

**HARLAN ATWATER'S IDENTITY IN SHERMAN ALEXIE'S  
*THE SEARCH ENGINE***

**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Harlan Atwater’s Identity In Sherman Alexie’s *The Search Engine***” is my original work. I do not include any materials previously written or published by another person, except those one cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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## APPROVAL SHEET

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## MOTTO

“You should learn science for peace and tranquility as well as low care in people  
who you learn from it.” HR. At-tabrani



## DEDICATION

This thesis is dedicated to:

My mother and my father  
whose celestial character  
who bring me to the closer of universe and praying me every time,  
as there is no success without efforts and prays,  
Allah allowed this research conducted.

My brother,  
Salsa Nova Adiyanto  
who spreads his love endlessly, never get tired of giving goodness  
Even at this time we are still fighting a lot,  
but I never forget all your kindness and affection.  
I love you.

Dr. Mundi Rahayu, M. Hum.

I thank you for all your thoughtful guidance to me, and all your teachings

Forgive my sod intuition and sensibility

There is something beyond language

My Andi Fadwa Astri Devi Wijaya,  
one who teaches me to break the limit, the limitation of our ability  
every problem is never solved

if we do not insist and force ourselves to break the limit  
because in the efforts that we put in,  
that's where we get our own achievement.



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As a human being who cannot be perfect, the writer realizes the weakness in this thesis. Any critics and suggestion are hopped by the writer for its improvement. I hope everyone who knows more response this thesis and gives advices for the betterment

Malang, 20<sup>th</sup> April 2019

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## ABSTRACT

Rozzy, Fuadi. 2019. *Harlan Atwater's Identity in Sherman Alexie's The Search Engine*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Mundi Rahayu, M.Hum.

Keyword: Indian literature, Identity.

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This thesis studies about identity of Indian American who lived in Spokane reservation. The character namely Harlan Atwater was a Spokane Indian who wrote poems about life as an Indian. The complexity that comes up in the issue is to maintain his identity as Spokane or to lose it and build a new one. Then, the research question of this study is how Harlan Atwater's identity described in Sherman Alexie's "*The Search Engine*" based on Manuel Castells' Identity.

*The Search Engine's* main theme is identity and its relation to Indian culture. This story tells about Harlan Atwater who find his identity as he describes in his work. He is Indian Spokane who grow up in white people circle as he was adopted when still baby. This research uses sociological approach as the literary criticism. Identity theory by Manuel Castells is the main theory that will be used by the researcher.

The findings of this research show that Harlan Atwater faces the identity issue which he should defense and maintain his identity or build a new one. It becomes hard for him finding his identity as he was not accepted to be an Indian. The result of this study shows that Harlan Atwater have three identity based on Manuel Castells. They are legitimizing identity, resistance identity, and project identity. Harlan's legitimizing identity happens when he claimed himself as the most authentic poem writer of Indian. The result of this study shows that Harlan Atwater have two identity based on Manuel Castells. They are resistance identity and project identity. The resistance identity is divided into two aspects. First, Harlan Atwater tried to lose his identity as an Indian poet as he felt frustrated because his work is not enough popular and was not demanded by people. He felt frustrated and tried to hide himself from people. Second, as his resist, he wrote poems about life of Indian in order to not to lose his identity as an Indian man. Project identity of Harlan Atwater is he asserted himself as Spokane by writing poem about life of Indian.

## ABSTRAK

**Rozy, Fuadi.** 2019. *Identitas Harlan Atwaters Identity dalam Sherman Alexies "The Search Engine"* Tesis Sarjana. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Dr. Mundi Rahayu, M.Hum.

Kata kunci: Sastra Indian, Identitas.

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Tesis ini mempelajari tentang identitas orang Indian Amerika yang tinggal di Spokane kawasan reservasi. Tokoh bernama Harlan Atwater adalah seorang Indian Spokane yang menulis puisi tentang kehidupannya sebagai orang Indian. Masalah yang muncul dalam cerita ini adalah ketika dia mempertahankan identitasnya sebagai suku Indian Spokane atau kehilangan identitas dan membentuk identitas yang baru. Sehingga, pokok permasalahan yang diangkat oleh penulis dalam penelitian ini adalah bagaimana identitas Harlan Atwaters dijelaskan dalam buku Sherman Alexies *The Search Engine* berdasarkan teori identitas dari Manuel Castells.

Pembahasan inti dari *Search Engine* adalah identitas dan relasinya dengan budaya suku Indian. Cerita pendek ini bercerita tentang Harlan Atwater yang menemukan identitasnya seperti yang dia ceritakan dalam buku puisinya. Harlan adalah seorang yang berasal dari suku Indian Spokane yang tumbuh dalam lingkungan orang kulit putih saat dia diadopsi ketika masih bayi. Penelitian ini menggunakan pendekatan sosiologis sebagai kritik sastra. Teori identitas oleh Manuel Castells adalah teori utama yang digunakan oleh peneliti dalam melakukan penelitian ini.

Hasil dari penelitian ini menunjukkan bahwa Harlan Atwater dihadapkan dengan masalah identitas yang harus ia pertahankan atau harus membangun identitas yang baru. Hal ini menjadi sulit bagi Harlan untuk menemukan identitasnya, karena ia tidak diterima menjadi orang Indian. Hasil penelitian ini menunjukkan bahwa Harlan Atwater memiliki tiga identitas berdasarkan teori dari Manuel Castells yaitu *legitimate identity*, *resistance identity* dan *project identity*. Harlan's *legitimate identity* terjadi ketika ia menganggap dirinya sebagai seorang penulis puisi Indian paling otentik. *Resistance identity* dari Harlan dibagi menjadi dua aspek. Pertama, Harlan Atwater berusaha menghapus identitasnya sebagai penyair Indian karena merasa frustrasi yang disebabkan oleh karyanya yang tidak populer sehingga dia berusaha menyembunyikan diri dari orang-orang. Kedua, sebagai penolakannya, ia menulis puisi tentang kehidupan orang Indian agar tidak kehilangan identitasnya sebagai seorang yang berasal dari suku Indian. *Project identity* yang ditemukan dalam Harlan Atwater adalah ia menegaskan dirinya sebagai Spokane dengan menulis puisi tentang kehidupan orang Indian. *Project identity* lainnya yang ditemukan setelah itu adalah Harlan membangun identitas barunya menjadi orang kulit putih.

## البحث

رازي، فؤادي. 2019. هوية هارلان أتواتيرس في شيرمان أليكسيس محرك البحث. بحث جامعي، قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة: دكتورة موندي راهايو

الكلمات الرئيسية: الأدب الهنودي، هوية

يتعمق هذا البحث هوية الهنود الأمريكيين في قطاع سبوكان المحمي. فالشخص تحت اسم هارلان أتواتيرس يؤلف الشعر عن حياته كالمستهند. فالمشكلة المطروحة في هذه القصة هي أنه يحتفظ على هويته كعضو قابلة الهنود سبوكان أو يفتقدها ثم يبدلها بهوية جديدة. فيبدون من هذه الخلفية أن المشكلة التي سوف يقدمها الباحث هي كيف هوية هارلان أتواتيرس في كتاب شيرمان أليكسيس محرك البحث من خلال نظرية الهوية عند مانويل كاستيلس.

فالمبحث الجوهرى في كتاب محرك البحث هو الهوية وعلاقتها بثقافة قابلة الهنود. تحكي هذه القصة القصيرة عن هارلان أتواتيرس الذي يجد هويته كما ورد في شعره. وهو مستهند سبوكاني نشأ حول الناس البيضاء منذ ولادته. يستخدم هذا البحث المدخل الاجتماعي كالنقد الأدبي. فنظرية مانويل كاستيلس هي النظرية الرئيسية التي يستخدمها الباحث لأداء هذا البحث.

فنتائج البحث تدل على أن هارلان أتواتيرس يتوجه بمشكلة الهوية حيث تجلبه إلى حمايتها أو تبديلها بهوية جديدة. وهذا صعب له في البحث عن هويته، حيث أنه لم يتقبل في مجتمع الهنود. وبالتالي، تدل نتائج البحث أيضا أن هارلان أتواتيرس ثلاث هويات استنادا على نظرية مانويل كاستيلس، وهي الهوية المشروعة، الهوية المعارضة، والهوية المتخططة. تحدث الهوية المشروعة حين يعتقد أنه أفضل كاتب هنودي. أما الهوية المعارضة فهي تنقسم إلى قسمين، أولاهما أنه يحاول مسح هويته كالشاعر لإحباطه بسبب غمارة تأليفه حتى يتربص ممن حوله. وثانيهما، يصنع الشعر اعتراضا لفشله عن حيات المستهدين لئلا يفتقد هويته كعضو قابلة الهنود. وأما الهوية المتخططة فتوجد في نفس هارلان حين يؤكد نحو الجمهور بأنه من سبوكاني حيث يكتب الشعر عن المستهدين. وبالتالي، توجد أيضا هذه الهوية حين يتبنى هويته الجديدة كالناس الأبيض.



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## **CHAPTER I**

### **INTRODUCTION**

In this chapter covers background of the study which discusses about the reason of deciding the topic. The statement of problem with its objective is answered in chapter III. The scope and limitation are the borders of the study. Research method consisting steps of data collection and data analysis are an instrument in analyzing the study. Several key terms are provided to make easier in comprehending the research.

#### **A. Research Background**

Literary works have become medium or the way authors conduct their imagination, ideology, and expression. Literary works is connected with social life. According to Ratna (2006, p. 43) there is no literary work which regardless from social life. The author writes literature, basically it is including the norms at that time. As a result, that contains essence of life. Literary work cannot be finish from context of historical and social culture.

Eagleton (1996, p. 1) said that literature can be described as an imaginative writing in the sense of fiction, literary that have been writing not literally true, however some of the story in literary works is based on authors experience. When writers make imagination as their imaginative writing, they also elaborate it with ideas or thoughts based on belief and concept they create. As Eagleton says that literature is an imaginative work, this is truly believed that this is related to his

opinion. Imaginative means there are more fiction than the fact. As stated by Eagleton (1996: p.2) that “however, if ‘literature’ is including much ‘factual’ writing, it is also excluding quite a lot of fiction.

Literary work surely comes from imagination of the author. This is also stated by Bressler (1994: p.7) that literature as work of imaginative or creative writings. The authors deliver their imaginative writing in form of novel, poem, or drama. This imaginative writing then is elaborated with ideas and author’s experience. This is also strengthened by Sugihastuti (2007: p.23) that says literary work is mediator used by author to deliver his or her ideas and experiences.

We really get to know the importance of literature, it is a curious and prevalent opinion that literature, like all art, is a mere play of imagination, pleasing enough, like a new novel, but without any serious or practical importance. Nothing could be farther from the truth. Literature preserves the people ideals; and ideals—love, faith, duty, friendship, freedom, reverence—are the part of human life most worthy of preservation (William J. Long, 2007: p. 13). In another words, if people read any kind of literature, they will design and unite the ideals of people.

According to Collins English Dictionary (2019), poetry, novels, essays, etc are the materials of literature that is written especially work of imagination characterized by greatest of style and expression and by general themes or enduring interest. Generally, literary works are divided into poetry, drama, and prose. In prose there are also several types such as romance, novels, short stories, and novella.



According to Suharianto (1982: p.39), short story is fiction story in short form and it has narrow scope of problem based on life of characters that impress the author and the whole story give single impression. In another words, short story is story which is written shorter than a novel and more focus on a problem because it has narrow scope of problem. The author's representation of characterization and plot usually slightly different because the differ style of writing in order to make it brief. Short story is one of branches of literary work which can be read in a single sitting. Short story is a literary works that shorter than a novel. however, both of them short story and novel have the similarity. Commonly, short stories focus on a single moment with only a few characters (Findley, 2013: p. 1).

Short Story has been chosen in this research as the object by researcher. The short story chosen is "*The Search Engine*" which is one of the well-known short stories by Sherman Alexie in his book untitled *Ten Little Indian*. *The Search Engine* becomes the first short story from nine others stories in Harlan Atwater book *Ten Little Indian*.

The reason why researcher chooses the short story because it has significant issue that interesting to be discussed. The issue poured in this short story is identity problem. In this modern era, modernity and globalization have been delivering us to changes that we realize or not. Culture come to us may have good and bad values. One of bad impact that rises is losing identity. When foreign culture comes to our country, we both realize or not indirectly adopt the foreign culture. Definitely, this issue will have bad impact to our identity especially

fading self-identity because of replaced by the foreign culture. Self-identity is having clearly self-image, which comprised of goals, values, and belief. Someone has to commit equivocally to the goals, values, and belief.

We cannot deny modernity and globalization that come to our country because the developing of digital era which forces us to get more information from internet. Someone or groups of people will adopt cultures, values, customs, and religion. Self-identity then will go away because of those elements.

Sherman Alexie as the writer, a Spokane Indians American author, has won some book prize especially in fiction short story. "The Search Engine", one of short story he wrote is interesting to study because the problem that poured in this short story is about searching for identity. This short story tells about an Indian, namely Harlan Atwater who gets confused of looking for his identity. Harlan Atwater was born in Spokane Indian then he was adopted by white man. He wrote poems that tells about life and experience of being Spokane Indian.

For this research the researcher using theory of identity by Manuel Castells. According to Castells (2010: p.7) identity can be viewed as process of creating or changing behavior of individualization. This is can also come up from dominant institutions as they internalize someone or groups of people. They become identity if they influence and internalize someone, and construct new identity.

Depending to Castells (2010: p. 6), a source of people's meaning and experience is called identity. The process of constructing meaning is based on a

attribute of culture, or related to a set of attributes of cultural, which are prioritized than other meaning sources. This causes identity to be pluralistic, because identity as a meaning source, cultural experience, and attributes is intended for an individual person, or a collection of actors. As a result, identity pluralism is a source of pressure and contradiction in both self-representation and social action. He said that identity is more dominant as a source of meaning than role.

Castells formulates identity building based on its shape and origin into three, namely: first, legitimate identity that is identity which is built by dominant institutions. Second, resistance identity that is identity as a form of resistance to fight system that has been built by dominant institutions or domination. Third, project identity is identity that is built to redefines their position and seek the transformation

According to Waterman (1984: p.331), identity is self-image concern to aspects that he or she will reach such as, goal, value, and belief. Every single person deserves choosing belief that he or she believe, goal of life that is made, and values that has been created.

## **B. Research Questions**

From the story in the background above the problem that will be solved here is how Harlan Atwater's is identity described in Sherman Alexie's "The Search Engine" based on Manuel Castells identity.

### C. Research Objectives

From the research question written above what the researcher will get the objectives of the study is to know Harlan Atwater's identity that is described in Sherman Alexie's short story "The Search Engine" based on Manuel Castells identity.

### D. Research Significance

This research has two benefits that are theoretical and practical. Theoretical benefit here is this research expected to be useful in providing the information in analyzing literary works using identity approach viewed by Manuel castells. In addition, this study will explain Harlan Atwater identity in his work "*In the Reservation on My Mind*" and in his real life that described in Sherman Alexie's "*Search Engine*".

Practical benefit is researcher hope that the findings of this research can be one of references and examples for next researcher or anyone especially for those who analyze literary works using identity approach viewed by Manuel Castells. The researcher gives broad explanation about identity approach viewed by Manuel castells that covers the concept as he said legitimate identity, resistance identity, and project identity and the analysis of Search engine by Sherman Alexie which can help the next researcher for doing related study. The significant of this research is important to give more understanding about identity, especially in literary work.

## **E. Scope and Limitations**

The concern on this research is on the Harlan Atwater identity in his works and his real life represented in *Search Engine* by Sherman Alexie viewed by Manuel Castells' theory.

## **F. Definition of Key terms**

### **1. Identity**

Identity is a source of meaning and experience of people. The process of constructing meaning is depend on a attribute of culture, or related to a collection of attribute of culture, which are prioritized than other sources of meaning (Castells, 2010: p. 6).

### **2. Indian Literature**

Literature of native American firstly starts with the oral traditions in the hundreds of indigeneous cultures of North America and finds its fullness in all aspects of written literature as well. Thamarana (2015: 1).

Indian Literature is literary work which is made by American Indians or Native America where inside of that literature use magical language in various songs, spells, and charm to control their worlds.

Thamarana (2015: 7)

## **G. Previous Studies**

Previous studies have become one of the researcher's references in doing this research. So that the researcher can enrich the theory used in this research. There are several studies carried out toward the topic.

The first is *Native American Women in Sherman Alexie's Short Stories:*

*Stereotypical Representations* by Ahmed S. Lafi (2013). This study purpose to study how Native American women are depicted in Sherman Alexie, short stories collections.

The result of this research is Alexie's is using reference to the stereotypical representations seems to offend to the sexualized feature of the identity of Indian i as hoped in media and literature. Corliss even make a speech how Native Americans have internalized their socially imposed typecasts and have agreed to take in deprivation and abuse as a constitutional nature of who they are and what reality is. She rejects this submissive attitude and argues that Native Americans are to be held responsible for this grim reality.

The next is Moh. Za'imil Alivin (2017) entitled *Identity Construction of Istanbulites in Elik Shafak's The Bastard of Istanbul*. This novel tells about of Istanbul identity construction consisting of Turks and Armenians as two conflicting identities process. As this study also focuses on the social remembering, this study relates to recognize how the identity of Armenians and Turks in multicultural societies, as Turks have memory of social called Armenian Genocide which is considered as a background of Turkey's violent history by presenting two characters, Turk and Armenian American, who keep refuse and another one keep remembering violent history.

This study focuses on the identity construction intend by Castells (2010) consisting legitimizing identity, resistance identity, and project identity and theory of social remembering by Misztal (2003) in forming the identity of people in the society through social memory.

The result of the study describes that Istanbul conflicting on Turks and Armenian have three types of identity construction. First, legitimate identity is proposed to Turkish identity as they are controlled by their dominant social institutions through the creation of norms, traditions, beliefs, and memories. Second, resistance identity is proposed to Armenian identity as their fight and survive against the domination of legitimizing identity group. Third, project identity or called as identity building is pointed to ambition of being independent individuals against any social influences brought by the dominant social institutions which is found on the character Asya and Zeliha.

Third study, which carried out toward the topic, is *The Main Character Islamic Identity Constructed in Mohja Kahf's The Girl in The Tangerine Scarf* by Achmad Dian Irwansyah. This research reveals the main character's identity constructed in Mohja Kahf's *The Girl in The Tangerine Scarf* (2006). This study shows the result that Khadra Samy faces the issue of traditional Islam and has to fit intolerant Midwest, it becomes evident how difficult it is for woman to find her identity under the religious pressure of her family as well as her milieu.

Khadra's legitimizing identity is controlled by the dominant social institution in construction her identity through creation of tradition, norm, religion, and culture. Khadra's resistance Islamic identity is try to resist and survive from the domination. Last, Khadra's projecting identity is when she creating new identity.

The last research that will be previous study is *Identity Politics of Malay Rajas in the Malay Annals John Leyden* by Putriyana Asmarani (2016). The problem that poured in this research is how British colonizer constructs the identity politics of the Malay Rajas. In this research focuses on the institution who wrote *The Malay Annals*, whose identity is politized and the last is the way *The Malay Annals* politicize the identity of Malay Rajas is politicized. This research is using identity politics proposed by Manuel Castell which categorize into three: legitimate identity, projecting identity, and resistance identity.

The result of this research is the researcher finds that *The Malay Annals* is written under the British colonizer perspective, this perspective claims that the Malays are wild, The place of worth remembering British traders were injecting the discourse for the folk the idea that they were the savior of native states, and the way *The Malay Annals* marrates the story is based on invented actors Seacander Zulkarnaeni and Raja Suran.

The gap of this research is definitely the object and the theory of the study used in this research. The researcher uses short story entitled '*The Search Engine*' by Sherman Alexie, one of short story in his book '*Ten Little Indians*'. The researcher finds one previous study entitled *Native American Women in Sherman Alexie's Short Story* in 2013, which use the same to study, *Ten Little Indian* by Sherman Alexie. The different between the previous study and this research is the researcher more focus on the short story entitled '*The Search Engine*' comprised in the book. Another different takes in the subject that is Native American



Women. The contribution of previous study in this research is guide the researcher more understands about the story of *Search Engine*.

Another three previous study use same theory proposed by Manuel Castells but this is applied to different object. The previous studies focus on Islamic Identity and politic identity and use identity construction by Manuel Castells as its backbone. The contribution of those previous studies is helping the researcher to more understand the identity by Manuel Castells and categorize legitimate identity, resistance identity, and project identity.

## **H. Research Method**

### **1. Research Design**

The design of this study uses literary criticism, i.e, the overall term for studies concerned with defining, classifying, analyzing, interpreting, and evaluating works of literature. Literary criticism might develop researchers' reading and thinking as kills to literary works Gillespie (2010, p. 1-3). This literary criticism is standing based on literary theory as its backbone, which is philosophical of its methods and goals.

### **2. Data Source**

There are two data sources in this research proposal namely primary data and secondary data. This research uses the primary data that is the object of this research. The Search Engine by Sherman Alexie is the

object. This is one of nine short stories in Sherman Alexie's book entitled *Ten Little Indians*.

Search Engine becomes the first short story in that book. This book was published on 2004 by Grove Press. And especially for the short story that becomes the object of this study "*The Search Engine*" has 52 pages. The secondary data is sourcing this research such as literary books, journals, dictionary and some articles that related to this object and approach that used.

### 3. Data Collection

Collecting data will be taken from short story "Search Engine". In process of reading the novel, the researcher marks and collects data such as words, phrases, clauses, sentences, paragraphs, or dialogues that relates with racism issue. The data got by marking will be written in the form of quotation.

### 4. Data Analysis

The data of this study are analyzed in the following steps: the first data reduction refers to the process of selecting, focusing, simplifying, abstracting and the transcription: the second major flow of analysis in data display. A display is an organized compressed assembly of information and description of the data from the short story. The data of the study are categorized into some categories: they are *first*, how author's identity in his works. *Second*, how is his identity in his real life. The last step is

drawing a conclusion. This procedure is making conclusion based on the data that have been analyze.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

The aim of this review of literature is providing an overview of background information on few topics as the researcher studies the construction of identity by Manuel Castells. First, the researcher presents a short overview of approach of sociological in literary criticism. Second, the researcher gives explanation of Indian Literature as the objective of the study. Third, the researcher describes short story as the objective of the study which is classified as a short story. Fourth, the definition of identity. And the last is identity construction by Manuel Castells covers legitimate identity, resistance identity, and project identity.

#### A. Sociological Approach in Literary Criticism

Sociology literature is a study that focuses on relation between a literary works and social structure. Sociology of literature is uttering that the presence of literary work has decided social situation. According to Swingewood (1972: p.11) sociology fundamentally are scientific, objective of the study of human in society, learn of human process and institution. This thing searches the answer about how the civil or people, how it works and why it survives. Swingewood also said that social structure constitutes through the social strong examination, religious, political, and the economic institution in the society.

According to Wellek (1988: p.88), between a literary occurrence and structure of social, there happens reciprocal. Literature sociology study is purposed to study political issues, the systems of the political and social organization, socioeconomics situations, creativity and world view of the writers, the relation between certain idea and cultural in which they happen of a literary work (Wellek, 1988: p.8)

Sociology in another definition by Soerjono Sukanto (1969: p.24) is discipline subject which study relation and reciprocal influence towards several social phenomenon, such as economy, family and moral. So, sociology is subject that emphasizes on social phenomenon, both influences and its impacts.

Sociological perspective is closely related to identity. According to Manuel Castells (2010: p.7), "It is easy to agree on the fact that, from sociological perspective, all identities are constructed". This thing is strengthened by next statement that the identity construction uses building compositions from history, from biology, from productive and reproductive institutions, from collective memory and from personal fantasies, from power apparatuses and religious revelations (Manuel Castells, 2010: p.7).

Sociology of literature is interdisciplinary literary approach which should be applied to rate and learning the literary works that connected of the social aspect that described in the literary works. Damono in Wiyatmi (2013) stated that sociology can be used as an approach in evaluating literature which preserves with the society and its social phenomenon.

Furthermore, literature and sociology relation get vivid as Laurenson and Swingewood (1972: p.31) said that between sociology and literature share the same concepts. Literature focuses to the concern of society social world, the adaptation to it and the wish to change it. Meanwhile, sociology is a scientific and objective field focusing on the learning of social process and social institutions that is examining some significant aspects such as the religion, political, economic situation social stability, structure and the changes.

According to Eagleton (1996: 1), literature is studying based imaginative writing in the taste of fiction. "Literature is writing which is not literally true. But even the briefest reflection on what people commonly include under the heading of literature suggests that this will not do". Literary works has some classification as well as prose, poetry, and drama. Reading a literary works means process of interaction between the author and reader. Each author gives messages to reader according to moral values in his work. The authors express what they have experienced in their life then pour it inside their works. After all, the readers get the message from reading and learning literary work.

Literary works viewed by Sociology of literature is something that independent like what structuralism do. Scholar of literature classified sociology of literature into three branches of approach such as sociology of the author, sociology of the readers and the last sociology of the literary works as stated in Wiyatmi (2013: p.28). This research categorized as sociology of the literary works because this research will focus in investigating the social aspect or condition portrayed and presented.

## **B. Indian Literature**

Literature of Native American produced their literary work initially with oral tradition of indigenous cultures of North American. This statement is strongly showed by Simhachalam Thamarana (2015) that literature of Native American starts with the oral traditions in cultures of North America and looks for its fullness in every sector of written literature. Based on Thamarana's explanation above, we can say that literature or creation of literary work is started by oral tradition before the writing method.

Someday, this literature of Native American began to develop both in traditional oral or written literature. They started studying in ethnographic interest. According to Simhachalam Thamarana (2015) stated that a helpful intellectual criticism study of the place of literature of Native American in global literary study which is a criticism study that comprised of Native American intellectuals, artists, and writers.

This thesis analyze object that comes from Indian literature. This matter surely has another name that is Native American literature. According to Simhachalam Thamarana (2015) stated that literature of Native American which is named as Indian literature or American Indian literature, the traditional of oral and written literatures of the peoples of the Americas. We can simply say that literature of Indian or literature of Native American is culture or story that is derivation of ancient. The culture had traditionally flowed in Indian tribes both in oral tradition or written literature.

Simhachalam Thamarana (2015) viewed this as distribution phenomenon of ancient hieroglyphic and pictographic writings of Middle American as well as an extensive set of folktales, myths, and oral histories that were transmitted for centuries by storytellers and that live on in the language works of many contemporary American Indian writers.

### C. Short Story

According to Merriam-Webster's Learner's Dictionary (2019), short story is an created prose narrative which is shorter than a novel. The short story is usually dealing with a few characters and aiming at unity of effect and often concentrating on the creation of mood rather than plot. Short story is one of literary work which can be read in single sitting. Short story is like novel, especially a prose, but short story is shorter. In general, short story concentrates on a single event with only one or two characters (Findley, 2013: p.1).

Based on Oxford Dictionary (2019), "a story with a wholly developed theme but meaningfully shorter and less combine than a novel is called as a short story". At first, short story has two characteristics that are strongly accept by authors and critics throughout the nineteenth and twentieth centuries, both of them are the findings of the briefness of the form and the tradition from which it takes. They are the story's focus on a basic sense and of mystery unsupported by a social framework and its consequent dependent on formal pattern and structure (Winter, 2004: p.16).



Based on Findley's views (2013: p.1), there are three elements in short story as well as plot, characterization, and setting. The other features in short story are point of view, foreshadowing, conflict, suspense, and theme. There are five plots in prose, such as, exposition, rising action, climax, falling action, and resolution. Findley (2013: p.1) viewed plot as incident of the story that make up the story are referred to as the plot. Each plot describes every incident of what come about in the story.

A prose, novel or short story, has great significance element that necessary to apply. Setting of place and time describe condition and situation of what happened in the story. According to Janovsky (2016), setting is extremely important to a story. Both of setting of place or time is another element in the story that cannot be separated. The story that present the setting will create big impact to characters and plot. Based on Oxford Dictionary (2019), setting is place or type of surroundings where stuff is positioned or where an event takes place. The place and time at which a play, novel, short story, or film is represented as happening.

#### **D. Identity**

If we look for definition of something, we at first look to dictionaries. As Oxford English Dictionary (2<sup>nd</sup> edition, 1989) explains that identity is the similarity of someone or thing at all times or in all circumstances; the situation or fact that a person or a thing is itself and not something else; individuality, personality. Identity according to Deng (1995: p.1) is the way individuals and

groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture. So, identity is about each person defines themselves based on those aspects above.

According to Wendt (1994: p. 395), social identities are collections of meanings that an actor attributes to himself or herself while taking the perspective of others, that is, as a social object. Social identities are conceptual design that allow an actor to decide 'who I am/we are' in a conditions and positions in a society's role structured of spread learnings and expectations.

Identity in another definition is established by Hogg and Abrams (1988: p. 2). Both says that identity is people's concept of who they, of what sort of people they, and how they connect to others. So every single person has own concept of life such as goal. Then they recognize what sort or type or kind of people they are. They should can identify themselves consist of religion, culture, language, ethnicity, and others. And the last how they relate to others by interacting and socializing.

According to James D. Fearon (1999: p.2), identity is linked in two significant meaning, which can be termed "social" and "personal". In social term, a bunch of persons which is marked by a label and differentiated by rules choosing membership and features of characteristic or attributes is called as identity points simply to a category of social. In the second sense of personal identity, an identity is some differentiating characteristic(s) that a person takes a special pride.

identity is a structure or organization that built in self of person: an internal, construction of people or person, dynamic organization of drives, abilities, beliefs, and individual history according to Marcia (1980: p. 159) that she proposed. The better evolved this structure is, the more aware individuals come up to be of their own uniqueness and sameness to others and their own bad and good in making their way in the world. The less extended this structure is, the more confused individuals see about their own specialty from others and the more they have to realize external sources to evaluate themselves.

Other definition of identity is having a clearly delineated self-image covered of targets of life, values, and religion that he or she believe to which the person is unequivocally committed as Alan S. Waterman (1984: p. 331) proposed in this term. People have to commit to these commitments which develop over time and are made because the chosen target, values, and religion that are judged worthy of giving a direction, objective, and significant to life. So, every single person deserves choosing belief that he or she believe, goal of life that is made, and values that has been created.

These definitions are mutually compatible and in different ways imply a variety of functions to be served by the identity construct. These functions include: (a) providing for a developmental continuity between the past, present, and anticipated future; (b) providing a framework or structure for the organization and integration of behaviors in diverse aspects of life, and (c) providing a motivational basis for those behaviors directed toward the implementation of one's sense of identity. It is through the self-reflexive recognition of what

constitutes one's self-defining identity commitments that the person comes to experience a sense of coherence in his or her functioning in the world.

### **E. Castell's Identity**

As Castells proposed to his theory, Identity is people's source of meaning and experience. As Calhoun's statement cited in Castell's book "*The Power of Identity*" (2010: p. 6) "We know of no people without names, no languages or cultures in which some manner of distinctions between self and other, we and they, are not made. Self-knowledge –always a construction no matter how much it feels like a discovery– is never altogether separable from claims to be known in specific ways by others". Calhoun (1994: p. 9–10). This statement implies that identity is linked to social experiences.

Manuel Castells gives explanation towards the identity in his book "*The Power of Identity*", in the construction of identity term. He argues that identity (2010: p.6) is people's source of meaning and experience. Meaning and experience that he means is cultural basis attributes, or a related collected of cultural attributes, that is given priority over other. According to Castells, identity is divided into three parts. They are legitimate identity, resistance identity, and project identity.

Set of meanings which an actor attributes to it while taking the perspective of others, that is, as a social object is called as social identities. Social identities views and formulate schemas that allow an actor to choose 'who I am/we are' in a

condition and positions in a social role structured of shared understandings and expectations stated by Wendt (1994: p. 395)

Identity is conceived as a process of creating or changing behavior of individualization. This statement refers to Castells' argument (2010: p.7) that says "identity can also be originated from dominant institutions, they become identities only when if social actors internalize them, and construct their meaning around this internalization". Social actors can be categorized as person or people or group that affect or internalize behavior of someone, people, or group to change or creating their identity.

According to Merriam-Webster dictionary (2019), internalize means to incorporate (values, culture patterns, etc.) in the shelf as conscious or subconscious guiding principles through studying or socialization. In another words, identity does not always come from we were born. As someone or people born, their identity can be changed by social actors or dominant institutions. Therefore, identity also can be constructed by social actors who internalize someone's values, goals, belief, and patterns of culture.

When identity refers to social actors, the researcher understands the way of method of construction of significance on the fundamental of a cultural attribute, or a related set of cultural attributes, which is given priority over other sources of significance meaning. By individually, or for a collective people or actor, there may be a plurality of identities. The source of stress and contradiction in both self-representation and social action that refers to plurality.

As this identity must be differentiated from issue which sociologists have called there are roles, and role-sets. The term roles it could be a civil, a father, a neighbor, a socialist militant, a union member, an athlete, a traveler, and a smoker, at the same time that are established by norms structured by the institutions and organizations of society. Their relative weight in influencing people's behavior depends upon negotiations and arrangements between individuals and these institutions and organizations. Identities are sources of meaning for the actors themselves, and by themselves, constructed through a process of individuation (Giddens: 1991).

Identity also comes from sociological perspective, which by it then identity is constructed (Castells, 2010: p.7). Castells then strongly argued that construction of identities uses building materials from history, geography, biology, productive and reproductive institutions, collective memory and personal fantasies, power apparatuses and religious revelations. When having all these materials, individuals, social groups, and societies readjust or rearrange their own meaning based on social determinations and cultural projects that are planted in their social cultures.

Supported by the definition of Alan S. Waterman (1984: p. 331) viewed that this term as having a clearly delineated self-definition comprised of those goals, values, and beliefs to which the person is unequivocally committed. These commitments evolve over time and are made because the chosen goals, values, and beliefs are judged worthy of giving a direction, purpose, and meaning to life.

So, every single person deserves choosing belief that he or she believe, goal of life that is made, and values that has been created. These definitions are mutually compatible and in different ways imply a variety of functions to be served by the identity construct.

These functions include: (a) providing for a developmental continuity between the past, present, and anticipated future; (b) providing a framework or structure for the organization and integration of behaviors in diverse aspects of life, and (c) providing a motivational basis for those behaviors directed toward the implementation of one's sense of identity. It is through the self-reflexive recognition of what constitutes one's self-defining identity commitments that the person comes to experience a sense of coherence in his or her functioning in the world.

Identity not only relates with meaning, but also it relates with symbol. This refers to Castells' (2010: p.7) stated that as a hypothesis, that, in general terms, who construct collective identity, and for what, largely determines the symbolic content of this identity, and its meaning for those identifying with it or placing themselves outside of it. He then formulated that identity theory into three forms: *legitimizing* identity, *resistance* identity, and *project* identity that are going to discuss below.

### **1. Legitimizing Identity**

First, legitimate identity is identity which is dominated by dominant institutions of society to extend and rationalize their

domination *vis a vis* with social actors. Therefore, identity will be constructed when dominant institutions have mastered their power, and then there will be civil society which consists of institution elements. Legitimizing identity is introduced by the dominant institution of society to extend and rationalize their domination through social actors.

Legitimizing identity as Castells (2010) creates is generating civil society that is set of organizations and institutions, as well as series of structured and organized social actors will reproduce, albeit sometimes in conflictive manner, the identity that rationalize that sources of structural domination. It is a power of projecting people without direct violence and assault.

## **2. Resistance Identity**

Second, resistance identity is identity which is struggled by actors who in devalued position by dominant institutions. They survive to struggle their positions that are stigmatized by dominant position in the other words resistance identity is generated by those actors who are in positions or conditions devalued and/or stigmatized by the logic of domination, thus building trenches of resistance and survival on the basis or principles different from, or opposed to, those permeating the institutions of society, as Calhoun proposes when explaining the emergence of identity politics (Calhoun, 1994: p.17).



Castells (2010: p. 9) strongly argues that this is important type of identity-building in society because it construct forms of collective resistance against otherwise unbearable oppression, usually on the basis of identity that were, apparently, clearly defined by history, geography, or biology, making it easier to essentialist the boundaries of resistance.

This is the building of defensive identity in the terms of dominant institution or ideologies, reversing the value judgment while reinforcing the boundary. In conclusion, this is the building of identity which defense itself from dominant institutions or ideologies.

### **3. Project Identity**

Last, project identity is identity projected to actors who construct their identity that redefines their position in society and seek the transformation of overall social structure. This project identity is when social actor is on the basis of whatever cultural materials are available to them, build a new identity that redefines their position and society and by so doing, seek transformation of overall social culture.

This identity can be called as constructing identity, the action or process where subjects are produced. In this case, the building of this identity is a project of different life because they are oppressed identity.

After getting oppression from other institutions that has different ideologies, they seek for transformation of society. As consequences of

oppression by other institutions, they also create or project new life which distinct with other life as they ask when their identity is oppressed. Castells also strengthens by giving others issues as well as this project identity is in line with post – patriarchal society, liberation of woman, man and children through their project of realization. Therefore, they seek for transformation of society and new life and new place too that redefines them within society



## CHAPTER III

### ANALYSIS

This chapter discusses about the analysis and result of this research. In this chapter, the researcher would like to answer the issues or problems of study which has been stated in chapter I such as how Harlan Atwater's identity by using identity construction proposed by Manuel Castells covering legitimate identity, resistance identity, and project identity.

#### A. Harlan Atwater's Identity as a Poet

In this point, the researcher will analyze about Harlan Atwater's identity construction as a poet. This will tell about who he is, from where he come, his occupation and other signs related to Harlan Atwater by stating data which researcher found in this object of the study.

Harlan was born as a Spokane Indian man. When he was a baby, he was looked after by his two parents. One day, he, his two sisters, and his parents stuck in a house fire. By that moment, his parents were confusing of saving their life from that house fire. As his parents could not save their life, they were just throwing Harlan out of window then landed in tree. Then a fireman came to take and save Harlan when he was sleeping high up in the tree. After this incident, he was raised then by his grandmother. As stated in data below:

*“I was raised by my grandmother,” he said. “My mom and dad, they were killed in a house fire. My two sisters died in the fire, too. I was the only who lived. I was a baby when the fire happened. Somebody, they don’t know whether it was my mom or dad, threw me out a window, and I landed in a tree. At first they thought I’d burned up in the fire with everyone else, but fireman found me sleeping high in that tree.””(The Search Engine: p.45)*

As Harlan was looked after by his grandmother, then he was adopted by white man. The data which shows it as stated below:

*“I’m not really a Spokane Indian,” he said.*

*She knew it! He was a fraud! He was a white man with a good tan!*

*“Well, I’m biologically a Spokane Indian,” he said. “But I wasn’t raised Spokane. I was adopted out and raised by white family here in Seattle.””(The Search Engine: p.40)*

Harlan revealed his profile as he was a Spokane Indian but then he was adopted and raised by white man. Biologically, he was a Spokane Indian but after that he was living in white man circle. Definitely, this is contradictory as he wrote poems that tell and describe about life of Indians because Harlan lived in white man circle.

Other data which shows Harlan’s profile is as stated below:

*“It was a book of poems titled In the Reservation of My Mind, by Harlan Atwater. According to the author’s biography on the back cover, Harlan Atwater was a Spokane Indian, but Corliss had never heard of the guy”. (The Search Engine: p. 6)*

The data above tells about identity of Harlan Atwater. He was born as a Spokane Indian man. It can be seen that he was a poet who wrote a poem book that is listed in public library. If we look at the title of his poem book, he wrote a poem of living as a Spokane Indian because the reservation takes place in Spokane area.

Another Harlan Atwater's identity is depicted when he was interviewed by Newspaper Corporation as stated below

*"Harlan Atwater grew up in Wellpinit, Washington, on the Spokane Indian Reservation in eastern Washington State. His work has appeared in Experimental Rice, Seattle Poetry Now! and The Left Heart of Love. The author of a book of poems, In the Reservation of My Mind, he lives in Seattle and is currently a warehouse supply clerk during the day while writing and performing his poems long into the night". (The Search Engine: p. 21)*

The stated data above was founded by Corliss when she tried to look for Harlan Atwater's biography. Corliss is the main character in the short story. She is also Spokane Indian but she had never heard the name of Harlan Atwater as she was living in the same region with him. Then she felt curious and wanted to know more about him. Thus, she became search engine who looked for existence of Harlan Atwater.

The data above describes Harlan Atwater as a Spokane Indian man who grew up on the Spokane Indian Reservation. He was a poet and his work had appeared in several reviews. Corliss found the data after searching for two weeks in book as an interview in *Radical Seattle Weekly*.

As Harlan Atwater was interviewed, then he described himself how he started writing, as stated below:

*"Well, coming from a culture where the oral tradition is so valued, and where storytelling is an everyday and informal part of life, I think I was born to tell stories in some sense. Of course, this country isn't just Indian, is it? And it's certainly the farthest thing from sacred. I am the child and grandchild of poor Indians, and since none of them ever put pen to paper, it never occurred to me I could try to be a poet. I didn't know any poets or poems. (The Search Engine: p. 21)*

The data above stated that Harlan wanted to show his life of being Indian as he began writing poetry by habitual of storytelling. It was a culture of Indian that oral tradition was the first tradition before the writing of work. This is in line as Simhachalam Thamarana (2015) said that Native American literature begins with the oral traditions in the hundreds of indigenous cultures of North American and finds its fullness in all aspects written literature as well. So, by correlating the data with Indian Literature then will be found the sameness

Yet in the same paragraph data, Harlan told that he had education of poetry class as stated below:

*But a few years ago, I took a poetry class with Jenny Shandy. She was on this sort of mission to teach poetry to the working class. She called it "Blue Collars, White Pages, True Stories," and I was the only who survived the whole class. There were ten of us when the class started. Ten weeks later, I was the last one. Jenny just kept giving me poetry books to read. I read over a hundred books to read. I read over a hundred books of poems that year. That was my education. Jenny was white, so she gave me mostly white classical poets to read. I had to go out and find the Indian poets, the black poets, the Chicanos, you know, all the revolutionaries. I loved it all, so I guess I'm trying to combine it all, the white classicism with the dark-skinned rebellion." (The Search Engine: p. 21)*

Harlan Atwater had ever taken poetry class with Jenny Shandy, a white woman who became Harlan's teacher. He was educated-well and knew much about poetry and poems mostly by white classical poets. He was the only one who survived from the poetry class after all his classmates left him. As he was learning that white classical poets around that year, he decided to find out other poets such as Indian poets, black poets, and Chicanos. He had ambition to combine both classical white poets and Indian poets as his work.

Another data which shows Harlan Atwater's profile as a poet is as stated below:

*“Well, shoot, everything I write is pretty autobiographical, so you could say I’m only interested in the stuff that really happens. There’s been so much junk written about Indians, you know? So much romanticism and stereotyping. I’m just trying to be authentic; you know? If you look at my poems, if you really study them, I think you’re going to find I’m writing the most authentic Indian poems that have ever been written. I’m trying to help people understand Indians. I’m trying to make the world a better place, full of more love and understanding.” (The Search Engine: p. 22)*

By the data above, Harlan wanted to show his characteristic of poems. He claimed that his poems were the most authentic Indian compared to another Indians poets. He wanted to be different as he introduced his work than most written work of Indians. He wanted to introduce the most authentic life of Indians to people in order to help people understand Indians.

Harlan more emphasized how the process of working on a poem by the data below:

*“It’s all about ceremony. As an Indian, you learn about this sacred space. Sometimes, when you’re lucky and prepared, you find yourself in a sacred space, and the poems come to you. Shoot, I’m putting ink to paper, you could say, but you don’t always feel like I’m the one writing the poem. Sometimes my whole tribe is writing the poem with me. And I feel best about the poems when I look out in the audience and see a bunch of Indian faces. I mean, the best thing to me is when Indians come up to me and say, “Hey, that poem was me, that was my life.” That’s when I feel like I’m doing best work.” (The Search Engine: p. 22-23)*

By stating the data above, we can get explanation of Harlan when he explained the process of writing the poems. He said that the process of working on a poem is like ceremony. It is not every put ink to paper, we can get the writing of a poems. But the lucky and prepared is highly hoped by us. He also expressed the best part of working on a poem is when people come up to him and say, “Hey, that poem was me, that was my life.” He felt that it was the best work he did.

Other data which shows Harlan Atwater's profile as a poet is as stated below:

*"Well, I could name a dozen writers, a hundred poets, I love and respect. But I guess I am most influenced by the natural rhythms of the world, you know? Late at night, I go outside and listen to the wind. That's all the wisdom I need. I mean, I love books, but shoot, most of the world's wisdom is not contained in books." (The Search Engine: p. 23)*

This data above is the answer of Harlan when he was asked about what writers have influenced his work and whom he admires now. He said that there was nobody who became his inspiration, but he still respects to writers and also their poets. He expressed that he was most influenced by nature. As he said, by going back to nature or natural rhythms of the world, he will get the wisdom.

Other data which shows Harlan Atwater's profile is as stated below:

*"Well, shoot, my grandfather, he was a shaman, he used to tell me that tribal stories foretold the coming of the white man. "Grandson," he'd say to me, "we always knew the white man was coming. We knew the exact date. We knew he'd eat all the food in the house and poop on the living room carpet." My grandfather was so funny, you know? And he'd tell me that the tribal stories also foretold the white man's leaving. "Grandson," he'd say, "we always knew the white man was coming, and we've always known and leaving." So, what's the future of Indian? Well, someday soon, I think we're going to have a lot more breathing room." (The Search Engine: p. 24)*

This data above tells about prediction of American Indians in the future. This expression that Harlan said slightly tends to racism especially in race. The existence of white man makes calmness to Indians as Harlan's grandfather said that white man would eat all the food in the house and poop on the living room carpet. However, by his opinion above, he also predicted that Indians would have more space to live as he said in the last sentence, "I think we're going to have a lot more breathing room". Therefore, this opinion which is said by Harlan's grandfather influenced Harlan's idea and personality.



Harlan's poems tell about Indians life in many ways. It starts from describing personality or characteristic of Indians, until describing the nature or environment of Spokane Indian. Below are poems written by Harlan Atwater:

*The Naming Ceremony*

*No Indian ever gave me an Indian name*

*So, I named myself.*

*I am Crying Shame.*

*I am Takes the Blame.*

*I am the Four Directions:*

*South, A Little More South,*

*Way More South, and All the Way South.*

*If you are ever driving toward Mexico*

*And see me hitchhiking, you'll know me*

*By the size of my feet.*

*My left foot is named Self-Pity*

*And my right foot is named Born to Lose.*

*But if you give me a ride, you can call me*

*And all of my parts any name you choose.*

*(The Search Engine: p. 7)*

The poem above entitled The Naming Ceremony, tells about someone who has not given name from he was born. Through his life, he lives unhappy because he was crying a shame and taking the blame. It can be seen when Harlan describe in first stanza third and second line. By second stanza, Harlan kept describing unnamed someone by physical appearance. "My left foot is named Self-Pity" and "And my right foot is named Born to Lose" are expression that is expressed by

Harlan to show off the sadness of this character. In conclusion, the ‘Naming Ceremony’ describe about a son or daughter that live unhappy through his life.

The data below is another poem which is written by Harlan entitled “The Little Spokane”:

*The Little Spokane.*

*My river is not the same as your river.*

*My river is smaller and colder.*

*My river begins in the north*

*And rushes to find me*

*My river calls me.*

*I swim it because it is water.*

*Water doesn't care about anybody*

*But this water cares about me.*

*Or maybe it doesn't care about me.*

*Maybe the river thinks I'm driftwood*

*Or a rubber tire or a bird or a dead dog.*

*Maybe the river is not a river.*

*Maybe the river is my father.*

*Maybe he's smaller and colder than your father.*

*(The Search Engine, p. 16, 17)*

“The Little Spokane” above is poem which is written by Harlan Atwaters, tells about little Spokane river. He described Spokane river as smaller and colder as he wrote in first stanza. However, what Harlan wanted to point out is he wanted to emphasize the relation between him and nature or environment.

He wanted to show to the reader that he was close enough to nature. It can be seen by the explanation in last sentence on first stanza such as, “My river calls me” and “But this water cares about me”. Those two sentences describe about relation between Harlan and river how close they are. Other explanation which show relation between Harlan and river is taken place on second stanza such as, “Maybe the river is my father” and “Maybe he’s smaller and colder than your father”. Those two sentences emphasized that the river is same as Harlan’s father. It means Harlan wanted to explain over and over that the relation between him and environment is very close.

Other poem which is written by Harlan Atwater is entitled “Poverty” as depicted below:

***“Poverty”***

*When you're poor and hungry*

*And love your dog*

*You share your food with him*

*There is no love like this his.*

*When you're poor and hungry*

*And your dog gets sick,*

*You can't afford to take him*

*To the veterinarian*

*So, you have to watch him get sicker*

*And cough blood and cry all night.*

*You can't afford to put him gently to sleep*

*So, your uncle comes over for free*

*And shoots your dog twice in the head*

*And buries him in the town dump  
(The Search Engine, p.38-39)*

The poem above tells about sadness of one who is being in poorness. In bad condition of his life, he face problem with his dog which got sick. He still shared food with his dog even in poor and hungry condition. Unfortunately, he could not take his dog to veterinarian. However, actually this poem obviously describes love of someone to his pet. Harlan wanted to show that Indians is easy sharing with someone or animal. Thus, Harlan described Indians as character which full of love and easy to share.

#### **B. Harlan Atwater's Legitimizing Identity**

Legitimizing identity proposed by Manuel Castells is identity that is dominated by dominant institutions of society to extend and rationalize their domination through social actors (Castells, Manuel. 2010: p.8). In other words, Castells' legitimizing identity theory above tells that legitimizing identity will have strong power to control civil society.

This legitimizing identity can be seen when Harlan was interviewed by Radical Seattle Weekly in data as stated below:

*"Well, shoot, everything I write is pretty autobiographical so you could say I'm only interested in the stuff that really happens. There's been so much junk written about Indians, you know? So much romanticism and stereotyping. I'm just trying to be authentic; you know? If you look at my poems, if you really study them, I think you're going to find I'm writing the most authentic Indian poems that have ever been written. I'm trying to make the world a better place, full more love and understanding". (The Search Engine: p. 22)*

As the data showed above, this evidence can be categorized as legitimizing identity because Harlan Atwater claimed himself as the most

authentic Indian writer. As there were many authors who wrote poems, but he assumed it as junk written. He was so confident to his authentic work as his poems only described or tell about stuff that really happened. He had ambition that he wanted to make people more understanding about Indian.

### C. Harlan Atwater's Resistance Identity

Resistance identity according to Manuel Castells is identity which in positions or conditions devalued and/or stigmatized by the logic of domination. Castells (2010: p.9) strongly argues that this is important type of identity building in society because it constructs forms of collective resistance against otherwise unbearable oppression, usually on the basis of identity that were, apparently, clearly defined by history, geography, or biology, making it easier to essentialist the boundaries of resistance. This is the building of defensive identity, the building of identity which defense itself from dominant institutions or ideologies.

Harlan Atwater's resistance identity has two aspects. First, he wanted to eliminate his identity as a poet. It can be seen when he decided to hide against people because his poem book was not attracting interest. This is showed when Corliss went to public library to loan poem book. Then, the librarian told that the Harlan Atwater's poem book had not been loaned for over thirty years. This can be showed by the data below:

*““You're the first person who's ever checked out this book.” The librarian held up the Atwater.*

*“Is it new?”*

*“We've had it since 1972.”*

*Corliss wondered what happens to a book that sits unread on a library shelf for thirty years.” (The Search Engine: p. 7-8)*

The data above tells that poem book written by Harlan Atwater was not in demand. So, the book was not popular enough and did not attract interest of people. This made Harlan frustrated. As his resistance, he tried to hide himself against people. Another form of resistance that he constructed is as stated below:

*“She typed “Harlan Atwater, Native American poet, Spokane Indian” into the search engine and found nothing. She didn’t find him with any variations of the search, either. She couldn’t find his book on Amazon.com, Alibris.com, or Powells.com. she couldn’t find any evidence that Harlan Atwater’s book had ever existed. She couldn’t find the press that had published his book.” (The Search Engine: p. 20)*

The data above tells when Corliss was looking for Harlan Atwater in any various ways. By searching it from search engine, online shop, even the press that had published his book. This certainly reinforces the suspicion that he tried to hide himself. If an author wants to attract interest people by publishing his work, surely, he will publicate his work by taking advertising or creating blog. But Harlan Atwater did not do this at all.

The next data that explain more further that Harlan Atwater disappeared is when Corliss kept trying to find him by asking many Indian authors as stated below:

*“She sent e-mails to two dozen different Indian writers, including Simon Ortiz, Joy Harjo, Leslie Marmon Silko, and Andrian C. Louis, and those who responded said that they’d never heard of Harlan Atwater.” (The Search Engine: p. 20)*

From many dozens of Indian writers, none of them had ever heard of Harlan Atwater. So, as his resistance, Harlan Atwater try to eliminate his identity

as a poet. Another evidence of Harlan Atwater's Resistance is when he was phoned by Corliss as stated below:

*“It's still Harlan Atwater's phone number,” the man said.*

*“Wow, are you him?”*

*I used that name when I wrote a poem.”” (The Search Engine: p. 25)*

In the data above, Harlan Atwater had changed his name when was still writing poems. It indicates that he also leaved his occupation as an Indian poet. He just showed his occupation in the past as a poet but at this time he was not anymore. He resisted of admitted being Indian anymore as he was frustrated because his poem book was not in demand. Harlan even did not talk with the same Indian for more over twenty years. This is showed by data as stated below:

*“Really? Aren't you Indian?”*

*“I'm of the urban variety, bottled in 1947.”*

*“You're Spokane, enit?”*

*“That's what I was born, but I haven't been to the rez in thirty years, and you're the first Spokane I've talked to in maybe twenty years. So, if I'm still Spokane, I'm not a very good one.”” (The Search Engine: p. 26)*

By the conversation above, Harlan had not talked to same Indian for over twenty years. As his resistance, he hides himself from people to eliminate his identity as a poet. Another data that show his resistance of Harlan Atwater is as stated below:

*“Listen, kid, I'm impressed you found my book of poems. Shoot, I only printed up about three hundred of them, and I lost most of them. Hell, I'm flattered you found me. But I didn't want to be found...” (The Search Engine: p. 26)*

Those words of Harlan are explicit as he replied Corliss in the conversation by telephone. All this time he was hiding and did not want to be found by anybody. As his resistance, he tried to eliminate his identity as a poet. Another resistance form that show as stated data below:

*““I’m sorry, kid,” he said. “But I am who I am. And I haven’t written a poem in thirty years, you know? I don’t even remember what it feels like to write a poem.”” (The Search Engine: p. 35)*

From the data above, Harlan started admitting that he stopped writing poem in thirty years. As his resistance, he erased his identity as a poet because of frustrated that nobody read his poem. The next data that shows his resistance is as stated below:

*“But your poems, they are so Indian.”*

*“Indian is easy to fake. People have been faking it for five hundred years. I was just better at it than most” (The Search Engine, p. 40)*

Harlan showed his resistance against Corliss when they are blended in conversation. By saying that Indian is easy to fake, it can be said that Harlan was trying to wipe out his identity as an Indian poet.

Form of Harlan’s resistance identity happened when he was young and still wrote poems. Harlan did identity negotiation by writing poems and publishing also performing. It was early 1970’s when he was writing poems and showing to the world. As stated below:

*July 22, 1973. Seven-twenty-three P.M. Open mike night at Boo’s Books and Coffee on University Way in Seattle. Harlan Atwater walked in with twenty-five copies of In the Reservation of My Mind. (The Search Engine: p.42)*



Harlan was doing identity negotiation by writing poems, publishing poem books, and performing to people. He wanted to be admitted as a Spokane Indian that his poems were telling about life of Indians. In one-night, early 1970s, he came to bar and brought box which is filled with his self-printed poetry books. He wanted to negotiate his identity as an Indian. This shown as stated in the data below:

*““I am a poet!” he screamed to the assembled Indians. The drunken Indians, those broken men and women, let Harlan be their poet for the night. They let him perform his poems between juke-box songs. They listened and applauded. They hugged and kissed him. They told him his poems sounded exactly like Indians poems were supposed to sound.””(The Search Engine: p.47)*

At that moment, Harlan wanted to get confession from another Indians if he was Indians. Then they said that he was the best Indians ever said. So, Harlan joined drinking with them. After joining drinks with other Indians, Harlan was very drunk and felt unconscious until he slept. In the end at that moment, he disappointed as he was looking his book of poems were lying in road. There were about hundreds that lost and splattered in surround of the bar. This is shown as stated below:

*“Harlan woke the next morning in the alley behind the bar. He staggered to his feet, retched, and emptied his stomach into a pile of his poetry books lying on the dirty cement. Dry-heaving, he knelt, cleaned his vomit off his books, and read the inscription inside:*

*To Junior, my new best friend, Love, Harlan*

*To Agnes! Indian Power! From Harlan*

*To Hank, who fought in the Nam and don't give a damn, Harlan*

*To Pumpkin, who always remembers the elders, Always, Harlan*

*To Dee, the rodeo queen, from the rodeo king, Harlan”.*

*(The Search Engine: p.47-48)*

Harlan disappointed and frustrated as many Indians had done to him. This moment was so contradict as happened in that night before. He felt like that he was fooled by many Indians inside the bar that night. After they loved his poems that night, then they threw it next morning. As stated in the data below:

*“Carrying the damp books, Harlan staggered down the alley and onto the streets. Sunrise. The street was empty of cars and people, but Harlan could see a dozen of his books lying abandoned on the street. He knew hundreds of others were lying on hundreds of other streets. Harlan dropped the books he carried, let them join the rest of their tribe, and walked home to his parents”.*  
(The Search Engine: p.48)

In conclusion, the forms of collective resistance that is done by Harlan Atwater is by writing poems, publishing poem books, and performing to other people. This is in line as Castell proposed in his resistance identity theory that is identity which in positions or conditions devalued and/or stigmatized by the logic of domination (2010: p.9).

In this case, Harlan was in position which is devalued by people through their logic domination. At first, they said that Harlan’s poems were brilliant and so Indian, so they were accepted him to be certain kind of Indian. But then, at last they did not accept him also with his poem as all of Indians at bar at that time threw his book of poems given by Harlan.

Manuel Castell also emphasized his resistance identity as it constructs forms of collective resistance against otherwise unbearable oppression. Definitely, in this case, forms of collective resistance built by Harlan were by writing poems, publishing poem books, and performing to other people. He wanted to resist his identity as an Indian which eventually was not admitted by Indian people.

The evidence that shows as unbearable oppression in this case is when Indian people were throwing Harlan's poem books in road. This is can be categorized into symbol that shows how Harlan had been oppressed by Indian people that his identity negotiation was not admitted.

The second aspect of resistance identity of Harlan Atwater is by writing poems in his life. A collected book of poem entitled "In the Reservation of My Mind" was his resist against white people as he was adopted by white man. As he lived in inner circle of white people, he did not want his identity as Spokane Indian is moved by white people identity. So then he struggled by writing poems tells about life of being Spokane Indian. The poems he wrote among them are entitled "The Naming Ceremony", "Poverty", "Little Spokane", "Love Song" as stated in project identity below.

#### **D. Harlan Atwater's Project Identity**

Project identity is when someone forms a new identity which is projected or designed or intended to make a new identity in his life which is different from before. This is due to the occurrence of oppression experienced by the actor. This identity can be called as constructing identity. As a consequence of this, they seek transformation and redefine their position.

Project identity of Harlan Atwater is found out when he lived as white people and did not want to be Indians anymore. Harlan was born as a Spokane Indian; he then was adopted by white man. His parents died when stuck in fire house. Then, he was looked after by his grandmother. After he was looked after

by his grandmother, he was adopted by white man. He was raised by white family in Seattle as Harlan said that stated below:

*“I’m not really a Spokane Indian,” he said.*

*She knew it! He was a fraud! He was a white man with a good tan!*

*“Well, I’m biologically a Spokane Indian,” he said. “But I wasn’t raised Spokane. I was adopted out and raised by white family here in Seattle”” (The Search Engine: p.40)*

Even Harlan was born as Spokane Indian, but he was adopted and raised by white man. He wanted to get confession from people that he lived a life as a white man, not Spokane Indian anymore. He tried to do identity negotiation. He got confession from white people as they were loving his poems when Harlan used to write poems. In another hand, Harlan was not admitted by Indians people because his poems were not Indian enough according to them. Therefore, he could redefine his position as white man because he was admitted by white people even his poems describing life of Indians while Indians people were not at all. This is as shown in the data below:

*“No matter what I write, a bunch of other Indians will hate it because it isn’t Indian enough, and a bunch of white people will like it because it’s Indian. Do you know what I mean? If I wrote a poem, I’d feel trapped.” (The Search Engine: p.41)*

By the data above, Harlan was not accepted as Indian when he wrote poems even his poems were telling about life of Indian. He was not admitted to be Indian because his poems were not Indian enough. Then he frustrated and choose to be white man. Harlan was loving by white people at that time because of his poems and his efforts to build new identity and redefines his position as white man.

Other data that shows Harlan wanted to build his identity as white man is showed in the data below:

*“I know, I know. The thing is, I mean, I started reading these poems, asking these questions, around town, you know? At the coffee shops and bookstores and open-mike nights. Late sixties, early seventies, shoot, it was a huge time for poetry. People don’t remember it like that, I guess. But poetry was huge. Poets were rock stars. And I was, like, this local rock star, you know? Like a garage-band poet. And people, white people, they really loved my poems, you know? They looked me onstage, looking as Indian as I do, with my dark skin and long hair and big nose and cheekbones, and they didn’t know my poems were just pretend. How could they know? Shoot, half the white people in the crowd thought they were Indian, so why were they going to question me?” (The Search Engine: p.42)*

In late sixties until early seventies, Harlan used to perform his poem around town at coffee shops, bookstores, and open-mike nights. By his poems which tell life of Indians, instead bunch of white people that loved his poem at that time. He felt that he and his work was respected by people at that time, especially white man, not Indians. Therefore, Harlan decided to project his identity to be a white man as he was loved more by white people than Indians.

Other evidence that shows he designed to make a new identity is as stated below:

*Even though my poems were just my imagination,” he said, “just my dreams and ideas about what it would’ve been like to grow up Indian, these white people, they thought my poems were real. They thought I had lived the life I was writing about. They thought I was the Indian I was only pretending to be. After a while, I started believing too. How could I not? They wanted me to be certain kind of Indian, and when I acted like Indian, like the Indian in my poems, those white people loved me. (The Search Engine: p.42)*

By the time he was active writing and performing his poems, he just got confession by white people only, not Indians. He was frustrated because his poems which tell about life of Indians were not accepted by Indians itself, instead this was accepted by white people. This is in line as Castell proposed in his

project identity theory that project identity is identity projected to actors who construct their identity that redefines their position in society and seek the transformation of overall social structure. In this issue or case, Harlan tried to build or construct their identity as he seeks the transformation and redefines his position to be a white man. Therefore, as he was not accepted to be Indian, he decided to change his identity from Spokane Indian to a white man.

Other case or moment which shows that Harlan was redefining his position to be a white man is when he went looking for his real mother. By the time he found her, he saw bad appearances and habitual of his real mother. This is showed in data as stated below:

*“Well, shoot,” he said. I went looking for my real mother once. And it took me a few years, but I found her. She was living alone in Los Angeles. Living in some downtown dive hotel, and she was smoking crack, you know? That’s what my real mother was doing the first time I saw her. I was sitting in my car outside that hotel, because it was scary, you know? And I saw this old Indian woman walking down the street, walking with a cane, and her face was all swollen, and her legs were all swollen. And she had all these sores all over her arms and legs and face. And she looked like a zombie, you know? Like Stephen King’s Nightmare Indian.” (The Search Engine: p.50-51)*

At that moment, Harlan was seeing his real mother in bad habit and appearances. She was smoking crack and some parts of his body were swollen. Harlan was afraid at the first time he saw her. He just observed her and did not face her. According to him, what his real mother was doing is bad by thinking that an old woman should not smoke anymore. This speculation is emphasized and confirmed when Harlan continued telling to Corliss by the data below:

*“I opened the door and go out. I was going to walk across the street and stop her and say to her—I’d rehearsed it all—I was going to say, ‘Mother, I am your son.’ Basic, simple, clean. Nothing dramatic. Still, I thought even that simple statement might kill her. I kept thinking I might shock her into a*

*heart attack, she looked so frail and weak. I'm walking across the street toward her, and she's coughing, and I'm getting closer, and then she reaches into her pocket, pulls out this crack pipe and a lighter, and she lights up right there in the middle of the street. Broad daylight. She lights up and sucks the crap in. And I kept walking right past her, came within a foot of her, you know. I could smell her. She didn't even look at me. She just kept sucking t that pipe. Old Indian woman sucking con a crack pipe. It was sad and ridiculous, but you know the worst part?" (The Search Engine: p.51)*

By Harlan's story above, he once again tried to use his view against Indian that should not smoke anymore moreover in old age as his real mother did. It made him felt lucky as he was not raised by his real mother. This moment made him happier because eventually he was raised by white family as he was highly educated. This is shown by evidence as the data that stated below:

*"I was happy to see my mother like that," he said. I was smiling when I walked away from her. I just kept thinking how lucky I was, how blessed, that this woman didn't raise me. I just kept thinking God had chosen me, had chosen these two white people to swoop in and save me. Do you know how terrible it is to feel that way? And how good it feels, too?" (The Search Engine: p.51-52)*

Harlan's expression above shows that he was redefining his position and seek transformation in society. He wanted changing his position from Indian into white man even biologically he was not. He projected his identity into a new one which is as white people. He expressed how lucky he was by giving explanation as stated below:

*"The thing is," he said, "the two best, the two most honorable and loyal people in my life are my white mother and my white father. So, you tell me, kid, what kind of Indian does that make me?" (The Search Engine: p.52)*

By his explanation above, he expressed that he was happy to have two white parents who are loyal and honorable. He projected his identity into white man. His identity negotiation worked well. This is in line as Castell proposed in

his identity theory that project identity is designed or projected to make a new identity in his life.

Other Harlan Atwater's project identity form can be seen when he wrote poems about life of being Spokane Indian. He made sure that he was a Spokane Indian by writing poems. It happened when he negotiates his identity to be Indian. This form of identity was done by him before he decided to be white man as he was not accepted to be an Indian.

In this short story, there are data that show as project Identity constructed by Harlan Atwater as stated below:

*The Naming Ceremony*

*No Indian ever gave me an Indian name*

*So, I named myself.*

*I am Crying Shame.*

*I am Takes the Blame.*

*I am the Four Directions:*

*South, A Little More South,*

*Way More South, and All the Way South.*

*If you are ever driving toward Mexico*

*And see me hitchhiking, you'll know me*

*By the size of my feet.*

*My left foot is named Self-Pity*

*And my right foot is named Born to Lose.*

*But if you give me a ride, you can call me*

*And all of my parts any name you choose.*



*(The Search Engine: p. 7)*

The data above, Harlan made description of being a Spokane Indian whose sadness. It can be seen by the use of dictions as well as shame, blame, pity, and lose. He tried to tells about sadness and pity being Spokane Indian by writing “I am Crying Shame”, “I am Takes the Blames”, “My left foot is named Self-Pity”, “and my right foot is named Born to Lose”. All this sentence acts like he feels pity of being Spokane Indian.

Harlan Atwater claimed himself as the most authentic Indian writer. Where there was many written works of Indian, he said it was junk written about Indians. This is strongly stated by the data below:

*“Well, shoot, everything I write is pretty autobiographical so you could say I’m only interested in the stuff that really happens. There’s been so much junk written about Indians, you know? So much romanticism and stereotyping. I’m just trying to be authentic; you know? If you look at my poems, if you really study them, I think you’re going to find I’m writing the most authentic Indian poems that have ever been written. I’m trying to make the world a better place, full more love and understanding”. (The Search Engine: p. 22)*

As his project identity, he described himself as Spokane Indian man who wrote the most authentic Indian poems. By writing poems described about Spokane Indian, he wanted to help people understand it. He emphasized his identity being Spokane Indian by making sure that he was Spokane Indian.

Next is poem which proves that there is a project identity formation carried out by Harlan Atwater.

***The Little Spokane.***

*My river is not the same as your river.*

*My river is smaller and colder.*

*My river begins in the north*

*And rushes to find me*

*My river calls me.*

*I swim it because it is water.*

*Water doesn't care about anybody*

*But this water cares about me.*

*Or maybe it doesn't care about me.*

*Maybe the river thinks I'm driftwood*

*Or a rubber tire or a bird or a dead dog.*

*Maybe the river is not a river.*

*Maybe the river is my father.*

*Maybe he's smaller and colder than your father.*

*(The Search Engine, p. 16, 17)*

Based on the poem above, this theme can be categorized into nature. This is strongly can be said that Harlan Atwater was a Spokane Indian who closed to the nature. It can be seen by how he explained the nature around him that he knew everything about the river.

Harlan Atwater made a description of one of rivers in the Spokane. He claimed that he was an Indian Spokane who closed to the nature. The Harlan Atwater's poem above shows the state and physicality of the river that is around the reservation area of Spokane Indian. He described the physical condition. He wanted to claim that he was Spokane Indian who closed to the nature by describing the physical condition of little Spokane River.

This issue is strengthened by Corliss as she experienced the same. She felt that Harlan Atwater wrote the truth in describing the Spokane River. This is proven by the data below:

*“Corliss had swum the Little Spokane River. She’d floated down the river in a makeshift raft. She’d drifted beneath bridges and the limbs of trees. She’d been in the physical and emotional places described in the poem. She’d been in the same places where Harlan Atwater had been, and made her sad and happy. She felt connected to him and wanted to know more about him.” (The Search Engine, p. 17)*

This convinced Corliss that Harlan Atwater was an Indian who close to the nature by describing the river that she had experienced before. Another form of Harlan Atwater’s project identity is when he was interviewed by asking how process like for working on a poem, as stated below:

*“Sometimes my whole tribe is writing the poem with me. And I feel best about the poems when I look out in the audience and see a bunch of Indian faces. I mean, the best thing to me is when Indians come up to me and say, “Hey, man, that poem was me, that was my life.” That’s when I feel like I’m doing the best work.” (The Search Engine: p. 22)*

The data above tells about the excitement of Harlan in process of writing his poem. He told his feeling of being Spokane Indian when his work is admitted by others Indian that it was very authentic as Harlan expressed being Indian. He made sure his identity as an Indian Spokane. Another evidence as a data that shows him as his project identity is as stated below:

*“Love song”*

*I have loved you during the powwow*

*And I have loved you during the rodeo.*

*I have loved you from the jail*

*And I have loved you from Browning, Montana.*

*I have loved you like a drum and drummer*

*I have loved you like a holy man.*

*I have loved you with my tongue  
And I have loved you with my hands.*

*But I haven't loved you like a scream.*

*And I haven't loved you like a moan.*

*And I haven't loved you like a laugh.*

*And I haven't loved you like sigh.*

*And I haven't loved you like a cough.*

*And I haven't loved you well enough."*

*(The Search Engine: p. 33)*

This poem as a data above tells life of being Spokane Indian. Harlan described his Indian culture by writing the poem above. He claimed himself as a Spokane Indian as his project identity. Another poem that Harlan wrote to tells a life of Indian is by writing his poem as stated below:

***"Poverty"***

*When you're poor and hungry*

*And love your dog*

*You share your food with him*

*There is no love like this his.*

*When you're poor and hungry*

*And your dog gets sick,*

*You can't afford to take him*

*To the veterinarian*

*So, you have to watch him get sicker*

*And cough blood and cry all night.*

*You can't afford to put him gently to sleep*

*So, your uncle comes over for free*

*And shoots your dog twice in the head*

*And buries him in the town dump*

*(The Search Engine, p.38-39)*

The poem above tells about poorness of someone in his life. Harlan Atwater strongly claimed himself as Spokane Indian who felt poor. He was making description of travelling his world is full of poorness in his life. However, what he wanted to show is by emphasizing his love to his pet. Even in condition of poor and hungry, he still shared his food with his dog. He indirectly also wanted to show that Indians is easy to sharing with people or even animal even in bad condition. As his project identity, he made sure being Spokane who felt poorness in his life. The next is conversation between Harlan Atwater and Corliss as Harlan project identity, as stated below:

*"I started writing poems to feel like I belonged," he said and to feel more Indian. And I started imagining what it felt like to grow up on the reservation, to grow up like an Indian is supposed to grow up, you know? (The Search Engine, p. 41)*

The conversation above is the Harlan's answer when he was asked by Corliss. As his project identity, he expressed when he wrote poems to claim his identity as he was a Spokane Indian. He started imagining to grow up on the reservation in order to feel more Indian and lived as an authentic Indian.

There was identity negotiation doing by Harlan Atwater that can be another function as plot of the story. This story was started when Corliss checked out Harlan's book of poems when she was in library. Then the librarian said that the book was never checked out since 1972. Corliss wondered why this book went unread for thirty years just on its library shelf. This statement is showed as data below:

*““Wow,” the librarian said as she scanned the book’s bar codes and entered them into her computer.*

*“Wow what?” Corliss asked.*

*“You’re the first person who’s ever checked out this book.” The librarian held up the Atwater.*

*“Is it new?”*

*“We’ve had it since 1972.”*

*Corliss wondered what happens to a book that sits unread on library shelf for thirty years. Can a book rightfully be called a book if it never gets read? If a tree falls in a forest and gets pulped to make paper for a book that never gets read, but there’s nobody there to read it, does it make a sound?”*

*(The Search Engine: p.7-8)*

Harlan made identity negotiation by writing and publishing poems in 1972. He negotiated his identity as not really Spokane Indian into Spokane Indian as he was raising or growing up in white man circle. This can be said as not fully Spokane Indian because Harlan had ever expressed his profile as stated below:

*““I’m not really a Spokane Indian,” he said.*

*She knew it! He was a fraud! He was a white man with a good tan!*

*“Well, I’m biologically a Spokane Indian,” he said. “But I wasn’t raised Spokane. I was adopted out and raised by white family here in Seattle””*  
*(The Search Engine: p.40)*

In 2002, when Harlan had retired as a poet, Corliss came to him for questioning her curiosity. As she had checked Harlan’s poem out from library, then she was questioning about the writer of the book. Corliss had never heard the name of Harlan Atwater as she was living in Spokane too. Therefore, she tried to find him out until she met him after looking for weeks. Corliss asked about his profile why he quit as a poet. Corliss put him in spot where Harlan did not want to talk about the reason why he decided to quit as a poet.

Corliss' role here is as social actor who internalized or influenced someone. As Castell said in his book (2010: p.7) that identity can also be originated from dominant institutions, they become identities only when if social actors internalize them, and construct their meaning around this internalization. The Corliss' existence to Harlan was making him confused because Corliss wanted him to take him back as a poet. However, Harlan did not want it because he was broken hearted against people who read his poem. When initially they were loving it but then people were lying to him as they threw his books of poem in the road. This story is shown as stated below:

*“Carrying the damp books, Harlan staggered down the alley and onto the streets. Sunrise. The streets was empty of cars and people, but Harlan could see a dozen of his books lying abandoned on the street. He knew hundreds of others were lying on hundreds of other streets. Harlan dropped the books he carried, let them join the rest of their tribe, and walked home to his parents”. (The Search Engine: p.48)*

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter sums up the result of the analysis Harlan Atwater's Identity in His Work in *Search Engine* by Sherman Alexie. This study reveals that the character's identity involves two concepts of identity building which contrasts the character. It is also followed by a suggestion for further research in the end of the chapter.

#### 4.1 Conclusion

Indian American started their literary work initially with oral tradition of indigenous cultures of North American. This is as stated by Simhachalam Thamarana (2015) that Native American literature begins with the oral traditions in the hundreds of indigenous cultures of North America and find its fullness in all aspects of written literature as well. The *Search Engine* tells about a poet who look for his identity. As a Spokane Indian, Harlan Atwater was adopted by white man which means he was raised by white family. As a consequence of this, he lived with white man and grown up in white man circle. Moreover, he leaved his simplistic understanding of each identity and gain more complex one.

The result shows that Harlan did three identity theory that is proposed by Castells. They are legitimizing identity, resistance identity, project identity. Harlan's legitimizing identity happened when Harlan claimed himself as the most



authentic Indian poem. By describing himself as that, he had ambition that he wanted to make people more understanding about Indian

As his resistance identity, there are two aspects that he concerns. First, Harlan Atwater tried to lose his identity as an Indian poet as he felt frustrated because his work is not enough popular and was not demand by people. He decided to hide from people. Even when Corliss, the main character, met him to know more about him, Harlan did not want to be found and he was not happy.

Second, he wrote poems about life of being Spokane Indian in order not to lose his identity as an Indian man. Harlan Atwater try to take back his identity as he was born as a Spokane Indian man. By poet he wrote, he described the life of Spokane Indian. Meanwhile, as we know that Harlan never live a life as a Spokane as in the child he was adopted by white man. It means he did not live with Spokane people and how he acted by being as a Spokane. This situation makes him create forms of collective resistance as he wrote that poem. He made resistance identity as his forms of resistance.

Harlan Atwater's project identity is when he claimed or made sure himself as a Spokane Indian by writing his poems about life of Spokane Indian. In a case, he emphasized himself to other as the most authentic Indian work. In other words, he tried to do identity negotiation to be Indian. Other project identity that Harlan did happened after he lose negotiating his identity to be an Indian. So, Harlan did project identity or build identity to be a white man. As Castells proposed in his book (Castells, Manuel. 2010: p.5) that project identity is when someone forms a

new identity which is projected or designed or intended to make a new identity in his life which is different from before. This is due to the occurrence of oppression experienced by the actor. This identity can be called as constructing identity. As a consequence of this, they seek transformation and redefine their position. Therefore Harlan redefined his position in society or seek transformation and built new identity as a white man.

#### 4.2 Suggestion

As the suggestion, through this thesis, the researcher expects that this study can be useful for further researcher who wants to conduct the same research, especially in analyzing Harlan Atwater's Identity in His Work in *Search Engine* by Sherman Alexie.

Afterwards, the researcher realizes that this thesis is far from being perfect. The researcher expects that people give the suggestion to make this research becomes better related to identity. Later, as this research gaining the issue of identity which had been faced by Harlan Atwater, the next researcher analyzes personality of Corliss as the main character of the story.

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## CURRICULUM VITAE



Fuadi Rozzy was born in Mojokerto on July 24th, 1996. He graduated from SMAN 2 Kota Mojokerto. During his study at the Senior High School, he actively participated in music concert in his school. He started his higher education in 2015 at the English Letters Department of UIN Maulana Malik Ibrahim Malang and finished in 2019. During his study at the university, he still actively participated music concert.

**APPENDIX**

	IDENTITY CONSTRUCTION	RESISTANCE IDENTITY	PROJECT IDENTITY
1.	<p><i>“It was a book of poems titled <i>In the Reservation of My Mind</i>, by Harlan Atwater. According to the author’s biography on the back cover, Harlan Atwater was a Spokane Indian, but Corliss had never heard of the guy”. (The Search Engine: p. 6)</i></p>	<p><i>““You’re the first person who’s ever checked out this book.” The librarian held up the Atwater. “Is it new?” “We’ve had it since 1972.” Corliss wondered what happens to a book that sits unread on a library shelf for thirty years.” (The Search Engine: p. 7-8)</i></p>	<p><i>The Naming Ceremony</i></p> <p><i>No Indian ever gave me an Indian name</i></p> <p><i>So I named myself.</i></p> <p><i>I am Crying Shame.</i></p> <p><i>I am Takes the Blame.</i></p> <p><i>I am the Four Directions:</i></p> <p><i>South,</i></p> <p><i>A Little More South,</i></p> <p><i>Way</i></p> <p><i>More South , and All the Way</i></p> <p><i>South.</i></p> <p><i>If you are ever driving toward Mexico</i></p>

			<p><i>And</i>  <i>see me hitchhiking, you'll know</i>  <i>me</i>  <i>By the</i>  <i>size of my feet.</i>  <i>My left</i>  <i>foot is named Self-Pity</i>  <i>And</i>  <i>my right foot is named Born to</i>  <i>Lose.</i>  <i>But if</i>  <i>you give me a ride, you can call</i>  <i>me</i>  <i>And</i>  <i>all of my parts any name you</i>  <i>choose.</i>  <i>(The</i>  <i>Search Engine: p. 7)</i></p>
2.	<p><i>"Harlan Atwater is a</i>  <i>Spokane Indian man</i>  <i>who grew up in</i></p>	<p><i>"She typed</i>  <i>"Harlan Atwater,</i>  <i>Native American</i></p>	<p><i>"Well, shoot,</i>  <i>everything I write is pretty</i>  <i>autobiographical so you could</i></p>

<p><i>Wellpinit, Washington, Washington, on the Spokane Indian Reservation in eastern Washington State. His work has appeared in Experimental Rice, Seattle Poetry Now!, and The Left Heart of Love. The author of a book of poems, In the Reservation of My Mind, he lives in Seattle and is currently a warehouse supply clerk during the day while writing and performing his poems long into the night".(The Search</i></p>	<p><i>poet, Spokane Indian" into the search engine and found nothing. She didn't find him with any variations of the search, either. She couldn't find his book on Amazon.com, Alibris.com, or Powells.com. she couldn't find any evidence that Harlan Atwater's book had ever existed. She couldn't find the press that had published his book." (The</i></p>	<p><i>say I'm only interested in the stuff that really happens. There's been so much junk written about Indians, you know? So much romanticism and stereotyping. I'm just trying to be authentic, you know? If you look at my poems, if you really study them, I think you're going to find I'm writing the most authentic Indian poems that have ever been written. I'm trying to make the world a better place, full more love and understanding". (The Search Engine: p. 22)</i></p>
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	<i>Engine : p. 21)</i>	<i>Search Engine: p. 20)</i>	
3.	<p><i>“Well, coming from a culture where the oral tradition is so valued, and where storytelling is an everyday and informal part of life, I think I was born to tell stories in some sense”. (The Search Engine: p. 21)</i></p>	<p><i>“She sent e-mails to two dozen different Indian writers, including Simon Ortiz, Joy Harjo, Leslie Marmon Silko, and Andrian C. Louis, and those who responded said that they’d never heard of Harlan Atwater.” (The Search Engine: p. 20)</i></p>	<p><i>“Well, shoot, everything I write is pretty autobiographical so you could say I’m only interested in the stuff that really happens. There’s been so much junk written about Indians, you know? So much romanticism and stereotyping. I’m just trying to be authentic, you know? If you look at my</i></p>



			<p>poems, if you really study them, I think you're going to find I'm writing the most authentic Indian poems that have ever been written. I'm trying to make the world a better place, full more love and understanding".</p> <p>(The Search Engine: p. 22)</p>
4.		<p>"It's still Harlan Atwater's phone number," the man said.</p> <p>"Wow, are</p>	<p><b>The Little Spokane.</b></p> <p>My river is not the same as your river.</p>

		<p><i>you him?"</i></p> <p><i>I used that name when I wrote a poems." (The Search Engine: p. 25)</i></p>	<p><i>My river is smaller and colder.</i></p> <p><i>My river begins in the north.</i></p> <p><i>And rushes to find me.</i></p> <p><i>My river calls me.</i></p> <p><i>I swim it because it is water.</i></p> <p><i>Water doesn't care about anybody.</i></p> <p><i>But this water cares about me.</i></p> <p><i>Or maybe it doesn't care about me.</i></p> <p><i>Maybe the river thinks I'm driftwood.</i></p> <p><i>Or a</i></p>
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			<p><i>rubber tire or a bird on a dead dog. Maybe the river is not a river. Maybe the river is my father. Maybe he's smaller and colder than your father. (The Search Engine, p. 16, 17)</i></p>
		<p><i>“Really? Aren't you Indian?” “I'm of the urban variety, bottled in 1947.” “You're Spokane, enit?” “That's what I was born, but I haven't been to the rez in thirty years,</i></p>	<p><i>“Corliss had swum the Little Spokane River. She'd floated down the river in a makeshift raft. She'd drifted beneath bridges and the limbs of trees. She'd been in the physical and emotional places described in the poem. She'd been in the same places where Harlan Atwater had been, and made her sad and happy. She felt</i></p>

		<p><i>and you're the first Spokane I've talked to in maybe twenty years. So, if I'm still Spokane, I'm not a very good one.”” (The Search Engine: p. 26)</i></p>	<p><i>connected to him and wanted to know more about him.” (The Search Engine, p. 17)</i></p>
		<p><i>“Listen, kid, I'm impressed you found my book of poems. Shoot, I only printed up about three hundred of them, and I lost most of them. Hell, I'm flattered you found me. But I didn't want to be found...” (The</i></p>	<p><i>“Sometimes my whole tribe is writing the poem with me. And I feel best about the poems when I look out in the audience and see a bunch of Indian faces. I mean, the best thing to me is when Indians come up to me and say, “Hey, man, that poem was me, that was my life.” That's when I feel like I'm doing the best work.” (The Search Engine: p. 22)</i></p>

		<p><i>Search Engine: p. 26)</i></p>	
		<p><i>“I’m sorry, kid,” he said. “But I am who I am. And I haven’t written a poem in thirty years, you know? I don’t even remember what it feels like to write a poem.”” (The Search Engine: p. 35)</i></p>	<p><i>“Love song”</i></p> <p><i>I have loved you during the powwow</i></p> <p><i>And I have loved you during the rodeo.</i></p> <p><i>I have loved you from the jail</i></p> <p><i>And I have loved you from Browning, Montana.</i></p> <p><i>I have loved you like a drum and drummer</i></p> <p><i>I have loved you like a holy man.</i></p> <p><i>I have loved you with my tongue</i></p> <p><i>And I have loved you with my hands.</i></p> <p><i>But I haven’t loved you like a scream.</i></p> <p><i>And I haven’t loved you like a moan.</i></p>

			<p><i>And I haven't loved you like a laugh.</i></p> <p><i>And I haven't loved you like a sigh.</i></p> <p><i>And I haven't loved you like a cough.</i></p> <p><i>And I haven't loved you well enough."</i></p> <p><i>(The Search Engine: p. 33)</i></p>
		<p><i>"But you're poems, they are so Indian."</i></p> <p><i>Indian is easy to fake. People have been faking it for five hundred years. I was just better at it than most"</i> <i>(The Search Engine, p. 40)</i></p>	<p><i>Poverty</i></p> <p><i>When you're poor and hungry</i></p> <p><i>And love your dog</i></p> <p><i>You share your food with him</i></p> <p><i>There is no love like this his</i></p> <p><i>When your dog gets sick,</i></p>

			<p><i>You</i>  <i>cant afford to take him</i>  <i>To</i>  <i>the veterinarian</i>  <i>So</i>  <i>you have to watch him get sicker</i>  <i>And</i>  <i>cough blood and cry all night</i>  <i>You</i>  <i>cant afford to put him gently to</i>  <i>sleep</i>  <i>So</i>  <i>your uncle comes over for free</i>  <i>And</i>  <i>shoots your dog twice in the head</i>  <i>And</i>  <i>buries him in the town dump</i>  <i>(The</i>  <i>Search Engine, p.38-39)</i></p>
			<p><i>"I started writing poems to</i>  <i>feel like I belonged," he said</i></p>

			<p><i>and to feel more Indian. And I started imagining what it felt like to grow up on the reservation, to grow up like an Indian is supposed to grow up, you know? (The Search Engine, p. 41)</i></p>
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