

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter contextualizes about the related theories toward this research. These theories have function as the guidance of the researcher in analyzing the main character in *Teacher Man*. The first part is mentioning the theories of existentialism. Then the second part is contextualizing the theories of existence and being for-others.

2.1 Memoir

Memoir is a person's written recollection of his or her life and experiences. Memoirs are often episodic, and focus on notable incidents and anecdotes rather than telling the autobiographical narrative of a person's life (Auger, 2010:180). It also added by saying that memoir is a biographical sketch. A record of events drawn from personal knowledge. A record of researches on any subject (Scott,1965:177).

Harpham and Abrams argued that the memoir which the emphasis was not on the author's developing self but on the people and events that the author had been known or witnessed, and also from the private diary or journal, which was a day-to-day record of the events in one's life, write for personal use and satisfaction, with little or no thought of publication (2015:30).

It also supports by saying that a good memoir was also a work of history, catching a distinctive moment in the life of both a person and a society (Baker, 1998:15). It added by saying that memoir is life writing (Buzzard and Lepad, 2014:84). Cleave argues that,

A memoir was that like a novel, it told a story, but unlike a novel, a memoir was one hundred percent truthful. But that was an insufficient definition. A memoir also had other obligations that make it unique and distinct from other literary utterances (2013:9).

The definition of memoir also defined that the term memoirs were used to describe something closer to autobiography than the essay like literary memoir.

The famous memoirs rarely stuck to one theme or selected out one aspect of a life to explore in depth, as the memoir does (Barrington,1997:5).

2.2 Existentialism

In existentialism, human determine their own fate, and human choose what they (in essence) are: even if they avoid decisive choices, or acts, they responsible for that avoidance. Human also creates their own values (Gravil, 2007:8). It means that the definition of existentialism is the freely expression of human behavior, whether their behavior is suitable with their environment or not. According to Sartre as quoted in Understanding Sartre: Existentialism is a Humanism written by Bantas, claimed that only human beings had the capacity to be beings-for-themselves because of the non-existence of God as creator of all humans. Unlike the tomato, or the fowl, individuals had the capacity to make choices that define individuals in the world in which they exist (2012:1).

It added by Sartre that said humans are radically free, not because humans were never created by God, but because humans are self-conscious beings capable of interpreting themselves and the world (Daigle, 2006:92). As the quotation has already contextualized, human has their right for strongly conducting their decision. It relevant with the theory that said

each human process was unique and inexplicable interms of any metaphysical or scientific system, (each human) was a being who thinks or contemplates (each human, was free and what because they were free, they suffer and since their future depend in part upon their free choice, it (future) was not altogether predictable (Akhter, 2014:184).

The main point of existentialism is contextualized by Sartre. He claimed that “existentialism is humanism” (Langiulli, 1997:4). Existentialism also defines as the freely humans for being themselves. It is in line with Sartre’s Statement that claimed existentialism endure that existence precedes essence, it is followed that human is a creature who is free to realize them being a human (Logarta, 2009:35). The definition of ‘existence precedes essence’ also explains in Sartre’s statement that claimed

What did Sartre mean by saying that existence precedes essence? Sartre defined that humans first of all exists. Encounters themselves, surges up in the worlds – and defined themselves afterwards. If humans as the existentialist sees them are definable, it is because to begin with they are nothing. They will not be anything until later, and then they will be what they makes themselves (Bantas, 2012:1)

The previous quotation also supports with other statement that said the first principle of existentialism is that humans are nothing else but that which they make of themselves (Mahon, 1997:77). Sartre also explains that this merely means that humans are not to be compared to a table or a stone. Humans are before all else a project, a being ‘which propels itself towards a future and are aware that it is doing so (Mahon, 1997:77).

In another statement, existentialism was that it put every human in possession of themselves as they are, and places the entire responsibility for their existence squarely upon their own shoulders (Priest, 2001:29). It means that existentialism concerned itself precisely with what ‘could not be comprehended in its “essentials”’: the uniqueness of the human that I am (Joseph, Reynolds and Ashley, 2011:8). It defines that existentialism took its name from a philosophical reference to human existence, that was, to the uniquely self-conscious and self-determining character of a human life as it was lived, enjoyed, and suffered in the first person rather than described or explained from an ostensibly neutral third-person perspective (Michelman, 2008:1).

How the way human determines their life is one of the definition of existentialism. It supports by Sartre’s statement that said existentialism had been defined as a philosophy that reacts to an apparently absurd or meaningless world by urging the individual to overcome alienation, oppression, and despair through freedom and self-creation in order to become a genuine person (Irwin, 2015:179). It added with the theory that said,

Existentialism was a philosophy which was meant to be had practical consequences in our day-to-day lives. Thus, although many non-existentialist philosophers might want us to intellectually consider the view that human beings were, say, free to make ethical choices, the existentialists’ concern here was

rather that we experience had consequences in how we choose to live our lives (Giles, 1999:8).

According to Sartre, there are five themes of existentialism. Those are existence precedes essence, existentialism is concerned with personality, existentialism is concerned with being, existentialism stresses human existence, existentialism is an analysis of human's world (1982). It also support by Sartre that said existentialism has several aspect on it, those are existence, responsibility, self-deception (being for-others), and despair (2011). Thus, this research focuses in two themes of existentialism as the theory for analyzing data. Those are existence and being for-others.

2.3 Existence

Human existence which is myself assumes its own being by understanding it. This understanding is mine. I am, then, first of all, a being who more or less obscurely understands his reality as a man, which means that I make myself a man by understanding myself as such (Sartre, 2002:9). It means that existence is only for harmonizing with a certain state of mind, to express it by means of things (Cox, 2012:4). It also support by statement that said,

"Choice is necessary to existence and is in reality the choice of self. Existential choice, or decision, or engagement, determines the content of the personality, and posit's one own good or evil" (2007:85).

In showing human's existence, sometimes they show it whether through others perception or not. It is relevant with theory that claimed the usual phenomenological proof of the existence of others starts with the perception of the Other's body. (Craib,1976:82). It also supports by Barnes that said we can see why, perhaps, he looks to the flow of his own mind as proof of existing, and denies, utterly, outside reality (1968:7-8).

The one of existentialists that claimed the existence of capital is his existence, his life, since it determines the content of his life in a completely arbitrary way (Gravil, 2007:438). It added by Sartre that said.

In Sartre's declaration that is, in the case of human beings, "existence precedes essence". Unlike other things and creatures, what individual human beings were, or were like, at a given time

was the outcome, not of their given and fixed nature or “essence”, but of the choices that they had made, the ways in which they had tried to resolve the “issue” that their lives presented them with, and the future possibilities they were in pursuit of. (2012:35).

The decisions or choices of individuals include as their existence. it appropriates with statement that said decision was itself sometimes the existential dimension of action. The moment of decisive choice, the existential act, made growth possible (2007:65). It added by other theory that said freedom is existence, and in it existence precedes the essence we freely choose (2001:179). Sartre argues that,

For existentialist philosophers, however, the word ‘existence’ had a specialized meaning: it refers only to human existence, and it indicated that human beings were free individual subjects, with unique qualities which set them apart from other kinds of beings. This uniqueness was most famously and most neatly captured in Sartre’s credo of existentialism, “existence precedes essence’, which interpreted that we existed as ‘thatness’ more primordially than any determination of ‘what’ we were. This priority of existence over essence interpreted that we were not restricted or determined by a limiting essence and were free to make of ourselves what we will (2011:7).

Sometimes the existence can be known as how humans determines themselves. It suits with the theory: I am, then, first of all, a being who more or less obscurely understands his reality as a man, which means that I make myself a man by understanding myself as such (2002:9). It means that human will understand toward their process in forming the existence based on how the others see him or he. It also added by saying, the existing human was free to give shape to their own existence, in spite of all condition and necessary relates with world (Stralen, 2005:31). Sartre argues that existence was about the possibility of authentic choices, albeit that he situates these choices in an atheist world-view. Choosing was connected with a world populated only by people (Stralen, 2005:30).

Based on Sartre perspective toward existence, it can be contextualized as existence refers to the distinctively self-conscious and self-determining character

of a human life as it is lived from a first-person perspective and that becomes obscured when viewed from an external, objectifying perspective (Michelman, 2008:132). It also added by Sartre that said,

Humans are condemned to the kind of existence humans have because human did not choose it and humans cannot escape it, except by ceasing to exist together. This kind of existence includes freedom because the ways in which the world seems to us, the ways in which humans think and feel about it, and the ways in which humans behave in response to it are all ultimately manifestations of projects that humans have chosen to pursue, that humans need not have chosen, and that each of humans can yet choose to change (Webber, 2011:59).

True existence was that of the individual. The individual was the subject that necessitates freedom. The meaning of this freedom was the very existence of possibility (Di-Capua, 2018:53). Sartre argued that existence was that movement through which humans were in the world and involved themselves in a physical and social situation which then became their point of view on the world (Flynn, 2006:73).

2.4 Being for-Others

In defining being for-others, Sartre argues that what you are as the object of someone else's consciousness (Gravil, 2007:9). It also added by other Sartre's statement that said as being for-others resulted from the other's free interpretation of the self, the self has little control over the positive and negative aspect of its being (Sartre, 2002:98). It also supports by statement that said,

Being for-others (which would lead humans in an inescapable conflictual and alienating relationship), each of human could work together to see freedom blossom. Being for-others commands that individuals promote the freedom of others as well as their own. This was because individuals were not alone in the world. Individuals are always with others, and they have to make others their peers (Daigle, 2006:133).

It is in line with other Sartre's statement that claimed the other words for 'being-for-others, what I am as observed by other people (Webber, 2011:20). He also argues that being for-others' was the side of us that others constituted through

observation, judgement and social interaction (Heter, 2006:24). It also supports by other Sartre's Statement that said that 'being for-others' consisted in the qualities others see in us. Being seen by others had a deep effect on our personality (Heter, 2006:2).

Other Sartre's statement about being for-others is talked about how others will see his or her existence. He said that 'being for-others', which was to say being a conscious being who sees him- or herself through the gaze of another (James, 2017:40). This is supported with the theory that said I knew myself as a body had known by others (Dreyfus and Wrathall, 2009:491). Not only about how other see humans' existence but also how the others or being for-others influence their existence. it is relevant with human exists for others as well as for themselves. Human's world could be enriched or impoverished by the fact that others influence it (Earnshaw, 1968:87). Sartre argues that,

Being for-other constituted a spying on someone or something through the keyhole of a door. Human were aware of the presence of a voyeur. Human were aware of themselves. Just as the people on the other side of the door had been an object in their world, they were now an object in the world of others (Martin, 2002:95).

In showing humans' existence, they will affect by their environment. This condition appropriates with theory that said individuals discover that their being or not being an object depends not on themselves but on the other (Barnes, 1959:59). It added by theory that said each of individual offers proof that individual is not at first in order to be seen afterwards but that they are the being whose essence is in their existence for others (Sartre, 2012:8).

The other was originally the being through whom individual become conscious of being an object, rather than simply the token of their subjectivity (Tymieniecka, 2009:48). It also supports by saying,

The gaze determined the fundamental structure of being for-others. Individual see others and see others seeing the individual and know that they judge individual's choices. The other's gaze turns individual into an object in his or her world, a character in his or her life drama, and thereby takes away individuals freedom to freely choose their own essence: this could be avoided by

returning the gaze and objectifying the other (Judaken, 2008:25-27).

The other “wrenches away” my freedom through the look, conferring qualities on me for which I must assume responsibility but which I have not chosen and could not control: “my being for-others was a fall through absolute emptiness toward objectivity. And this fall was an alienation (Michelman, 2008:250). It supports by saying,

The other's end [or project] could appear to individuals as an end only in and through the indication of their adopting that end. In choosing to help someone, individuals engage themselves in action but still recognize the end as not theirs. To will this end in 'good faith', individual must will the end to be realized by another. To want a value to be realized not because it is theirs, not because it is a value, but because it is a value for someone else(MacDonald, 2001:41).

It is also supported by statement that said others who enter the field of perception rob the individual of it – their gaze was “raped” by their look whose meaning bewilders the individual. Others are indispensable to the individuals’ existence but others presence threatens the individuals’ with malign uncertainties. (Appignanesi and Zarate, 2012:41). Sartre also argues that humans were usually misunderstood toward others. They were usually taken to express a pessimistic account of interpersonal and social relations as necessarily conflictual, a theory that humans can only misunderstand one another and must inevitably struggle to dominate one another (Webber, 2011:118).

Being for-others assume that it seems that humans are somehow logically or conceptually obliged to assume anything that others think of us, any category that others put us into, any judgement that others make about us (Giles,1999: 98). It added by Sartre that the other is the condition of our existence in the sense that humans can only be defined (for example, as being mean, spiritual, and so on) in relation to how others see us (Summaries, 2016:45).

2.5 Review of the Previous Studies

In this research, researcher takes three previous studies that have similar theory or memoir, and the purpose of this previous study is as the fundamental

theory in conducting this research. First, *Sartre's Existentialism in Ursula Will Jones's Vusi Makusi* (2015). This thesis has written by Achmad Budi Sholihin who is from Universitas Brawijaya, Malang. His thesis focuses on Sartre's theory that talked about existentialism (existence and being for-others) in *Vusi Makusi*. The similarity of Sholihin's thesis with the researcher of this research is in the theory that used for analyzing the data, but the differences are the data that used in this research and how the way Sholihin applied the being for-others in his research. In Sholihin's thesis, he applied theory being for-others such as the judgement from others after the main character showed his or her existence. the difference with this research is the way how the researcher applied the being for-others that after the others give their judgement or response toward someone who wants to show the existence, whether the existence will change or not.

The second previous study taken is about the Sartre's Existentialism in three aspects. Those are freedom, existence and responsibility. This thesis is written by Amalia Khurrotul Aini which the title is *The Existentialism Depicted by Sammy and Queenie Characters in John Updike A & P Short Story* (2017). The similarity of her thesis with this research is in the existentialist who is Jean-Paul Sartre and the same aspect which is the existence. There are several differences between her thesis and this research. Those are the data that used in the thesis, her thesis focused on two characters without the being for-others, and the aspects that used in her thesis. Even if both her thesis and this research have the same aspect like existence but the perspective in analyzing main characters is different. The consequence of the existence in her thesis will be included in responsibility as one of existentialism, but this research said that the being for-others stand as the reason of the main character's existence.

The last previous study is discussed about *Teacher Man* as the writer's data with discourse analysis as the main theory. This journal has been written by Eduardo Hernandez under the title *Discourse Analysis of Frank McCourt's Teacher Man Through a Feminist Educational Lens*. The similarity between his journal and this research is the data that is *Teacher Man* by Frank McCourt. In spite of the similarity, both Hernandez's journal and this research have the differences. Those are the theories which are really totally different, and the way

he analyzes the main character's teaching career that it was analyzed with feminist lens through discourse analysis theory. Indeed, this journal also has helped the researcher for analyzing this research.