

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Review of Related Theories

##### 2.1.1 Narrative Theory

Everything in this world has narrative. Therefore, imagine that the world without narrative. The life will not tell others what happen to you or someone else. Alternatively, you may not be able to recount what you read in a book or what you saw in a film or movie. It means that a world needs a narrative. Narrative makes myths or drama, and history exists. Actually, narrative also comes into our daily life because most of our times, we do telling others about the events or moments that happen in our life, recounting what we read in a book, having access to conversation, printed texts or picture (van Dijk, 1997). Narrative can be produced through not only spoken but also written, kinesthetic, pictorial, and musical modes of representation. By using narrative, people pass important aspect of their identities and relations with other. In addition, through narrative, people comprehend the world and present their understanding of it to others.

The study of narrative can be found in many interdisciplinary such as psychology, education and medicine. In psychology, education and medicine, narrative are used for diagnosing psychological and medical problems or learning disabilities. (Capps & Ochs, 1995; Herman, 1992; Wigren, 1994). Narrative can also be used for social research such as sociology and anthropology. Moreover, in this research, the researcher focuses on the narrative itself rather than as a study

about the representation of the character or lifestyle of specific subgroup in society like sociology and anthropology does. It is also different to developmental psychology and sociology that focus on age groups and cohorts in society (Lieblich, 1998). The data of narrative research can be collected as a story. In this study, the story comes from a life story provided in an interview. It is different among other study about narrative that uses a literary work, a personal letter, or written observation like sociology and anthropology. In this study, the narrative is focused on the method of recapitulating past experience by matching a verbal sequence of events which actually occurred (Labov, 1972; Andrews, 2008).

Narrative study began to emerge since 1980's as social philosophers and social scientist proposed that people make sense of their own lives in terms of self-defining life stories (McAdams, 2006). When doing their narrative, people try to make sense of themselves and their world they claimed with. Self-identity is, therefore dialogically constructed in both listening to discourse and using them to construct our own narrative (Buitelaar, 2006). In a brief narrative can be defined as a mode of constructing and constituting reality, narrative shaped very individual and situation-specific version of reality.

Narrative approach is a good way to understand more about someone's life story because it bellows what the speaker tries to hide about his or her experience. By hearing a story, the listener will know about the speaker's personality. It is because narrative focuses on the speaker not on the survey result. The story in the narrative is used to cover out what the speaker's perception about his or herself and what the people around think about him/her. Narrative can also be used to

know about the speaker's point of view about some problems and how he/she faces those problems.

Narrative is made by telling the stories, so that stories have to have a point. According to Polanyi (1989) this point is used to reveal the attitude of the speaker toward the story. Hence, both of the stories and the point must be easily recognize because the point always communicates information about the relationship between the addressed and the speaker (Berman, 2003). Besides, the life story constructs and transmits individual and cultural meaning (Liebliach, 1998). Thus, by using oral narrative of personal experience, the researcher can cover out not only the individual identity but also the speaker's culture and social world. It is caused by the way of the speakers telling the cultural background influences the story.

### 2.1.2 Narrative of Life Stories

In our everyday live people, construct stories to make senses of their life, to give meaning and value and to build an identity. Why is it called as personal narratives? It is because in doing our personal narratives we explain clearly how a person came to be who he or she is. Mc. Adams (2006) explained that stories presuppose as a basic scenario of human sociality and a teller of narrative performs a story in a social context that to or for the audience.

Narrative in this study focuses on the personal narrative. The personal narrative is the analysis of person that is served to introduce the marginalized voices and they also dispute or refute universal claims (Mayes, Jennifer L. Pierce,

and Barbara Laslett 2008). This condition is like what the researcher's respondent tries to face her life as the K-Pop fan girl. K-Pop fan girl is one kind phenomenon that is not faced by all people. Therefore, personal narrative becomes more inclusive as empirical base.

Additionally, personal narrative also connects with the social and cultural value through which individuals construct themselves as social actor (Mayes, Jennifer L. Pierce, and Barbara Laslett 2008). In this case, the way of the speakers face their life is through of their experiences and events that they did. Therefore, every speaker has different ways to understand and tell their life's stories. What the speakers think about what they do, why they do and how they understood about their acts is usually the center of their life's stories.

## 2.2 Fans as a Phenomenon in the Society

In Indonesia, fans are treated as a group of people that have bad mark or negative side. Fans cause many problems that cause many people in dangerous situation. It is because fans are categorized as pathological. According to Lewis (1992), one model of the pathological fan is that of the obsessed loner, who (under the influence of the media) has entered into an intense fantasy relationship with a celebrity figure. These individuals achieve public notoriety by stalking, threatening, or killing the celebrity. For example of this action is Mark David Chapman's killing of ex-Beatle John Lennon, and John Hinckley's attempted assassination of President Ronald Reagan are frequently brought up as iconic examples of the obsessed loner type (Lewis 1992). These examples show that fans

become irrational because they want to be closer with the idol. One of the ways is killing the idol to protect the idol from another fan. It means, if no one cannot have control the idol over, even he or she as a personal fan.

Another version of fans pathology is the image of a frenzied or hysterical member of a crowd. This is the screaming, weeping teen at the airport glimpsing a rock star, or the roaring, maniacal sports fan rioting at a soccer game (Lewis, 1992). Most of music and sport fans image of the frenzied fan predominates. For example, when the idols make a concert in or out of the country, most of their fans will come to watch their performance. However, it will be contrast if the fans that cannot come because they cannot buy the tickets, they will wait with patient in airport, and scream when the idol past.

In either case, as Jolly Jansen said, the fan is seen as being irrational, out of control, and prey to a number of external forces (Lewis, 1992). The influence of the media, a narcissistic society, hypnotic rock music, and crowd contagion are invoked to explain how fans become victims of their fandom, and so act in deviant and destructive ways. This condition is almost the same with the sport fans. The sport game will roar when the favorite team is in the game. For example, Persebaya fans named Bonek or Bajol Ijo. They will roar and sing the team song loudly during the game. If the sport team gets lose, the Persebaya fans will get angry. They are not satisfied when their team lose, so that they do anarchy action like breaking the stadium's attributes, or making disturbed on the street that made many people worry and scary. This fans sport phenomenon becomes the negative side of the image of fans because it becomes part of the crime.

### 2.3 Theoretical Framework

William Labov is an American sociolinguist that works in narrative model. Labov's narrative research that becomes the fundamental theory is about Black English Vernacular (BEV). In this *Language in the Inner City* (1972) presented the BEV should be recognized as a language in its own right, rather than as an incorrect version of standard English (Andrews, Molly, Corrine Squire, and Maria Tamboukou, 2008). Hence, from his research, Labov found a new model of the structure of personal narrative. Labov's narrative model focused on the story itself not on the content of the story because from the structure of the story. The narrative can be shown as the personal narrative.

In this study, the researcher uses Labov's narrative structure. Based on Labov and J. Waletzky (1967), narrative is one method of recapitulating past experience by matching a verbal sequence of clauses to the sequences of events that actually occurred (Van Dijk, 2007). In this method, the placing of events in a sequence are considered as defining the future of the narrative. Furthermore, Labov's model focused on the personal narrative as a monologue that represents past events in a story. Thus, the way of the speaker tells the story influence the speaker's perception about the future.

Labov argues on *The Journal of Narrative and Life History* (1997) there are six elements fundamental to narrative – depending on their informational function. The six elements of Labov are:

1. An *abstract* is an initial clause in a narrative that reports the entire sequence of events of the narrative.

2. An *orientation clause* gives information on the time, place of the events of a narrative, the identities of the participants and their initial behavior.
3. A clause of *complicating action* is a sequential clause that reports a next event in response to a potential question.
4. *Evaluation* of a narrative event is information on the consequences of the event for human needs and desires. An *evaluative clause* provides evaluation of a narrative event.
5. *Resolution* of a personal narrative is the set of complicating actions that follow the most reportable event.
6. A *coda* is a final clause which returns the narrative to the time of speaking, precluding a potential question.

Labov's theory gives a good guidance in understanding other people narratives, though the linguistics study we can find another narrative theory. By using Labov theory we can investigate certain narrative deeply, unlike with others, Labov theory consist six structures that was ordered briefly and have its own function. Labov's theory reveals certain structure of narrative by its composition, that we cannot find in the other theory, for example in the abstract section, it will give us brief explanation on what the narration will talk about, then Labov guides us to the setting of the narration in the orientation section. In addition Labov (1972) argued that social context stories must be coherent enough to communicate something, no matter how simple the message is. Labov's

statement guides to be a coherent stories and make our stories intelligible to the audience.

There are several reasons why this study uses Labov's narrative structure. Firstly, Labov's narrative structure can be used to identify some important stories within the transcript. Second, the application of the model reveals the specific structure of individual narratives and allows comparison. Third, Labov's analysis of the linguistic features that encode various types of evaluation enables the analyst to examine the perspective of the narrator on the events recounted. Fourth, the approach is particularly suited to some specific forms of data and research (Andrews, Corinne Squire, and Maria Tambouku, 2008).

#### 2.4 Review of Related Studies

There is a study that has used narrative analysis to analyze certain text and conversation. The study was written by Laine Berman in *Speaking through the Silence: Narrative, Social Convention, and Power in Java* (2003). In this book, Berman explained about private and public narrative in Javanese society. She argues that traditional and political language constructed by the location of the encode meaning in narrative reflects the way of social identity and perspective of the Javanese society. By using Labov's narrative, she can identify the Javanese's point of view about their Javanese identity. Berman chose Javanese women as her participants. She states that they have different way in telling stories according to the structure of narrative. It is caused by the stigma of class and gender prejudice



among lower class. Therefore, she tries to analyze how Javanese women's story constructs and reflects their social identity and their own culture as Javanese.

Marjo Buitelaar (2006) also becomes one of researches that uses narrative analysis to analyze certain text. Marjo Buitelaar's study of narrative analysis entitled "*Between ascription and assertion: The representation of social identity by women of Moroccan descent in the Netherlands*". In her research, she investigates what narrations on the symbolic complex of virginity in the life stories of second-generation women of Moroccan descent in Netherlands. By analyzing the Moroccan women's narrative, we can see how they construct themselves in corresponding with their social identification. The research argues that some cultural core values of Moroccans' are gave and symbolized certain identity toward women.