

2. REVIEW OF RELATED LITERATURE

This chapter is about the theories that I use in analyzing Yukio Mishima's work, The Temple of the Golden Pavilion. This chapter is divided into two subchapters. The first subchapter is the literary theory, those are characterization and setting, as the main tool in the analysis. The second subchapter explains briefly about binary opposition that is used in the novel and it helps me to analyze the concept of beauty and ugliness. I also use the term of hypocrisy to categorize the characters actions. Also, the Buddhism Thoughts to show that the characters break the Buddhism rules. These explanations give a clear understanding to analyze more deeply about Mizoguchi's reasons of burning the Golden Temple in Yukio Mishima's The Temple of the Golden Pavilion.

2.1 Literary Theory

In this thesis, I use only one literary device, namely characterization which is the most appropriate tool to analyze Mizoguchi's reasons for burning the Golden Temple.

Fiction mostly tells stories about people and how they live in the world. Readers always have the interest in the individual concern and have a natural tendency to identify the protagonist and the antagonist. It is difficult to identify a character, whom does not know or understand. Thus, characterization is a technique of images of imagery persons that exist for reader (Thrall, 1960, p. 79). It is the author's way to make the readers understand the personality and the image of a character in literary works. The readers can explore it by paying attention on the character's speeches, action, and comment of the other characters in order to understand more about the idea of the story (Holman, 1978, p. 81-82).

According to Laurence Perrine (1970), fiction offers an opportunity to observe human nature with all its complexity and multiplicity. It enables the readers to know the characters and to develop compassion for them. The author will make the readers able to observe the inner thoughts and feelings of the

characters, which is impossible to do it in real life from the person's external behaviour (p. 67).

Shaw (1972) states that “without characterization, no plot, and no setting can develop the genuine interest for a reader or cause him to care for what happens or does not happen, to whom and why it happens” (p. 71). Therefore, one of the principal fictions of characterization is to give encouragement to the readers in order to increase their empathy and sympathy so that they will experience the reality of the fictional world for themselves (Dietrich and Sundell, 1967, p. 75).

According to Pooley (1968), characterization is different from character. A character is “a fictional personality created by an author”, while characterization is “the techniques used by an author in creating a character” (p. 722). It can be said that ‘people’ in the story refer to the characters, whereas the way the story author presents them is called characterization (Martin and Hill, 1996, p. 19). In characterization, there are four methods to visualize and establish the fictional character, which has been made by the author. The first method is seen in the character's utterance and thought from the author's third person omniscient point of view (Roberts, 1969, p. 55). The other is from the action of the character (p. 55). Or perhaps the author uses from the describing words of other characters to the character (p. 56). The last method is from the author itself, whether he or she speaks as the storyteller or the observer (p. 56). From those four methods, I use the first three methods to give an understanding in how Mizoguchi observes and how he hates the Golden Temple and then decides to burn it.

2.2 Supporting Concepts

Besides the literary theory, I also use some supporting concepts to give a better understanding to analyze the reasons of Mizoguchi to burn the Golden Temple. The concepts about beauty and ugliness, hypocrisy concepts by Lonnie Lee Best, and also Buddhism Thoughts and Truths really help me to get a better analysis.

2.2.1 Beauty and Ugliness

The binary opposition is one of the central strategies of reading and interpretation. It means that binary opposition is used to interpret the literary works. By using this strategy, they believe they can have an insightful meaning to the works. Afterwards, certain binary opposition is able to generate the whole series of associated oppositions within a text (Shelden, 1989, p. 57). In employing this strategy, I want to analyze the binary opposition in the novel The Temple of the Golden Pavilion. In this novel, I want to show that there are some ideas or topics which are generated by the ideas of binary oppositions. In other words, these two binary oppositions are capable of generating a series of oppositions associated with them. To contrast is simply to throw one element into opposition to another element (Holman 1978, p. 109), and this is obviously how binary opposition can be understood by a concept of difference, that is one recognizes something as having meaning (Birch, 1989, p. 50). Binary opposition has a deeper understanding and analysis from the contrast. The contrast only differentiates two things which are opposed, such as A >< B, C >< D, good >< bad, tall >< short, beautiful >< ugly, etc. On the other hand, the binary opposition is more than only differing two opposing words but it has a deeper understanding in using the words.

This theory of binary opposition is going to be applied in the analysis. The binary opposition that I use is about beauty versus ugliness. I see that Yukio Mishima wants to tell something by using Mizoguchi who is representing ugliness and The Golden Temple as the beauty. Moreover, the characters in this novel try to fulfill beauty in their life while people, who are ugly, will be insulted, humiliated, and underestimated. In other words, beauty in Mishima's The Temple of the Golden Pavilion represents acceptance while ugliness represents rejection. In order to reveal the reason of Mizoguchi's action, I use this theory to synchronize the analysis.

2.2.2 Hypocrisy

Dealing with the topic of hypocrisy, I need to define what is meant by hypocrisy. According to John Stein (1966), there are three meanings of hypocrisy.

First, hypocrisy is “insincerity”. Second, hypocrisy is described as “simulation or pretence of goodness”. Next, hypocrisy also means “feigning to be what one is not”. The person who acts hypocritically is called a hypocrite. Originally, the word “hypocrite” comes from Greek word “hupokrites”, which means “an actor”. A hypocrite is “a deceiver” or “one who dissembles his real nature; a pretender to virtue or piety” (p. 426). From those citations, I conclude that someone should be called as a hypocrite if he or she is deceitful and wants to reach his or her goal by showing the fake attitudes.

Lonnie Lee Best states “hypocrite is a person who pretends to have virtues, moral or religious beliefs, principles, etc., that he or she does not actually possess, especially a person whose actions belie stated beliefs (<http://www.hardcoretruth.com/Hypocrisy/>). The second meaning is “a person who feigns some desirable or publicly approved attitude, especially one whose private life, opinions, or statements belie his or her public statements” (<http://www.hardcoretruth.com/Hypocrisy/>). In other words, hypocrite is “a person whose actions contradict their stated or internal beliefs (or vice versa)” (<http://www.hardcoretruth.com/Hypocrisy/>). From the terms above, I can categorize the Superior of the Golden Temple is a hypocrite. After knowing the Superior’s hypocrisy, I can reveal Mizoguchi’s reasons to burn the Golden Temple.

2.2.3 Buddhism Thoughts and Truths

The Golden Temple is influenced by Zen Buddhism, then I use Buddhism Thoughts to synchronize the story and the analysis. Buddhism itself had disappeared from India since the thirteenth century C.E. Subsequently, it flourished during the third century B.C. under the great Emperor Asoka. He had sent out missionaries especially to Sri Lanka, which became an important center of renewal and missionary activity (Naylor, 1976, p. 16). In the second century C.E., Buddhism had entered China through the silk trade routes. Thereupon, the faith spread to Japan by the sixth century C.E. (p. 6).

Hitherto, Buddhism has “shown a remarkable capacity to adapt itself to new cultures and adopt elements which seemed, however indirectly, to contribute

to a man's salvation" (p. 11). Buddhism has four Noble Truths about life. Firstly, 'nothing in the ordinary life of man is permanent' means that all the things that people do or get is only a temporary (p. 30). The second is 'law of cause and effect' means if we do good actions and thoughts cause good results while bad actions and thoughts cause bad consequences (p. 31). Both thoughts and actions can be compared to a boomerang because they are returning inevitable. The third Noble Truth is "purged of greed, hatred, and ignorance", teaching the followers to keep in 'peace and cool' (p. 32). The last one is "attaining the state of *nirvana*" (p. 32). To achieve it, the followers should do 'the Noble Eightfold Path', namely, "right understanding, right thought, right speech, right action, right livelihood, right effort, mindfulness, and right concentration" (p. 32-33). Moreover, Buddha also teaches about the moral foundation of Buddhist practice and it is divided into five precepts, as follows:

1. I undertake the rule of training to refrain from harming living things [restrain from killing]
2. I undertake the rule of training to refrain from taking what is not given [restrain from stealing]
3. I undertake the rule of training to refrain from a misuse of the senses [restrain from sexual misconduct]
4. I undertake the rule of training to refrain from wrong speech [restrain from lying]
5. I undertake the rule of training to refrain from taking drugs or drinks which tend to cloud the mind [restrain from drinking intoxicants or taking drugs]" (p. 33).

All the teaching is made to "cross the surging ocean of *samsara* to reach the ultimate goal of *nirvana*" (p. 36).

After knowing the Noble Truth of Buddhism, I can analyze the characters' action because the novel and the Golden Temple have a Buddhism background. Subsequently, this concept is used to support the analysis.