

CHAPTER II

THEORETICAL FRAMEWORK

A. Preliminary Explanation

Theories and or approaches in analyzing a literary work are somehow important so that the readers will get deeper understanding of the work under analysis. In this analysis, the writer applies some theories, which is in accordance to the text. Atar Semi in *Metode Penelitian Sastra* suggests:

“... peneliti harus secara bersungguh-sungguh mengembangkan dasar teoritis serta memilih pendekatan dan metode kerja yang paling sesuai dengan hakikat penelitian sastra dan objek telitian yang sedang digarap...mesti merumuskan dasar-dasar teoretis yang akan dijadikan pegangan di dalam melakukan setiap langkah dan keputusan yang akan diambil selama penelitian dilakukan” (1993:47)

“...a researcher has to develop the theoretical base as well as to choose appropriate approach and method due to the literary research and analyzed object... has to formulate theoretical bases which eventually can be used to conduct every step taken during the research”
(translated from Atar Semi, 1993:47)

Theory is used to get the analysis more focused. It is used as the main instrument in dissect the complex story within the novel.

Dealing with the subject matter that lies within the story, the writer applies Theory of Power Relation by Michel Foucault and Stuart Hall's Theory of Representation.

B. Representation Theory by Stuart Hall

Representation has two significant points; they are representative and represented. It underlines that during the process of representation, there is subject(s) that represents something in a larger context as well as object(s), which is represented. By this understanding, the writer assumes that "Women of the Sun" conveys these two points. The five women characters are represented through the text by the authors, who are women themselves. The authors speak from women's viewpoint. This is not bizarre since women authors talk about women better than men do. They have the same feminine point of view and way of thinking. Yet women authors usually put the opposite sex in the context of 'other' and consider themselves as 'self'. The 'otherness' and 'self-ness' terminologies somehow depend on who speaks, and about what. Stuart Hall's in "Cultural and Diaspora" (Reny Winata: 2000) states that:

"Perhaps instead of thinking of identity as an already accomplished fact... we should think, instead, of identity as a 'production', which is never complete, always in process, and always constituted within, not outside representation... We seek, here, to open a dialogue, an investigation, on the subject of cultural identity and representation... We all write and speak from a particular place and time, from a history

and a culture which is specific. What we say is always ‘in context’, positioned” (1990; p.222-237).

C. Power Relation by Michel Foucault

Foucault’s theory is based on language. Language, according to Foucault, is not only verbal statement, but also non-verbal statement. Verbal statement is something related to words. Meanwhile, non-verbal statement is something related to context or situation. Language forms discourse. As Eriyanto states in “Analisis Wacana” (2001:7) that language is not merely verbal language that is spoken from articulation, but it relates to context. Within this context, language is used for certain purposes, including power practices. Language is an important tool to observe power imbalance and gaps within society such as men-women, majority-minority, social status, and so forth in which the differences are represented in social context and position.

Kate Liu paraphrases Foucault’s thinking of discourse as:

“... a way of representing the knowledge about particular topic at a particular historical moment. Discourse constructs topic. It defines and produces the objects of our knowledge. It also influences how ideas are put into practice and used to regulate the conduct of others. Meaning is constructed through discourse; nothing has any meaning outside of discourse”.

(http://www.eng.fju.edu.tw/Literary_Criticism/postmodernism/Barthes_Foucault.html#foucault)

Moreover, Foucault sees knowledge as something that is collected and decided as 'correct' by certain groups. Knowledge deals with history or time. Things, which are decided as 'true' in certain times, have a strong probability that they will no longer be 'true' at certain times in the future. What we categorized as 'true' now, was possibly 'untrue' in past. In short, 'truth' depends on context of the time. This possibility of change leads to the establishment of human sciences, so that people who build 'knowledge' actually start defining what 'human', and all its connotations, is interpreted as. This eventually affects people in general. George Ritzer (1997:45) says that science is an example of a field engaged in an effort to differentiate true from false, and is implicitly excluding alternative bodies of knowledge. It further implies that if they can gain more people to believe in what they have decided, it is possible that what they have decided is more important than truth that can be known.

“Truth is centred on the form of scientific discourse and the institutions which produce it; it is subject to constant economic and political incitement ... ; it is the object, under diverse forms, of immense diffusion and consumption ... ; it is produced and transmitted under the control, dominant if not exclusive, of a few great political and economic apparatuses ...” (1980:131-132)

Deciding what thing is categorized as 'truth' needs a sort of strong interrelationship wherein certain people or groups can convince more people to believe it. During the process of convincing more people, there arises strong-weak relationship. It means that there are two significant points; that induces and is

induced. It is not necessary to find a 'subject' like the king, the ruling class, the state -- for power to operate. 'Subject' is produced within discourse; it can not be outside discourse because it must be subjected to discourse and also exists within the knowledge. In such a relationship, power is needed to support the process of inducement. Michel Foucault views that power (*pouvoir*) relates to knowledge (*savoir*). As Foucault states in "Health and Medicine" that:

"... power and knowledge were always inevitably and inextricably interconnected so that any extension of power involved an increase in knowledge and every elaboration of knowledge involved an increase in power" (1997)

Power and knowledge work in the same time and place, it is clear that both affect each other in forming certain kinds of desired situations. "There's no power relation without resistances", as Foucault states in his book "Power and Knowledge" (1980:142), resistance conveys a subject and an object. A subject means thing(s) that stronger in term of power in affecting the object with idea, culture, thought, etc. Meanwhile, an object means the receiver of the effect. Those two parts have a sort of interrelation, which eventually can form power relation showing which one is stronger than another. However, inducing knowledge is not a simple process. Though it has been supported by the strength of power, there will always be resistances in accepting new thought, idea, culture or anything new from an opposing group. Hence, the existence of subject and object are vital and unavoidable. Moreover, Foucault states, "truth isn't outside power or lacking in

power ...” (1980:131) it supports that there are three important points in the process of power relation; power, knowledge, truth.

Though power is often assumed something negative and repressive, reality demonstrates that power does not appear to be law. Power operates in all parts of life either in a smooth or repressive way.

“What makes power hold good, what makes it accepted, is simply the fact that it doesn’t only weigh us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse, it needs to be considered as a productive network which runs through the whole social body, much more than as a negative instance whose function is repression.” (1980:119)

Power works through social relationship and is sometimes accepted without any repression. For example is relationship between a seller and buyers. The seller puts the price on things and decides how much money he/she would like to get from selling an item. The seller has a power over the buyers in deciding the price. Some buyers might agree on the given price, so that they buy it. Some other buyers might not agree with the price and try to bargain it. The buyers, who accept the price and decide to buy the item, can be categorized as objects who accept something smoothly. Conversely, the buyers who bargain before buying can be categorized as considerate objects who not straight accept things from other people.

However, the phenomena of resistance always happen during the process of power relation. What distinguishes it is the degree of resistance. The example

above shows us that the first category, people who buy without any bargain, has weak resistance so that they decide to accept the price given by the seller. Meanwhile, the second category, people who bargain, has resistance against the seller through refusing the given price. Both categories of buyers show that they have different degree of resistance in accepting thing or idea given by the binary opposition namely the seller.

D. Related Studies

There are some studies related to the work under analysis, in the form of subject analyzed. Reni Winata, in her study ‘Politik Representasi dalam Wacana Perempuan Multikultural di Australia’ (2000), focuses on the representation of Non-Anglo-Celtic women in Australia. She sees that Non-Anglo-Celtic women in Australia experience double colonisations: from their own community and from outside their community, which refers to the Whites and government. She explains how these women struggle in positioning and representing themselves in broader society. This study is also supported by the theory of representation by Stuart Hall and Michel Foucault, but it includes the theory of Post-colonialism and Feminism in its analysis since it talks about women, indigeneosity, and colonized country.

The writer has also found one journal, which is about Aboriginal women; “Violence against Aboriginal Women in Australia: Possibilities for Redress within the International Human Rights Framework”. Written by Penelope Andrews, it reveals and analyses the violence against women. It notes that their

status of being women made them more vulnerable to sexual exploitation from the settlers and the imposition of a highly patriarchal European legal and value system ensured that Aboriginal women would be relegated to second-class status within their communities. Moreover, the land matters, which lie within Aboriginal community, make it worse. Andrews says that:

“The denial access to their land deprived them of food and resources, and interfered with the ceremonial religious practices which were part of their culture and identity. White intrusion on the land made it extremely difficult for Aboriginal people to protect their sacred rite”

Aboriginal women even experience double marginalisation, within their own community and, to a larger extent, their country, where people of different race and culture live. They often receive violence from both their own and beyond their community. According to Andrews, there are three causes of violence against indigenous women; systems of sexual subordination that exist within traditional Aboriginal society; the breakdown of traditional social control due to the imposition of foreign influences and societal structures, and lastly is the appalling socio-economic conditions within which many Aborigines find themselves.

These studies are related to this thesis in the form of subject analyzed, Aboriginal women, and how Aboriginal women were positioned within society under the system of Australian government. In other words, these studies as well as this thesis, emphasize on the Aboriginal women representation in Australia.

However, these studies would only be applied as the comparative and supporting source in analyzing the story. There might be other theories, which slightly differ from these two major theories used in the analysis. Yet, it would not be used here.

CHAPTER III

ANALYSIS