

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

The objective of this research is revealing the distinction of masters and slaves, as well as showing the portrayal of slavery condition and capitalism in society in the novel that causes some characters' traits to change. Therefore, the review of related literature begins with a concise historical background of slavery in America in the 1850s, especially about the system of slavery and the government's law and regulations. It is continued with the theory of Marxism including capitalism, ideology and alienation, social class and identity (race, gender and religion). Afterwards, there will be a brief explanation for the elements of literature start with the setting, plot, and characters and characterization.

#### **2.1 Historical background of American slavery**

Slavery in the United States began around 1619. It was the British government, who at the time had the North America as their permanent settlement. The place was at Jamestown, Virginia, where the British brought people from Caribbean and Africa in by ships. Over the next 100 years, the laws were passed treated Africans, mulattoes and Indian slaves as property. These people could be bought and sold. By 1774, 12 of 13 colonies in the United States prohibited new slaves from being brought in from Africa. But it did not stop there.

During the 1660s and 1670s, when more than 90 percent slaves in America were in the Southern, Maryland and Virginia (the original Southern colonies) adopted laws

designed to dislike blacks. By the mid 1800s, America was split to two parts: northern and southern states. Southern states continued the slavery, while northern states formed laws stating the slavery was banned to perform.

Meanwhile, northern states wanted the slavery to be eliminated. The northern states people were united against the evils of slavery, because they recognized slavery clashed to the rights of every human-beings and against their Declaration of Independence in the 1776, which said: “We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.” (Independence Hall Association, 1995).

The southern states were based on an agricultural economy, especially cotton. Laborers were needed to plant, cultivate and harvest the crops. Slaves provided the cheapest labor. The slaves were also had to clear new land, dig ditches, cut and haul wood, slaughter livestock, and make repairs to buildings and tools. In many instances, they worked as mechanics, blacksmiths, drivers, carpenters, and in other skilled trades. Black women carried the additional burden of caring for their families by cooking and taking care of the children, as well as spinning, weaving, and sewing. Nevertheless, a new industry developed from this slavery (WGBH Educational Foundation, 1999).

Slavery had survived in the antebellum South, not because of the market, but because political forces prevented the typical decay and destruction of slavery experienced elsewhere. Slavery brought Africans to America and removed their freedoms in which it was enjoyed by the Americans of European origin.

Therefore, there was a focused point which its aim was to observe the world of slavery and black life in the Old South. Old south is a special term refers to the southern states which still performing slavery back in the dates before the states war took place in the 1860s. An interesting, yet sadly fact of the America's slavery was former slaves who were set free by the white masters also then owned slaves.

Moreover, slavery made white farmers felt superior over the Africans. Those farmers might have been poor – but they were not slaves and they were not black. They gained a sense of power simply by being white. Even though in the southern area the black population outnumbered the whites, it was still black who became slaves and they formed as a large minority of the whole population. Americancivilwar.com reported in 1860, the US census informed there were less than 385,000 people owning slaves. Even if all slaveholders had been white, it'd be only 1.4 percent of whites in the state; or 4.8 percent of Southern whites owning one or more slaves (Grooms, 1997).

### **2.1.1 Slavery system**

Slavery in the southern states provided the basis for a special Southern economic and social life which had continued until the Civil war. The use of slave labor was an intimidation system of labor. Furthermore, slavery became an economic necessity because for a person who owned land they needed workers. And these workers were mostly black people slaves who were brought from Africa and sold in America.

When an owner purchased a slave, laws permitted the owner to do whatever it took to keep that slave, such as allowing for harsh beatings, selling the slave to the highest bidder or taking a slave away from his or her family.

There were the buying and selling of slaves in America. Families were separated, children were taken from their parents and husbands torn from their wives. The families were often separated when they were about to be purchased. If they were kept together, they were almost usually sold away from their extended families.

It is explained in *The Management of Negroes* (1853, p. 54) that when slaves sold in the area by “an officer in the settlement of an estate or by an auctioneer to satisfy creditors were likely to be treated as mere properties, as they were by law. The Supreme Court held that it was the duty of an administrator to get as much as he could from the sale of slaves even if it required that families be separated” (Johnson, 2002, p. 475). The value of an individual slave depended, of course, upon his age, health, temperament, and skill.

In the Southern states, the majority of slaves lived and worked on cotton plantations. Cotton was by far the leading cash crop, but slaves also raised rice, corn, sugarcane, and tobacco. Many plantations raised several different kinds of crops. There were also numerous other types of labor required on plantations and farms. Enslaved people had to clear new land, dig ditches, cut and haul wood, slaughter livestock, and make repairs to buildings and tools. In many instances, they worked as mechanics, blacksmiths, drivers, carpenters, and in other skilled trades.

Some slaves worked as domestics, providing services for the master's or overseer's families. These people were designated as "house servants," and though their work appeared to be easier than that of the "field slaves", in some ways it was not. They were constantly under the scrutiny of their masters and mistresses, and could be called on for service at any time. They had less privacy than those who worked the fields. Because

they lived and worked in such close relationship, house servants and their owners tended to form more complex relationships.

Black and white children were especially in a position to form bonds with each other. In most situations, young children of both races played together on farms and plantations. Black children might also attach to white caretakers, such as the mistress, and white children to their black nannies. The relationship did not only occur among slave, masters and their families. Marriage institution which also contributed to the slavery culture. Slaves got married, had children and worked hard to keep their families together. With this, a married/slave man had more responsibility to his wife/slave and children, and therefore would be more deterred from trying to escape.

The punishment played a role in the slavery. Slaves were punished for not working well enough as the master's expectation for examples: being late to the fields, defying authority, running away and for a number of other reasons. The punishments had many forms including whippings, torture, mutilation, imprisonment and being sold away from the plantation.

Moreover, each of plantations was given by the South government its own authority to form their regulations. The plantation often had an overseer. The overseer was chosen by the master, and a slave to be the overseer was their own trustworthy slave. The job of the overseer more like a nowadays supervisor. He enforced and conditioned slaves to do exactly what the master intended for them. The overseer did the master's "dirty work" and was a more active participant in daily slave life.

### 2.1.2 Slave Law and Regulations

The Confiscation Act of July 17, 1862, passed during the Civil War, authorized in procedures against the property of Southern rebels and their sympathizers. Furthermore, similar to the modern forfeiture scheme which redirects proceeds to law enforcement to wage the war on crime, the Act stated that the properties seized were to be used for supporting the Union cause in waging its war

There was also the laws banned interracial marriages and sexual relations and deprived blacks of property and prohibited blacks from bearing arms or traveling without written permission (Dunaway, 2003). The Southern government even transformed to be the first to declare that it was not a crime to kill rebellious slaves as the course of punishment. It also prohibited masters from freeing slaves unless the free-black people were moved from the area and banished any white man/woman married a black. As a matter of fact, neither white nor black covered the areas as the majority of the population.

“Freed-man” was the term given to those slaves who became free men after the US Congress passed the Confiscation Act of 1862. Kochan (1998, p. 24) explained that under this act, confederates who did not surrender within 60 days of the act's passage were to be punished by having their slaves freed. Some freed the slaves; others sent them back to their masters – lack of care for them. The Confiscation Act declared slaves protected behind Union lines that set limits of who were to be liberated. After the Act was accepted, thousands of Southern slaves became free-black people. Although they had enthusiastically waited, freedom was still such terrifying uncertainties.

The Slave Code of South Carolina released in May 1740 is a series of laws aimed at controlling African-American slaves. David (1840) explained in *The Statutes at Large of*

*South Carolina Vol. 7*, including “the Acts Relating to Charleston, Courts, Slaves, and Rivers that the Code concerned about controlling slaves, authorized a white person to arrest and examine any slave found outside a house or plantation who wasn’t accompanied by a white” (WGBH Educational Foundation, 1996). It is continued stating that slavery has been introduced and allowed, “...and the people commonly called Negroes... the possessions of particular persons of whose power over slaves must be settled and limited by laws.”

It is believed that slaves must be kept in agreement or contract. It is to prevent the slaves from escape and do activity out of the area as written in the agreement while they were sold and purchased. And the owners, the government and others paid attention to slaves and were in controlled from doing too great cruelty over them.

As it became tighter, patrols were set up to enforce the codes. These patrols were similar to militias and were made up of white men who were obligated to serve for a set period. The patrols seized slaves outside the plantations, and they raided homes and any type of gathering. And it enraged whites formed attention group of patrols that tortured, and killed blacks.

There was also The Slave Codes’ basic idea that stated the slaves were considered property, not people, and were treated as property. Slaves could not testify in court against a white, make contracts, leave the plantation without permission, strike a white (even in self-defense), buy and sell goods, own firearms, gather without a white present, possess any anti-slavery literature, or visit the homes of whites or free blacks. The killing of a slave was almost never regarded as murder, and the rape of slave women was treated as a form of trespassing. (WGBH Educational Foundation, 1999).

The American Constitution passed another law. That is the Fugitive Slave Act of 1850. It stressed that the free territory of the Northern states were unsafe for escaped slaves; legally, northern people were prevented from helping escaped fugitives. Slaves could be captured and returned to the South at any time with no advantage of trial. As the Act insisted slave-catchers on rewards for sending slaves to the South, they sometimes seized free blacks and sold them into slavery (Louis Gates Jr., 2009).

The slavery in the 1950s of American history has triggered an issue of the master and the slave. It may also be said there was a relationship between the owner of plantation, farm and materials, and the workers who run the plantation. It can be assumed there are two classes in the society that one group rules another group. This political relation is basically an idea of Marxist which is going to be explained in the next discussion.

## **2.2 Marxism**

Karl Heinrich Marx, or known as Karl Marx, is a socialist philosopher of the 19<sup>th</sup> century. Marx and his partner, Friedrich Engels, see the world as a unity of material conditions, unlike other philosophers that see the world as ideas, the abstract things. Marx and Engels argued it was the concrete materials of life that should be the center of study in the field of society, history consciousness and personal subject (Bottomore, 2001).

Furthermore, Marx gave the idea of political and economic events occurred in the society. He contributed his formation of thoughts to the political life of modern society. Some of the elements of Marx's theory of society, that later on is going to be used to

analyze the problems are the capitalist society, Marx's ideology of alienation, and the identity that made up from race, social class, gender and religion.

Even though Marxism is not a literature theory, but more basically an economic theory, it still can be applied in order to analyze a literary work. Marxists believe that economic and social conditions determine religious beliefs, legal systems and cultural frameworks. Marx argued that all ideologies were the products of social and economic realities. He recognized religious beliefs, legal systems and cultural expression to these realities (Holcombe, 2007). It is not the consciousness of men that determines their social being, but the other way about.

Marxism attempts to explain things by believing the life of society and the natural entity or unit in the world. Barry (2009) said the aim of Marxism is to bring an equal society based on its wide rights (pp. 150-151). The writer construes that Marxists look for scientific, logical and real explanation, instead of the unseen or undetermined things. The concepts are used to understand the truths and biased social classifications exist in the world.

### **2.2.1 Capitalism**

According to Edgar and Sedgwick (2006, pp. 52-54), capitalism is economic and social organization term that symbolized the main role of capital that one has. Capitalism is organized with the process of production, distribution and consumption of goods and service. The capitalism in society includes not only this process of production, but also the whole cycle of production-distribution-consumption.

In the society which applies the capitalism concept, production means the transformation of sources. It is then combined with labor and capital. Edgar and Sedgwick (2006, p. 53) added that Marxist tended to view human beings as primarily producers, transforming things in the world that already existed. While distribution stands for the act of distributing. To Marxist, it is power that is distributed to other property.

The continuous distribution, can be happening if its cumulative of power distribution function is continuous to social classes. And consumption indicates that it is an act of using or consuming commodities that industry has produced. To be specific, humans as consumers in capitalist society buy what capitalism wants them to buy. As consumers are not passive player in the capitalist system, they suppose to use the commodities in this relation of production to make a profit. Thus, there is a recycle of this relation in the future.

Capitalism in Marxism emphasized on the aforementioned relationship amid production, distribution and consumption and the resultant of economic classes. Capitalists acquire the stock of goods by borrowing other people's capital. The capitalists distinguish their saving from salary or wage to earn profit. When profit is accumulated, it becomes a person's capital (of money). Marx sees this as a way where capitalists start exploiting other people.

People with the "debt" of other's capital must work harder to save themselves from the amount of the capital they borrow. The capital itself may be formed by not only material things like land, plantation, space or house; but also by labor, entrepreneurship and skill included.

### 2.2.2 Ideology and Alienation

Ideology is fundamental to be carried out to any critical social or cultural science. The exact meaning of ideology itself is often hard to pin down. It refers to a group of beliefs like values, basic principles and meaning. In Marxism, ideology is used to analyze the way in which knowledge and beliefs are determined by the societies. In this case, people emerge as the practitioner of certain beliefs or values.

In Marxism, ideology is an important critical concept. Marx begins the ideology concept with his observation that the schemes of ruling class are the ruling ideas. The ruling class in the world is determined by political interest (in which one group oppresses another group). The dominant class in the capitalist society believes in certain values and ways of seeing the world that is “not in the interest of the subordinate class” (Edgar and Sedgwick, 2006, pp. 221-223). The bourgeoisie as the ruling class sees the world as individualistic and competitive. They are the owners and controllers in the capitalist society. Their aim is to earn more profits than other people do.

As the writer has put before, capitalism in society leads people, especially the bourgeoisie, to gain profit only. Marx uses the notion of alienation to explain the society's condition of people using other as a property to exchange, compete and exploit them. Alienation concept in Marxist refers to people who do not realize his opportunities to expand themselves in every fields, and a basic of human's character to struggle for their better lives (Petrovic, 2006, p. 141).

Capitalism within the society makes people consider themselves as passive beings, instead of active. They close themselves to explore what it is inside themselves. Hegedus (2001, p. 201) stated that the inheritance and alienation of property in which the

owner or the bourgeoisie alienate his property (the proletariat or the worker). They are alienated because the owner transfers his personal power to the condition of forces production.

There is no balance of power in the society because of this alienation. As the proletariat stays in a total alienation of the abolition of private property within themselves. Avineri (2001, p. 235) added that the enslavement of proletariat is a model of human imprisonment. It may even create the next ruling class. By giving the portrayal of how capital and material are able to rule people, the proletariat then obtains a wrong consciousness of struggling hard in order to get liberty. However, they want to be what they see that is their owner's life of prosperity.

### **2.2.3 Social Class**

In Marxist theory, the social class is grouping the social agent that defines their place in the production process – but not as an exclusive one. The political and the superstructure mode of production have a very important role.

Poulantzas (2006, p. 245) stated that in Marxism, social class has an akin process in class contradictions and class struggle. Social class occurs only to define their mutual opposition. The class contradiction will not happen if there is no “the proletariat” which obviously differs to “the bourgeoisie”.

It includes political and ideological relations. The social class is defined by its place of social practices. The practices are the struggle, as a result of the structure that society constructs them. Social class can be seen as identity of an individual. Moreover, Poulantzas explained that social classes are not composed simply by the agents just

because their places are in the class struggle. The relations of each of the agents are not interpersonal relations, too. It is more to the agents' class origin, social origin.

The social inequalities of the classes are only the effect. Poulantzas (2006, p. 245) said the mode of production in the capitalist society gives the contribution the social class. The overall cycle of reproduction cycle of society involves the distinct social class. Therefore, it can be said that there are two relationships happen in the class division. Firstly, the relationship between the owner and the object that is the workers. It means that the owner always have the full control of the production and exploit their workers in various forms. The second one is the relationship between the direct producers, the object and the means of workers. It is defined that the exploited class play the role in the mode of production (Poulantzas, 2006, p. 245).

For this second type, Marx referred to the accumulation of capital. It means that exploitation in the modes of production is different in seeing the owner's economic ownership and workers' possession. The workers only have their labor-power and they sell that power to the owner. The rest is the capital as another different commodity. Which moreover means that the workers are commodity (the more productive they are, the more specific and dominant the form of exploitation); and the other materials (like fields, plantation, tools, etc) are the commodity only. It shapes how class is divided in the society – the exploitation, social class and class struggle.

It is because the class consciousness and class struggle exist in the proletariat or working class of capitalist society. And they determine the mode of production that the bourgeoisie or the owner is a part of it.

#### 2.2.4 Identity

The context of identity here examines what happens in the class division of society where the people within construct their self-understanding. Edgar and Sedgwick (2006) said that, on the other hand, identity is a process between the person and the public culture characteristics. Identity holds a response to something external (outside one's body) which is different from itself.

Identity can be said as how society or people see ourselves from the characteristics we have. The nature of identity is observed as, again, what it is that the ruling class decide to be better than other's characteristics and what it is not. The ruling class has power over his subordinate. They can control the relations of production, restriction and paradigm to apply in the society. Their subordinates, afterwards, reflect and see themselves as "the other" as they are not included in one or more characteristics that the ruling class has formed. To be "equal", the subordinate will work hard to gain what the society has labeled the ideal type of accepted identity within individuals. Therefore, they are race, social class, gender and religion that contribute individuals to be labeled.

Yun-Kim (1994) added a term of the identity crisis. It indicates as losing personal assessment sense and individuals' connection of their past – while sense of self is never similar (Erikson, 1968). The individual is separated from the culture that can give him a sensible thought. Therefore, the writer agrees that the personal's identity crisis is a blur and unclear sense that someone as an individual gains. It is an act of one self-understanding that can be constructed; rather than being stable and independent of all outside influences to put a certain label to himself.

#### 2.2.4.1 Race

In the American slavery, people from the rich-ethnics countries like Caribbean and Africa migrated to America. They were young, strong and healthy and have had their upbringing at the expense of their parent country. Thus, the host country has not had to pay for this. Hack-Polay (2008, p. 44) explained, from the economic point of view, the number of cheap labors help to keep wages in a low cost in a host country. Capitalist exploitation may also make ideological use of migrant labor. It may give reason for the migrant workers exploitation that they are racially inferior. Racial prejudice divides the working group into segments and “this prevents class consciousness from evolving.”

However, Marx sees humanism relies upon something more basic, which is to see an individual as a “human”, not a property. Thus, he refers to the working class’s interests rather than its physical look. Marx contributes the deep concern of working class’s consciousness – of their own interests.

In reality, the class division and oppression as the influence of capitalism in society relies on its people. Race and ethnicity are a process of historical value. Then people consider race has a concrete impact in developing class consciousness and class factions. But the “class” and “race” are different. Race refers to more geographically structured, while class is composed by the ruling class as a result of capitalist society.

Skin in racial concept appears as one’s identity. Again, society with its common-sense judge people by what they see and experience. Social determinant of political racialism construct the whole role in economic and social matters. It is going to affect the labor and worker model in the society.

#### 2.2.4.2 Gender

The identity as individual's label is not only determined with ethnics/races matter and economic-political in social class. Class determination holds an important role also in seeing whether a person is a man or woman. It is no more than individuals or groups are located or certain groups at a "higher" level and the other one at a "lower" level. The class barrier as the result of the continuous mode of production (production-distribution-consumption) then judges on the social inequalities of certain agents or working class people.

Poulantzas (2006, p. 235) said that these certain grouping of agents see at where their capitals are distributed. Then there is not only class division, but also sexual division. The capitalist society is structurally hostile to the industrialization of women or men works. In the working class society, a female labor performed under oppression of practical conditions from male group.

Back to the political society in which capitalism occurs, there is one group who is in charge on the highest rank of the mode of production. It then occupies the culture dominantly.

Furthermore, Davis (2010) explained that during the American slavery, women worked alongside their men in the fields, farms or plantations. When industry moved into the South, "they could be seen in tobacco factories, sugar refineries and even in lumber mills and on crews pounding steel for the railroads." In labor, woman-slaves were equal in doing the job as men did. Like men, black women have worked until they could not work anymore. These woman-slaves have assumed "the responsibilities of family providers."

Until they step their “level” up to the liberate woman, who have husbands, they start to be housewives where they learn to rely on their husbands earnings. This social-economic separation happens because men’s role is higher than women. The men are the dominant agents in the working class group, while women are the subordinate agents.

#### **2.2.4.3 Religion**

The aim of Marxists is to fight for the socialist transformation of society on a national and international scale. The capitalist system has converted people to live in an oppressive society, unjust and inhuman system. The ending of exploitation and the creation of a harmonious socialist world order in the economic and social concept is what Marx aimed as it also relates themselves as human beings.

Marx originally threw the idea about a basis of materialism philosophy. It excludes any supernatural entity or anything outside the nature. The renowned Marx’s thought about religion is extracted from his *Critique of Hegel’s Philosophy of Right*:

“Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness...” (O’Malley, 1970)

It is reckoned that religion in the capitalist society arises as a realization to humans that there is a “hierarchy” between them and the Creator. Humans were expected to give services to the Lord. They were the inferior group that they have to “work” to the superior, which refers to the God. It induces them a thought of superiority over the inferior – politically happens in the work and economic fields.

As poor people get fantasies from this religion lesson, economic condition urges them to work hard and deal with what the world offers them. It prevents them to find their own happiness in life. It happens because they are told by their religions that they will find happiness in the next life. As identity, religion in society is not an independent thing. It is a reflection and creation towards other essential things such as economic relationship. In some way, religion relates with this political area, and it creates a division of how people look at other people work in the religion field (preacher and reverend, for instance).

Moreover, it relates to a viewpoint of to whom they work with. There is a preacher who works for the proletariat and another one works for the owner, those who own more capitals than the others. All of the aforementioned explanation of Marxist concepts is going to be used to examine *The Known World* by Edward P. Jones that tells about enslavement of black and white masters in the southern states of America in the year of 1950s. Before that, there are the literary elements like the time, place and social setting, plot and characters of the novel that considered crucial to be applied in the analysis.

### **2.3 Elements of Literature**

Elements of literature indicate the aspects that are used to compose a work of literature. There are different types of literature. They are novel, drama, poetry, biography, non-fictional prose, essay, epic and short story. These types of literature have elements to develop the storyline. To complete a piece of literature, a writer, dramatist or a novelist need to use plot, characters, theme, points of view, setting and many more. In

this research, the character and characterization, plot and setting will be used to analyze the problem from the novel.

### **2.3.1 Setting**

Setting is the time, place, and social backgrounds against which the characters live out their lives. As Murphy (1972, p. 141) mentioned that setting have a great effect to the characters' personalities, actions and way of thinking. Furthermore, setting can be concerned the place the characters live and also the time in which they live. The author usually provides specific and sometimes extended descriptions of the place, or the time is mentioned more significant than the place.

The story has to be understood and seen where it is, in which period of time, in which society and at which level in that society if it is going to be interpreted to the other elements in the story. In literature, setting has three different ways of time: The period of time in which a story takes place, how much time passes during the plot of the story, and how the passage of that time is perceived by the lead character.

The social context of a story is another significant issue. Especially that the writer is going to relate the social context of the story to analyze. It can be a result of time and place. The social context is the condition and situation that support the story. Therefore, the writer reckons it is important to have a deeper understanding about a certain society; its customs, values and possibilities. The aims are to know what constraints the characters' faces, how the characters have a freedom to choose and what things they may not do.

In *The Known World*, the author did not put the exact names of places and/or follow the precise historical description. In the “Interview with Edward P. Jones” (2003, p.2) it is explained that the county and town of Manchester, Virginia, and every human being in the places are “products” of Jones’s imagination/fiction. Counties and towns like Amelia County and Charlottesville are real, “but were employed merely to give some heft and believability to the creation of Manchester and its people.”

### **2.3.2 Plot**

Plot is what and how it happens in a narrative. It has a number of sequences related to one another. The sequences compose a story afterwards. Plot consists of a sequence of related actions that tells a story such as a short story, a novel, a drama or a narrative poem. Murphy, (1972, p. 134) explained a plot consists of Exposition, background information or events necessary to understand a story; Rising Action, complications that develop a story; Climax, the story or moment turning point and sometimes including suspense of story; Falling Action, the after climax-action and the last is Resolution, which is the completion of ideas. One thing here is the causal events and the climax can be physical, mental, or emotional.

Schaefer and Diamond (1998) added there are specific techniques in plot to apply. The techniques are: Suspense, the excitement or tension; Foreshadowing, the clue to the future of story; Flashback, interrupt the normal series of events telling something which has happened in the past; and the “surprise” ending, the finale that readers don’t expect. Conflict in plot is essentially important in intensifying readers’ feeling (Texas A&M

University, 2010). Plot involves conflict, which is the struggle in story. Conflict may be seen in a character with another, with himself, and with his environment.

### **2.3.3 Characters and characterization**

Character is the person or people in a work of fiction along with the characteristics of individuals in the story. The kinds of character are major or main character which usually has good and bad qualities, involved in their goals, ambitions, and values; the other is minor characters which are also presented to support the main character. Characters may be presented directly or indirectly. In direct presentation, characters are introduced straight out by exposition or analysis. In indirect presentation, they are showed in action, from the way they think, say or do. Characterization is the information that the author gives the reader about the characters themselves. It includes: protagonist who is the lead character, and antagonist ,the character who operates in opposition to the lead character.

There are also the round/complex character, it is the appealing one and cannot be “second guessed”; and flat/simple character, it is not very mesmerizing, often stereotypical; lastly, dynamic character, evolves as the story progresses, and Static character, stays the same throughout the story.

There are ways to reveal a character: From physical appearance, thoughts, point of views and dreams, the habits and other characters’ judgment and response of them (Bennett & Royle, 2004, p. 62). It requires physical appearance of character, personality, background, motivation, relationships, conflict, and whether the characters change or remain static.