

**ANALYSIS OF WOMEN STRUGGLES
REPRESENTED IN THE WOMAN KING MOVIE:
GYNOCRITICISM STUDY**

REFERENCE

Submitted to The School of Foreign Language – JIA as a partial fulfillment of requirements for the undergraduate degree in English Literature Programme



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Berbeda dengan pendekatan kuantitatif, dari ciri-ciri di atas terungkap bahwa penelitian kualitatif lebih fokus untuk melakukan pemahaman secara mendalam terhadap suatu masalah daripada melihat permasalahan untuk kepentingan generalisasi. Penelitian kualitatif menggunakan teknik analisis mendalam (*in-depth analysis*), yaitu mengkaji masalah secara khusus (*kasus-perkasus*) karena penelitian kualitatif yakin bahwa sifat dari suatu masalah satu akan berbeda dengan sifat dari masalah lainnya. Yang dihasilkan dari penelitian kualitatif ini bukan suatu generalisasi, tetapi pemahaman secara mendalam terhadap suatu masalah.⁴

Akhirnya dapat disimpulkan bahwa penelitian kualitatif adalah suatu jenis pendekatan penelitian dalam ilmu sosial yang menggunakan paradigma alamiah, berdasarkan teori fenomenologis (dan sejenisnya) untuk meneliti masalah sosial dalam suatu kawasan dari segi latar dan cara pandang obyek yang diteliti secara *holistic*.

1. Paradigma Penelitian

Paradigma, secara etimologis berasal dari bahasa Inggris, *paradigm* berarti *type of something*, model, pattern (bentuk sesuatu, model, pola). Dalam bahasa Yunani, paradigma berasal kata *para* (di samping, di sebelah) dan kata *dekynai* (memperlihatkan; yang berarti: model, contoh, arketipe, ideal). Ketika Plato menggunakan kata *paradeigma* dalam *Republic*-nya, ia menggunakannya dalam arti "a basic form encompassing your entire destiny". Murid Socrates dan guru Aristoteles ini juga pernah menyatakan bahwa, "sesuatu yang diciptakan tentunya diciptakan untuk suatu sebab". Secara terminologis paradigma berarti a total view of a problem; a total outlook, not just a problem in isolation. Ia merupakan cara pandang atau cara berpikir tentang sesuatu.

Dalam Kamus Filsafat, terdapat beberapa pengertian paradigma, diantaranya sebagai berikut: 1) Cara memandang sesuatu sesuatu; 2) Dalam ilmu pengetahuan diartikan sebagai model, pola, ideal. Dari model-model ini fenomena dipandang dan dijelaskan; 3) Totalitas premis-premis teoritis dan metodologis yang menentukan atau mendefinisikan suatu studi ilmiah kongkret. Dan ini melekat di dalam

Prof. Dr. Sugiyono



METODE PENELITIAN KUANTITATIF KUALITATIF DAN R&D



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tingkat kepercayaan dan tingkat pemahaman mengenai aspek yang diteliti.

B. Teknik Pengumpulan Data

Teknik pengumpulan data merupakan langkah yang paling strategis dalam penelitian, karena tujuan utama dari penelitian adalah mendapatkan data. Tanpa mengetahui teknik pengumpulan data, maka peneliti tidak akan mendapatkan data yang memenuhi standar data yang ditetapkan.

Pengumpulan data dapat dilakukan dalam berbagai *setting*, berbagai *sumber*, dan berbagai *cara*. Bila dilihat dari *setting*-nya, data dapat

dikumpulkan pada *setting* alamiah (*natural setting*), pada laboratorium dengan metode eksperimen, di rumah dengan berbagai responden, pada suatu seminar, diskusi, di jalan dan lain-lain. Bila di lihat dari sumber datanya, maka pengumpulan data dapat menggunakan *sumber primer*, dan *sumber sekunder*. Sumber primer adalah sumber data yang *langsung* memberikan data kepada pengumpul data, dan sumber sekunder merupakan sumber yang *tidak langsung* memberikan data kepada pengumpul data, misalnya lewat orang lain atau lewat dokumen. Selanjutnya bila dilihat dari *segi cara* atau teknik pengumpulan data, maka teknik pengumpulan data dapat dilakukan dengan observasi (pengamatan) interview (wawancara), kuesioner (angket), dokumentasi dan gabungan keempatnya.

Bermacam-macam teknik pengumpulan data ditunjukkan pada gambar 12.1 berikut. Berdasarkan gambar tersebut terlihat bahwa secara umum terdapat empat macam teknik pengumpulan data, yaitu observasi, wawancara, dokumentasi, dan gabungan/triangularisasi.

Dalam penelitian kualitatif, pengumpulan data dilakukan pada *natural setting* (kondisi yang alamiah), sumber data primer, dan teknik pengumpulan data lebih banyak pada observasi berperan serta (*participan observation*), wawancara mendalam (*in depth interview*) dan dokumentasi. Catherine Marshall, Gretchen B. Rossman, menyatakan bahwa "*the fundamental methods relied on by qualitative researchers for gathering information are, participation in the setting, direct observation, in-depth interviewing, document review*"

4
Edition



RESEARCH DESIGN

Qualitative,
Quantitative,
and
Mixed Methods
Approaches

JOHN W. CRESWELL



I dedicate this book to Karen Driscoll Creswell. She is the inspiration for my writing and my life. Because of her—as wife,

FOURTH EDITION

RESEARCH DESIGN

Qualitative, Quantitative, and
Mixed Methods Approaches

JOHN W. CRESWELL

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Qualitative Methods

Qualitative methods demonstrate a different approach to scholarly inquiry than methods of quantitative research. Although the processes are similar, qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs. Writing a methods section for a proposal for qualitative research partly requires educating readers as to the intent of qualitative research, mentioning specific designs, carefully reflecting on the role the researcher plays in the study, drawing from an ever-expanding list of types of data sources, using specific protocols for recording data, analyzing the information through multiple steps of analysis, and mentioning approaches for documenting the accuracy—or validity—of the data collected. This chapter addresses these important components of writing a good qualitative methods section into a proposal. Table 9.1 presents a checklist for reviewing the qualitative methods section of your proposal to determine whether you have addressed important topics.

Table 9.1 A Checklist of Questions for Designing a Qualitative Procedure

	Are the basic characteristics of qualitative studies mentioned?
	Is the specific type of qualitative design to be used in the study mentioned? Is the history of, a definition of, and applications for the design mentioned?
	Does the reader gain an understanding of the researcher's role in the study (past historical, social, cultural experiences, personal connections to sites and people, steps in gaining entry, and sensitive ethical issues) and how they may shape interpretations made in the study?
	Is the purposeful sampling strategy for sites and individuals identified?
	Are the specific forms of data collection mentioned and a rationale given for their use?
	Are the procedures for recording information during the data collection detailed (such as protocols)?
	Are the data analysis steps identified?
	Is there evidence that the researcher has organized the data for analysis?
	Has the researcher reviewed the data generally to obtain a sense of the information?
	Has the researcher coded the data?
	Have the codes been developed to form a description and/or to identify themes?
	Are the themes interrelated to show a higher level of analysis and abstraction?
	Are the ways that the data will be represented mentioned—such as in tables, graphs, and figures?
	Have the bases for interpreting the analysis been specified (personal experiences, the literature, questions, action agendas)?
	Has the researcher mentioned the outcome of the study (developed a theory, provided a complex picture of themes)?
	Have multiple strategies been cited for validating the findings?

THE COMPONENTS OF QUALITATIVE METHODS

The qualitative methods section of a proposal requires attention to topics that are similar to a quantitative (or mixed methods) project. These involve telling the reader about the design being used in the study and, in this case, the use of qualitative research and its basic intent. It also involves discussing the sample for the study and the overall data collection and recording procedures. It further expands on the data analysis steps and the methods used for presenting the data, interpreting it, validating it, and indicating the potential outcomes of the study. In contrast to other designs, the qualitative approach includes comments by the researcher about their role, and the specific type of qualitative strategy being used. Further, because the writing structure of a qualitative project may vary considerably from study to study, the methods section should also include comments about the nature of the final written product. Recall that earlier in Chapter 4, in Examples 4.1 and 4.2, I provided an overview of the structure of a qualitative proposal that included these methods

[Author addressed ethical issues and IRB review.]

Data Collection Strategies

Data will be collected from February through May, 1992. This will include a minimum of bi-monthly, 45 minute recorded interviews with the informant (initial interview questions, Appendix C), bimonthly two hour observations of administrative cabinet meetings, bi-monthly two hour observations of daily activities and bi-monthly analysis of the president's calendar and documents (meeting minutes, memos, publications). In addition, the informant has agreed to record impressions of his experiences, thoughts and feelings in a taped diary (guidelines for recorded reflection, Appendix D). Two follow-up interviews will be scheduled for the end of May 1992 (See Appendix E for proposed timeline and activity schedule). *[The author proposed to use face-to-face interviews, participate as observer, and obtain private documents.]*

To assist in the data collection phase I will utilize a field log, providing a detailed account of ways I plan to spend my time when I am on-site, and in the transcription and analysis phase (also comparing this record to how time is actually spent). I intend to record details related to my observations in a field notebook and keep a field diary to chronicle my own thinking, feeling, experiences and perceptions throughout the research process. *[The author recorded descriptive and reflective information.]*

Data Analysis Procedures

Merriam (1988) and Marshall and Rossman (1989) contend that data collection and data analysis must be a simultaneous process in qualitative research. Schatzman and Strauss (1973) claim that qualitative data analysis primarily entails classifying things, persons, and events and the properties which characterize them. Typically throughout the data analysis process ethnographers index or code their data using as many categories as possible (Jacob, 1987). They seek to identify and describe patterns and themes from the perspective of the participant(s), then attempt to understand and explain these patterns and themes (Agar, 1980). During data analysis the data will be organized categorically and chronologically, reviewed

repeatedly, and continually coded. A list of major ideas that surface will be chronicled (as suggested by Merriam, 1988). Taped interviews and the participant's taped diary will be transcribed verbatim. Field notes and diary entries will be regularly reviewed. *[Author described steps in data analysis.]*

In addition, the data analysis process will be aided by the use of a qualitative data analysis computer program called HyperQual. Raymond Padilla (Arizona State University) designed HyperQual in 1987 for use with the Macintosh computer. HyperQual utilizes HyperCard software and facilitates the recording and analysis of textual and graphic data. Special stacks are designated to hold and organize data. Using HyperQual the researcher can directly "enter field data, including interview data, observations, researcher's memos, and illustrations ... (and) tag (or code) all or part of the source data so that chunks of data can be pulled out and then be reassembled in a new and illuminating configuration" (Padilla, 1989, pp. 69-70). Meaningful data chunks can be identified, retrieved, isolated, grouped and regrouped for analysis. Categories or code names can be entered initially or at a later date. Codes can be added, changed or deleted with HyperQual editor and text can be searched for key categories, themes, words or phrases. *[Author mentions the proposed use of computer software for data analysis.]*

Verification

In ensuring internal validity, the following strategies will be employed:

4th
Edition

Introduction to
Qualitative
Research Methods
A Guidebook and Resource

Steven J. Taylor
Robert Bogdan
Marjorie L. DeVault

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relationship between theory and methodology more fully later in this chapter.

QUALITATIVE METHODOLOGY

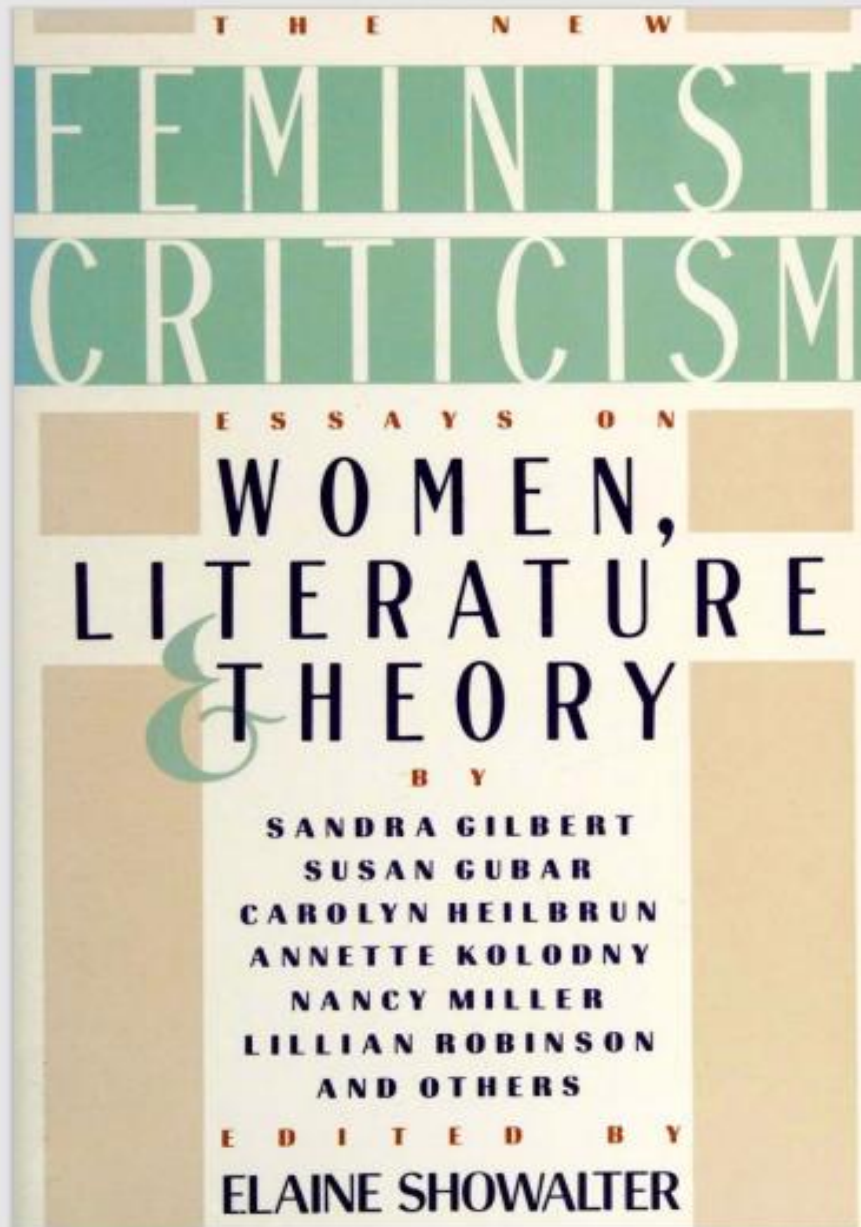
The phrase *qualitative methodology* refers in the broadest sense to research that produces descriptive data—people's own written or spoken words and observable behavior. As Ray Rist (1977) pointed out, qualitative methodology, like quantitative methodology, is more than a set of data-gathering techniques. It is a way of approaching the empirical world. In this section we present our notion of qualitative research.

1. *Qualitative researchers are concerned with the meaning people attach to things in their lives.* Central to the phenomenological perspective and hence qualitative research is understanding people from their own frames of reference and

8 INTRODUCTION TO QUALITATIVE RESEARCH METHODS

experiencing reality as they experience it (Corbin & Strauss, 2008). Qualitative researchers empathize and identify with the people they study in order to understand how those people see things. Herbert Blumer (1969) explained it this way:

To try to catch the interpretative process by remaining aloof as a so-called "objective" observer and refusing to take the role of the acting unit is to risk the worst kind of subjectivism—the objective observer is likely to fill in the process of interpretation with his² own surmises in place of catching the process as it occurs in the experience of the acting unit which uses it. (p. 86)





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Defining the Feminine: Gynocritics and the Woman's Text

A woman's writing is always feminine; it cannot help being feminine; at its best it is most feminine; the only difficulty lies in defining what we mean by feminine.

VIRGINIA WOOLF

It is impossible to define a feminine practice of writing, and this is an impossibility that will remain, for this practice will

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The New Feminist Criticism

never be theorized, enclosed, encoded—which doesn't mean that it doesn't exist.

HÉLÈNE CIXOUS, "The Laugh of the Medusa"

In the past decade, I believe, this process of defining the feminine has started to take place. Feminist criticism has gradually shifted its center from revisionary readings to a sustained investigation of literature by women. The second mode of feminist criticism engendered by this process is the study of women *as* writers, and its subjects are the history, styles, themes, genres, and structures of writing by women; the psychodynamics of female creativity; the trajectory of the individual or collective female career; and the evolution and laws of a female literary tradition. No English term exists for such a specialized critical discourse, and so I have invented the term "gynocritics." Unlike the feminist critique, gynocritics offers many theoretical opportunities. To see women's writing as our primary subject forces us to make the leap to a new conceptual vantage point and to redefine the nature of the theoretical problem before us. It is no longer the ideological dilemma of reconciling revisionary pluralisms but the essential question of difference. How can we constitute women as a distinct literary group? What is *the difference* of women's writing?

Patricia Meyer Spacks, I think, was the first academic critic to notice this shift from an androcentric to a gynocentric feminist criticism. In *The Female Imagination* (1975), she pointed out that few feminist theorists had concerned themselves with women's writing. Simone de Beauvoir's treatment of women writers in *The Second Sex* "always suggests an a priori tendency to take them less seriously than their masculine counterparts"; Mary Ellmann, in *Thinking about Women*, characterized women's literary success as escape from the categories of womanhood; and, according to Spacks, Kate Millett, in *Sexual Politics*, "has little interest in woman imaginative writers."¹³ Spacks' wide-

GENDER TROUBLE

*Feminism and the
Subversion of Identity*

JUDITH BUTLER

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Subjects of Sex / Gender / Desire

claims to be representative has occasionally motivated the shortcut to a categorial or fictive universality of the structure of domination, held to produce women's common subjugated experience.

Although the claim of universal patriarchy no longer enjoys the kind of credibility it once did, the notion of a generally shared conception of "women," the corollary to that framework, has been much more difficult to displace. Certainly, there have been plenty of debates: Is there some commonality among "women" that preexists their oppression, or do "women" have a bond by virtue of their oppression alone? Is there a specificity to women's cultures that is independent of their subordination by hegemonic, masculinist cultures? Are the specificity and integrity of women's cultural or linguistic practices always specified against and, hence, within the terms of some more dominant cultural formation? If there is a region of the "specifically feminine," one that is both differentiated from the masculine as such and recognizable in its difference by an unmarked and, hence, presumed universality of "women"? The masculine/feminine binary constitutes not only the exclusive framework in which that specificity can be recognized, but in every other way the "specificity" of the feminine is once again fully decontextualized and separated off analytically and politically from the constitution of class, race, ethnicity, and other axes of power relations that both constitute "identity" and make the singular notion of identity a misnomer.⁴

My suggestion is that the presumed universality and unity of the subject of feminism is effectively undermined by the constraints of the representational discourse in which it functions. Indeed, the premature insistence on a stable subject of feminism, understood as a seamless category of women, inevitably generates multiple refusals to accept the category. These domains of exclusion reveal the coercive and regulatory consequences of that construction, even when the construction has been elaborated for emancipatory purposes. Indeed, the fragmentation within feminism and the paradoxical opposition to feminism from "women" whom feminism claims to represent suggest the necessary

Gender Trouble

limits of identity politics. The suggestion that feminism can seek wider representation for a subject that it itself constructs has the ironic consequence that feminist goals risk failure by refusing to take account of the constitutive powers of their own representational claims. This problem is not ameliorated through an appeal to the category of women for merely “strategic” purposes, for strategies always have meanings that exceed the purposes for which they are intended. In this case, exclusion itself might qualify as such an unintended yet consequential meaning. By conforming to a requirement of representational politics that feminism articulate a stable subject, feminism thus opens itself to charges of gross misrepresentation.

Obviously, the political task is not to refuse representational politics—as if we could. The juridical structures of language and politics constitute the contemporary field of power; hence, there is no position outside this field, but only a critical genealogy of its own legitimating practices. As such, the critical point of departure is *the historical present*, as Marx put it. And the task is to formulate within this constituted frame a critique of the categories of identity that contemporary juridical structures engender, naturalize, and immobilize.

Perhaps there is an opportunity at this juncture of cultural politics, a period that some would call “postfeminist,” to reflect from within a feminist perspective on the injunction to construct a subject of feminism. Within feminist political practice, a radical rethinking of the ontological constructions of identity appears to be necessary in order to formulate a representational politics that might revive feminism on other grounds. On the other hand, it may be time to entertain a radical critique that seeks to free feminist theory from the necessity of having to construct a single or abiding ground which is invariably contested by those identity positions or anti-identity positions that it invariably excludes. Do the exclusionary practices that ground feminist theory in a notion of “women” as subject paradoxically undercut feminist goals to extend its claims to “representation”?⁵

Perhaps the problem is even more serious. Is the construction of

Gender Trouble

Apart from the foundationalist fictions that support the notion of the subject, however, there is the political problem that feminism encounters in the assumption that the term *women* denotes a common identity. Rather than a stable signifier that commands the assent of those whom it purports to describe and represent, *women*, even in the plural, has become a troublesome term, a site of contest, a cause for anxiety. As Denise Riley's title suggests, *Am I That Name?* is a question produced by the very possibility of the name's multiple significations.³ If one "is" a woman, that is surely not all one is; the term fails to be exhaustive, not because a pregendered "person" transcends the specific paraphernalia of its gender, but because gender is not always constituted coherently or consistently in different historical contexts, and because gender intersects with racial, class, ethnic, sexual, and regional modalities of discursively constituted identities. As a result, it becomes impossible to separate out "gender" from the political and cultural intersections in which it is invariably produced and maintained.

The political assumption that there must be a universal basis for feminism, one which must be found in an identity assumed to exist cross-culturally, often accompanies the notion that the oppression of women has some singular form discernible in the universal or hegemonic structure of patriarchy or masculine domination. The notion of a universal patriarchy has been widely criticized in recent years for its failure to account for the workings of gender oppression in the concrete cultural contexts in which it exists. Where those various contexts have been consulted within such theories, it has been to find "examples" or "illustrations" of a universal principle that is assumed from the start. That form of feminist theorizing has come under criticism for its efforts to colonize and appropriate non-Western cultures to support highly Western notions of oppression, but because they tend as well to construct a "Third World" or even an "Orient" in which gender oppression is subtly explained as symptomatic of an essential, non-Western barbarism. The urgency of feminism to establish a universal status for patriarchy in order to strengthen the appearance of feminism's own

Feminism is for EVERYBODY

Passionate Politics



bell hooks

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one a "feminist." Without confronting internalized sexism women who picked up the feminist banner often betrayed the cause in their interactions with other women.

By the early '80s the evocation of a politicized sisterhood, so crucial at the onset of the feminist movement, lost meaning as the terrain of radical feminist politics was overshadowed by a lifestyle-based feminism which suggested any woman could be a feminist no matter what her political beliefs. Needless to say such thinking has undermined feminist theory and practice, feminist politics. When feminist movement renews itself, reinforcing again and again the strategies that will enable a mass movement to end sexism and sexist exploitation and oppression for everyone, consciousness-raising will once again attain its original importance. Effectively imitating the model of AA meetings, feminist consciousness-raising groups will take place in communities, offering the message of feminist thinking to everyone irrespective of class, race, or gender. While specific groups based on shared identities might emerge, at the end of every month individuals would be in mixed groups.

Feminist consciousness-raising for males is as essential to revolutionary movement as female groups. Had there been an emphasis on groups for males that taught boys and men about what sexism is and how it can be transformed, it would have been impossible for mass media to portray the movement as anti-male. It would also have preempted the formation of an anti-feminist men's movement. Often men's groups were formed in the wake of contemporary feminism that in no way addressed the issues of sexism and male domination. Like the lifestyle-based feminism aimed at women these groups often became therapeutic settings for men to confront their wounds without a critique of patriarchy or a platform of resistance to male domination. Future feminist movement will not make this mistake. Males of all ages need settings where their resistance to sex-

FEMINIST POLITICS Where We Stand

Simply put, feminism is a movement to end sexism, sexist exploitation, and oppression. This was a definition of feminism I offered in *Feminist Theory: From Margin to Center* more than 10 years ago. It was my hope at the time that it would become a common definition everyone would use. I liked this definition because it did not imply that men were the enemy. By naming sexism as the problem it went directly to the heart of the matter. Practically, it is a definition which implies that all sexist thinking and action is the problem, whether those who perpetuate it are female or male, child or adult. It is also broad enough to include an understanding of systemic institutionalized sexism. As a definition it is open-ended. To understand feminism it implies one has to necessarily understand sexism.

As all advocates of feminist politics know, most people do not understand sexism, or if they do, they think it is not a problem. Masses of people think that feminism is always and only about women seeking to be equal to men. And a huge majority of these folks think feminism is anti-male. Their misunderstanding of feminist politics reflects the reality that most folks learn about feminism from patriarchal mass media. The feminism they hear about the most is portrayed by women who are primarily committed to gender equality — equal pay for equal work, and sometimes women and

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most important elements are:

Plot	What happens?
Characters	Who acts?
Narrative perspective	Who sees what?
Setting	Where and when do the events take place?

a)
Plot

Plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narrative. An ideal traditional plot line encompasses the following four sequential levels:

exposition—complication—climax or turning point—
resolution

The **exposition** or presentation of the initial situation is disturbed by a **complication** or **conflict** which produces suspense and eventually leads to a climax, crisis, or turning point. The **climax** is followed by a resolution of the complication (French **denouement**), with which the text usually ends. Most traditional fiction, drama, and film employ this basic plot structure, which is also called linear plot since its different elements follow a chronological order.

In many cases—even in linear plots—**flashback** and foreshadowing introduce information concerning the past or future into the narrative. The opening scene in Billy Wilder's (1906–2002) *Sunset Boulevard* (1950) is a famous example of the **foreshadowing** effect in film: the first-person narrator posthumously relates the events that lead to his death while drifting dead in a swimming pool.

b)

Characters

While formalist approaches to the study of literature traditionally focus on plot and narrative structure, methods informed by psychoanalysis shift the center of attention to the text's characters. A psychological approach is, however, merely one way of evaluating characters; it is also possible to analyze character presentation in the context of narratological structures. Generally speaking, characters in a text can be rendered either as types or as individuals. A typified character in literature is dominated by one specific trait and is referred to as a **flat character**. The term **round character** usually denotes a persona with more complex and differentiated features.

Typified characters often represent the general traits of a group of persons or abstract ideas. Medieval allegorical depictions of characters preferred **typification** in order to personify vices, virtues, or philosophical and religious positions. The Everyman-figure, a symbol of the sinful Christian, is a major example of this general pattern in the representation of man in medieval literature. In today's advertisements, typified character presentations re-emerge in magazines, posters, film, and TV. The temporal and spatial limitations of advertising media revive allegorical and symbolic characterization for didactic and persuasive reasons comparable to those of the Middle Ages.

A good example of the purposeful use of typified character presentation occurs in the opening scene of Mark Twain's, "A True Story" (1874).

It was summer-time, and twilight. We were sitting on the porch of the farmhouse, on the summit of the hill, and "Aunt Rachel" was sitting respectfully below our level, on the steps—for she was our servant, and colored. She was a mighty frame and stature; she was sixty years old, but her eye was undimmed and her strength unabated. She was a cheerful, hearty soul, and it was no more trouble for her to laugh than it is for a bird to sing. [...] I said: "Aunt Rachel, how is it that you've lived sixty years and never had any trouble?" She stopped quaking: She paused, and there was a moment of silence. She turned her face

the facade of his characters by dwelling solely on exterior aspects of dialogue and actions without further commentary or evaluation. Dramatic presentation, however, only pretends to represent objectively while it always necessarily remains biased and perspectival.

As shown above, one can distinguish between two basic kinds of characters (round or flat), as well as between two general **modes of presentation** (showing or telling):

Kinds of characters

typified character

flat

individualized character

round

Modes of presentation

explanatory method

narration

dramatic method

dialogue—monologue

Similar to typification and individualization, explanatory and dramatic methods hardly ever appear in their pure forms, but rather as hybrids of various degrees, since the narrator often also acts as a character in the text. Questions concerning character presentation are always connected with problems of narrative perspective and are therefore hard to isolate or deal with individually. The following section on point of view thus inevitably touches upon aspects already mentioned.

c)

Point of view

The term **point of view**, or narrative perspective, characterizes the way in which a text presents persons, events, and settings. The subtleties of narrative perspectives developed parallel to the emergence of the novel and can be reduced to three basic positions: the action of a text is either mediated through an exterior, unspecified narrator (omniscient point of view), through a person involved in the action (first-person narration), or presented without additional commentary (figural narrative situation). This tripartite structure can

