



**MUTANT AS A CULTURAL IDENTITY IN MARLO MORGAN'S  
*MUTANT MESSAGE DOWN UNDER***

**a final project**

**submitted in partial fulfillment of the requirements**

**for the degree of *Sarjana Sastra***

**in English**

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**2015**

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*MUTANT MESSAGE DOWN UNDER***

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## MOTTO AND DEDICATION

*“If you can’t fly, then run,  
If you can’t run, then walk,  
If you can’t walk, then crawl,  
But whatever you do, you have to keep moving forward.”*

(Martin Luther King Jr.)



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This final project is dedicated to:

My beloved deceased father

My beloved mother and sister

My best friends

All members of English Literature 2011

## ACKNOWLEDGEMENT

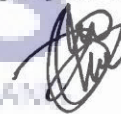
First and foremost, I would like to express my deepest gratitude to Allah SWT for His unconditional guidance and wisdom in doing this final project.

Second, I would like to give my best appreciation to my advisor Mohamad Ikhwan Rosyidi S.S, M.A for his most support, advice, and encouragement in completing this final project. Moreover, my gratitude is also addressed to all lecturers and staffs at English Department of Semarang State University for the knowledge, guidance, and experience I got during my study.

Third, I would like to show my deepest love and gratitude to my beloved mother and father, my sister Ajeng, and my best friend Indah Fitria for always supporting and loving me unconditionally. Last but not least, I would also to thank to all my friends of English Literature 2011, my friends of Wisma Pertiwi and KKN for all the joy and experience.

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Nur Hasanah Sumarna

## ABSTRACT

Sumarna, Nur Hasanah. 2015. *Mutant as a Cultural Identity in Marlo Morgan's Mutant Message Down Under*. English Department. Languages and Arts Faculty. Semarang State University. Advisor: Mohamad Ikhwan Rosyidi, S.S, M.A

Keywords: Mutant, Cultural Identity, Modern Society, Aboriginal Society, Signs

Cultural identity was essential to any individuals that belonged to a certain society as a bind together between the people and the culture itself. An identity of a society was gained by the culture that humans maintained in living their lives. Each society was different in terms of culture so that it created such characteristics and cultural identity to each society. In a literary work like novel, a cultural identity of a society could be constructed through language which was a system of signs and contained messages. This study used a novel entitled *Mutant Message Down Under* by Marlo Morgan as the material object in doing the research. The research problems of this study were: (1) how was Mutant characterized in the novel, (2) How was Mutant as a cultural identity constructed through embedded signs in the novel, (3) what were the differences between the Aborigines' cultural identity in the novel and in reality. The objectives of this study were to explain the characterization of Mutant in the novel, to describe how Mutant as a cultural identity was constructed through embedded signs in the novel, and to explain the differences between the Aborigines' cultural identity in the novel and in reality. The theory applied as a theoretical framework in this study was Semiotics by Charles S. Peirce. The data collected were explained based on the basic of this Semiotics i.e. signs, object, and interpretant. The results of this study showed that (1) the novel made some kinds of characterization of Mutant as an identity of modern society and to differ them with the Aboriginal society's characteristics, (2) Mutant was as a cultural identity of modern society constructed by the author of the novel as a form of critique of property or things created by modern people and way of thinking or deeds that modern people had done especially in their influences towards universe preservation, (3) the Aboriginal society was portrayed in the novel with some differences and similarities in reality based on the cultures, values, etc. which meant the author wanted to create a certain cultural identity of the Aboriginal society itself.

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## CHAPTER I

### INTRODUCTION

Chapter 1 contained introduction of the study that consisted of background of the study, reasons for choosing the topic, research problems, objectives of the study, significance of the study, and outline of the research report. The further explanation was presented in the subchapters below.

#### 1.1 Background of the Study

Cultural identity was needed to any individuals so that they could feel that they belonged to a certain society and they were accepted as a part of the culture itself. When one lost a cultural identity, say being discriminated by the surrounding, it could increase stress which ended up by suicide. Therefore, culture and identity were essentials. The following below are citations that spoke about a loss of cultural identity which was important as it influenced the rate of indigenous youth suicide in some countries.

“Aboriginal elders in northern Australia say a loss of cultural identity is one of the main reasons for rising Indigenous youth suicide rates. The elders have outlined their views on the issue in a new publication. Two years of consultation has gone into the elders’ report into Preventing Indigenous Self-harm and Youth Suicide.”

*-Aboriginal Elders Lament Loss of Culture as Indigenous Youth Suicides Rise in ABC News, 14 April 2014*

“The loss of cultural identity is a major factor in explaining the high rate of suicide among Aboriginal and Torres Strait Islander people, and the government should focus on a more ‘community-centred approach’ involving local elders to address the ‘crisis proportions’ of Indigenous suicides, says a new report. ‘For Indigenous people, cultural identity is the foundation of who we are. Despite years of assimilationist policy and the loss of so many of our customs and

languages, Aboriginal people have demonstrated extraordinary cultural resilience, Dudgeon writes.”

*-Indigenous Suicide at 'Crisis' Numbers after Youth Lose Their Cultural Identity* by Oliver Laughland in *theguardian.com*,  
15 April 2014

“Being cut off from Maori culture is a key factor behind the high rates of Maori suicide and attempted suicide, a study has found. Massey University researcher Nicole Coupe interviewed Maori treated at Auckland hospitals following attempted suicide and compared them with a control group. She found much higher numbers among the attempted-suicide group were not connected to things Maori.”

*-Identity Loss Tied to Maori Suicide* by Martin Johnston in *The New Zealand Herald*, 23 January 2006

“Toronto – A class action lawsuit which claims a loss of cultural identity was suffered by aboriginal children adopted into non-indigenous homes during the so-called “60’s Scoop” was given the green light to proceed by an Ontario court on Tuesday. The case-which focuses on a period between the 1960s and the 1980s when thousands of aboriginal children were taken from their home and places with non-native families-is being flagged by the plaintiffs’ lawyer as a landmark suit against the federal government.”

*-Lawsuit Claiming Loss of Cultural Identity due to 60’ Scoop to Go Ahead* by The Canadian Press in *Nanaimo Daily News*, 16 July 2013

“Chicago – Changing the Marshall Field’s name to anything else, particularly Macy’s or Bloomingdale’s, would represent a loss of cultural identity to the Chicago region. Marshall Field’s is to Chicago what Macy’s is to New York.”

*-Cultural Identity* by Charles Geraci in *Chicago Tribune*, 6 March 2005

“Migration has contributed to the richness in diversity of cultures, ethnicities and races in developed countries. Individuals who migrate experience multiple stresses that can impact their mental well being, including the loss of cultural norms, religious customs, and social support systems, adjustment to a new culture and changes in identity and concept of self.”

*-Migration, Cultural Bereavement and Cultural Identity* by Dinesh Bhugra and Matthew A Becker in *World Psychiatry*, Feb 2005

Culture could not be separated with humans. Human lived in a society that had culture(s). Culture in a certain society was built by people so that they had an identity that was related to the culture itself. Culture was as a result of a society that lived together. Consciously or unconsciously, the identity of a society was gained by the culture that the people maintained in living their lives. However, each individual in the society did not suit with the cultural identity labeled for them. Sometimes, a cultural identity was labeled collectively by ignoring an individual's own behavior because individuals were tightly considered as a part of society. The activities that people did in everyday life were as forms of the culture itself that built the identity of the society (see Soerjono Soekanto, 2006: 149-150). As an example, it would be very usual in western country, say the U.S.A, if a couple lived together without marital status. As Rachel Rettner, *MyHealthNewsDaily* senior writer, wrote in *news.yahoo.com*:

“Even more couples are choosing to live together before they get married, according to a new report from the Centers for Disease Control and Prevention. Between 2006 and 2010, nearly half of heterosexual women (48 percent) ages 15 to 44 said they were not married to their spouse or partner when they first lived with them, the report says. That's up from 43 percent in 2002, and 34 percent in 1995.”

However, in Indonesia, this phenomenon would be considered unusual, taboo, and even a sin. The difference of the two cultures created typical characteristics and cultural identity to the two societies. Thus, culture was much related to identity. According to Bhugra (2005), components of cultural identity included religion, rites of passage, language, dietary habits, and leisure activities. Religion was used

to keep values within the community and take care of a sense of belonging. Rites of passage were essential in developing an individual's cultural identity as the degree to which an individual would be accepted within the cultural group. Language was as a cultural marker whether it was written or spoken. Leisure activities included music, movies, sports, and literature that were important in order to an individual feel part of their culture while living a place with a different culture that was possible to change during the acculturation process.

Cultural identity problems often appeared in some films and novels. One of the films was *Waterworld* released by Universal in 1995. Cultural identity problems in the film appeared as mutant concepts. The mutant was the main character that was called "the Mariner". The Mariner was a genetic mutant with webbed feet and gills. He was called as a mutant because he was able to breathe on both land and in water. It was known as "Homo Ichtyus Sapiens". He could also swim so fast beyond human's normal ability because of his different physical appearance ([www.rogerebert.com/reviews/waterworld-1995](http://www.rogerebert.com/reviews/waterworld-1995)). He was not admitted as human being although he thought that he was indeed human, and it made he lost his true identity in the society.

(Quotation of *Waterworld*)

Man 1: "Mutation!"

Man 2: "He's a mutant!"

In Suzanne Collin's novel entitled *The Hunger Games*, there were also mutants. One of the mutants was the so-called Mockingjays that were created as an accidental mutations of female mockingbirds mated with male jabberjays. The

Mockingjays were viewed as a symbol of rebellion as its existence was not expected ([www.hawaiipetphotos.com/blog/?p=35](http://www.hawaiipetphotos.com/blog/?p=35)). In *Chernobyl Diaries* film, mutants were the result of humans that were exposed to the radiation leaked during the Chernobyl disaster ([myeveryzine.com/story/chernobyl-diaries-mutation-movie](http://myeveryzine.com/story/chernobyl-diaries-mutation-movie)). In a novel of Marlo Morgan entitled *Mutant Message Down Under*, there were also mutant concepts. The word “mutant” was written as a sign of a society. It was kind of unique because mutant was usually used in biological science. Morgan tried to portray that modern society was as a mutation of ‘Real People’, and the Real People themselves were the Aboriginal society that lived in the land of down under, Australia.

Mutant was much discussed in the novel *Mutant Message Down Under*. Mutant was described in a new definition as a modern society and a mutation of Aboriginal society that was written as Real People. Modern society was written in the novel as mutant from many aspects of life. It incriminated two societies that were taken from cultural phenomena in real life so that indirectly could make certain opinions from the readers about those societies that at last created cultural identity. *Mutant Message Down Under* was chosen to be the material object of this research was because of its uniqueness in describing mutant through the story which had influences in real cultural phenomena. It was different from the other novels that told mutant in science fiction or fantasy that was not related at all to cultural phenomena that happened to society in real life.

Mutant as a cultural identity of a certain identity in the novel showed that it was kind of a sign or symbol. Study about sign or symbol was defined as

semiotics. In its narrow sense, semiotics studied about signs and symbols and how they were used. According to Marcel Danesi (2001), a sign was any physical form that had been imagined or made externally (through some physical medium) to stand for an object, event, feelings, etc., known as referential domain. Semiotics paid more attention to what messages mean, and on how they had been put together with signs. Semiotics had relation to cultural processes. Cultural processes created signs or symbols that had certain meanings to those who understood the culture in a society. Through signs, an identity of certain culture in a certain society could be described. Sign was as a code that had message(s). An author could make a sign as a cultural identity by some purposes that dealt with the readers' opinion towards the society portrayed in the novel. A cultural identity of a society could be constructed through language which was a system of signs and contained messages. In this research, a cultural identity of Mutant as the name given for the non-Aboriginal society (modern people) and Real People as the Aboriginal society were conveyed by the author of *Mutant Message Down Under*. Mutant and Real People were as signs in the novel to represent the two different societies. In Cambridge Dictionary (2008), mutant was defined as an organism that was different from others of its type because of a permanent change in its genes. It showed that mutant had new or different characteristics that was caused by mutation. The term 'Mutant' in *Mutant Message Down Under* by Marlo Morgan was used to denote the characteristics of the non-Aborigines or modern people as the mutation of 'Real People' that denoted the Aborigines. It was as a portrayal of a cultural identity that would be discussed in this research.



## 1.2 Reasons for Choosing the Topic

The reasons of choosing the topic mentioned above were:

- a. The novel told about mutant which was labelled for a certain society based on some aspects happened as a cultural phenomenon in real life so that it could influence readers' opinion about the society, and for further effect it could make a change for the cultural phenomena in the society itself.
- b. This research explained about how characters, habits, values, and way of thinking written in the novel were possible to be signs of a certain society. The signs were the essential part of Semiotics that was used as the approach to analyze this research. The signs or symbols would be found through how the author told in the novel about what she wanted the readers to get the messages or the ideas of it.
- c. The identity of modern people that was represented as Mutant was constructed or formed through the novel explicitly or implicitly, such as their ways of life, their ways of thinking, what they had done to the universe, etc. Those were included to the cultural identity of the modern people that were constructed, whether true or false, by the writer through the story. The cultural identity was intended to be shown to the readers of the novel for certain purposes of the writer. The identity of the modern people then could be found and shaped in the reading process by the readers, and the readers were actually the modern society itself, hence this kind of relation was important to be explained.

### 1.3 Research Problems

The problems of the study in this research were:

- a. How was Mutant characterized in Marlo Morgan's novel *Mutant Message Down Under*?
- b. How was Mutant as a cultural identity constructed through embedded signs in the novel?
- c. What were the differences between the Aborigines' cultural identity in the novel and in reality?

### 1.4 Objectives of the Study

The objectives of the study in this research were:

- a. to explain how Mutant was characterized in the novel *Mutant Message Down Under*;
- b. to describe how Mutant as a cultural identity was constructed through embedded signs in the novel;
- c. to explain the differences between the Aborigines' cultural identity in the novel and in reality.

### 1.5 Significance of the Study

This research would enable readers to gain an understanding that every human's identity was constructed in many ways. This research would lead them to get some sort of descriptions about their true identities and find out how and what

factors that constructed them in the reading process. For literature students, it would help them to become informed and critical readers that would be very useful in the processes of writing final project and analyzing literary works. For literature teachers, the result of the research would provide them with information and understanding about the cultural identity of construction and factors that might influence it so that these could be used as a topic to be discussed in literature classes by using any literary works. This research would also be very useful as it could give an alternative meaning in reading novel *Mutant Message Down Under* for the readers and provide data on the next research in this topic.

### **1.6 Outline of the Research Report**

This report would be represented into five chapters and subchapters. Chapter one was the introduction, which consisted of background of the study, reasons for choosing the topic, research problems, objectives of the study, significance of the study, and outline of final project.

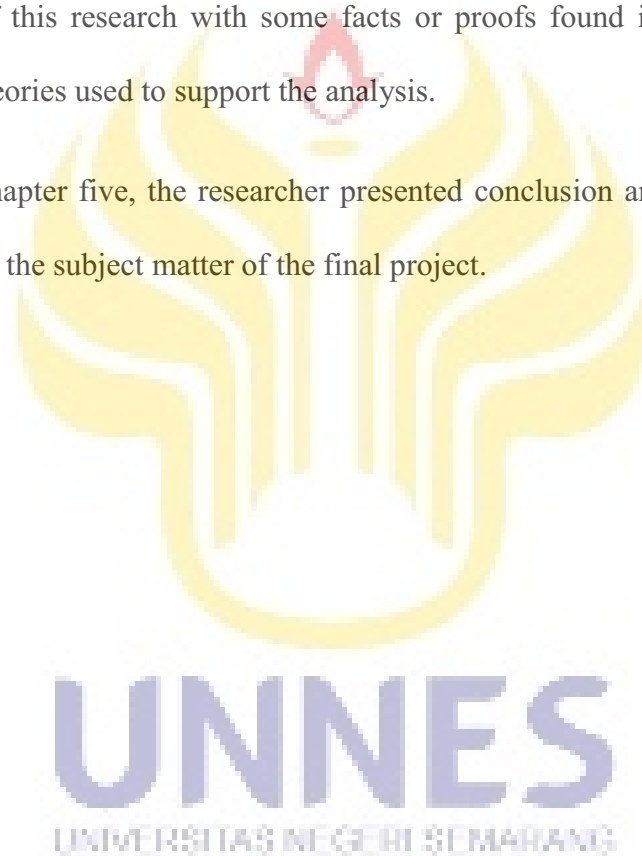
Chapter two was review of related literature, which consisted of three subchapters. First, it consisted of reviews of the previous studies. Second, it consisted of theoretical review that discussed mutant, Australian Aborigines, culture and identity, and semiotics. Third, it consisted of theoretical framework. It described how the theories were applied in analyzing and answering the research problems.

Chapter three was research methodology. This chapter consisted of three subchapters. First, it gave information about the research design. Second, it gave

information about role of the researcher. Third, it gave information about object of the study. Fourth, it gave information about procedure in data collection. Fifth, it gave information about procedure in data analysis.

Chapter four was the analysis. The procedure in conducting the data would be represented in descriptive. It consisted of the analysis to answer the research problems of this research with some facts or proofs found in the novel and to apply the theories used to support the analysis.

In chapter five, the researcher presented conclusion and some suggestion dealing with the subject matter of the final project.



## CHAPTER II

### LITERATURE REVIEWS

In this chapter, literature reviews would be presented. It contained review of the previous studies, theoretical reviews, and theoretical framework that would be supported the explanation of the subject matter in this research.

#### 2.1 Reviews of the Previous Studies

The study of identity construction had ever been done by Karen A. Cerulo (1997) who explained that the study of identity formed a critical cornerstone within modern sociological thought and many works refocused attention from the individual to the collective; others prioritized discourse over the systematic scrutiny of behavior. Sociologists focused primarily on the formation of the “me”, exploring the ways in which interpersonal interactions molded an individual’s sense of self. In Cerulo’s study, it was found out that identity construction was much related to and could be analyzed by using the field of sociologist. The explanation and arguments elaborated in the journal were comprehensive and complete enough. However, this journal needed to be studied further and gradually since the identity of an individual changed, adapting to the flow of culture and time. The difference between Cerulo’s study and this research was that Cerulo concerns in explaining identity from the aspect of sociological science whereas this research was in literature, though it was still related to a cultural phenomenon happened in a society. Cerulo also did not mention any specific society in his study.

In a similar study by George Schopflin (2001), it showed that collective and individual identities existed and impacted on one another reciprocally. In every such system of identity construction, there had to be a hierarchy of norms, as well as lateral, reciprocal relations and this required people to be “judgmental”, in as much as they had to have the criteria to condemn certain kinds of behavior or judgments and approve of others. This study provided a thorough explanation about the construction of identity. However, it only presented such research that still needed to be continued with topics which were more specific. The difference between Schopflin’s study and this research in explaining the identity construction was that Schopflin explained more in the personality of an individual that influenced the individual itself towards the society, such as the behavior or thoughts.

In a study conducted by Simon Clarke (2008), he explained that cultural identities were marked by a number of factors-‘race’, ethnicity, gender and class to name but a few; the very real locus of these factors, however, was the notion of difference. Clarke stated that people got ideas about communities for starting to hear ideas about ‘us’ and ‘them’, friend and foe, belonging and not belonging, in groups and out-groups, which define ‘us’ in relation to others, or the Other, to another culture. The analysis of cultural identity was quite different with the identity in general because it focused on difference and the negative connotations that stemmed from these perceptions such as the basis of hatred, racism and social and cultural exclusions. This study provided comprehensive explanation and arguments about culture and identity. However, it needed more certain cultures to

be considered to support arguments or explanation. The difference between Clarke's study and this research was that he only explained the description of how culture and identity was much related and the process of forming the identity in the negative connotation that also dealt with the culture. He also did not mention any specific society to be explained as an example of cultural phenomena happened in real life.

In a study of J.W. Berry (1999), it explained that cultural identity was a concept that had deep roots in social science research. Berry quoted the view of Tajfel (1982) that social identity was "that part of an individual's self-concept which derives from one's knowledge of one's membership in a social group (or groups), together with the value and emotional significance attached to that membership." This study provided a kind of explanation about the history of contact between aboriginal and non-aboriginal societies in Canada and their acculturative influences. The focus of this study was on the relation between aboriginal and non-aboriginal societies and identities in Canada (both historically and at the present time). The difference between Berry's study and this research was that although Berry also explained about aboriginal society, the aboriginal society itself belonged to Canada while this research discussed about aboriginal society with capital 'A' which belonged to Australia. Berry's study more concerned in psychology to explain cultural identity and the historical story of how aboriginal and non-aboriginal society had been influenced each other.

A similar study conducted by Deirdre E. Jordan (1986) claimed that the Aboriginal search for identity grew out of confusion and a need to come to grips

not merely with the question of “identifying” as an Aboriginal person, but seeking to know, to understand, what could be the components of an Aboriginal identity, credible to individuals, which they could select out of the many Aboriginal identities offered them, and which they could build upon in order to attain a personal identity. This study provided a thorough and comprehensive explanation. However, it needed more supporting data or facts related to all arguments and explanation to support them. The difference between Jordan’s study and this research was that Jordan only explained about Aboriginal individual in looking for an identity among the society. Jordan argued that identity of an Aboriginal person could grow out of confusion as the minority in the society. It also did not discuss much about the culture of both Aboriginal person and the society they belonged.

A study by Robert Stuurman (2003) explained that the identity of Aboriginal people linked family and land. The land connection was like a bond to family in a parental capacity. Separation from family meant separation from cultural belonging. The family was there to reiterate identity and culture, and the culture itself was the collective expression of identity. Identity was shaped, reaffirmed and nurtured by relational interaction of family and land. Aboriginal identity was like the double helix model of DNA which constantly defined and redefined itself. The difference between Stuurman’s study and this research was that Stuurman explained about Aboriginal people in facing Western influences that constructed its culture and identity in today’s mainstream society.



Teresa J. Guess (2006) quoted Lehmann (1995) that the hereditary transmission of innate, group-level characteristics—racial structures—was supplanted by the social transmission of learned abilities—acquired structures—and by individual-level abilities—individual structures. This study focused on the social construction of *whiteness*; the political significance of “race” and *whiteness* in America; and, the implications of both as intervening structural barriers in social interaction patterns and in formal and informal social organization in America society.

Lauri Honko (1995) explained that cultures might be as systems of elements constituted through the selection, interpretation and internalization of traditions by individuals and groups. Group identities might be viewed as cores of living tradition systems based in a limited number of key symbols and tales of identity. This study explained a thorough explanation about cultures, especially cultural identities of Finno-Ugrian minorities in present-day Russia.

From the review of the previous studies given above, it was clear that this research had not been done before. The studies discussed different aspects of science, different object of societies, and focuses. This research explained of how cultural identity of a certain society could be formed through a sign written in a novel, and the sign was the word ‘Mutant’.

## 2.2 Theoretical Reviews

In this research, theoretical reviews that were included were Mutant, Australian Aborigines, Culture and Identity, Synopsis of *Mutant Message Down Under*,

Elements of the Novel, and Semiotics. The furthermore explanation of the theoretical reviews was presented below:

### 2.2.1 Mutant

Mutant could be defined as an organism that had characteristics resulting from chromosomal alteration ([www.thefreedictionary.com/mutant](http://www.thefreedictionary.com/mutant)). In Medicine, a mutant was an organism possessing one or more genes that had undergone mutation. Mutant in slang definition meant a weird and disgusting person. For example, *Marvin is a mutant; he's constantly licking his nose in public* ([dictionary.reference.com/browse/mutant](http://dictionary.reference.com/browse/mutant)). Mutation was as the process by which such a sudden structural change occurred, either through an alteration in the nucleotide sequence of the DNA coding for a gene or through a change in the physical arrangement of a chromosome ([dictionary.reference.com/browse/mutation](http://dictionary.reference.com/browse/mutation)). Mutant in genetics, it was defined as a variation that bred true, owing to genetic changes ([medical-dictionary.thefreedictionary.com/mutant](http://medical-dictionary.thefreedictionary.com/mutant)). However, the idea of mutant was often used in science fiction or comic books that was usually out of the description in biological mutants. Superhuman was as an example of the idea of mutant in science fiction that has specific abilities beyond normal humans'. *The X-Men* released by Marvel Comics had been one of the science fictions that used mutants as a major role. In *The X-Men*, the Marvel Universe redefined the term to beings who were in a higher stage of evolution known as "Homo sapiens superior" and were not yet accepted by the human race. The X-Gene was believed to be of alien origin, brought to earth by the Celestials who experimented on humans ([www.quora.com/Is-Spider-Man-also-a-mutant-](http://www.quora.com/Is-Spider-Man-also-a-mutant-)

like-X-Men). In *Mutant Message Down Under*, the author used the word ‘Mutant’ as a metaphor to describe or express the main character, Marlo, as a representative of a non-Aborigine that was considered to have similar characteristics to it.

### **2.2.2 Australian Aborigines**

Australian Aborigines were the indigenous population of the Australian continent, meaning that they were the first known dwellers on the continent, as well as the surrounding islands. The word Aboriginal meant “first or earliest known”. The term Australian Aborigines referred to a large and diverse group of peoples with different languages, customs and environment ([www.wisegeek.com/who-are-australian-aborigines.htm](http://www.wisegeek.com/who-are-australian-aborigines.htm)). According to Hartoyo and Weintrê in *Australian Studies Supplementary Reading* (2008), Australian Aborigines were people who belonged to the Aboriginal race of Australia who inhabited Australia for at least 25,000 years. The term “Aboriginal Australians” was firstly invented by the British when they colonized Australian in 1788 and found the indigenous people who inhabited the land of Down Under. With the use of stone tool technology and painting with red ochre pigment dating back over 60,000 years, Australia’s Aboriginal culture was considered as the oldest surviving culture in the world. Historically, the population of “Pure Aborigines” was only approximately 40,000 people in 1965 since they were colonized and expelled from their productive land to wet and extremely dry areas, the North of the country. After England gave independence to Australia, Aboriginal people got worse discrimination that was called “The Lost Generation” by the government. Aboriginal children were kidnapped from their families as an idea of giving physiologically break any

involvement from Aboriginal people on the “white” politics. Fortunately, there were already good changes for Aborigines today. Racial discrimination had been admitted as a serious crime in Australia.

### 2.2.3 Culture and Identity

The definitions of culture and identity were needed to be explained because they were essential to each other. The relation of culture and identity had to be found out in doing the analysis of this research. According to C. Kluckhohn (2006), it was explained that there were main elements of culture called as cultural universals. It meant that elements of culture could be found in every place of culture. They were equipment and supplies of human life, livelihood and economic system, social system, language, art, knowledge system, and religion. In a book entitled *Sociology: An Introduction* by Richard Gelles and Anna Levine, it explained that culture shaped people and people shaped culture (Bourdieu, 1989).

Based on George Schopflin (2001), identities were anchored around a set of moral propositions that regulated values and behaviour, so that identity construction necessarily involved ideas of ‘right’ and ‘wrong’, desirable/undesirable, unpolluted/polluted, etc. In psychology and sociology, identity was a person’s conception and expression of their own (self-identity and other’s individuality or group affiliations (such as national identity and cultural identity)).

From Triandis’ point of view in Hong’s study (2001), although every culture contained the tree types of self-concepts, various cultural characteristics

such as individualism, cultural complexity, and affluence determined the relative salience of those self-concepts in a particular culture. Private self-concepts might be more salient in individualistic cultures, while public and collective self-concepts might be more salient in collectivistic cultures. Finally, the relative salience of any kind of self-concept might vary across situations in the same culture.

Gudykunst and Nishida (2000) stated that individuals learned their values through the socialization process. Individuals' behavior was affected by cultural values and the individual values they held. Cultural values provided broad guidelines about what were acceptable means for achieving end-states in different situations and influence cultural norms and rules.

Dinesh Bhugra and Matthew A Becker (2005) argued that culture was learned and passed through generations and included the beliefs and value system of a society. Culture had been described as features that were shared and bind people together into a community. Identity was the totality of one's perception of self, or how we as individuals viewed ourselves as unique from others.

According to Stuart Hall (1990), there were two different ways of thinking about cultural identity. The first one was that our cultural identities reflected the common historical experiences and shared cultural codes which provided us, as 'one people', with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history. The second one was cultural identity was a matter of 'becoming' as well as of 'being'.

It belonged to the future as much as to the past. It was not something which already existed, transcending place, time, history, and culture.

#### **2.2.4 Synopsis of *Mutant Message Down Under***

In this part, the synopsis of novel *Mutant Message Down Under* by Marlo Morgan would be presented to help in doing the analysis. *Mutant Message Down Under* (1994) was the fictional account of the spiritual odyssey of an American woman in Australia. Summoned by a remote tribe of nomadic Aboriginals to accompany them on a walkabout through the Outback, she made a four-month-long journey with the “Real People”, as the tribe calls itself. During this time she learned how they lived and thrived in natural harmony with the plants and desert region. By traveling with this extraordinary community of individuals, Morgan became a witness to their essential way of being in the world based on the ancient wisdom and philosophy of their more than 50,000-year-old culture.

From the first day of her adventure, Morgan was challenged by the physical requirements of the journey. She faced daily tests of her endurance, and these challenges ultimately contributed to a personal transformation. Her Aboriginal companions generously welcomed her as one of their own and became her compassionate teachers. She learned from them to celebrate the unique talents and inner spirit of each person, witnesses powerful methods of natural healing, and came to understand that their awareness of what it was to be alive is deeply meaningful.

*Mutant Message Down Under*, an underground bestseller in its self-published edition, recounted unique, timely, and powerful message for all humankind. It was not too late to save our world from destruction if we realized and honored that all living things—be they plants, animals, or human beings—were part of the same universal oneness. All lived in a beautiful state of interdependence. If we heeded the message, our lives, like the lives of the Real People, could be filled with this great sense of purpose (*Mutant Message Down Under*, 1994).

### **2.2.5 Elements of the Novel**

Elements of novel were essential parts in doing analysis as it helped to provide the data that were needed. In order to determine the elements of the novel that was analyzed, the researcher had to know the more detail explanation of the elements of novel. In this part, I would like to explain more about the intrinsic elements of novel. The intrinsic elements of novel were plot, setting, characters, point of view, and theme. These were the more details explanations about them.

#### **2.2.5.1 Plot**

Plot was one of essential part of elements of novel. According to Stanton (1965:14) in Harahap (2011), the plot was a story that contained the sequence of events, but each incident was only connected in cause and effect, an event which caused or led to the occurrence of other events. Based on Kenny (1966:14) in Harahap (2011), the plot as the events shown in the story was not simple because the author set the events based on the relation of cause and effect.

The plot of novel was included three sub-elements: events, conflict, and climax. Connection events were events that server to link important events in sequencing of the story. Conflict in a novel played an important role as it developed the story of novel. Conflict was something that dramatic, referring to the struggle between two forces were balanced and implied action and retaliation (Wellek and Warren, 1989:285 in Harahap, 2011). Another part of plot that was also much essential was climax. Climax was when the conflict had reached the highest level intensities, and when (it) was something that was inevitable (Stanton, 1965:16 in Harahap, 2011). In this part, I would also give the plot analysis of novel *Mutant Message Down Under*. In *Mutant Message Down Under*, there were two main characters in this story. They were Marlo Morgan and some people with certain different skills from the tribe of Australian Aborigines. The members of the tribe were Ooota (the interpreter), Tribal Elder, Spiritual Woman, Female Healer, Medicine Man, Great Stone Hunter, Story Teller, Time Keeper, Memory Keeper, Peace Maker, and Kin to Birds. Both Marlo Morgan and the tribe had different expectation in their own life.

Morgan hoped to stay in Australia for few years the time she was invited to write training and teach in a socialized health-care system. She expected that she was free, for the very first time in her adult life, to live any place on earth she chose and to do anything she truly desired. However, her reality that she faced was far from her expectation in the first place. It began when she was invited to attend an Aboriginal tribal meeting. She had a journey using a jeep driven by a native Aborigine to attend the meeting. After a six-hour journey into the desert,



she arrived to a gathering of a tribe of Aborigines. She was asked by a woman of the tribe to don her clothes, gold watch, rings, shoes, undergarments, and other important belongings, then the woman put them all into the flames that had been prepared, which surprised Morgan, as a symbol of a cleansing ceremony for Morgan as a Mutant. After that, Morgan had a situation when her jeep driver left her. She was left with the choice of trying to pursue the jeep along the desert alone or following the tribe on the walkabout of the desert. She decided to follow the tribe at last.

She was following the tribe in the desert with barefoot in 110 degrees until her feet became red. Facing this extreme situation for her, she remembered the advice she used to give in her healing ministry: “Focus your attention elsewhere.” During the journey, she did extreme experiences, which she never had done before, like sleeping on the ground, eating grubs, crocodile, and kangaroo, going mad because of the black flies covered all over her body, etc. Then, slowly she began to understand the real meaning of life for the Real People. One day, she was chosen to be the leader of the journey. It was a difficult situation for her as the tribe would live or die depended on her decisions. For three days, they traveled with no food and no water at all that made her very frustrated in a dimness. Then, she asked for help inside herself which replied by a voice immediately and they survived by such a miracle.

Finally, they arrived at a cave that the tribe had secretly kept it from the world, which was their destination. There was the history of the Real People written on the cave walls. Morgan found on the wall that the elder of the tribe,

Regal Black Swan, was actually born on the same day as she was and that they were destined to meet after fifty years in order for Morgan to be the messenger of the Real People to the world.

#### **2.2.5.2 Setting**

Setting referred to geographical location of the story, time period, daily lifestyle of the characters and climate of the story (Rene and Austin, 1982 in Harahap, 2011). Setting was essential in a story as there were several aspects of a story's setting to consider how setting contributed to story. The aspects of setting were place, time, weather conditions, social conditions, and mood or atmosphere.

The setting of place in *Mutant Message Down Under* that related to the conflict of the story was the Outback as the main character was through the events mostly in the journey through the Outback together with the tribe of the Australian Aborigines. The atmosphere that the Outback created in this story was various because the main character was through also various events. Thrilling, desperation, and touching might be the right words to describe the atmosphere created in the story with various unpredictable things happened to the main character.

#### **2.2.5.3 Characters**

Every character had its own characterization that the author made and gave to the readers by some ways in the novel. The ways of revealing a characterization of characters were by physical appearance, thought, actions, words spoken by characters, and character's direct comment. Harahap (2011) suggested that a

character might be defined as a verbal representation of a human being through action, speech, description, and commentary. Based on Abram (1981:76), he quoted:

“Character is people who are appeared in a narrative prose or novel and it is interpreted by the readers as a person who has moral quality and certain tendency such as being expressed in what they say and what they do.”

Character in as work fiction had two main categories. They were protagonist and antagonist. According to Harahap (2011), the protagonist was identical with all the good character inside the actors which had been chosen and created by the author while the antagonist was the opposite character and caused conflict for the protagonist. In this part, I explained about the character of *Mutant Message Down Under* to help the process of analysis.

*Mutant Message Down Under* novel has Marlo Morgan as the main character, and Oota (the interpreter), Tribal Elder, Spiritual Woman, Female Healer, Medicine Man, Great Stone Hunter, Story Teller, Time Keeper, Memory Keeper, Peace Maker, and Kin to Birds who were part of the tribe of Australian Aborigines. Each character had its characterization. Marlo Morgan as the main character had an essential part of the plot mostly. She was an American who visited Australia excitedly as it was her first chance to enjoy her adult life. Morgan was invited to come to Australia by a friend of hers as her chance to write training material and teach in a socialized health-care system. She was so excited about going to Australia although she had to go out of her comfort zone of being in the United States with her contemporary lake property home, a securely

established health practice, and patience who had become close friends over the years. Being invited to attend an Aboriginal tribal meeting had made her think that she would get a memorable day and wonderfully unique experience, and receive good stuffs related to the Aborigines. She was such a curious, determined, and flexible person. It was proven with the decision that she made to just follow on the walkabout of the tribe facing extreme journey and ensure herself that she, as a mutant, needed to send the message of the land down under Aborigines to the universe.

Ooota (the interpreter), Tribal Elder, Spiritual Woman, Female Healer, Medicine Man, Great Stone Hunter, Story Teller, Time Keeper, Memory Keeper, Peace Maker, and Kin to Birds who were members of the tribe of Australian Aborigines had the characterization based on the name given. The tribe wanted Morgan, as a representative of Mutants, to live the experience of a walkabout in the desert together with them for they thought she was born to divine Oneness (God) and send messages of the land down under to the world. They expected that Morgan would learn the life of “Real People” in every aspect and slowly became less mutated and more ‘real’.

#### **2.2.5.4 Point of View**

Point of view was a way and or views of the author used as a means for presenting the characters, action, background and events that made up the story in a work of fiction to the reader. It discussed about who was telling story, or from which position the events were perceived. It could be from first person point of view,

third person point of view, or mixed point of view. First person point of view meant that the narrator was a participant in the action. It could be a major or minor character and might be close to or distant from the event in time. On the other hand, third person point of view was when the author as the narrator told and knew everything about everyone in the story, and he/she could bring into plays as much of that knowledge as he/she chose (Harahap, 2011). In *Mutant Message Down Under*, the author used first person point of view as she was a major character who were through essential events in the plot of the story.

#### **2.2.5.5 Theme**

Theme was the ideas of common bases that sustained a work of literature and were contained in the text semantic structure regarding commonality or differences (Hartoko and Rahmanto, 1986:142 in Harahap, 2011). Theme also could be defined as the main idea of a story that the author tried to express to the readers. It might have a meaning that was mostly told as the central idea and central purpose, and it became the basis of development of the whole story. It reflected experience, live, death, reality, madness, sanity, love, etc. (Harahap, 2011). In *Mutant Message Down Under*, the theme or idea was the value of life of the Australian Aborigines as the story mostly told about how the tribe of Australian Aborigines saw and lived their lives by their own perspective based on their experience and heritage of their culture.

### 2.2.6 Semiotics

Semiotics was often said to derive from two sources: F. de Saussure (Swiss-French, 1875-1913) and C.S. Peirce (Anglo-American, 1839-1914). Semiotics was the theory of the production and interpretation of meaning. Its basic principle was that the meaning was made by the deployment of acts and objects which functioned as 'signs' in relation to other signs. According to Ferdinand de Saussure in *Messages, Signs, and Meanings* by Marcel Danesi (2004), a science that studied the life of signs within society was conceivable. It would be part of social psychology and consequently of general psychology. It was called as *semiology* (from Greek *semeion* "sign"). Semiology would show what constituted signs, what laws govern them.

According to Danesi (2004), a sign was anything. It could be a color, a gesture, a wink, an object, a mathematical equation, etc. It stood for something other than itself. In Danesi's book *An Introduction to Semiotics Second Edition* (2001), in human life, signs served many functions. They allowed people to recognize patterns in things; they acted as predictive guides or plans for taking actions; they served as exemplars of specific kinds of phenomena; and the list could go on and on.

Based on Stanford Encyclopedia of Philosophy (2010), Peirce's Sign Theory, or Semiotic, was an account of signification, representation, reference and meaning. Although sign theories had a long history, Peirce's accounts were distinctive and innovative for their breadth and complexity, and for capturing the

importance of interpretation to signification. It explained that Peirce's basic claim was signs consisted of three inter-related parts. They were a sign, an object, and an interpretant. As Peirce wrote:

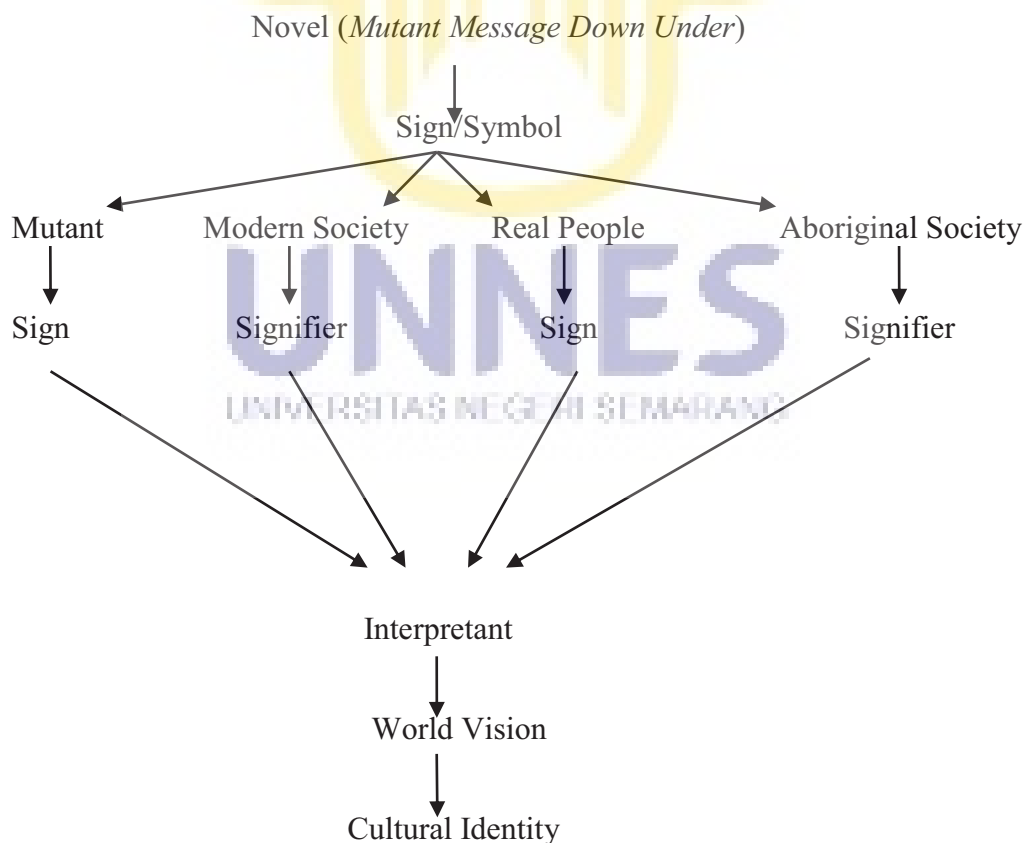
“I define a sign as anything which is so determined by something else, called its Object, and so determines an effect upon a person, which effect I call its interpretant, that the later is thereby mediately determined by the former.” (EP2, 478)

It explained that the sign was as the signifier, the object was as the signified, and the interpretant was as the understanding that we had of the sign/object relation. The importance of the interpretant for Peirce was that signification was not a simple dyadic relationship between sign and object: a sign signified only in being interpreted. This made the interpretant central to the content of the sign, in that, the meaning of a sign was manifest in the interpretation that it generated in sign users.

### **2.3 Theoretical Framework**

Theoretical framework that would be applied in this research was semiotic theory. The theoretical framework was to support the arguments that were provided in this research. According to Charles S. Peirce, semiotics was defined as a synonym of logic. He argued that logic had to study about how people thought with logical reasoning, and the reasoning was done through signs. It was because signs could make one's individual think related to other people and give meaning to what was appeared by the universe. Sign was a media of thoughts which was as an articulation of forms of logic. Signs were linked to the objects that were similar with, the existence had a relation of cause-effect with signs or the conventional

bonds with signs. Peirce's idea explained that any instance of signification contained a sign-vehicle, an object and interpretant. Moreover, the object determined the sign by placing constraints which any sign had to meet if it was to signify the object. As a result, the sign signified its object only in virtue of some of its features and the sign determined an interpretant by focusing the understanding on certain features of the signifying relation between sign and object. In this research, I concerned and focused on the basic of Peirce's Semiotics, which were sign, object, and interpretant. It was because it would be needed more time to apply or analyze the whole theory of Peirce's Semiotics. This semiotic theory would be applied in order to support the analysis of the novel. Below was the mind mapping:





## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

Chapter V was the last chapter of this research that consisted of conclusions and suggestions. Conclusions were obtained from the findings and discussions in chapter IV, and suggestions were given for those who would like to conduct a research with a topic related to this research, and all the readers of this research.

#### 5.1 Conclusions

The conclusions of this study with a topic “Mutant as a Cultural Identity in Marlo Morgan’s *Mutant Message Down Under*” were obtained from the analysis presented in chapter IV. From all the analysis conducted, there were three conclusions. Firstly, Mutant is characterized in the novel through physical appearance, habits and thought in the novel as an identity of modern society which is aimed to differ them with the Aboriginal society’s characteristics portrayed as Real People. Mutants or modern people are described as a mutation of Real People because of their differences in physical appearance, habits and thoughts, and it brings about a conclusion that Mutants and Real People are very different societies with different characteristics. Secondly, Mutant as a cultural identity of modern society is constructed in the novel through embedded signs. They are through property or things created by Mutant and way of thinking or deeds of Mutant. The cultural identity of modern society is depicted through the word ‘Mutant’ with all the signs implicitly given to the readers as a critique of the property or things created by modern people and way of thinking or deeds done

by modern people, and the critique concerns on the phenomena that has happened on earth, especially the preservation of all species in the universe including human kind. Thirdly, there are similarities and differences of the Aborigines' cultural identity portrayed in the novel and happened in reality. The Aborigines' cultural identity is depicted in the novel through some signs that are directed to some phenomena happens in reality as cultures or values belong to the Australian Aboriginal society. However, the depictions of the cultures, values, or other facts about the Aboriginal people in the novel are not really the same with what facts told in reality. It can be drawn that the author wants to make a kind of specific cultural identity of the Aboriginal society to send certain messages to all the intended readers.

## 5.2 Suggestions

From this part, I would like to give some suggestions related to the topic and the results of this study. The suggestions will be very helpful especially to those who are involved in literature, culture, sociology field. Below are the suggestions of this research.

Firstly, for literature learners, I expect that this study will enrich their knowledge about cultural identity that can be constructed to a certain society through embedded signs in a literature work in a purpose of making new public opinion. It is needed a deep reading to find out the embedded signs. The embedded signs can be learned through daily phenomena happen in real life so

that it can also be implemented and discussed in literature class for those who are learning it.

Secondly, I hope that all the readers of this study will be much careful and thorough in reading literature works in order not to easily trust on what the authors depicted in their works as if it is real. The readers need to find out the facts in real phenomena if the story is dealing with societies and cultures. Thirdly, for those who would like to conduct a literature research with the same topic but different object, I hope that this study will help them as one of references and give them new information about related topic in the process of conducting a research.

Last but not least, this study is expected to be beneficial for those who have a willingness in studying cultural identity, mutant, and semiotics. This study will help in enriching knowledge and new information related to culture, identity, mutant, and semiotics that will also influence people's daily life.

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