

**THE SEARCHING OF CULTURAL IDENTITY
DEPICTED IN TAYO'S CHARACTER
AS AN INDIAN MEXICAN IN *CEREMONY* NOVEL**

THESIS

**BY
GABRIELLA KEN RURI NINDYASMAR
NIM 0811110050**



**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGE AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

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THESIS

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BY
GABRIELLA KEN RURI NINDYASMARA
NIM 0811110050

**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGE AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

2012

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Herewith I,

Name : Gabriella Ken Ruri Nindyasmara
NIM : 0811110050
Address : Jalan Parkit Utara no 7 Malang

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NIM. 0811110050



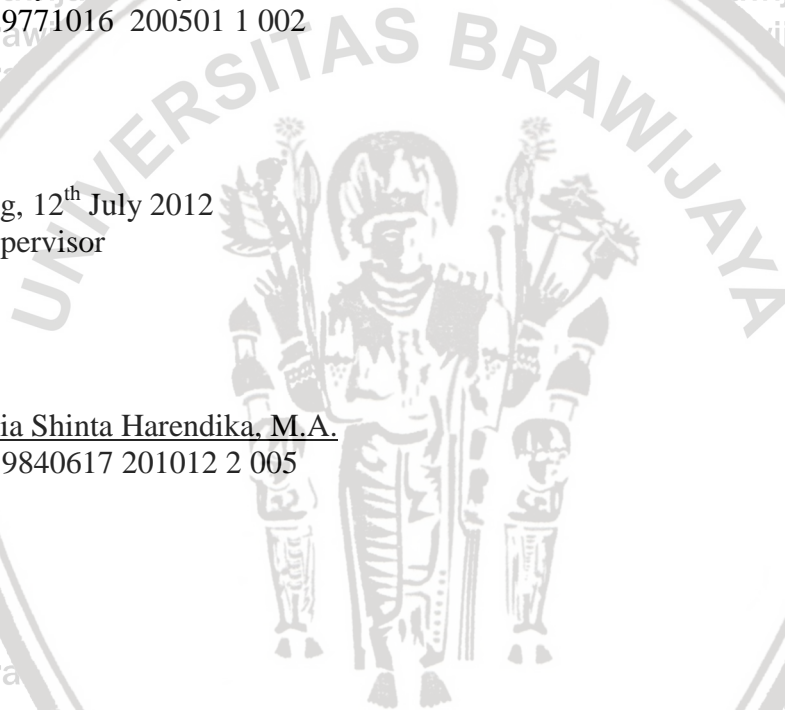
This is to certify that the *Sarjana* thesis of **Gabriella Ken Ruri Nindyasmara** has been approved by The Board of Supervisors.

Malang, 12th July 2012
Supervisor

M. Andhy Nurmansyah, M.Hum.
NIP. 19771016 200501 1 002

Malang, 12th July 2012
Co-Supervisor

Melania Shinta Harendika, M.A.
NIP. 19840617 201012 2 005



This is to certify that the *Sarjana* thesis of **Gabriella Ken Ruri Nindyasmara** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Yusri Fajar, M.A.
NIP. 19770517 200312 1 001

M. Andhy Nurmansyah, M.Hum.
NIP. 19771016 200501 1 002

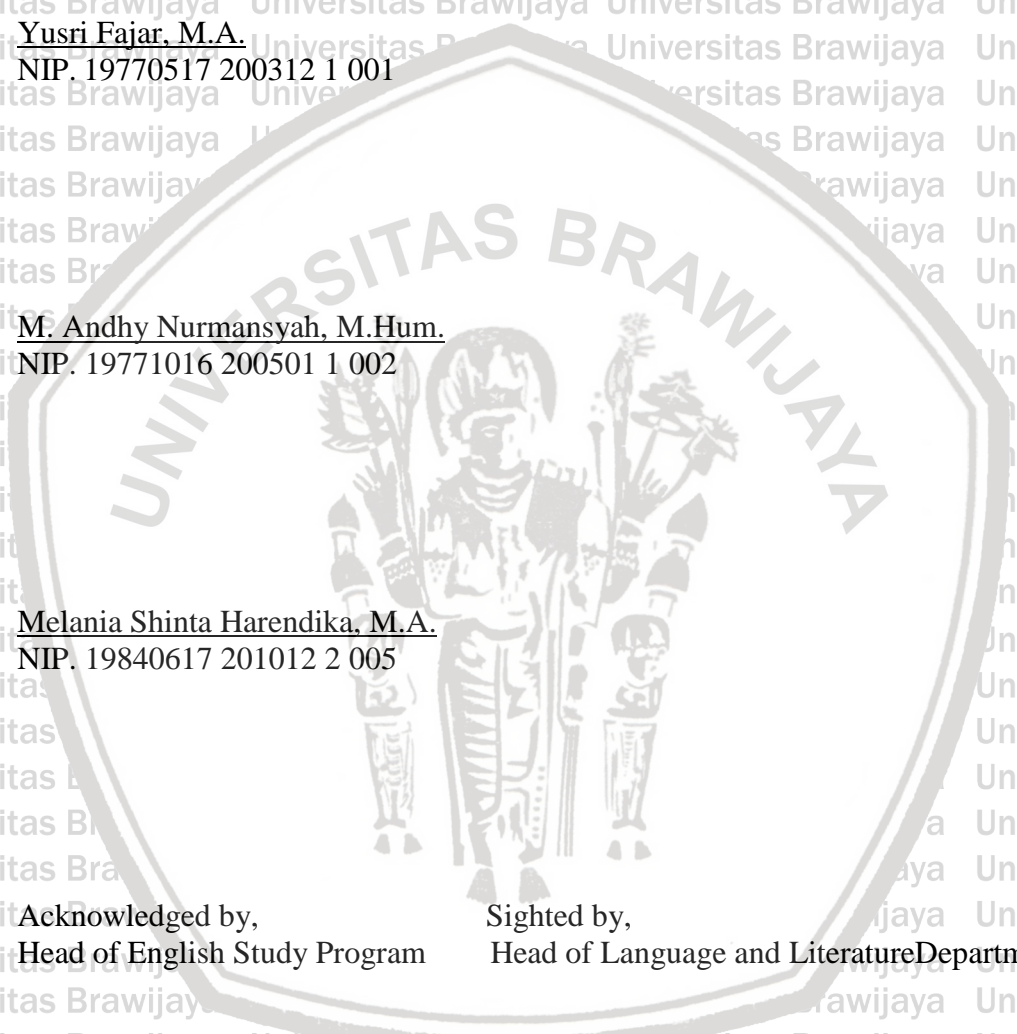
Melania Shinta Harendika, M.A.
NIP. 19840617 201012 2 005

Acknowledged by,
Head of English Study Program

Sighted by,
Head of Language and Literature Department

Fatimah, M. Appl.Ling.
NIP. 19751125 200212 2 002

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001



ABSTRACT

Nindyasmara, Gabriella Ken Ruri. 2012., **The Searching of Cultural Identity on Tayo's Character as an Indian-Mexican in *Ceremony* Novel.** Study Program of English, University of Brawijaya. Supervisor: M. Andhy Nurmansyah; Co-supervisor: Melania Shinta Harendika

Keywords: post-colonialism, mixed-blood, cultural identity

Colonialism and imperialism beginning in the fifteenth century, due to the implementation of Gold, Gospel, and Glory, bring a cultural clash which makes the colonized lose their cultural identity. The searching of cultural identity, therefore, had become a major issue in the Post-colonial Era due to the confusion in embracing two antagonist cultures. This research is about the searching of cultural identity done by an Indian Mexican in Leslie Marmon Silko's *Ceremony*. There are two problems to be solved, namely (1) why and (2) how Tayo as a mixed-blood searches and finds his identity.

This study is a qualitative research employing three concepts, namely Orientalism, Double Consciousness and Nativism combined with the concept of Cultural Identity within the paradigm of Post-colonial Criticism. The analysis is based on the literal facts found in *Ceremony* and supported by those concepts.

This research reveals that due to colonialism, human being is divided into the inferior Orient and the superior Occident. There is a cultural clash in Pueblo Indians' land because of the meeting of two different cultures in which the Occident dominates the Orient. It places the Natives, including Tayo, a mixed-blood descent in double consciousness which is the trigger of why he searches his cultural identity. It is found that Tayo undergoes double consciousness since he lives simultaneously in two societies: Pueblo Indians and Whites. Meanwhile, through nativism embodied in the new form of Indian ceremony, he finally acquires as well as constructs his cultural identity as a part of Pueblo Indians.

Since the novel also talks about the important position of woman in the society and the co-modification of American Indian culture, the next researchers are suggested to conduct a research related to the issues of Feminism or Marxism.

ABSTRAK

Nindyasmara, Gabriella Ken Ruri. 2012., **Pencarian Identitas Budaya dalam Karater Tayo sebagai Keturunan Indian-Meksiko dalam Novel *Ceremony***. Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) M. Andhy Nurmansyah (II) Melania Shinta Harendika

Kata kunci : post-kolonialisme, darah campuran, identitas budaya

Kolonialisme dan imperialisme yang dimulai pada abad ke 15, dikarenakan penerapan doktrin *Gold, Gospel, dan Glory* membawa benturan budaya yang membuat pihak terjajah kehilangan identitas budayanya. Maka dari itu, pencarian identitas budaya menjadi isu besar pada masa sesudah penjajahan, karena adanya kebingungan dalam mengadaptasi dua budaya yang sangat berbeda. Penelitian ini adalah tentang pencarian identitas budaya yang dilakukan oleh seorang berdarah campuran Indian-Meksiko dalam *Ceremony* karangan Leslie Marmon Silko. Ada dua pertanyaan penelitian yaitu (1) mengapa dan (2) bagaimana Tayo sebagai seorang berdarah campuran mencari dan menemukan identitasnya.

Penelitian ini bersifat kualitatif yang mengaplikasikan tiga macam konsep dalam paradigma Kritik Post-kolonial yaitu *Orientalism, Double Consciousness* dan *Nativism* yang di hubungkan dengan konsep identitas budaya. Analisis yang dilakukan berdasarkan fakta literal dalam novel *Ceremony* yang didukung oleh ketiga konsep diatas.

Telah di temukan bahwa Kolonialisme membagi manusia menjadi dua ras dasar yaitu *Orient* yang inferior dan *Occident* yang superior. Ada benturan budaya di tanah Pueblo Indian dimana budaya *Occident* mendominasi budaya Indian. Hal ini menjadi penyebab terjadinya *double consciousness* yang menjadi pemicu mengapa Tayo, seorang berdarah campuran, mencari identitas budayanya. Tayo mengalami *double consciousness* karena ia hidup dalam dua komunitas yang berbeda yaitu komunitas kulit putih dan kulit merah. Sementara itu, dengan *nativism* yang diwujudkan dalam upacara Indian bentuk baru, Tayo berhasil menemukan dan mengonstruksi identitas budayanya sebagai bagian masyarakat Pueblo Indian.

Karena novel ini juga banyak berbicara mengenai pentingnya posisi perempuan dalam masyarakat dan komodifikasi budaya Indian, peneliti selanjutnya dianjurkan untuk mengadakan penelitian yang berhubungan dengan isu Feminisme atau Marxisme.

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The writer

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISOR'S APPROVAL	iii
BOARD OF EXAMINERS CERTIFICATE OF APPROVAL	iv
ABSTRACT	v
ABSTRAK	vi
ACKNOWLEDGEMENT	vii
TABLE OF CONTENT	viii
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Problem of the Study	6
1.3 Objective of the Study	7
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Postcolonial Criticism	8
2.1.1 Orientalism	9
2.1.2 Double Consciousness	12
2.1.3 Nativism as the Way of Constructing Cultural – Identity	14
2.2 Previous Studies	17
2.3 Research Methods	18
2.4 Synopsis of <i>Ceremony</i>	20
CHAPTER III FINDING AND DISCUSSION	
3.1 'Othering' Pueblo Indian as the effect of Colonialism	23
3.1.1 Pueblo Indian as Superstitious and Irrational Race	26
3.1.2 Pueblo Indian as Pagan Race	28
3.2 Pueblo Indians as the Orient and White Americans as – the Occident	30
3.3 Tayo's Double Consciousness as a Mixed-Blood	34
3.3.1 Tayo's Double Consciousness	35
3.3.2 Tayo's Mixed-Blood Status	41
3.4 Tayo as a Part of Pueblo Indians	46
CHAPTER IV CONCLUSION AND SUGGESTION	
4.1 Conclusion	56
4.2 Suggestion	57
REFERENCES	58
APPENDIX	60

CHAPTER I

INTRODCTION

1.1 Background of the Study

Bradbury & Temperly (1998, p.20) state that “America is a nation that is profoundly mixed ethnically, geographically, socially- sustained and changed by constant waves of immigrations from an ever changing range of sources”. In brief, America is the land where immigrants from all over the world gather to gain a new and better life. Thus, it causes multicultural and multiracial issues because they combine their original heritage and try to embrace American major culture, which is White American culture.

However, America had been settled by indigenous people long before Europeans discovered this continent. The term ‘indigenous’ was coined in 1667 to describe the indigenous inhabitants of places encountered by European explorers, adventures, or seamen (Ashcroft, *et al*, 2000, p.4). It can be inferred that indigenous people are original inhabitants of specific region who exist long before colonialism and try to preserve their cultural identity, traditions, and descendants within Post-colonialism Era. Indigenous people in America are called American-Indians or Native Americans. According to Census Bureau held in 2006, the population of Native American was 1,6% of whole United States population. This population was divided into more than 40 tribal groupings, for example: Apache, Cherokee, Kiowa, Plain Indian, Sioux, Iroquois, Pueblo Indian, Navajo, Ottawa,

Ute etc. Each of them has different tradition, belief, and way of life that they cling into since Pre-colonialism Era.

The problem appears between the indigenous inhabitants and White settlers since the Whites came in 1507. The White colonizers came to America to carry on their imperialist main purpose which was known as 3G (Gold, Gospel and Glory). They were simply seeking for wealth to make their country more prosperous, to spread Christianity, and to get prominence. As a consequence, they had to implement their culture to the indigenous people. The different culture between them combined with the concept of imperialism and colonialism brought by the Whites forced them to confront each other.

Furthermore, imperialism is explained by Edward Said (1993, p.8) as “the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory. It is similar to colonialism, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory.” Said (1993, p.8) also says that both imperialism and colonialism are not simple act of accumulations but supported by impressive ideological formations which people require as forms of knowledge affiliated by domination. Thus, the practice and effect of colonizers’ domination in America were that these tribal groups mentioned above had to receive White’s values and culture through education and Christianity as colonizers’ ideological formation. Then, they had to accept fiercely that their culture and heritage had not been pure anymore. For example, new generation of indigenous people have to speak English instead of using their native language. Another example is found in New Mexico, the practice of

religious ceremony combination between Catholicism brought by Spaniards and ritual tradition originated by indigenous people are common.

The effect of colonialism can also be seen in the development of Native American Literature. The Literature of Native Americans is dominated by poetry reading and storytelling using their native language. Post-colonial Era brings a new form of literary production which uses English and printed-media but still carries the philosophy that native people believe. This new form of literary production is usually created by half-breed or mixed-blood people. A mixed-blood is a person who is descended from ancestors of different races or nationalities (Black, 2006, para 1).

One of the most popular literary works in America created by mixed-blood is a novel entitled *Ceremony*. *Ceremony* is a novel telling about the assimilation between Indigenous American culture which is Laguna Pueblo culture and the influence of White's values. It told about Tayo, a mixed blood Laguna Pueblo Indian, United States veteran who returned home from Philippine as the location of World War II. After he got back in his homeland, he suffered from psychological illness. The most proper way in healing Tayo was a traditional Indian ceremony because White's medicine was not able to heal him. In other hand, Tayo's mind was much influenced by White's values which were broadly spread out in his land through education and Christianity.

In fact, in the process of healing his illness, he was attempting to find his identity. This novel is very unique because it carries traditional Indian ways of life, folktale, poetry, and old belief. This novel is formed of poetry and narration.

The purpose of the poetry is to give a clear understanding about old Indian belief.

For example, “She thought of her sisters, Nau’ts’ity’i and I’tcts’ity’i, and together they created the Universe this world and the four world below” (Silko, 1977, p.1).

The use of Native American language in the novel adds the uniqueness of the novel. Yet the main point that makes the writer interested in the novel is the story carries racial and social issues among the Pueblo Indian society in Post-colonialism Era. At the end of the story, Tayo could go back to an old Indian tradition even he was not a pure Indian but the other characters who were pure blood Indians preferred to embrace White’s values and forgot their own cultural heritage.

The author of the novel, Leslie Marmon Silko, is a Laguna Pueblo Indian breed from her mother’s side and Mexican breed from her father’s side. Silko explores mixed identity in many of her works, particularly the situation of being ‘neither White nor fully traditional Indian’ (Native Voices, 2006, p.16). Other work of Silko which deals with traditional Indian values is *Almanac of The Dead* which explores an old Pueblo Corn Dance adapted to White’s modern values.

Meanwhile, *Ceremony* conveyed that there was a different point of view in seeing the traditional Indian healing rite and White medication as the effect of colonialism. Therefore, *Ceremony* is a literature with a purpose, as Rupert (1995, cited in Cutchins 2004, p.77) has defined. What purpose means here is the message that Silko wants to deliver to the readers. The message is clearly about how mixed-blood people can live in harmony with their double consciousness.

Double consciousness is assumed to be the result of cultural clash by the process of confusion in people's mind to choose which values to follow.

Nonetheless, Pueblo Indians tend to modify White's value and adjust it with their traditional ways of life. Benedict (2005, p.57) described Pueblo Indian's ways of life as the following:

The Pueblo Indians of the Southwest are one of the most widely known primitive people in Western civilization. They live in the midst of America, within easy reach of any transcontinental traveller. And they are living after the old native fashion. Their culture has not disintegrated like that of all Indian communities outside of Arizona and New Mexico. Month by month and year by year, the old dances of the gods are danced in their stone villages, like follows essentially the old routine, and what they have taken from our civilization they have remodelled and subordinated to their own attitudes.

If this description is connected to *Ceremony*, it can be concluded that Pueblo people still preserve their cultural heritage by remodelling it as depicted in *Ceremony* that Tayo was doing a ceremonial ritual which had been changed since the Whites came. Through Tayo's character, Silko wants to reveal the confusion of being mixed-blood who eventually can determine his identity as Pueblo people.

Double consciousness which is experienced by the colonized is the effect of the meeting of two antagonist cultures, that of the Native's and that of the colonizer's (Tyson, 2006, p.421). Therefore, the mixed blood which has the two cultural inheritances must experience double consciousness as experienced by Tayo's character in Leslie Marmon Silko's *Ceremony*. The ones that have experienced double consciousness may try to define them or search their cultural identity.

Hence, it can be assumed that there is a strong connection between cultural clash between Pueblo Indian culture and White American values and the search of cultural identity especially done by the mixed-blood. This study is aimed to reveal the process of identity searching by Laguna Pueblo Indian and Mexican breed named Tayo in correlating to the old tradition of Laguna Pueblo people and the influence of White domination since Colonialism Era. Thus, the writer will entitle her works *The Searching of Cultural Identity Depicted in Tayo's Character As An Indian - Mexican In Ceremony* Novel.

This study is significant because it does not only reveal how hybrid descendents of Indian and White find his cultural identity and live in harmony with the two antagonist cultures that exist in their society, but also gains a mirror of reflection of double consciousness that might likely happen in our society recently due to the clash of global and traditional values in Indonesia. In addition, Indonesian youth tend to lose their identities or are confused to choose which values to follow. Hopefully, something valuable will be gained through the understanding of Tayo's life as pictured in *Ceremony*.

1.2 Problem of the Study

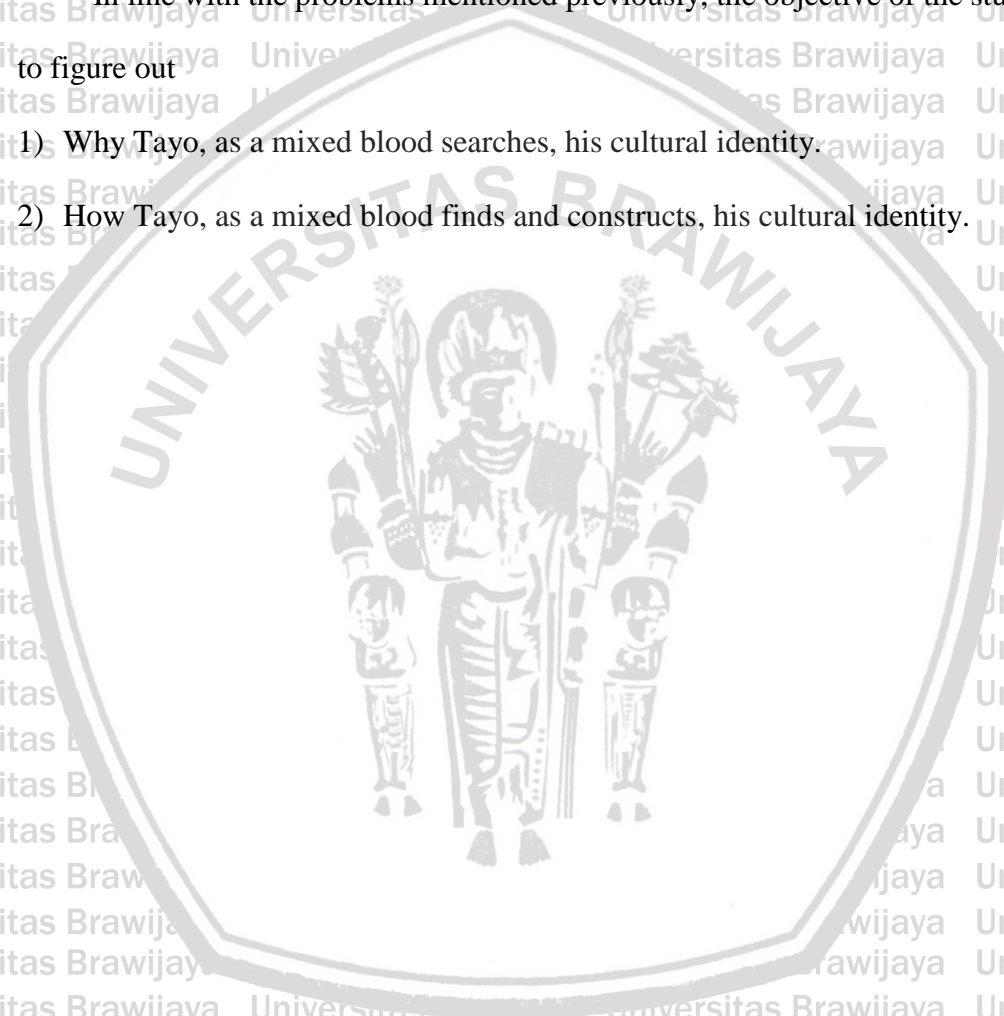
Tayo as a mixed blood Pueblo-Indian and Mexican was in confusion to face the two different cultures that existed in his homeland. Triggered by his need to find the cure of his psychological illness, he got in a complicated situation related to the search of his identity. Regarding that this problem was undergone by the main character, Tayo, the research question will be:

- 1) Why does Tayo as a mixed-blood Indian search his cultural identity?
- 2) How does Tayo search and finally construct his cultural identity?

1.3 Objective of the Study

In line with the problems mentioned previously, the objective of the study is to figure out

- 1) Why Tayo, as a mixed blood searches, his cultural identity.
- 2) How Tayo, as a mixed blood finds and constructs, his cultural identity.



CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHODS

The second chapter is intended to present the review of related literature which the writer uses in conducting the research. The writer employs Post-colonial criticism as the underlying theory and three supporting concepts which are Orientalism, Double Consciousness, and Nativism as the way of constructing Cultural Identity. Moreover, this chapter also describes the previous studies, research methods, and synopsis of *Ceremony*.

2.1 Postcolonial Criticism

Regarding that *Ceremony* mainly talks about the condition and effect in Post-colonialism Era, the writer will use Post-colonial criticism as a foundation to analyze the object of the study. Ashcroft, *et al* (1989, p.4) describe Post-colonial criticism as follows.

Postcolonial criticism is concerned with the way in which literary texts, in many different ways, reveal the traces of colonial encounter, the confrontation of races, nations and cultures under conditions of unequal power relations that has shaped a significant part of human experience since the beginning of the age of European imperialism.

Ashcroft, *et al* (2000, p.186) also state that Post-colonialism as an understanding which deals with the effects of colonization on culture and societies. Therefore, it can be concluded that the word 'colonial' deals with the activities of colonialism in the past. While the word 'post' means after; hence, it is clear that the term 'post

colonial' describes the continuing situation after colonization. The situation happened during and after Colonialism Era cannot be separated because the effect has been descended from generation to generation and experienced by the so-called marginalized society or the colonized.

Said (1978, p.8) describes that "Post-colonial cultures and societies are inevitably hybridised, involving a dialectical relationship between European ontology and epistemology and the impulse to create or recreate independent local identity." Because the object of the research deals with cultural clash between colonizer's culture and Pueblo Indian's culture, Post-colonial criticism, therefore, is used for analysing the effect of colonization in America and the searching of identity done by the half breed character in the novel. To go further into the analysis, the writer will apply three concepts within the paradigm of Post-colonial Theory. They are Orientalism, Double Consciousness, and Nativism, as follows.

2.1.1 Orientalism

Orientalism is a term which is popularized by Edward W. Said to describe the activities dealing with Orientalism. The word 'Orientalism' itself can be understood as, the first is Orient, the other is Orientalism and each has a particular meaning. Said (1978, p.1) describes 'Orient' as either the place of Europe's greatest, richest, oldest colonies or one of its deepest and most recurring images of the Other. The Other, here, is "a term to characterize the colonized subject as a means of establishing the binary separation of the colonizer and the colonized" (Ashcroft, *et al*, 2000, p.169). Thus, from the extract describe above, it can be

inferred that the Orient is the Other or the colonized. While the colonizer is defined with another term, which is called as the Occident.

Furthermore, the relationship and distinction between the Orient and the Occident are described as the entities which build the constellation of Orientalism (Said, 1978, p.2). Said (1978, p.3) explains Orientalism in a clearer and chronological way as the following:

Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient – dealing with it by making statement about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring and having authority over the Orient.

Thus, Orientalism is not merely about a thought to distinct the Orient and the Occident but also something which is related to historical background which cannot be separated from the practice of colonialism and imperialism since the 15th century. The term ‘Orient’ itself first used in Old English literary works done by Chaucher and Mandeville and it continued to be used in Middle English era in Shakespeare’s, Dryden’s and Byron’s only to define Asia or East hemisphere in the world (Said, 1978, p.44).

However, the legal concept of Orient existed in 1908 was proposed by Balfour and Crome as British Imperial officers who occupied Egypt. They stated that “There are Westerners and there are Oriental, the former dominates and the latter must be dominated, which usually means having their land occupied, their internal affairs rigidly controlled, their blood and treasure put at the disposal of one another Western power”(Balfour and Cromer, 1908 cited in Said, 1978, p.48).

Hence, it can be assumed that this first legal concept of Oriental shapes the

concept of superiority and inferiority, the 'superior' or the Occident dominates the 'inferior' or the Orient. Nevertheless, Said restructures and redevelops it as an academic entity so that it can be used to analyze history, sociology, anthropology, law, and literary studies.

Since Orientalism can be used to analyze literary studies, the writer will involve it as a grounding theory to reveal the research problem. It signifies that it will be first applied in helping the writer to solve the two research problems as mentioned in the previous chapter. The position of Orientalism as a grounding theory affirms that it will be utilized to reveal the colonial encounter in Pueblo Indian land which embodies the meeting of two antagonist cultures.

Regarding that Orientalism particularly talks about the Orient with their inferiority and Occident with their superiority, the writer will employ it to show the relationship between the White Americans as the colonizer or the Occident, whose culture dominates the Pueblo Indians as the colonized or the Orient, whose culture is oppressed. This relationship will show how the Whites and the Indians treat and consider each other. From this relationship, it will be discovered that there is a cultural clash which is assumed to be the spark of the main character's confusion in choosing which cultural values to follow.

2.1.2 Double Consciousness

Cultural clash, which is the embodiment of the meeting of two antagonist cultures, is the impact of colonialism and imperialism. The implementation of colonial ideology places the Natives to admit their inferiority as well as the

12
colonizer's superiority. As they admit their inferiority, they try to mimic the colonizer's cultural values which are considered better. Yet the result is getting trapped in confusion since what they have believed or followed is very different from what they mimic.

A Post-colonial critic, W. E. B. Du Bois defines this situation as Double Consciousness, which is defined as "having twoness, looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" Du Bois, in his prominent masterpiece entitled *The Soul of Black Folk* which tells about how hard the strife of being an African-American, states that double consciousness positions one in having "two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder" (Du Bois, 1967, cited in Black, 2007, p.393). Meanwhile, Lois Tyson in his book, *Critical Theory Today* describes that Double Consciousness is "the feeling of being caught between cultures and finding oneself arrested in a psychological limbo that results not merely from some individual psychological disorder but from the trauma of the cultural displacement within which one lives" (Tyson, 2006, p. 421).

Those quotations imply that the person who undergoes double consciousness is the person who experiences cultural identity crisis, being confused to choose which cultural values to follow or to compromise it. Since the confusion also brings about psychological turmoil, this feeling makes the person in exile or as psychological refugee. This matter happens because the person feels

uncomfortable with himself due to his confusion or his twoness. Hence, having twoness means never far from the question of determining an identity.

In short, if it is traced back to the condition of Tayo's character as a mixed-blood, it can be assumed that his twoness or double consciousness make he feel confused. The writer will strengthen her emphasis by giving an opinion from a psychoanalyst related to double consciousness as a mixed-blood, Freud (1915, cited in Bhabha, 1994, p. 89) explained a mixed origin as follows:

Their mixed and split origin is what decides their fate. We may compare them with individuals of mixed race who taken all round resemble white men but who betray their coloured descent by some striking feature or other and on that account are excluded from society and enjoy none of the privileges.

From Freud's opinion above, it is clear that a mixed-blood experiences a double consciousness which makes him confused to determine his identity.

Since the main character analyzed, Tayo, undergoes cultural confusion due to colonial encounter in his land, it will be matched if the concept of double consciousness is applied to analyze the first problem of the study, which is why Tayo searches his cultural identity. It means that it will be employed to show the main character's confusion by evaluating his mind in comparing either Whites' culture or Indians' culture. Furthermore, as the main character lives in betweenness due to his existence in community as a half-breed Indian Mexican, these concepts will help the writer to find out the basic cause and effect of his twoness as a mixed-blood person.

2.1.3 Nativism as the Way of Constructing Cultural Identity

Nativism is simply defined as the method to return to the Natives past in attempt to preserve the indigenous cultural practices. Meanwhile, Ashcroft, *et al* (2000, p.159) defines Nativism in detail as follows:

Nativism is the desire to return to indigenous practices and cultural forms as they existed in pre-colonial society. The term is most frequently encountered to refer to the rhetoric of decolonization which argues that colonialism needs to be replaced by the recovery and promotion of pre-colonial, indigenous ways.

Ashcroft, *et al* (2007, p.63) also define that nativism is “the process of revealing and dismantling power in all its forms which include dismantling the hidden aspects of those institutional and cultural forces that had maintain the colonialist power.” In brief, nativism is the effort of the colonized or the Orient to return back to the custom of their old tradition which exists before the Colonialism Era.

The term ‘nativism’ is first proposed by a classic post-colonial theorist, Frantz Fanon. Fanon argues that the first step for colonized people in finding their own voice and identity is to reclaim their own past (1961, cited in Sahana, 2008, p.1-2). This concept is then developed by Benita Parry and Edward W. Said three decades later. Parry (1994, p.39) states that “nativism should be ‘cheered’ precisely because it ultimately turns out to be one of the ways to create community trough an imaginative process of reclamation.” Meanwhile, Said (1993, p.78) explicates that “the colonized ‘native’ has to decolonize the past and the territory, to imagine the land anew, against the imperialist construction.”

The phrase ‘process of reclamation’ used by Parry and the phrase ‘against the imperialist construction’ used by Said indicate a method done by the Native to

practice all things which exist before Colonialism Era. Nevertheless, it does not mean that nativism is really going back to the native past. Colonial discourse theorists such as Spivak and Bhabha strongly argue that native reconstructions are unavoidably intermixing process.

This notion is strengthened by Dennis Cuthcins in his journal entitled *So That The Nations May Become Genuine Indian*, by distinguishing between Nativism and Traditionalism. "Traditionalism simply avoids change. Nativism, which typically occurs when one culture is threatened by contact with another, on the other hand, embraces change; it is the self conscious creation of a new culture using selected cultural elements" (Cutchins, 2004, p. 82).

Thus, it can be inferred that Nativism is also an attempt for the colonized Native to liberate them from colonization and imperialism by revitalizing their native past. Related to Fanon's idea about finding a Native's identity as the writer states above, nativism will be a means to discover an identity by liberating oneself from colonization.

In other words, Nativism is the way of constructing cultural identity. Its construction is shown in the way how Nativism embraces changes. The change itself indicates that there is a transformation process in constructing cultural identity. Stuart Hall (1990, p.225) defines Cultural Identity as the following.

Cultural identity is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essential past, they are subject to the continuous 'play' of history, culture, and power.

The term 'future' and 'past' used by Stuart Hall shows that the construction of Cultural Identity needs a compromising process of the root culture and the colonizer's culture. Hence, this passage affirms that cultural identity needs mediation or negotiation process in compromising two antagonist cultures as Stuart Hall also states that the profound of cultural discovery could not be made directly without mediation and it could be made through the impact on popular life of the post-colonial revolution (Hall, 1990, p.231). If the construction of cultural identity is linked to the concept of nativism, it verifies that nativism which is very different from traditionalism and which embraces change, is the method of constructing cultural identity.

For the reason that nativism principally discusses about the effort of the Native to return back to the indigenous practices as a means to discover an identity, the writer will apply this concept to figure out the second problem of the study as mentioned in the previous chapter. It means that it will be employed to explain the effort of the main character, Tayo, to practice the indigenous belief embodied in his healing ceremony process. Therefore, the concept of nativism combined with the concept of cultural identity will be a means to describe the change or the revitalization of the traditional ceremony done by the main character which eventually leads him to find as well as to construct his cultural identity.

2.2 Previous Studies

The previous research that is used by the writer, applies a study of cultural change in Sioux tribe, Indian Lakota. The title of the research is *Colonialism That Leads Into Cultural Change in Neihdrat's Black Elk Speaks*. The writer, Yuliana Mariska, uses Post-colonial criticism to analyze the novel. Besides, she also uses Cultural Studies, the conception of Land for American people and for Native American People. In her thesis, she reveals how colonialism brings a cultural change in the society of Indian Lakota tribes.

Furthermore, a dissertation by Angelica Marie Lawson from University of Arizona entitled *Resistance and Resilience in The Work of Four Native American Authors* is used as a reference. Those four Native American authors are Sherman Alexie, Louise Erdrich, Nora Marks Dauenhauer, and Ofelia Zepeda. She uses the theory of resistance and resilience under the notion of Post-colonial and Post-modern criticism. This research is aimed to reveal the effect of those authors' writing on American culture by using the study of 'resistance' which might be thought of as anti-colonial and 'resilience' as pro-cultural in American Post-modern Era.

The writer also uses another study as a reference by Yasuko Iseri Idei entitled *The Rainbow Across The Boundaries: A Study of Leslie Marmon Silko's Ceremony*. He uses Oral Literary Criticism to analyze his research which is aimed to examine how Silko weaves tradition of oral storytelling and worldviews in her writing to pass invaluable messages across the boundaries of culture.

18

These previous studies definitely enrich the writer's knowledge in using Post-colonial criticism as a grounding theory to analyze *Ceremony* as the writer's thesis object material and exploring the discovery of identity done by Tayo's as a mixed-blood character in the novel.

2.3 Research Methods

In conducting this qualitative research, the writer uses Post-colonial Criticism involving three concepts as the main theoretical framework to uncover the object of the study. Those three concepts are Orientalism, Double Consciousness, and Nativism combined with the concept of Cultural Identity. Each has a particular role in finding the formal object of the study which is the identity searching done by the half breed character in *Ceremony*. Moreover, the identification of literal facts or evidences which support the writer's interpretation related to the searching of identity will indeed be taken from *Ceremony* as the material object of the study. The process of data identification and analysis will employ three concepts which have been explained above.

First of all, the writer will use Orientalism as a grounding theory to scrutinize parts of the novel which are related to the different values perceived by the Whites and the Native. It will also be used to explain the relationship between Pueblo Indian as the Orient and White American as the Occident. The relationship itself will show an intertwined correlation between the colonizer and the colonized, the dominator and the dominated, as well as the superior and the inferior. From this correlation, the writer will discover that there is a cultural clash

between the Occident's and the Native's in which the cultural value of the Occident dominates the cultural values of the Native that leads the character analyzed, Tayo into a confusion to choose which cultural values to follow.

After finding the cultural clash using the concept of Orientalism, the writer will continue to use the second concept, Double Consciousness. Since it describes the confusion of the colonized in choosing two antagonist cultural values, the writer will use it to explain the confusion of Tayo as a mixed-blood character in the novel. Thus, any description of the novel, which is related to Tayo's confusion in choosing and adapting two antagonist cultures, will be analyzed by using the concept of Double Consciousness. Furthermore, it will be applied to find the cause and the effect of Tayo's confusion as a mixed-blood Indian-Mexican. This concept will expectantly help the writer to figure out the first problem of the study which is why Tayo as a mixed-blood Indian search his cultural identity.

Because of the searching of Tayo's cultural identity as a mixed-blood has been explored by the concept of Double consciousness, the process of the identity discovery will be analyzed using the concept of Nativism combined with the concept of Cultural Identity. The writer applies these concepts because there is a lot of evidences in the *Ceremony* that explain how Tayo tries to go back to old Native tradition and practices indigenous traditional ways of life. These concepts will hopefully facilitate the writer to find and finally figure out the process of identity acquisition or construction done by Tayo's character in the novel as stated in the second problem of the study.

2.4 Synopsis of *Ceremony*

Ceremony tells about the half breed Pueblo-Indian and Mexican man named Tayo. He is a US army veteran who just returned to his land, Laguna Pueblo after fighting for United States in World War II in Philippine and he had become a hostage in Japanese army camp. He suffered from psychological illness like having many hallucinations, bad dream, afraid of light and often vomiting.

White medication could not cure his illness and he felt like an invisible smoke when he was in hospital with White doctor. Even he could not recognize himself, he could only speak in the third pronoun. For him, there was no 'I'. When returning home, he remained sick. He felt awfully low since he did not have someone to lean on. His mother was an Indian woman who chose to leave the reservation to live with Tayo's father who was a white Mexican (White man with Mexican nationality). His auntie, Thelma, could not really accept him as the part of the family because she had to bear the shame that her sister was a traitor for Indian society and her nephew, Tayo was a half White. Thelma was a Christian and she wanted his son, Rocky, who was also Tayo's cousin, succeeded in his career like the Whites. Instead of being successful, Rocky died in World War II.

Since Tayo was a child, he lived in confusion, trying to fit two antagonistic cultures. He was often mocked by his friends due to his lighter skin and hazel eyes. The people who were really closed to him were Uncle Josiah and Old Grandma. These people taught traditional Indian ways of life to Tayo, but in school, he was educated by White education system which taught him that Indian

belief and ways of life were ridiculous and irrational. Unfortunately, when Tayo was in Philippine, Uncle Josiah died.

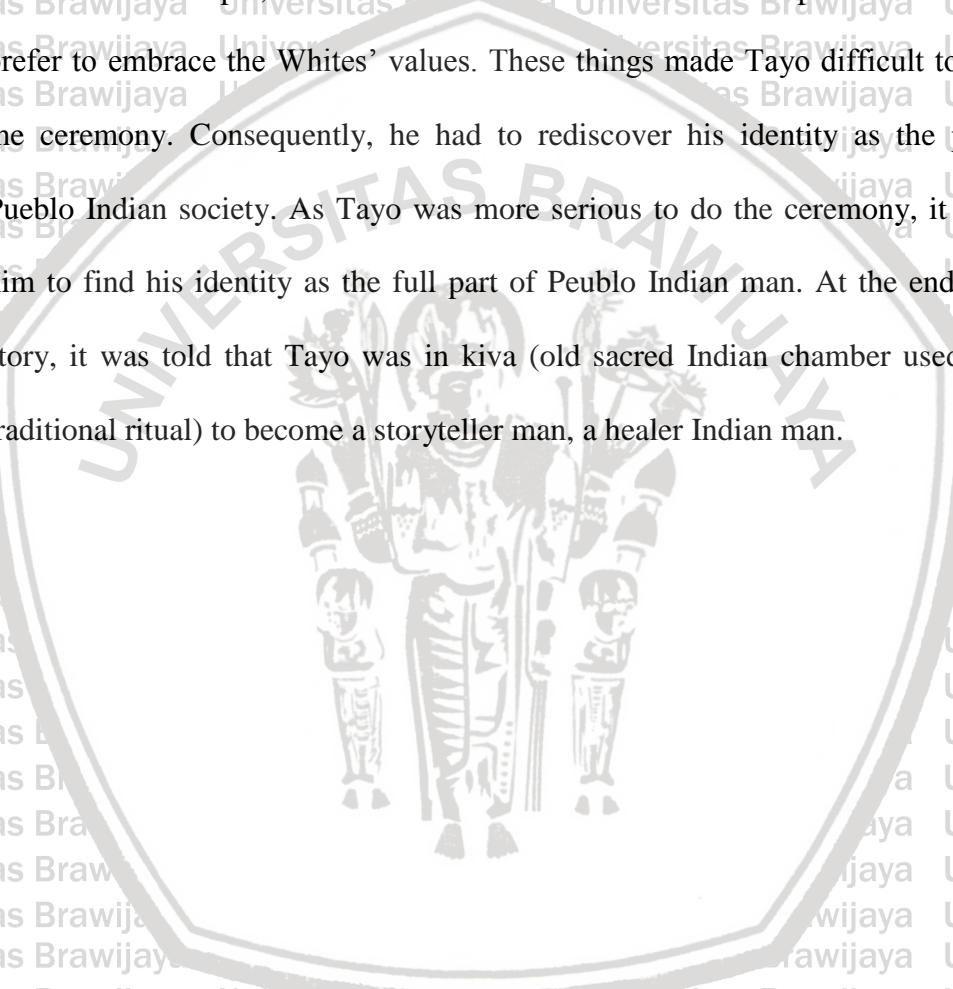
Old grandma who cling into traditional culture called an old man Ku'oosh to cure his grandson. Old man Ku'oosh was a Laguna medicine man who cured people with traditional Indian ways. However he could not heal Tayo because he doubted that traditional way was not effective since White people came to their land. Besides, Tayo was a half-breed so the process of healing could not run well.

After old man Ku'oosh healed him, once he felt that the pain was lessened but it repeated more and more. Tayo was also trapped in alcoholism like his friends were. Then, his grandma brought him to see Betonie, a Navajo medicine man. At first, Tayo was not sure that Betonie could heal him but Betonie himself said that the ceremony for healing had to be changed or to be recovered in order to preserve Pueblo Indian culture. Finally, he believed that Betonie's ceremony would cure him. Betonie himself was a half-breed Indian-Mexican, like Tayo.

In the ceremony, Tayo was demanded to return to the old ways. It was not difficult for Tayo because the ceremony done by Betonie used English, unlike Ku'oosh who used Native Laguna Pueblo language which Tayo did not understand. Betonie tells many stories about legends, land, hero, witchcraft believed by Indian societies. In the storytelling, it was found that he inserted a new story about White people's relation with the Indians. For example, it was Indians who invented the Whites but Indian witch put them on the top. The conclusion was to draw an understanding for new Indian generation that White people were just the creature of witchery and Indian people must be proud of

themselves because they were created by Mother Earth and Sun Father. It emphasized that there was nothing more honourable than Indian values.

Nevertheless, in the process of this ceremony, Tayo faced the cultural clash happened in his surroundings, the feeling of being neither pure Indians nor the Whites. For example, his close friends and cousin who were pure-blood Indians prefer to embrace the Whites' values. These things made Tayo difficult to finish the ceremony. Consequently, he had to rediscover his identity as the part of Pueblo Indian society. As Tayo was more serious to do the ceremony, it helped him to find his identity as the full part of Pueblo Indian man. At the end of the story, it was told that Tayo was in kiva (old sacred Indian chamber used to do traditional ritual) to become a storyteller man, a healer Indian man.



CHAPTER III

FINDING AND DISCUSSION

The third chapter is intended to present the analysis of the research problems. This chapter will be divided into four sub-chapters which are

Colonialism in Pueblo Indians' land describing the process of 'othering' Pueblo Indians as the effect of colonialism, Pueblo Indians as the Orient and the Whites as the Occident explaining the position of the Natives under the White domination, Tayo's confusion as a mixed-blood explaining his identity crisis, and Tayo as a part of Pueblo Indians, explicating his attempt in identity acquisition.

3.1 'Othering' Pueblo Indians as the Effect of Colonialism

Before going deeper into the analysis of cultural identity, it is significant to open the research problem by giving explanation about 'othering' Pueblo Indians since it will show that there are steps in the happening of cultural clash which causes the main character's double consciousness in building cultural identity.

'Othering' the Natives as primitive, savage, and uncivilized exists since the beginning of Colonialism Era. When the colonizer arrives in a new land where they expand their territory, they encounter with the inhabitants of the new land.

The manner of the inhabitants is extremely different from the colonizer's manner.

The impression is that what the colonizer sees in the new land is what they have never seen yet in their entire lifetime. In other words, they encounter uncivilized

communities in an archaic world in which they are going to build a new territory or so called as colony.

Therefore, the constellation of colonialism shapes human races into two parts which are the colonizer or the Occident, and the colonized or the Orient.

Orient, as stated by Said (1978, p.1), is the place of Europe's greatest, richest, oldest colonies or one of its deepest and most recurring images of the Other.

Meanwhile, the Occident is described as those who have authority to rule over the Other or the Orient. The Orient is considered inferior by the Occident due to some factors. Those factors refer to the Orient's cultural values such as primitive medication, belief, and religiosity. Because the purpose of this research is finding identity in Tayo's character as a half breed of Pueblo Indian and Mexican, it is worthy to primarily explain that Pueblo Indians can be considered as the Orient by analysing deeper about those factors.

However, the writer will first describe the history of colonialism in America, particularly in the region where Pueblo Indians settle. Pueblo Indians is one of the oldest Native American tribe in America. They have settled in America since six thousand years ago in the southwest of United States. They experienced three phases of crucial contact with the Whites. The first contact was with Spaniards, the second was with Mexican and the third was with Anglo-American.

Spanish colonialism began in 1540s and continued until early 1800s. They tried to replace native cultural values by giving knowledge of such European customs as

Spanish language, the way to build stone houses, the use of men's trousers, the

establishment of political organization which honoured king of Spain, and Catholicism.

Mexican colonialism began in the early 1800s as the continuation of Spanish colonialism. The final phase of White contact began in 1848 when United States of America won Mexican-American War. This victory made the land of Pueblo Indians, which stretched from Arizona to New Mexico, belong to United States. They began to teach English language, American agricultural technology, Christianity, and build Indians reservations to make the Indians and the Whites live apart. However, the Westward Expansion made those reservations circled by Whites settlers.

The activities of colonialism involve interactions with the Natives. Within the interaction, both of them have to show their own cultural values. The Whites begin to know Natives' values and vice versa. Each of them has different perceptions towards each culture. Pueblo Indians are famous with such traditional belief system as witchcraft, spider woman (the goddess of Pueblo Indians), and ritual tradition. While most of Indian tribes in America have shaman and clown, Pueblo Indians merely has priests or medicine men who lead ceremonial ritual and heal sick people. Therefore, the activities and ways of life of Pueblo Indians are centred in ceremonial rites (Benedict, 2005, p. 96). For the Whites who are famous with their civilization, sciences, and modernity, these ways of life are superstitious and irrational.

As stated above, there are some factors why the Orient is judged as inferior by the Whites. Pueblo Indians can be regarded as the Orient because they believe

in the power of nature which represents in their primitive medication and religious practices. These two things embody the term 'exotic' or 'exoticism'. Exoticism is the prejudice made by the colonizer to undervalue the colonized's culture due to its primitivism, peculiarity, or savageness (Ashcroft *et al*, 2007, p.192). These stereotypes are represented in Pueblo Indians' life during the occupation of the Whites in Indian land. The description about those judgement related to Indians' exoticism will be explained in detail as the following.

3.1.1 Pueblo Indians as Superstitious and Irrational Race

The judgement of Pueblo Indians as superstitious and irrational race, in *Ceremony*, occurs when Old Grandma wants to call Old Ku'oosh to heal Tayo, Tayo's aunt rejects it because she insists that White doctor who looks after Tayo in hospital will not like it because the medicine which will be brought by Ku'oosh is considered as garbage. "You know what the Army doctor said: 'No Indians medicine.' Old Ku'oosh will bring his bag of weeds and dust. The doctor won't like it" (Silko, 1977, p. 34). From this quotation, it is clear that the Whites judge Pueblo Indian medicine as peculiar or even unhealthy thing. The White doctor must have thought how weed and dust could become medicine without any single scientific research.

Another irrational thing for the Whites is how Pueblo Indians respect nature as it is alive, as it will take serious effect when people ignore the law of respecting nature. In *Ceremony*, Silko (1977, p. 194-195) describes it as follows.

Like the first time in science class, when the teacher brought in a tubful of dead frogs, bloated with formaldehyde, and the Navajos all

left the room; the teacher said those old beliefs were stupid. The Jemez girl raised her hand and said the people always told the kids not to kill frogs, because the frogs would get angry and send so much rain there would be floods. The science teacher laughed loudly, for a long time; he even had to wipe tears from his eyes. "Look at these frogs," he said, pointing at the discolored rubbery bodies and clouded eyes. "Do you think they could do anything? Where are all the floods? We dissect them in this class every year." As the Army doctors had told him: it was all superstition.

This passage is the evidence how in the educational field, the Whites mock Native's belief. It affirms that the use of frogs in science class is contradictory with the idea of how Indians respect nature. They believe that when they ignore to respect nature, the nature will punish them. It is symbolized by frogs, the part of nature which will punish them by giving flood to Indians. Meanwhile, the Whites assume that frog is only an animal which cannot do anything. The use of frog in the class, according to the Whites, is merely for the sake of scientific research.

Because the Whites consider that Pueblo Indians are superstitious and irrational, they try to educate them by such White education system as doing a research like in the case above and giving them books. The Whites hope that books will give new perspectives to Pueblo Indians more proper ways of life. One of them is how to farm animals. Silko (1977, p.77) describes how the Whites try to ruin Pueblo Indians' way to cattle as the following.

Those books are written by scientist. They know everything there is to know about beef cattle. That's the trouble with the way the people around here have always done things-they never knew what they were doing." Rocky went back to reading his book. He did not hesitate to speak like that to his father and his uncle, because the subject was books and scientific knowledge-those things that Rocky had learned to believe in.

28

This excerpt undoubtedly explains that the Whites regard Pueblo Indians have no skill to farm animal. Even when the Pueblos try to claim it better, they do not have a scientific evidence to prove their belief. Thus, it can be concluded that the Whites as the colonizer prejudice that the Pueblo Indians as irrational and unscientific. What the Pueblo Indians believe about medicine, frogs as the part of powerful nature, and livestock are really contradictory with what the Whites hold as the standard civilization in the world.

According to the Whites, one of the standard civilization ways of life is the method in validating all things through scientific research. Here is the quotation from Said (1978, p.50) about the different way of reasoning between the Whites and the Natives to emphasize the analysis as follows.

The European is a close reasoner; his statements of fact are devoid of any ambiguity; he is a natural logician, albeit he may not have studied logic; he is by nature sceptical and requires proof before he can accept the truth of any proposition; his trained intelligence works like a piece of mechanism. The mind of the Oriental, on the other hand, like his picturesque streets, is eminently wanting in symmetry. His reasoning is of the most slipshod description.

Said's explanation clearly describes that the mind of Occident and the Orient is not in line in validating the truth. If this explanation is connected to the Indian belief described above, it affirms that the Pueblo Indians are the Orient who does not have the same way of reasoning as the Whites. Thus, the Whites judge them as inferior community.

3.1.2 Pueblo Indians as Pagan Race

Another categorization of how the Whites consider Pueblo Indians have inferior culture is paganism. In *Ceremony*, it is described that Tayo's aunt, Thelma, embraces Christianity because she does not want to be called as pagan as follows. "Later on, Tayo wondered if she liked it that way, going to church by herself, where she could show the people that she was a devout Christian and not immoral or pagan like the rest of the family" (Silko, 1977, p. 77). This description shows that the Pueblo Indians are immoral since they embrace paganism which never admits the presence of God. The Whites may regard that way because they often speak to the stars, trees, and other dead things to worship nature. For the Whites, it is incomprehensible as they worship God and they have to carry on one of their imperialist doctrines which are to spread Christianity. Thus, those who have not embraced Christianity yet must be converted into Christians.

This idea is perceived differently by the Pueblo Indians. For them, Jesus, the centre of Christian belief cannot be the figure that the Pueblos hope. Silko (1977, p. 68) defines it very clearly.

Christianity separated the people from themselves, encouraging each person to stand alone, because Jesus Christ would save only the individual soul; Jesus Christ was not like the Mother who loved and cared for them as her children, as her family.

This statement actually depicts that Pueblo Indians also have their own deities which are Earth Mother which is again considered as paganism by the Whites.

The judgement against religious practices of the colonized is explicated by Ashcroft *et al.* (2007, p.188) as follows.

The religious practices of colonized peoples were often denigrated as mere superstition or openly attacked as heathenism, and so used to justify the so-called 'civilizing mission' (*mission civilatrice*) of the colonizer. This was particularly the case where these practices were not written down in sacred texts, which Europeans could recognize.

The passage above depicts that the Whites regard the colonized's religion as superstitious because they do not have any foundation of their religious practices.

From this, it can be concluded that the Whites regard the Pueblo Indians' religious practices superstitious because they do not have any sacred text like for example, Bible as the foundation of the Whites' religious practices. The Whites want to convert pagan's religious practices into Christianity, yet the Indians find that Christianity is not suitable for them. Therefore, it can be inferred that there is a different perception between the Whites and Pueblo Indians related to religion and its religious practices. However, since the Whites have a right to implement their imperialist doctrines, they keep considering themselves as superior because they worship God and judging Pueblo Indians as inferior for the reason that they worship nature, instead of God.

3.2 Pueblo Indians as the Orient and White Americans as the Occident

According to the description above, it is clear that there is a different perception between the Whites and Pueblo Indians in perceiving each culture.

This different perception makes both of them judge each other, claiming their own culture is better. However, the constellation of colonialism makes Pueblo Indians to be called the Other, the Orient, the colonized, and the inferior due to their bizarre culture. The Whites, on the other hand, call themselves as the Occident

because they insist in his mind if they are westerner, the dominator, the colonizer.

To emphasize the analysis, here is the quotation about the position of Americans as the Occident toward the Orient which is the Native Indians.

Since World War II America has dominated the Orient, and approaches it as France and Britain once did. Out of that closeness, whose dynamic is enormously productive even if it always demonstrates the comparatively greater strength of the Occident (British, French, or American), comes the large body of texts I call Orientalist (Said, 1978, p.21).

In *Ceremony*, Silko undoubtedly describes that United States of America is the colonizer of Pueblo Indians. The Pueblo Indians, including Tayo as the main character, are educated by White American education system and must embrace White American culture as the standard of civilization. Accordingly, it is worth to say that Pueblo Indians are the Orient due to their inferiority and White Americans are the Occident due to their superiority.

The constellation of colonialism in the Native's land allows White American as the Occident to implement their culture and imperialist doctrines such as governing, educating, and converting the Pueblo Indians into Christians, including enslaving the colonized natives. In *Ceremony*, it is described that the White Americans enslave Pueblo Indians by recruiting Tayo and his friends to be United States veterans to join World War II. The Whites articulate that the Pueblo Indians men who join World War will fight for and be proud of being the part of America. Whereas, it is only a political reason of United States government to recruit people as many as possible for the sake of winning World War II.

However, instead of being proud of America, Tayo and his friends who join World War II suffer from physical and psychological illness.

The war condition is contradictory with what they have believed. In the Native's land, they learn to respect nature but in the war they must ruin nature. It signifies that they undergo what is called by Du Bois as double consciousness or the awareness of belonging to two conflicting cultures. Being in this kind of situation must be uncomfortable for the Natives. Since the Whites teach them that drinking alcohol will lessen pain, worry, and fear, they displace those feelings into alcoholism. Silko (1977, p.53) depicts alcoholism among Pueblo Indians as it is. "Reports note that since the Second World War a pattern of drinking and violence, not previously seen before, is emerging among Indian veterans". Moreover, Benedict (2005, p.89-90) describes Pueblo Indians' attitude toward alcoholism as follows.

Everywhere else on Indians reservation in the United States alcohol is an inescapable issue. There are no government regulations that can cope with the Indians' passion for a whiskey. But in the pueblos the problem has never been important. They did not brew any native intoxicant in the old days, nor do they now. Nor is it a matter of course as it is for instance with the near-by Apaches, that every trip to town, for old man or young, is a debauch. It is not that the Pueblos have a religious taboo against drinking. It is deeper than that. Drunkenness is repulsive to them.

If Silko's depiction is linked with Benedict's description about alcoholism, it can be assumed that colonialism done by the Whites brings a negative effect to Pueblo Indians, which are addicted to alcoholic drink.

However, there is another harmful effect due to colonialism in Pueblo Indians' land. In *Ceremony*, it is explained that the colonial government established by White Americans legalize Indians land claiming and exploitation.

Silko (1977, p.127) explains that the effect of colonialism in Indians' land is

Indians wake up every morning of their lives to see their land stolen. In another page of *Ceremony*, Silko (1977, p. 185-186) also portrays the land as follows.

The rest of the land was taken by the National Forest and by the state which later sold it to white ranchers who came from Texas in the early 1900s. In the twenties and thirties the loggers had come, and they stripped the canyon below the rim and cut great clearings on the plateau slopes. The logging camps companies hired full time hunters who fed entire logging camps, taking ten or fifteen deer each week and fifty wild turkeys in one month. The loggers shot the bear and mountain lions for sport. And it was then Laguna people understood that the land had been taken, because they couldn't stop these white people from coming to destroy the animals and the land. The Texans who bought the land fenced it and posted signs in English and Spanish warning trespassers to keep out.

The exploitation of Indian land portrayed in the excerpt above connected to the fact of alcoholism described by Ruth Benedict, verifies that Pueblo Indians experienced bitter effects of colonialism and imperialism in their land.

Colonialism and imperialism also drive them to a terrible relationship.

Mockery, prejudice, and judgement to Pueblo Indians' culture as inferior put them under the domination of the Whites. Because their societies and culture are considered inferior, the Whites call them as the Other or the Orient. Those issues combined with the implementation of colonial doctrines permit the Whites to occupy, govern, and exploit Indians' land for the sake of the Whites themselves. It leads them into a more conflicting cultural clash.

Cultural clash might happen whenever people from two antagonist cultures, which in this case the Whites as the colonizer, and Pueblo Indians as the colonized, live in one particular place without respecting one another's. Because of the cultural clash in which Whites' culture dominates Natives' culture, the serene lives of Pueblo Indians begin to mess up. Of course, this kind of cultural

clash cannot be separated from the construction of American Indians cultural identity which is constructed through the regime of representation or regime of power of the colonizer. Stuart Hall (1990, p.225) describes regime of representation in his essay *Cultural Identity and Diaspora* as follows.

Not only, in Said's 'Orientalist' sense, were we constructed as different and other within the categories of knowledge of the West by those regimes. They had the power to make us see and experience ourselves as 'Other'. Every regime of representation is a regime of power.

From the assertion that Hall proposed, it can be inferred that cultural identity of American Indians is formed within colonizer's power which identifies Indians as 'Other' who experience cultural clash as described above.

3.3 Tayo's Doule Consciousness as a Mixed-Blood

Cultural clash happens in Indian land, in which the Whites' culture dominates Indians' culture forces most Indians admit their inferiority. It can be said that they admit their cultural identity as inferior community through the power of the colonizer. The implementation of Whites' culture through education and Christianity makes many Indians leave their own heritage. Some really forget their Indian heritage as experienced by Tayo's cousin and friends. Yet, many of them get trapped in confusion in choosing which cultural values to follow as experienced by Tayo. Since Tayo was a child, he got trapped in confusion for he was educated in White school and had to embrace Whites' values. On the other hand, when he was at home, he had to embrace Indians' values. Likewise, his

mixed-blood status positions him as either the part of Whites communities or as the part of Pueblo Indians’.

What Tayo experiences, is assumed to be called double consciousness which comes into view as confusion. As stated in the previous chapter, double consciousness is the condition of having twoness or getting caught between cultures which is undergone by the colonized and can entail to psychological limbo (Tyson, 2006, p.421).

From this quotation, it can be concluded that Tayo truly undergoes double consciousness since he feels having twoness or which positions him in psychological limbo. A deeper analysis about Tayo’s double consciousness will be expounded as the following sub-sub chapters.

3.3.1 Tayo’s Double Consciousness

The entailment of getting caught in two different cultures undergone by the colonized, as stated in the previous chapter, is a psychological limbo. Tayo’s psychological limbo reaches the peak when he returns home from World War II where down there, he must totally embrace Whites’ values yet his mind is overshadowed by Indians’ values. As a consequence, Tayo is physically and psychologically ill. In other words, Tayo undergoes double consciousness or twoness which places him in the middle of both the Whites and the Indians.

Since Tayo gets caught in double consciousness, his illness cannot be easily healed as there are two antagonist ways of healing, of the Whites’ and of the Indians’. In fact, White medication, from hospital where Tayo is taken care of,

fails to heal him. In the process of White healing, the White doctor forces him to forget Indian belief since it will influence Tayo's psychology. However, he never succeeds to do what the doctor suggests since forgetting Indian belief invites catastrophe in Indian land. Instead, he often imagines such old Indian tradition, as about rain and dry season. When he is in Philippine, fighting for United States in World War II, he cannot bear on the condition which always rains then he curses the rain not to come. When in Indian land the rain does not come, he thinks that he has ever cursed the rain so that the effect is long dry season. Silko (1977, p.46) describes an Indian belief which always haunts Tayo when he is in the hospital beneath.

These dry years you hear some people complaining you know, about the dust and the wind and how dry it is. But the wind and the dust, they are part of life too, like the sun and the sky. You don't swear at them. It's people see. They are the ones. The old people use to say that drought happens when people forget, when people misbehave.

This kind of vision, which is also the effect of cultural clash, makes his psychological illness difficult to be cured. This psychological illness must influence his physic so that White medication cannot heal him. Moreover, the suggestion of White doctor to forget Indian belief as the requirement of the healing process is contradictory with what he believes, as when people forget it, the catastrophe will come, like long dry season which now happens.

Furthermore, Tayo's war experiences make him feel guilty for Indians and obstruct his White healing process. In the war, he is taught to utilize guns and cannon to fight for enemies as the use of guns and cannons ease United States armies to achieve victory. Conversely, what he has in mind is the guns and

cannons oblige him to destruct all parts of nature, including land, plants, and animals since Indian belief teaches him to respect nature. Miniotaite (2008, p. 47) states that Indians show deep respect to nature, which is considered alive, for the reason that there is a sense of interconnectedness between all things, people, animals, and land. Hence, it implies that Tayo's guilt comes from his act during the war in disobeying Indian belief about respecting nature. The result is White healing system never succeeds to cure him.

When Tayo comes home and remains sick, he asks his family to accompany to go back to the hospital. Instead, Old Grandma calls Ku'oosh, a medicine man to heal him. However, the healing ceremony does not run well due to his hybrid status. Ku'oosh himself says that the healing ceremony cannot work well since the White came. Moreover, because Tayo is a half-breed, Tayo's aunt doubts the success of the healing ceremony, which will be done by Old Ku'oosh. Silko (1977, p.33) clearly explains Auntie's doubt as follows.

Oh I don't know mama. You know how they are. You know what people say if we ask for a medicine man to help him. Someone will say it's not right. They'll say, 'Don't do it, he's not a full blood anyway'.

The explanation emphasizes the position of Tayo as a mixed-blood in the society, it seems that because he is a half-breed, he cannot do a healing ceremony.

Nevertheless, due to Old Grandma's eagerness, Tayo remains to accept healing ceremony by Old Ku'oosh. Unfortunately, Old Ku'oosh healing ceremony does not succeed since Tayo does not understand the language used by Ku'oosh in doing the healing ceremony as described by Silko (1977, p.34) as the following.

Old Ku'oosh began his ceremony, he spoke softly, using the old dialect full of sentences that were involuted with explanation of their own origins, as if nothing the old man said before and he was only there to repeat it. Tayo had to strain to catch the meaning, dense with place names he had never heard. His language was childish, Tayo didn't know what he was doing.

That passage explains that Tayo does not understand the healing ceremony done by Old Ku'oosh since he does not understand the language Old Ku'oosh uses. As

Tayo is educated in White school, he only understands English and some common Pueblo Indian words. Because neither White medication nor Indian healing ceremony can cure him, therefore, he remains sick and his confusion stays immense.

Since he cannot hold on the sickness, he buries himself in alcoholism. As described previously, Pueblo Indians regard drunkenness is repulsive. Yet, the effect of being one of the United States armies in World War II forces Tayo and his comrades to embrace Whites' values. While most of Tayo's friends get trapped in alcoholism, they try to persuade Tayo to drink alcohol since it will relieve his pain and illness as the Whites teach. Initially, Tayo rejects it but when he cannot hold on the pain, he agrees to drink alcohol. He tastes that alcohol is awful, but the feeling aftermath lessens his pain. Silko (1977, p. 40) describes it as follows.

He had heard Auntie talk about veterans-drunk all the time, she said. But he knew why. It was something the old people could not understand. Liquor was medicine for the anger that made them hurt, for the pain of the loss, medicine for tight bellies and choked up throats. He was beginning to feel a comfortable place inside himself, close to his own beating heart, near his own warm belly.

From the description, it is seen that Tayo knows how Pueblo Indian tradition regards alcoholism. But, when he tries drinking it, he feels comfortable. Actually, it happens after Old Ku'osh tries to heal him but it does not run well and he remains sick. Because he cannot bear on the pain, he agrees to drink alcohol. Unfortunately, the comfortable effect after drinking alcohol is temporary. Thus, it signifies that Tayo's double consciousness upholds him in confusion, in being either the part of Whites' or Indians' world.

Tayo's confusion as the embodiment of double consciousness not only happens in the healing process and alcoholism, but also happens when he spends time with Rocky, his close cousin who undoubtedly chooses White's values to be embraced. As stated previously, Tayo has undergone double consciousness since he is a child. In their childhood, when both Tayo and Rocky play in the forest, they see a dead deer. Rocky teaches Tayo to do what the Whites do when a deer died. Rocky sharpens the blade and tries to cut the deer neck. When Tayo looks at that, he feels worried because Old Grandma and Uncle Josiah always tells him to respects the deer spirit by covering the deer with a blanket, putting a string of turquoise around its neck and putting a silver and turquoise rings around the tips of the antlers (Silko, 1977, p. 52). Nonetheless, when Tayo starts to do what Old Grandma and Uncle Josiah have taught, Rocky scolds him and he cannot do anything. Tayo, then, agrees to do what Rocky teaches since he suddenly thinks that a dead thing does not need to be respected.

Another example of Tayo's twoness happens when Rocky introduces White's book about how to raise cattle in White's way. Rocky claims that the

White's way to raise cattle is more rational and scientific. Suddenly, Tayo mistrusts Indian way to cattle. "Tayo was suddenly sad because what Rocky said was true. What did Indians know about raising cattle? They weren't scientist" (Silko, 1977, p. 76). This statement seems to uncover that Tayo is questioning Indian values whether it is true or not.

In his lifetime, Tayo essentially often questions about Indian values. It happens again when he is about to do the second healing ceremony conducted by Old Betonie. Silko (1977, p. 127) explains Tayo's twoness in evaluating it both Whites' and Indians' world as follows.

All of it seemed suddenly so pitiful and small compared to the world he knew the white people had—a world of comfort in the sprawling houses he'd seen in California, a world of plenty in the food he had carried from the officers' mess to dump into garbage cans. The old man clothes were dirty and old, probably collected like his calendars. The leftover things the whites didn't want. All Betonie owned in the world was in this room. What kind of healing power was in this? Anger propelled him in his feet; his legs were stiff from sitting for so long. This was the white people and their promises had left the Indians.

From this passage, it can be inferred that in his mind, Tayo underestimates the condition of Old Betonie's house in Indian land as he compares it with the White world, which is more proper to settle in. Yet, in sudden, he responses contradictorily, it is the Whites who steal Indian land and make the Indians screw up. In other words, Tayo admits the White world is better compared to in Indian land he lives in. On the other hand, he believes that the Whites ruin Indians' land, culture, and societies.

Although Tayo, in this case, seems to be in line with Indian societies, on the next moment when he is about to do the healing ceremony conducted by Old

Betonie, he questions again, "I wonder what good Indians ceremonies can do against the sickness which comes from their wars, their bombs, their lies?" (Silko, 1977, p. 132). This statement obviously declares that Tayo gets really confused to choose which values to follow since he never gets comfort in embracing either Pueblo Indians' culture or Whites' culture.

The uncomfortable condition undergone by Tayo, which is regarded as double consciousness can be found from all the evidences that have been described above as when Tayo follows White healing process but it fails, when he drinks alcohol but the effect is merely temporary and harms himself, the different perception in seeing nature, the teaching of how to treat a dead deer, or how to raise cattle. All of them describe that he gets confused since when he tries to fully embrace Whites values he is still overshadowed by the teaching of Indian values.

On the other hand, whenever he tries to embrace Indian values, the society surrounds him, which is mainly following Whites' view point, cannot accept it due to his hybrid status. The result is feeling neither being the Whites nor the Indians or he cannot be a full White or a full Indian. A more detailed analysis about Tayo's hybrid status will be explained in the next sub-sub chapter.

3.3.2 Tayo's Mixed-Blood Status

As stated in the second chapter, double consciousness is the situation of getting caught in both the colonizer's culture and the colonized's culture as the effect of colonialism and imperialism. Colonialism and imperialism in Pueblo Indian land force the Indians to embrace White's values, it means that they will pretend or act

to be like the Occident. Therefore, it will be a question why the Natives must pretend to be the Occident on the Native's land. The Natives should act as just the way they are but the domination or the power of the White makes it impossible to happen. As a result, the Natives feel having twoness. Thus, it is understandable that they undergo what Du Bois calls as double consciousness. This conclusion informs that even pure blood Indian can experience double consciousness. Nonetheless, being as a mixed blood, like Tayo, is more difficult since he must face life's burden which makes his confusion bigger.

Tayo's double consciousness cannot be separated from his mixed-blood or half-breed status. It has been depicted that Tayo's confusion happens since he tries to fully embrace Whites' values but still overshadowed by the teaching of Indian values. On the other hand, whenever, he thoroughly adapts Indian values the society surrounds him, which is mainly following Whites' view point, cannot accept it due to his hybrid status. To emphasize the analysis, the writer quotes Sigmund Freud's assertion (1915, cited in Bhabha, 1994, p. 89) about the difficulties of being a mixed-blood descent.

Their mixed and split origin is what decides their fate. We may compare them with individuals of mixed race who taken all round resemble white men but who betray their coloured descent by some striking feature or other and on that account are excluded from society and enjoy none of the privileges. This assertion, if it is linked to Tayo's mixed-blood status, affirms that when Tayo embraces one of the two cultures, he does not find any privileges or it can be said that he is not accepted in neither White nor Indian society.

Tayo's hybrid status which makes his confusion gets bigger cannot be separated from his family dark history. To strengthen the analysis, the writer put Silko's explanation (1977, p. 68) about Tayo's family dark history as the following.

The sensitivity remained: the ability to feel what the others were feeling in the belly and chest; words were not necessary, but the messages that people felt were confused now. When little sister had started drinking wine and riding in cars white men and Mexicans, the people could not define their feeling about her. They were losing her, losing part of themselves.

The excerpt gives conclusion that Tayo is an illegitimate child which comes from a forbidden relationship. His mother is a pure blood Indian who makes a relationship with a White Mexican man (White American man with Mexican nationality). This relationship cannot be accepted by Pueblo Indians society because they feel that they cannot preserve the purity of their culture and society.

Moreover, having relationship with a White man means betraying their society because White man only takes advantage from them, like how the Whites take their land.

When Tayo was four year old, her mother decided to go with a White man and leave Tayo with his grandma. As he grew mature, he began to realize that his family had to face the shame that they got from his mother and from that time he also knew that he had been an unwanted child for his family and his society. It is worth to note Silko's description (1977, p.65) about the feeling of his family and society towards him.

It was the first time in all the years that Tayo had lived with him that Rocky ever called him 'brother'. Auntie had always been careful that Rocky didn't call Tayo 'brother' and when other people

mistakenly called them brothers, she was quick to correct the error. 'They are not brothers, she's say, that's Laura's boy. You know the one. She had a way of saying it, a tone of voice which bitterly told the story, and the disgrace she and the family had suffered. The things Laura had done weren't easily forgotten by the people, but she could only maintain a distance between Rocky who was her pride and this other, unwanted child. If nobody else ever knew about this distance, Tayo did.

From this description, it can be concluded that Tayo's aunt never wanted to look after him so that she had to make a distance between Tayo and Rocky, her own child. She taught Rocky not to admit Tayo as his relative, his brother, because Tayo was born from a White father. Moreover, the fact that his mother abandoned him leaves a burden for her family as well as a shame for Pueblo Indians.

This portrayal will emphasize the analysis that society cannot accept Tayo as a full part of Pueblo Indians. Silko (1977, p. 57) describes it as follows.

Emo had hated him since the time they had been in grade school together, and the only reason for this hate was that Tayo was part white. Since he could remember, he had known Auntie's shame for what his mother had done, and Auntie's shame for him.

If the depiction on how Auntie teaches Rocky not to admit Tayo as brother and how Emo, Tayo's friend hates him, affirms that those conditions create Tayo's burden as a mixed-blood individual. The burden makes his unhomed feeling gets bigger. Tayo may imagine that he will meet his mother in White world but he knows that his mother has passed away. However, the remembrance of Rocky's death in the White war fails his desire because he does not want to die like Rocky who already throws Indian values away. He always remembers Old Grandma, the one who loves Tayo the way he is.

Tayo's confusion which is portrayed in his lifetime experiences, such as alcoholism, raising cattle, respecting nature, and lastly failed healing process done by both White doctors and Old Ku'oosh positions him in a twoness situation. His status as a half-breed individual hinders him to get healed. Nevertheless, because he wants to recover from his illness, he struggles to avoid his confusion by adapting each culture. Yet in this attempt, both Indian and White societies cannot accept him due to his half-breed status or in Freud's term, defined as 'excluded from society and enjoy none of the privileges'.

As stated previously, Tayo's mixed blood status correlates with his double consciousness and the double consciousness is never far from determining an identity. To make it clear, double consciousness is "the feeling of being caught between cultures and finding oneself arrested in a psychological limbo that results not merely from some individual psychological disorder but from the trauma of the cultural displacement within which one lives" (Tyson, 2006, p. 421).

This assertion clarifies that Tayo, a mixed-blood, who undergoes double consciousness is the one who experiences cultural identity crisis, being confused to choose which cultural values to follow or to compromise it. Since the confusion also brings about psychological turmoil, this feeling makes Tayo in exile or as psychological refugee. This matter happens because Tayo feels uncomfortable with himself due to his twoness and his mixed-blood status. Hence, Tayo's twoness and his hybrid status are never far from the question of determining an identity.

For this reason, it is clear that the motive of Tayo's identity searching is his double consciousness of being a half-breed which positions himself not to be accepted in both White and Pueblo Indian society. In other words, Tayo's double consciousness in being a mixed-blood is the reason of why he determines and compromises his cultural identity.

3.4 Tayo as a Part of Pueblo Indians

Tayo's effort to find an identity by choosing one of two antagonist cultures is a difficult task for him. However, the desire to get well from his illness and the support from Old Grandma motivate him to do a ceremony again. This second ceremony will not be done by Old Kuoosh anymore, but by Old Betonie. Old Betonie is a medicine man from Navajo Indian tribes. Here, the position of Old Ku'oosh and Old Betonie become really important for Pueblo Indian society.

However, unlike other Indian tribes in America, Pueblo Indians do not have Shaman. They only have priests. A priest is chosen by the higher priest since they are considered having ability to conduct complicated and long ceremonies. A priest must learn about how to conduct ceremonies, to utter spells, and to heal people by acknowledging herbal medicines. On the other hand, a shaman is chosen by the society since they are considered religious after going through many experiences which make them religious. It is believed that a shaman has a direct power from God, while priest does not (Benedict, 2005, p. 126). Therefore, since Old Ku'oosh and Old Betonie are priests, it can be concluded that they must learn how to conduct ceremonies.

47

However, the ceremony conducted by Old Ku'oosh is different from the ceremony conducted by Old Betonie. Because the second ceremony, which guides Tayo to find his identity, is conducted by Old Betonie, the writer will focus on the explanation about Old Betonie. In fact, Old Betonie is also a half-breed Indian-Mexican medicine man who is raised by Deesheny, a Navajo higher priest. His grandmother is a White Mexican woman and his grandfather is an Indian man. In his childhood, Old Betonie must attend White school also. Here, it is the description of Old Betonie's experience in attending White school as Silko (1977, p. 122) states.

She sent me to school, Sherman Institute, Riverside, California. That was the first train I ever rode. I had been watching them from the hills up here all my life. I told her it looked like a snake crawling along the red-rock mesas. I told her I didn't want to go. I was already a big kid then. Bigger than the rest. But she said 'It's carried on in all language now, so you have to know English too.'

Before Betonie starts the healing ceremony, he tells Tayo how his mother asks him go to school and learn English. This story motivates Tayo to do Betonie's healing ceremony. Although Tayo feels a little doubt when he first meets Betonie, he begins to trust Betonie and has a willingness to do the ceremony. The willingness also comes from his understanding of what Betonie communicates.

The ceremony conducted by Old Betonie uses English that is easy to be understood by Tayo. In another point, this ceremony omits scalping procession which is not in line with the teaching of Christianity.

Old Betonie, then, explains that the ceremony must be changed to keep it exist. He explains that from the old times, ceremony always changes little by little but people never realize it or persists to keep the oldest ceremony. They say so for

they consider the great power of the ceremony will decline. However, the ceremony is going to be fade away due the domination of White culture. That is why, it must be preserved to show the existence of Pueblo Indian society. People might say that the changing of the ceremony done by Betonie is not appropriate but Betonie insists that it will make the ceremony exist. Silko (1977, p. 126) defines it as follows.

‘There are some things I have to tell you,’ Betonie began softly. ‘The people nowadays have an idea about the ceremonies. They think the ceremonies must be performed as they have always been done, maybe because one slip up or mistake and the whole ceremony must be stopped and the sand painting destroyed. That much is true. They think if a singer tampers with any part of the ritual, great harm can be done, great power unleashed’. ‘That much can be true also. But long ago when the people were given these ceremonies, the changing began, if only in the aging of the yellow gourd or the shrinking of the skin around the eagle’s claw, if only in the different voices from generation to generation, singing the chants. You see, in many ways, the ceremonies have always been changing.’ ‘At one time, the ceremonies as they had been performed were enough for the way the world was then. But after the white people came, elements in this world began to shift and it became necessary to create new ceremonies. I have made change in the rituals. The people mistrust this greatly, but only this growth keeps the ceremonies strong.’

From Old Betonie’s explanation, it can be inferred that a ceremony has always been changing. That is why, changing ceremony is legal since the purpose of the changing keeps the ceremony exist.

After those explanations, Old Betonie begins the ceremony by telling some stories as well as reading some verses of Indian poems. The objective of doing these two is to show the history of Indian belief. Swan (1992, p.42) states that “history is stories, particularly for people without writing. Stories encode the knowledge of generation about how the world and human beings are created.

49

Stories teach what one must know in order to belong, to have health, and to survive crisis” Hence, the history becomes really important for Pueblo Indians since they do not have language writing system. The storytelling and poem reading intends to get rid of Tayo’s identity crisis and return back Tayo’s health and consciousness as part of Pueblos Indians.

The story Old Betonie tells mainly talks about Indian belief in Nature and witchcraft; Silko (1977, p. 132) depicts it as the following.

‘That is the trickery of the witchcraft,’ he said. ‘They want us to believe all evil resides with white people. Then we will look no further to see what is really happening. They want us to separate ourselves from white people, to be ignorant and helpless as we watch our own destruction. But white people are only tools that the witchery manipulates; and I tell you, we can deal with white people, with their machine and their beliefs. We can because we invented white people; it was Indians witchery that made white people in the first place.’

The story Old Betonie tells to Tayo describes that witchcraft is the thing that the Indians hate as it symbolizes evil and creates the Whites to destroy the Indians.

From this, it can be seen that Old Betonie gives Tayo spirit to fight against the Whites who now occupy and steal his land. The story gives a clear understanding to Tayo that the Whites are created by witchcraft. Since witchcraft is regarded dreadful by the Pueblo Indians, Tayo must struggle against the witchcraft by getting rid of Whites values and strengthening Indian values. Moreover, Old

Betonie highlights it by reading some poem telling about the creation of the Whites. Silko (1977, p. 133) describes it as the following.

Long time ago
In the beginning
There were no people in this world
There was nothing European

And this world might have gone on like that

Except for one thing;

Witchery

This world was already complete

Even without white people

There was everything

Including witchery

It is told that finally, because the power of witchcraft, the population of the

Whites grows bigger. The Whites are considered evil like witchcraft, what they

believe is contradictory with Indian belief. As Tayo sees it in his experiences, the

Whites regard that other things except human beings are dead things and they

have a right to control them. In the end, the poem indicates that actually the

Whites are really cruel because they will kill everything they fear. Because they

also the part of nature, it means that they kill each other. Silko (1977, p.135)

defines it below.

Then they grow away from the earth
Then they grow away from the sun
Then they grow away from the plants and animals
They see no life
When they look
They see only objects
This world is a dead thing for them
The trees and rivers are not alive
The deer and bear are objects
They see no life
They fear the world
They destroy what they fear
They fear themselves

Once Old Betonie reads the poem, Tayo thinks that the ceremony is finished

and he wants to pay Old Betonie since it makes him feel better. Tayo wants to pay

him for the ceremony he did that night. However, Old Betonie says that the

ceremony is not finished yet. "This has been going for a long time now. It's up to

you. Don't let them stop you. Don't let them finish off this world" (Silko, 1977, p. 138). From this quotation, it is worth to note that Old Betonie teaches Tayo not to follow White's values anymore. The pay that Tayo wants give to Old Betonie might mean that it is White's values since for the Whites every single thing is counted by money. In a sudden, Tayo remembers that the Whites sell his land to other Whites for the sake of earning money.

Afterwards, Betonie continues, he wants Tayo to be fully recovered. Then he does a sand painting, it is usually done by Pueblo Indians' priest in the middle of ceremony. He wants Tayo to find the star that he has already drawn in the sand. He said that the star will guide Tayo to find his true existence. Then he also advises Tayo that Mother Earth will be pleased whenever they do the ceremony well. "There were transitions that had to be made in order to become whole again, in order to be the people our Mother would remember" (Silko, 1977, p. 170).

Tayo becomes more serious to do Old Betonie's ceremony. Before Tayo goes to find the star, Old Betonie describes his vision to Tayo. "He was drawing in the dirt with his finger. 'Remember these stars,' he said. 'I have seen them and I've seen the spotted cattle; I've seen a mountain and I've seen a woman'" (Silko, 1977, p. 152). In the journey of the ceremony, Tayo will find these three things before he finds the star. Within the journey, finally he finds those three things. He finds the spotted cattle in the hill that he has ever climbed in the childhood with Uncle Josiah, then after that, the cattle guides him to the mountain then in the mountain, he finds the woman. The woman is actually a goddess for Pueblo Indians. Fortunately, only Tayo can see the woman since she is a goddess. Old

Betonie says that she is the representation of Mother Earth. She teaches Tayo about how precious Indian belief is. Moreover he can find a mother figure in the woman. Nevertheless, Tayo has not found the star that Betonie draws in the sand.

As a consequence, he has to prove that he is brave enough to fight against the Whites. When he returns from the mountain, he meets White ranchers who exploit the land. The White ranchers catch him and attempt to kill him as he is considered breaking the law that no one can climb the mountain since it belongs to the White. Tayo is afraid of them but he remembers Old Betonie's poem that the Whites is created by witchcraft.

It can be inferred that when he fights against the Whites, he fights against the witchcraft and makes Mother Earth pleased. In the night, finally, he finds Old Betonie's star in the sky. "There were small white spots of paint all over the shield. He stepped back: it was star map of the overhead sky in late September. It was the big star constellation Old Betonie had drawn in the sand" (Silko, 1977, p. 214).

After Tayo completes the ceremony, he returns home and people know that Tayo has succeeded to do the ceremony. Old Grandma is very happy and Old Ku'oosh ushers him to kiva (Pueblo Indians' hut used for religious affair). There, Tayo tells the journey of the ceremony. Then, he is raised to be a priest and a healer man. Thus, it is clear that although Tayo is a half-breed, he can be a priest.

Tayo is accepted to be a Pueblo Indian man, no one ever mocks him anymore and he realizes that he already finds his identity.

From the ceremony that has been completed by Tayo, it is worth to note that the ceremony brings him to the Native past, to believe in witchcraft, sand painting, and the goddess of Pueblo Indians. It includes Nativism or the desire to return to the Native past before Colonialism Era. However, the return itself is not the same as returning to primitivism or traditionalism which still legalizes scalping procession. It is rather how the Natives use some Whites culture to be a means to preserve the Native past as the use of English instead of Native language to conduct the ceremony. Ashcroft, *et al* (2005, p. 143) defines that “Colonial discourse theorists such as Spivak and Bhabha strongly argue that such nativist reconstructions are inevitably subject to the processes of cultural intermixing that colonialism promoted and from which no simple retreat is possible”. Moreover, Cuthchins (2004, p. 82) also states that “Traditionalism simply avoids change. Nativism, on the other hand, embraces change; it is the self-conscious creation of a new culture using selected cultural element”.

Therefore, it affirms that the process of ceremony conducted by Old Betonie is nativism since it uses English as a means to preserve the ceremony itself and the omission of scalping procession. The use of English in Old Betonie’s ceremony proves Benita Parry’s definition about Nativism. Parry (1994, p.39) states that “nativism should be ‘cheered’ precisely because it ultimately turns out to be one of the ways to create community trough an imaginative process of reclamation.”

Thus, the use of English in conducting the ceremony shows that there is a reclamation process in revitalizing the Native past. This form of nativism, which is implemented in Old Betonie’s ceremony, leads Tayo to liberate himself from

the colonization since he is brave to fight against the White ranchers and save the land from White exploitation. It also proves Said assertion about Nativism. Said (1993, p.78) explicates that “the colonized ‘native’ has to decolonize the past and the territory, to imagine the land anew, against the imperialist construction.” Hence, through nativism, Tayo succeeds to break imperialist construction since he succeeds also to save Pueblo Indians’ land from White exploitation.

Finally, through nativism embodied in Old Betonie’s ceremony, Tayo as well finds his cultural identity to be a part of Indian society even he is crowned to be a Pueblo Indians’ priest. Tayo’s succession in finding his cultural identity agrees Fanon’s argument that the first step for colonized people in finding their own voice and identity is to reclaim their own past (Fanon, 1961, cited in Sahana, 2008, p.1-2). In other words, nativism facilitates Tayo to find his cultural identity.

Hall (1990, p. 225) defines cultural identity as the following.

Cultural identity is a matter of ‘becoming’ as well as of ‘being’. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essential past, they are subject to the continuous ‘play’ of history, culture, and power.

From Stuart Hall’s definition, it is essential to conclude that Tayo finds his cultural identity as a mixed blood through nativism, which involves the process of transformation existed in Old Betonie’s ceremony. His cultural identity itself eventually guides him to negotiate the past or Indian cultural origin, and the future or the constructing of new Indian cultural identity due to the effect of colonialism.

CHAPTER IV

CONCLUSION AND SUGGESTION

The fourth chapter is aimed to present the conclusion of the analysis and the suggestion for conducting the next research. Thus, this chapter consists of two sub-chapters which are conclusion and suggestion.

4.1 Conclusion

As stated in the first chapter, the research is intended to figure out the attempt of the main character of *Ceremony*, Tayo, to find his cultural identity.

Hence, the research questions are why and how Tayo as a mixed-blood Indian Mexican searches and construct his cultural identity. To figure out the research questions, the writer uses Post-colonial criticism which employs three concepts:

Orientalism, Double Consciousness and Nativism combined with Cultural Identity.

The writer has identified that Tayo, as a mixed-blood character in *Ceremony*, in fact, undergoes double consciousness or twoness. This twoness occurs since there is a cultural clash in Pueblo Indians' land in which the constellation of colonialism forces him, as the Orient, embrace Whites' culture which dominates Indian Culture considered exotic and primitive. As he is always overshadowed by Indian values, his attempt to adapt Whites' Culture fails or vice versa. Moreover, his half-breed status makes him cannot be accepted in both White and Indians.

Seeing that his double consciousness and his mixed-blood status makes him uncomfortable with himself and within his societies, he struggles to determine his cultural identity. The process of identity quest requires him to do Indian ceremony which has been changed. The change of the ceremony itself includes English as the conducting language and the omission of scalping procession. This method is called Nativism or how the Natives use some Whites culture to be a means to preserve the Native past. Through nativism which is embodied in the ceremony, finally, Tayo finds his cultural identity as a part of Pueblo Indians.

In brief, Tayo's double consciousness is the reason of his cultural identity searching. While nativism, accomplishes the process of Tayo's cultural identity acquisition. Therefore, the research questions related to Tayo's identity searching have been clearly answered as concluded above.

4.2 Suggestion

The writer suggests the next researcher to use either Feminism or Marxism in using *Ceremony* as material object of the research. Because *Ceremony* also talks about Pueblo Indian belief about Mother Earth, matrilineal society and the importance of woman position in the society, Feminist criticism can be well applied in analysing woman role in Pueblo Indian society. Meanwhile, Marxism can be employed in relation to the co-modification of Pueblo Indians' culture by the Whites who see Pueblo Indians' culture as an economic entity to make United States more affluent.

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Appendix : Berita Acara Bimbingan Skripsi



**KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS BRAWIJAYA**

FAKULTAS ILMU BUDAYA

Jalan Mayjen Haryono No.169 Malang 65145

Telp./Fax(0341)551611Pes.309Telex.No.31873Fax.(0341) 565420

Telp. (0341) 575822 (direct) Fax. (0341) 575822 (direct)

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Gabriella Ken Ruri Nindyasmara
2. NIM : 0811110050
3. Program Studi : Sastra Inggris
4. Judul Skripsi : The Searching of Cultural Identity Depicted in Tayo's Character as an Indian-Mexican in *Ceremony* Novel
5. Tanggal Mengajukan : 29 Februari 2012
6. Tanggal Selesai Skripsi : 15 Agustus 2012
7. Nama Pembimbing : I. M. Andhy Nurmansyah, M.Hum.
II. Melania Shinta Harendika, M.A.
8. Keterangan Konsultasi

No	Tanggal	Materi	Pembimbing	Paraf
1.	29 Februari 2012	Pengajuan Judul	Pembimbing I	
2.	2 Maret 2012	Pengajuan Judul	Pembimbing I	
3.	8 Maret 2012	Bab I	Pembimbing I	
4.	15 Maret 2012	Revisi Bab I	Pembimbing I	
5.	17 Maret 2012	Bab I	Pembimbing II	
6.	26 Maret 2012	Revisi Bab I	Pembimbing II	
7.	25 Maret 2012	Revisi Bab I	Pembimbing II	
8.	26 Maret 2012	Bab II	Pembimbing I	
9.	8 April 2012	Revisi Bab II	Pembimbing I	
10.	15 April 2012	Revisi Bab II	Pembimbing I	
11.	17 April 2012	Acc Bab I & II	Pembimbing I	
12.	17 April 2012	Bab II	Pembimbing II	
13.	22 April 2012	Revisi Bab II	Pembimbing II	
14.	25 April 2012	Acc Bab I & II	Pembimbing II	
15.	1 Mei 2012	Seminar Proposal	Pembimbing I	
16.	1 Mei 2012	Seminar Proposal	Pembimbing II	
17.	6 Mei 2012	Bab III	Pembimbing I	
18.	13 Mei 2012	Revisi Bab III	Pembimbing I	
19.	20 Mei 2012	Revisi Bab III	Pembimbing I	
20.	24 Mei 2012	Revisi Bab III	Pembimbing I	

21.	29 Mei 2012	Revisi Bab III	Pembimbing I
22.	5 Juni 2012	Revisi Bab III	Pembimbing I
23.	10 Juni 2012	Acc Bab III	Pembimbing I
24.	11 Juni 2012	Bab III	Pembimbing II
25.	14 Juni 2012	Revisi Bab III	Pembimbing II
26.	19 Juni 2012	Revisi Bab III	Pembimbing II
27.	21 Juni 2012	BabIV & Abstrak	Pembimbing I
28.	23 Juni 2012	Acc Bab IV & Abstrak	Pembimbing I
29.	25 Juni 2012	Revisi Bab III-IV	Pembimbing II
30.	26 Juni 2012	Acc Bab III - IV	Pembimbing II
31.	29 Juni 2012	Seminar Hasil	Pembimbing I
32.	29 Juni 2012	Seminar Hasil	Pembimbing II
33.	29 Juni 2012	Seminar Hasil	Penguji
34.	2 Juli 2012	Bab I – IV	Penguji
35.	12 Juli 2012	Acc Ujian Skripsi	Pembimbing I
36.	12 Juli 2012	Acc Ujian Skripsi	Pembimbing II
37.	30 Juli 2012	Ujian Skripsi	Pembimbing I
38.	30 Juli 2012	Ujian Skripsi	Pembimbing II
39.	30 Juli 2012	Ujian Skripsi	Penguji
40.	8 Agustus 2012	Revisi + Acc	Pembimbing I
41.	11 Agustus 2012	Revisi + Acc	Pembimbing II

9. Telah di evaluasi dan di uji dengan nilai :

Malang, 8 Agustus 2012

Dosen Pembimbing I

Dosen Pembimbing II

M.Andhy Nurmansyah, M.Hum.

Melania Shinta Harendika, M.A.

NIP. 19771016200501 1 002

NIP. 19840617201012 2 005

Mengetahui,
Ketua Jurusan

Syariful Muttaqin, M.A.

NIP. 19751101 200312 1 001

