

CHAPTER I INTRODUCTION

A. Background of The Study

Traditional tale, like fairy-tale, is generally accepted is not simply about wonder story with magical stuff as the instrument, but also a moral-ethical transcription to share. The problem is, to tell good things, it means to opposite it against the bad things. Therefore, it is no surprise to figure out bad character(s) (antagonists or villains) in the story in which they are usable to lift up the good character(s) on the spotlighted stage. From this state, it is always easier to pull up the prince than the witch and its consequence is that violence sense, especially when punishing villains, is increased (Tatar, 2003: 32; Byatt, 2002: pp. xlii–xliv). By juxtaposing how fairy-tale is understood and how the bad character is represented, there is a critical question to propose about how bad character is represented. It is unquestionably understood that all characters refer to human side and all human must have bad side and good side. Thus, it peaks up on a point, how the narration narrates the *bad* characters as totally evil-established character without good side, and vice versa. It is like what happens in stepmother character in *Cinderella* and *Bawang Merah & Bawang Putih* whose representation is vicious mother.

Cinderella narrates a story of Cinderella, who was a teenage girl living with her step mother. She became an orphan after her father died. Cinderella had to live with her stepmother and two stepsisters. They always mistreated her. Cinderella was treated as a maid and living in a dirty place full with dust and mice. From this view, it implies that the stepmother is represented in bad image.

Similar but not quite, *Bawang Merah Bawang Putih* narrates a story of Bawang Putih who lived with her father because her mother was passed away. Then, her father married to a widow who had a daughter, Bawang Merah. After the father was passed away, Bawang Putih was mistreated by her stepmother and her step sister. Of course, this recalls Cinderella's plot-twisted style but it is not the vital part to discuss. The most crucial point to emphasize is how the stepmother is represented as vicious mother.

Those stories which are from different culture (Cinderella is western and Bawang Merah Bawang Putih is eastern), construct a narration with stepmother portrayal. The portrayals of the plot-twist are similar, but the most important thing to pinpoint is how the stepmother is represented as vicious mother. This representation can *jeopardize* the status of fairy tale as “part of the cultural conserve that give them some role training in ... tolerance [and] ... how to deal with certain social situations and helps them to find their place in society” (Walter, 2017). This representation can be important because fairy-tale can recreate a sense of the fantastic in a contemporary discourse (Clute and Grant, 1999: 333). Therefore, by *othering* (negative-representing) the stepmother, as if the stepmothers have no either mercy or good things to salute, this discussion expand its scope from just critical reading in deconstructive perspective to deconstructive reading to woman representation because the texts propose othering woman which has patriarchal nuance.

Women’s position in a different society is a product of cultural conditioning (Malti-Douglas, Fedwa: 2017). Women’s status in representation in folktale based on Greek Mythology is mostly negative, with its snake-haired Medusa, Monotheistical tradition with its stupid Eve, to modern advertisements with its woman objectification. Therefore, literary work has important role to propagandize socio-cultural criticism (Machionis, John J: 2012).

Socio-cultural criticism has criticized the identity of some terms to construct an idea to analyse certain things in life. It means that culture obviously takes part in it. Cultural and social norms have long shaped lifestyles, belief systems, and ways of behaviour and people’s tradition in society. Every individual has also been built by cultural norms because culture has imposed values and norms on individual minds (Craig: 2007). Those values and norms apply for every aspect in life, it also works to the image of a mother as well.

This research is based on social and cultural (values) about how Mother in patriarchal society reflected. Based on urban dictionary, the image of mother is always defined as a person who is kind, caring, loving and protecting her child. However, beside all of those kind characteristics, mother also hiddens many unrevealed

opposite characteristics which is denied by the public. These unrevealed opposite characteristics that depicted Mother's image is called vicious mother. For example, the positions characters into roles arranged in binary opposition, such as protagonist, antagonist, main, support and etc. This makes a consequence that good character roles as protagonist while bad character roles as antagonist (*Propp. V: 1968*). These leads to the question which is about how someone becomes bad character and roles as antagonist while bad and good are subjective view. A good character sometimes exposes his bad side and a bad character sometimes exposes his good side (*Derrida: 1967*).

A set of principles that guide people distinguish between what is right and wrong, define whether something good or bad. Something will not be valuable without the presence of others; For instance, in the case of white and black. White is just white if black does not exist. Black is the Other that completes the white to be valued. It has been known that white is good and black is bad. As known that moral consciousness does state that some points are higher, or intrinsically more valuable than others; and on the head of these goods came Virtue (*Rashdall, 2005: 65*). This dichotomy terms contrasting meaning which leads people see things only from the old way and make these predicates determine as absolute definition. This dogma had been belief for particular people. These principles set by a society which cannot be separated with the culture that commonly known as socio-cultural criticism.

The claim of vicious/malicious that adhered to the stepmother had been a general concept in the society. As an evidence to prove these vicious mothers, they can be found in both of these folktales: Cinderella (west) and Bawang Merah & Bawang Putih (east) as a comparison. Analysing these narrative texts is focusing on position characters, especially in twisting the mother's image; how this analysis changes the perspective of stepmother in deconstructive reading.

B. Scope and Limitation of the Study

Based on the background of the study, this research comes along with scope and limitation. The scope of this research is the deconstruction reading on *Cinderella* narrative text and *Bawang Merah&BawangPutih* narrative text using Jacques Derrida's Deconstruction theory. The limitation of this research is the deconstruction reading towards stepmother image.

C. Questions of the Study

Based on the background of the study that has explained above, it can be seen that this research problematizes as follow:

1. How is the image of mother based on patriarchal culture perspective in *Cinderella* and *Bawang Merah Bawang Putih*?
2. How is the deconstructive critics change the perspective on mother image in *Cinderella* and *Bawang Merah Bawang Putih*?

C. Objective of the Study

Based on the research question stated above, the aim of the study is to describe the general image of mother based on patriarchal perspective and to describe the deconstruction critics change the image of Mother using Derrida's theory.

D. Significance of the Study

In this section will provide a brief description of the significances of the study for the institutions and the readers.

1. The major motivation why the writer use deconstructive critic towards this narrative text as an analysed literary form is many variety factors. As is known, literary works provide insight and context for all world societies. Literary also has been a blue print in social life. Therefore, literature is more than just historical or cultural artifacts; it can serve as an introduction to the world of new experiences.
2. For the institution, this research was made for a mini research that aimed to fulfil the graduation requirements as a thesis proposal. Besides, another intention of this research can be a reference that combinable in learning-teaching

strategy. In addition, this research has a function as a raw material that can be developed into the new level of another analysis for other researcher.

3. For the readers, this research can be used as an education especially in family area. This research explains how to see a problem from another point of view and to show hidden side of the untold story. Besides, this research will describe that a bad person comes from a good person who has been hurt by many causes. And what is known as a good thing doesn't always mean it is good. The researcher hopes this research can be accepted in the society because this research is necessary for people to always reconsidering any judgments through the different perspectives.
4. For education perspectives, literary can be taught to students in relation to moral value. When students analyse literature, they learn to identify cause and effect and expected to be able to apply critical thinking skills. Without realizing it, they examine the characters psychologically or sociologically. They identify the characters' motivations for their actions and see through those actions to any ulterior motives. In constructing an essay on a work of literature, students use problem-solving skills to come up with a thesis and prosecute on compiling their paper. It takes research skills to dig up evidence for their thesis from the text and scholarly criticism. Moreover, it takes organizational skills to present their argument in a coherent, cohesive manner.
5. For the teachers, this research has aim to teach the students about deconstruction to use perspective on seeing peculiar matters in this life. Besides, teachers can teach the students to find the meaning behind the narrative text because sometimes, bad things do not belongs bad. Moreover, to triggering students to have critical thinking and develop students creative thinking in constructing an essay or make any other work of literature.

E. Definition of Key Term

In this section will tell about the definition of key terms in this research, It functions to be a guide for the readers and to make the readers understand about some definition of the key term in this research.

- Deconstruction : It is a sort of method of reading by breaking constructed meanings (Derrida, 1997)
- Motherhood : It is a characteristic of woman who inhabit or perform the role of bearing some relation to their children and the social roles are variable across time, culture, and social class (Arendell, 2004)
- Patriarchy : It is a belief that men are dominant over women set by general structure (Soman, 2009)
- Gender : A sort of classification based on sex that constructs binary opposition between man and woman, male and female, masculine and feminine (Holmes, 2012)



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