relation between colonizer/colonized which stresses their interdependence and the mutual construction of their subjectivities” (2007 : 108).

Hybridity theory in Ashcroft et all's work is not only stated by Bhabha, but is also stated by Young. Young states that hybridity is unconscious process of repetition (2007:110). Then he also talks about the negative accounts of the union and contradiction races that make the hybrid subjects return to ancient stock (2007:110).

Next is Bhabha's statement which is cited from Jane Hiddleston's work, *Understanding Post colonialism*. Bhabha opines that hybridity serves to wipe out the resistance between colonizer and colonized to create the movement in colonial discussion (2009:119). Then, Hiddleston explain hybridity as the effect of cultural unification of colonized, but on other hand, it slaughters the authority and self – attendance to the cultural determining (2009:120). It tells that hybridity can be shaped by doing reconciliation between colonizers and colonized subject to cultural movement in colonial societies. The last statement comes from Gandhi. Gandhi states that hybridity is the mixing culture between colonizer and colonized subject utters new culture which causes the unstable culture in colonial society (1998:136).

In conclusion, hybridity is new culture which is caused by transculturation between colonizer's and colonized's culture. The negative thing that can be happened in hybridity is the return of ancestors stock.

### **2.3.3 Ambivalence**

Ambivalence is ambiguous feeling which is felt by colonizer and colonized. As cited from Ashcroft et all's work, *Post- Colonial Studies: The Key Concept*, Bhabha states that ambivalence identifies the relationship between colonizer and colonized which cause the mixture feeling – interest and hatred. Ambivalence

happened because there is no simple or significant opposition from the colonized subject. Some of the colonized subjects are mixed up with the colonization's aftermath, and some are resistance. Bhabha also explains,

“Ambivalence describes this fluctuating relationship between mimicry and mockery, an ambivalence that is fundamentally unsettling to colonial dominance”  
(2007:10).

The statement about ambivalence is not only stated by Bhabha, but also stated by Gandhi. The ambivalence of cultural moods happened as the colonial aftermath which accompany during transition and translation (1998:5).

Another writer which explains about ambivalence is Fanon. As cited from Hiddleston's work, *Understanding Post colonialism*, Fanon states, ambivalence shows the basis of self doubling on colonizer and colonized subject and other and the alienation which arise from it (2009:117).

To sum up, ambivalence is the double feeling which is felt by both colonizer and colonized subject as the consequence of colonization. Then, the ambivalence happened because there is ambiguous feeling by themselves, between mimicry and mockery.

#### **2.4 Review of the Previous Studies**

In this part, the researcher found three previous researches which had been done by three researchers, they are Misana Tri Sundari (State Islamic Institute of Tulungagung, 2015) by the tittle *A Study of R.A Kartini's Conflict in Letters of a Javanese Princess Translated by Agnes Louis Symmers*; Nur Said (Sekolah Tinggi Agama Islam Negeri, Kudus, 2014) with the tittle *Politik Etis Kepahlawanan RAKartini: Menguak Spiritualisme Kartini yang Digelapkan*; and the last is Cheriet Asma (Mohamed Khider University – Biskra, 2015) with the tittle *Postcolonial African Literature and the Identity Question- A Special Reference to Ngugi wa Thiong'o's Ideological Pronouncements*.

First of all, Misana Tri Sundari's thesis untitled *A Study of R.A Kartini's Conflict in Letters of a Javanese Princess Translated by Agnes Louis Symmers*. The focus of her research is on the conflict of R.A. Kartini which uttering the education based on her thought. For this research, Sundari used library research and textual approach. The data which was used to support this research was got from *Letters of a Javanese Princess*. After getting the data, Sundari used three steps for analyzing them; those are data reduction, data display, and data conclusion/drawing verification (2015).

The second is Nur Said's work untitled *Politik Etis Kepahlawanan RAKartini: Menguak Spiritualisme Kartini yang Digelapkan*. Based on the title, Said wanted to analyze the Kartini's spiritualism which tend to be hidden, the reason why the government legitimize Kartini as national heroin, and why Kartini is known as woman emancipation. Said used four perspective for doing his research, they were Heroism of Kartini, Spiritualism, Colonialism, Ethics Political, and he used *Habis Gelap Terbitlah Terang* memoir to collect Kartini's letters as the data for this research (2014).

And the last is the last is Cheriet Asma (Mohamed Khider University-Biskra,2015) with the title *Postcolonial African Literature and the Identity Question- A Special Reference to Ngugi wa Thiong'o's Ideological Pronouncements*. The researcher of this research see how Asma analyzes the memoir of Ngugi by using postcolonial identity. This previous study is different with both of the previous studies above. This previous study focuses on postcolonial identity theory, not on the object of R.A.Kartini. Asma, the researcher of *Postcolonial African Literature and the Identity Question- A Special Reference to Ngugi wa Thiong'o's Ideological Pronouncements*, analyzes Ngungi, African writer who life during and after colonization in his country. The researcher analyzes the language, hybridity, place and displacement, and otherness, in Ngungi's works, the works are: his interviews, articles, and novels.

After reading those researches which talked about Kartini's letters whether in Indonesia version or in English version, the researcher wants to analyze those letters by using postcolonial perspective which has not been used by other researchers. She will take some letters that is in *Letters of a Javanese Princess* memoirs. Then, she focuses on the postcolonial identities for analyzing it. The identities of post colonialism are ambivalence, mimicry, and hybridity.