

CHAPTER II

THEORETICAL FRAMEWORK

2.1. Narrative Theory

Human's life is full of narrative. This is because through the time in human's life, according to Van Dijk (1997), human cannot avoid both telling and listening to the story. In daily life, narrative often occurs in many forms, for instance, whether it is spoken narrative, written narrative, kinesthetic, picture, or music. Narrative also occurs in some field of science, such as psychology, sociology, literature and linguistic. However, in this research, the writer focuses on narrative which is related to language in order to identify the identity of the narrator. Narrative can be a reflection of the culture which the narrator holds. Through narrative, the researcher can conclude how an individual, who is part of a culture, can be examined concerning his thought and identity, and also how he or she solves a problem.

However, discourse analysis cannot be separated from the study of text. In creating a text, people cannot avoid the things like what is event he or she experienced, or what event the most he or she is remembered, which is lies inside their minds. In this case, by examining a text, the researcher will know about people's paradigm. One kind of the text is narrative, and in this research, the writer will focus on life story as a text.

Narrative study can be used to analyze how story is produced. Narrative study itself has become the bound of science since 1980s because many scholars

agreed that it makes a sense that while people telling about something, they are identifying themselves. More specific, narrative is study about how people produce and telling about the reality, that are formed from the very individual of someone in a certain situation and context.

In narrative study, we can understand about the life story of human based on the cultural context. Narrator is also called as audience who has their independence to interpret the world. That is why, as stated by Mario Buittelaar on her journal (2006), narrative is shaped from the narrator itself. The audience or addresser also takes their role in building their own sense of their story, because narrative gives them an opened up quality and change of this cultural discourse text.

2.2. Narrative theory according to Labov

William Labov through his book, *Language in the inner city* (1972) shows the developed version of his narrative structure in personal narrative. He was concerned his argumentation on Black English Vernacular (BEV) that is recognized as a language in his own right, rather than it was called as incorrect version of Standard English. Moreover, he took the data from personal experience narrative and he did it by interviews. The data is in speech data that can be formulated and produced structural analysis of specific and personal experience of narrative.

The speech data then being transcribed become story text. The story text also called as speech data according to Molly Andrews et, al, can produces

structural analysis of specific and personal experience of narrative. Moreover according to Mishler (1995) in *Doing Narrative Research* edited by Andrews, et. al, narrative according to Labov can be seen as 'recapitulating experience narrative. In the other hand , Labov proposed his method as one method of recapitulating past event which (it is inferred) actually occurred (William Labov and Joshua Waletzky, 1976). Therefore, according to Riessman (1993) we can see then, that the Labovian approach is *event centred*, in that it defines narrative as terms of representation of events. In addition, it is also *text-centred*, that embodies an understanding of the personal experience narrative as a text and takes a little account as a text.

However, the structure of narrative by William Labov consist of six elements, they are: Abstract (summary of the substance narratives), Orientation (time, place, situation, participants), Complicating action (sequence of events), Evaluation (significance and the meaning of the action, attitude of the narrator), Resolution (what finally happened, Coda (returns the perspective to the present). By using these structures, according to Riessman (1993), a teller construct a story from a primary experience and interpret the significance of event to the clauses and embedded evaluation. Moreover, it emphasizes in the evaluation as secondary structure which is concentrated in the evaluation section but may be found in the other various forms throughout the narrative. Riessman (1993) called evaluation as the soul of the narrative due to the evaluation is expressing both the point of the story and crucially how the narrator wants to be understood.

By using the Labovian approach in analyzing narrative, we will get some advantages; first, the Labovian definitional criteria can be used to identify some important narrative within the transcript. second, the application of the models reveal the specific structure of individual narratives and allows comparison, third, a Labovian analysis of the linguistic features that encode various types of evaluation enable the analyst to examine the perspective of the narrator of the event recounted, fourth, the approach is particularly suited to some specific forms of data and research.

2.3. Women in Indonesia

Women have experienced many sufferings and developments in Indonesian history. In the occupation of Dutch, many local Indonesian women become victim of the policy of the Dutch colonial oppressor. According to Stoler (1996), they are cast as 'Babu' or domestic workers for the Dutch family. Some of Javanese women who have a little bit of luckiness ended as a "Nyai" or illegal wife of the Dutch men. In other words, they are just women to pleasure the sexual instinct of the Dutch men. Their children also face a conflict of identity between the colonial Dutch and local identity of the mother. The domestic or local governance called "priyayi" did not place the Indonesian women in proper place. Most of them play a role to be the servant of the men pleasure. The wife is seen as the decoration of their home. A "priyayi" man for example can have more than one wife who are called as their "selir". The emergence of the Kartini figure who has been the symbol of Indonesian women's emancipation movement actually at

that time prepared an education for the women to make them as a good wife and mother in their household. It is clear that traditional gender roles places its performance in a long time ago of Indonesia women's history.

The changing from the Dutch colonialism to Japanese occupation in Indonesia did not play a good movement for the Indonesian women. In other side, the women precisely were caught by the "kempentai" to be the "jugun ianfu" or the sexual slaves for the Japan's army. After the independence day of Indonesia, the turn of the Indonesian women's fate is starting. The right of education is equal for both of Indonesian women and men. Unfortunately, the roles of Indonesian women in politics are still restricted in Indonesian politics of the Old Order and New Order Government. The new order government builds a policy of State Ibuism to limit the roles of women in Indonesia (Kusuma, 1996). The concept of State Ibuism is implemented towards the organization of Dharma wanita and PKK for the Indonesian women in both of urban and rural areas. The policy of satate ibuism is directed to make a limitation of Indonesian women only in traditional gender roles as the mother and wife for household chores.

After reformation era, the movement for Indonesian women emancipation and rights is orienting in a better position (Nilan, 2008). The first Indonesian female president, Megawati, is elected after the reformation of Indonesia. Indonesian women writer also signifies the development of Indonesian literature such as Ayu Utami, Dewi Lestari, Asma Nadia etc. Some of the member of Indonesian cabinet shows an evidences that the Indonesian women is deserve to fill the ministry position such as sri Mulyani, Siti Fadillah Supari, Khofifah Indar

Parawansa, etc. These are the signal of the good development of Indonesian women today, although it is still not enough to claim the equality between the both sexes in Indonesian contemporary society.

2.4. Reviews of related Studies

There were some studies related on Narrative analysis, one of them was held by Laine Berman in her *Speaking through the Silence; Narrative, Social Conventions, and Power in Java* (1998). In her books she investigate how the oral narrative shape the social identity and perspective through the javanesse women narrative.

Another research was conducted by Marjo Buitelaar by a 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 Morrocan descent in Netherlands. By analyzing the Morrocan womens' narrative, we can see how they construct their self in correspond with their social identification. This research argues that some cultural core values of Morrocans' give and symbolized certain identity toward women.

The difference of this research with those previous reseeach is actually this research concerns on the structure while Javanese woman in rural area telling the life story. By using Labov structure theory, the writer wants to segmented the elements in the structure with the story whether it is different or not. The

difference or the similarities then becomes important because it will be the identity of part of culture. Moreover, the researcher in this research is wants to give new understanding from the telling story of the participant who is Japanese woman in rural area might be different with the greater discourse that is delivered in Indonesia citizen.

CHAPTER III

METHOD OF THE STUDY