CHAPTER II
LITERATURE REVIEW

A. Previous Studies

There are several studies which discussed this novel. Some researchers are interested in choosing this novel as the object of their study, because of its various topics. The thesis entitled *Perjalanan Pencarian Jati Diri Tokoh Kim Dalam Novel Kim Karya Rudyard Kipling* was written by Ester Daniyati (2010). In her study, Ester Daniyati focused on analyzing the identity of the main character. She used structural approach to analyze setting, character, and conflict. Furthermore, the psychological approach that the writer used, was to analyze the searching of Kim’s identity, as the main character. The main character is an adolescent boy, he is seeking to find or create an identity for himself.

Moreover, Hana Pramita Maharani (2004) analyzed *Kim* using literary approach, as the consequence of using literary approach, she employed some literary theories. They are characterization and setting. Her study was entitled *The Relationship between Kim and The Thesoo Lama as seen in Rudyard Kipling's Kim*. She was curious to know how Kim and The Lama can make a good relationship although they are from different backgrounds. She wanted to find out the factors that created the good relationship between Kim and The Lama; what kinds of relationship exist between Kim and The Lama, and the result of their relationship. She also applied the concept of love and relationship to support the analysis.

Cahya Sukma Aji Pratama (2014), *An Analysis towards the Life Condition of Kim through Abraham Maslow's Theory of Human Motivation* applied the theory of human needs by Abraham Maslow to analyze Kim. He was curious to know how Kim lived and survived in
such environment and how the process of self-actualization was carried out. He also applied the theory of identity by James Marcia to know the problem with Kim’s identity due to the circumstances surrounding him. After that, he compared the theory of identity by James Marcia with Kim’s identity process.

Furthermore, by reading the previous research, this research has the same object with the previous research that use Kipling’s *Kim* as the object. The analysis of *Kim’s motivation in making friendship as seen in Rudyard Kipling’s Kim* also uses human motivation theory by Abraham Maslow. The main focus of this research, i.e. Kim’s motivation in making friendships and the types of friendship does Kim have with other characters that has different topic from previous researches.

**B. Psychology and Literature**

Literature and psychology has deep connection in human life. Both of them relates to human and humanity things. Literature cannot be separated from human life. Psychology can be used to explore and explain things phenomena of human life by applying the principle of psychology in the literary work. Literature is the expression of what is being watched by people in daily life, what is contemplated and felt about the interesting life, essentially is the expression through language (Hudson in Hardjana, 1994: 10). It means that literature is the representation of
life. Literature as an expression of the author feeling and thought, as an overflow of feeling, an author wants to express her or his feeling in the written text. The author tries to record life phenomena he experienced, watched, and observed, in which poured into literary work. Literature has its own structure. It should carry an aesthetic purpose and move people emotionally. It makes the literary works to have artistic point and uniqueness.

Meanwhile, psychology broadly defined, is the scientific study of behavior, both external observable action and internal thought (Wortman, 1994: 4). It is behavioral science which deals with the activity and experience of human being. Atkinson and Hilgard states that psychology is scientific study about behavior process and mental process (Atkinson and Hilgard, 1957: 18). From the descriptions above, there are the same concept of psychology which is pointing at behavior. Therefore the main point of psychology is learning and predicting behavior of life creature. As Teevan states: “A primary goals of psychology as a science is the prediction of behavior”. (Teevan, 1967: vii)

Literary work can also defined by knowing the psychological background of an expression of the author. The expression is influenced by the feeling of the author when he is writing it. This feeling is formed by the situation around the author and the author’s individual experience. Psychology is always connected with the human life. People cannot separate psychology from their life. Psychology explains and describes the basic thing that moves human next life that is motivation. Motivation is the most important thing in achieving and continuing the life that people expected. All things that people already achieve and will achieve are derived from motivation (Guerin, 2004: preface).

Dealing with literature and psychology, novel as one of literary works also has a connection with human life. Novel is a literary work which contains value in life. It is a feeling
of encouragement and expression from the author. Novel has relation with the real life. Usually, the author took the happening in the real life as the basic idea to express their feelings in a novel. A novel is a representation or mirror of life, then psychology has a deep connection with novel. Psychology can be used to understand deeper about the message, the characterization and other elements of the novel. Psychology can help reveal the reason of character’s behavior. It reveals the basic of human behavior and motivation (Guerin, 2004: xii).

There is an intimate relation between literature and psychology. Levitas argues that “psychology helps to clarify some literary problems, and literature presents insights to psychology” (as cited Cohen, 1971: 348). To gain deeper understanding, literature can be studied by various approach including psychological approach. Conversely, Cohen assumes that “the psychologist’s manner of conceiving and representing the personality is supported by the intuitive representations made by novelists, dramatists, and other creative writers” (Cohen, 1971: 351). It can be seen that there is mutual relationship between literature and psychology.

Literature contains some phenomena which relates to human psyche. The author reflects the phenomena through the characters in literary works. Thus literature can be analyzed by using psychological theories which also discovers the human psyche in real life. Psychology of literature is defined as a discipline that views a literary work which loads some events of human life played by imaginary characters or even factual characters (Sangidu, 2004: 30). Wellek and Warren, in *Theory of Literature*, explain that there are some definitions of psychology of literature based on the subject of the study, they are:

1. Psychology of literature that studies psychology of the author as an individual. It means that an author is a human that cannot be detached from his nature who has desires and emotions. Based on his background of desires and emotions he can create a literary work.
2. Psychology of literature that studies the creative process. It means that the study sees how the process of a work is created into a whole literary work.

3. Psychology of literature that studies types and principles of psychology applied to the literary work. It means that the study sees how the topics and the cases in psychology applied in the character of literary work.

4. Psychology of literature that studies the effect of literary work toward the reader. It means that the study sees the influence of literary work toward the reader, whether influences the reader’s way of thinking and way of life or not (1977: 81).

   This study is kind of the third research. It studies the types and principle of psychology which is applied in *Kim*. The character in a works are described through their dialogues, responses, and expression, it means that the characters is “a live” in that works. So that, the character can be analyzed because it is the portrait of real human created by author.

### C. Maslow’s Theory of Human Motivation

Abraham Maslow is well known for his theory of human motivation. Motivation is the inner power that pushes you toward taking action and toward achievement. Motivation is powered by desire and ambition, and therefore, if they are absent, motivation is absent too (http://www.successconsciousness.com/strengthen_motivation.htm). Maslow formed a theory based on his definition of need that proposes that humans are motivated by multiple needs and that these needs exist in a hierarchical order. The five needs he identified exist in a hierarchy, which means that a need at any level only comes into play after a lower-level need has been satisfied. In his theory, Maslow identified five levels of human needs (Sobur, 2003: 45). Maslow
explained that human beings are motivated by unsatisfied needs, and that certain lower needs need to be satisfied before higher needs can be satisfied (Boeree, 1998:4). Maslow acknowledged the likelihood that the different levels of motivation could occur at any time in the human mind, but he focused on identifying the basic types of motivation and the order in which they should be met. It gives an explanation that an individual is motivated by some desire or needs. Those desire or needs become a mean to another needs.

Maslow states that people are motivated to achieve certain needs. When one need is fulfilled a person seeks to fulfill the next one, and so on. Maslow divides human motivation into five levels of need, they are:

![Figure 1. Maslow’s Hierarchy of Basic Needs](image-url)
1. Biological or Physiological Needs

Physiological needs are the physical requirements for human survival. If these requirements are not met, the human body cannot function properly and will ultimately fail. Physiological needs are thought to be the most important; they should be met first. A person who is lacking food, safety, love, and esteem would most probably hunger for food more strongly than for anything else. If all the needs are unsatisfied, and the organism is then dominated by the physiological needs, all other needs may become simply nonexistent or be pushed into the background. (Maslow, 1970: 37)

Air, water, and food are metabolic requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. For the man who is extremely and dangerously hungry, no other interests exist but food. He dreams food, he remembers food, and he thinks about food, he emotes only about food, he perceives only food and he wants only food (Maslow, 1970: 37). Before the physiological needs cannot be fulfilled, all of the component of human body will be focused on how to fulfill the needs.

2. Safety Needs

Maslow states that the safety needs come after the physiological needs. Maslow used the word “safety” to mean more than just physical safety. If the physiological needs are relatively well gratified, there then emerges a new set of needs, which we may categorize roughly as the safety needs (security; stability; dependency; protection; freedom from fear, from anxiety and
chaos; need for structure, order, law, limits; strength in the protector; and so on) (Maslow, 1970: 39).

While safety needs are less immediate or demanding than the physiological needs, when one loses one’s job, family, home, life savings, health insurance, etc, one is likely to feel terribly insecure and unprotected. Fulfilling the safety needs might be likened to providing a bumper or airbags on a car; while you don’t always need them, having them gives you some confidence that you can face minor bumps and bruises along the road of life (Maslow, 1970: 40)

With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behavior. In the absence of physical safety, due to war, natural disaster, family violence, childhood abuse, etc, people may experience post-traumatic stress disorder. In the absence of economic safety, due to economic crisis and lack of work opportunities, these safety needs manifest themselves in ways such as a preference for job security, grievance procedures for protecting the individual from unilateral authority, savings accounts, insurance policies, reasonable disability accommodations, etc. This level is more likely to be found in children because they generally have a greater need to feel safe. Safety and Security needs include: personal security, financial security, health and well-being.

3. Love and Belongingness Needs

After physiological and safety needs are fulfilled, the third level of human needs is interpersonal and involves feelings of belongingness. This need is especially strong in childhood and can override the need for safety as witnessed in children who cling to abusive parents. Love and belongingness needs include friendship, intimacy, affection and love, from work group, family, friends, romantic relationships. As social beings, family, friendships and intimate
connections get many people through the ups and downs of life. Numerous studies have shown that the healthiest, happiest people tend to be more involved in their communities. While there is debate on whether one causes the other is unclear, there is some sense that having wider social connections and relationships are an important part of being happy. Lack of interactions, human relationships and the sense of belonging may result in depression or loneliness while an abundance of love and community often sustain people through difficult times (Maslow, 1970: 43).

According to Maslow, humans need to feel a sense of belonging and acceptance among their social groups, regardless whether these groups are large or small. For example, some large social groups may include clubs, co-workers, religious groups, professional organizations, sports teams, and gangs. Some examples of small social connections include family members, intimate partners, mentors, colleagues, and confidants. Humans need to love and be loved, both sexually and non-sexually, by others.

When people are about to feel comfortable about connecting with others, they feel that they have a group to belong too. They also feel that they can reach out to the experts in their lives/community to promote learning. In this stage groups, clubs, social work exam study groups, and activities are important. People can meet others that have the same types of interests as they do. Feeling connected and loved by a community helps build a healthy self-esteem as well as self-appreciation.

Many people become susceptible to loneliness, social anxiety, and clinical depression in the absence of this love or belonging element. This need for belonging may overcome the physiological and security needs, depending on the strength of the peer pressure.
4. Self-Esteem Needs

All humans have a need to feel respected; this includes the need to have self-esteem and self-respect. Esteem presents the typical human desire to be accepted and valued by others. People often engage in a profession or hobby to gain recognition. These activities give the person a sense of contribution or value. Low self-esteem or an inferiority complex may result from imbalances during this level in the hierarchy. People with low self-esteem often need respect from others; they may feel the need to seek fame or glory. However, fame or glory will not help the person to build their self-esteem until they accept who they are internally. Psychological imbalances such as depression can hinder the person from obtaining a higher level of self-esteem or self-respect.

Maslow felt there was a clear distinction between love and respect or esteem. He felt that an ability to feel self-esteem and personal uniqueness sprung from being loved and embraced by families and communities. As individuals, we naturally wish to excel or be exceptional, to be noticed for our unique talents and capabilities. Once one has some measure of self-esteem and confidence, one gains the psychological freedom to be creative and to grow as well as to be more generous to others (Maslow, 1970: 45).

Most people have a need for stable self-respect and self-esteem. Maslow noted two versions of esteem needs: a lower version and a higher version. The lower version of esteem is the need for respect from others. This may include a need for status, recognition, fame, prestige, and attention. The higher version manifests itself as the need for self-respect. For example, the person may have a need for strength, competence, mastery, self-confidence, independence, and freedom. This higher version takes precedence over the lower version because it relies on an
inner competence established through experience. Deprivation of these needs may lead to an inferiority complex, weakness, and helplessness.

5. Self Actualization

Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop. Unless the individual is doing what he, individually, is fitted for. What a man can be, he must be. This need we may call self-actualization (Maslow, 1970: 46). It refers to the desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming.

Maslow refers to peak experiences as the experience of happiness. He notes above that self-actualized people tend to experience a steadier, grounded sense of well-being and satisfaction with life. According to Maslow, self-actualizing people perceive reality accurately; they have a sense of awe, wonder and gratitude about life. They are not self-centered but rather problem-centered and focus on how to improve and are not deficiency-centered. They are independent thinkers and are not overly influenced by the general culture. Their sense of humor is not sarcastic or hurtful but rather “life-affirming” with a philosophical sense of humor. They have a deeply felt sense of kinship with the human race.

D. Friendship

1. The Meaning of Friendship
Friendship is perhaps the highest summit of the moral life. In which virtue and happiness are united. Friendship is a worthy outlet for the talents and energies of great-souled people. Friendship likewise completes and goes beyond justice. The goodness shown in noble friendships seems higher than justice because it is entirely dependent upon one's own character and choice and is not defined or compelled by law. Acts of friendship seem both more truly generous and more conducive to one's own happiness than acts done strictly because they are moral. Acting for the sake of what is good means having primary regard for one's own virtue and the good of one's own soul, whereas acting for a friend seems to be self-forgetting. And spontaneous acts of friendship tend to be more pleasant than impersonal acts of virtue for the doer as well as for the recipient. (Pangle, 2003:7)

A high quality friendship is characterized by high level of prosocial behavior, intimacy, and other positive features, and low levels of conflicts, rivalry, and other negative features. Children are troubled by friendships that high in conflicts, dominance, rivalry, and other negative features. Friendship quality has been assumed to have direct on many aspects of children’s social development, including their self-esteem and social adjustment. Friendship quality could also have indirect effects, by magnifying or diminishing the influence of friends on each other’s attitudes and behaviors. (Berndt, 2002)

Having friendships high in negative features increases disagreeable and disruptive behaviors, probably because the interactional style that children practice with friends generalizes to interactions with other peers and adults. Having friendships high in positive features enhances children’s success in social world of peers, but it apparently does not affect children’s general self-esteem (Berndt, 2002).

2. Types of Friendship
There are three types of friendship based on Aristotle’s Nicomachean Ethics (Dawson, 2012). Each of which coming from a particular type of basic good either coming from or residing in a friend. Among the different ways in which something good for us and can be perceived as good, desired as a good, pursued or protected as a good, there are several main categories. The first is the useful (to sumpheron), that is, good good for something providing or leading to something else desired, for examples: having or getting a job, money or wealth, business contact, and medicine or exercise. The second is pleasurable (to hedon), that is, good to the one who derives or enjoys pleasure from it such as: eating a tasty food, joking around and play, romance and having sex, and going out for drinks. The third is the noble or fine (to kalon), that is, intrinsically good and valuable for its own sake – a higher class of good (Dawson, 2012).

Corresponding to each types of goods, there is a distinctive type of friendship.

a. Friendship of Utility

The characteristics of friendship of utility are: 1) based solely on usefulness of the people to each other, benefits provided to each other; 2) friends wish good to the other person for the sake of the benefits they provide; 3) generally based on differences which meets needs of people least durable of all, will break up when one person is no longer useful to the other; 4) often gives rise to complaints; 4) possible to have all sorts of friends of this sort; 5) develops when needed; and 6) possible for morally bad person to have. Friends of this type takes pleasure in each other’s company only in as far as they have hopes of advantage from it (Pangle, 2003).

Utility is an impermanent thing. It changes according to circumstances. So with the disappearance of the ground for friendship, the friendship also breaks up, because that was what kept it alive. Friendships of this kind seem to occur most frequently between the elderly (because at their age what they want is not pleasure but utility) and those in middle or early life who are pursuing their own advantage. Such persons do not spend much time together, because
sometimes they do not even like one another, and therefore feel no need of such an association unless they are mutually useful. For they take pleasure in each other’s company only in so far as they have hopes of advantage from it. Friendships with foreigners are generally included in this class (Dawson, 2012)

b. Friendship of Pleasure

The characteristics of friendship of pleasure are: 1) based on pleasure which the people can and do provide to each other; 2) friends wish continual good to the other person for the sake of the pleasure; 3) could be based on similarities or on differences less durable; 4) liable to break up when pleasure ends or lessens; and 5) possible to have many friends of this sort, these can develop quickly (Pangle, 2003).

Friendship between the young is thought to be grounded on pleasure, because the lives of the young are regulated by their feelings, and their chief interest is in their own pleasure and the opportunity of the moment. With advancing years, however, their tastes change too, so that they are quick to make and to break friendships; because their affection changes just as the things that please them do and this sort of pleasure changes rapidly. Also the young are apt to fall in love, for erotic friendship is for the most part swayed by the feelings and based on pleasure. That is why they fall in and out of friendship quickly, changing their attitude often within the same day. But the young do like to spend the day and live together, because that is how they realize the object of their friendship (Dawson, 2012).

c. Friendship of Virtue
The characteristics of friendship of virtue are: 1) based on persons and their characters, who the persons are “in themselves”; 2) friends wish continual good to the other person for their own sake; 3) based on commonality or similarity, durable and permanent, and does not easily break up; 4) not possible to have many close, intimate friends, these take much time (Pangle, 2003).

Only the friendship of those who are good, and similar in their goodness, is perfect. For these people each alike wish good for the other *qua* good, and they are good in themselves. And it is those who desire the good of their friends for the friends’ sake that are most truly friends, because each loves the other for what he is, and not for any incidental quality. Accordingly the friendship of such men lasts so long as they remain good; and goodness is an enduring quality. Also each party is good both absolutely and for his friend, since the good are both good absolutely and useful to each other. Similarly they please one another too; for the good are pleasing both absolutely and to each other; because everyone is pleased with his own conduct and conduct that resembles it, and the conduct of good men is the same or similar (Pangle, 2003).

Friendship of this kind is permanent, reasonably enough; because in it are united all the attributes that friends ought to possess. For all friendship has as its object something good or pleasant, either absolutely or relatively to the person who feels the affection and is based on some similarity between the parties. But in this friendship all the qualities that we have mentioned belong to the friends themselves; because in it there is similarity, etc.; and what is absolutely good is also absolutely pleasant; and these are the most lovable qualities. Therefore it is between good men that both love and friendship are chiefly found and in the highest form (Dawson, 2012).
Aristotle provides with discussion of friendship. He distinguishes between what he believes to be genuine friendships and two other forms; one based on mutual usefulness, the other on pleasure. These two forms only last for as long as there is utility and pleasure involved, whereas genuine friendship does not dissolve. It takes place between good men. Aristotle continues, ‘And it is those who desire the good of their friends for the friends’ sake that are most truly friends, because each loves the other for what he is, and not for any incidental quality’. This also entails appropriate self-concern (Adam and Allan, 1998)