

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains the approaches and theories used to analyze the novel, *East Wind: West Wind* by Pearl S. Buck. Literary element of conflict related to plot used to analyze the main character, Kwei-Lan, and the problems she faces that later gives an impact to her thought as well. Besides, the approach of postcolonialism used as the main tool for analysis the novel. Postcolonialism theory is used since this study discusses Kwei-lan's ambivalence after being colonized by Western cultures – influenced by the husband's modernity. Here, some concepts such as: *conflicts* that include the *inner* and the *outer* one; and *postcolonialism* that includes the concept of *East and West*, *ambivalence*, and *mimicry* will be elaborated briefly then.

2.1 Conflict

When talking about conflict, Holman (1964:48) states that conflict deals with struggle which grows out of the interplay of the two opposing forces in a plot. It means that there are two different opposite sides exist and they against each other that later comes up as a problem requires to be solved. It then can be concluded that conflict rises as an obstacle that mostly the main character in a novel should attempt to repair in the end. There can be fight between the character and another character, or between the character and the self.

The statements of Holman then agreed by Standford (1999:40) who states that conflict naturally means a struggle that the character does due to releasing the

self from such different or opposite forces. Here, the word of “forces” stands as a key that somehow means a disruption happens when the character is in the middle of a plot of a story that reaches such stages of narrative. The struggle between the opposing forces can be in form of clash of action, idea, or desire. Conflict used in examining the friction and clashing the characters. In another words, conflict emerges when the idea and desire crushed by such obstacle. The categories of conflicts are limited into the inner and the outer one. Those two types of conflict are the ones usually people recognize regarding the critical process of reading the term of literary works.

Thus, the concept of conflict will be used in this study as the supporting tool for investigating the conflict and clashing the values between the characters, Kwei-Lan, and the people in her surrounding who influence her choice of the way of living in the end. Accordingly, this chapter defines both internal and external conflict separately following the concept explained by Brooks (1964:128).

2.1.1 Internal Conflict

Conflict is a necessary element in a story. Without any conflicts, a story is considered having no plot and being a flat one. Thus, conflict is one of the essential tools that develops the plot (Brooks, 1964:130). According to Brooks, Internal conflict is a conflict emerges when a person struggles against some aspects exist in his or her own mind and personality. According to Roberts and Jacobs stated that conflict may also be brought out in the differences between ideas or opinions. In short, conflict shows itself in many ways” (1992: 95).

It can be concluded that internal conflict involves the struggle between a man and himself, his own physical or emotional limitation. Brooks states that such conflict also includes a struggle between desires within a person or a struggle of a character against him or herself. There will always be a person's id, ego, and superego that require the person to rethink the right decision she or he needs to make off. The first problem a person faces is always the self – how to understand the self is better than anyone does. This inner conflict then becomes important because the person needs to controls first rather than another one.

2.1.2 External Conflict

External conflict is the conflict between more than a person or group outside the person's control. According to Standford (1999:50), external conflicts indicates that there are also things that a person cannot control that then needs to be fixed. It is about solving the obstacles come from the physical world order. The evaluation over the conflict depends on the person's decision. External conflict happen in the outside of character, can be man with nature or man with society (Burhan, 2002:124). External conflicts are divided into three:

a. The conflict between a character and another character

There is a physical or psychological fight between a person and another person in a story. For instance, a conflict emerges between the hero and the worst character in a movie or a conflict between protagonist and antagonist character in a novel.Olivares (2011)

b. *The conflict between a character and society*

Taken from Siegert (1999:52), conflict between character and society considered as struggle between a person and social values he or she has to obey in the society. In this types of conflicts, the character come into to such the moral value exists in the society that can be in form of *tradition, lawor even custom.*

c. *The conflict between a character and nature*

The conflict between a person and the nature somehow places theperson against forces of nature and the result comes as a separation between the person and the nature.

2.2 Postcolonialism

Postcolonialism deals with the cultural production of the *colonized* that precisely occurs through the event of colonialism. Talking about colonialism, Gail and Liang states that: “From the nineteenth century, more than three quarters of the world controlled by European” (Wolfreys, 1999:463).

In this case, Wolfreys obviously refers the most popular European power – British and other European countries – as the *colonizer* whose dominance colonizes other weaker countries. The *West* is the one that has superiority and originality – many theorists refer the *West* as the *self* – while the East is subjugated with its inferiority. The West as the colonizer always has the ambition to modernize or civilize the native (Bhabha, 1994:43). The *West* provides such

standardization in terms of the way of living that the *East* or the *Orient* or *Others* needs to join in.

According to Bhabha, the standardization provided by the West normalizes or pastoralizes the East within the techniques of modern power and police (Bhabha, 1994:11). Modernity they offer is delivered within missionaries or the chance of meeting of two different cultures. They try to colonize the East within the ideology of liberty or freedom. Their ideology that then becomes the conflict rises in the East since the Eastern people uphold their tradition which seems limit their own movements that they do not realize. The possibility of colonialism is high since the West is the one having the racial origin and belongs to their race is a reason of civilization (Bhabha, 1994:76).

Thus Bressler stated that, postcolonialism relates the conditions between two cultures – specifically between the East and the West –that are in conflict and one of them dominates another (1986:265). The colonized becomes the victim of colonialism and lives underpressure of the colonizer's power. The colonizer largely inhabites offering the people a number of culture through migration and the force of mingling the different local cultures. They create sameness and against the cultural diversity. The colonizer authorizes discrimination towards Others. They work up on the difference attributed with such stereotypes. Western countries have been the place where Eastern people need to occupy in the end. The effects of colonialism related to modernity do not only refer to the person or a struggle between self and others, but also to the person and the tradition – the existence of discrimination between mother culture and alien cultures (Bhabha, 1994:111).

Ashcroft and his friends (1977:186) states that postcolonialism witnesses the effect of colonial representation focuses on the central of the work that refers to cultural interactions within colonial society. Besides, Anshuman Prasad attempts to collect the meanings of postcolonialism as stated below:

Postcolonialism represents an attempt to investigate the complex and deeply fraught dynamics of modern Western colonialism and anticolonial resistance, and the ongoing significance of the colonial encounter for people's lives both West and the non-West (1987:5).

2.2.1 East and West

The emergence of postcolonial studies aims to give critical understanding towards many texts and literatures that have been narrated and written based on Western colonial perspective.

Texts, more than any other social and political product, it is argued, are the most significant instigator and purveyors of colonial power and its double, postcolonial resistance (Gandhi : 142).

In another words, the texts of postcolonial narrative are tool to deliver and generate the Western power toward Eastern tradition. Postcolonial narrative points out the people of the colonized experience such confusion or ambivalence through their own journey and history; stereotype; and such polemical confrontation. At last, they will reshape the language, perception, and they will also reform the relation between East and West.

In postcolonialism, there are cultures and nations located in the East with lives, histories, and customs have brute reality that is obviously greater than anything that could be said about in the West (Edward Said:12). It can be said that

Eastern people or Others or Orient stereotyped as “conservative, while Western people stereotyped as “modern” since they seem more civilized. To the people in the West, modernity reflects the value of inherent systems into intellectual value systems. It identifies enlightenment project related to the thought of inevitability progress (Bhabha, 1994:46). The result of the progress that then becomes the standard of way of life. It will develop the quality of the people that they are more intelligent and freer in the way they behave, think, or express their creativity.

The people are now the very principle of ‘dialectical reorganization’ and they construct their culture from the national text translated into modern Western forms of information technology, language, dress (Bhabha, 1994:38).

The implementation of technology and the way people speak and dress in the West are only the symbol of modernity itself. The differences show the intelligences or qualities of the people. To be modern is to deal with changes on the human qualities through knowledge or science. Again, fixation of the previous social order is needed.

Meanwhile, the social order of the East requires each individual obeys the tradition with no exception. Here, gender inequality through the phenomenon of patriarchy becomes the basis of colonial discourse. Weber sees patriarchy or ‘patriarchalism’ as system of power in common traditional societies. It organizes economic and kinship base, as a household, and the authority practiced within a definite rule of inheritance (Hall & Gieben, 1992:181). Mostly, in the implication of the patrilineal family structure, the male has the most authority to rule the whole environment starting from the family life, education, even in the marriages. There is the exclusion of women since women seen as inferior and subordinated

(Hall & Gieben, 1992:182). There must be fixation to the tradition, to free the women from such inequalities, by the spread of Western ideology of freedom within colonialism (Bhabha, 1994:126).

The purpose of the colonizer in colonizing an Eastern country is to make its culture imitated by the colonized. They do such global movements upon the colonized due to not only imitating their culture but also adopting and absorbing it. Bill Ashcroft *et al* in the book of *Key Concepts in Postcolonial Studies*, say that mimicry comes up when colonizer encourages the colonial subject to ‘mimic’ them by adopting their cultural habits, assumptions, institutions and values (p.139). Furthermore, according to Homi K. Bhabha (1994:86), mimicry is a strategy of colonial power/knowledge which the desired goal is the inhabitants’ approval and changed outlooks in terms of inclusion and exclusion.

Mimicry reveals the limitation in the authority inevitably embodies the seeds of its own destruction. Bhabha gives mimicry a different inflection of the individual crisis which is contrasted. It comes from the colonized subject’s peculiar awareness of cultural, political, and social in authenticity of being ideologically constructed and fixed in representation. Bhabha takes from Lacan in his essay “*Of Man and Mimicry*” in “*The Location of Culture*” as follows:

Mimicry reveals something in so far as it is distinct from what might be called an itself that is behind. The effect is camouflage...It is not a question of harmonizing with the background, of becoming mottled-exactly like the technique of camouflage practiced in human warfare.(Bhabha, 1994:85)

From Bhabha’s demonstration of mimicry, it is not a representation of resistance that exists as a result, but it is the resemblance according to the desires of colonizer while the tradition is kept and never forgotten. Sometimes people are

bored to do the same things as the tradition's duties and they see that Western's tradition of modernity is the more pleasant one that they need to change their way of life imitating the new tradition or culture of the colonizer.

To Bhabha, the adoption of West cultures then happens within three stages. The first one is, there is a demand for existence in the place where the person occupies or wants to copy. To exist or become visible in the strange place needed an exchange of the look or psychic performance as the basis. A person is required to master language, dressing, or science of the West. The second one is that there is identification when the person has learned all the foreign ways. There will be such desire from a demand into a possession. The desire comes from the person's unconscious. The last one is the identification that becomes a self-fulfilling process; that means the person starts to transform and assume the image as the colonizer (Bhabha, 1994:44-45).

2.2.2 Patriarchy

Patriarchy is an anthropological term denoting families or societies ruled by fathers. It sets up a hierarchy – a rule of priests – in which the priest, the hieros, is a father. As an order of living, it elevates some men over other men and all men over women, within the family, it separates fathers from sons (the men from the boys) and places both women and children under a father's authority (David, 2009:22). Moreover, patriarchy is a political – social system that insists that males are inherently dominating, superior to everything and everyone deemed

weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological.

The patriarchy theory backs up the notion widely accepted within the women's movement that there has to be a separation of struggles, socialism and the workers' movement fight against capitalism, the women's movement fights a separate struggle against patriarchy. To Bhabha (1994), patriarchy is one of the problems of postcolonialism that differentiates the term of gender roles in both private and public. In every kind of relationship, women tend to be forgotten. This then results a case that there is such suffer women likely face. Here, from 'hidden from sight' for Arendt that becomes in Carole Pateman's *The Disorder of Women*, Bhabha concluded that disavowal or struggle against such discrimination over gender is the common thing happen in the period of time. Some of women make their struggle upon it means that they fight against patriarchy; some of them resist it through their silence. Bhabha took the example from W.H. Auden's *The Cave of Making* that even in between 1882 and 1885; woman's infanticide, woman's subjugation, and their image as a slave and a powerless being have been exposed from the character of Sethe. Limitation is the thing women likely to feel, while freedom is otherwise. From Goethe, Bhabha concluded that the cultural confusion can be able to emerge terrible wars and mutual conflicts. Such slavery or patriarchy is the base of social death where it needs a radical revision (Bhabha, 1994:9-10). In the end, it is modernity and the thought of the people can change the social order or social movement.

2.2.3 Ambivalence

Individual characteristics are essential in deciding the most beneficial coping strategies. Research has shown that certain personality traits may impact an individual's likelihood of experiencing ambivalence. According to Young, ambivalence is a term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite (Ashcoft *et al*, 1999:12). It then can be concluded that there are two conditions in human life: the first one is agreement over something such as object, person or action; and the second one is disagreement upon those things.

Related to the postcolonialism, Homi Bhabha defines ambivalence as the complex mix of attraction that characterizes the relation between colonizer and colonized (1998:13). The colonized agree and imitate the colonizer's culture, attitude, language, and any other things belongs to the colonizer in admit. On the other side, the colonized also has such feeling of hating to imitate it as it is the opposite of their original culture. The colonized unites this feeling into one, and theorists then call such confusion as *ambivalence*. In Bhabha's theory, ambivalence disrupts the clear-cut authority of colonial domination since it disturbs relationship between the colonizer and the colonized. The problem of colonial discourse is the production of compliant subjects who reproduce assumptions, habits and values –mimic or imitate the colonizer. The result of ambivalent experience is mimicry that somehow deals with mockery (Ashcroft, 1998:13).

It is obviously seen that ambivalence results the existence of an individual's contrastion upon the previous tradition and the Western modernity

influences the character of the self. The origin family or community he or she belongs to will give such pressure to the self since there must be a recognition that the person should uphold the tradition over generations. The person will see the Western modernity as a reflection of the ideal way of life he or she needs to imitate, but there will also be a confusion that the person also needs an originality. Mostly, in postcolonialism, the ambivalence emerges from such knowledgeable and authoritative process of cultural identification. The person that experiences such ambivalence will reidentify the meaning of culture or tradition and what he or she should do about it later. In fact, the important aspect of life in social considers both responsibility and right of an individual. Western modernity will seem support the idea of the equality in humanity aspects that is advantageous for the person living in a society since the tradition limits the people. Cultural differences become signs of a person's changed view upon the previous and the later custom he or she should apply on. It is then true that ambivalence comes up after domination or authorization of ideological matters holds upon a community (Bhabha, 1994:34).

Ambivalence describes fluctuated relationship between mimicry and mockery, that is fundamentally unsettle the colonial dominance. The effect of such ambivalence (the simultaneous attraction and repulsion) is the production of a profound disturbance of the authority of colonial discourse (Aschroft, 1998:13). The burden of resolving ambivalence falls on the person's cast in the ambivalent condition. Even if the phenomenon of strangerhood is socially structured, the assumption of the status of stranger, with all its burdensome over and under definition, carries attributes which in the end are constructed, sustained and

deployed with active participation of the differences. From such ambivalence a person experiences, there will be an articulation over new cultural demands, meanings, and strategies in the political present as a practice of domination or resistance. Here, cultural demands described as a proper cultural belief a community should hold (Bhabha, 1994:35).

The person experiences ambivalence has such deeper understanding upon the meaning of a cultural difference and what to do about it. Even though the experience determines any different reactions in different people, still, there is such acceptance or even resistance in the end. It depends on the person whether he or she will reject or accept the idea of liberty or freedom that Western culture offers throughout the practice of dominance within ideological colonialism. There will be shift or transition between tradition and modernity that a person enacts after experiencing the ambivalence. Mostly, people with such ambivalence have no desire to lose their origin nor have a will to adopt or receive the new culture as a whole. Bhabha concludes that within the process of ambivalence, a person needs to review the vision of the future. It is not about changing the *narratives* of the history that already existed, but it is about transforming the human's sense over the meaning of living. In another words, a person does not need to be looked alike the colonizer even the notion of freedom seems right to do. It is about the awareness of the person to keep the origin tradition and rethink what seems wrong and renew it with the freedom comes from Western culture of modernity. In other words, we can take the good of the Western culture and lose the bad of the origin tradition (Bhabha, 1994:255-256).

This concept of ambivalence is used to explain Kwei-lan's ambivalence, later, in the next chapter. Kwei-Lan as a traditional *Chinese* woman brings up her thought within the belief that Western people do dark magic and uncivilized – Kwei-Lan with the tradition she upholds. In fact, she gets married with the husband that is also originally Chinese whose job as a medical doctor educated abroad. Thus the ambivalence used to examine the confusion experienced by Kwei-Lan in forming her decision of leaving her tradition and joining the husband's Western modernity or being a traditional Chinese woman as she is. Later, in the analysis, it can be seen whether the decision that Kwei-Lan makes suits the conclusion of the theory of Homi Bhabha or otherwise.