CHAPTER 2

GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY

2.1. Telling Story as Power Source

Story can be used to understand human reality. People make stories about their actions. Telling a story can mean telling what social life is like and the social life itself is a life story.

Story and world are connected in terms that story reflects the world and at the same time world is created in the story. Knowledge of the world becomes important in discourse interpretation as Brown and Yule (1983) quoted de Beaugrande : 'the question of how people know what is going on on a text is a special case of the question of how people know what is going on in the world at all'.

Story is not simply used to present social reality but also create and manipulate it (Johnstone, 1993). The story teller plays words as creative process in the arrangement. He or she does not just report what someone feels, sees, or hears using truth words. The teller may choose and arrange the sort of attitudes to be expressed and what kind of topic to be raised.

The speaker's ability to build social world inside story contitutes speaker's power to social

11

world outside the story. There are two kinds of stories containing sources of the speaker's power: community story and contest story. In the community story, the disturbances met by the protagonist are managed jointly, never been resolved alone. Whereas in contest story, the protagonist acts alone, shows off his competence to overcome the situation.

2.2. Language, Gender and Communicative Style in Telling Story

Conversational storytelling is based on per sonal experienced reflected in daily activities of the speaker. In evaluating story, the speech style is contextual and situational dependence. Both woman and man use the varieties of speech based on what is being told and what event the speaker meets.

The language use in this communication between the teller and the hearer has interactional function (Brown and Yule, 1983). It is more concerned with social relationship and solidarity rather than to convey information as in transactional function. When the speaker begins the conversation with topic about weather or traffic jam, the primary intention of the speaker is not only to inform something that the hearer might have known already. The speaker opens him/herself to positive responses or comments. It states speaker readiness

to talk, close relation or make friendship.

Language is a powerful tool in the relationship between man and woman. It transmits caltural norms and belief of social order (Sheldon, 1993) involving status, power, and prestige, psychological differences (Johnstone, 1993) through gender socialization. Those factors shape a person's communicative style.

Since story is made up within speaker-hearer relations, their interpersonal behavior also influences language behavior. According to Whitman and Edwards "patterns of interpersonal behavior are most influenced by the company that one keeps and the organization of the activities performed with that company" (Sheldon, 1993). When woman and man do in different activities which evoke different behavior, then there will be difference in their communication.

The preception upon man's and woman's roles developed in society may result the difference usage of male/female language. Woman is often treated as subordinate, powerless, and her role in social world is not appreciated than man. Male speech can be characterized as competition oriented or adversarial (for examples: by arguing, making commands) . On the other hand, female speech can be characterized as collaborated or affiliative (for examples : by agree-

ing, supporting, making suggestion) (Tannen, 1993).

2.3. Working Community in Surabaya and the Habits

As the fully growth city in industry and commerce, Surabaya is the significant place for its inhibitants to earn money. People who come from other cities gather with Surabaya citizen forms a large community of workers. According to BPS source 1999 (Jawa Pos, March 13th, April 22nd, 2000), from 2.023.898 of age of 15 - 64, 42% of them are working. 64% are male workers and 36% are female workers. The increasing opportunities of women in labor force nowadays would affect in gender similarity and gender interpersonal interaction reflected in their conversation (Wilson, 1984).

Society of Surabaya is much influenced by Javanesse culture. The culture views women as the weak, hopeless, polite, and need to be protected whereas men as the tough, rude, having strong leadership. From the earlier childhood, parents teach women to be more self controlled, obeyed, and draw out from a conflict. Men are taught to be strong and assertive. According to Graddol and Swann (1989), as long as society views women and men as different and unequal, the different in language of women and men will persist.

Since social and economical crisis overwhel-

met Indonesia, bussines in Surabaya being stagnate. The increase of unemployment numbers and the limited of job opportunity raise greater competition among workers. They make some efforts to keep on working and maintain all they have gained : position, prestige, and power.

The problems they faced produce work stress. To reduce it, the workers try to break the routineous job by telling stories. At any places and in any time they release the disturbances in mind and share it to others. Stories for them help, to ease feelings of uncertainty, worries, harmness, tenseness. They need sources of power to strengthen their identities.

CHAPTER 3

PRESENTATION AND ANALISYS
OF THE DATA