

CHAPTER 2

LITERARY REVIEW

2.1 Theoretical Framework

All of literary works have interesting things to analyze or criticize. It can be from intrinsic aspects such as character, theme, setting and plot and it also can be from extrinsic aspects such as the issue in the story. For this thesis the writer tries to analyze *Mean Spirit* novel through extrinsic aspect. The writer pays attention to some conflicts which happen in the story between two societies, Indian and White people in Oklahoma. To analyze the novel, the writer chooses Conflict theory and Postcolonial theory. Those theories will be explained as follows:

2.1.1 Theory of Conflict

Conflict is one of the important elements in the story. Without it, the story in literary works will be monotone, flat, and uninteresting. Conflict usually brings into climax of the story in literary works which tries to explore feeling, thought or portrait of life based on the author. According to Culp (35) conflict is essential element in the development of plot where its development is affected by its form and substance. Of course, each writer has a style to roll out the conflicts which happen in the story. It can be explained in detail and real but it also can be explained in an abstract way. Furthermore, through the conflict, it can be known and understood about contain and message in the literary works.

There are so many definitions of conflict. According to Barry (23) word *Conflict* is taken from Latin word “*Contra*” means against and “*Figere*” means strike. So, conflict means there is versus because of different ways or things. Besides that, Wes Becker states that conflict is the social process in which one or groups of people who try to reach the passion with bad ways such as violence or threat (qtd. In Soekanto 107). In additional, conflict in the story can happen in personal or in groups. Conflict in personal usually happens between two characters or one character with her or him. In other hand, conflict in groups can happen when the problem gets wider. It usually happens between civilizations, ethnics, races and classes. The consequence of conflict is war. In this thesis, the writer wants to emphasize the factors of conflict in group between White People and Indian which happen in *Mean Spirit* Novel. Roy Eidelson and Judy Eidelson (182-192) investigated that there are five factors why conflict of group can happen. Those factors are:

2.1.1.1 Superiority

The main factor of conflict in group is usually about superiority. In this case, there is inequality between one groups and the other. So, a group which feel majority will be more dominant and magisterial. Furthermore, moral superiority will emerge when the major group has control in one area and to be a leader.

According to Judy and Roy Eidelson (184) there are some elements encompasses shared-convictions of moral superiority, chosenness,

entitlement, and special destiny. Ethnically, chosenness is usually related with identity of groups. It may be caused by ethnic diversity. In this case, the major groups will feel that they have power to legitimize and abuse the marginal group. Even, the major group can destroy all of things which is considered as belief and behavior in marginal group. Besides chosenness, there is also entitlement. Entitlement is a product of chosenness. It means that the majority group they will give a name after they success to authorize the district.

Besides the reason of moral superiority above, it can be known that moral superiority will be influenced by culture in a group too. Belief in the superiority of one group's cultural heritage (history, values, language, arts and crafts, etc) over another's as a defining characteristic of the phenomenon they term *ethnocentric monoculturalism* (see, Bingham, Porche-Burke, & Vasques : 1065)

In *Mean spirit* novel, moral superiority can be seen when white men as controller in Watona. They can do anything and have full of authority there. So, Indian must follow all of things which become a rule from white man although Indian as a native, they are marginal in Watona.

2.1.1.2 Injustice

Injustice will happen because of the different treatment between one group with the other. It also happens because of the thought and norm diversity among two groups. So that, when one of those groups is seen dominant, there is jealousy and grievances. It usually happens to minority

group. Judy and Roy Eidelson (185) stated that the injustice worldview reflects the in-group's conviction that it has significant and legitimate grievances against another group. From that statement, it is explained that grievances happen because there is one more powerful group than the others. So, they afford to rein political system in government and it makes the benefit among disproportional groups.

Besides that, injustice can happen too because of history or last experience. It means that there is an event in the past such as mistreatment and exploitation. In that case, Volkan (46) said that mental representation of an event that has caused a large group to face drastic loss feels helpless and victimized by another group and shares a humiliating injury.

In this thesis, injustice happens when Indian are not considered as citizen in Watona. Even, Indian people cannot do anything although some of them are murdered by them. They must live in silent way. Besides that, white men also try to destroy culture and belief of Indian in order to drive out all of Indian from Watona.

2.1.1.3 Vulnerability

The third factor which brings conflict in groups is vulnerability. It usually happens among ethnic groups. In this case, the problem will emphasize to minority or marginal groups. It is caused by situation of that group's lives and it also give them injury and violence. Besides that, it can make the minority group always feels worries, fears, and unsecured.

According to Roy and Judy Eidelson (186) one particularly problematic aspect of the collective vulnerability worldview is the impetus it can provide for a group to act aggressively in an effort to preemptively ensure its own safety. From that statement it can be concluded that marginal group try to survive in all situation and keep their life secure.

In addition, an important manifestation of the vulnerability worldview is catastrophic thinking in which a group's imagined worst case scenario take on the inexorable logic of inevitability (186). In this case marginal group will perceive that the big events will happen in the future and it cannot be avoided by them. Sometimes, it is also because of experience in the past when there is threat from the other group. It must be underlined that vulnerability is more than expressive of fear in their life because the group thinks about how to be surviving and omit fears of subjugation and annihilation.

Indian people only can try to accept what white men are doing to them although white men want to hurt and destroy them with a lot of trick. It is because Indian people only want to live in Watona with peaceful and they are still survive with their believe and their culture.

2.1.1.4 Distrust

Distrust is also one of the causes of conflict in groups happen. In a territory, trust is one of keys in order to make one group with the other group have a good relation. Furthermore, trust is one basic to build relationships among groups. Trust will change into distrust when one of

groups perceives that they have been lying. So, it will build a mindset that it is untrustworthy. Besides that distrust also happen when one group feels paranoid towards the other group's act in which they likely injure physically or mentally. Kramer and Messick (239) have defined it as collectively held beliefs, either false or exaggerated, that cluster around ideas of being harassed, threatened, subjugated, persecuted, accused, mistreated, wronged, tormented, disparaged, or vilified by a malevolent outgroups or outgroups.

Indian people does not trust white men even government. It is because white men or government in Watona is seldom to hear voice of Indian. It can be seen when some Indians try to show the truth of the murderer who has killed some Indians and talk about the witness.

2.1.1.5 Helplessness

The last factor of conflict in group is helplessness. Helplessness happens because a group feels powerless. Judy and Roy Eidelson (187) said that the helplessness worldview describes a collective mindset of powerlessness and dependency. Based on that statement, it can be concluded that one of groups feels helpless in their ability and their opportunity to make their group has progress in environment. It makes that group becomes pessimistics to do something and they only get negative appraisal.

Horowitz (284) has highlighted the sense of being weak and helpless that characterizes compliant groups that see themselves as being at a competitive disadvantage in relation to other groups they perceive as better

along various dimensions. In that case, the marginal group must be silence and agree to do what the majority group wants.

In this thesis, Indian cannot fight white men. It is because Indian people have no enough power. They do not think that white men want to exploit them because they start to be businessman even oilman in Watona. Although they try to protest with white men demeanor to hurt them with some ways to the government, the result is only disappointed.

2.1.2 Theory of Postcolonial

This thesis is not only used conflict theory but also postcolonial theory. The writer thinks that postcolonial can support to analyze *Mean Spirit* because the writer wants to show the portrait of colonist and colonizer. Furthermore, there are dominant groups and subordinate groups in which the dominant group does not come from native people but immigrant. The immigrant is white men. Surprisingly, the immigrant can rule the territory and make the native people there, become ignorant people and they cannot get their human right.

Postcolonial is often defined as an event which happens after colonial era. It is caused by the word *Post* means after. Loomba (9) said that the definition of postcolonial is still disputation because it cannot determine when is postcolonial happen. In the other side, colonial cannot be connected with the word *Post* because until now, it can be seen that there is still colonial although that country has a freedom and the other country has been confessed about that. So, what is postcolonial actually?

According to Foulcher and Day (4) postcolonial is one of literary critics which observe and investigate about the signs or the impacts of colonial. In addition, Ashcroft (117) stated that postcolonial begins when the process of hegemony- domination happen by superior people to the weak people. From those statements above, it can be caught two conclusions about postcolonial. The first, it can be called postcolonial if there is colonize and colonizer in a territory. Furthermore, there is dominant group or class as the leader or controller and there is also a group which perceive weak and ignorant, even that group cannot get a human right. The second, it can be said as postcolonial if there is still signs of colonial although there is no colonizer which live in a territory and may be that territory is considered as a freedom country.

The discussion of postcolonial can be explained with clearly, even it is considered as source when Edward Said write his thought about postcolonial in his boo entitle '*Orientalism*'. Leela Gandhi (85) stated that generally, *Orientalism* is considered as catalyst and reference which represent the first step in postcolonial theory. Spivak also says that *Orientalism* is the owner of postcolonial theory which gets discipline status of knowledge in Anglo America Academic (qtd. In Leela Gandhi: 86). Because of that reasons there are so many the other philosophers which try to widespread the explanation of *Orientalism* by Edward Said. Besides that, the writer also chooses *Orientalism* to analyze *Mean Spirit* Novel of the reason above.

Orientalism is usually related with the colonial assumption which are inherent in western. It is represented by 'orient'. Said (3) said that orient is is everything about the West which it finds uncomfortable or unsettling to its superior image and which it projects onto its negative conceptualisation of the Middle-East. In addition, Said discussed how these orientalist representations function to reimpose colonial domination through suggesting that western values, beliefs and forms of culture are imposed to counter the inherently negative 'traits' of these so called inferior cultures (5).

According to Gandhi (85) Orientalism give a new view about colonial problems and give more attention about the meaning of colonial text and consolidation in colonial hegemony. The other side, Young (283) also criticized that Orientalism is not only colonial practice in military or economy aspect but also the power of politic to dominate in territory. Ascroft (183) stated that The three areas of current concern in postcolonial theory which venture into this territory and open it up to fruitful analytic debate are notions of Hybridity, Ethnicity and cultural Location. From postcolonial theory especially orientalism, it can be seen that colonial domination is done by white men. White men tries to dominate all of aspects such as culture, politics, laws and economic in Watona. Directly, Indian follows anything which is shown and given by white men although Indian must change or loss their tradition and culture.

2.2 Review of related studies

For review of literature, the writer choose one of thesis with title *Silence, Absence, and Mystery in Linda Hogan's 'Mean Spirit, Solar Storm and Power'* by Kathryn E. Ericson. In that thesis, mean spirit is analyzed by some characters in the story in order to find character of Linda Hogan's written. The writer of that thesis use some theories such as ecocriticism, ecofeminism , ecopsychology and deconstruction.

However, in this research the writer wants to analyze *Mean Spirit* novel from portrait of problematic or conflict which happen between Indian and White men through postcolonial theory and conflict theory.