

**POWER RELATION DESCRIBED IN ALEXIE'S *WHAT YOU PAWN I  
WILL REDEEM***

**THESIS**

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FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2024**

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*WILL REDEEM***

**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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2024**

## STATEMENT OF AUTHORSHIP

I state that this research which the title is “**Power Relation Described in Alexie’s What You Pawn I Will Redeem**” was done by me alone without including any material written or published from other people's work. Except for quotations used as references in the bibliography. Thus, if there are any objections regarding plagiarism, I will be responsible for it.

Malang, 02 Desember 2024

The researcher



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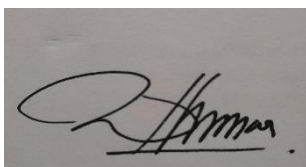
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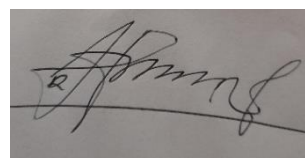
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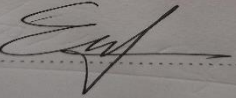
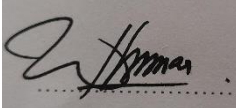
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## **MOTTO**

*“Hidup sungguh sangat sederhana, yang hebat-hebat hanya tafsirannya.  
Begitupun kuliah, maka teruslah bersemangat.”*

## **DEDICATION**

I made this thesis as a dedication to the great people in my life include,  
My beloved family, my mother Ibu Hartutik and my father Bapak Choirudin, all my  
brothers and sedulur ngarit, Pak Ri, cak Sakim, Cak Lupi, Mbah Mun who always  
support me.

My best friend, Afi, Dafi, Rifqi, Qodir, who always motivated me.

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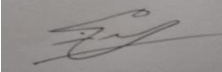
Alhamdulillah hi robbil alamin, praise the presence of Allah swt who has showered his mercy and love on all creatures in the entire universe. I was destined to be able to done my thesis entitled “Power Relation Described in Alexie’s What You Pawn I Will Redeem” with the hope of achieving a Bachelor of Literature (S.S.) degree. We send our blessings and salutations to our lord, the great prophet, the prophet Muhammad, peace be upon him, who is the guide of the people of the whole world.

Thanks to the helpful comments, criticism, encouragement and pressure from my surroundings, this thesis was completed. On this occasion, I would like to say a thousand thanks to the following people for their guidance, support and assistance in accompanying me to complete this thesis, which is without them I probably would not have been able to complete it.

I am grateful to my supervisor, Whida Rositama, M.Hum., for her unfailing support and guidance. Her suggestions and advice have shaped this thesis significantly. In addition, I appreciate her patience and guidance throughout the research process.

In addition, I also express my deepest thanks to all the lecturers in the English Department. Because of their dedication and patience in educating their students. Moreover, their valuable lessons have broadened my thought and enriched my academic experience. And also don't forget, I would like to thank my fellow students in the department for their support and motivation.

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## ABSTRACT

**Muchsinin, Achmad Faisal** (2024), Power Relation Described in Alexie's *What You Pawn I Will Redeem*. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Whida Rositama, M.Hum

**Key word:** discourse analysis, power, relation, resistance

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The purpose of this research are (1) to reveal the production of discourse (2) to understand the form of power relation through knowledge and discourse, as well as (3) to analyze effect of power. Therefore, this research uses discourse analysis model by Michael Foucault which specifically discusses the relation power, knowledge and discourse. This research analyzes the short story *What You Pawn I Will Redeem* by using Michele Foucault's concept of discourse. This research applies qualitative research methods that process soft data in the form of words. The results showed that (1) the short story *What You Pawn I Will Redeem* by Sherman Alexie provides a perspective on a discourse that is connected to the complexity of power and knowledge relations, (2) the conception of power is everywhere, and the understanding of power as a form of power relations that are immanent in the space where power operates, reflected in the short story *What You Pawn I Will Redeem* by Sherman Alexie which carries every interest in power relations carried out by various parties, (3) the effects of power through discourse played in the story *What You Pawn I Will Redeem* are described through normalization and resistance by the main character.

## ABSTRAK

**Muchsinin, Achmad Faisal** (2024), *Power Relation Described in Alexie's What You Pawn I Will Redeem*. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Whida Rositama, M.Hum

**Key word:** analisis wacana, kuasa, relasi, perlawanan

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Tujuan dari penelitian ini adalah (1) untuk mengungkap produksi wacana (2) untuk memahami bentuk relasi kuasa melalui pengetahuan dan wacana, serta (3) untuk menganalisis efek dari kekuasaan. Oleh karena itu, penelitian ini menggunakan model analisis wacana dari Michael Foucault yang secara khusus membahas tentang relasi kekuasaan, pengetahuan dan wacana. Penelitian ini bertujuan untuk menganalisis cerpen *Apa yang Kau Gadaikan Akan Kutebus* dengan menggunakan konsep wacana Michele Foucault. Penelitian ini menggunakan metode penelitian kualitatif yang mengolah data lunak berupa kata-kata. Hasil penelitian menunjukkan bahwa (1) cerpen *What You Pawn I Will Redeem* karya Sherman Alexie memberikan sebuah perspektif tentang sebuah wacana yang terhubung dengan kompleksitas relasi kekuasaan dan pengetahuan, (2) konsepsi kekuasaan ada di mana-mana, dan pemahaman kekuasaan sebagai bentuk relasi kuasa yang bersifat imanen dalam ruang di mana kekuasaan itu beroperasi, tercermin dalam cerpen *What You Pawn I Will Redeem* karya Sherman Alexie yang mengusung setiap kepentingan dalam relasi kuasa yang dilakukan oleh berbagai pihak, (3) efek kekuasaan melalui wacana yang dimainkan dalam cerita *What You Pawn I Will Redeem* direpresentasikan melalui normalisasi dan resistensi oleh tokoh utama.

## خلاصة

محسنيين، أحمد فيصل (2024)، علاقة القوة الموصوفة في أليكسي ما أنت رهن سأسترده. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الإسلام النيجيري مولانا مالك إبراهيم ملانج. المشرف : Hum. Whida Rhositama, M

### كلمات المفتاحية: تحليل الخطاب ، القوة ، العلاقة ، المقاومة

الغرض من هذا البحث هو (1) الكشف عن إنتاج الخطاب (2) لفهم شكل علاقة القوة من خلال المعرفة والخطاب ، وكذلك (3) تحليل تأثير القوة. لذلك ، يستخدم هذا البحث نموذج تحليل الخطاب لمايكل فوكو الذي يناقش بشكل خاص قوة العلاقة والمعرفة والخطاب. يحلل هذا البحث القصة القصيرة "ما أنت رهن سأسترده" باستخدام مفهوم ميشيل فوكو للخطاب. يطبق هذا البحث أساليب البحث النوعي التي تعالج البيانات اللينة في شكل كلمات. أظهرت النتائج أن (1) القصة القصيرة "ما أنت رهن سأسترده" لشيرمان أليكسي تقدم منظورا حول خطاب مرتبط بتعقيد علاقات القوة والمعرفة، (2) مفهوم القوة موجود في كل مكان، وفهم القوة كشكل من أشكال علاقات القوة المتأصلة في الفضاء الذي تعمل فيه القوة، انعكست في القصة القصيرة ما أنت رهن سأسترديه لشيرمان أليكسي والتي تحمل.

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## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher begins this study with an introduction. Five topics were covered in this chapter. They are background of the study, problem of study, objective of study, significances of study, scope and limitation, and definition of the key terms.

#### **A. Background of the Study**

Literary works do not fall from the sky, but are created by writers to be enjoyed, lived, understood, and utilized by society. A writer is a member of society; he is bound by certain social groups which in turn involve education, religion, customs, power, and all the social institutions around him. Literary works are also capable of describing objects and movements that exist in the world of experience. One of the objects and movements that exist in the world of direct experience is the question of power. There are power relations that define the complex nature of the relationship between the masses of people and groups of community leaders. This means that the relationship is not only a political matter in the narrow sense, but also a matter of ideas and consciousness (Faruk, 2014).

In modern age, literature develops on broad aspects of life and has many definitions. Literature is generally known as imaginative works. Literature can be said a source of information and entertainment too. In addition, language is a tool of social institutions in literature. It means that literature has techniques that are social in nature which are the conventions and norms of society. Thus, literary work contains lessons and information that present for the reader. However the author in created a work just not based on imagination way, but also applies creativity (Wuryani, 2013).

Basically, literature has a world that forms a social life where it is an imitation of reality. So that literary works contain character teaching that can benefit students and the wider community through learning (Nova, 2021). In the world of experience, objects and daily human activities can be reflected by literary works. Thus, one of the objects and daily activities in reality is power. In relation to power, there is a relationship that occurs between people and leaders as well as between individuals or certain groups. This indicates that the link is more than just political in nature, it also has implications for ideas and awareness. Although literature is an imitation of the subjective human world, literature also presents a life where most of that life comes from social reality (Erika, et.al,2021:681)

In present literary studies, not a few scholars studying about the discourse of indigenous or native people in literature. One of which is Native American literature. Indian or Native American literature refers to writings, whether oral or written, by and about Native Americans and their history, customs, and contemporary experiences, created by Native American authors from pre-Columbian times to the present. Native American literature has had a significant impact on literary studies. One critical aspect is that indigenous literary works present indigenous peoples' languages, knowledge, and ideas. In many situations, indigenous literature also functions as an amplifier of tribes' true voices, effectively countering misconceptions, complicated stereotypes, and intricate notions of Indian identity (Ladino, J.K. 2009).

Many literary works by Native Americans have been narrated, providing us with ideas on the experiences and knowledge of these people. Because as has been said above that literature informs to the reader a social life or author experience. In urban Native American perspective, when Native American live in city and communicate with other

people can give a lesson such a discourse of power, identity, and knowledge that formed in the story.

According to Foucault power does not mean a thing that is owned or a thing that is given, exchanged, and recovered but it is exercised, and power is a thing that existed in action (Foucault, 1980: 89). Often the understanding of power is seen as a repressive thing. However, this can also be understood as a strategy in human relations, which in Foucault's terms is referred to as power relations. Therefore, regulation and normalization—rather than repression and intimidation—are how power operates. It is impersonal subjective and non-dialectical, but positive and constructive.

In this study, the researcher analyze Sherman Alexie's work entitled "*What You Pawn I Will Redeem*" with applying the discourse analysis by Michel Foucault. One well-known modern Native American writer was Sherman Alexie. On October -7-1966, he was born exactly in Welpinit, Washington region, on the Spokane Indian Reservation. After completing his studies at Reardan High School, he was awarded a scholarship to Gonzaga University.

Short story collection in book entitled *Ten Little Indians* (2003) by Sherman Alexie successful attracts the reader's attentions because in the story a narrator is modern Indians who live in the city. In this case, the collections of the story in Ten Little Indian become special attention for the readers. From the nine collections of stories tells the people Spokane Indians Native American who lived in cities, especially in Washington State. Moreover, Ten Little Indian becomes the best-selling short story collections where his last collection of great short stories amount to nine stories including: '*The Search Engine*', '*Lawyer's League*', '*Can I Get a Witness*' '*Do Not Go Gentle*', '*Flight Patterns*', '*The Life and Times of Estelle Walks Above*', '*Do You Know Where I Am?*', '*What You Pawn I Will Redeem*' as well as '*Whatever Happened to Frank Snake*



*Church.*' The author narrates the Spokane Indian characters that are honest, endearing, and humorous (Coulombe, J.L., 2011). Within the city of Seattle, a multicultural urban environment with fluid cultural boundaries, these reflections depict the experiences of Indians residing in the city (Coulombe, J.L. 2002). Such as in '*What you Pawn I Will Redeem*' story where Native American people faced a challenge when live in city, even they confused to get their way home.

The story *What You Pawn I Will Redeem* by Sherman Alexie tells about a Native American who struggles to obtain his grandmother's Fancy dancing Regalia with a touch of urban life. But the interesting about the story is how a Native American living in an urban area (which tends to be multicultural) and with homeless conditions, but he is able to blend in and make friends with the surrounding environment. Then, this regard used as a discourse by Alexie as a writer to counter the negative stereotypes of the dominant society towards American Indians, such as the assumption that they are less educated, trapped in poverty, and involved in criminal behavior. In addition, through Jackson's character in the story, the author gives a message about the importance of maintaining cultural identity. Such in the story Jackson struggles to get his grandmother's regalia which is a symbol of his cultural identity.

This research investigated the characters in the story *What You Pawn I will Redeem* where these characters process a significant influence over each other, establishing a power dynamic that will be explored in greater detail. In other word, the researcher tries to reveal a power relationship that occurs within the scope of American Indians who are in a multicultural life.

Some researchers has analyzed the story "*What You Pawn I Will Redeem*". For instance Daragmeh, A. K. T (2018), he explained system of capitalist and non-capitalist in conceptual frame to the subaltern and pre-industrial culture. In other word, the study is

focuses on one specific deconstructive scheme that writers from the periphery employed to oppose the encroachment of capitalist cultural values on indigenous populations. He used theory post-colonial by Frantz Omar Fanon. As defined and maintained by violence, Fanon described the colonial world as the collision of two forces: the local population and the colonial settlers. (2001: 28). This study used 'What You Pawn I Will Redeem' story by Sherman Alexie to collect the data which is same the data with this study. As a result, Jackson as non-capital culture has succeeded in his protest against imposed deculturation where he before Columbus was figured as the noble savage and at present, he finds himself without a home, battling alcoholism, and living a life unpredictable.

Other study namely 'American Indigenous Literature in the Eyes of the Islamic University Students' by Rahayu, M. (2023). The researcher has also used the story *What You Pawn I Will Redeem* as a data source in her work. She used reader response theory by Louise Rosenblatt. The aims in the study is discussed on student's Islamic University respond toward the story *What You Pawn I Will Redeem*. As a result, through the main characters there are three topics discovered from the response's Indonesian Islamic student to the short story. For instance, the brand new vocabularies related to the local Indian identity, the obstacles that the Indian people confront while life in a city of Seattle. Second, student's attention toward problem issues of homelessness and alcoholism where Homelessness has become fun for Jackson, but it is a major problem for a lot of people, while alcoholism have become major concerns for Muslim students at Indonesian universities. This is influenced by Muslim norms that prohibit the consumption of alcoholic beverages. The third is the humor, which students find fascinating due to its dark humor and ironic depiction of the difficulties Native Americans face on a daily basis.

The next is *Dialogue and Discourse Structure: A Speech Move Analysis of Sherman Alexie's Story 'What You Pawn I Will Redeem'* by Robert A. Troyer. The discourse investigate framework in the story "What You Pawn I Will Redeem" is demonstrated by this research. The framework suggests classifying opening and responding speech moves in a hierarchical manner by utilising a combination of conventional discourse analysis, speech act theory, and used an extension from Halliday namely functional approach to conversational interaction. As a result, when interacting with friends, strangers, and higher-status acquaintances, the main character—a homeless Spokane Indian in Seattle displays quite varied speech patterns or conversational styles. These discursive markers of strength and unity are not only present in the discourse, but also play a major role in the story's overarching themes of the place of the individual in society and the preservation of Native American cultural identity and legacy.

Numerous researchers has also discussed about power relation, such as 'Power Relation among Factions in Veronica Roth's Divergent' that is written by Gilang Nur Alfi Jauhari (2017). Jauhari uses concept of power from Michael Foucault. The result, Veronica Roth's novel Divergent could become an image how power can emerges from social relation and interaction among people, such as the construction of power that applied in relation with each other, and also how the construction of power occurred in Political Faction Groups and the Resistance. This is undoubtedly the outcome of knowledge. Because knowledge plays a major part in dominating and leading society to become unconscious in specific conditions related to understanding society, knowledge becomes an important tool in the construction of power. In accordance with Foucault's theory, power relations are something universal and common rather than an unsettled authority. It's resolved, but it's more of a generic solution that anyone can locate and obtain anywhere. Look for and obtain it anywhere.

Second, 'The Analysis of Power Relation between Institutions and Individuals in Kazhuo Ishiguro's Novel *Never Let Me Go*' by Khadijah Ledy Yunia (2016). She used Novel *Never Let Me Go* by Kazhuo Ishiguro as primary data source with applying Power Relation theory by Michael Foucault as main approach. The result show that in the form of power in relations that occurred in institutions and individuals. Several agencies are involved and the recovery center are the largest centers of power, while cloned humans are the targets and have a position as the weakest body. Some of the ways the institution practices power are the manipulation of knowledge and truth, the application of disciplinary techniques, and panopticism. In addition, there are representations of individual resistance to institutional power. The individual representatives are the characters Tommy and Kathy.

Next is 'Elemets of Power Relation in Literry Work: A Foucauldian Analysis' that written by Gartika Rahmasari and Iis Kurnia Nurhayati (2020). The aim of study is to investigate power dynamics between Ghulam Mohamed and Gustad Nobel, two characters in a novel entitled "*Such a Long Journey*" by Rohinton Mistry. The outcome demonstrates that Ghulam Mohamed and Gustav Nobel have a power relationship in a "partnership" setting; their divergence stems from their distinct objectives and interests in preserving their partnership. Ghulam Mohamed employs fear as an instrumental mode in this power dynamic by utilising a range of tones in his speech to plead or exert pressure.

The next previous studies is 'Power Relation in Jacques Lob's *Snowpiercer*' by Monica Alivia Hani Pratiwi (2020). The researcher applied theory from Michael Foucault (1977) to describe how power relation occurred to the passengers in front section to tail section. As a result, power relation become two different form. Such sovereign power, the kind of authority that rules over every individual in the community. Discipline bodies are the target of the second endeavour, which is disciplinary power. Furthermore, the

outcome indicates that certain characters have manipulated information and reality by abusing their position of authority.

After that, 'Power Relation in The Best of Me by Nicholas Sparks's' by Isrofatul Jannah (2022). The researcher discussed the dynamics of power between Amanda, the female lead, and Dawson, the male lead. Dawson experienced power dynamics between his father, two cousins, and himself. At the same time, Amanda's mother and her self are in a position of power over her. By using theory of power relations by Foucault, the sorts of institutionalization, the differentiation system, the types of objectives, and the instrumental modes are the four key elements in power relations that the researcher highlights. The impact that follows the establishment of power relations is the second outcome. The Institution is a one way that power relations are depicted in the book "The Best of Me."

Next research is *Power Relations in the Story of "Nommensen Bertemu Raja Panggalamei"* by Patar Pasaribu that written by Simanjuntak, M. B. (et.al, 2022). In this study, the researchers describes power relation in the story "*Nommensen Bertemu Raja Panggalamei*" by using Foucault's power. The result is reveals some point with focus on the dominance of power relations, encounters of influence or hegemony of power, as well as communication parallels. Thus, Raja Panggalamei's actual dominance in terms of power and influence was hindered by some factors that happened to Nommensen.

Based previous studies above, the researcher find different with this study. In other word, there is no researcher discussed *What You Pawn I Will Redeem* story by using Power Relations theory, which is a theory by Michel Foucault. In other word, in this study the researcher intends to examine this story using a sociological approach and the power theory by Michel Foucault.

## **B. Problems of the Study**

Based on the research background, the researcher outlined the following question:

1. How is discourse produced in the story *What You Pawn I Will Redeem*?
2. What are the forms of power relation described in the story *What You Pawn I Will Redeem*?
3. How is the effect of power relation in the story *What You Pawn I Will Redeem*?

## **C. Significance of the Study**

In this study have two significance research namely theoretical and practical significance, where the aim is for enhancement the study of literature. In theoretical significance, the researcher's expect with doing this research be able to gives broaden the understanding of power relation by Michel Foucault. In practical significance the researcher through this study expects to afford specific application of power relation theory on a certain literary text and to expand the study of English literature for reference sources for future relevant research.

## **D. Scope and Limitation of the Study**

The researcher outlines the scope and constraints in order to prevent conversations from straying from the topic under investigation. Therefore, in this study, the researcher restricts and concentrates on power relation theory by Michael Foucault in the story *What You Pawn I Will Redeem* by Sherman Alexie. Furthermore, this study highlight how the power relation constructed in communication between one another characters.

## **E. Definition of Key Terms**

### 1. Discourse

According to Foucault discourse is something that sometimes as a field of all statements, sometimes as an individualization of a group of statements, and sometimes as a regulative practice seen from a number of statements (Eriyanto, 2011).

### 2. Power

According to Foucault, power can be understood in terms of the methods used to exercise it (McHoul, Grace, 2015, p. 65). In this case, power is intelligible as a situation of complex strategy in society. In other word, power is an everyday phenomenon that is socialized or practiced.

### 3. Power Relations

A "mode of action" known as a power relation is when someone behaves based on the possible or actual actions of others. In order to investigate a "whole field of responses," it is necessary that the other be acknowledged and maintained as an agent (Barker, 2003, p. 39). The example of power relation is when someone wants something that depends on the will of another, a power relationship is created. This desire creates a connection in which people or groups are dependent on one another. The more reliant A is on B, the more powerful B is over A.

### 4. Resistance

An effort in the form of strategies or actions to resist and avoid control and domination exercised by power. According to Baker (2003) resistance is an efforts to survive, fight or oppose the dominance of power in society belongs to the ruling social class. In other word, take an opposition manner (Nasution, 2004, p. 206).

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

The focus in this research is investigating sociological phenomena of power relations in *What You Pawn I Will Redeem* story. By views on the characters, and their cultural background to reveals power relations aspect in the story. Thus, the researcher in this chapter will explains the critical discourse analysis, Foucault's discourse perspective, and concept of power and knowledge by Foucault.

#### **A. Critical Discourse Analysis**

Eriyanto (2011: 7) explains that in critical discourse analysis, a discourse is not understood solely as a study of language. Basically, discourse analysis does use language in the text to be analyzed, but the language analyzed here is somewhat different from the study of language in the traditional linguistic sense. It means that language is analyzed not by describing only the linguistic aspects, but also connecting with the context. Context here means that language is used for certain purposes and practices, including the practice of power.

According to Fairclough and Wodak in Eriyanto (2011), discourse analysis looks discourse-the use of language in speech and writing as a form of social practice. Describing discourse as a social practice leads to a dialectical relationship between certain discursive events and the situations, institutions, and social structures that shape them. Thus discourse practice can display ideological effects: it can produce and reproduce unequal power relations between social classes, men and women, majority and minority groups through such differences represented in the social positions displayed.

Through discourse, for example, racist, sexist, or unequal conditions of social life are seen as common sense, natural, and as such (Van Dijk, 1997: 258). Therefore, critical



discourse analysis sees language as an important factor, namely how language is used to see inequality in society occur. Quoting from Fairclough and Wodak, critical discourse analysis investigates how through language existing social groups fight each other and propose their respective versions.

## **B. Foucault's Discourse Perspective**

The notions of discourse are basically linguistic aspects and interests. In different contexts, the notion of discourse can also have different meanings, such as the notion of discourse from Fairclough and Wodak who view discourse as a social practice, or Foucault who defines discourse as 'an organized entity of signs that constitute a collection of statements' (Slamet and Fil, 2020).

Foucault himself uses several notions of discourse. Sometimes he refers to the notion of discourse as a “group of statements”, at other times Foucault uses it as a “group of hypotheses” or “group of descriptions”. As in the explanation Foucault (Foucault, 1972: 33):

*“I had to abandon this hypothesis at the outset and recognize that clinical discourse was just as much a group of hypotheses about life and death, of ethical choices, of therapeutic decisions, of institutional regulations, of teaching models, as a group of descriptions ; that the descriptions could not, in any case, be abstracted from the hypotheses, and that the descriptive statement was only one of the formulations present in medical discourse.”*

Discourse for Foucault can be used to refer to any form of speech or statement that has both meaning and effect, where sometimes these utterances or statements can shape certain groups of individuals, such as gender discourse, racism, and others.

According to Foucault (2012), discourse is the relationship between statements (like conditions and practices) that help people understand any thought, action, or activity (also known as episteme). It is crucial to note that it is not just about the individual

statements but rather how they are interconnected. Rahayu (2016) states that discourse analysis is concerned with how a text is produced, interpreted, and distributed. The point is that discourse analysis is not only concerned with the content or words in a text but also examines the social, cultural, and historical context that surrounds the production of a text. Such analysis helps to understand how language is used to shape meaning, influence perspectives, and reflect wider social reality. In discourse, statements can have different structures. What makes things meaningful is how they are connected. From these connections, we can understand each thing clearly and this helps our overall understanding (episteme). Foucault focuses on how statements in conversation are connected to demonstrate that a notion (episteme), unlike what structuralism suggests, surfaces and evolves in a specific historical context. Moreover, it is provisional, based on a particular time frame (Barker, 2008). This is what motivates Foucault to not explain meanings hidden behind a phenomenon, but instead to track power-knowledge relations that advance certain episteme through discourse. A straightforward example: Cultural beauty discourses can impact a society's beauty norms and influence how individuals perceive their bodies. Moreover, discourses operate in three ways: they enable, they constrain, and they constitute (Storey, 2018, p. 133). In this case, language as an example from discourse, because through a language, enable to speak, constrains what can say, and constitute as a speaking subject.

Foucault's concept of discourse cannot be separated from his concept of power and knowledge. As cited in Eriyanto (2011) described that to knowing a power need to analyze about production of knowledge that underlies power. Because any power is structured, established, and realized through certain knowledge and discourse. Certain discourses produce certain truths and knowledge that give rise to power effects. Truth here, by Foucault, is not understood as something that comes from the sky, nor is it an

abstract concept. However, it is produced, each power produces and produces its own truth through which the audience is led to follow the predetermined truth. In this case, every power always produce a certain regime of truth that is disseminated through the discourse formed by power.

For Foucault, 'power' is very different from traditional socio-political conceptions of it. Nor is power 'owned' by some privileged person or group and exercised 'simply as an obligation or a prohibition on those who "do not have it"' however, power is everywhere not because it embraces everything but because it comes from everywhere (McHoul, Grace, 2015, p. 39). Most people imagine that power is ability of particular group or class to force others to do what they want like power in Marx's notion.

## **1. Discourse Production**

In his book, Eriyanto (2011) explains that the study of discourse analysis is not just about statements, but also the structure and rules of discourse. In the discursive structure there is a connection between discourse and reality. In this case, reality is understood as a set of constructs formed through discourse. Furthermore, according to Foucault, reality itself cannot be defined if we do not have access to the formation of the discursive structure.

Moreover, Discourse limits our field of view, excluding anything different within predetermined boundaries. When a rule of discourse is established, statements then conform to the predetermined lines. It means that it includes accepted statements and excludes unaccepted views about an object (Eriyanto, 2011: 74). Therefore, an object may not change, but the discursive structure that is created makes the object change. Sara Mills in Eriyanto (2011) gives the example of marine bacteria, whether defined as

animals or plants. In the past, this creature was categorized and classified as an animal, but now, it is classified and categorized as a plant. Nothing has changed about these creatures, the difference arises precisely because of the discursive structures that are created, thus leading and limiting us to see the ocean bacteria as plants rather than animals, and then to treat and study and attach properties to them as a plant.

## **2. Power and Knowledge**

Long before Foucault explicitly addressed the issue of power, his early works focused on the history of knowledge. However, his concern was not with investigating specific forms of knowledge within a discipline over time, but rather the history of knowledge as an episteme, that is, the authoritative form of knowledge at a given time (Mudhoffir, 2013, p.6). This authoritative and *legitimate* knowledge structure influences individual social practices, both ways of thinking, speaking, and acting as a knowledge regime. In his early work, *The Archeology of Knowledge*, this knowledge structure is also referred to as a discourse formation.

In *The Archeology of Knowledge*, the notion of archeology does not refer to the anthropological historical excavation approach that explains that the history of knowledge develops linearly. However, Foucault considers the type of knowledge over time as a shift from one type of authoritative knowledge to another type of knowledge that is authoritative at a certain time as a discourse regime. Archaeology is used in historical studies to capture what Foucault calls episteme. Episteme is a form of knowledge that has been solidified as meaning of a particular situation at a particular time. It can be seen as a disposition of knowledge that is unique to an era. In his study of madness, for example, Foucault attempted to capture the disposition of knowledge on its meaning of normality as opposed to abnormality or madness. Moreover, Eriyanto (2011) explained that power

always operates through knowledge. Through discourse, the relationship between power on one side and knowledge on the other side occurs.

Foucault (2002:50) explains that the mechanism of power tends to think of the capillary form of its existence, which is the subject matter where power reaches the deepest parts of individuals, touches their bodies, penetrates into their actions, behaviors, and discourses in everyday life. Therefore, it can be interpreted that there is power over knowledge and knowledge over power. In accordance with Michel Foucault's discourse theory of science (Jones, 2006: 174), knowledge is disseminated through various means into the minds of each individual. This means that individuals who have been controlled will be easily regulated, controlled, dominated, and stigmatized by many powers which will later make the individual's thinking base follow the power at a certain time and place.

In addition, Foucault (in Jones, 2006: 174) states that the spread of science knowledge is carried out on each individual through many ways, with the aim that each individual has the same perception with the owner of the discourse. Bambang Sugiharto in (Antomo, 2013: 40) mentioned that Michel Foucault is the basis of thinking or cognitive or cognitive basis of society in an era. This means that the society of a certain era is regulated, controlled, dominated, stigmatized by many powers which will make the foundation of society's thinking to follow the makers of power in a certain time and place.

One type of power is discipline, in which power is exercised by institutions, such as: penitentiaries, schools, hospitals, military centres, psychiatric institutions, administrative apparatuses, bureaucratic agencies, police forces, and so on (Barker, 2003, p. 60). In its operation, disciplinary power leads to the formation of a body of knowledge about, and from, individuals that is the basis of the relationships they have with themselves and others. An illustration of disciplinary power is the panopticon. The panoptica is a prison designed by Jeremy Bentham in 1791. The prison guards are housed

in a circular tower surrounded by cells that are also circular (Jones, 2006, p. 189). In this case, the aim is to prevent the prisoner from escaping, or to reassure the prisoner that they are under the constant supervision of the guards, so that this can lead to the prisoner abiding by the prison rules at all times.

Disciplinary power different with sovereign power. Sovereign power held by a king or ruler, who has the authority to make laws, punish, and exercise power directly over his subjects. Meanwhile, Disciplinary power focuses on the surveillance, control and normalization of individuals in society (McHoul, Grace, 2002, p. 66). It works through subtle and diffuse mechanisms, no longer relying on physical force or brutal punishment, but rather through detailed regulation and continuous surveillance. In other word, that power as a process of habituation behavior and places the subject as the effect and vehicle of power. Therefore, control the body through surveillance mechanisms that are internalized as a process of normalizing the operation of power over the body.

The power that operates over an individual's body is an illustration of disciplinary power. In its definition, disciplinary power is a technology of power that is exercised to discipline the body and make it an obedient and useful body (Mudhoffir, 2013, p. 11). This model of power essentially seeks to create a situation in which an individual's body can internalize subjugation and make it appear as a normal state. This is what Foucault calls the normalization practice of the exercise of power over the individual body. The concept of disciplinary power is used to designate a form of power and a form of technology or mechanism of operation.

### **3. Effect of Power**

For Foucault, power is omnipresent, always expressed through relationships and created in the relationships that support it (Eriyanto, 2011: 71). Control and forming disciplined individuals is a form of power that exists everywhere. Power always operates

through knowledge. Through discourse, the relationship between power on one side and knowledge on the other side occurs. Foucault said that the relationship between symbols and those symbolized is not only referential, but also productive and creative. The symbols produced by discourse include language, morality, law, etc., which not only refer to something, but also produce behavior, values and ideology. Life is not regulated through a series of repressions, but through its power to provide definition and carry out regulation. These various regulations include those that determine us, sorting, classifying and classifying what is wrong and what is right, what should be done and what should be avoided, what is legal and what is not. So here, power is understood as a series of procedures that produce, disseminate and produce statements.

The organizers of power, according to Foucault, always produce knowledge as the basis of their power (Eriyanto, 2011). Knowledge in this case, is not a vague disclosure of power relations but knowledge is in the power relations themselves. Thus, as explained by Eriyanto (2011), every power is structured, established, and realized through certain knowledge and discourse. Then particular discourse produce certain truths and knowledge that give rise to power effects.

In addition, Foucault cited in (Arifudin, 2019: 8) explained that Power always has two sides: restrictive and productive. Power is restrictive because it limits other forces that can sway it, and productive because it has the power of continuous creation, that is, the ability to defend itself in various ways. Power always brings negation and resistance. There is no show of power without the former. Power can occur when people in a higher position dominate others. However, power is not always a bad thing, so where power exists, there is bound to be resistance.

Moreover, power strategies do not work through oppression, but through normalization and regulation, punishing and forming a disciplined public. The public is not controlled through physical power, but controlled, regulated, and disciplined through discourse. Thus, in its relations, power operates through knowledge and discourse. This has an impact on individuals in society. One of the impacts of these power relations is normalization and resistance.



## **CHAPTER III**

### **RESEARCH METHOD**

This section contains discussion of research methodology. Which consists of research design, data source, data collection, and data analysis. Thus, the reader may understand about how the investigation was done.

#### **A. Research Design**

Methods in research used accordingly usefulness in carrying out research. As for inside in this study, researchers used Qualitative research methods and methods descriptive research. According to Julie and Josepha (2002) qualitative research is research that involves disclosure and explanation of meaning, value, or quality in something the phenomenon or event being studied through data in the form of words, language, or descriptive linguistics. Therefore, this study applies a discourse analysis. This means that the researcher uses Michel Foucault's concept of discourse to approach a work of literature, in this case a story, and turns it into a discourse analysis in literature. Because by using discourse analysis approach is relevant to the object namely story *What You Pawn I Will Redeem* by Sherman Alexie.

#### **B. Data Source**

In this research, the source of the data is the story '*What You Pawn I Will Redeem*' by Sherman Alexie published in 2003 by The New Yorker Magazine. The data is given as words, phrases, or sentences from the book that illustrate how power relations link to Foucault's theory of power through journals, articles, and books.

### **C. Data Collection**

In this section, the researcher describes several steps taken to collect data. The first is reading the story 'What You Pawn Will I Redeem' by Sherman Alexie. This is done with a comprehensive understanding in reading it. After that, the researcher selects and labels the conversations, quotes, and phrases that pertain to power dynamics and opposition, in this case namely main characters Jackson as a Native American people with white people in city. In addition, the researcher also tries to find the kind of power relation in the story and divided into sub categories that will explained in result and discussion below. The last, the researcher makes an effort to choose the information and gather proof relevant to the research where Analysis data based on theory applied.

### **D. Data Analysis**

Data analysis is the further step after following three steps in collecting data. In this step, researcher has already collected all of appropriate data from literary text. These are some steps that should be done, they are:

1. Find out the power relation in narrative of the story What You Pawn I Will Redeem. Find out the power relation content which is giving a great influence to the culture, social, and politic aspect in the story.
2. The researcher classified the data findings according to the problem of the study using the theory of power relations.
3. The conclusion covers all of analysis result that has been done and show the power relation by categorized into three section namely, discourse production, relation between power/knowledge and discourse in the story

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

The researcher on this section discusses about results of analysis data by explaining the main problems in this research. Where the explanation focuses on two objectives which aims to answer the research problem. Namely describing discourse production, form of power relation and the effect of power relation in the story.

#### **A. Describing Discourse Production in the Story *What You Pawn I Will Redeem***

Discourse is a part that cannot be separated from the process and mechanisms of power. Furthermore, Foucault in his work states that in the end, we must produce truth as we produce wealth, and indeed we must produce truth first in order to be able to produce wealth. In another way, we are also subjected to truth in the sense that it is the truth that makes the laws and produces the actual discourse that at least partially decides, transmits, and extends itself in the effects of power. Ultimately we are judged, condemned, classified, restricted in our actions, and doomed to a certain form of life and death as a function of the actual discourse that is the carrier of the particular effects of power (Foucault, 2002: 17). The Foucault's statement provides information about how the production of a discourse is part of the effects of power.

Foucault in (Eriyanto, 2011: 67) views that power is channeled through social relations, which produce forms of behavior as good or bad, as a form of controlling behavior. Thus, power uses discourse as a tool and channels it through social relations in producing forms of subjectivity and behavior that are more than simply described as forms of restriction. Discourse is not just speech or writing, but also includes social, cultural, and institutional practices that define what is considered true or legitimate in a

society. In Sherman Alexie's *What You Pawn I Will Redeem*, discourse production is concerned with how narratives about poverty, cultural identity, racism, and the social status of Native Americans are produced, controlled, and maintained, and how these discourses then become tools for shaping the subjectivity and identity of the characters.

Poverty is an important theme in the story, and how it is produced as part of a larger social discourse is key in understanding Jackson's struggle. This discourse of poverty serves to frame the poor, especially the indigenous, as helpless or trapped in social circumstances that they cannot change. Such as the following data excerpt.

*I've been homeless for six years now. If there's such a thing as an effective homeless man, then I suppose I'm effective. Being homeless is probably the only thing I've ever been good at. I know where to get the best free food. I've made friends with restaurant and convenience-store managers who let me use their bathrooms. And I don't mean the public bathrooms, either. I mean the employees' bathrooms, the clean ones hidden behind the kitchen or the pantry or the cooler. I know it sounds strange to be proud of this, but it means a lot to me, being trustworthy enough to piss in somebody else's clean bathroom. Maybe you don't understand the value of a clean bathroom, but I do (*Ten Little Indian*, p...).*

The poverty discourse produced here defines Jackson as an economic “failure”, trapped in a cycle of poverty that is difficult to break. Despite Jackson's intelligence and ability to act, the discourse that surrounds him often judges him solely by his economic status and seemingly “defeated” way of life. In this sense, the discourse of poverty serves to limit Jackson's space, reducing his ability to be seen as more than just a homeless man struggling to survive. As Foucault explains, this discourse creates a truth about poverty—not as a structural problem involving social or system injustice, but as a personal failure that individuals must take responsibility for. This discourse indirectly regulates how poor people are viewed and how they should act or be treated. In this case, although Jackson tries to get out of his slump in a very concrete way (i.e. buying back his grandmother's Regalia), he remains trapped in the established narrative of poverty.

**B. Power and Knowledge: The relations of power, knowledge and discourse**  
**in *What You Pawn I Will Redeem***

Cited in (Sholikhah, 2020: 3) Foucault explains that truth is nothing but the result of power and knowledge relations. Foucault (2002:50) explains that the mechanism of power tends to think of the capillary form of its existence, which is the subject matter where power reaches the deepest parts of individuals, touches their bodies, penetrates into their actions, behaviors, and discourses in everyday life. Therefore, it can be interpreted that there is power over knowledge and knowledge over power. In accordance with Michel Foucault's discourse theory of science (Jones, 2006: 174), knowledge is disseminated through various means into the minds of each individual. This means that individuals who have been controlled will be easily regulated, controlled, dominated, and stigmatized by many powers which will later make the individual's thinking base follow the power at a certain time and place.

Knowledge power is centered in scientific truth. Therefore, the whole society tries to channel, control, and regulate their discourse to fit scientific demands and can be considered to have authority (Kali, 2013). In relation to competence between discourses, there is a notion of balance of power which is reflected in the language used. Language can influence the body with an interest. On the other hand, according to Levi Strauss, language and behavior in the human mind are structures that have similarities.

As explained in chapter two that Disciplinary power focuses on the surveillance, control and normalization of individuals in society (McHoul, Grace, 2002, p. 66). Therefore, in the story *What You Pawn I Will Redeem*, the social and economic systems that govern Jackson's life represent power that works through knowledge of "normality." The form of normalization operates through control of knowledge where urban life in America is dominated by knowledge of the economic or dominant legal system rather

than the knowledge of Native American culture. Jackson who Spokane Indian homelessness of Native Americans are the result of social processes that ignore and discipline these groups, making inequality seem natural. Such as the following data quote.

*“There it is,” the pawnbroker said. He didn’t sound surprised. “You were right. This is your grandmother’s regalia.”*

*“It’s been missing for fifty years,” Junior said.*

*“Hey, Junior,” I said. “It’s my family’s story. Let me tell it.”*

*“All right,” he said. “I apologize. You go ahead.”*

*“It’s been missing for fifty years,” I said.*

*“That’s his family’s sad story,” Rose of Sharon said. “Are you going to give it back to him?”*

*“That would be the right thing to do,” the pawnbroker said. “But I can’t afford to do the right thing. I paid a thousand dollars for this. I can’t just give away a thousand dollars.” (Ten Little Indian, p. 173).*

The data above tells the main character, Jackson, tries to convince the pawnbroker that the regalia belongs to his grandmother. After being proven, the pawnbroker realizes that the regalia belongs to Jackson's grandmother. But the pawnbroker cannot give it away for free because he got it by buying it for a thousand dollars. Based on this explanation, regalia is a symbol of Native American cultural identity, but it is in the hands of those who do not understand or respect its symbolic value, namely pawnbrokers who are white folk. Thus, knowledge of the dominant economic and legal system is more important than knowledge of Native American culture. It shows how the knowledge control of power works to suppress Spokane Indian cultural traditions. So that, structure social that dominated by white folks controlling Jackson and his community (Spokane Indian). Therefore, to get his grandmother’s regalia, Jackson should have money nine hundred and ninety-nine dollars.

*“We’ve got five dollars total,” I said again.*

*“That’s too bad,” he said once more, and thought harder about the possibilities. “How about this? I’ll give you twenty-four hours to come up with nine hundred*

*and ninety-nine dollars. You come back here at lunchtime tomorrow with the money and I'll sell it back to you. How does that sound?"*

*"It sounds all right," I said. (Ten Little Indian p.174)*

Based on this data, there is a form of manipulation using regulation. The rules made by the Pawnshop owner are a form of control over the body. This can be said because Jackson must get nine hundred and ninety-nine dollars with a time limit of twenty-four hours. This is done by the pawnshop owner with the aim that Jackson can own the regalia in an agreed manner.

In addition, in the story *What You Pawn I Will Redeem* there is domination, where things that are inserted into the mind continuously through religious discourse. The form that is inserted is domination. In the story the cultivation of the mind is also influenced by domination. In this case, urban life in America was dominated by capitalist culture. People in capitalist culture generally think that by having money they can do whatever they want. The intake is inserted continuously so that the human mind is influenced by worldly material power. This is found in the following data.

*"It sounds all right," I said.*

*"All right, then," he said. "We have a deal. And I'll get you started. Here's twenty bucks."*

*He opened up his wallet and pulled out a crisp twenty-dollar bill and gave it to me. And Rose of Sharon, Junior, and I walked out into the daylight to search for nine hundred and seventy-four more dollars. (Ten Little Indian p.174)*

*Rose of Sharon, Junior, and I carried our twenty-dollar bill and our five dollars in loose change over to the 7-Eleven and bought three bottles of imagination. We needed to figure out how to raise all that money in only one day. Thinking hard, we huddled in an alley beneath the Alaska Way Viaduct and finished off those bottles—one, two, and three. (Ten Little Indian p.174)*

Based on the data, it is told that by getting twenty dollars of capital money from the pawnbroker, Jackson accepted a deal to find nine hundred and seventy-four dollars with the aim of getting regalia. In this case, it can be seen how urban life is closely related to capitalist culture. So in the next data show that Jackson has the thought that money is

the most important thing. Where with money, he can buy regalia. That regard due to the cultural dominance of the surrounding community that began with Jackson's challenge to obtain regalia from the pawnshop. Even Jackson thinking hard of strategies to earn money nine hundred and seventy four for the regalia. Therefore, it can be seen how important money is for Jackson to get what he wants until he wants to sell newspapers and play the lottery.

*The Big Boss used his calculator. "Two hundred and eleven dollars and forty cents," he said.*

*"That's not enough," I said.*

*"And the most money anybody has made in one day is five hundred and twenty-five. And that's because somebody gave Old Blue five hundred-dollar bills for some dang reason. The average daily net is about thirty dollars."*

*"This isn't going to work."*

*"No."*

*"Can you lend me some money?"*

*"I can't do that," he said. "If I lend you money, I have to lend money to everybody."*

*"What can you do?"*

*"I'll give you fifty papers for free. But don't tell anybody I did it."*

*"O.K.," I said (Ten Little Indian, p.177).*

In the data above described that Jackson was determined to get money for the regalia which was then owned by a pawnbroker. Because he really needs money, he decided to go to the Real Change Office to make extra money from the capital provided by the pawnbroker by selling newspapers. The fact is that Jackson really needs about it. Where in this case, can be seen how the surrounding environment dominated Jackson's mind, which was that money was important.

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Besides that in the story power operates by creating social categories that isolate and discredit individuals or groups. Foucault explains that this process often involves knowledge being used to justify subordination.

*Probably none of this interests you. Homeless Indians are everywhere in Seattle. We're common and boring, and you walk right on by us, with maybe a look of anger or disgust or even sadness at the terrible fate of the noble savage. But we have dreams and families. I'm friends with a homeless Plains Indian man whose son is the editor of a big-time newspaper back East. Of course, that's his story, but we Indians are great storytellers and liars and mythmakers, so maybe that Plains Indian hobo is just a plain old everyday Indian. I'm kind of suspicious of him, because he identifies himself only as Plains Indian, a generic term, and not by a specific tribe. When I asked him why he wouldn't tell me exactly what he is, he said, "Do any of us know exactly what we are?" Yeah, great, a philosophizing Indian. "Hey," I said, "you got to have a home to be that homely." He just laughed and flipped me the eagle and walked away (Ten Little Indian, p. 170).*

Based on the data, the discourse about Native American (Spokane Indian) reinforces hegemonic power, where dominant society controls the narrative about Native American homelessness. By defining them as "common and boring," society creates a social hierarchy that limits empathy and interaction. In addition, the phrase "noble savage" refers to the romantic stereotype assigned to native peoples as noble but civilization backward. In this story, this discourse creates an emotional distance between dominant society and the Native American homeless community. This discourse

marginalizes individuals by defining them as objects of pity or admiration, rather than as equal and human subjects. And then, the view that "homeless Indians are everywhere" reflects how dominant society's discourse shapes the perception that homelessness is an ordinary and insignificant phenomenon, thereby ignoring the complexity of their lives. By assuming groups without the significance of the dominant social system use power to normalize injustice. Denial of their dreams and family. In the end, the government in America created a separate place for the Native American community, which was called a reservation.

The dominant discourse in United States society has marginalized Native American communities, including the character of Jackson Jackson. The effect of this power relationship creates a perception that demeans them as a group Marginalized economically and socially and through negative stereotype. The power of capitalism and social norms construct narratives that reinforce the marginalization of groups such as Native Americans, by excluding them from economic opportunities. And then, in this case, gave rise to a stigma on Native Americans.

*"I don't know how you guys do it," he said.*

*"What guys?" I asked.*

*"You Indians. How the hell do you laugh so much? I just picked your ass off the railroad tracks, and you're making jokes. Why the hell do you do that?"*

*"The two funniest tribes I've ever been around are Indians and Jews, so I guess that says something about the inherent humor of genocide."*

*We laughed.*

*"Listen to you, Jackson. You're so smart. Why the hell are you on the street?"*

*"Give me a thousand dollars and I'll tell you."*

*"You bet I'd give you a thousand dollars if I knew you'd straighten up your life."*

(Ten Little Indian p.187)

In the data above the character William, who is a police officer, confused with Jackson about his behavior that he done. The police institution provides a continuous discourse of knowledge to William to provide a limit to his mind in determining what is good and what is bad or unethical. So that Officer William, who is obedient and

compliant with the systems and procedures created by the institution, considers Jackson smart but not serious and a bum. However, Jackson would tell the truth about what he had done if William was willing to give him money.

### **C. Effect of Power Relation**

Foucault cited in (Arifudin, 2019: 8) explained that Power always has two sides: restrictive and productive. Power is restrictive because it limits other forces that can sway it, and productive because it has the power of continuous creation, that is, the ability to defend itself in various ways. Power always brings negation and resistance. There is no show of power without the former. Power can occur when people in a higher position dominate others. However, power is not always a bad thing, so where power exists, there is bound to be resistance.

Moreover, power strategies do not work through oppression, but through normalization and regulation, punishing and forming a disciplined public. The public is not controlled through physical power, but controlled, regulated, and disciplined through discourse. Thus, in its relations, power operates through knowledge and discourse. This has an impact on individuals in society. One of the impacts of these power relations is normalization and resistance.

Normalization in Foucault's concept refers to how society uses discourse to determine what is considered "normal" or "ideal," then pressures individuals to conform to these standards. This process often involves social control and surveillance, so that individuals who do not conform are marginalized or considered deviants. In the story *What You Pawn I Will Redeem* by Sherman Alexie, normalization through the economic system is seen in how Jackson, as a homeless Native American man, is positioned in the dominant discourse.

*“All right, Jackson Jackson,” the pawnbroker said. “You wouldn’t happen to have a thousand dollars, would you?”*

*“We’ve got five dollars total,” I said.*

*“That’s too bad,” he said, and thought hard about the possibilities. “I’d sell it to you for a thousand dollars if you had it. Heck, to make it fair, I’d sell it to you for nine hundred and ninety-nine dollars. I’d lose a dollar. That would be the moral thing to do in this case. To lose a dollar would be the right thing.”*

*“We’ve got five dollars total,” I said again.*

*“That’s too bad,” he said once more, and thought harder about the possibilities.*

*“How about this? I’ll give you twenty-four hours to come up with nine hundred and ninety-nine dollars. You come back here at lunchtime tomorrow with the money and I’ll sell it back to you. How does that sound?” (Ten Little Indian, p. 173).*

The capitalist economic system stipulates that a person must make money to meet needs and achieve happiness. In this story, Jackson does not have the financial means to purchase his own family regalia. Thus, He is forced to “play” this system, where he must raise \$999 to redeem regalia that is culturally his. This system shows how the discourse of capitalism dictates ownership rights, even for items that have historical and spiritual value. However, in the end of the story Jackson back to the pawnshop with same amount of money.

*“How much do you need again?” I asked, and hoped the price had changed.*

*“Nine hundred and ninety-nine dollars.”*

*It was still the same price. Of course, it was the same price. Why would it change?*

*“I don’t have that,” I said.*

*“What do you have?”*

*“Five dollars.”*

*I set the crumpled Lincoln on the countertop. The pawnbroker studied it.*

*“Is that the same five dollars from yesterday?”*

*“No, it’s different.”*

*He thought about the possibilities.*

*“Did you work hard for this money?” he asked.*

*“Yes,” I said. (Ten Little Indian p. 193)*

From this datum, there is a form of resistance from Jackson to capital culture in an effort to get the regalia. At first, the pawnbroker could not accept Jackson's money to buy the regalia because the pawnbroker gave him a thousand dollars. But since Jackson only had five dollars, it was impossible to buy it so they negotiated. The pawnbroker decided that Jackson should find nine hundred and ninety-nine dollars and gave him 24

hours and even gave Jackson twenty bucks as a start after making a deal. In the data above, Jackson met the Pawnbroker after a day's journey to get the regalia. However, Jackson asked again for the price of the regalia so the pawnbroker who remained with the price of nine hundred and ninety-nine dollars asked Jackson for the amount of money. Thus Jackson still has five dollars but the money is different from the initial one because he did not comply with the agreement with the pawnbroker at the beginning. In other word, Jackson breaking the agreed-upon rules.

*I told him about my grandmother's powwow regalia and how much money I needed in order to buy it back.*

*"We should call the police," he said.*

*"I don't want to do that," I said. "It's a quest now. I need to win it back by myself."*

*"I understand," he said. "And, to be honest, I'd give you the papers to sell if I thought it would work. But the record for the most papers sold in one day by one vender is only three hundred and two." (Ten Little Indian p. 177)*

The data describes the conversation between Jackson and Big Boss from the Real Change organization. From the conversation, Big Boss was curious about what happened to him then Jackson explained that he was on a mission to get his grandmother's regalia. So he needs a lot of money so that he can buy it from the pawnbroker by helping to sell the newspaper with the aim of making a profit from the sale. However, Big Boss told Jackson to report to the police who thought that the regalia was stolen. Because Jackson felt that this was inappropriate, he refused and said that it was a mission and he wanted to win in his own way. Jackson's actions and words were able to break the stigma that developed in society.

*I took my grandmother's regalia and walked outside. I knew that solitary yellow bead was part of me. I knew I was that yellow bead in part. Outside, I wrapped myself in my grandmother's regalia and breathed her in. I stepped off the sidewalk and into the intersection. Pedestrians stopped. Cars stopped. The city stopped. They all watched me dance with my grandmother. I was my grandmother, dancing. (Ten Little Indian p. 194)*

In the data tells about the end of the story, where it describes Jackson who has traveled for one day with great enthusiasm finally managed to get his grandmother's regalia. In addition, it also shows how happy Jackson is when he wears the regalia and he dances. It can be seen in quote *"They all watched me dance with my grandmother. I was my grandmother, dancing."* So, there is an element of defense of cultural identity where Jackson recognizes and maintains his identity as a member of the Spokane tribe who is Native American by wearing the regalia. So based on the data above, was found indirectly a form of resistance to domination where the capital cultural was ruling.

The next of power resistance is against the police. The police, in terms of the law fails to establish its power over Jackson's body and mind is shown in the following quote.

*"If it was stolen, you need to file a report," he said. "I'll investigate it myself. If that thing is really your grandmother's, I'll get it back for you. Legally."*

*"No," I said. "That's not fair. The pawnbroker didn't know it was stolen. And, besides, I'm on a mission here. I want to be a hero, you know? I want to win it back, like a knight." (Ten Little Indian p. 189)*

The data explained that Officer William who wanted to help Jackson to get the regalia told Jackson to make a theft report letter and then Officer William would take care of it. However, Jackson refused and considered it unfair because he knew that the pawnbroker did not know if the regalia was stolen from someone who was sold to the pawnbroker. Thus in this case, Jackson resists toward the state where the situation by performing acts of search and independence which can be seen when he says "I want to be a hero" and "I want to be it back, like a knight".

## CHAPTER V

### CONCLUSION AND SUGGESTION

This section, the researcher explains about conclusions and suggestions. By analyzing *What You Pawn I Will Redeem* story by Sherman Alexie, the researcher makes conclusions and suggestions as follows. In addition, this section also includes recommendations related to this study which are presented to the readers, especially for future researchers who may use the same theory or subject.

#### A. Conclusion

In this study, researcher analyzes the form of power relations in Alexie's story *What You Pawn I Will Redeem* and impact of power relations on the protagonist, Jackson. In the analysis, the theory used to analyze the data is Michel Foucault's power relation theory. The data findings are closely related to the formulation of the problem, first the production of discourse in the story, second the forms of power relations contained in the story, and third the effects of power relations toward the main character, namely resistance.

Based on the analysis in *What You Pawn I Will Redeem* by Sherman Alexie using Michel Foucault's critical discourse analysis perspective, it can be concluded that *What You Pawn I Will Redeem* by Sherman Alexie provides a perspective on a discourse that is connected to the complexity of power and knowledge relations. Through relations of knowledge and power, the production of discourse in this story is represented through interactions between individuals and individuals or individuals against collective subjects of society in every case and event in the story. Discourse delivery can be in the form of actions that build the atmosphere of the story, reporting news and stories.

## **B. Suggestion**

It should be noted that in this study, the researcher limits the use of Michel Foucault's discourse concept in investigating the discourse production, forms of power relations over thought and power relation over body that occur on the characters and analyzing the effects of power relations on the main character in the story *What You Pawn I Will Redeem* by Sherman Alexie. Thus, there are suggestion that can be put forward after describing the results of the conclusion, namely the use of Michel Foucault's theory of power relations in the story *What You Pawn I Will Redeem*. It is possible that this research has some weaknesses, especially in terms of applying Michel Foucault's power relations theory. If there is an opportunity in the future to conduct further analysis of the story *What You Pawn I Will Redeem*, this research is open to be studied. So that readers have the opportunity to thoroughly study Sherman Alexie's *What You Pawn I Will Redeem*, using theories that are more relevant to the work. In addition, the researcher hopes that further research will use the theory of post-colonialism which can be applied to analyze Sherman Alexie's *What You Pawn I Will Redeem* as far as the researcher has read, in the work there are mostly indications related to the colonial legacy.



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