

CHAPTER II

LITERATURE REVIEW

A. Narratology

The narration of the world consists of the stories narrated by people. Each person has his or her own story, a narrative in seeing the world. Narratives shape almost everything in life unexceptionally. However, what is actually narrative? Why do people need to bother with it? There are many stories about the meaning of narrative. In the study of narrative, the meaning of narrative has changed through times from the development of its study. It may sound simple and trivial when people hear the word “story” or even “narrative”. Yet, it is a complex concept. Narrative, referring to Herman and Vervaeck’s understanding inspired by Susan Onega and Jose Angel Garcia Landa’s definition, is “the semiotic representation of a series of events meaningfully connected” (2005: 13). It means a narrative must be a meaningful or has a meaning(s). This definition is probably the most simple and concise definition for a new learner to begin exploring the grandeur study of narrative. It is a structuralist’s paradigm about narrative. Narrative is indeed inseparable from structuralism. The study of narrative begins from structuralist’s principle that states everything is a text. Narratology as the theory of narrative emerges from this point. Though, it largely does not fully conform to structuralism. Narratology, in its development, goes even further in seeing narrative that it is probably best fitted in poststructuralism or postmodernism. This development of narratology happens due to

the differing views on how to see and analyze a narrative. Classical structuralist tends to see narrative from a structure based analysis while postclassical paradigm does not endorse and base its analysis merely on structure, but also it can go beyond that. Due to this entanglement, Herman and Vervaeck claim that postclassical narratology also never leaves structuralism completely (2005: 103).

The study of narrative is important as it affects a lot on how humans conduct their lives. People see things from a certain narrative and this narrative continues to construct their beliefs. Narrative certainly takes a big deal in dictating the world. As long as there is a message, there must be a narrative. The goal of understanding narratology is to raise awareness that everything is under the control of a narrator. Thus, it is wiser to criticize certain narrative before it is accepted as a piece of information or knowledge. In addition, Eagleton (1978: 43) also argues that criticism functions to point out what it is lack or not spoken from text. The researcher also believes criticism helps to uncover what it is unknown or hidden in any kinds of reading materials. Criticism is certainly a prerequisite for a better and constructive interpretation and understanding. The history of slavery or the infamous story of Hitler is a narrative. Those who did not get involved in or experience those tragedies may only hear or read through certain narratives while its doers also had their own narratives. There might be a different narrative from a different individual. This shows how a narrative can be so diverse. Those diverse narratives may speak different realities. However, the dominant narrative is usually the one that shapes the society. This dominant narrative is commonly attributed as the grand narrative. There

are many grand narratives among topics. Most of them are the source of today happenings.

Postclassical or poststructuralist narratology is not bounded to the structuralist's definition which says narrative is a sequence of events. It covers that definition, but also covers the context of a text itself. Narrative is beyond its form or its narration as called by structuralists. Narrative also relates to the external matters outside of the form such as ethics, gender, or even religious belief. Herman and Vervaeck assert that there is no exact definition of poststructuralist or postmodern narratology, but there are at least three main characteristics of it (2005: 108-111). The first is postmodern narratology has no synthesis. The second is it rejects the hierarchy in seeing text. The third is it avoids from any classification or systematization like which structuralism did in seeing narrative. Thus, this makes postmodern narratology remains a freedom field which does not submit to any narratives. However, it leads postmodern narratology for not having any fixed methodology that an individual narratologist consequently may function as the central figure in constructing it (Herman and Vervaeck, 2005:109). The starting point of individual narratologist in analyzing a text, then, becomes the basis of understanding. Ergo, there must be a certain narrative being used by an individual narratologist that plays as the lens of viewing in conducting his or her research.

1. Gender in Narrative

Gender is unable to be disconnected from the study of narrative. Every narrative can be seen from the lens of gender since gender is integral to human beings. Previously gender, sex, and sexuality do not get any room and flexibility in structuralist's paradigm of narrative. The discussion of narrative in structuralism is limited to its narrow definition of structure based analysis. Narrative is about time, characterization, and focalization according to structuralist narratology (Herman and Vervaeck, 2005: 59). While in post structuralist narratology, narrative is free from that kind of method of analysis. Narrative is seen as the overall message a sender gives to a reader. Its analysis, thus, should not be reduced to small scope of reading.

Gender is not the result of sex, but it is cultural constructs attached to people (Butler, 1990: 8). It originally departs from a social fabrication that force people to adopt certain prescribed values according to their sex. For example, men should be breadwinners and women should be housewives. These values are systematized and institutionalized in society as an ideal way of life. This idealism turned as the normal standard for people in society. Anyone who deviates from the standard most likely will be scrutinized or even be labeled as abnormal. There is nowhere to run from gender roles establishment as long as a person is present in society.

Gender is created through narratives. It is continually narrated and nurtured. There might be a question in recent discourse that says whether actually today gender establishment creates narratives on people or whether narratives are the

one which create today gender establishment or both. Which one is true? Which one comes first? To explain the matter, the following explanation about the relationship among text, narrative, and gender made by the researcher inspired from Herman and Vervaeck's response to Warhol's remark on gender and text may help to answer the questions. It starts initially with Herman and Vervaeck's attempt to question Warhol's idea that gender shapes text by using current criticism stating text shapes gender. Herman (2005: 133) states

Warhol says that the first feminist narratologists accepted gender as a category that precedes the text, while recent approaches argue that the narrative text shapes gender.

It can be seen from the above statement that there is an inconsistency of term used by Herman and Vervaeck to address text. The first term is "the text" while the later is "narrative text". Basically, the word "text" can be interpreted in many ways. In structuralism canonical beliefs, text is regarded as everything. To make it even more clear, overlaps in addressing text as an actual text with text as an abstract concept can occur frequently in practice. These overlaps in narratology sometimes create blunder in understanding the bigger concept of text and narrative. On that statement above, Herman and Vervaeck actually elaborates text as a narrative text which means an actual text that contains narrative. It is different from Warhol's original statement which is paraphrased and responded by Herman and Vervaeck through the above statement. Warhol's original statement is

For the feminist narratologists working a decade ago, gender is a category that preexists the text, an entity, that shapes the text's production and reception (Warhol in Herman, 2005: 202).

On Herman and Vervaeck's response mentioned previously, there is an addition to the word "text" with "narrative". From this point, it can be said that Herman and Vervaeck managed to direct the discussion to an actual text. This discussion, then, implies that the narratives which do not reside in the actual text are not included. Meanwhile, in reality oral narratives also take part in shaping gender. It is true that textual tradition shapes gender, but so does oral tradition. These two basic ways of telling are left in Herman and Vervaeck's discussion above. These two ways actually entail a bigger conclusion that sways the above discussion's paradigm to the concept of narrative. It is obviously no longer a problem or not the problem about which one that comes first or true or even simply directing the burden of discussion on text. However, it is obvious that the problem regarding gender is essentially about "narrative". Gender is constructed through narrative regardless textual or oral. Thus, the above question can be answered by saying that narrative (of gender) is the big bang of gender creation and establishment.

Women and gender are like two sides of a coin. Abundant issues about women dominate media since long time ago. It is as if there is no ending on oppression towards women. Society keeps being judgmental to those who are females and dictates them a lot on how to be a woman. This dictation is very innate to patriarchal culture lives in society. Being a woman equals to be a certain gender. This is what society expects from a female or a woman. The established gender roles are the standard needs to be adopted by women or else they are not women anymore.

Gender establishment in patriarchal society is very rigid and authoritarian. This establishment is nurtured through narrations.

The cycle of continuing narrations on women fertilizes oppression and imprisonment to women. Every parent keeps telling their daughter how to be a woman, so do the society. This is done intentionally or unintentionally through narratives over times. The effect is a feeling of naturalness towards narratives on women. This naturalism process is dangerous when misleading narratives are poured on women. Women will have no independency anymore if their individual autonomy is not narrated as well. Feminist narratology is a good attempt in combating the problem of misleading narratives about women. This narratological paradigm gives more choices to those who are females to define themselves. The long standing history and cycle of women narration will only be able to be neutralized by a feminist narratology.

2. Consciousness in Narrative

Reading literary works means reading narrative mediated through textual mode. Literature is one of human greatest achievements since its inception. It has been able to preserve human's feeling and experience in a piece of book. It is also capable of covering social problems and catastrophes affecting people and their surroundings. Reading literature must be perceived as reading a message from the writers. It does not mean that the message is always reflecting the writers' ideologies. It may also represent the authentic message from the works itself. A narrative upon

something can be very subjective from a person to another. Individuality, beliefs, and ideologies constitute a lot in influencing a narrative. There are many narratives overflowing literature and beyond literature's boundaries. Some of them are invigorating while the rest might not always be found compelling. Misleading narratives are common and distinctly toxic and corrosive for human development. Yet, it is dependent on the individual to classify whether a particular narrative is misleading or not.

Rationality is a clear tool to filter and guide people from misleading narratives. Heikes (2010: 4-5) believes that rationality concerns a person's essence and its definition dates back to the ancient Aristotle's theory of logical thought in making judgment. Rationality is never far from a person and his or her logical reasoning. To accept certain narrative, rationality is a prerequisite to criticize it before it is adopted or embraced as a common sense. Consciousness upon individuals is an important element to remain them awake and rational. Without proper consciousness, a good understanding is futile.

B. Feminist Criticism on Gender and War

Feminism rises decades ago from the dissatisfaction of patriarchal culture in society. Traditionalist people tend to embrace the already abstractly convened treaties on how to be a man and a woman. Oppression and discrimination to women as the manifestation of abuse fills almost every aspect of life. Options available for majority of women only offer to accept the oppression or to perish. Some brave women left

their boundaries and went protesting the establishment. Today seemingly comfortable zone and less depressive society is an accumulation of long discourses and struggles from feminist movements. Yet, its struggle is actually far from over. Patriarchy has its new form. It is very integrated to today modern complex society. However, it remains salient and distinctive. Modernity has changed people. Some feminists may explicitly say postmodern feminism betray feminism for making contradictory remarks (Mann, 2010: 75). Meanwhile, truthfully the problem does not lay in postmodernism, but rather in individual's submission to traditionalist convention.

On the relation among gender, war, and feminism, there are only few and almost rare discussions. Feminism is usually studied independently and focuses its analysis merely on women and their problems. Factually, it is rather dismissive to study feminism without linking it to other disciplines. The ultimate proliferation of feminism will be achieved if it always notes its surrounding worlds. Red lines connecting gender, war, and women are rarely concerned by people. Through this research, the theory of gender, war, and feminism as well as narratology are employed in order to analyze the gender narratives in Doerr's *All the Light We Cannot See* that represents a war literature. Feminist criticism on gender and war are highlighted. The common paradigms are scrutinized and deconstructed. Gender and war are major forces in creating the dominant and oppressive patriarchal values in society.

1. Gender

The creation of today gender is in the same direction with patriarchal tradition. It means the current gender establishment is still patriarchal based. Patriarchy is proven shatterproof to any criticism. Many ideological beliefs in favor of patriarchy are likely the reason why patriarchy is so durable. Lerner (1987: 212) emphasizes that gender establishment in society is filled with appropriation. This certainly reflects today society that appropriation is always used to address gender roles. Appropriation is the manifestation of patriarchal dominance in directing the normality to a patriarchal way.

Gender has a broad meaning and social implication. In recent feminist theory, gender is seen as “less as a descriptive term and more as a complex category of analysis” (Lieske in Wallace, 2009: 252). Gender can be too narrow and confusing to grasp if it is simply defined as a social construction to distinguish human sexes. Which social construction is it? This narrow definition is patriarchal based and leads a reader to a binary thought since gender is then determined by sexes. Moreover, the social construction argument can only be used to support gender characteristics under a society context. It means, under this argument’s paradigm, it rejects the individual autonomy over it and makes it impossible to say gender without relating it to society. This narrow and dependent definition actually cannot fully explain the definition of gender in practical issues such as differentiating gender itself with gender identity, gender stereotype or even gender roles. There might be overlaps in defining the terms because all of them are filled with a stigmatization over what socially constructed is.

Thus, to say gender identity or gender stereotype or even gender roles does not make sense anymore if its foundation is based on stigmatization. It will eventually create a blunder. This idea also prevails to any other forms of notion which is doomed as socially constructed.

The problem is, according to the researcher, there is no exact and same point of departure in thinking to signify in mind and direct every individual's mind when somebody refers to what gender is. Thus, every head can have a different imagination and simply generalize it as a result. This happens because gender is always defined as a socially constructed form. Logically, people will have no idea where to start to imagine when they address or talk about gender because of their inadequacy to identify which social construction it is. This is caused by the fact that there is no authoritative signification over what socially constructed is in relation to gender since every person is different from one to another. People may, then, start to use their prejudices upon individuals on what socially constructed is to view gender. They try to signify gender in their minds by using their assumptions influenced by the available or dominant narratives in society. Sometimes it may refer to a stereotyped construction of a sexual entity or other times it may refer to a stereotyped construction of human behaviors or else. This problem is worsened by the fact that most people have a patriarchal starting point of thought because of a patriarchal legacy. Defining gender from patriarchal paradigm due to its dominant narrative (binary gender from roles based definition) is consequently more widely and

preferably used because people might find it easier to relate and signify. This justifies that people are theoretically dictated by patriarchy.

This social dependent definition of gender never lends a thought of what an individual wants to be regardless the social constricts. It never gives a person freedom in determining it. The freedom can only be achieved by emphasizing the individuality of a person in determining his or her gender. Every person basically has different gender. This idea is, thus, partially in line with Joan Scott attempts to define gender then simply as “knowledge of sexual difference” as it is summarized by Lieske (in Wallace, 2009: 252). Even though this definition is actually determined by sexes or reflects the patriarchal paradigm, this definition still gives more spaces to talk gender as not merely a construction of society. It is because gender is defined simply as knowledge. Thus, the creation of individual is also possible to be included. The explanation above may redefine the basis definition of current gender. Furthermore, Butler (1990: 34) also introduces that gender is performed. It means gender has performative characteristics. Gender can go beyond cultural constructs and synthesizes itself as a self actualization of individual. Aside from those complexities, gender is still a relevant concept to be used to analyze cultural constructs of behavior of human sexes. Expected behaviors among sexes are products of social constructs.

Feminist theory aims to normalize society paradigm about women. The normalization of society paradigm can be started by introducing the concept of gender in society. Rethinking patriarchal values aimed to women by using gender approach is an encouraged idea. Oppression towards women continues to evolve as

time passed by. It is able to adapt with its environment to sustain patriarchal beliefs. The only way to exit from this unending crisis is by constructively criticizing status quo establishment. Feminist criticism on gender would be a strategic apparatus in combating inequality and injustice.

a. Representation of Gender

Misrepresented women in literature or other narrative is common. Generalization and stereotyping towards women are normal as a product of prejudice. Coerced narratives to women also play roles in constructing people's opinion. Being perceived as fragile beings is just an example of misrepresentation of women in its narrative. Gender representation of women should portray the complexities of women. Generalization will only strengthen the stereotype about women's gender.

Binary opposition is commonly practiced in seeing gender which then also affects how women are perceived. It is a duality of thinking which demands an opposite quality on things (Moss in Wallace, 2009: 62-3). Dividing gender into a binary mode is a dangerous attempt because this thinking mimics patriarchal ideas. Gender does not go this way. Gender is a collection of behaviors or conducts. It is impossible to define gender as a dichotomy. Swaying gender as binary would only lead to contrasting men and women. This, in turn, disqualifies any behavior which is neutral and attributes certain others as sexually affiliated. Meanwhile, factually, behaviors have no sex. Behaviors are just expressions or actions made by humans or even animals.

Emphasis on rationality and choice is compulsory in representing gender. Gender would not be properly represented if in the way it is presented does not uphold rationality and choice. A bias in the making or narrating a gender representation would reinforce the current stigma on gender. Thus, it would only hamper the objectivity of a narrator. Glorifying the diversity of “identity’s making of” upon certain individual is applauded as an effort to affirm equity and equality.

b. Oppression towards Women

Patriarchy is identical with androcentrism. It is the state of making males to be the center of discourse and attention. Male figures have more power in the society submitting to this ideological concept of patriarchy. They are the spotlights and sources of virtues for all the members of the society. Males are regarded as having better qualities compared to females in many kinds of spectrums. Females, then, are seen as less compelling figures in the society. This characterization of figures creates the superiority of males and inferiority of females. There is an equal distribution of rights and responsibilities because of this paradigm on sexual differences. The creation of roles among sexes is the result from this worldview. Therefore, males are always idolized by people for their upper hand statuses in society. This, in turn, constructs the domination of males in society directly and indirectly.

Hierarchy promulgated from seeing women through this binary opposition paradigm produces systemic problem to women. Oppression towards women is, then, institutionalized in society through this mode of thought. When misrepresenting

women becomes common, a new branch of normalization through stereotyping exists. This normalization is a normalization of thought on oppression. Oppression towards women is not seen as a violation to women's rights, but it is seen as a natural occurrence. Thus, the oppression is no longer believed as oppression. Braddick and Walter (2001: 17-8) once says that viewing gender relationships on domination and subordination is old fashioned. Yet, paradoxically male domination and female subordination are undeniably two products of hierarchical oppression of binary opposition that it is still relevant to even today discourse.

Male domination in society configures power relation between men and women. The verb "dominate" is defined as controlling over something (Hornby, 1995: 345). In this context, male domination is achieved by maintaining patriarchal values that uphold male power. Men are associated as the source of power in society. Its power is authoritative and knows no bounds. Male domination constructs roles among sexes. This domination is also affirmed by women who submit to the constructions. Engendering is the process of this patriarchal appropriation that splits roles of the sexes. Gender, thus, is dominated under a male realm with the consents of females who believe so.

Meanwhile, female subordination is a deliberate attempt to subordinate women in society. Hornby (1995: 1191) defines subordination as an attempt to put somebody in a lower position than others. It means, female subordination is an attempt to lower the position of women in society. By doing so, women are then seen as inferior. Superiority thus belongs to men. This subordination restates male

domination already constructed. It reinforces the leveled structure of men and women in society. This makes those subordinated are perceived as lesser figures of importance. This means females are seen as inferior entities in a society. This inferiority stereotyping will then catalyze oppressions from those who are superior to them. It will construct a hierarchy in a society and let the flow of oppressions towards females continues.

Female subordination differs from male domination that aggressively constructs male power. Subordination lies on how women are being perceived and positioned. Any attempt to cripple women's power is an act of subordination. This subordination is caused by many factors and all of them need to be carefully identified in order to locate the real problem. According to Jaggar and Rothenberg (1993: 114), female subordination can only be completely removed by uprooting the core problem of it. Without proper knowledge on the factors of how women are subordinated, it will be impossible to uproot the core problem. Thus, readjusting the position of subordinated women is only a dream. In the practices, subordinations to women range in many forms. They can be in a form of a common conservative idea of biological determinism into broader social context based subordination.

2. War

a. The Constructed War Concept

War is never far from people. It is always narrated and introduced to people across times. From secular world to religious doctrines, war is always discussed,

scrutinized, and glorified as morally right or wrong. It is feared yet it is celebrated. War gives people irreplaceable tales continuously told from generation to generation. The myth of war contributes in shaping people today in many aspects of life. Molesey (2010: 13) explains war as “the use of physical weapons and forces in a conflict that may be expressed without the use of such weapons and forces”. It is a conflict with or without weapons. Meanwhile, Goldstein (2005: 3) prefers to define war as “lethal intergroup violence”. From both definitions, it can be taken two important matters i.e. conflict and violence. War is deeply constituted by these two factors.

Feminism and war is rarely gotten attention from people. Most people believe that feminism and war is incompatible or even if it is not, the study of war is perceived as not really important to major challenges of feminism. Despite that, war truthfully plays a key role in constructing mainstream gender establishment in society. Traditionalist’s beliefs pose women as biologically or physically incapable to participate in war. This idea makes war as an exclusive male field. Conflict and violence are, then, associated as a male interest because women are less interested upon them. Consequently, conflict and violence embody male’s attributes while peace and tenderness embody female’s characteristics. This is where patriarchal tradition is affirmed and its gender concept is established. The problem of this embodiment is people simply accept that binary result regardless what kind of war it is. War is seen simplistically as physical based and its multi meanings as well as its multi forms of participation are disregarded. War, then, is “polarized and gendered”

as it is described by Clarke (in Wallace, 2009: 597). This happens because people submit to traditional way of thinking.

The polarization and gendering of war create power gap between men and women. These processes codify male superiority and female inferiority. In the other words, they construct male domination and female subordination in society. This means patriarchal society is made through these processes. It is disappointing that a whole life of women is decided by a failure to grasp the broader meaning of war. Lerner (1987: 18) regrets that “biological determinism” then becomes a scientific justification for women’s inferiority. War remains unreachable for women since it is narrowly defined as physical based. Unequal power distribution resulted from this division of patriarchy has affected women’s political power as well. The concept of war should be redirected to its actual point to normalize women’s position either in war or in society.

War becomes a field of manhood among men since conflict and violence are attributed to men. A spirit to conquer war has motivated men to prove their bravery. This is in line with Goldstein’s claim that states joining war evaluates men’s establishment of masculinity or their manliness (2009: 252). A good man is associated with a tough individual that resembles a hero or good warrior. This point also concludes that war is a source of alpha males or ultimate masculine figures in society. Masculinity is produced significantly by letting an individual to relate himself to war. Militarism is a modern establishment of a war preparing camp that accommodates and continuously preserves this idea.

On the other hand, peacefulness and tenderness are seen as female's attributes contrasting a social construction of male's attributes. This implies women are always peaceful and tender beings. In turn, women's femininity is associated as not far from those qualities. Those qualities are dependent to male's attributes of masculinity to satisfy the binary opposition of thought. Therefore, both masculinity and femininity can be summarized as the products of male dominance affirming to MacKinnon's view of sexual relation (in Gardiner, 2002: 90). It is so because men have more power to define in society.

b. The Dead of Heroine

Heroism is essential in creating a sense of victory and happiness. In heroism, its doer is usually called a hero or a heroine (for its female counterpart). Hero and heroine are admired individuals in society because their actions. That division is basically problematic in its very establishment due to its sexist nature to sort human's role in binary. Hero is defined as somebody who has been able to overcome any limitations which commonly people had (Campbell, 2004: 18). In literature, stories with heroic actions are usually gained more attention from its readers. It helps people to pamper their probable inadequacies or weaknesses to cope with difficult things. That is why heroes are adored. Heroism can give a secure feeling to people's subconscious or simply inspire them.

War is usually associated to heroism by people. Indeed, heroism is actually very intact with war. The creation of actual heroes that people are proud of them

aside of admiring them can only be found in a field of war. Ironically, heroism is full of domination in its nature (Hourihan, 2005: 57). This concept of domination goes in line with the male domination concept that can be found in war. Men dominate in building today patriarchal concept of war. They are always superior in war. That is what it makes rare to find heroines on wars compared to male heroism. Women in war are generally perceived only as supporters. This causes heroines never make an echo.

Heroines in popular culture are only represented as women empowerment or to balance the abundant number of heroes. It is rarely seen as a natural phenomenon which constitutes reality. People's negative view of war has impacted on so many levels of life. War that shallowly defined as a male field and full of horrors will only perpetuates the exclusion of women in war. War should not be defined as only a physical war, but also a mental war in order to include women and avoid biological deterministic justification towards women in war. This is done to relive the dead heroines in war and society as a whole.

C. American Literature and War

The relationship between American literature and war is obvious and undeniable. Literary works in America are continually progressive in contributing to its modernity. American literature has proven influential to this nation's journey. There are so many kinds of literature with its abundant concerns of social dynamic that helped Americans overcome their problems. War is a serious topic in literature

yet insightful to many people in the world. People are able to appreciate life and humanity through war literature. Ironically, the growing political tensions among countries in the world as well as the rising terrorist activism have taken part in fuelling fear among people regarding security and a possibility of war. Modern war is completely different from old days. It has evolved into new level of war. Today proxy wars in Middle East are factual evidences that war is real and only changes its form.

Literature has a fundamental function in rethinking society's myths. Eagleton (1990: 103) stresses that literature functions performatively. It means literature has effects to people differently. It depends a lot on the power of the work itself and its reader capability to take something after reading. Yet, literature cannot be denied as affecting. In this context, American literature has become a tool to change reality. It continues to be a social movement which works under the lines of words. The abolition of slavery is an example of how literature can be so powerful to shake a strong authority.

The identity of America as a nation cannot be detached from its literature about war. Literature has a significant power to shape a nation's identity (Eagleton, 1990: 24). Stephen Crane's *Red Badge of Courage* and Hemingway's *A Farewell to Arms* are some of prominent American war literatures which become its iconic identity. However, despite its numerous works on literature of war, war culture in America still strongly resides in its society. It seems there is only a small progress of American war literature in retelling the danger of war and also combating its patriarchal culture effect to American society.

American war literature is obviously potential to be a political tool to criticize society gestures towards war and women particularly. These concerns are not merely a theoretical discourse. It is true that literature can be a good start to communicate displeasing phenomena affected American people. In addition, it is too early to say that patriarchal values are no where can be found in America. Moreover, war culture is still so deeply glorified by America as a nation. This culture provides more chance for patriarchal values domination in society.

D. Previous Research Findings

Three literature researches on gender narratives and its relation to women are found. Fonchingong's research entitled "*Unbending Gender Narratives in African Literature*" published in Journal of International Women's Studies analyses gender inequality in African Literature using theory of literary narrative. Some of African literature's writers are accused of bringing deeply patriarchal embodiment. The result of the research shows there are some other writers of African literature managed to balance the patriarchal narratives in African literature with its counter narratives. Rosental's book entitled "*Narrative Deconstruction of Gender in Works by Audrey Thomas, Daphne Marlatt, and Louise Erdrich*" also discusses non dominant gender narratives from those aforementioned writers' works. She applied gender and narrative theory to criticize the works and portray the relationship between gender and narrative. The results show that deconstructive narratives of gender are adopted in the works and endorse counter narratives to the dominant narratives of gender in

society. Both of those researches mainly concern dominant narratives of gender in society while manage to highlight the importance of narrative in shaping people paradigm. The last research is Wade's dissertation entitled "*Gender and National Identity in the American War Narrative*". Wade's dissertation is somewhat different from the two previous researches. When the two previous researches focus on gender narratives and its effect to women, Wade's dissertation tends to focus on the intersection of gender and genre of American War narratives. It analyzes the effect of women's incorporation into the American military to American masculinity. The result is heteronormativity as accumulated from traditional sexuality is prominent and contributes to a national identity in American War narratives. This may be the result of politics of sexuality enforced in American military before 2011. This normativity in turn closes the possibility of unconventional gender identity in literature.

Meanwhile, this research specifically analyzes gender narratives in Doerr's *All The Light We Cannot See* through its relation with war narratives evoked in the novel in shaping women's identity. It deals with the effects of patriarchal culture caused by war narratives in engendering the rigid identity of women in society. This is done by naturalizing coerced gender through appropriation. The difference between this research and the previous researches is that this research used war to relate to patriarchal values embodiment in society and emphasized its appropriation as the legitimate construction of gender that beneath it all glorifies the hidden domination of a coerced patriarchy.

E. Analytical Construct

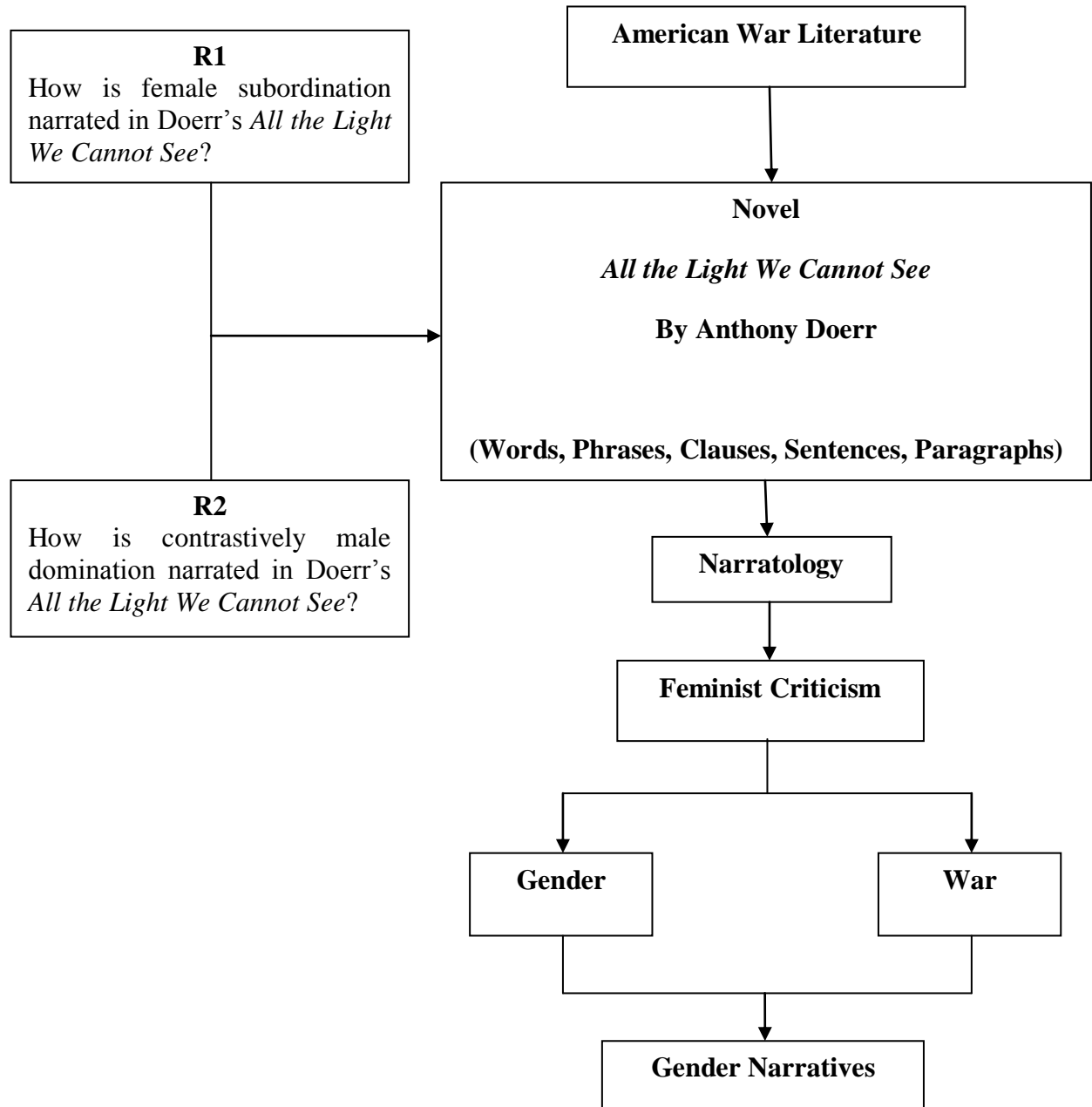


Figure 1. Analytical Construct