

CHAPTER TWO

LITERATURE REVIEW

2.1. Previous Study

Theories and previous studies support this research to find the most possible answer for the research question.

Karomah Widianingsih (2016), in her thesis entitled "American Cultural Values as Reflected in the Character of Brad Cohen in Peter Werner's Movie Front of the Class." The purpose of this research is to clarify the film Front of the Class's reliance on intrinsic and extrinsic elements and the indication of American cultural values reflected by Brad Cohen as one of the people in front of the Class. In this study, the author employs an exponential method to deal with intrinsic elements and a sociology of literature approach to deal with external aspects. The consequence of this research is that Brad Cohen, as the principal character in this film, applies a few American values like individualism, altruism, and industry value aspects. Likewise, the creator additionally discovers a few values that are like American cultural values in various hypotheses. The significance of this thesis to this research is to give the writer more perspective about American Values.

Syamsul Fajar (2017), in his thesis entitled "Moral Values Analysis in the Rainbow Troops Novel Written by Andrea Hirata." The purpose of this research is to identify the categories of moral values found in the Rainbow Troops book and to characterize the moral values found in the Rainbow Troops novel based on the

author's submitted material. The author employs the qualitative descriptive approach to analyze the moral qualities in the novel *Rainbow Troops*. According to the findings of this study, the authors discovered concerns about the importance of human interactions. The significance of this study to the research that the author will carry out is because it uses a similar method and topics related to the American Values that exist in the novel.

Yacinta Yuyun Prastiwi (2011), in her thesis entitled "The American Values of Work Ethics as Revealed by Mr. Vandergelder's Characterization in Thornton Wilder's *The Matchmaker*." In this thesis, Mr. Vandergelder's personality is being investigated, and the researcher is interested in learning how he views his life, particularly his hard-working attitudes as an American. The second purpose is to know more about Mr. Vandergelder's background. The methodology utilized by the researcher in this research is a critical approach and moral philosophical approach. What is more, the method utilized in this research is library research. The aftereffect of this research is that the researcher tracked down that the lifestyle in American culture might be seen from this film. Hard-working attitudes like a capitalist and individualist who are practical and sensible as well as a direct person who is ambitious and sneaky were discovered by the protagonist. Additionally, his behavior as a dedicated worker and how he handled his coworkers exemplify the American Value of work ethics. As a result of this study's characterization, the researcher has gained new insight into the meaning of American Values for this research proposal.

Tetty Florentina Simbolon (2009), in her thesis entitled "The American Values in the Late 1970s As Reflected Through Lee and Austin's Characteristics Seen in Sam Shepard's True West". This study aims to find out the characteristics of Lee and Austin and how American values are reflected through these characters. In this study, researchers used a sociocultural-historical approach as well as library research. As a result, Lee and Austin's features mirror the materialist principles prevalent in American culture at the time. Individual liberty, consumerism, competitiveness, and optimism are among these principles. Several American values that are still relevant today make this study necessary for this research.

Dahlia Kartika Ariesita (2017), in her thesis entitled "American Cultural Values Reflected in the Character of Jack Frost in Rise of the Guardians Movie." Specifically, the purpose of this research is to learn more about American cultural values and determine whether or not American cultural values such as individuality, charity, and industry are reflected in the character of Jack Frost in the film Rise of the Guardians. In conducting the research, the author applies the library research method. In addition, the author uses an exponential method to evaluate the narrative components and cinematographic theory to examine the critical cinematographic elements. According to the findings of this study, Jack Frost's personality embodies individuality, altruism, and industrial values, although not completely. Because it is still connected to American Values, this study is relevant to the author's research. The relevance of this study is the point about American values that gives the researcher a more profound knowledge; thus, the researcher has many thoughts and examples of American values.

2.2. Theory of Representation

American society has quite well-known values, which are not only famous in America. American values are not only applied in everyday life. However, these American values are also reflected in their literary works. One of the literary works that contain American Values is the novel. The story in this novel shows the American Value embedded in the characters in the novel. In the novel, the author uses language to represent values. Representation is a method of investigating anything that can be observed via the use of words, voice, and action, and in which each individual has their own unique style of representing something (Sari and Pranoto, 2021).

Regarding literary works representing a culture or value, Hall (1997) says that language is a unique medium to 'understand' things, where meaning is produced and exchanged. Language can produce meaning because it acts as a representative system of information. When it comes to representing thoughts, ideas, and feelings in culture, language is one of the most important media to use. Meanwhile, according to British anthropologist Edward Tylor in Pujiyanti and Zuliani (2014), in the context of society, culture is defined as the complex totality that comprises knowledge, belief, art, morals, law, conventions, and any other capacities and habits that the human person has acquired as a part of that community. Language is used as a medium to convey messages or express ideas for someone who wants to say something to others (Kuswoyo, 2016; Afrianto et al., 2014). So, in a literary work, the work is sometimes used as a tool to present the culture or values of a group. The term "representation" refers to the act of communicating anything meaningful about

or representing the world to other people through language (Handayani & Kasih, 2017). Society is motivated to perceive an issue or circumstance from a different perspective when represented (Cahyaningsih & Pranoto, 2021). The process of representation starts from one's thoughts, from a reality, and from this thought which makes the direct reflection of the representation that will be communicated using a language.

This representation theory is concerned with how cultural identity is expressed in a text and the process of production and perception by the individuals who consume the cultural values. A cultural notion that is inclusive encourages people to share their experiences. Someone is considered to originate from the same culture if they have the same experiences, share the same cultural codes, speak the same "language," and share the same conceptions as others who are not from the same culture. In addition to written or spoken words, may view this representation in the form of moving visuals or films, among other mediums. In this case, the representation is in the form of words or writing, and it is given in the form of a novel. Representation is the process through which concepts in our thoughts are linked together through language to understand natural things, people, or events. In this study, literary works can be a message to convey what the author wants to share. The language represents the content of everyone's mind, and through language, the content in thought is expressed. In short, representation is a way of producing meaning. Representation works through a system of representations, namely concepts in thought and language. So, through this representation, something in society such as culture and values can be represented through a work.

On the subject of how language, signs, and images portray the world, there are various ideas and methods. It is said by Hall (1997) that there are at least three basic approaches to representation, which are as follows.

- 1) Reflective Approach, language reflects the meaning previously established concerning objects, people, and occasions. The real world, according to this perspective, has meaning in the form of things, people, ideas, or events; the role of language, on the other hand, is like a mirror, reflecting the actual meaning that has been given, which also exists in the real world.
- 2) Intentional Approach, the message producer's meaning is expressed by the language they use. In this approach, the producer defines the message he wants to portray using words and visual symbols. In what the speaker intended to say, words have significance.
- 3) Constructionist Approach, the construction of meaning occurs via the use of language. This third method aims to investigate meaning through the social power of language to understand it better. This constructionist perspective does not accept that an item has a meaning in and of itself and that people, as language users, cannot derive a fixed meaning from the language they are using.

In this research, the writer chooses constructionist approach to support the theory. This is because the writer examines the story's meaning through the language that is utilized. According to Hall (1997), under the constructionist view, humans are the ones who build meaning via the use of a representative system, which includes

concepts and signs. Language, as a medium, plays an essential role in the production of particular meanings that eventually become representations in this process. However, language cannot achieve this goal on its own; it requires the participation of society and culture as supporters to succeed. In this context, society and culture are situated inside a subjective ideological framework, and there is no way to quantify this setting in absolute terms. Because the ideological context in this context is highly reliant on the situation and environment in which people and culture are situated, it must adapt the language to convey particular meanings and representations. So, under the constructionist method, the writer constructs the meaning of representation from the language used to discover the implied meaning inherent within the language used.

2.3. Character and Characterization

A literary work, especially a work of fiction such as a novel, usually has intrinsic elements that build a story. According to Nurgiyantoro (2010), The intrinsic elements of a novel directly contribute to the construction of the plot. These characteristics make literary works appear to be literary works, aspects that readers will find if they read literary works. In this research, the intrinsic element needed by the researcher to reveal American values in this novel is the character and characterization.

According to Gill (1995), a character is a person in a literary work, and characterization is the process of creating the character. Characters are persons who appear in a literary work, and the author's skill in portraying these characters is

referred to as characterization. Authors of literary works have attempted to make their characters accessible and come alive for their readers; as a result, Gill said that characters as literary creations have a variety of relationships with society in reality. Authors have constructed persons in literary works in specific ways; therefore, Gill argues that characters are what they are because authors have formed their characteristics, picked some, and then combined them. Characters have a variety of identities that the author has chosen to highlight. The essence of a character may be established by the character's looks, the dialogue the character has, the actions the character does, and the ideas in the character's head. The author utilizes the character's elements to show the character's character. In defining the distinction between character and characterization, Gill explains that characterization is a process and character is a result.

The term "character" refers to the person, the actor of the story. The characters in literary works are primarily humans or other creatures with human-like characteristics. In another sense, the story's character must live naturally and have elements of thoughts or feelings that can form fictional characters convincingly so that readers feel like they are dealing with real humans. Characterization is a clear picture of someone shown in a story. There are two essential things in the characterizations: the first relates to the delivery technique, and the second relates to the character or personality of the characters displayed. The study of the character's character and creating the character's image is called characterization. The assessment might give a meaningful explanation, an explicit description of the character by the author, or quotations from other characters in the novel.

Characterization refers to the placement of certain characters and certain characters in a story.

The technique of depicting characters in works of fiction is divided into two ways, namely direct depiction and indirect characterization. Direct painting, also known as the analytical technique, depicts story characters by providing explicit descriptions or explanations. Indirect character painting is the author explicitly describes the natural attitude and behavior of the character. Character and characterization will help see the application of American Values contained in the novel. From the character shown, the researcher can see what values follow American values.

2.4. American Values

Culture's norms and values are inextricably linked together. Gary Althen examines overlapping American cultural ideals and how they function together in his book "American Ways." The values that Americans hold differ from those held by other civilizations worldwide. In general, he uses evidence from American societal concepts such as freedom and independence to demonstrate how strongly individuals believe in individualism. Naturally, competition is portrayed as necessary.

Furthermore, equality in public relations is portrayed regardless of who they are. Althen also emphasizes privacy and informality as essential characteristics that underpin their directness and assertiveness. Time is seen as a valuable resource that

may be appreciated and put to good use. Furthermore, as with achievement, action, and materialism, there is a consistent link between change and progress. People must adapt to advance, and they deserve to be rewarded for their efforts. The opinions of the American people toward what is right and wrong are therefore guided by their national ideals. They are used to justify every action taken by the citizens of the United States (Wang and Fan, 2013).

Althen notes that individuals who experienced childhood in the same culture often share the same thoughts and beliefs. They agree, not in general that each culture has its values and assumptions. In certain cases, the significance of culture may be defined as a collection of values and assumptions that communicate with one another to build an appreciation of particular groups and tie them to their general surroundings. According to Althen (2003), several American values include individualism, freedom, competitiveness, and privacy, equality, informality, the future, change and progress, the goodness of humanity, time, achievement, action, work and materialism, and the last is directness and assertiveness.

2.4.1 Individualism, Freedom, Competitiveness

Individualism is one of the most important things to understand from American Values. They are trained from an early age to conceive of themselves as independent people who are solely responsible for their own lives and their fate from the perspective of others. This individualism that Americans believe in does not lead to selfishness but their freedom by not interfering in other people's business and their confidence that they can take responsibility for themselves. In the sense

of individualism for Americans, this is related to freedom and competitiveness. So, it is not uncommon for people to see these three things as one unit. If previously American individualism led to freedom, then competitiveness is different. The character of American individualism influences competitiveness. Individualistic Americans are prone to viewing themselves as competitors with others. Competitors are essentially alone; they want to preserve their supremacy and, implicitly, isolate themselves from others (Althen, 2003). As a result of individualism, everyone is free to pursue their interests and meet their own needs, so long as their actions do not interfere with the rights of others. To be acknowledged and respected, people compete with one another and competition is inherent in individuality. Americans are generally overscheduled as a result of their fierce competition. Many Americans believe that competition is a positive thing, and they strive to improve in their respective fields continually. Individualistic views are generally accepted, deeply established, and highly influential on policy attitudes (Kinder, 1983). Researchers in this school believed that individual freedom and responsibility are the most fundamental American values but never wholly dismissed the importance of equality. Someone who is individualistic feels that he can depend on himself. But this is not something negative. With Americans believing that they can take responsibility, Americans become independent. If they can still do something on their own, they will do it themselves. This is what causes Americans to feel that they must compete with one another.

2.4.2. Privacy

Privacy for Americans is defined as the time they require alone time to reflect on their lives and recover the psychological energy they have used. Most Americans find it challenging to understand someone who wants to continue to be with someone else. They think that people who want to be with other people are weak. Even parents in America always try to have their room from infancy. Children will have their things and a place to be alone. In general, privacy has been regarded as an evolving right in U.S. legal theory and practice. The origin of the term "general privacy" in the United States is typically traced back to Warren and Brandeis' Harvard Law Review article. They defined general privacy as "the right to be alone". In recent years, this "universal privacy as a right" perspective has impacted various court decisions and has been constitutionally recognized by the Supreme Court of the United States of America (Richards and Solove, 2007). In America, people are conscientious about their privacy. America has pretty high limits on privacy. Since childhood, this has even been accustomed since childhood by parents who separate children's rooms from infancy. They feel that everyone has their own quality time. Americans do not like to meddle in other people's business because they tend to maintain the privacy of each other.

2.4.3. Equality

Another American value that Americans believe to be ideal is equality. "All persons are created equal," as the Declaration of Independence of the United States of America states. However, even though this value is often violated in the everyday lives of many Americans, especially when it comes to interracial relationships and,

on occasion, relationships between people of different social classes. Americans have a deep belief that everyone (at least in the United States) is the same in some respects. People have equal possibilities; people are essential as individuals for who they are, not for whose family they are descended from; and people are vital as individuals for who they are. As a result of this principle, little deference is offered in American culture, and little social position is acknowledged (Kohls, 1984). Equality is something that is often talked about in America. Americans believe that humans are created equal. Everyone has the same opportunity in everything. Men and women at least have the same rights. Gender stereotypes dictate that women should primarily behave feminine and refrain from male behaviour. In reality, being feminine is not necessarily synonymous with being a woman, and being masculine is not always synonymous with being a man (Aryangga & Nurmaily, 2017). Although many people argue about equality in America, they think that everyone is equal or at least every American is the same. It is manifested in public life by the commitment to giving and ensuring equal opportunity, access to products and services, and the provision of and enforcing equal rights, representation, and protection under the law for all persons regardless of their color, gender, or sexual orientation.

2.4.4. Informality

When it comes to legal equality, Americans' sense of equality drives them to be very informal in their general behaviour and connections with others. Americans have been educated to feel that they are just as valued as anybody else, even though others sometimes despise their occupations. This is true for both employees and the

general public in the United States. There is no unique status that separates them from the rest of the population. The informality of American culture extends to the interactions between students, professors, and coworkers (Althen, 2003). Even when compared to their close relative – the Western European – Americans are among the most informal and casual people on the face of the planet. If we take the example of American bosses who commonly ask their employees to refer to them by their first names and may even grow uncomfortable if they are called "Mr." or "Mrs.," we can see how informality is prevalent in the workplace (Kohls, 1984). No matter how old your Boss is, you can call that person by their first name in the United States. In this regard, America is not a rigid person. They are more relaxed in interacting with other people. It's like there is no social status that limits them from interacting. Everything is done based on the convenience of one another. This is applied almost everywhere, from the family to the work environment. The informality they use can be seen from how they interact to how they call each other.

2.4.5. The Future, Change and Progress

Compared to people from other cultures, Americans are less worried about the past and traditions regarding to the future, change, and progress. They believe that they control what happens in the future or influence it. They believe that mature and sensible people create objectives for the future and work systematically to accomplish them. Most Americans believe that people can make significant changes in their lives if they decide to do so, develop a sound strategy, and put their efforts into action. Changes may result in improvements. In this value, instead of thinking about history or existing myths, they feel more about something for

advancements such as science and technology (Althen, 2003). Because Americans cherish the future and the progress, they believe it will undoubtedly bring on success, and they devalue the past significantly. Americans have long hoped for happiness in the future. Almost all of their efforts are focused on making that brighter future a reality. At most, the current situation may be viewed as a precursor to a more significant event that will eventually lead to something even more meaningful (Kohls, 1984).

2.4.6. The Goodness of Humanity

Americans believe that human nature is fundamentally sound rather than fundamentally wrong for the goodness of humanity. People who disobey the law are more likely to do so because of harsh environmental conditions such as poverty, domestic abuse, or the media than because they are bad people themselves, according to a widely held (though not always applicable) notion in American society. Furthermore, many Americans participate in volunteer activities to aid humanitarian programs and the like (Althen, 2003). In this value, Americans are described as liking social activities that help others. Many of them even volunteered to be humanitarian volunteers. They assume that the future will not be promising if people are not fundamentally good—some examples of activities that support the good of humanity, for example, rehabilitation. Efforts are undertaken to rehabilitate those who have suffered a loss of physical capacity due to an injury or sickness. Rehabilitation is not only for the physically disabled but also for individuals who have fallen on hard times socially. Another example is voluntarism; not only through the government's actions or other formal bodies, but lives can improve

through citizen volunteers' actions. So, the values of the goodness of humanity are applied so that everyone's life can be better.

2.4.7. Time

Time is regarded as a resource, like water or coal, which Americans may use for good or worse. When it comes to foreign civilizations, Americans are fascinated over time. Time should be carefully managed and calculated, and it should be "planned" and "spent well," as the saying goes. The phrase "time is money" serves as a reminder to make every second count. Americans are often taught to think in terms of the future. Unless individuals devote their efforts to developing future-oriented activities, Americans' future will be no better than the past or today. As a result, "well-organized" persons are highly valued by Americans. The ideal individual exemplifies these characteristics by being timely and attentive to other people's time rather than "wasting people's time" with unproductive conversations or other activities. For the ordinary American, time is of the highest importance. In the eyes of visitors from other countries, Americans seem more concerned with completing tasks on time (under the set timeline) than with developing meaningful interpersonal relationships. For the American, schedules are intended to be prepared and then meticulously followed (Kohls, 1984). American manages their schedule very well with both effectiveness and efficiency in mind. This is related to time value; they use their time as well as possible so that the things that have to be done can be organized and don't take up a lot of time. So, they can continue to be productive by making the best use of the available time.

2.4.8. Achievement, Action, Work and Materialism

Achievement, action, work, and materialism, in living life, Americans are hard workers. There is still a widespread notion among Americans that the perfect individual is a hard worker. Work ethic is defined as someone who earns the right to work on a job by doing well and completing all tasks on time while keeping an exceptionally high level of quality. The term "hard worker" refers to someone who works extremely hard in the workplace and in other aspects of their lives, such as housewives, students, and those who donate their time to charity organizations. Action is something that Americans adore. They believe that committing a significant amount of time and energy to their jobs or other daily obligations is necessary. Americans tend not to like to sit back and chat for long periods. They will feel restless and feel that they have to do something or make plans to do it later (Althen, 2003). Americans typically plan and prepare a day that is relatively highly demanding.

If possible, relaxation should be time-limited, arranged ahead of time, and focused on "recreating" (as in the word "recreation") their capacity to work harder and more productively when the recreation is through, rather than just relaxing. Americans feel that leisure activities should account for a modest percentage of a person's overall life. Some people believe that it is "sinful" to "waste one's time," "sit around doing nothing," or even "daydream" is a sin. (Kohls, 1984). Achievement, action, work, and materialism, these four values are interrelated with one another. To achieve their goals or to get their desired achievement or position, they need action. This action they do continuously. American will work very hard for something he

wants. They assume that it is vital for them to commit a significant amount of time and energy to their jobs or other daily obligations. Job and income levels of individuals are typically closely related to one another. People's success in life in the United States is generally measured in terms of the amount of money they have made and the titles or positions they have held in their careers. Materialism in American Values refers to their happiness in something material. Americans will work hard to get something they want. Most of what they want is in the form of materials such as money, property, cars, houses, jewelry, etc.

2.4.9. Directness and Assertiveness

Directness and Assertiveness, Americans tend to express something they do not like directly. Americans often believe that direct communication between the parties concerned is the most effective resolution of issues or disagreements. If someone does not like something that someone else is doing, then that person feels compelled to tell about it directly so that person will know. Other people becoming involved in conflict resolution is typically regarded as cowardly. According to the American Standard Dictionary, people who immediately and straightforwardly communicate their thoughts and wishes are referred to be assertive (Althen, 2003). Anything less than the most straightforward and upfront approach is regarded as "dishonest" and "insincere" by Americans, who will rapidly lose faith and dislike anyone who hints at what is intended rather than expressing it openly. Anyone who decides to convey a message through an intermediary in the United States will be labeled "manipulative" and "untrustworthy" (Kohls, 1984).