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**POST-9/11 TRAUMATIC PARANOIA
AS REFLECTED IN DON DELILLO'S *FALLING MAN***

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ABSTRACT

This article investigates how the trauma of 9/11 tragedy affects the lives of the characters in DeLillo's *Falling Man* and shows how the trauma of 9/11 portrayed in the novel reflects American collective trauma. This investigation is qualitative research utilizing memory and trauma as the theoretical framework. The discussion in this article reveals that individual experience the trauma of 9/11 tragedy differs from one person to another. While other characters go through their mourning successfully, the main character in the novel becomes a perennial mourner and is ceaselessly haunted by his traumatic memory due to constant avoidance from his trauma. His continuous externalization of his trauma causes him to focus on the external threats and becomes a paranoid. On a societal level, American society is also perpetually mourning and is haunted by post-traumatic paranoia continuously. American exceptionalism, biased orientalist perspective about the orient, and alleged prolonged quasi war between Islam and the west have framed the collective experience of the trauma in binary opposite narrative of a good versus evil war. The collective trauma perpetuates and many policies are born out of their paranoia.

Keywords: *9/11 tragedy; memory; mourning; post-traumatic paranoia; trauma*

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INTRODUCTION

Our trauma shapes us. It is there influencing us in making decision in our everyday lives. When people experience trauma, their meta-narrative that guide their

life is shattered. When this happens, they can no longer perceive their world the way they used to do. All of a sudden, their personal worldview cannot be trusted. Yet, they still have to move on with their life because time does not stand still. However, their life will

be way different since the meta-narrative they used to have has been shattered. Their formerly pre-existing patterns contouring their worldview will be now felt invalidated. In this case, according to Muller (2017, p. 7), human beings will have to create new meta-narratives to move on in their life. Their traumatic experience will be taken into account in constructing this new guiding meta-narrative.

The 9/11 terrorist attack is one of the most traumatic experiences to the lives of Americans. It is considered both as individual trauma and collective trauma. That fateful day that occurred in 2001 has shattered Americans individually and collectively (Baelo-Allue, 2012, Introduction, para. 2). This means that the 9/11 incident not only shatters many Americans' individual psyche, and their personal worldview, but in fact, has also been a cultural trauma that becomes the trigger to many changes on American collectivity. The 9/11 attacks is a watershed in lives of every American. So influential the 9/11 tragedy is to America that Muller (2017, p. 18) contends that "America is inconceivable without 9/11".

Being aware of how significant our trauma is in molding our personal lives and how the 9/11 attacks has brought many changes to American collectivity, I am convinced to venture on investigating how the trauma of 9/11 tragedy has changed Americans individually and collectively through the means of analytical reading of Don DeLillo's *Falling Man*. In this novel, DeLillo portrayed a character who directly experience the 9/11 attacks and is affected greatly by it. This novel recounts in detail the affects that the traumatic tragedy has had on each character.

Don DeLillo's *Falling Man* is one of the novels written as a response to the 9/11 terrorist attack. This novel was published in 2007 which is distanced about seven years away from that fateful tragedy. This novel has received various different comments from the reader either from those who consider it a successful novel, or those who are discontented with the recount of the 9/11 tragedy portrayed in a book, and harshly criticize the novel as simply a failure. Yet, this novel is undeniably one of the most popular novels and might have been the most anticipated fiction about the 9/11 tragedy that is ever written (as cited in Baelo-Allue, 2012, Introduction, para. 1).

My investigation will be concentrating on how the trauma of 9/11 affects American individually and collectively as the ensuing aftereffects of that frightening tragedy. As a historical, destructive, and painful event, this trauma must have struck fear into Americans. This is, to me personally, crucial to be highlighted since human beings are stirred and moved by fear in nature. Fear is important for us to survive life. Yet, in some cases, our responses to our own fear can also be outweighed with dangers for our own life. DeLillo's *Falling Man* will be a good reflection of how the traumatic attacks make Americans individually and collectively experience unimaginable threats that they never think of, let alone anticipate. DeLillo has moved from predicting the tragedy as reflected in his previous works to a work which portrays his understanding of the effects of the tragedy as portrayed in *Falling Man*. This novel written by Don DeLillo is a recount of a survivor's life and his surroundings responding to the trauma of 9/11 tragedy. Hence, I would like to see how this novel entitled "*Falling Man*" portrays

those fears resulted from the traumatic tragedy and the effects it causes that are experienced individually and collectively by Americans.

The researcher applies descriptive qualitative method in conducting this research. According to Creswell (2009, p. 209), this kind of method enables the researcher to demonstrate a different approach to scholarly inquires compared to quantitative research methods. This method can apply different “philosophical assumptions, strategies of inquiry, and methods of data collection, analysis, and interpretations”. This qualitative method is usable in analyzing data in the form of text and images. This research assigns the researcher to be the key instrument in his or her own research (Creswell, 2009, p. 211). This means the researcher herself or himself will be the one who gathers data through examining documents, observing behavior, or interviewing participants. In this research, the researcher conducts her duty to be the key instrument of this research by reading the novel entitled *Falling Man* closely and critically, analyzing it vis-a-vis to the topic of this research, gathering data from the book, classifying those data, drawing conclusion from the data, and presenting in the form of well-organized writing to the reader.

Interpretation and theoretical lens are also needed in qualitative research. According to Creswell (2009, p. 212), qualitative research obliges the researcher to make an interpretation of what they see, hear, and understand. This interpretation will be much influenced by the researcher’s background, history, contexts and prior understanding. Therefore, the result of this research will be pretty much biased due to the researcher’s

subjectivity as a human being with her culture, faith, nationality, and her own lifelong experience as the backdrop of her mind in conducting this research. Being aware of her possibly biased perception, the researcher feels an ethical obligation to better equip herself with a lot of information as many as possible that are relevant to this research. Hence, the researcher tries to dig much information from many different sources that the researcher can possibly obtain. That information comes from varied sources either in printed, electronic, audio, or audiovisual format. Only then the researcher feels well-equipped and is ready to interpret the data that has been found related to the subject that the researcher discusses in this research.

As for theoretical lens, Creswell (2009, p. 211) argues that qualitative research always needs certain perspective to view their study. In this case, the researcher applies theory about mourning and melancholia, and paranoia proposed by Sigmund Freud, theory of perennial mourning and societal mourning theorized by Vamik D. Volkan, and the persistence of traumatic memory by Daniel L. Schacter. *Mourning and Melancholia* written by Freud discusses about how an adult undergoing their process in dealing with a loss. Volkan extends Freud’s theory and comes up with a concept of perennial mourning and societal mourning. As for Daniel L. Schacter, he proposes theory of the nature of memory and classifies “seven sins of memory” which covers transience, absent-mindedness, blocking, misattribution, suggestibility, bias, and persistence (Schacter, 2003, pp. 4-5).

This research utilizes some of the theories proposed by these scholars. The first

problem which deals with individual experience of trauma undergone by each character in the novel will be answered by utilizing Freud's concept of mourning and melancholia, Volkan's concept of perennial mourning, and Schacter's theory of the persistence of memory. On the other hand, the second question which investigates American collective trauma will be explained by Volkan's concept of societal mourning.

In terms of data, this research relies primarily on the novel *Falling Man* by Don DeLillo. The data are in the form of words whether it is a dialog, monolog, phrase, sentence, or descriptions of events or characters which help narrating the story written in DeLillo's *Falling Man*. To better equip herself, the researcher also takes into account many written materials in the form of various writings either printed or electronic such as books, articles, etc. that the researcher considers relevant in the process of conducting the research.

As for the technique of data collection, Sutopo (2002, p. 87) argues that in a qualitative research, collecting data is done simultaneously with analyzing data. In this case, the researcher will collect data from the selected words, sentences, phrases, descriptions, that she finds related to the topic of her research in DeLillo's *Falling Man*. After collecting the data that the researcher gets from reading the novel closely and critically, the researcher will classify the data into certain categories and draws out a theme from those categories.

DISCUSSION

Individual Perennial Mourning and Post-traumatic Paranoia in *Falling Man*

Being exposed to such a traumatic painful event, all the characters within DeLillo's *Falling Man* and the Americans, on collective level, end up in paranoia in the wake of the tragedy. Americans individually and collectively seem to never come to an end in their mourning of the tragedy. Yet, there is not a hint of depression or melancholia. Rather, it displays symptoms of paranoia. Not only on individual level, is this paranoia also well reflected in the history of American as a nation which hints the broader consequences of collective experience of trauma. The first part of this passage is dealing with the question of how such a traumatic event affects individuals that they live their life in a constant paranoia. The second part is elaborating the issue of post-9/11 paranoia resulted from the trauma on collective level.

Being a perennial mourner means to be perennially haunted by the thing that have lost. This is another common consequence of a loss which is complicated by trauma apart from mourning and melancholia. Throughout the novel, Keith is portrayed as a perennial mourner due to his failure of working through his traumatic memory. According to LaCapra, working through is successful when one can accept what happened as something in the past and live a life forward oriented (2014, p. 22). Compared Lianne and Florence who are also most affected by the traumatic memory of 9/11 can move on with their life, Keith is different. His failure to work through his trauma makes him constantly act out his trauma until the end of the story. By constantly acting out, this means Keith's life

after the tragedy is continuously haunted by the tragedy that all of his actions seem to be driven by his traumatic memory of the tragedy. Keith, which was once ambitious, workaholic, and energetic transforms to be someone who no longer has a vision in life.

DeLillo opens up his narrative in *Falling Man* with a portrayal of Keith coming out from the building in a complete shock (DeLillo, 2008, p. 7). For someone who has just nearly got killed in an accident, this is a normal reaction. Shock according to Volkan (2010, p. 92) is indicative of a first common reaction to a loss. The extreme shock he experienced lead to the linguistic paralysis and temporary forgetting. He is not just unable to recount the tragic event but also cannot remember it. Being unable to accept the reality, the one who have just experienced a painful tragedy usually displays a form of opposition which Freud (2010, p. 20) calls as “turning away from reality”. This mechanism of reality denial frequently works in line with one’s memory. The unbearable shock resulted from the trauma must have made Keith repress the memory of painful and atrocious tragedy he has just gone through. This temporary forgetting happening to Keith confirms what Daniel L. Schacter theorizes as “the adaptive feature of human mind” (2001, p. 6).

Keith’s psychical struggle is so overwhelming that he finds himself being uncomfortable to talk to a stranger. He is found lying about his experience of surviving the attack in person. In times of trauma, it is understandable if Keith finds it uncomfortable if not impossible to open up to strangers. Americans have always been cautious when it comes to dealing with strangers they meet on the street. According

to Karen Scott-hoy, American children have been taught to never talk to a stranger since they are still in primary school. This campaign is usually known as a stranger danger. This personal safety campaign intended for kids is intended to protect kids from abduction and sexual abuse. This campaign reflects that Americans have long been preoccupied with a fear of strangers (Scott-hoy, 2003, p. 302). Now that the tragedy of 9/11 is perpetrated by a pack of strangers, this fear must have been intensified.

The traumatic event is usually incomprehensible to the survivor of traumatic tragedy at its initial phase. According to Caruth (2006, p. 6), a survivor of a violent tragedy is haunted not only by “the reality of the violent event” but also the incomprehensibility of the event. Keith is also haunted by this incomprehensibility. Being a survivor of such an unexpected atrocity, the tragedy is first hard to grasp. There is a passage reading, “He said, “I’m standing here,” and then, louder, “I’m standing here” confirms this hypothesis (DeLillo, 2008, p. 24). This sentence is uttered by Keith when he was alone walking out of his apartment when he was there trying to take some of his stuff. He was talking to himself and trying to convince himself that he has survived the tragedy. The repeated phrase that he utters reflects his confusion of his barely believable survival.

Struggling to overcome the painful memory of the tragedy has made Keith resorts to self-deception. Trauma is a very overwhelming phenomenon that dealing with it immediately is unbearable. It is clear that by lying Keith is actually trying to avoid dealing with the memory of the painfully

traumatic tragedy. Schacter claims, this is actually very common for those who are traumatized by certain overwhelming traumatic event to “attempt to avoid thinking” about that event. In fact, this forgetting is one of initial common responses to trauma (2001, p. 175).

Yet, memory seems to have a life of its own. The more it is suppressed, the more persistent it becomes. Suppressing the memory of a painful event leads to more frequent rumination on it which later becomes the source of more distressful and long-lasting remembrance of the traumatic tragedy (Schacter, 2001, pp. 176-177). This explains why Keith seems to be stuck in his trauma until the end of the story. He flees from his own memory throughout the novel that he is never conscious of his trauma. Therefore, he never properly deals with his trauma. Yet, the natural persistence of memory and his surroundings which keeps reminding him of the event relentlessly makes his encounter with his own memory unavoidable. The memory grows more compelling as the time passes and causes him being stuck in it eternally.

This persistence of memory and how it affects Keith are portrayed very obvious in the novel as well. Keith keeps being haunted by the images of his friend, Rumsey who was dead in the 9/11 attack. The images that flash through Keith's mind are the image of Rumsey sitting in his chair helplessly when the plane had just attacked the building and everything around them began to fall down (DeLillo, 2008, p. 20). Rumsey was Keith's best friend who died on that day within the tower. Keith seems to be very close with him before the tragedy killed him. There is a strong possibility that losing Rumsey is a

kind of loss that is resulted from a narcissistic hurt. Keith is portrayed as “a model of dependability for his male friends, all the things a friend should be, an ally and confidant, lends money, gives advice, loyal and so on” (p. 47). From the quotation that is taken from Nina's perspective, Keith's self-conception seems to rest much on his relations with his male friends. He probably understands himself as a loyal best friend that his male friends can trust and depend on. His failure to save Rumsey on that day has shattered Keith's self-schema. The fact that he failed to save his best friend's life on that day must have damaged his self-understanding about his self as this loyal friend. He seems to experience a disintegration in terms of personal meta-narrative that leads to experience an unconscious loss which is usually long-lasting. According to Freud, this kind of loss usually ends up in melancholia (2010, p. 21). Yet, in Keith's case, he does not display any symptom of self-reproach which is a distinguishing feature of melancholia. Instead of sinking in melancholia, his trauma seems to make him a perennial mourner.

The images of Rumsey that keeps haunting him also emphasize helplessness and survival guilt as the cause of the trauma that he suffers and how his trauma never really ends. An event becomes traumatic if it is accompanied with shame, guilt, and helplessness (Volkan, 2010, p. 97). He is haunted by his failure to rescue him throughout the novel. He keeps seeing the images of Rumsey sitting on a chair by the window of the building just as what he saw that day. This image comes in his dreams and through the flashes of images that can come to his mind in his waking hour. The memory about his failure in rescuing Rumsey seems to

be frozen (DeLillo, 2008, p. 170). It is the images of his failure in saving his friend's life. Being a perennial mourner, he is, Keith is stuck in the memory of that day that his helplessness and guilty for his failure on that day haunts him until the end of the story.

An attempt to resort to forgetting in dealing with traumatic memory can result in "temporal disintegration" and more rumination on the painful event. This is very obvious in Keith's trauma as well. DeLillo metaphorically touches on this phenomenon in a passage reads; "he walked away from it and into it at the same time" (2008, p. 7). This quotation is a portrayal of Keith's feeling when he had managed to get out of the building almost unconsciously. He seems to experience what is called as "time collapse". He physically can go out of the building but psychically trapped within the building at the same time. His body managed to get out, but his psyche seems to be stuck within. As for rumination, Keith finds himself thinking a lot about things surrounding his life after the attack and his life before the attack. It is clear that the trauma has caused him to ruminate more. He was aggressive and quick-witted then. The trauma changes to be a reflexive man (p. 52).

The hand exercise that Keith does until the end of the story is another sign of his internal effort to freeze his mourning (DeLillo, 2008, pp. 32-33). This is common to happen in a perennial mourner. According to Volkan, for a perennial mourner, a simple hand gesture, photograph, or anything related to that painful event can be a linking object (2010, p. 102). The hand exercise is not merely an exercise to the damage happened to his wrist. This exercise is a cure to what happened inside him. This is emphasized

many times in the book. In fact, even when his wrist has healed completely, he still continues doing the hand exercise (DeLillo, 2008, p. 80).

Another image that indicates his perennial mourning is the image of a shirt. Keith keeps seeing a shirt falling down repeatedly. This image of "a shirt coming down out of high smoke" has started haunting him shortly after he comes out alive of the tower (DeLillo, 2008, p. 7). This haunting image of a falling shirt seems to mark the beginning of Keith's trauma. Keith also recounts this when he first appeared in Lianne's house after surviving the tragedy (DeLillo, 2008, p. 66). Although Keith had mentioned about the shirt to Lianne when he arrived at her house, he does not seem to understand what shirt it was, why he would see a shirt in such a chaotic situation, and why it matters. Yet, as the story unfolds, there are more clues that DeLillo puts in the last part of the story, which explain what is with the shirt that Keith keeps retaining in his traumatized memory.

Keith also experiences what Freud (2010, p. 20) calls "cessation of interest in the outside world" in his essay. This is one of the phases that commonly happen to those who are mourning or sinking in melancholia according to Freud. This "cessation of interest in the outside" world is actually a result of "an exclusive devotion to mourning" (2010, p. 20). Being applied to Keith's case, this explains why he can have an affair with someone whom he would have never considered attractive before while conversely fail in rebuilding his relationship with Lianne.

"Cessation of interest in the outside world" resulted from the trauma of 9/11

tragedy has changed Keith's personality as well. His trauma has made him less ambitious about the world he used to be so passionate about. In fact, the novel portrays him as a person who no longer has a clear vision of life. This is very different with the implicit portrayal of Keith before the tragedy. Before the tragedy took place, he was portrayed as someone who was aggressive, ambitious, fearless, and adventurous. Before the tragedy took place, he was a man who was very disciplined, workaholic, and loved doing dangerous things such as, hiking, skiing, and rock climbing (DeLillo, 2008, p. 12). Yet, after the 9/11 attack happened, he turns to be a man who is confused about what he will do next.

DeLillo touches upon another kind of trauma through Lianne's perspective in the wake of 9/11 tragedy. Unlike Keith who goes through the tragedy of 9/11 attack directly by being a survivor in one of the cities where it happened, Lianne experiences the 9/11 indirectly. She learns the painful event of 9/11 attack from her being exposed to stories about it in television, newspaper, internet, or stories from those who witnessed it directly. The trauma experienced by Lianne is what scholars such as Ann E. Kaplan call "vicarious trauma" (Kaplan, 2005, p. 87). This kind of trauma is a trauma resulted from indirect exposure to a traumatic tragedy. This can commonly happen to the relatives of those who are victimized by certain catastrophe, clinicians who hear the recount of certain traumatic tragedy, or those who live nearby where the catastrophe happens (as cited in Erwin, 2002, p. 2).

If Keith runs away from the story that has traumatized him, Lianne is portrayed full of curiosity about the tragedy. Lianne is

traumatized by indirect exposure to the story of 9/11 tragedy to an extreme degree that she cannot sleep well at night. In one passage, she said, "I wake up at some point every night. Mind running nonstop. Can't stop it. Thoughts I can't identify, thoughts I can't claim as mine" (DeLillo, 2008 p. 94).

Being someone who has been traumatized in the past by her father's suicide, it is not surprising to find Lianne is vulnerable to vicarious trauma. Unlike Keith who is only traumatized by the 9/11 tragedy, Lianne is portrayed having double trauma. Her trauma of her father's suicide which took place prior to 9/11 tragedy merges with her vicarious trauma of 9/11 tragedy. Unlike Keith who is unconscious about his trauma, Lianne is very aware of hers. Not only aware of its existence, she also knows its origins. This is actually very common for those who suffer vicarious trauma since their trauma roots in their process of understanding a painful event in the first place (as cited in Kaplan, 2005, p. 89). Her awareness of trauma enables her to deal with it in a more proper context. Unlike Keith who seems to avoid with his internal struggle with trauma, Lianne is struggling to ease her trauma by telling it to a pack of Alzheimer patients that she holds a meeting with (DeLillo, 2008 p. 96).

Florence is another character in the novel who suffers trauma from 9/11 tragedy. She is one of the victims of the attacks that happened on that fateful day but managed to get out alive. Florence and Keith shared the same traumatic tragedy. However, unlike Keith, Florence is portrayed as a character that does not experience some kind of "linguistic paralysis", or "temporal disintegration". She seems to suffer less

compared to Keith who is also another survivor from the same traumatic tragedy. Both Florence and Lianne's experience with trauma are made ease by retelling the tragedy to others and their belief in religion.

Another character which also experiences trauma vicariously is Marthin, Nina's lover. His trauma is portrayed in one passage where he starts to see the towers in a still life painting (DeLillo, 2008, p. 39). This is very normal for him to develop trauma symptoms as well since he has people in the states he has known well for long. His trauma must be induced by empathy to Americans especially to Keith, Lianne, Justin, and Nina, his lover. Yet, he holds opinions which are close to those typically expressed by European scholars in observing the tragedy. Nina's experience of the trauma of 9/11 on the other hand confirms the link which connects emotion and memory. Being a character who suffers Alzheimer, Nina surprisingly remembers a lot from her past. Confronted by Martin's opinion that put the blames on America and the force of the situation in the wake of the tragedy, Nina can recall how he met Martin and his mysterious past (DeLillo, 2008, p. 108).

The trauma of 9/11 tragedy has been crucial to understand the behavior of each character in *Falling Man*. Despite its ostensible randomness that is reflected in the way they live their life after the tragedy, it is relatively easy to point out the significance of the tragedy to their life. The tragedy has made them paranoiacs. There are several indicators of this post-9/11 paranoia which are portrayed in *Falling Man*. Those are the constant fear of another attack, their delusional fantasy about the attack, the constant suspicion and hostility

to strangers, the clinging to familiarity, exclusivity, and self-absorption.

Every day after the 9/11 attacks, Keith is haunted by anxiety, and extreme fear. This has been well portrayed within the novel by beginning it from Keith's perspective where he found the world around him to be "a world, a time, and space of falling ash" (DeLillo, 2008, p. 7). This is not a mere description of his surroundings. This is also a metaphor to the frozen picture of the tragedy which has preoccupied his mind shortly after surviving the tragedy. It seems that Keith is feeling threatened by the neighborhood he has actually been familiar with. What was once familiar for Keith has changed. A street, and everything that he has walked through must have been familiar for him since it is near the place where he worked. Yet, he finds it strange and unfamiliar. These changes also are also felt by Lianne who are also traumatized by the tragedy through her indirect exposure to it. Indirect exposure to 9/11 tragedy through different means has traumatized her to the extent that she no longer finds the city where she lives most of her lifetime the same (p. 28). The way Keith and Lianne react to this elusive change emphasize what is hidden behind their changing perception of their surroundings. Both characters experience a sudden loss of safety and stability due to a sudden disturbance on their surroundings. According to Halbwachs (as cited in Whitehead, 2010, p. 137), "the space of the city provides a sense of stability for the urban groups". This means, a sudden change to a landscape of New York city must have presented both Lianne and Keith a sudden loss of stability. This constant anxiety has significantly affected Keith that he decides that he can no longer live in his apartment and must go back to live with

Lianne. Keith seems to be preoccupied by his anticipation of another possible attack. In fact, this can be spotted by looking at his action of counting of the One Liberty Plaza building that is overlooked from his apartment. As it reads, “he looked at the visible sliver of One Liberty Plaza and began to count the floors, losing interest about halfway up, thinking of something else” (DeLillo, 2008, p. 23). His anticipation of being trapped in the same tragedy can be found as well in his preference to climb nine flights of stairs get to his apartment rather than taking the elevator (p. 23). As for Lianne, this paranoia is easier to spot. Her paranoia resulted from the trauma of 9/11 attacks is so intense that she made a big deal about her child and his friends searching the sky for another plane (p. 114). Another obvious symptom of paranoia resulted from the 9/11 tragedy on Lianne is the fear of taking subway. Since the 9/11 tragedy happened, Lianne no longer dare to take subway. Instead of taking subway, she prefers to walk (p. 124). The repressed feeling of being constantly endangered provides an explanation as to why Keith prefers to go back to his estranged wife after the tragedy. Clinging to family for safety seems to be the same reason why Lianne generously accepts Keith back. Seeking safety in a family is actually a very reasonable choice among Americans considering that they have gone through such an atrocious tragedy. Given that the terrorists who perpetrated the attacks were reported living among Americans before undertaking their mission, this surely brings an impression that they could be present anywhere and anytime (Jackson, 2009, p. 27). This means, people will constantly worry about the possible coming of another deadly

attack because terrorists might live with them in disguise.

Lianne's tendency to isolate herself from people confirms this hypothesis as well. Lianne tends to isolate from people ever since she is traumatized by the attacks. It is implied Lianne intentionally isolate herself from her friends circle after the 9/11 tragedy took place. On the other hand, the tendency to prefer solitude and shut people out resulted from paranoia comes later in Keith's case. Although, in the beginning of the novel, he has been portrayed preferring solitude, it seems that the real reason behind his preference is his “excessive devotion” to mourning. He seems to be resistant to fear in the first part of the novel due to a problem with his amygdala. He does not show a hint of fear in responding to a situation where he is supposed to do. However, as he gets more information about the tragedy as the story flows, his problem with amygdala seems to heal gradually. As Schacter asserts (2001, p. 181) that amygdala can be reactivated during “fear conditioning”, Keith's seems to show a symptom of paranoia as his memory about the tragedy is provoked by information that he gets from news and everything around him which reminds him of the tragedy.

This brings us to another hypothesis which signals the overwhelming paranoia experienced by the characters within the novel. Since the attack can happen everywhere anytime, this puts everyone in a constant suspicion with each other. Keith is also portrayed being constantly cautious when he is among strangers (DeLillo, 2008, p. 145). This constant suspicion affects his relationship with one of his friends that he actually has known for years. After the tragedy, Keith feels no need to rebuild their

friendship that they used to have. Terry Cheng which might look un-American for Keith seems to be the reason why Keith behaves this way. Terry Cheng is a Chinese guy who is probably foreign enough to be the possible suspect of another terrorist attack (p. 167).

Terry Cheng is not the only one who is suddenly unwelcomed in America as portrayed in the novel. Being a lover for Nina for 20 years does not prevent Martin from being considered as a probable enemy for Nina, and let alone Lianne, Nina's daughter. Suddenly, Martin becomes a stranger with enigmatic past for Nina, his own lover, and Lianne whom he has known for years (DeLillo, 2008, p. 110). Lianne's paranoia is portrayed in a very obvious way in several conversations. She is very upset to find out that Martin's identity is never clear although this is actually not a brand-new information. Nina's story about Martin's past above shows how Nina no longer believes in Martin. Martin is now a possible threat for her. This is understandable since Martin is practically not an American. He is portrayed as an art dealer from Europe. This means he could be one of those threats that might destroy America.

Her hostility towards Islam and Muslims can easily be spotted by how disturbed she is when she heard some foreign music from her neighbors across the hall. Hearing music which she assumes belonging to Islamic tradition, she is thinking of "knocking" her neighbor's door to tell her to stop playing her music (DeLillo, 2008, p. 53). Her neighbor is actually a Greek woman, yet the music does not sound like something from Greek in Lianne's ears. She jumps into conclusion that this foreign song must come from Islamic tradition. In the end she decided to go to her

neighbors and hit her on face because her neighbors insist on keeping her music on (p. 89). What Lianne has done to her neighbors is a reflection of how Americans perceive Islam after the 9/11.

Although all characters seem to be paranoid all the time in the wake of the tragedy, Keith will be the only one who suffers longer from it. Since paranoia is actually a defense mechanism to avoid the internal struggle with trauma that one will focus on the outside threat, as asserts Freud (as cited in Erwin, 2002, p. 409), Keith will still be paranoid for quite a long time in the future. He seems to still escape his own internal struggle with trauma until the end of the story. Although he remembers the whole tragedy in the last part of the story, his constant externalization through the hand exercise reflects his continuous struggle to avoid the "internal deficiency". Paranoia is a symptom resulting from avoidance to deal with internal wound. As long as the psyche is not taken into account in the process of healing, paranoia will always be present embedded in the process of mourning the tragedy.

Attack on America as a Whole and American Paranoia

On societal level, perennial mourning is also still happening to American society. Being constantly paranoid about terrorism is a proof that America as a whole has never completed its mourning process and is stuck eternally on the traumatic memory on that day. Being eternally haunted by the trauma of 9/11 makes America seems to lose its exceptional characteristic as a nation. Several policies that were born in the wake of 9/11 tragedy are still prevailing. Other policies are

born quite recently driven by the trauma of the tragedy that took place years away in the past. The trauma of 9/11 attacks has caused America as a whole to be paranoid eternally. The tragedy not only results in the collapse of several buildings in America, the nation as a whole is also falling down.

The 9/11 tragedy must have been collectively traumatic for Americans in general. A sudden change in several landscapes of America affected by the attacks must have been troubling for American society. As a social group, the physical changes happened to their neighborhood must have been the source for American society to “retrieve” their memory of the tragedy. This nature of collective memory is addressed by Halbwachs when he states that “collective memory necessarily unfolds within a spatial framework” (as cited in Whitehead, p. 137). Unexpectedness as one of the things which often complicates a mourning process is inherent in the tragedy of 9/11 attacks. Being swayed by a self-understood exceptionalism for such a long time certainly makes the event harder to grasp at first and leaves Americans in awe and shock. American society for the first time in history feels a sudden loss of safety. In the wake of the 9/11 attacks, America as a nation deals with the shattered assumptions which has long been the source of cohesion to unite the nation together and from which policy to manage society are born. Shame and humiliation are embedded in the tragedy of 9/11 as well. For a nation that believes itself to have the strongest, unbeatable power, the 9/11 attacks must have wounded the pride of America as a nation. Kaplan (2005, p. 16) emphasizes this wounded pride as well by saying that the brilliance of the terrorist in undertaking the

attacks makes the event more difficult to grasp for Americans.

Dealing with the unexpected loss of stability, the loss of safety, helplessness, shame, and humiliation resulted from the attack, the 9/11 attacks must have been very traumatic for America. Since the calamity is man-made, it is normal for America to be preoccupied with fear of another attack. Fear is essential in human life since it helps to survive life. Yet, a fear which transforms into a paranoia can be dangerous. Hence, it is important to mourn and then move on.

America as a nation also resorts to three common symptoms proposed by Volkan as indicative of societal mourning (2010, p. 105). Those symptoms are quite similar to those of individual mourner. The society that mourns will feel the urgent need to externalize their shared feeling by building monument or other memorial sites, suffers “chosen trauma”, and the eventual emergence of “political entitlement ideology”. The symptoms are still relevant in America nowadays. Their relevance confirms the hypothesis that Americans are a society with perennial mourning.

The establishment of memorial sites which is one of the symptoms of societal mourning does exist in the way America as nation dealing with the 9/11 traumatic tragedy America as well. Ground Zero memorial and museum are now solemnly standing at the site where the twin towers used to stand. Besides, there is an annual remembrance of this tragedy shared by every American and a huge number of others memorial sites in many different places in America. Although the memorial sites have been established, the mourning of the 9/11 tragedy seems

incomplete. In fact, the reactivation of the memory that is done annually seems to freshen up the painful trauma every year. The mourning never ends.

What seems to perpetuate the trauma of 9/11 attacks is the construction of narrative done by the authority as a war of good vs. evil. According to Alexander (2012, p. 3), when it comes to a trauma that is shared collectively, narrative is so crucial. Since American exceptionalism is basically the binary opposite narrative of good us versus evil others, the traumatic tragedy which is perpetrated by others fits perfectly well in it. This is also addressed by William V. Spanos by describing America as a nation with a self-scheme of exceptionalism embedded with “a perpetual need for frontier or enemy”. The 9/11 tragedy qualifies for that “liminal moment of American history” which imposes the double standard inherent in American exceptionalism (William, 2013, p. 296). The tragedy of 9/11 attacks draws a clear dividing line between America and Muslim as the other side. Since American Exceptionalism is a notion where many policies are drawn from, this necessarily means, the 9/11 tragedy will remain potent to be a source of justifications for any policy to come.

This good vs evil narrative which is inherent in American exceptionalism mixed with biased orientalist perspective about the orient makes people forget to question the necessity of the war on terror, and all other policies which actually violate their civil liberties and brings disadvantages. Most people seem to be convinced that it is normal for America to go to that length for the sake of nation’s security. This good vs. evil narrative provides a justification for many crimes perpetrated for the sake of defense.

The trauma which is incorporated into American exceptionalism is worsened by the long history of conflict between Islam and the west. One of the embodiments of paranoia is war on terror. This war with all its controversies is a result of the prolonged “quasi war” between the west and Islam and the trauma of 9/11. This paranoia is also shared collectively that it becomes such a glue to unite American society. Collective memory of the tragedy that is preserved by the 9/11 memorial sites and annual commemoration seems to present a common enemy which somehow binds the nation together.

Americans have witnessed a growing patriotism in their nation in the wake of the tragedy. This is also felt and portrayed by Kaplan in her book discussing the remains of 9/11 tragedy. This is reflected in the many sentiments written everywhere following the tragedy. The sentences such as “we love America”, “United We Stand: God Bless America”, “The terrorist thought that they can tear us apart. But it brought us together”, “We are Not Broken” are all the rage written around memorial sites and all over the nation (2005, p. 9).

The shared memory of the traumatic tragedy of 9/11 has now become such a large identity marker for America embedded in their belief in exceptionalism that dark side which is the opposite of the cohesive element of the tragedy is suddenly salient as well. This dark side is the exclusivity which is now inherent in the concept of American exceptionalism. American exclusivity after the tragedy of 9/11 attacks also confirm its perpetual paranoia. It is clear that Trump’s policy is driven by paranoia of another attack. Trump’s immigration policy which prohibits

Muslims from entering the states is just one of these counter-terrorism policies which marks this exclusivity. According to Gilsinan (2018, para. 8), Trump has explicitly stated that terrorist attacks can happen to America since America accept them to live in America.

The enemy within narrative and the consequences it brings about are another embodiment of what Freud (as cited in Erwin, 2002, p. 410) enlists attributes of paranoia. As Freud asserts that paranoia makes people who suffers from it “anticipates and perceives an attack” even when there is not any hint of threat. The enemy within narrative and its manifestations are a realization of this symptom. Feeling constantly threatened by an attack which nobody could predict make Americans anticipate it almost in any way possible. This explains why counter-terrorism measures are flourishing in the wake of the 9/11 attacks.

Suspicious to anyone resulted from post-traumatic which is experienced individually as represented in the characters portrayed in *The Falling Man* also happens collectively. The flourishing conspiracy theory is just another symptom of paranoia resulted from the 9/11 tragedy. The shared feeling of guilt and helplessness accompanied by people's distrust on the government lead people to believe that their own government is probably the actors behind this atrocious tragedy. Being overwhelmed by a constant fear of another attack while doubting the ability of the government in protecting the nation make many people resort to believe in the conspiracy theory even when there have been a lot of efforts trying to debunk the myth of conspiracy theory.

Islamophobia is another manifestation of paranoia shared by American society. Haunted by the painful memory of 9/11 attacks which is perpetrated by Muslim and the prolonged ingrained biased orientalist perspective have made life terrible for American Muslims. According to Desmond-Harris (2016, para. 14), there are 12 murders, 29 physical assaults 50 threats against persons or institutions, 54 acts of vandalism or destruction of property, eight acts of arson, and nine shootings or bombings victimizing American Muslims or those that look like Muslims.

Muslims or middle eastern looking people are not the only community who suffer from the backlash of 9/11 attacks. LGBT and queer people are another community which is affected by the post-traumatic paranoia in the wake of the tragedy. Phillip Henry (2018, para. 9), an LGBTQ advocate on the other hand, highlights that LGBT and queer people is a community which people usually point a finger at when it comes to a catastrophe that is beyond human control. Ever since the tragedy hits America, America has called out for unity which excluded several people, including LGBT and queer people. In an online article retrieved from <https://www.intomore.com/impact/how-lgbtq-people-were-blamed-for-9-11>, he claims that ever since the attacks hit America, America as a nation shows itself more as a white Christian nation. This means, Americanness is defined by people's compatibility with Christian values. Obviously, the LGBT and queer people are one of the communities which are excluded from this definition.

An effort to democratize other nations that are claimed explicitly or implicitly

support terrorism is a result of paranoia resulted from the 9/11 attacks. In order to prevent another attack to happen, it is not enough to enough for America to practice a lot of counter-terrorism measure within the country. They consider it necessary to impose their democratic ideals as the merit of their superior culture upon the Islamic nations. Considering that America has always considered itself as being superior compared to any other nation, it makes sense if it will resort to this kind of thinking. To fight the fight against terrorism, it is necessary to make other nation to think and behave like America. This is also addressed by Stewart (2009, p. 11) who states that the final strategy to defeat terrorism is to make Afghanistan more democratic like America.

All those paranoid responses in dealing with the trauma of 9/11 tragedy is indeed what is called political entitlement ideology that is conceived by Volkan. It takes a different form in the 9/11 tragedy. While Volkan's theory discusses about taking back all the lands which was once owned by the traumatized group through the means of reactivation of a historical trauma (2010, p. 108), it does not happen in the way America responds to the 9/11 tragedy. Since what is lost is security and wounded national pride, there have been a lot of endeavors embodied in many controversial policies resting on the logic of countering the horror of terrorism, guaranteeing the security, preventing other terrorist attacks to happen, or returning and claiming back America's position as a leading nation. The memory of 9/11 tragedy is indeed invoked to return the feeling of safety and American national pride to post-traumatic American society.

The desperate need to return American national pride in the wake of 9/11 tragedy is addressed also by Chomsky in his book *Pirates and Emperors Old and New International Terrorism in the Real World*. Quoting Winston Churchill's statement before WWI saying that American wealth and possession that have been possessed should be maintained through violence (2015, p. 18), he asserts that America has always been a nation who proves its superiority through the means of violence (2015, p. 188). Framed by the collective traumatic memory of 9/11 tragedy and its self-understood exceptionalism, America as a nation feels entitled to act on its own in bringing justice to its society and defending the whole world by invading Afghanistan and Iraq that are claimed as the haven of terrorist organization. This invasion and other atrocities ensuing it remain almost unchallenged since it is supported by the traumatic experience of the 9/11 tragedy suffered by American citizens.

CONCLUSION

Don DeLillo's *Falling Man* is a novel which reflects individual and collective experience in dealing with the trauma of 9/11 tragedy. The title *Falling Man* that is chosen by DeLillo seems to resonate with what Keith experiences as portrayed by the novel and American society as a whole. The trauma of 9/11 has changed Keith who was once ambitious, quick-witted, and workaholic to be a person who no longer has a vision in life. He seems to be constantly haunted by the images of that day that he fails to move on and living his life in the way he used to be. This can be parallelized with the condition of American society who also seems to worsen gradually due to societal perennial mourning and post-9/11 traumatic paranoia. American

society feels constantly threatened by terrorist attack by unknown strangers. Being haunted by the traumatic memory of the tragedy makes America resorts to counter-terrorism policy which is costly and controversial. Besides losing a lot of money in the policy, the way America respond to the tragedy has made it lose its reputation as a country that embrace democratic values. Many other nations condemn America for what it does. American exceptionalism is starting to lose its relevance as America as a nation starting to lose its prolonged good reputation.

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**THE EXPRESSIONS OF FREEDOM AND RESISTANCE
IN GUNS N' ROSES' *APPETITE FOR DESTRUCTION***

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ABSTRACT

Music and song lyrics are artistic works for people from any social group to listen to and read. Song lyrics have been situated in various social contexts. Social realities or circumstances, for example, have often been the source of inspiration for song lyrics. This kind of social aspect is apparent in Guns N' Roses' album *Appetite for Destruction*. The album presents songs with lyrics that portray various social and cultural issues in contemporary society. Through the stories of survival from the physical and mental abuse since childhood, the portrayal of those issues represents the freedom of expression and resistance. Freedom and resistance are a response to abusive behavior and social establishment. This kind of response represents the attitude demonstrated by subculture groups. The present article studies the song lyrics in *Appetite for Destruction* with the above mentioned topic. The topic is discussed using John Rowe's postnationalist approach and analyzed using Charles Sanders Peirce's semiotic method. The discussion also draws on the concept of subculture as described by Dick Hebdigie. The primary data are the words and sentences in the album that signify expressions of freedom and resistance. The study led to the finding that the album reveals freedom and resistance from the perspective of the victims of physical and mental abuse since childhood. The spirit of freedom and resistance is their anchor throughout their survival from abuses and pitfalls in society. It also found that the song lyrics describe the social realities of subculture groups with the same spirit in surviving life predicaments and the social establishment.

Keywords: *song lyrics; resistance; expression of freedom; abuse; Appetite for Destruction*

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INTRODUCTION

Music and song lyrics are artistic works for people from any social group to listen to and read. Music comes in various genres such as rock, jazz, country, and blues, but it is the song lyrics that carry stories reflecting social realities. For example, the music genre of rock n roll in the USA, which was pioneered by Elvis Presley and Chuck Berry in 1950, emerged from certain social background (Star, 2006). In its early development, there was a type of American rock n roll called rockability. It combined rhythm and blues with country music and was played with backbeat sound. Song lyrics written for this type were mostly teachings of life.

Elvis Presley became the first white American to introduce rockability through songs that he composed in 1951. Rockability has its own style of blending musical instruments and vocal harmonies. Elvis Presley considered rock n roll, together with its sub-genre, rockability, as an alternative musical style that could play a role of an evolutionary step in the progress of music genres (Lornell, 2012).

The presence of rock n roll genre is inseparable from the diversity of the social backgrounds it represents such as African, American, Hispanic, and Asian. In this case, African American music groups are particularly unique in their skill of creating music and lyrics that are closely related to daily life (Koskof, 2005). They have made significant contribution in American music with their creation of socially contextual song lyrics. African American musicians are accustomed to tell the problems in their daily life through their lyrics. This is why music is one of important parts of daily life for African

Americans. In fact, social realities can be considered as the very basis on which song lyrics are created.

Musicians write lyrics that allude to the daily life of American society. Song lyrics have been a means of expressing criticism about particular social conditions in America or circumstances that put pressure on the society such as poverty, lack of freedom, and industrialization. Song lyrics are also a liberating mass medium for cultural expression. They can be a channel for emotional expression that is cultural in nature. In turn, they are presented as a cultural product that is accessible for listeners from different social and cultural backgrounds. Song lyrics and music genres as forms of popular culture intertwine with other forms of popular culture, e.g. fashion that is inspired by a specific genre such as black overall.

One of distinctive genres that contribute to musical popular culture is heavy metal. Heavy metal genre developed in 1980s with different characteristics of movement and appearance from other music genres (Purcell, 2003). At first glance, it is almost similar to rock n roll. Indeed they have similarities in their use of musical instruments and in the ways their fans dress, but heavy metal (hardcore) has a deeper and heavier sound than rock n roll. Nevertheless, both of them are presented with song lyrics that represent much of American social and cultural life. They tell something about circumstances or problems in American society from both individual and group perspectives. Many of the lyrics are meant for resistance to social injustice from the American majority.

According to Edward Taylor, culture and civilization in an ethnographic sense are

complex issues that include knowledge, beliefs, arts, morals, laws, customs, and habits of people from different communities (Moore, 2009). Human behavior is a reflection of the culture of the community itself. Humans create beliefs, moral principles, customs, and laws according to their own worldviews. Culture is closely related to human behavior, both inside and outside. Humans can freely express new thoughts according to their beliefs through song lyrics. The messages represent various American cultural groups. Many of the messages are cultural and social expressions that are related to present-day issues such as lack of freedom and social inequality.

Issues related to the search for freedom have become part of cultural realities that can be explored through the lyrics of rock n roll songs. The search for freedom in these lyrics also reflects different influences of social groups. Social groups that are associated with specific music genres often reflect social gaps. Punk communities as social groups, for example, are usually marginalized by the whitemajority. They tend to be looked down and considered dirty and bad-mannered (Hebdige, 1979). In reality, they look unorganized as musical bands and as spectators. In a similar pattern, fashion style and lyrics of rock n roll songs with punk influence are seen as rough, vulgar, and even brutal. They seem to share many characteristics with subcultures. In fact, most of their members are young people, just like fans of hardcore and rock n roll. Subcultures tend to suggest secret identity and hidden meanings (Rahma, 2017).

The song lyrics in this article need to be examined with a suitable research method that supports theoretical and systematic interpretation of the data as well as help the

researcher provide clear explanations for the readers. For this purpose, qualitative method is used in the study. Qualitative method is applied in data collection, data analysis, and interpretation of meanings (Creswell, 2009). In other words, the study of the song lyrics in Guns N' Roses' *Appetite for Destruction* in this article was conducted in three stages as a qualitative research.

This research also applies Postnational theory to examine how the expression of cultural freedom is signified in the song lyrics under study. The focus of the analysis is on the ways the lyrics suggest the ideas related to the search for freedom for people in general as members of society. The discussion includes conflicts that arise from gaps between social classes. Social-class-related issues are often associated with other issues that are related to race, ethnicity, and gender (Rowe, 2000).

Semiotics based on Pierce is divided into three. These divisions are based on the category objects that are used, namely icons, indexes, and symbols. These three categories have different roles and purposes, but there is also the synchronization between them. Pierce said that the symbol is the involvement of human thought and science of objects and their surroundings (Spinks, p. 52). It is the basis that semiotics has existed since humans were born, but cannot yet be academically proven. Pierce explains and divides the process of object representation through his theory as follows.

The emergence of American subcultures in some countries contributes to the development of American Studies. Subcultures have become one of important subjects in the studies of American culture. John Rowe states that American Studies is an interdisciplinary

thinking about American experience (Rowe, 2000).

Studying American cultures in the USA may lead to the assumption that the United States is a model of democratic nation for other nations to emulate (Rowe, 2000). It implies that American Studies has opened a chance for other countries to observe American society and culture. This discipline has been expanded to include many more areas of study such as minority, ethnicity, race, and women's studies with global scope, since American society and culture have been largely shaped by immigrants throughout its history.

Guns N' Roses' *Appetite for Destruction* presents 12 songs with lyrics that represent American social and cultural issues. Guns N' Roses said that it is their best-selling album in the history of American rock n roll (Stenning, 2009). Its rise to popularity had boosted the band's popularity as well. This album is worthy of research in the area of American cultural expression that examine how social issues are represented in song lyrics. Besides, the issues portrayed through the lyrics are still relevant today.

DISCUSSION

Youths' Free Lifestyles

Every social group in the US generally has their own style of expressing themselves in society as a sense of freedom of expression. They strongly support the idea of being free in many aspects of their life. They demand the freedom to express their opinion of and attitude towards what they have experienced. In fact, a lot of youngsters in the US have a free lifestyle and are reasonably observant of recent social phenomena. Their experiences have motivated them to choose their own way of living their

life. The following excerpt "Paradise City" reveals the idea:

Take me down to the paradise city
Where the grass is green and the girls are pretty
Take me home (oh won't you please take me home)
Take me down to the paradise city
Where the grass is green and the girls are pretty
Take me home (oh won't you please take me home)

The line "Take me Down the Paradise City" signifies the longing for experiencing freedom in life. Moreover, the phrase 'Take me Down' refers to hope and endeavor. The phrase 'Paradise City' carries the idea of a place to live. The narrator of the lyrics presumably represents young people, the age group whose members generally have a strong sense of frustration, desire, and hatred and therefore tend to have a strong attachment to rock n roll (Grossberg, 1983). The word 'Paradise' is defined as "a place or state of bliss, felicity, or delight" in Merriam-Webster Dictionary. The word is commonly associated with peacefulness and prosperity. Thus, it strongly suggests the idea that freedom originates in a peaceful and prosperous place.

The line "Where the Grass is Green and the Girls are Pretty" refers to the city and everything in it, while the phrase "Girls are Pretty" refers to the beautiful ladies living in that city. F. A Hayek states that "human beings are regarded to have the utter freedom if their personal space is guaranteed and free from the involvement of others as well as the repression from the government" (Miller, 2012).

People who are inspired by the idea of having free lifestyle will strive to make it come true. The phrase 'where the grass is green' emphasizes the idea of having a place to live.

The word 'Green' has been characterized as 'fresh and new' (Merriam-Webster Dictionary). The word 'Green' is also associated with 'peace and prosperity, and this word suggests the hope of the society. In another context, *Green* is regarded as "an icon or visual representation that does not focus on existence, but on character and classification" (Spinks, 1991). 'Paradise City' underlines the idea of an ideal place that is symbolized by a beautiful lady who lives in peace and prosperity.

The strong desire of having freedom of expression can be the main reason for some individuals or groups of individuals to live in a city with the above mentioned description. It is about making a contribution with what they have in mind. The kind of freedom they wish for is a chance to perceive things in their own way and behave in the way they see right in the society. In this case, the prevailing conditions in the society determine the amount of freedom these young people can have in expressing what they have in mind without any repression.

Members of society have certain ways to search and find such freedom through their own ways of interpreting their surroundings. The word 'Paradise' functions as an index attached to an object. This index signifies the actual event or the object (Spinks, 1991). The phrase 'Paradise City' suggests a hope or an expectation to build a utopian city where the youths are able to live as they wish, free from any constraints.

Members of society always wish for both mental and physical freedom. Young people in particular tend to seek freedom in every aspect of their life, and young Americans are the clear example of this tendency. 'Paradise city' in the lyrics can be considered as the symbol of freedom in Americans' life. American youths

feel the need to have a strong mindset to create their own freedom in the society they live in. In short, freedom is the fundamental reason for them to build such city.

Those members of society realize that they need to make tenacious efforts to improve the prevailing conditions. The line "Where the Grass is Green and the Girls are Pretty" implies the idea of building a new city and improving the quality of human life. The rules that deny certain groups and individuals to their rights must not be stipulated. People should live in harmony with each other and with their environment. The lyrics of this song suggest the notion that the city and the people living in it should protect each other.

The hardship in life also has shaped its inhabitants' personalities and their skill to survive. The line 'Take me Down the Paradise City' is also associated with childhood experience. In this sense, 'Paradise City' represents a peaceful and prosperous place to live. In this kind of city, human beings must talk and behave decently.

The phrase "Take me Home" describes that the narrators really want to live in the paradise city. 'Home' is defined as "one place of residence: Domicile" (Merriam-Webster Dictionary 1828). 'Home' in the lyrics refers to their current domicile, a city that is troubled with social conflicts. The social problem in the city has worsened into social unrest.

The phrase 'Take me Home' seems to highlight people's wish to live in a paradise city. It leads to an increasing sense of urgency to build a city in which social and cultural conflicts will never disturb its peace. "Take me Down the Paradise City" suggests the idea of living in a city where all parts of society can live and behave as they wish peacefully.

The wish to have significant changes that help young Americans improve their personality becomes the main reason to have a better social environment. In relation to this idea, Guns N' Roses wrote a song that tells a story about childhood experience. It inspires young people in America to achieve freedom in living their life. By building a strong personality, they may be able to be the agents of new cultural development.

After the World War II, people in America have been inclined to seek freedom in life, and it is particularly apparent in the fights for civil rights. The youths have participated and are still participating in the struggles to have rights to live decently and respectfully in America.

The song titled '*Welcome to the Jungle*' can be interpreted as the freedom that people in the society search for. It instills the idea that freedom is an indispensable part of human life. People should be free to choose the way they live their daily life. Whether or not people have freedom can be seen from their lifestyle. The word "Jungle" in the lyrics means 'A place of ruthless struggle for survival' (Merriam-Webster Dictionary 1828). 'Jungle' can be interpreted as a place where the young generation can live without constricting rules and pressures. In short, all groups in American society hope to live in such place since it gives them an opportunity to realize their dreams. The place is a new city where people can live without worries that their dreams will not come true.

Welcome to the jungle, we've got fun and games
We got everything you want honey, we know the names
We are the people that can find whatever you may need
If you got the money, honey we got your disease

The line "Welcome to the jungle, we've got fun and games" has a dual meaning. It represents the story of a young man coming to a big city and having experienced abuses in his childhood (Stenning, 2009). The part "we've got fun and games" describes his condition when living in the city. He struggles to survive in America while seeking freedom to express his mind and feeling. The lyrics as a whole tell the story of his life experiences as a young man who is trying to enjoy free lifestyle in the city.

Through the lyrics, the members of Gun N' Roses are trying to tell people in general that it is possible to rebel and find a freedom to do as they wish. The lyrics pictures a society without any established rules. It encourages the society to change the improve conditions by allowing more freedom to speak and behave. This way is expected to free the society from the kinds of rules that put some individuals or groups in it at a disadvantage.

The narrator of the lyrics represents the youths' perspective on what is happening in the society. It is about how young people go through their own struggle to survive the hardship of living in the city. The phrase "*Welcome to the jungle*" connotes a group of young people who have to cope with the frustration of living in the city. They are determined to survive in Los Angeles.

The line saying "*We got everything you want honey, we know the names, We are the people that can find whatever you may need*" also describes what happens in the city. The city provides everything that people need, so it is easier for them to get their daily needs. The amenities of living in the city are the main factor that attracts young people to adapt to urban societies. This urban environment gives

rise to a high hope or expectation in the young people.

Society has the power to create and develop mental and physical freedoms for its members. The extent of freedom allowed by a society determines how much the people in it can enjoy living in the city the way they want it. The line “*We got everything you want honey*” signifies the wish to live freely like living in the jungle. Sex and drugs are perceived as the embodiment of free lifestyle and are often associated with the lifestyle of subculture groups.

Some groups or individuals in society tend to express their freedom of speaking and behaving in their own way. They prefer to live in a social environment where there are no rules to control their actions. The song lyrics convey an observation that people prefer to live with the freedom of behaving and speaking the way they want it. It includes the way they dress and adorn themselves to express their identity.

Subcultural lifestyle is inseparable from the spirit of freedom. They have created their own freedom of expression the way they dream of. Freedom of expression is their way to establish their existence as part of a society, and their lifestyle is part of their distinctive characteristics. Members of youth subcultures mostly speak loudly and harshly. They like to have an intimidating appearance and listen to rock n roll. This preference of lifestyle had contributed to the development of rock n roll subcultures in the US.

Demonstrating free lifestyle undeniably causes certain risks. They wear all-black outfit and put tattoos on their body. Kang and Katheris explain that: “the youth subculture uses tattoo as the medium through which they show independence. Tattoo also gives the

significant social influence to their own group” (2007, p. 42). It is believed that a tattoo conveys a message and in that case, it may serve as the symbol of freedom of expression. Tattoo, in their perception, shows their strong commitment to youth subculture with its resistance to the mainstream culture because one needs to be bold enough to tattoo or pierce one’s body. In fact, tattoo and pierce symbolize their frustration and rebellion against the dominant culture.

The line “*We are the people that can find whatever you may need*” contains many layers of meaning that is associated with freedom, and its interpretation may vary for different social groups depending on the way they perceive freedom. The word “*need*” means “A lack of something requisite, desirable or useful” according to Merriam-Webster Dictionary. “*Need*” alludes to everything the city—‘Paradise’—has to offer which consists of spiritual and tangible needs. This urban abundance encourages the members of youth subculture to fulfill their needs.

This subculture believes that freedom can only be fully achieved if they separate themselves mentally and physically from the mainstream society. To fill in the gap they create as a consequence of detaching themselves from the majority, they use any way they can find to express themselves without restriction. In this way, they pave the way for a more pronounced social identity. Freedom of expression is also their means of resistance to the dominant culture in America.

Subculture Groups’ Resistance to the Mainstream Standard of Lifestyle

American social groups have different ways of showing divergence or resistance to the mainstream culture. Writing meaningful

lyrics for musicians can be a way of expressing such resistance. Through their lyrics, musicians can also offer their point of view about various social phenomena. Lyrics of rock n roll songs have a strong character with distinctive choice of words and lines. Paul Stenning argues that rock n roll music preserves its own myths simply by becoming myths, but these myths are reality (Stenning, 2009). Gun 'N Roses' song titled Sweet Child O' Mine refers to the myth of the band's life. It also signifies an interpretation of the life of subculture groups in America.

The members of Gun N' Roses express their resistance that is associated with their life experiences. They voice their struggle against violence and abuse as what happened to one of them in the past: I remember I was sexually abused by my stepfather and witnessed that something horrible happened to my mother when she picked me up (Stenning, 2009, p. 9). The phrase "Sweet Child" refers to childhood experiences of people in a youth subculture group. They had suffered from abuses since they were a child. It has been part of the social and cultural issues in the society.

The word '*Mine*' implies that each member of Guns N' Roses has his stories of his life experience to share among them. With different backgrounds, each of them is a unique individual. Axl Rose, for example, has experienced domestic violence in his childhood. His father beat him whenever he did not do what his father told him to do (Stenning, 2009). This episode of life inspired him to write the lyrics for his song *Sweet Child O Mine*. The lyrics of the song reveal how it feels to be a child who suffered abuses from a parent or both parents since very young, and to grow up affected by the trauma.

Gun N' Roses expresses all the feelings they experience while living in America. The episodes of their stories about it begin from their childhood. They reveal how they develop as a person with such traumatic upbringing. The lyrics of the mentioned song above deliver a message about domestic violence with children as the victim. The following excerpt of the lyrics allude to the life of a child living with such experience.

Oh, oh, oh
Sweet child o' mine
Oh, oh, oh, oh
Sweet love of mine

The phrase "Sweet child o' mine" is a child's expression of hatred towards his father who has conducted physical abuse to him and his mother. The word 'sweet' signifies the pain that the child had to endure throughout his childhood because of the abuse. This childhood experience has grown into resistance to the mainstream culture. Sweet Child O' Mine's lyrics communicate the idea that physical abuse can cause intense anxiety to the victim, and it is one of serious problems in American society. Indeed, mental and physical violence have been a troubling issue that American government should resolve.

Childhood experiences may have a significant effect on an individual as he/she grows up. Different nurtures will lead to different personality developments. For example, an individual who experienced abuses and violence during childhood would come to realize that he is different from other individuals who have normal childhood. The phrase 'Sweet child' in the lyrics connotes child abuse. Experiences with violence can be the main reason for an individual to express his resistance to it in his society. In larger scale, it also leads to the emergence of subcultures in the US. When they were little, Axl and his

siblings were frequently beaten, If someone was beaten and got help from others so that the children could be free, often the punishment would be doubled (Stenning, 2009). They had witnessed violence and crime since their childhood. Therefore, they also fight against violence in their adulthood as a response to what they had experienced during their childhood.

One's personality develops and changes along with one's concern about social problems in one's surroundings. The phrase 'Sweet child' draws attention to the past events in life. Violence and abuses in the past are evidently still occurring in today's society, and along the way, subculture groups' resistance to the mainstream culture in America is growing. People from subculture groups continue to inspire the public to express resistance against the social establishment. They value the courage to challenge the dominant society in America.

The lyrics of *Sweet Love O' Mine* can also be interpreted as one's expression of love towards oneself. In Merriam-Webster Dictionary, the word 'love' is defined as "affection based on admiration, benevolence, or common interests" (Merriam-Webster Dictionary). The word contains indexes related to the violence. "The index can represent itself but it is impossible to become the translator" (Spinks, 1991, p. 64). 'Love' is supposed to be defined as compassion for every human being. However, in the context of the lyrics, 'love' is related to the narrator's childhood experience. The singer, Axl Rose, once revealed that. Through the regression therapy, I reveal that my biological father, not my stepfather, has been sexually harassing me (Stenning, 2009). Thus, the song serves as a medium to portray

what it is like to have a distressing childhood with the abusive experiences.

Children grow up with different behaviors since they have different experiences in their relationships with their parents. As children grow older, their wish to have freedom of speaking their mind and behaving is also growing. They will feel the need to tell others about their childhood experiences. The phrase 'sweet child o' mind' in the lyrics expresses the narrator's protective feeling against any violence or abuse in his social environment. Along the way, they are drawn towards free lifestyle as their response to the social conditions they have been experiencing and witnessing in their adulthood. Because of their support for the freedom of expression, they are motivated to support the rights of minority groups in America.

She's got a smile it seems to me
Reminds me of childhood memories
Where everything
Was as fresh as the bright blue sky
Now and then when I see her face
She takes me away to that special place
And if I'd stare too long
I'd probably break down and cry

The excerpt quoted above tells about a mother who tries to protect her child and fight for her rights. The story is related to violence as one of disquieting issues in the society. The line "She's got a smile it seems to me" is an expression of concern and protective feeling for the child's wellbeing. Although they have "frustration, desire, fear and hatred in adulthood, they give significant influences on the development to Rock n Roll" (Grossberg, 1984, p. 228). This song shows the band's deep concern for any individual who is physically and mentally abused.

"*She's got a smile it seems to me*" can also be understood as an expression of hope for children's safety. It is a hope that the children who experience abuses will continue to survive as they grow up into adulthood, although they will never forget the violence they experience in their childhood. The line "*Reminds me of childhood memories*" refers to the past during which the narrator (*me*) suffered physical and mental abuses. He was treated like a slave in America: "Slaves were not allowed to write and read. Music and storytelling are crucial to communicate and to provide entertainment" (Yamasaki, 1996, p. 181). Child abuse causes psychological impacts on its victim.

A mother's ability to protect her children suggests the idea of her role in giving them a hope to survive and grow into adulthood. A child can make his mother's life much better. The line "*Was as fresh as the bright blue sky*" represents a beautiful past when the narrator still had the chance to enjoy his life. However, he also has a strong will to fight violence in the society. The phrase 'Bright Blue' can be interpreted as one's ideals. An individual can fulfill his ideals through his struggle against the social establishment since he was a child. However, for subculture groups, violence will always be a major issue. Moreover, "the more adults emphasize the uniqueness of their children, the more they are frustrated and feeling insecure" (Grossberg, 1984).

Young people have shown positive changes in their attention to social and cultural issues in their surroundings. They also express their opposition to violence that frequently occurs in America; some of which are related to crime and racism. This concern for violence is expressed through rock n roll songs. Indeed, "music disperses and crosses categories such as identity, community group, nationality" (Love,

2018). Guns N' Roses' *Sweet Child O' Mine* describes the struggle of challenging the established ways of interacting with others in society. The song is one of the ways the band expresses their care for the victims of physical and mental abuses in America.

Lawrence Grossberg explains that "Rock n Roll strength lies on its effectiveness, such as its ability to produce and regulate the structure of desire. However, the effort to regulate wish is associated with the clash between resistance and kinship" (Grossberg, 1983, p. 104). The line "*I'd probably break down and cry*" is the expression of sorrow because of an abusive childhood. Every teenager wants to resist violence he/she has experienced in his/her childhood. They want to emphasize the different effects between affection and abuse on children's psychological health. Unfortunately, many people have to go through hard times in the past because they live in parts of the city with hostile social environment.

Abusive childhood can lead to adverse psychological and physical changes. Children with abusive experiences may grow up to be a person with extreme personality: "They had been in prison for 10 days in 1980. He received punishment due to beating people, committing crimes as a result of being drunk, trespassing people's residence without permission, and having bad attitude" (Stenning, 2009). They will feel the urge to be free from constricting rules in American society. They will want to express their strong opposition to violence and wickedness in society as well as their support for free lifestyle.

She's got eyes of the bluest skies
As if they thought of rain
I hate to look into those eyes
And see an ounce of pain
Her hair reminds me of a warm safe place
Where as a child I'd hide

And pray for the thunder
And the rain

The lines “Her hair reminds me of a warm safe place” and “where as a child I'd hide” tell the listeners about a mother's effort to protect her children's ideals. The word ‘warm’ refers to a sense of comfort of being protected by another. The mother is the only person that her children can trust. Consequently, they grow to be rebellious individuals for the lack of trust for the unsupportive social establishment in their surroundings. Anti-establishment attitude is generally apparent in the minority groups that fight for equal rights in the US. They rebel against the mainstream culture in society.

The line “*where as a child I'd hide*” suggests fear during childhood. It represents the feeling of a person who could only hide from everything he is afraid of when he was very young. The overall message reveals the narrator's determination to formalize his resistance to the dominant culture, the attitude he has been developing since childhood. It connects an individual's past to his future. “Music is a communicative interaction through materials and tools of “sound” (Fornas, 1980, p. 294). *Sweet Child O' Mine's* lyrics convey an observation about a social issue that is related to dysfunctional childhood.

One's experiences with violence during childhood cannot be forgotten, and the victim will carry its impact to his adulthood. “The child abuse has emerged and refers to personal action” (Hearn, 1988, p. 33). Traumatic childhood experience with violence may be a trigger for crimes. Violence harms children's psychological development and may prevent them from improving their life conditions. As a result, they grow up with the spirit to resist and to be free from the unsupportive social establishment.

Violence can affect an individual's mental health and may also make him develop harsh and cruel behavior. It prompts awareness that violence must be responded with resistance. The word ‘pain’ in Merriam Webster Dictionary means “mental or emotional distress of suffering”. In the context of the lyrics, it represents mental and physical pain. It encourages people to stand up to the negative parts of the society. The message is that a young man must be a reformer in the society. The pain one experiences in because of his parent's mistreatment can leave lasting impact with the lingering wound that he has to heal himself his lifetime. Violence can create a defective phase in one's life. The ‘pain’ in the lyrics refers to the impact of the violence (abuse) conducted by people that is closest to the victim.

Gun N' Roses songs such as *Sweet Child O' Mine* can be regarded as an evidence of this band's existence in America. Through the song, Guns N' Roses tries to warn their listeners that mental and physical violence can happen anywhere. The song's lyrics emphasizes that violence can have a damaging impact on the victim's psychological conditions. He may have to struggle his whole life to be free from his wound from the past. He may have to constantly seek redemption for his traumatic childhood.

The line “*And pray for the Thunder, And the rain*” metaphorically signifies the narrator's determination to continue to live his life and express resistance to violence in America. The word ‘pray’ in Merriam Webster Dictionary is defined as “to make a request in a humble manner”. In the lyrics, ‘pray’ refers to an effort to counter violence besides concrete actions such as expressing ideas and attitude against it openly.

Young people can inspire their social environment with the spirit of resistance. They have their own ways of taking part in such effort. Indeed, many of them have demonstrated their strong will to change the prevailing perspective on subculture groups. The youths become the agent of change by openly expressing what they feel and think.

The line “*I see your sister in her Sunday dress*” in *It’s So Easy* lyrics suggests what many people think about women’s behavior in America. Women are believed to be responsible for causing progress as well as setbacks in major cities. From this stand point, some cities which enjoy rapid development are associated with the way they position women in the society. Women are seen to belong to subculture group. They are often treated as the object of sexual attention. Yet, they are also the source of inspiration for musicians as they often write lyrics about women. Women are welcome enthusiastically by the youths in subculture groups. They are given plenty of chance to participate and contribute to subculture development. This dynamic social relationship contributes to the Guns N’ Roses’ creativity and productivity in writing their lyrics.

Gun N’ Roses’ songs have an undertone of resistance to the dominant social order. Through their lyrics, the band set a pattern or trend of cultural expression that is different from the established culture. Therefore, freedom of expression embodies the hope for the subculture group and builds the group’s identity. The line “*she’s out to please*” suggests that certain subculture groups think of women as the object of sexual desire. Their attitude towards women is often harsh and degrading.

Each member of Gun N’ Roses makes his own contribution to the lyrics of the songs in their album. The lyrics often show direct criticism to the policies that only favor the majority. Biased policy can make some people's lives harder. Gun N’ Roses’ songs express concern for the minority who is negatively impacted by such policies. In this way, they encourage minority groups to fight for their rights.

The line “*no need to try*” signifies a resistance to the mainstream culture. The mainstream culture often constricts young people who need larger space to express themselves. As a response to this constriction, they actively comment on the prevailing social issues in America such as inequality in civil rights in America. People are supposed to have equal opportunity to express their own aspirations.

Subculture groups try to fight physical and mental violence in the society. Therefore, subculture groups tend to demand for the formation of alternative cultures that are initiated by minority groups. The following excerpt from *It’s So Easy* lyrics express subculture group’s opposition to the mainstream culture.

It's so easy, easy
When everybody's tryin' to please me baby
It's so easy, easy
When everybody's tryin' to please me
Cars are crashin' every night
I drink n' drive everything's in sight
I make the fire
But I miss the firefight
I hit the bull's eye every night

In “*It is So Easy*” there is the word ‘easy’ that functions as an icon for the effort made by the people in resistance. It alludes to a renewed sense of excitement for struggle among the minority groups in America. It is the struggle

to confront physical and mental violence that have hurt many people since they were young.

In their attempt to respond to the social issues in American society, subculture groups have actively participated in resisting violence of any kind. Their efforts have also inspired other groups to fight violence acts in the society. The word 'easy' suggests that the effort is not difficult. It feels easy for them to act to resist violence despite social pressures from their surroundings if they do it together with other members of society.

The line "*cars are crashin' every night*" in the lyrics is related to youngsters who spend the night expressing their opposition to the dominant culture. The word 'night' refers to "an evening set aside for a particular purpose" (Merriam Webster Dictionary). In another sense, 'night' connotes one group's distinction from other groups. It has more activities at night than in the morning. This pattern shows the group's inclination towards the freedom of behaving in ways they feel right.

The word 'night' is also an adverb of time that indicates when the group activities in question take place. So, the song writer uses this word to tell that those activities happen at night. It is the time when the members of the group consolidate their agenda. In addition, as mentioned previously, 'night' emphasizes the distinctive characteristic of the group. Thus, it can be concluded that Guns N' Roses' lyrics present subculture as a form of resistance to the mainstream culture.

CONCLUSION

Gun N' Roses' song lyrics have given abig influence on American public in particular and the global world in general. They express hope for freedom in life as a member of a society.

An individual can have his freedom by choosing his own way of speaking and behaving for particular reasons. One of the reasons can be a resistance to cope with the troubling past experiences. The search for freedom of expression is the theme of Guns N' Roses' album titled *Appetite for Destruction*.

The freedom in expression and action of subculture groups can be observed in the way they survive the urban life. They always show their anti-mainstream attitude. The lyrics on the songs in *Appetite for Destruction* reflect the life of subculture groups. The reason of their actions is their experiences as the victims of mental and physical abuses in their childhood.

Subculture groups' resistance is closely related to the violence they had to face in the past. They fight against violence in order to survive in their adulthood in the society where they are situated. Apart from that, subculture groups play a role of creating new or alternative cultures in the society. The song lyrics in the album can be regarded as a portrayal of how the members of subculture groups live their free lifestyle. For example, they have tattoos and pierces to express themselves, and they are also accustomed to sex, drugs, and alcohol. These are the ways they express their freedom in living their life.

Subculture groups fight against the mainstream culture in American society. They do their activities on the street as grownups while struggling to live independently in America. This is the way that subculture groups choose to survive in contemporary society.

The violence which most members of the groups experience throughout their life becomes the reason why they show resistance to the dominant culture. They develop their

own peculiar behavior. They often speak rudely and loudly to confront violence they encounter in their surroundings. They make their own efforts to fight physical and mental violence. This becomes their style of rebelling against the mainstream culture in their life.

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**THE CHALLENGE TOWARDS THE HEGEMONY OF HETERONORMATIVITY
AS DEPICTED IN *JENNY'S WEDDING*:
A PIERRE BOURDIEU'S SOCIAL REPRODUCTION THEORY**

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ABSTRACT

In America, the definition of marriage has changed. The Supreme Court has legalized same-sex marriage. As the growth of LGBT people slowly continues, and they keep struggle and fight for their equality, heterosexuals might feel threatened. This study aims to know how the same-sex relationship challenges the hegemony of heteronormativity and whether or not the gender norm has been shifted as proof. This study uses *Jenny's Wedding* (2015). It focuses on gender position, role, and responsibility in heteronormativity and homosexuality. This study uses the sociological approach and gender theory, to see the relation between heteronormativity and the individuals also Pierre Bourdieu's social reproduction theory to see the shifting of gender norm. The finding shows that heteronormativity is used as the standard to judge, stereotype, expect things, and make assumptions. The recognition and support from society towards LGBT people and their coming out give challenges for the existence of heterosexuals. Therefore, the contact of heteronormativity and homosexuality makes the heteronormativity no longer pure. When homosexuality affects gender norm, there must be changes in the gender norm itself.

Keywords: *gender; hegemony; heteronormativity; homosexuality; same-sex relationship*

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INTRODUCTION

Nowadays, in America the definition of marriage has been shifted officially by the Supreme Court. It has legalized the marriage

of homosexuals, meaning that the country admits their existence in society. However, it is still controversial. Mostly, states have also legalized this law. However, there are counties that still ban this legalization. Also,

support from society are varies Some of them support homosexual people through their votes, some oppose their right to get the same treatment as heterosexuals.

Jenny's Wedding (2015) was released in the same year when the law of legalization of same-sex marriage was passed. This is a lesbian movie which tells about a woman named Jenny who struggles to get the blessing from her family to marry her partner, Kitty. Through the movie, it tells how people around Jenny think about common norm in society and react to the 'coming out' of a lesbian like Jenny.

The concept of heteronormativity makes people stands with the idea of being heterosexual. It also rules the outside of heterosexuality. Even when the Supreme Court legalized the same-sex marriage, homosexuals keep struggling to get the blessing from their relatives since their family still do not admit the existence of homosexual though the law admits it. However, on other hand, the growth of them continues which might threat the existence of the heterosexuality itself.

The aims of this study are to know how the same sex relationship challenges the hegemony of heteronormativity and whether the gender norm has been shifted or not. To answer this, this study uses *Jenny's Wedding* as the object of material. In the analysis, this study focuses on gender position, role, and responsibility in heteronormativity and homosexuality. It also considers how the society reacts on the coming out of homosexuals, especially lesbians. It sees whether they support or recognize their existence. It also compares and contrast the gender position, role, and responsibility

belongs to heteronormativity with the one applied by homosexual people. This research mixes the hegemony of heteronormativity, the process of socialization including the agents of socialization, and the shifting of gender norm in order to see the challenge for heteronormativity from homosexuals. To see this process of shifting, it considers the social reproduction concept which consist of habitus and field.

Earlier, the American Studies scholarship focus more about the national frame of reference. However, recently it has changed to the issue about the minority and the influence of them. In *Post-Nationalist American Studies*, the contributors "searched for the distinctive aspects of a dominant national culture –aspects that often had limited relevance for women and various minorities except as forms of hegemony and oppression" (Hulsether, 2002, p. 244). It also can be included gender studies specifically heteronormativity and homosexuality. Post-nationalist, as reviewed by Ian Tyrell, "Rather than abandon the nation, they set transnational trends and influence in the context of -sometimes reinforcing- the nation or nationalism" (Tyrell, 2002, pp. 125-126). In another words, the focus on post-nationalist is the cultural commodification or cultural wars.

In Pierre Bourdieu's Social Reproduction, this commodification culture is explained in the structural theory of Field, which discuss about the social context of two cultures that meet in society. They can influence each other but they also compete each other. Further, the way they are 'reinforcing' the nation can be seen through the legalization of same-sex marriage by the Supreme Court. Thus, the social reproduction

in line with the theory Post-Nationalist. Besides, in another review, it is mentioned “that ‘post’ in ‘post-national’ is not intended to imply a developmental trajectory in which the nation state has been superseded by transnational of global formation. [...] [It highlights more on] post-national American Studies as the method than the object of analysis, [means that] it suggests that the authors’ commitment to a version of American Studies [to be] more internationalist and comparative” (Adams, 2001, p. 19).

As remarked also in Yu’s “How Tiger Woods lost his Stripes: Post-Nationalist American Studies as History of Race, Migration, and the Commodification of Culture” in John Carlos Rowe in *Post Nationalist American Studies*, “Yu suggests that nation states survives remarkably well, and points out that attacks on exploited labor in the underdeveloped world can ironically turn into Buy America campaigns that strengthen the US sense of self-defense, border-marking, difference and superiority while failing to explain how the poor of the world are going to live without trifles that their cheap labor provide” (Tyrell, 2002, p. 126). This statement proves the existence of the law of same-sex marriage in US that this law was made to make the state survives from the attack of the society demand about being equal and balance the practice with the First Amendment,

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.” (Legal Information Institute of Cornell Law School, 2019).

Socialization is basically a process of socializing things in society. Based on Merriam Webster Dictionary, socialization is “the process beginning during childhood by which individuals acquire the values, habits, and attitudes of a society” (Merriam-Webster, 2018).

Various, socialization is defined as

[...] by which one eventually adopts as one's own the morals, norms, values, and beliefs of one's own culture, and the roles appropriate to one's social position (McGee, 1980, p. 75), and as a process of insuring conformity to social standards by the development of individuals who will be motivated by their own desire to act in socially approved ways.” (Rose, 1980, p. 44)

By the statement, it can be said that socialization is a process, unfinished process, which is always continuously established.

In socialization, there are groups support the socialization, groups that transfer the value, socialize the attitude and habit to each other which called ‘agents of socialization’. The first agent of socialization is family. “Many factors affect the way family raises the children such as race, social class, religion, and other societal factors play an important role in socialization. That is why the value about gender norms, perception of race, and class related behaviors are taught by the family” (Lumen, 2018). Second agent is peer group. It is where an individual share thing according their age and interest. In institutions, such as workplace, school, or government, an individual is socialized about how to behave and follow the system. Particularly in school, the individual is socialized about the moral, what is wrong and right. Last, media is a medium where individual gets the information about many things, unlimited information with no

defense. "Once they get the information and affected by that information, what they can do is just object about it: whether it is true, important, and expected" (Lumen, 2018). Basically, each of them has their own role in forming the characters of individuals.

Through the process of socialization and the role of the agents of socialization, thus certain value in society is formed. This kind of agreement is called consensus. According to consensus theory stated by Horton, consensus "conceptualizes society as a system of action unified at the most general level by shared value, by agreements on values (at least on modes) of communication and political organization" (Lane, 1976, p. 20). People agree to hold certain idea that regard as the normal one. When it has settled in the society, it stands by itself and becomes difficult to change. However, what makes it survives through generation to generation is the process of social reproduction.

Social reproduction, according to Bourdieu, "is the social process through which value is reproduced across generations, especially through the socializing influence of major institutions" (Stanford Center on Poverty and Inequality, 2018). In social reproduction, the dominant class has the power to impose meaning and value in society. "They are able to define their own culture as worthy of being sought and possessed and to establish it as the basis for knowledge in the education system. However, there is no way of showing that they are any better or worse than other subcultures in society" (The History Learning Site, 2018). Here, it can be said that educational institutions, formal and informal, agents of socialization, support the existence the value itself.

In social reproduction, there is called cultural capital. This supports the existence of the culture, for example the knowledge they have, materials they belong and who they are or where they work. According to Bourdieu, Cultural capital has an important role in social reproduction because inequalities in cultural capital reflect inequalities in social class. School facilitates the inequalities since it just socializes or promote the cultural capital of the dominant class. Bourdieu claims that the education is the agent of socialization has the role to impose this matter. The education system helps to maintain the dominant class existence.

Bourdieu uses a survey for his study; he claims that peoples taste, including art, films, music and food, is related both to upbringing and to education. He claims that there is a very close relationship linking cultural practices to educational capital and secondary, to social origin. Different tastes are associated with different classes, and class factions have different levels of prestige. Legitimate taste has the greatest prestige and includes serious classical music and fine art. According to Bourdieu, the education system attaches the highest value to legitimate taste and people find it easier to succeed in the education system and are likely to stay in it for longer (The History Learning Site, 2018).

In this case, it can be said that the cultural capital here refers to the heteronormativity and homosexual value. Heteronormativity belongs to the dominant class meanwhile the homosexual value belongs to the minority class. Still according to Bourdieu, there are two concepts that explain the ideal value that exists in the society and the contact between the ideal

value and the non-ideal one: Habitus, and Field.

The habitus refers to the culture belongs to the majority of particular society. The culture which regards as the dominant one can be included as the habitus. “Keyes argues that Bourdieu’s use of habitus is as a Weberian ‘ideal type’” (UKEssays, 2018). Everything that is considered to be normal, common, and usual refers to habitus.

The habitus [...] refers to the lifestyle, the values, the dispositions and the expectations of particular social groups. A particular habitus is developed through experience. Individuals learn in the best way by what they see in life and how to expect life. [...] The point of view of Bourdieu says “Individual have to react in particular events, many of which are novel, but they tend to do so in terms of behavior that they have come to see, as reasonable, common sense, behaviors. This means that the habitus is an infinite capacity for generating product. This includes the idea of thought, perceptions, expressions and actions-whose limits are set by the historically and socially situated conditions of its products, taste, class and education (The History Learning Site, 2018).

Related to habitus, there is the concept of field which explains the relation between the dominant and the rival one. “The ‘field’ refers to the arena, or social context, in which a specific habitus may be realized; knowledge regarding the use of particular machinery may be of little use in the world of show jumping, but of uppermost importance to those involved in car manufacture” (UKEssays, 2018). In this social space, it sees the generation when the dominant community which hold on to certain value has contact

with the other community with their own value. The contact between these two communities might give a conflict since both have different view of the world. As the conflict goes, there might be changes happened in society. According to conflict theory by Horton, “whereas the consensus model is geared towards the maintenance of social institution, conflict model reflects a positive attitude toward changes” (Lane, 1976, p. 21). Hence what has been in society cannot be changed by any individuals instead of conflict appears or happened in the society itself.

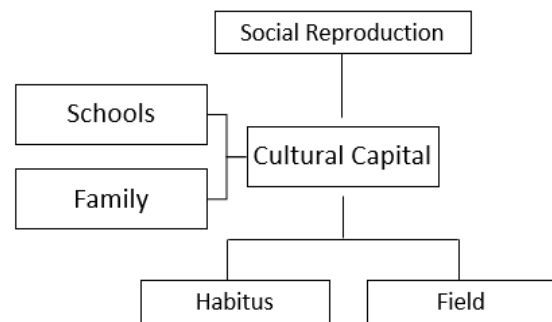


Figure 1. Theoretical Framework of Pierre Bourdieu’s Social Reproduction Theory (Tzanakis, 2011, pp. 76-90)

Heteronormativity is formed by the process of socialization. Heteronormativity is understood as the standard defined by heterosexual concept. It gives an idea that an individual should act as his or her gender position and role. Heteronormativity regulates the structure of life so people can assume and expect things as it is normal and common.

While heteronormativity regulates people's sexualities, bodies, and sexual relationships (for both those non-heterosexuals on the "outside" and heterosexuals on the "inside"), it regulates nonsexual aspects of life as well. Heteronormativity also privileges a particular type of heterosexual. (Martin and Kazyak, 2009, p. 317).

As it is explained, heteronormativity rules the sexualities, bodies, and sexual relationships. It regulates the way man and woman's act based on heterosexual view, that man should get married with woman. When they get married, the man regards as groom and woman as bride. And when they have family it consists of father, mother and children boy and girl.

Heteronormativity is one of consensus (agreement) in society about the standard of sexuality. Through heteronormativity, people define the standard of gender and sex in society. They also have expectation about the ideal norm for sexuality value and sanction for people who do not follow the rule. People

agree to hold the idea that being heterosexual is normal. Hence heteronormativity is regarded as powerful side since its power structures the majority of society. Automatically, it can hegemony the less powerful side like homosexual group as minority.

The term 'hegemony' in sociology is understood as an influence of powerful sides, both can be people or things, towards the less powerful one. "When socially powerful people use their influence to convince less powerful people it is in their best interest to do what is actually in the most powerful people's best interest, that's hegemony" (Palmer, 2018).

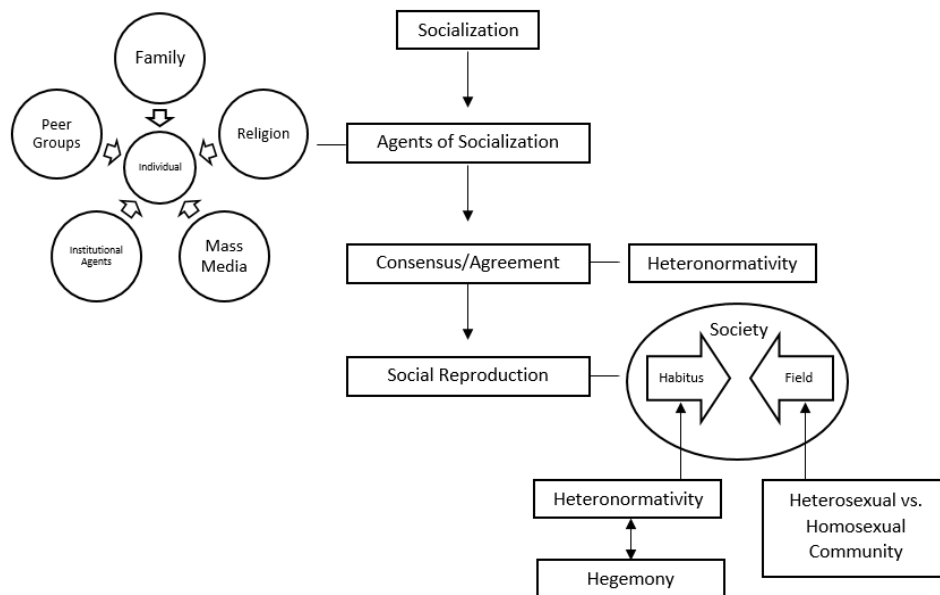


Figure 2. Theoretical framework of this study

Speaking of heteronormativity as the dominant value, it can be regarded as the habitus. Heterosexuality still remains as the majority compare to the homosexuality. Being heterosexual is regarded as 'the ideal type' or 'the normal' one for the common value. As heterosexual is seen as the common one and as the way to see and expect the life,

then society will see everything through heterosexual view. Any other than heterosexual is regarded the minority. Automatically, it strengthens the heteronormativity as the dominant value and hegemony the homosexuality.

Talking about hegemony of heteronormativity, as it can challenge the homosexual concept, the homosexual concept actually also can influence the position of heteronormativity. In an article, it mentions that “as the legal recognition of same-sex marriage increases from state to state, the dissolution of same-sex relationships has become as challenging as legally establishing them” (Martell, et al, 2011, p. 562). The difficulties experienced by the same-sex couple who move to other unions which does not recognize the same-sex marriage challenge the homonormativity. On other hand, “[A] case studies show that doing gender in a way that does not reflect biological sex can be perceived as a threat to heterosexuality” (Schilt and Westbrook, 2009, p. 442). These activities both from the heterosexual community toward homosexual community or vice versa, challenge the existence of each group. This kind of competition between heteronormativity and homonormativity can be said as the example of Bourdieu’s field.

In more detail, the process of socialization does not stop to the creation of consensus which in this case is heteronormativity, but also the existence of homosexuality which challenge the heteronormativity and also the reaction of society towards the existence of both communities. Why both? Put it on this way: People who believe in heterosexual as the normal one will react on the “coming out” of homosexual people. Commonly, the reaction is a refusal. It is because “heteronormativity limited their imaginings, and their normalizing identity work confirmed the appeal and sway of conventional heterosexual models of romance” (Fields, 2001, p. 176). On other hand, people who stand in

homosexual value will see heterosexual as different thing because they see the world through their homosexuality, for instance in defining gender of children. “Four of these moms strongly believed, in part due to their own experiences growing up with a non-normative gender, that their children should be given the opportunity to be introduced to a variety of toys and clothing, regardless of how these are typically gendered in our culture” (Fields, 2001).

Speaking of heteronormativity and homonormativity, then it obviously speaks about gender.

Gender refers to socially constructed and historically variable relationships, cultural meanings, and identities through which biological sex differences become socially significant. Gender is seen, not as structurally determined, but as the outcome of women's and men's actions under historically specific conditions. More than an individual characteristic, gender refers to the social relationships between women and men that shape personal identity. In addition to being constructed and reconstructed interactionally, gender is institutionalized in, for instance, families, schools, politics, culture and ideology, the labor market and the workplace. (Laslett and Brenner, 1989, p. 382).

As it is mentioned, agents of socialization form the habit, way society see the life, etc. even included gender. Since heteronormativity and homonormativity are the two opposite communities, the way of both see each other will be different.

As heteronormativity and homonormativity are two opposite communities, then both has different values and norms. It has been mentioned that heteronormativity is regarded as the ‘normal’ view of life so it affects the way for most

people see the world, included sexuality and gender. When someone is biologically female, then she is expected to do things as her gender, woman.

According to West and Zimmerman's (1987) concept of doing gender, a person's gender is not simply an aspect of who one is, but more fundamentally it is something that one does, recurrently, in interaction with others. (Berkowitz et al, 2010, p. 133).

Doing gender means not just doing or performing things according his or her gender but also about interaction.

As Chauncey (1994) has shown, by the early 1940s the defining characteristic of homosexuality had shifted from gender inversion, expressed in sex-opposite appearances and behaviors, to sexual object choice; those engaging in same-sex sexual encounters were defined as homosexual regardless of their gendered practices, identities, and appearances. (Rosenfeld, 2009, p. 621).

Unfortunately, as it is mentioned, this life has been dominating by heteronormativity. Even homonormativity is also influenced by the heteronormativity since many researches is based on heterosexual point of view and homosexual people socialize with heterosexual people.

DISCUSSION

According to the analysis, it is found that heteronormativity, a concept defined based on heterosexual concept, is used as the standard to judge, stereotype, expect things, and making assumptions. All these four acts are interconnected to each other. In order to get the stereotype, people evaluate things and get the same pattern. According these patterns, they get stereotype. As the stereotype becomes common, the stereotype is used to expect and assume things.

Through the analysis, it can be seen the expectations and assumptions that heteronormativity makes are the stereotype of sexual relation between man and woman, what men should do and vice versa in sexual relationship, and the relation between man and man and woman and woman. It also shapes the role and responsibilities, status and position, jobs for men and women and what to wear by men and women. This norm also drives how people expect gender according their name. Hence, by society, heteronormativity is regarded as worldview which form their common sense.

All of these expectations and assumptions are formed through the process of socialization. It happens when individuals interact with the agents of socialization including family, religion, peer groups, institutional agents, and mass media. As it survives and dominates all major field, it hegemonizes both heterosexuals and homosexuals. Based on the analysis, this hegemony can be seen through the attitude and the reaction from the outside about their existences.

People who are hegemonized by heteronormativity, which in this case is homosexual people, tend to fear and not confident to admit as homosexual person or whoever being involved with homosexual people tend to deny the relation or even deny the truth that those are actually homosexuals. They lie to other people about being homosexual and feeling guilty for being different. They feel like being in a prison since they cannot express who they are. Sometimes they even blame themselves with their relatives who admit as being homosexual. When they talk to other people, they also tend to be panic and worry, suspecting that they would think badly about them. However, not just fear, this

hegemony also can give pride to heterosexual people who has fulfilled the standard of being heterosexual.

On other hand, society who react on this matter commonly judge them and give punishment such as talking behind their backs and shunned by people. There is also possibility of gap in relation after the coming out. They even chose to leave the neighborhood to avoid the punishment from society for being homosexual. These negative responses such as gossiped, judged, regarded as not normal, might be regarded as the discriminations which refers to homophobia, the feeling of afraid toward the homosexuals' existence. When it gives more power to heteronormativity, it refers to heterosexism since it refers to the discrimination as the cause of belief that heterosexual is the normal one. But, the hegemony is also can be seen when people does not know that it does exist, when they regard the relationship between woman and woman is just a double wedding. They do not expect that both are actually a couple. However, even though the heteronormativity hegemonizes them, the recognition towards the existence of homosexual people give challenge for the existence of heterosexual since the society admits and supports the homosexual coming out.

There are two kinds of reactions from society about homosexuals' coming out: rejection and recognition. The rejections from society can be seen through the hegemony of heteronormativity above. The challenge starts from struggle first then the recognition itself. When they are struggling, they bring the moral idea about for not lying about the true self and be proud to be who you are and being confident and brave to admit that they are homosexuals.

The recognition from people itself are vary, depends on the background of characters. Young people tend more open to the coming out than the elder one. When the younger can directly accept the homosexuals, the elders need longer time to admit accept their 'coming out'. Gender also affects the way people accept the coming out. It shows that women tend compulsive then men in recognizing homosexual people.

However, what is the most challenging recognition for heteronormativity from the existence of homosexuality is the presence of guests in a same-sex wedding ceremony. It is because if they come to the party, it means they admit the marriage and support the couple which means they admit another norm beside heteronormativity, homosexuality.

Another proof that the existence of homosexual community challenges the existence of heterosexual is the shifting of gender norm. Heteronormativity affects the way gender norm determines the status, position, and role of men and women, what to wear by men and women, and human's activities. When homosexuality affects gender norm, there must be changes in gender norm itself.

According to social reproduction which has concept that value is reproduced from generation to generation, for example from grandmother to mother and then from mother to daughter, there might be difference of values from one generation to other generations since the process includes different individuals and agents of socialization which has different background. The condition outside the individuals and agents also affect the changes, for example the year when the individual lives. Structural concept of social reproduction which

consists of habitus and field explains about this shifting.

Habitus refers to anything considered to be the common one while field is regarded as the arena of 'field' where two values meet and compete. In this case, heteronormativity is habitus since it is regarded as the normal and common one. On other hand, the meeting of heteronormativity and the value belongs to homosexual community is regarded as field.

Speaking of field or social context, the meeting happens since though both are different communities, but they live together, homosexual people as the minorities live in heterosexual environment. Homosexual people grow up by holding on heteronormativity before they decide to be homosexuals. However, since the gender norm has mixed with their homosexual behaviors, this norm cannot be said as the pure one anymore. Thus, the gender norm has been shifted.

CONCLUSION

The shifting of gender norm as the influence of homosexuality marks the challenge for heteronormativity from homosexuality. This challenge has started from the time when homosexual people struggle to be recognized by society as the way they are since though they are homosexual but do not as the way they are and still pretend to be heterosexual, they will keep using heterosexual value. When homosexuality behavior applies, it is when the challenge real happens.

It is necessary to highlight that homosexuality here is recognized and legalized, not regarded as one trueness. So, they will keep struggle and need longer time to be regarded as same as heterosexual

people. Indeed, the heteronormativity might be reduced as the increasing movement of homosexuals. However, as long as homosexual people still need to be recognized and admitted as part of society, hegemony of heteronormativity will still exist.

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MAGISTERIUM AS THE ENEMY OF LIBERAL THOUGHTS IN PHILLIP PULLMAN'S *NORTHERN LIGHTS*

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ABSTRACT

Pullman's *Northern Lights* is considered by many as a representation of negative criticism toward religion, especially Christianity, for its depictions of the Magisterium. Many researches aim to unravel Pullman's criticism and prove whether or not the novel is about 'killing God', resulting in the general perception that *Northern Lights* is a condemnation of religion. By comparing the novel to the history of Medieval Church and the power of Magisterium to the Bible, this analysis means to prove whether or not the criticism is addressed to religion and to figure out who really 'kills God' that becomes the essential point of Pullman's criticism in the novel. Using Marxism and its relation to power abuse, this analysis attempts to relate Pullman's Magisterium to the real Magisterium and how the institution gains its power from God as mentioned in the holy Bible. Magisterium in *Northern Lights* does not represent God's will. It serves instead as a critic of who kills God and therefore, it is not a form of literature to condemn religion.

Keywords: *magisterium; medieval church; scripture; fantasy; power abuse*

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INTRODUCTION

In 2007, New Line Cinema (which previously gained its highest momentum as it released *The Lord of the Rings* Trilogy) released *The Golden Compass*, a then new fantasy film based on the work of English novelist Philip Pullman. The film was released during the public's continuing fascination toward fantasy as it was released

at the exact same time continuum or paradigm as Disney's *The Chronicles of Narnia* (which was about to release its second entry *Prince Caspian*), Warner's *Harry Potter*, and Fox's (now Disney after Disney CEO Bob Iger officially purchased 20th Century Fox) *Eragon*. It was certainly before the age of Superhero films (as *Iron Man* was released merely a year after *The Golden Compass* and started the long journey

of the Marvel Cinematic Universe) and therefore, the film was expected to be both critically and financially successful. It was rather safe to assume that the film would be a success considering the achievements of its already popular source material and the growing success of fantasy series (namely *The Lord of The Rings*, *Harry Potter*, and the then newest entry *The Chronicles of Narnia: The Lion, The Witch, and The Wardrobe*) and yet, the film tanked in the box office chart and completely shut any opportunity for its sequel to be filmed.

One of the most recognizable film critics Roger Ebert gave *The Golden Compass* a perfect 4/4 score, noting that the film is actually “a darker, deeper fantasy epic than the “Rings” trilogy, “The Chronicles of Narnia” or the “Potter” films” (Ebert, 2007). *The Golden Compass* was considered a Special Effect masterpiece, indeed, as the DVD released after the Academy Awards ceremony boldly included the Oscars’ *Best Visual Effect of 2008* logo to show the gravitas of the fantastical innovations in the recreation of the novel’s fantastical storyline. However, according to *Box Office Mojo* (a popular box office count aggregator, an international online gateway to films’ financial reports), the film could only make \$372 million from its \$180 million production budget. Regardless of how Ebert praises the film, the numbers cannot be manipulated, meaning that the film was a financial nightmare that can be interpreted as a proof of extremely low numbers of viewers, and *The Guardian* even released an article under the title “The Golden Compass recap: how a literary triumph was turned to dust” in 2013 to remember how bad the film really was and how an opportunity was skillfully wasted to dust. It is logical, then, for one to

ask the obvious question of *why* the film based on a bestseller released during the peak of fantasy film trend could end up as a forgotten piece of *Technicolor* reels. The Los Angeles Daily News, however, found a rather surprising reason regarding the failure of the film during an interview with Reverend Greg Garman that Christians were being encouraged not to see the film (Daily News, 2007). This surprising discovery led to the investigation of the source material which is the actual book written by Philip Pullman, *Northern Lights*.

It is widely known that Philip Pullman is an atheist and his famous work *His Dark Materials* trilogy is criticized for being a condemnation towards religion (especially Roman Catholicism and Christianity). The writer himself even stated that his book is actually ‘about killing God’ and therefore, he was actually expecting for negative responses from readers all over the world, though finally Rowling’s *Harry Potter* surpassed its controversies and hid *Northern Lights* tightly ‘below the radar’ (Bruner from Garrahy, 2009, p. 106). Most readers, however, might not be aware that the depictions of an authoritative institution called the Magisterium is believed, by many critics, religious leaders, and Pullman himself, to be Pullman’s criticism towards religion. Unlike many non-Catholic readers who might guess that the Magisterium in *Northern Lights* is simply a make believe institution equal to the church or Papacy, readers belong to Christianity or Roman Catholicism are supposed to notice the fact that there really is an institution named the Magisterium under the Papacy in the real world—The Magisterium in *Northern Lights* is parallel to The Magisterium in the reality. Yet, many young adults do not notice the actual

meaning of his Magisterium disguised beneath Pullman's fantastic words in *Northern Lights*.

Pullman's extraordinary ability to deliver his visions of fantasy through words makes *Northern Lights* a highly favorable novel among young adults. *Northern Lights* wins The Carnegie Medal and the Guardian Award, for it mesmerizes not only children and young adults, but also adults who fall in love with its fantastic-adventurous theme. The fascination towards the work, however, usually makes it impossible to unravel hidden messages behind its chapters because the readers usually have no time to scrutinize the work during the reading process. They really become attached to the adventure, mystery, and action depicted by the novel and the eagerness to know 'what is next' so they simply miss, or sometimes ignore, Pullman's intentional message to 'kill God'. Nevertheless, readers who read it more carefully or simply have an understanding of the Papacy, will be able to recognize the writer's criticism towards religion.

In *Fantasy in Northern Lights: Between Amusement and Ideology*, Rihane concludes that there is no children's or young adult's literature that is free of ideology (2013, p. 7). Pullman manages to delight young readers as well as adults so they mostly miss the hidden ideology concealed in the work. However, it does not mean that there is no hidden ideology at all in the work, for a hidden message is something that embodies each and every literary work including *Northern Lights*. Although the popularity of the elements of fantasy in *Northern Lights* eventually surpass the popularity of hidden ideology in the book, Pullman explained that there are hidden meanings of his work and

those meanings are intended to be discovered by readers. In fact, Pullman was so ready for massive backlash but ended up being surprised that his controversial masterpiece was actually less debated than the *Harry Potter* series despite containing more sensitive issues—the way *Northern Lights* view the *Fall* or sin of man being one of those issues.

In *Northern Lights*, Pullman does not resemble the *Fall* of human simply as a 'sin' like those depicted by C.S. Lewis in his popular series, *The Chronicles of Narnia*. Lewis, who was extremely open about his conservative-religious views in both his life and his works (in both academic and non-academic) (Colbert, 2006), wrote the *Fall* as somewhat destructive and therefore the depictions of the ideology of good and evil are vividly described. According to *Northern Lights*, however, the *Fall* cannot be seen as something negative, for it is necessary in the shift from childhood into adulthood—that to experience *sin* is a natural part of the process of growing up (Cuthew from Rihane, 2013, p. 5). Thus, instead of interpreting the act of killing as a *sin*, for example, *Northern Lights* questions whether the act of killing is a *sin* if it is based on a right purpose. The main character Lyra questions the notion of whether Dust (a mysterious particle) is purely *wicked* as adults say, or is actually *good*, which means that the adults are wrong or being manipulative to their children.

The hidden ideologies are at hand and soon after the hype of criticizing *Harry Potter* grew dim, people started to criticize and condemn *Northern Lights*. In 2002, Peter Hitchens from *The Mail on Sunday* titled Pullman as the most dangerous author in Britain (Garrahy, 2009, p. 106). Jessica

Garrahy in her journal *His Controversial Materials: Pullman and Religious Narrative Identity* published on 19 December 2009 in *Literature and Aesthetics* explains how most readers are likely to view *Northern Lights*, its criticism towards religion, and its ability to change people's religious belief, in certain ways. However, to change someone's belief is not an easy task and though *Northern Lights* might have the ability to do so, Garrahy believes that it is not supposed to change someone's belief, but to open further discussions about religion for a better understanding on human history and humanity itself.

Pullman claimed that his book is about 'killing God' and many people address their negative responses to it. People belong to Christianity find the novel as an insult to their religion and many critics agree with their perspectives. However, does *Northern Lights* really kill God? In order to explain evidences about Pullman's criticism towards religion in his novel, apparently, is not a difficult task and to do so will not make this analysis the first, but to answer whether or not the criticism really is addressed to religion is rather difficult, because there are lots of human's involvements in the forging process of Christianity that can make people wonder about the specific individuals that abuse religious power bestowed upon them. The power bestowed upon religious leaders, similar to any kind and/or access to power, according to Karl Marx, is prone to power abuse causing conflicts between social classes (Barry, 2009, p. 167). This analysis means to disclose the origin of power bestowed upon religious leaders involved specifically in the *Magisterium* and the *actual* target of criticism in *Northern Lights*. In order to do so, this analysis sought

confirmation regarding the proper use of a valid theory from Karl Marx's ideas, the Marxist theory concerning power within societies.

People have been led to believe that their ideas, their cultural life, their legal systems, and their religions were the creations of human and divine reason, which should be regarded as the unquestioned guides to human life. Marx reverses this formulation and argues that all mental (ideological) systems are the products of real social and economic existence. The material interests of the dominant social class determine how people see human existence, individual and collective. Legal systems, for example, are not the pure manifestations of human or divine reason, but ultimately reflect the interests of the dominant class in particular historical period (Selden and Widdowson, 1993, pp. 70-71).

Based on the excerpt added previously, it is clear that the Marxist theory does indeed tackle with the matters of power within human societies. The theory is surprisingly in line with cultural studies which observes the correlations between power and the creation of popular cultures. According to cultural studies, power pervades every level of social relationships and acts as a concept that binds societies together since power enables social relationship and social order (Barker, 1999, p. 10). Marx's argument that human ideas, lifestyles, legal systems, and religions are "products of real social and economic existence" provides the idea that those concepts (including religions) are created out of social interactions and powers, bearing certain *mortal* (instead of *divine*) interests. Newer idea concerning the initial reason of the establishment of religions is addressed by Yuval Noah Harari in *Sapiens: A Brief*

History of Humankind (2015) which concludes that, based on historical perspectives, religion emerges through human's need to thrive through teamwork (Harari, 2015, pp. 209-236). Ideas on power do not necessarily mean to demolish power (and religion) because those very same ideas also acknowledge the importance of power (and religion) in the existence of humankind. However, those ideas allow the public to question the bearers of power, their motives, and whether or not they abuse their powers. This kind of correlation between power and the abuse of power is ultimately scrutinized in this qualitative analysis.

DISCUSSION

Northern Lights, popularly known as *The Golden Compass*, tells the story of a mischievous girl named LyraBelacqua who views the world as the place of adventures and her acts resemble her belief that all rules are made to be broken. Her uncle, a highly respected scientist Lord Asriel, put her in Oxford's most respected College called Jordan in which she learns about secrets considered as restricted by the supreme institution, the Magisterium. The institution controls not only people's religious aspects but also every single aspect of human's life, including politics, science and what should and should not be taught in schools and colleges. The Magisterium considers any science related to a mysterious particle known as Dust as a conviction of defiance towards the institution and therefore the subject who practice the research of Dust should be punished. The punishment is not always given by the institution directly, but it is also possible for people in general to punish the action of disobedient towards their ultimateruler. Jordan Master's plan to kill

Lord Asriel to stop him from a further study on Dust in the second chapter of the novel shows his fear of the Magisterium and the terrible cost Lord Asriel, Jordan, and Lyra should pay if Lord Asriel continues his scientific research on Dust, for it is widely known that the study of Dust is restricted as the Master talks to the librarian, "Hardly anyone would be happy for that idea (to kill Lord Asriel), Charles. The question was whether doing that would be worse than the consequences of not doing it," (Pullman, 1995, p. 20). It is clear, then, that to defy the Magisterium means to defy literally everyone, even one's dearest friend, for the Magisterium's rules are made to be absolute and its punishments are undoubtedly fearful.

Since the death of Pope John Calvin, the Papacy is abolished and the Magisterium takes its place as the supreme power to control people's life. The Magisterium has the total power claimed to be given by God to govern practically everything and therefore, there are only two possibilities of rules: whether something is good or bad (or whether something is right or wrong). There is no room for questions and once an action is sentenced as 'bad', people must accept the belief that the action is 'bad'. Lyra, however, questions whether or not Dust is 'bad' since the Magisterium (and everyone) say that Dust is bad and evil, and therefore motivate Lyra's curiosity to prove whether Dust is truly evil or there might be a chance that it is actually good. The particular plot criticizes the fact that people cannot question God while Pullman's character cannot stop her question because the decision made by the Magisterium for science is somewhat illogical. The way the Magisterium is explained in the novel and Lyra's thoughts and actions to defy the institution make many

people believe that Pullman has an intention to criticize religion, for any action to defy the institution means to defy God Himself.

Rihane believes that *Northern Lights* carries different ideologies of sexuality, morality, and religion. Since he analyzes the novel as a children's literature, he means to prove Peter Hunts' claim that no children's text is free of ideology (2013, p. 7) though a children's literature might be able to provide the reading enjoyment so the reader cannot perceive the ideology hidden by the author. Similar to public's opinion, Rihane mentions 'religion' as one of three major ideologies Pullman gave to his novel with the religion ideology being the strongest point. On her journal, Garrahy explains about the religious controversy and many scholar's and Christian's condemnations toward *Northern Lights*. Though she does not criticize the novel as being a criticism towards religion, she examines how people should react towards the controversy. Both Rihane and Garrahy do not defy nor deny the public criticism upon the novel and therefore strengthening the belief that *Northern Lights* is a refusal of God and religion.

It is not surprising and rather logical that people interpret the novel as a religion critic, and an important one since it is published as a children's book. However, the fact that it is written for children while it has what people believe as the 'wrong' ideology makes many people suggest that the novel should be banned. Rihane, in his conclusion, says that Pullman's novel can be considered as being intrusive on some levels and may be seen by conservatives as downright sinister (2013, p. 7). The petition to ban the book and people's seemingly endless hatred towards the novel suggest in depth analysis on *Northern*

Lights to unravel its true criticism and to whom it is addressed. A skeptical attitude to people's criticism is necessary since the writer does not expect such responses from the readers (Garrahy, 2009, p. 106) and therefore being suspicious towards people's suspicion of the novel's position as a religion critic is reasonable.

Magisterium and the Medieval Church

The medieval period shows the growth of church that leads to the wealth of ministers, monks, and nurses. Karen Armstrong in *The Battle for God: A History of Fundamentalism* mentioned about the growth in medieval European and that 'Life was slowly becoming secularized in Europe...' and how 'the increased productivity and healthier livestock affected everybody's life' (2000, pp. 62-66). The proof that the wealth brought negative impact came from Martin Luther (1483-1546) who was one of the first Europeans to promote the separation of church and state. Martin Luther condemned the coercive methods of the Roman Catholic Church to use the state to impose its own rules and orthodoxy (Armstrong, 2000, p. 67).

The petition to separate politics and religion designates the indication that the Church misused its power for its own benefits and no one should question the Church's activity to gain wealth through its privilege given by God. Pullman's Magisterium, once a respected religious institution, misused its power and transforms itself into a divine yet fearful institution dictating people's life. The Magisterium claims that their dictation is for the benefits of the society, but apparently there is no other option but to obey the Magisterium and

therefore, it is not an effort to bring benefits to the society, but a force to make the society obey the Magisterium. The teaching of the Magisterium, which concerns of both religious and secular aspects, is claimed to be the teaching of God and therefore, not even a scholar is permitted to examine Dust scientifically, for it is banned by the institution. The Magisterium in *Northern Lights* is an extreme example of power abuse that is not entirely impossible to happen in the real world since such abuse in which people in religious power do anything to keep his power and privilege at hand already happened in the medieval church, though it was not as extreme as Pullman's Magisterium. A question of how it is possible for a religion institution to misuse its power emerges. In order to answer the question, however, it is necessary to analyze how the institution gained its privilege, started from the beginning of Jesus' ministry (Pollock, 2002, p. 13) stated in Luke 4:16-19:

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised.'

To preach the acceptable year of the Lord. (Luke 4:16-19)

The Lord asked Jesus to preach the gospel, but Jesus did not spread his teachings all by Himself. He gathered the apostles, the early Christians embarked on journeys to

spread the gospel, to form a teaching authority to pass and spread Jesus' teachings. The role of the apostles then succeeded by bishops and the assembly is called the Magisterium which means 'teaching office'. Although the Magisterium is under the authority of the scripture, it does have a power, that is, 'The Magisterium speaks with the authority of Christ, guided and empowered by the Spirit of Truth' (D'Ambrosio, 2016) and therefore, it is infallible. The privilege, however, is given in order to support the process of teaching the gospel and not to support bishops' personal interests. Bishops, though they hold the teaching role, share the teaching duty with the Pope who is considered as the successor of Peter, one of the disciples whom the apostles gathered around to. Thus, as Jesus gathered the apostles around Peter, the relation between bishops and the Pope in the teaching process is inseparable. Pollock explains the influence of Peter which makes the evolvement of his successor, the Pope, in the Church essential:

Given the information from the gospels, it's not surprising that Peter should emerge immediately after the death of Jesus as the leader of the earliest church. Peter dominated the community for nearly fifteen years following the Resurrection. It was he who raised his voice and preached at Pentecost, the day when the church came into being. It was he who served as an advocate for the apostles before the Jewish religious court in Jerusalem. It was he who led the others in extending the church... (2002, p. 18).

Indeed, Jesus Christ is considered as the invisible head of the Church, but it is believed that by his authority the Pope becomes the visible head of the Church (Pollock, 2002, p. 27). He is the ultimate

teacher of the gospel inspired by the Holy Spirit and therefore he is considered as a person unable to make any error in the matter of teaching the gospel. The Magisterium, which then also becomes infallible, teaches discipline, doctrine and dogma. Discipline is the rules made by the Church related to the current moral aspects and manners, which means it depends very much on the current paradigm and the teachings will be changed if the paradigm is shifted. Doctrine and dogma, on the other hand, are the truth spoken by God and therefore, they do not change through time (D’Ambrossio, 2016). In order to ensure the continuity of passing the gospel through generations, it is necessary to give the Pope, bishops, and the Magisterium the authority to make certain rules so that the teaching process meets no obstacles. With information provided by the religion, D’Ambrossio explains the privilege of authority and infallibility owned by the Magisterium:

So while there are different sorts of Magisterial teaching with differing degrees of authority, the willingness to submit loyally to the Magisterium must be the rule, even if that teaching is not per se infallible. For the Church is no mere human institution. Birthed by the Spirit, it was endowed with the Spirit with certain gifts. One of the greatest of those gifts is the charisma of truth given to the apostles successors that guarantees that the Church will remain a pillar and bulwark of the truth (I Timothy. 3:15) till the end of time (D’Ambrossio, 2016).

Phillip Pullman does not describe the Magisterium the way it is in the real life. Though it is clear that the Magisterium needs the Pope’s authority, Pullman’s Magisterium abolishes the Papacy and becomes a divine institution made up of several different authorities. These authorities make the

Magisterium no less than a government institution that governs both religious and secular aspects. There are The Consistorial Court of Discipline, The General Oblation Board, The Society of the Work of the Holy Spirit, and other institutional parts of the Magisterium involved in political fights. Pullman describes it not as an institution as we know it, but a religion institution of which religion is not the ultimate concern and goal, but a tool to control politics, cultures, and social lives. The description of the Master’s conversation with the Librarian shows how the Magisterium turns into a fearful institution.

The Librarian was silent in his turn. Ever since Pope John Calvin had moved the seat of Papacy to Geneva and set up the Consistorial Court of Discipline, the Church’s power over every aspect of life had been absolute. The Papacy itself had been abolished after Calvin’s death, and a tangle of courts, colleges, and councils, collectively known as the Magisterium, had grown up in its place. These agencies were not always united; sometimes a bitter rivalry grew up between them. For a large part of the previous century, the most powerful had been the College of Bishops, but in recent years the Consistorial Court of Discipline had taken its place as the most active and the most feared of all the Church’s bodies (Pullman, 1995, p. 21).

The religion makes the Magisterium infallible, but abolishing the Papacy would be a violation to the religion which clearly made the Papacy, bishops, and the Magisterium inseparable. Jesus made the Pope the head of the church based on the influence of Peter and the apostles who then became responsible to the Magisterium. Pullman’s Magisterium terminates the Papacy and therefore terminates the right of

its divine authority, for it is not possible to have one without the other (D'Ambrossio, 2016). The Magisterium in *Northern Lights*, then, has no rights to claim the God given authority to pass its teachings. Christianity does not give its authority to the Magisterium to eliminate the Papacy and to control every aspect of life. Thus, the Magisterium described in the novel does not represent the teaching of Jesus and Christianity.

Magisterium, the Holy Bible and Power Abuse

Pullman's Magisterium exercise its authority to the society and therefore, it signifies the term 'power abuse' mentioned by Abel Haon in his paper "Identifying Leadership Power Abuse and its Prevention in the Local Church Context". The way the Magisterium allows any possible precaution to prevent a further 'independent study' of *Dust* shows how the institution forces its teachings to be 'blindly' accepted by the society. The word 'blindly' has a relation to the phrase 'independent study' and signifies an even further power abuse done by the Magisterium, for the institution does not purely eliminate scientific research, but controls and/or supervises any scientific research if it to be conducted. However, the relation suggests a contradiction. The Magisterium allows only its division to analyze *Dust* and therefore, it is impossible to expect the result of the research to be independent or objective (unbiased). Thus, people can only accept the information of *Dust* provided by the institution 'blindly' with no room to question its validity or even its methodology. Abel Haon recites David Johnson and Jeff VanVonderen's writing about 'spiritual abuse', a term in which in

many aspects included in the term 'power abuse':

Likewise, those in spiritual positions of authority can violate our trust. It's possible to become so determined to defend a spiritual place of authority, a doctrine, or a way of doing things, that you wound and abuse anyone who questions, disagrees, or does not "behave" spiritually the way you want them to. When your words and actions tear down another, or attack or weaken a person's standing as a Christian – to gratify you, your position, or your beliefs, while, at the same time, weakening or harming another – that is spiritual abuse (Johnson and Van Vonderen from Haon, 2013, p. 106).

The Magisterium earns its authority from God. This fact makes people think that *Northern Lights* insults Christianity simply because the religion gives such power and infallibility to the Pope and bishops. The novel becomes more than a mere fantasy literature but a question to religion, doubting the decision of bestowing the divine authority to the 'mere' people while it is indeed no room for questions in religion or it will not be a religion at all, for the decisions of God means the end of the discussion—it is, by all means, absolute (D'Ambrossio, 2016). However, the Holy Bible does not allow any person or institution with the privilege of power from God to exercise the power for any reason but to teach the gospel through kindness. The books of Matthew and Mark in the Bible contain almost similar verses talking about power abuse among many other books and verses about the same subject:

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister:

And whosoever will be chief among you, let him be your servant:

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew 20: 25-28)

Indeed the religion asks the successor of Peter to teach the gospel and he is attributed with infallibility through the guidance of the Holy Spirit, but he must not '*exercise authority upon them*' (the people) and he is bowed to '*give his life a ransom for many*'. The rules are obvious among the privileges and it is said that the Holy Bible and Jesus Christ are the ultimate authorities to spread the words of God and therefore, the Pope and the Magisterium are bowed to the ultimate authorities. Thus, there is nothing wrong with the religion as long as it remains pure. In *Northern Lights*, however, the authorities secularize the religion and therefore, it is 'they' (people bestowed with divine authorities) who exercise their powers through spiritual abuse which is a form of power abuse. Thus, *Northern Lights* examines the phenomenon so close to human beings which Karl Marx believes comes along the way with power (Barker 2000, p. 10) that leads to conflicts between (social) classes (Barry, 2009, p. 167).

Pullman's Magisterium consists of several institutions in which all of the institutions fight for the highest position though they belong to one major institution. The competitions between institutions, however, do not disrupt Magisterium's works to govern the society. Despite of the Magisterium's fearful decision to eliminate freedom, the institution assure that their rules

are for the society's benefits. The General Oblation Board, which has the responsibility to eliminate Dust, assures the society that Dust is the representation of sin and therefore must be destroyed. The reason to interpret Dust as the representation of sin comes from the fact that Dust only attracted to adults and adolescence and not to children before puberty. Thus, Dust appears and attracted to someone only after he commits his first sin *intentionally*. To analyze the phenomenon using kidnapped children, members of the General Oblation Board justify their action by assuring themselves and all who got themselves involved in the process that 'it is for their (the kidnapped children's and children in general) good as well as ours' and blatantly reject to call the children they kidnap as *the sacrifice* even though the children are treated as sacrificial objects:

Sacrifice is rather a dramatic way of putting it. What's done is for their good as well as ours. And of course they all come to Mrs. Coulter willingly. That's why she's so valuable. They must want to take part, and what child could resist her? And if she's going to use you as well to bring them in, so much the better. I'm very pleased." He smiled at her in the way Mrs. Coulter had as if they were both in on a secret. She smiled politely back and he turned away to talk to someone else (Pullman, 1995, p. 61).

The Magisterium uses the authority bestowed by Christianity to oppress the society which has to obey the institution because the 'oppression' is 'for their good as well as ours'. The institution is responsible for the abduction of children who will be the objects of their scientific experiments. However, they do not consider the abduction as a crime, but the children's spiritual determination, for they become the object

‘willingly’. It is clear, then, that the institution manipulates religion since the decision to eliminate the Papacy and becomes the supreme institution to govern every aspect of life in order to ensure their power and to fulfill its own interests. However, Christianity does not allow both power and spiritual abuse and therefore, the institution kills the gospel to create a new teaching based on the need of the institution.

CONCLUSION

The moment a reader finds out that Pullman is an atheist and an influential critic to give *The Chronicles of Narnia*, a highly respected religious series, a negative response, it is possible and reasonable that the reader will not view Pullman’s descriptions of the Magisterium and Dust as mere fantastic plot but a piercing and rather straight-forward criticism towards Christianity. Though there are many people express their negative responses toward the novel for its content, there are many people who criticize *Northern Lights* for its target reader. It is considered fine for a novel to carry subtle and controversial ideologies, but not as a children’s (and young adult’s) book. Apart from the readers’ mixed responses, however, the Bible provides the evidence that the power abuse done by Pullman’s Magisterium is not allowed by Christianity (and other religions) and therefore, *Northern Lights* means to criticize *people* who own religious authority and act as a reminder that ‘power’ can be used for both good and bad deeds. *Northern Lights* perfectly captures Thomas Jefferson’s criticism recited by Richard Dawkins in his controversial book *The God Delusion*, “The priests of different religious sects...dread the advance of science as witches do the approach of daylight, and

scowl on the fatal harbinger announcing the subdivision of the duperies on which they live” (Dawkins, p. 137). As a result, it is obvious that the point of the criticism is ‘the priests’ and not the ‘different religious sects’, meaning that *Northern Lights* does not criticize Christianity as a religion, but the Christian authorities who deliberately use their power to manipulate others for their own benefits—those religious leaders, *Northern Lights* put it simply, are the true form of hypocrisy in human society.

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**THE INFLUENCE OF AMERICAN ZERO WASTE YOUTUBE VIDEOS
ON GLOBAL AND MASSIVE INDONESIAN ZERO WASTE LIFESTYLE AND
MOVEMENT**

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ABSTRACT

Plastic has become a massive problem globally since there is a large portion of the ocean contaminated with plastic waste. Plastic becomes a material that cannot be broken down by soil and takes years to be broken. Therefore, many people try to influence each other to adopt the zero waste lifestyle as a concern to the Earth. Zero waste has become a global activity that always encourages the society to reduce single-use plastics. Using single-use plastics can be found in everyday life, such as when going shopping to the market, sometimes the sellers will give plastic bag to the buyers. Most of the time, the plastic bag is only used once to be thrown into the trash can. This research uses qualitative method. The researcher analyzes through zero waste lifestyle videos and books as the primary sources of this analysis. The results of this research are first, the step to get started to become a “zero-waste lifestyle”, second, how to be the “zero waste lifestyle”, and third, how zero waste can give the global lifestyle movement in Bali, Indonesia as their primary program, *Bye Bye Plastic Bags*, as in June 2019, Bali becomes the first province in Indonesia to ban in using single-use plastics.

Keywords: *bye bye plastic bags, single-use plastic; zero waste lifestyle*

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INTRODUCTION

Plastic is a material that cannot be broken down by soil and takes years to be broken. Plastic as a trash recently becomes viral because there are so many campaigns that express to reduce plastic or waste. In addition, plastic in the ocean becomes trending news that goes globally. There are some news that present about a died whale because it is found that in its

stomach there are tons of plastic. For instance, in 2010, there was the sperm whale Inky, who was discovered with three cubic feet of plastic in her stomach. Inky survived, but the grey whale that washed ashore in Seattle in 2010 did not (Amy Korst, 2012, p. 27). Plastic becomes a dangerous material for other living things because if they do not know that plastic is not

their food, they will keep eating plastic and it will pile up in their stomach.

Therefore, in recent years, there have been several campaigns that have voiced zero waste. The concept of zero waste has been practiced in several countries, including Indonesia. On the other hand, the campaign of zero waste lifestyle is also booming in recent years as they have to reduce in using single-use plastics and change their life to diet plastic. This movement, at least, gives positive impacts on the society to make them realize to save the earth from plastics. Lauren Singer in her website, *Trash is for Tossers: 10 Ways to Adopt a Zero Waste Lifestyle*, mentions that the American populations only represents five percent of the world's population and they generate about 30% of the world's garbage. Every person in the U.S. creates one millions pounds of materials per person a year that can fill 63.000 garbage trucks everyday. In addition, there are over 1.908 landfills in the U.S. hears the stories about trash island.

According to Leyla Acaroglu in her article entitled *The Rising Trend of Zero Waste* (2019), she mentions that "zero-waste lifestyler" is "someone who actively reduces their waste consumption, designing their life to avoid things that will end up as trash, especially disposable and non-recycle products and packaging." Becoming "zero-waste lifestyler" is also avoiding convenience of packaging and ensure that they always use or have a reusable bag or things. Moreover, the "zero-waste lifestyler" also makes their own tooth paste, shampoo, soap, use stainless straws, use bamboo brush, and compost the waste of their food. The aim of those activities is to reduce waste or trash that come from the chemical products and to make life is more efficient by using reusable products.

In this research, the researcher tries to investigate, first, the steps to get started to become a "zero-waste lifestyler" in easy ways for the beginners. In this step, the researcher discusses how the beginners can do their zero waste through small movements by reducing the single-use plastics. Second, how to be the "zero waste lifestyler". In this point, the beginners start to design their lifestyle of being the zero waste by using the environment friendly products. Third, how zero waste can give the global of lifestyle movement, especially in Bali, Indonesia as their main program, *Bye Bye Plastic Bags*, as in June 2019, Bali becomes the first province in Indonesia that is successful to ban in using single-use plastics. This part is quite interesting point because it just occurred in Bali, Indonesia through two siblings, Melati and Isabel Wijisen, who actively promote their movement through *Bye Bye Plastic Bags*.

The method in this research is qualitative method. In this research, the researcher uses the primary source data, such as zero waste lifestyle videos and books. Then, for the secondary sources, the researcher uses some articles, news, sources from the internet, journals, and companion books for supporting the primary data. In addition, the data are also collected from videos and books about zero waste lifestyle that can explain the steps and how to become the zero waste lifestyler. Then, the second methods of collecting the data are supported by some sources, such as articles, news, books, journals, and sources from the internet.

The researcher used the theory of globalization by George Ritzer (2010), *Globalization: Basic Text*, and (2011), *Globalization: The Essentials*. By using the theory of globalization, it provided a clear explanation of the globalization that existed in

the society in the postmodern era. Additionally, globalization influenced transnationalism. It means that the growth and expansion of transnationalism occurred because of the relationship between one country to another or cross-border relationships, exchange, affiliations, and social formation. Those transnational connections between social groups that depicted as a key manifestation of globalization. Steven Vertovec (2009) in his book entitled *Transnationalism*, argued that “transnationalism” described the great distances of international borders that was influenced by globalization (p. 2).

Zero-waste lifestyle is going global and massive since there are media that can share ideas to the entire world. Globalization has become the key in spreading American society lifestyle as their concern to the single-use plastics through videos and speeches on YouTube and then the ideas are spread in entire the world. Therefore, there are three points that are going to be discussed in this research analysis; first, to get started how to become a “zero-waste lifestyle,” second, becoming the “zero-waste lifestyle,” and third, how zero waste can give the global lifestyle movement, especially in Bali, Indonesia as their main program, *Bye Bye Plastic Bags*.

DISCUSSION

Zero waste has become a global activity that always encourages society to reduce single-use plastics. Using single-use plastics can be found in everyday life, such as when we go shopping to the market, sometimes we get new plastic bags from the sellers, yet sometimes the plastic bags can only use once, then, after we use it, we throw it away to the trash can. If we do it every day, how many single-use plastics that we have spent? This is becoming a

big question that the answer can make people agree or disagree.

The activity of becoming a “zero-waste lifestyle” becomes a bit difficult if society cannot support to do that. In this discussion, the researcher discusses three points that are important to save the Earth from plastic. First, to get started how to become a “zero-waste lifestyle,” second, becoming the “zero-waste lifestyle,” third, how zero waste lifestyle can give global and massive movement, especially in Bali as the first province in Indonesia that bans in using single-use plastic bags and their famous campaign program, *Bye Bye Plastic Bags*.

Getting Started to Become a “Zero-Waste Lifestyle”

Trash is intimately connected to every environmental problem we face today, from climate change and habitat destruction to water pollution and chemical exposure. It is also giving personal impacts in every decision on our daily lives, including from how much money that we have spent to how much weight we gain. Then, trash is something we all make, and it is downright easy to start reducing what goes into our garbage can.

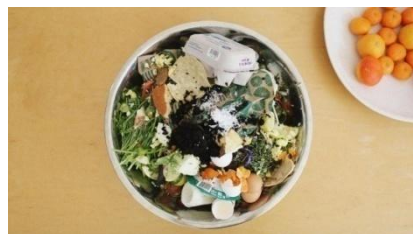


Figure 1. Compost: Let's Break It Down (Literally)
(<http://trashisfortossers.com/>)

Trash that we produce everyday is not easily to be decomposed because the organic trash, such as leaves or banana peel, can be decomposed by the help of the oxygen. Oxygen has its important role to help the organic trash. It

is difficult sometimes for people to separate the organic and an-organic trash because they think that all trashes will be decomposed by itself.

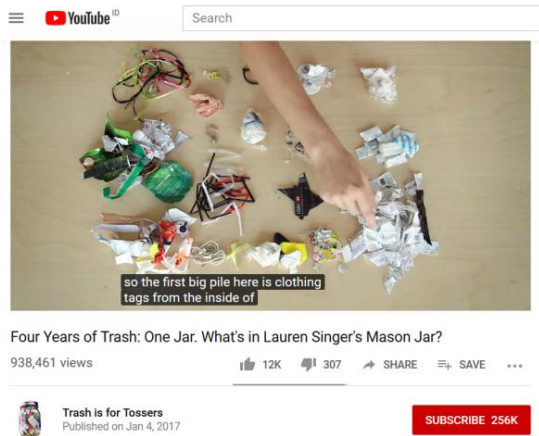


Figure 2. Four years of trash: One jar. What's in Lauren Singer's mason jar?

One of the zero waste lifestyler figures, Lauren Singer, on her YouTube channel, Trash is for Tossers: *Four Years of Trash: One Jar. What's in Lauren Singer's Mason Jar?* (2017), is trying to explain about the garbage can that she has collected in four years. In her garbage can, there are a lot of trashes, such as plastic straws, candy wrappers, and clothing tags that explain about the washing instructions. Her aim in showing her garbage can is to show that during four years she has already used and collected a lot of plastic trashes.

Getting started how to become a "zero-waste lifestyler" is sometimes not easy. To get started by becoming a "zero-waste lifestyler" can be begun by doing a small movement. The first step that have to do is reduce in using single-use plastic bags. In this activity, we only need to bring our own reusable bag while we go shopping. Sometimes when we go shopping, we do not bring our reusable bag or cloth bag and because of that, the store gives us plastic bag to carry our groceries shopping. Sometimes, our plastic consumption is influenced by the advertisement or promotion

that is produced by the capitalist companies. In this postmodern era, a lot of people who are hyper-consumption or they tend to buy more than one can afford (Ritzer, 2011, p. 98). It means that the powerful of advertisement can influence the consumer culture of the society so that they will keep purchasing the goods without thinking about the environmental damage because of single-use plastics. The consumers may only think about their fashionable lifestyle by seeing their nice appearance without thinking the impacts of their environment if they keep using the single-use plastics.



Figure 3. A beginner's guide to zero waste living (ps, it doesn't happen overnight) (<http://trashisfortossers.com/>)

In addition, the capitalist companies sometimes just think of their own benefit rather than think about the environment. However, not all of capitalist companies use single-used plastic bag. Many of the capitalist companies realize that using single-use plastic bags bring big impacts on the surrounding, especially to the ocean. Another example that becomes a challenge for the zero-waste lifestyler is how they use stainless straws or bring their own cloth bag while they have a grocery shopping. There are so many promotions, advertisements, and campaigns that offer to use stainless straws to reduce the plastic trash and this straw can be reused by washing it. Using stainless straws may become an issue that makes people want to try or do not want to try because usually people will throw the straw to the trash can after they

use it, however, the efficiency becomes the priority to reduce the plastic trash in the planet earth. Moreover, many people are trying to make alternatives instead of making stainless straws. Nowadays, bamboo straws and paper straws are available in public store as their concern to the environment.

Becoming the “Zero-Waste Lifestyler”

Becoming the “zero-waste lifestyler” is not easy because there are so many challenges to reduce in using plastic. According to Leyla Acaroglu (2019) in her article entitled *The Rising Trend of Zero Waste*, she mentions that “zero-waste lifestyler” is “someone who actively reduces their waste consumption, designing their life to avoid things that will end up as trash, especially disposable and non-recycle products and packaging.”

An article on Green America, *Come As You Are: Zero Waste for Everyone*, mentions that the average American produces about 1.700 lbs of trash per year based on a report in 2019. Because of this result, they realize that zero-waste lifestyle can help the Earth from the waste that they have made. A lot of American societies are also trying to eat organic and natural food as their concern to zero waste lifestyle. As in America there are a lot of stores that provide organic and natural food, it is going to be easy for American society to become zero-waste lifestyler. This easy access to live natural becomes the motivation and empowerment for some American societies.



Figure 4. Zero waste pantry photos
(instagram.com/thefairlylocalvegan)

There are a lot of examples that can show how to become a “zero-waste lifestyler,” one of the examples is using jars while doing grocery shopping. At home sometimes we have so many jars of jam that we are confused how to use it. Those jars can become the alternative containers besides using single-use plastics. As The Fairly Local Vegan (@thefairlylocalvegan) mentions in the caption above that people all around the world are trying to become zero waste lifestyler. As the beginners, they do not have to become a perfect zero waste lifestyler, but through the small steps; they have saved the world from the plastic trash. Bringing their own jars to the organic store, for instance, it becomes one of the small steps in saving the Earth from single-use plastics. Sometimes, the store is also providing a trash can while they shop their organic products; the consumers can open their products in their jars and throw the plastic into the trash bins that have been provided so that the consumers do not bring the plastic packaging into their house.



Figure 5. Lauren’s zero waste homemade toothpaste recipe (<http://trashisfortossers.com/>)

The zero-waste lifestyler have to be smart in controlling how they buy products because so many products are available with plastic packs. Therefore, “zero-waste lifestyler” applies the way they live by reducing plastic. The live of the “zero-waste lifestyler” have to be smart in choosing the products that they want to use or sometimes they have to make their own products, such as shampoo, soap, toothpaste, and body lotion. This movement aims to reduce the way in using plastic because some of those products are using the plastic packages. “Plastic trash is a particular problem in our oceans, an issue that has been well publicized in resent years. A great gloating mass of trash, located roughly between the continents of Asia and North America,” (Korst, 2012, p. 26). The reason why zero-waste lifestyler should make their own product is because in each products sometimes contain microbeads that cannot be broken down by the environment.



Figure 6. Why I live a zero waste life

In addition, becoming the “zero-waste lifestyler”, they have to be brave to be different from others because becoming the zero-waste, automatically they do a campaign in reducing the plastic waste. Laura Singer, a zero-waste lifestyler and the student of environmental study at NYU, has practiced to live without plastic. In her speech at TEDxTalks: *Why I Live a Zero Waste Life* (2015), she mentions that she

has become a zero waste life style in the past three years. She asks for herself about what difference that she can make in her life. Her question brings her to the change of living. She is interested in zero waste lifestyle by doing a research about environment and knowing a zero waste lifestyler, Bea Johnson. Through what she has learned from Bea Johnson, she decides to become a zero waste lifestyler and learns how to make her own products as she want to reduce in using single-used plastic. In this statement, indirectly states about how many products that people have consumed and they cannot control. It means that through a high consumption of a product, it brings bad impacts to the environment. Therefore, zero waste lifestyle becomes global because the climate change that makes the Earth becomes unhealthy place because plastic also becomes the material that is dangerous for living things. Ritzer (2011) mentions that global economic flows make people want to consume by purchasing goods. Global trade operates through various economic networks such as supply chains, international production networks, global commodity chains, and global value chains (p. 102). By economic globalization, people can purchase their favorite products internationally by using the networks. The consumption society makes them want to purchase more and more products. Then, they do not think about the environment because the products that they purchase are contains with plastic and it means that the society tend to consume and produce plastic trash rather than trying to have zero waste lifestyle.

Zero-Waste Lifestyle: *Bye Bye Plastic Bags* in Bali, Indonesia

Bali. Who does not know Bali? Island of the Gods that shows its beauty through the culture, temple, food, tradition, dance, andof course the smell of the incenses in every place

that we visit. Since June 2019, Bali becomes the first province in Indonesia that is successful to ban single-use plastics. The campaign of this movement is popularized by two siblings, Melati and Isabel Wijsen, since they were 12 and 10 years old in 2013. The movement of becoming zero waste lifestyle by reducing the single-use plastics is influenced by the program of their school in Green School Bali.

It is not surprise that these two siblings can influence other people globally to ban the use of plastic since their school itself is built from bamboo and the concept of “green school” is born here. As Green School Bali is well known as one of the best international school on earth, this school brings its concept to love nature; it does not mean that these two siblings do not get westernization influence from some influential figures. According to Ritzer (2010), westernization can influence many things, such as economics, lifestyle, ideas, and many more outside of the United States (p. 75). Lifestyle, for instance, in this research becomes the main topic to be discussed and it is also influenced by the ideas of American society to spread the influence and importance of becoming “zero-waste lifestyler” because lifestyle itself is categorized as the part of consumption of the society.



Figure 7. Our campaign to ban plastic bags in Bali

Melati and Isabel Wijsen have their concern in seeing Bali as the island of garbage. In their speech at TED Talks: *Our Campaign to Ban Plastic Bags in Bali* (2016), they mention that Bali generates 680 cubic meters of plastic garbage a day or it is the same with a 14-story building and plastic bags become less five percent to be recycled. In addition, the plastic garbage that is produced by the society in Bali does not only end up at the landfills, but the garbage also ends up at the river and also ocean. Furthermore, their concern of the plastic bags in Bali brings them to make a program of *Bye Bye Plastic Bags* in Bali in 2013. Furthermore, according to Gapura Bali in its article entitled *Bali Leads the Way and Officially Bans Single-Use Plastic Bags, Straws and Polystyrene across the Island* (2019), mentions that Bali generates about 1.6 million tonnes waste each year and around 303.000-tonnes of that waste is plastic. It is an example of massive problem in Bali and what if we collect the waste in Indonesia? It still becomes the big concern of other zero waste activists and lifestyler to ban the use of single-use plastics.

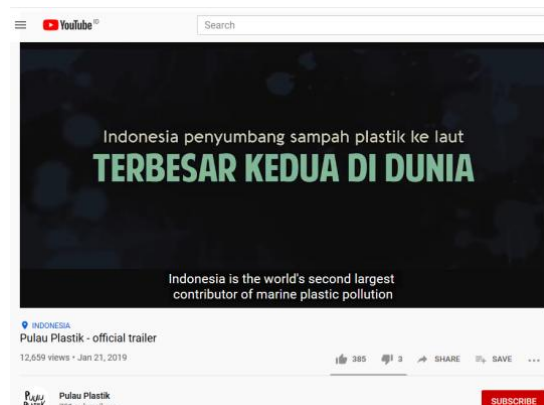


Figure 8. Pulau Plastik official trailer on *Tri Hita Karana*

Additionally, there is a non government organization, *Pulau Plastik*, that based in Ubud, also has the same concern with *Bye Bye Plastic Bags*. Since *Pulau Plastik Official Trailer* (2019) mentions that Indonesia becomes the world’s second largest contributor of marine plastic

pollution, *Pulau Plastik* also does campaign to change people's behavior in refusing, reducing, reusing, and recycling and to support the implementation of government policy concerning single-use plastics (<http://pulauplastik.org/en/about/campaign>). They share their concern through four episodes. The 20 minutes episodes, entitled *Segara Kertih (In Harmony with Our Oceans)*, *Karmaphala (Consequences of Our Actions)*, *Bedawang Nala (The Turtle that Carried the World)*, and *Tri Hita Karana (The Relation between Human, God, and Nature)*, cover key issues of the single-use plastics, including microplastics, household, sorting and disposal, government policy, and the food and hospitality industry. Thus, they believe that in 2050 there will be more plastic than fish in our sea if a lot of people are still using single plastic bags.

Moreover, through their videos, they invite the audiences to keep on guard against single-use plastics and its impacts on the environment. Those episodes directly mention that from single-use plastics bring many impacts on the Earth. Yet, if human cannot control what they have done, the consequences can be back to them as the result of their actions. Living in beautiful harmony with nature on Earth as God's gift to the human who can safe this earth for their next generations. Hence,



Figure 9. Bali becomes the Indonesian first province ([instagram.com/byebyeplasticbags](https://www.instagram.com/byebyeplasticbags))

Moreover, Melati and Isabel Wijsen together with their team start to propose the governor of Bali to approve their campaign in banning the single-use plastic bags. Since 2016, they do not stop their dream to make Bali becomes the island without plastic garbage. Then, their campaign is successful and approved by the governor of Bali in June 2019. According to Ni Komang Erviani in her article entitled *Bali Wins Plastic-ban Battle in Court, Steps Closer to being Plastic-free Island (2019)*, mentions that the governor of Bali introduced Gubernur Regulation (Pergub) No. 97/2018, which limits the use of single-use plastic bags as they hope that this policy will lead the Balinese citizens to a 70 percent decline in Bali's marine plastic in 2019.



Figure 10. Falafel bowl with banana smoothie ([instagram.com/warungfalafel](https://www.instagram.com/warungfalafel))

Therefore, through the campaign of *Bye Bye Plastic Bags*, some supermarkets in Bali also ban the use of single-use plastic bags. If they want to buy in the supermarket, they have to bring their own bags to reduce plastic. Hence, there is a vegan restaurant in Ubud that uses the concept of zero-waste lifestyle by using banana leaf and bamboo straws to serve the food and beverages. This concept of using the organic material in serving food and beverages becomes the brilliant ideas to reduce the use of single-use plastics and to support the earth as the most comfortable place to live. Not only in this restaurant, banning single-use plastics also be

applied at mini-market in Bali. Before paying their groceries, the cashier will ask that the consumers bring their own cloth bags or not. Another example also exist at Bali Buda, as they make their own products, such as jam, syrup, yogurt, and others, they also use some jars and bottles. If their consumers want to buy other products, they should give the jars and bottles back to be reused.

Zero waste lifestyle connects people all around the world to do their best in saving the Earth from single-use plastics. The idea that comes from the concern of a lot of trashes and global warming have opened human's mind to do more actions that can be done by people all around the world. Through the videos that are streamed globally, a lot of people can try to do small things to use their own cloth bags when they go shopping and use tumblers when they drink, for instance.

CONCLUSION

Plastic has become a global and massive problem for the environment because if we use single-use plastics, it means that we add tons of plastic trash that can be dangerous for the ocean. The survey mentions that in 2050 there will be more plastic than fish in our sea if a lot of people are still using single plastic bags. There are so many issues that have come globally to tell about a sperm whale who is found dead because in her stomach there a lot of plastic. In here, we should know that our earth is not healthy again because plastic trash is found everywhere and it is harmful for the living things.

Zero waste lifestyle becomes one alternative to reduce the use of plastic. Zero waste or as known as plastic diet does a campaign to use reusable bag while go shopping and use the other alternative tools in

the daily life, such as stainless straws, bamboo brush, wood utensils, bring your own bottle rather than bottled water, and also make your own products. However, zero waste lifestyle still cannot make people change their lifestyle because of the mass consumption. Globalization in this postmodern era, especially the consumption habits, makes people still want to consume everything without thinking that their environment is under the threat of plastic trash. Therefore, becoming a zero waste lifestyle can be begun in a small way, for instance, we can bring our reusable bag when we go shopping and reduce the use of single plastic bag. Then, we can also bring our own bottle rather than buy a drink with a plastic bottle or glass.

In addition, to support in saving the planet Earth from the plastic bags, we have to be active to do something positive by not using plastic bags. There are three points that can help in reducing the use of single-use plastics, first, the step to get started to become a "zero-waste lifestyle". In this point, we have to realize that using plastic is not the best way. As a beginner, becoming a "zero-waste lifestyle" can be begun through small step, such as when we go grocery shopping, we can use cloth bags to save our grocery shopping. Second, how to be the "zero waste lifestyle." The next step maybe a bit difficult because usually we drink by using plastic straws, for instance. In this step, we can change our habits from using plastic straws to use stainless straws. Third, zero waste lifestyle that is popular in another country outside of Indonesia is successful to bring the massive impact in Indonesia. Bali becomes the first Indonesian province that implements the zero waste lifestyle through *Bye Bye Plastic Bags* campaign. This is such a great achievement, especially in Bali that can ban the use of single-use plastics in the daily life.

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**POSTWAR JAPANESE ADOPTION OF AMERICAN CULTURE IN LYNNE
KUTSUKAKE'S *THE TRANSLATION OF LOVE*:
A POSTCOLONIAL APPROACH**

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ABSTRACT

This paper discusses postwar Japanese adoption of American culture in a debut novel by Lynne Kutsukake entitled *The Translation of Love*. This novel is set during the U.S. occupation of Japan after the end of World War II. Postwar Japanese are forced to live under American power, while undergoing an economic, social, and moral crisis (*kyodatsu*). By using postcolonial perspective under Transnational American Studies, this paper finds the adoption of American culture by postwar Japanese characters in the novel, which come from various social backgrounds, including schoolteachers, schoolchildren, bar girls, and prostitutes. The adoption of American culture includes language (English), Western dating (lifestyle), custom, and fashion. This cultural adoption can be defined as the construction of new Japanese society built under American influence to be more "American-oriented". Moreover, it further implies the devaluation of Japanese culture, the humiliation of postwar Japanese people, and the birth of Japanese cultural dependency toward American culture.

Keywords: *American culture; postcolonial; postwar Japan; transnational; U.S. occupation*

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INTRODUCTION

After its surrender in August 1945, Empire of Japan was forced to accept *U.S Initial Post-Surrender Policy for Japan*, which was a legal document, approved by U.S. President Harry Truman (Borton, 1948,

p. 38). This document initialized U.S. occupation of Japan as part of the Japanese consequence of losing in World War II. As military occupation, U.S. occupation of Japan had two main objectives. First, this occupation was made to eliminate Japan's

war potential in the future by punishing “those who have deceived and misled the Japanese during the war”. Second, this occupation intended to turn postwar Japan from totalitarian, ultranationalist and fascist government into a democratic-style nation by establishing American concepts of the nation such as freedom of speech, of religion, and of thought, as well as respect for the fundamental human rights (Kumano, 2007, p. 36). Therefore, postwar Japan was set to be exclusively supervised under foreign military control, Supreme Commander for the Allied Powers (SCAP).

Due to its influential aspect, U.S. Occupation of Japan becomes a literary theme for Lynne Kutsukake’s debut novel, *The Translation of Love* (2016) which was intentionally written to tell her family story of being Japanese-Canadian during that certain period. Kutsukake states that her family, including her grandparents, was sent to internment camps during World War II. Her grandparents later repatriated to Japan after received racial discrimination and lingering prejudice from both Canadian society and government (CBC Radio, 2016). During this period, Japanese-Canadians were labeled as “enemy aliens” and offered two options by the Canadian government: return to Japan or disperse to the east of the Rocky Mountains.

Lynne Kutsukake’s *The Translation of Love* tells the story of the Japanese girl, Fumi Tanaka who tries to find her sister, Sumiko Tanaka, who works in Ginza, entertainment district of Tokyo, as a bar girl for U.S. servicemen. Fumi is helped by her new seatmate at Minami Nishiki Middle School, Aya Shimamura, a Japanese-Canadian repatriated, and Yoshitaka Matsumoto

(Matt), a Japanese-American soldier, who works as translator and typist for U.S. occupation authority. As a debut novel, this novel received many praises from *New York Times* and *The Globe and Mail* journalists for offering rich insights into an underreported period of Japan’s, the United States’ and Canada’s history (Trilby, 2016) (Nimura, 2016).

Thus, this research aims to elaborate and analyze postwar Japanese adoption of American culture during U.S. occupation of Japan, as depicted in Lynne Kutsukake’s *The Translation of Love* by using postcolonial perspective under Transnational American Studies. In conducting an in-depth analysis, this research utilizes Homi Bhabha’s mimicry which also closely connected to hybridity and ambivalence. This research only focuses on the cultural aspects such as language, custom, lifestyle (in the form of Western dating) and fashion.

Transnational American Studies emphasizes American influences beyond a geographical border. It is a paradigm within American Studies to critically explore American culture and discuss the role of the United States in changing world order (Fluck et al, 2007, p. 1). As a new school or paradigm in American Studies, this paradigm is able to study an issue or phenomenon outside the United States that has a connection with other foreign culture or even vice versa. It further examines American domination and influence overseas. As Rowe asserts: “‘Transnationalism’ also refers to American Studies done by international scholars outside the U.S. especially scholarship that emphasizes the influence of the U.S. abroad” (2014, p. 1). In this definition, Transnational American Studies

has closely related to the study of the concept of Western imperialism in which, in this case, instead of European colonial powers, the United States becomes a central dominant country to dominate and imperialize other countries through its political and economic power.

Meanwhile, in definition, postcolonial studies or postcolonialism is an intellectual approach, which focuses on “the contestation of colonial domination and the legacies of colonialism” (Loomba, 2005, p. 16). This dialectical concept does not only discuss the broad historical facts of decolonization and the determined achievement of sovereignty but it also discuss the realities of nations and peoples emerging into a new imperialistic context of economic and political domination (Young, 2016, p. 57). It concerns on both negative and positive effects of the mixing of peoples and cultures (Young, 2016, p. 69). It is critically used to analyze socio-humanities aspects that are circled around colonization and its polemic legacies. It discusses various issues such as the power and colonial relation, which come from the mixed-ness of society and race.

Mimicry is widely known in postcolonial studies to determine the colonized's respond toward the colonizer. In definition, Bhabha defines:

...colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite. Which is to say, that the discourse of mimicry is constructed around an ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference. (Bhabha, 2004, p. 122)

The disparity between the colonizer and the colonized results in the reformation of the colonized as “recognizable Other” by mimicking and adopting behaviors, attitudes, language and culture of the colonizers. It is a result of the colonized's inferiority complex toward the colonizer which psychologically led them to mimic the colonizer (Gupta, 2013, p. 2). The process of mimicking the Self by the Other, creates postcolonial hybrid and ambiguity which Bhabha called as hybridity and ambivalence. Both aspects are strongly related to mimicry because it is part of mimicry itself. Hybridity emerges as a negotiation between the Self and the Other involves the process of amalgamation, which results in “the loss of purity” within indigenous culture. In other words, hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization (Ashcroft et al, 2007, p. 108). However, by adopting the colonizer's cultural habits, the result will never be a simple reproduction of those traits (Ashcroft et al, 2007, p. 125). Meanwhile, in definition, ambivalence is defined as “a continual fluctuation between wanting one thing and wanting its opposite” (Young in Ashcroft et al, 2007, p. 10). Theoretically, it is the idea of seeing culture as consisting of opposing perceptions and dimensions. It is also defined as a person who experiences opposing emotions and attitude regarding the colonial changes brought by the colonizer during the colonization.

This research is a qualitative which refers to “the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things” (Lune & Berg, 2017, p. 12). In other words,

qualitative research is descriptive method of analyzing the text, which emphasizes on the researcher's interpretation of meaning toward the issues. Creswell further defines qualitative research as "a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (2009, p. 3). It focuses on the individual meaning and the importance of rendering the complexity of the discussion.

In conducting a qualitative research, it relies on qualitative data, which mean material things which are used by the researcher to investigate (Leedy, 2009, p. 86). Moreover, due to its systematical and academic purpose, this research needs technique data analysis to classify and to arrange the data based on the research purposes and objectives (Mahsun, 2005, p. 253), which include (1) data selection, (2) data interpretation, and (3) data conclusion.

DISCUSSION

Postwar Japanese Adoption of English

This novel consists of English adoption, which is glorified as the language of the occupying power by postwar Japanese. It is often spoken and learned by postwar Japanese characters that came from various social backgrounds such as schoolchildren, professionals, and prostitutes. For instance, for Kondo, who works as a teacher at Minami Nishiki Middle School and freelance translator at Love Letter Ally (Koibumi Yokochō), English brings social and economic benefits for him. When working as a freelance translator, he sells his service by praising the superiority of English as the language of U.S. soldiers (Kutsukake, 2016, p. 41). In this case, English strengthens his position as a schoolteacher who used to be

condemned for his knowledge of the enemy's language (*tekikokugo*) and it brings more income since, during U.S. occupation, it is considered as high-class language. Meanwhile, many Japanese children brokenly speak English to U.S. soldiers. As U.S. soldiers, Matt and Eddie as U.S. soldier are always targeted for Japanese children to be asked for chocolate and gum (Kutsukake, 2016, pp. 53, 299). At this point, English becomes a tool for these children to gain the occupiers' preferable goods such as sweets, chocolate, gum and even cigarette. Then, at Minami Nishiki Middle School, most of the Japanese schoolchildren can hardly read English and are only able to speak some basic words and phrases (Kutsukake, 2016, p. 19). These rudimentary words and phrases in English become a catchphrase for the approach Japanese children adopted toward the conquerors (Dower, 2000, p. 72). It becomes part of postwar Japanese children's play during U.S. occupation. In other words, it is a simple gesture but it has broader meaning since it implies the dependency of these young Japanese toward U.S. soldiers.

For Japanese professionals and schoolchildren, the English adoption by postwar Japanese represents various implications regarding Japan's position after the war. Previously, during prewar and wartime period, English was rarely learned and spoken due to nationalist sentiments such as "education in Japan in Japanese" policy (Butler, 2007, p. 131) anti-patriotic sentiments such as *tekikokugo* (enemy's language) policy (Johnston, 2015). It means that the English adoption by postwar Japanese schoolchildren implicates the successful attempt of the United States in conquering Japan, in almost every aspect of their cultural and social life. Meanwhile, for

postwar Japanese women who either work as *panpan* girls or seek romantic liaison with U.S. soldiers, English is one of the most important American aspects to be imitated. For instance, when U.S. soldiers, Matt and Eddie decide to go to an entertainment district in Ginza, they meet a Japanese woman, who addresses them in basic and seductive English greeting “Come on, honey” (Kutsukake, 2016, p. 139). The woman who greets Matt and Eddie in English is either a bar girl or *panpan* girl work in Ginza, the entertainment district of Tokyo. *Panpan* girls were often described as “women of the night” or “streetwalkers” who could be easily identified with their red lipstick, nail polish, cigarettes, high heels, strong perfume, and provocative dress codes. At this point, the interaction between U.S. soldiers and *panpan* girls creates a pidgin called “Panlish” which is a colloquial English spoken by *panpan* girls (Sakamoto, 2010, p. 5). This Japanese pidgin, *panlish* is one of the results of this new transcultural forms which created by the negotiation between U.S. soldiers and postwar Japanese.

In a postcolonial context, language adoption of the colonizer’s language by the inferior colonized is mimicry. In this notion, the colonizer, in this case, U.S. occupation authority, wants to improve and make the Other (postwar Japanese) to look like themselves, but in a way, it still maintains a clear sense of difference. For postwar Japanese characters who speak English, either from civilians or professionals, the way they speak is fundamentally different with the way U.S. soldiers speak. Due to the vernacular lingual aspects, these postwar Japanese cannot perfectly mimic the

colonizer’s cultural aspects, especially English that is very hard to be pronounced by most Japanese. Therefore, this lingual deficiency implies the difference between postwar Japanese characters in mimicking their colonizer’s language.

Furthermore, mimicking the language of the colonizer is a fundamental transition for accepting the “foreignness” within a native’s culture. Shakib explains that language functions as a gateway of cultural identity in which when the colonizer’s language is adopted, there will be the adoption of other colonizer’s cultural values and products (2011, p. 118). It strengthens the domination and superiority of the colonizer. There is degradation of Japanese pride dealing with their national purity which used to refuse to accept the claim of otherness by the West.

Postwar Japanese Adoption of Western Dating

Another adoption is Western dating (*abekku*), which shows the fraternization or social engagement between U.S. soldiers and postwar Japanese women, especially bar girl, *panpan* girl and “*only*” (a *panpan* girl who was loyal to a single American patron). For instance, during his visit in Hibiya Park, Matt encounters many Japanese from various social backgrounds, who enjoy this large public space, including U.S. soldiers with their Japanese spouses and Japanese men with their Japanese women, “The Japanese couples walked shyly side by side, never touching, but the G.I.s always held hands with their Japanese girlfriends” (Kutsukake, 2016, p. 52). Postwar Japanese couples, as represented by those Japanese couples in Hibiya Park, start adopting “free relations

between men and women” (*jiyu-nadanjoko-sai*) introduced by U.S. soldiers which manifested into *abekku* (means “Western-style” dating couple) (McLelland, 2012, p. 124).

As it is explained in the previous discussion, American dating is not actually in line with Japanese cultural value in which it requires women to be submissive toward men. Thus, it is considered as a process of cultural adoption that shows the significant impacts of U.S. occupation in postwar Japan. At this point, a male and female social relationship (*danjoko-sai*) tends to shift from Confucian-style into American-style, which emphasizes on personal freedom. American lifestyle becomes a correct model of the society, which should be followed by postwar Japanese in order to reform themselves as recognizable Other.

As a result, postwar Japanese began to free themselves from traditional norms and cultural value that exist as part of Japanese cultural characteristics. In a broader perspective, young adults are adaptive toward social changes since they acquire autonomy and building a sense of self (Benson & Elder, 2011, p. 1646). It is an age of identity construction, which is eager and willing to fuse their identity with others (Erikson, 1977, p. 237). Therefore, the cultural adoption of Western dating (*abekku*) which mostly conducted by postwar Japanese young adults resembles the significance of American cultural imposition regarding dating and free relation between men women in postwar Japanese society.

Postwar Japanese Adoption of American Custom

The third adoption is American customs which such as chewing gum and bread-based diet custom. For instance, many postwar Japanese children do not feel remorse to follow and copy U.S. soldiers’ behavior with their *panpan* women (Kutsukake, 2016, p. 23). Like a smoking cigarette, U.S. soldiers’ custom becomes a new attraction that easily copied by most of postwar Japanese. In this context, postwar Japanese, including these little boys and *panpan* women, blindly follow U.S. soldiers without even look at its consequences. In this story, during Fumi’s quest to find her sister in Ginza, she meets Hisayo, a teenager who works as either bar girl or *panpan* girl. She invites Fumi to stay in her dorm and reveals that she rapidly follows the culture which is brought by U.S. soldiers (Kutsukake, 2016, p. 246). It shows Hisayo’s lack of knowledge about gum since this foreign product is originally invented in the United States. This iconic and popular symbol of “American invention” in 1930s and 1940s represents American industrialization prosperity during and after World War II (Redclift, 2002, p. 396). Since during U.S. occupation American culture becomes “correct model” of the society, postwar Japanese blindly adopt it due to their admiration toward U.S. soldiers.

Meanwhile, like chewing gum custom, the presence of U.S. soldiers during the occupation, changes postwar Japanese custom on a diet. As part of humanitarian aid, American food began to be imposed to postwar Japan, especially in Japanese schools, including Minami Nishiki Middle (Kutsukake, 2016, pp. 20-21). This policy unconsciously switches postwar Japanese diet rice-based custom from their traditional food to American food which mostly wheat-based. This consumption of American diet

custom can be defined as cultural adoption since the dissemination of this custom eliminates the element of nativeness and simultaneously endorses the foreignness of the colonizer's culture.

American food represents the process of Americanization of postwar Japan in the direction of American capitalist power. Dower says, the consumption of bread and other wheat-based food imposed by U.S. occupation authority is not only a matter of survival but it is "a small manifestation of the horizontal Westernization that reached into every corner of society" (Dower, 2000, p. 170). It means that the United States as the new rulers of postwar Japan, manages to penetrate every aspect of Japanese life. In other words, postwar Japanese society becomes a mere colonial subject in which they are able to bring a benefit for the United States. Thus, by adopting this custom, postwar Japan had felt into the American capitalist web.

Furthermore, although most of postwar Japanese began to consume American food and adopt wheat-based diet custom, they also still depend on rice as a staple. It means that they cannot entirely negate their pre-occupation tradition, which is still firmly embedded as custom and cultural value. It is seen as a sense of difference in the process of mimicking the Self, which implicates the colonized's ambivalence. It is a manifestation of the colonized's cultural disorientation on their own soil due to the arrival of foreigners as occupying power. This adoption of American custom is mimicry. However, they cannot fully mimic what U.S. soldiers already impose to them due to their

nativeness, which is already embedded in their daily life. It symbolizes the superiority of U.S. occupation authority in changing postwar Japanese in the direction of its capitalist power. Their inferiority during the occupation results in cultural dependency, which considers the United States as the source of modern and correct culture.

Postwar Japanese Adoption of American Fashion

The last adoption is American fashion which is adopted mostly by postwar Japanese women who work closely with U.S. soldiers such as bar girls and *panpan* girls. They undergo a major cultural transformation in the form of American fashion adoption. They began to adopt American fashion, which includes the use of Western clothing (*yofuku*), haircut and make-up to signify their adaptive behavior toward social change brought by U.S. occupation authority. It further becomes an obsession that is part of a new cultural identity for postwar Japanese women. For instance, during her encounter with Fumi and Aya, Hisayo, a teenager who works as a bar girl, explains and expresses her admiration toward American clothing (Kutsukake, 2016, p. 235). By looking at this conversation between Hisayo and Fumi, it reveals that Hisayo is obsessed with American goods in which she adores it as part of her cultural orientation.

In this case, she refers American nightgown as "what a real woman wears" which means that it shows her obsession and admiration as the colonized or the Other toward the occupying powers, the United States and its culture. She considers American woman as a "true woman" that

should be followed since during the occupation U.S. occupation authority sets up “a glamorous white American” as a role model and ideal beauty for postwar Japanese women and girls to emulate (McAndrew, 2011, p. 85). In other words, she is unconsciously othering herself and her culture, Japanese culture in which she accepts “the otherness” stereotype by U.S. occupation authority, which propagates American society as a correct model of civilization. Therefore, postwar Japanese have to follow their occupier’s culture if they want to be recognized as part of their occupier’s civilization.

Moreover, when Hisayo meets Aya who wears American coat from Canada, she expresses her interest to wear it even though it does not even fit on her body, “What a beautiful coat. It’s so soft and warm. I’ve always wanted a real American coat” (Kutsukake, 2016, p. 357). Hisayo shows her obsession toward American fashion, specifically American clothing which, at the time, mostly popularized by Hollywood film and fashion industry. In this case, Hisayo’s admiration toward American coat represents the obsession of postwar Japanese women, specifically young *panpan* girls to dress in American-style of fashion in which she wants to be “a modern and stylish woman”.

Furthermore, this adoption also gives a sense of power. For Sumiko, she adopts American or Western clothing (*yofuku*) after she gains a job as a bar girl in Mr. Harada’s dance club, which is specifically intended for American guests. In this case, by dressing like American women such as wearing sharp female clothes, high-heeled shoes combine with wavy hair, and heavy make-up, she feels powerful, wanted, and superior as a woman

(Kutsukake, 2016, p. 114) since most of postwar Japanese begin to notice her stylish and modern style of cultural identity in the middle of the newly constructed society. It is a form of colonial obsession, which shifts their cultural orientation into the colonizer’s direction. It further becomes the pride for bar girls and *panpan* girls to dress in Western or American clothing (*yofuku*) because American-style fashion later defines the status of these Japanese women during U.S. occupation.

Despite receiving negative stigma and social criticism from elder generation within postwar Japanese society, dressing as American woman becomes very common behavior for young Japanese women. In this case, as Sumiko tells her mother that, American fashion becomes a utopian dream for many postwar Japanese women in which some of them cannot afford to buy it (Kutsukake, 2016, p. 77). Due to their stylish and modern elements, American clothes become an attraction and the desired object to be adopted by young Japanese women. For the elder Japanese generation, adopting American fashion would result in negative stigma and social criticism since this type of fashion is associated with prostitution. However, many of these postwar Japanese female characters are not aware of this social criticism since it becomes a utopian product to be consumed. Thus, adopting American fashion is the reflection of a new young Japanese society that does not want to be tied by traditional norms.

For some young Japanese women, dressing as American women resembles a form of “American Dream”. As what happens to Yoko and Hisayo, by dressing as American women, they want to be

recognized by the new constructed Japanese society and hope to have a romantic liaison with U.S. soldiers. This “American Dream” later constructs the way postwar Japanese women think about their own culture and American culture. As a result, there is a shift of cultural preference among young Japanese women which devaluates Japanese culture under “the stylish and modern” of American culture.

On the other hand, by adopting American fashion, these young Japanese women, including Sumiko, are not able to fully transform themselves into “White women”. The elements of nativeness, which physically and culturally attached to them, prevent them to do so. For instance, during his visit to one of the dance clubs in Ginza, Matt describes that, American fashion, which basically Caucasian-oriented, is not suitable with most of Japanese women since they are Asian (Mongoloid) (Kutsukake, 2016, p. 138). Despite Japanese bar girls’ glamorous clothes and red-lipstick, there is a sense of difference based on racial appearance, which cannot be manipulated with make-up and other American fashion products.

In other words, while mimicking white American woman, who is regarded as a “true woman”, they cannot erase a racial difference that physically differentiates between Caucasian women (American) and Mongoloid (Japanese). Therefore, the American or Hollywood ideal beauty, which is implicitly propagated and disseminated through Japanese media during the occupation, cannot be fully achieved by these young Japanese women such as Sumiko, Hisayo and Yoko, due to these racial and

cultural differences. This colonial adoption only results in “blurred copy” of an American woman.

By adopting American fashion, there is a process of amalgamation, which signifies “the loss of purity” within Japanese culture. This “blurred copy” of the colonizer is regarded as hybridity since it consists of the mixed-ness between the nativeness and foreignness which results in cultural impurity. It emerges when there is a contact of interaction and negotiation between the Self (the colonizer) and the Other (the colonized) which produces the creation of new transcultural forms (Huddart, 2006, p. 4) (Ashcroft et al, 2007, p. 108). American fashion can be translated as a product of cultural convergence, which combines the inferior Japanese culture and the superior American culture. However, in a broader perspective, the adoption of American fashion resembles the fall of postwar Japanese society into American consumerism culture under its capitalist system. It becomes an irony since, during prewar and wartime, Empire of Japan used to be proud of its own commodities and condemned American capitalism and imperialism under the spirit of Pan-Asianism which emphasizes on “anti-West” and “anti-Western domination”. Thus, the adoption and consumption of American fashion products symbolize the humiliation of defeated Japan under American power.

CONCLUSION

In conclusion, in Lynne Kutsukake's *The Translation of Love*, the adoption of American cultures such as language, lifestyle, custom and fashion, asserts that the democratization of the defeated Japan results

in the social and cultural changes within the core of Japanese civilization. This cultural adoption can be defined as the construction of new Japanese society, which is built under American power. It also shows the significance of Americanization of postwar Japan which is transformed by the United States from the ultranationalist nation into “American-oriented” nation. Therefore, postwar Japanese culture begins to accept Western culture as part of its new cultural orientation and preference. This acceptance and further adoption not only result in the devaluation of Japanese culture and the humiliation of postwar Japanese people, but it also causes a cultural dependency toward American culture. Thus, democratization becomes an influential attempt for the United States to culturally exploit postwar Japanese society. However, due to the racial and cultural attachments, the result of this cultural adoption is only a “reproduction”. Instead, it is a form of mockery which embodies an exaggeration of adopting American culture as the occupying power’s culture.

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