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## **The Role of Inner Conflict in Shaping Personality**

The Case of : Rudolfo Anaya's Character Antonio in *Bless Me, Ultima*

A Dissertation Submitted to the Department of English in Partial Fulfilment for the  
Requirements of Master Degree in Literature and Civilisation

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I dedicate this work to my parents who devoted their life to raise me.

To my mother, whom without I would not be the person I am today.

To my grandfather, "Mohamed", may God bless his resting soul.

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## Abstract

The current dissertation seeks to provide an analytical study that aims at exploring the significance of cognitive dissonance in Rudolfo Anaya's *Bless Me, Ultima*. To fulfil this aim, reading the novel through the lens of Leon Festinger and Sigmund Freud's theory about internal conflict would be of a great relevance in explaining the experience of the character in the context of inner conflict. The character, Antonio Marez Lunas is considered a bi-cultural individual, Spanish and Anglo, Catholic and Indigenous beliefs, which both are highlighted in this research. The confrontation between the two sides needs a portal that serves as a middle ground for the growing personality. The portal, this research seeks to demonstrate, is considered as a state of confusion and a continuous moral and psychological conflict. In this regard, the paradoxical socio-cultural aspects Antonio has make an impact on the character's personality development. At the end, Antonio Marez Lunas becomes able to combine all of his cognitions and dualities to form one fully independent personality.

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# **General Introduction**

## General Introduction

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### General Introduction

For decades, especially after the world wars, psychological illnesses became a noticeable part of people's lives. Hence, traumas and scepticism contributed to its increase. Thus, some scholars take account of critical inquiry about the latter; Among them are Sigmund Freud, Alfred Alder, and Leon Festinger. Through this vein, there are two types of conflicts: an internal conflict which takes place inside the mind of the individual, and an external conflict in which the individual faces its outer environment. However, writers have different strategies in expressing their insights by literature; They depict those concepts in their magical realist works which allow the readers to use their imagination without losing track of the real world.

Postmodern era is featured by diversity in terms of ethnic groups. Thus they share almost the same themes in their literary works. This diversity, however, was an attempt to expose their identity as well as revive it. In addition to that, it was created in order to make an appropriate understanding for the world about their culture and heritage. The Chicanos are one of the most substantial minority groups; Rather, they are basically a blended race of Mexican and American. Hence, they can be categorized as a hybrid. The latter is a result of acculturation. In this sense, the member of a Chicano community has been affected by external factors for being alienated which lead to internal conflict that influence his personality. Some Chicano writers such as Rudolfo Anaya and Sandra Cisneros used literature as a tool to capture the essence of the Chicanos' experiences in bildungsroman scope.

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The famous Rudolfo Anaya is considered to be one of the founding stones of postmodern Chicano literature. Throughout his novel *Bless Me, Ultima*, he interprets the Chicano reality and uses identity as the core of his work, which is a common feature in postmodernism. This dissertation tends to focus on the psychological side in the novel regarding the socio-cultural scope as an external factor.

Society, in general, gives less attention to the individual's mental health and identity crisis. One would be trapped under a stereotype or stuck with a traumatic event since his childhood. Accordingly, his personality is shaped by means of inner struggle. What seems the most apparent in minority groups is the lack of a sense of belonging. Hence, behind choosing this novel is that it offers a prolific context on the experience of minority groups' struggle, in this case the Chicano experience.

The field of internal conflict tackled by several psychoanalysts and psychotherapists, notably Sigmund Freud, the father founder of psychoanalysis, he presented the function of the human psyche and its impact on attitude. As well as Leon Festinger's theory of cognitive dissonance through which this dissertation explores the inner conflict theory as a projection to psychological status of the protagonist of *Bless me, Ultima* (1972).

In order to understand a Chicano literary work, we have to go back to Chicano history to keep track with the background of the novel. Therefore, this research paper relies on F.Rosales's book *The History of the Mexican American Civil Right Movement*. As well as Zaragosa Vargas's essay "Major problems in Mexican American History" through which we can have an understanding about the origin of Chicanos and their experience in USA. Knowing that would help out in bridging the origin of the external conflict in the novel. As

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well as exploring the dualities in the novel, this research relies on Shofi Mahmudah Budi Utama dissertation “The Identity Formation of Chicanos Rudolfo Anaya’s Novel “Bless Me, Ultima”, those dualities are considered as an external factor of conflict.

Individuals struggle with low self-esteem that is influenced by different factors among them is being marginalized by a dominant community. That inner struggle influences the process of formulating one’s personality. Hence, the main problematic of this research study is to examine the extent to which the inner conflict affects personality growth.

A number of questions are expected to be laid out, namely the following: what are the symptoms of internal conflict and how they are embodied on personality? How was the Chicanos’ experience living in a bicultural society? What is the role of inner conflict in shaping Antonio’s personality?

This research approaches the psyche of the protagonist in *Bless Me, Ultima* due to the cultural, social and religious dualities he underwent throughout his life. Thus it is going to follow a qualitative method in order to trace the development of his character through the inner conflict theory. Therefore, an examination of the character, Antonio, his environment and inner state should be closely examined through an analytical approach.

This research paper is to estimate the extent to which the character’s inner conflict contributes to shaping his personality. Therefore, we hypothesise that the protagonist of *Bless me, Ultima*, Antonio’s personality was partially shaped due to the internal conflicts he faced during his life.

## **General Introduction**

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This work, nonetheless, consists of three chapters, the first presents the introduction to the study field, i.e.: a historical background of psychoanalysis in order to have a clearer vision to the individual's mind mechanism as well as previous studies on the human psyche. The second chapter, with the use of a biographical together with a socio-cultural frame, in order to detect the major cultural influences and characteristics of the Chicano culture, both in the writer's life and within the novel. Finally, combining the previous chapters, the third chapter is to analyse Antonio's character through a psychoanalysis perspective so that to examine the inner conflict placed throughout the novel.

# **Chapter One**

**Introduction**

Inner struggle has been and will always be the center of every decision an individual will ever make. The conflict, the contradicting thoughts and the fight within the self pave the way for our growth and allow identity and personality to be shaped. Several philosophers and psychotherapists such as Carl Rogers and Alfred Adler, as well as writers tackled this subject along the years; However, it started to be very apparent during the 19<sup>th</sup> century because of the external factors the world was going through. Therefore, this chapter would be devoted to provide the theoretical background of inner conflict.

The inner conflict was developed by psychotherapists such as Sigmund Freud who is credited for being the father of psychoanalysis, and for his many works. For instance, *The Interpretation of Dreams* in addition to inner conflict which the first section of this chapter is concerned with. As well as Leon Festinger with his cognitive dissonance theory that is provided and used to analyse Antonio's character in the novel of *Bless Me, Ultima* by the post-modernist writer Rudolfo Anaya. The second section focuses on the personality aspect, minority groups and their correlation with culture and religion in the works of the psychotherapist Alfred Adler, together with how a well-functioning person would be as studied and developed by the American psychologist Carl Rogers.

**I.1. Definitions of Inner Conflict**

After almost 120 years of the beginning of theories such as internal conflict and cognitive dissonance, a clear, definite and agreed upon equation of such theories is still being studied, meaning from Sigmund Freud, the father founder of psychoanalysis to Adler until Leon Festinger. This field is wide open, especially, in this dissertation's concern, internal conflict, in other forms; Cognitive dissonance.

**I.1.1. The Freudian Theory**

Anthony Viphrezol Richa in his thesis “Human Predicament in the Selected Plays of Asif Currimbhoy” states that “Freud has viewed human psyche as a dynamic system directed by three structures and each of these is a complex system in its own right but most behaviours involve the activity of all the three”. The human psyche is split into three parts and each part functions on its own, however most behaviors involve the activity of all the structures. (195)

According to Viphrezol, Freud has presented that inner conflicts and struggles embody most personality functioning. He also mentioned that, the unconscious area of the human mind is responsible for most of the mental processes. For further understanding of the human mind and its different levels, Freud suggested three main levels of awareness; The conscious or Id, the present mind, the part in which the person is fully attentive about all the information surrounding him/her, the preconscious or Ego, the brain has a system which records every detail, even the ones we do not pay attention to, and contains them in order to be used later on, and the last structure of the mind is the unconscious or Superego, this part is what influences the individual’s daily life reactions and actions obviously because it stores his thoughts, feelings, desires and memories (195).

As Viphrezol states: “The ego sometimes gives in to the seduction of the Id, and sometimes forced by Superego to displace or sublimate behavior to other activities. The Ego is always in the middle, dealing not only with Id and Superego, but also with external reality”(196). The Id and Superego hold the two ends of the rope while the Ego stands in the middle, being seduced by the Id sometimes, while other times forced to remove an attitude over an activity.

Kendra Cherry, a psychology expert says that: “Although people eventually learn to control the id, this part of personality remains the same infantile, primal force all throughout life. It is the development of the ego and the superego that allows people to control the id's basic instincts and act in ways that are both realistic and socially acceptable”. The steady part of the equation is the Id as it remains the same all throughout life. Whereas the ego and superego go through constant change and develop in a way that allow the individuals to control the id's desires and act according to a matter that fits both social norms and reality aspects.

Viphrezol stated in his thesis on Freud's view; Anxiety arises when the Ego cannot adequately balance the demands of the Id and the Superego (196). The Id follows and demands its desires to be granted, while the superego fights to keep its social standards in control. In order to calm this kind of anxieties, each person tends to develop a certain habitual way, and so on according to him, many end up using the ego-defense mechanism to decrease the intensity of the internal conflict.

Viphrezol says that defense mechanism are attitudes and behaviours that allow individuals to build a sort of protection from anxiety. There exist different kinds of defense mechanisms, most of them come unintentionally and automatically. These mechanisms can be shaped as repression, reaction formation, projection, rationalization, displacement, denial, regression or sublimation. Inner conflict eventually emerges when a negative mechanism of defense is used (196).

**I.1.2. The Imbalance Effect**

Kendra Cherry quoted in her article about having a healthy human psyche “the key to a healthy personality is a balance between the id, the ego, and the superego”. A well-shaped personality is that of which the ego, id and superego are balanced, i.e. the ego is able to properly moderate between reality demands, the id is under control and the superego is fairly representing the social norms. However, Freud believed that an imbalance that occurs between the three components will lead to a maladaptive personality.

An individual with an overly dominant id, for example, might become impulsive, uncontrollable, or even criminal. This individual acts upon his or her most basic urges with no concern for whether the behaviour is appropriate, acceptable, or legal. An overly dominant superego, on the other hand, might lead to a personality that is extremely moralistic and possibly judgmental. This person may be very unable to accept anything or anyone that he or she perceives as "bad" or "immoral."

An excessively dominant ego can also result in problems. An individual with this type of personality might be so tied to reality, rules, and appropriateness that they are unable to engage in any type of spontaneous or unexpected behaviour. This individual may seem very concrete and rigid, incapable of accepting change and lacking an internal sense of right from wrong (What Are the Id, Ego, and Superego?).

**I.1.3. The Theory of Cognitive Dissonance By Leon Festinger**

On the other side, cognitive dissonance is somehow the scientific term of conflicting ideas, and as Kendra Cherry says in her article “What is Cognitive Dissonance?”, the term cognitive dissonance is used to describe the contradiction that happens within the person and the self, his beliefs and behaviours or his convictions and new information faced with, which eventually leads to feelings of discomfort.

Normally a person strives to harmonize or have a consistent combination between his beliefs and attitudes, however when this balance is off, the person’s psyche works on to reduce or eliminate the cognition that doesn’t go along with the other part, i.e.; a person born in a bicultural home would normally be confused which culture to follow.

**I.2. Reasons of Conflicts**

The human mind is not different from the other organs, it may fall ill because of several reasons and the malfunction of each part is caused by our habits and daily routines.

Leon Festinger gives a glimpse of this idea in his book:

“Cognitive dissonance can be seen as an antecedent condition which leads to activity oriented toward dissonance reduction just as hunger leads toward activity oriented toward hunger reduction. It is a very different motivation from what psychologists are used to dealing with but, as we shall see, nonetheless powerful” (03).

Too much greasy food and drinks impacts the cholesterol ratio, consuming fast food very often causes stomach aches. Therefore, the conflicts within the human psyche are a follow up to certain reasons.

Each conflict that happens in the mind comes from contradicting ideas or beliefs, however those conflicts happen for a reason or several reasons. According to Kendra Cherry, in her article on the cognitive dissonance, there are few factors that affect the level or degree of the inner conflict, one of those factors is how much a person values a certain belief and the extent to which old beliefs and attitudes go against the new obtained knowledge or beliefs.

### **I.3.Factors for the Strength of the Dissonance**

As far as what Kendra Cherry presents in her article: “The overall strength of the dissonance can also be influenced by several factors” there are four factors, first the more personal the cognition is the greater the dissonance, i.e. beliefs about the self tend to produce more complicated dissonance. Second, things such as beliefs that have a highly value in the individual’s life result in a stronger conflict, basically the importance of the cognition raises the level of dissonance.

Furthermore, the third factor is the quantitative relation between the clashing thoughts and harmonious thoughts. Finally, the individual puts more effort into relieving the dissonance when it reaches a high degree, therefore, pressure increase when the dissonance goes higher than usual and so on it requires more work to eliminate a particular cognition.

Moreover, contradicted cognitions need more energy and effort in order to be resolved, “The presence of dissonance gives rise to pressures to reduce or eliminate the dissonance. The strength of the pressures to reduce the dissonance is a function of the magnitude of the dissonance” (Festinger 18). Conflicts and actions go hand in hand, whenever the dissonance is higher the pressure on the mind goes up too which leads to further actions in order to eliminate a certain cognition.

**I.4.Symptoms of Conflicts**

Linda Adams, the president of GTI<sup>1</sup> says that individuals usually have a sense of discomfort, stress or agitation, an experience of a wide range of awareness that there is something wrong. This feeling of discomfort is mostly located in the stomach or chest. As human beings, we usually tend to suppress any kind of discomfort and wait for it to fade away or sometimes not know that they exist in the first place.

It is a common fact that ignoring, avoiding, suppressing or denying the inner struggles when we come across them does not mean they do not exist or they will just go away. Actually, we waste so much energy on hiding and suppressing the problem rather than just face it, which we end up losing an energy that could have been put into a useful matter. Not to mention the consequences the individual faces when he/she fails to face the conflict when it pops up, which will lead to a phase of being stuck in the problem, plus there would be no improvement whatsoever neither on the self nor on solving the conflict.

On that account, Linda Adams says; we, as individuals, lean towards doing what we “ought” to do instead of what we honestly want in order to settle the inner conflict. When we ignore or suppress our real desires and principals on repeat and end up choosing a safer or correct decision according to the social norms or for it being just correct, it makes us lose our track from what we really are, hence disconnecting from our authentic selves as Linda put it into words.

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<sup>1</sup> Gordon Training International, a world-renowned human relations training organization. GTI was founded in 1962 by Dr. Thomas Gordon, a three-time Nobel Peace Prize nominee.

Additionally, Adams thinks that in the presence of any sort of problem, the first step to solve it is to face it “The manifestations are a sense of clarity, relief, comfort, expansion, vitality—even exhilaration.”(How Do You Deal with Inner Conflict?). The same thing with inner conflicts, In order for the individual to grow out of it, he has to admit of the existence of conflicts and allow himself to experience them and then have enough courage to act according to what he truly believes in, and so on he would have the most successful life, both personally and at work.

### **I.5.Inner Conflict Representation in Literature**

Psychology is often correlated with many fields including literature; Conflicts in particular are one of the pillars of almost every novel, both external and internal. What makes the book you are reading or the movie you are watching exciting? Or worth spending time on? It is the struggle that the characters go through; be it within them-selves or with the external world. Conflicts keep the reader hooked to the story in order to know more and more about the events of the plot, conflicts are what distinguishes great novels from dull, not worth finishing ones.

According to Grace Fleming, conflict can be defined as a struggle between two major powers which are against each other, two characters, a character and nature or an internal struggle. Conflict gives the story a kind of agitation and anxiousness that makes the reader interested in completing the book and finding out what would happen. (Conflict in Literature).

The best way to create a conflict in a story is by knowing all possible types of it. They can be split into two categories, external and internal, the first which also consists of six different types. Man vs nature, man vs man, man vs society, man vs technology, man vs god or fate, man vs supernatural. Furthermore, an internal conflict is when a character is set to have a struggle or contradicting beliefs with the self, mental disorder, moral dilemma, identity crisis or simply choosing a path in life, As Antonio had when facing his mother's desires to be a priest and his father's to be a farmer.

On the contrary, external conflicts happen outside the self and could be visible to the reader along the story. Most stories contain one conflict, but can have more than that according to the writer's ability and the plot itself. Putting a character through a rough path isn't just for the sake of the writer's own desires or for somehow being masochistic, but because it is one of the ideal ways to develop a character in fiction.

Conflicts, although seem disturbing and messy, they make the character reveal their true colours, they drive the character to act in ways their conscious mind wouldn't normally allow. That being said, conflicts don't have to always be fights and violence, this is where internal conflicts take a big role, they are discrete, sometimes not even apparent to the reader, they can be set on a small scale, and they could be about relationships, the character's own desires to choose a different life style. In addition to that, a good written internal or external conflict will bring out the best of the character, be it their fears or most valued attitudes.

**I.6.Minority Groups Effects on the Individual**

In sociology, a minority group is embodied in a category of people who have distinctive practices and observable characteristics, such as ethnicity, race, religion, sexual orientation, disability or gender identity. This type of diversity often leads them to experience a sense of inferiority and differences in treatment and disadvantages compared to people of dominant social group.

**I.6 .1.Culture Inferiority Impact on Personality**

On the light of what Varah Siedlecki states in his work “Adler and Individual Psychology”, one of Adler’s most commonly recognized theories is that of the inferiority complex. The feeling of inferiority rises within the child after he/she realises that they are much smaller and weaker, with less knowledge, and almost no freedom compared to their surroundings. As that child grows up, and goes further in making and developing such comparisons, those subjective assumptions and thoughts influence his/her perception of self-worth and therefore lowers his self-esteem respectively by way of inferiority complex. Individuals born into ethnic groups, such as the case of Antonio, or born into poverty and those subjected to bigotry would later on build a high level of inferiority complex, as high as those with learning or physical disabilities would have (06).

**I.6.2. Religion Preaches and Personality**

As reported by Siedlecki, Watts put in comparison the beliefs of major world religions and Adlerian psychotherapy and it turned out to him that Christian spirituality is almost identical to the concepts in Alfred Adler's Individual Psychology. "Adler's notion of human nature, the tasks of life, teleology and soft determinism are consistent with Biblical teachings" (Johansen 64). Christianity and Adler's theories of life and human nature share so many things in common. Concepts such as striving for superiority, the role of encouragement in therapeutic encounter for example

As to what Siedlecki says, One of Adler's most important concepts is that of social interest. "[Adler's] placement of social interest at the pinnacle of his value theory is in the traditions of those religions that stress people's responsibility for each other". The social inherent sense of belonging to a group of people and the desire to get along and adapt is the core point and belief of every religion including Christianity. According to Watts, Adler key pointed the quote "to love thy neighbour as thyself" as a mandate to social interest, which also is the main message by Christ in Mark 12:31 from God. (06)

**I.8. Fully Functioning Person Theory**

On the report of Anthony Viphrezol Richa, based on a clinical experience he had, Carl Rogers believes that the person who has received enough amount of appreciation, love and acceptance from others is more likely to grow up with an open mind on his feelings and experiences and therefore more open to his true desires and intuitions, and that is, as he puts it, what makes a person considered as a fully functioning individual.

As Anthony explains, Carl Rogers thinks that the change and growth of the self is caused by experiences that go along with the self-image. Conflicts arise when the individual's knowledge and feelings are inconsistent or contradicting the self-image. The more the person fails to perceive the difference the more it causes issues. "Discusses how internal conflict arises from incongruence between the self-concept and experience" (Carl Rogers by Toru Sato) the main cause of conflict is the inconsistent information the mind receives eventually leading to anxiety.

Viphrezol said that Rogers believed mental tension is mainly caused by the incongruence of the self-image and experience. The conscious part of the mind often denies the recognition of experiences that strongly contradicts with the self-image for they cause a huge amount of threat to the mental well-being of the individual. This act of not giving recognition to certain experiences creates a gap between what really happened and what would have happened, and in order to lessen this gap a tremendous effort needs to be made, and also for allowing the self to have the change and growth it should be having. This whole process also prevents the person from having a realistic view of life which leads to maladjustment and struggles living.

Roger's theory tends to encourage and put forward the importance of having a positive personal growth. He believed that for a person to be his best self and to achieve his full potential, his self-image needs to be well adjusted with what he truly believes and thinks. Subsequently, Rogers considers the congruence that happens between the self-image and the ideal self "essential". Any inconsistency between the two will leave the person in a chaos, in both his personality and behaviour, the more the gap grows bigger between what he thinks of himself and what he would like to be, mental tension grows even bigger. Those who have adjusted between the two sides will be "socially poised",

“confident” and “resourceful”, while those with maladjustment end up being “anxious”, “insecure” and “lacking social skills”.

## **Conclusion**

Discussing and explaining the different theories about inner conflicts would lead to a walk down the works of major psychotherapists and psychologists. Hence, concluding that there are several factors that help boost the level of conflicts within the human mind as well as elements that trigger the inner conflicts to appear such as culture and religion. Those triggers affect personality therefore the mentality of the individual.

Although the modernist era shed light on the theory of inner conflict, it surely continued to exist and develop, thus, reach the postmodern works. Personality disorders and conflicting cognitions play a tremendous role in both the lives of human beings as well as the life of literary characters. This is to conclude the chapter that every literary work includes a sort of conflict here and there in order to give the story an exciting flow of events.

# **Chapter Two**

## **Chapter II: Reconstruction of Chicano History and Creation of Chicano Literature**

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### **Introduction**

Identity concept is a common theme for postmodernist writers, through which they reflect their experiences in their works. Coinciding with Chicano civil rights movement of the 60's and the 70's, the Chicano literary movement arose to defend their rights and express their identity that was marginalized by the Anglo society. Rudolfo Anaya depicts this reality into one of his works. The, semi-biographical novel *Bless me, Ultima* reconciles his indigenous roots and Chicano culture by inserting some symbols and traditional myths.

Our object in this chapter is to study the Chicano identity. In order to analyze the internal conflict of Antonio's character in the novel, we have to understand the external factors that led to his conflicts. The environment of the character, which consists of family and society, has an important role in shaping his personality. To pursue such an exploration, the first section will be devoted to identifying the history of Chicano culture referring to the book *Major Problems in Mexican American History* by Zaragosa Vargas, as well as clarifying the background of the author which has a significant impact on the novel. The next section deals with the Chicano literary movement then tackles the relationship between acculturation and identity.

### **II.1.An Overview on the Chicano History**

The United States is a nation that is known for its multi-cultural society. The mixture of cultures in the United States is what made it distinctive from other nations. It was built by immigrants from different roots such as Africans, Asians, and Hispanics. The latter are American citizens that originated from Mexican. So, these Mexican Americans are called Chicanos which are considered as the second largest population after the Native Americans in the United States. The history of Mexican Americans is bound to the history of America,

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according to F. Arturo Rosales in his book *The History of the Mexican American Civil Rights Movement* (1997), the native Mexicans were obliged to concede their lands and properties to Americans after the end of Mexican American war 1846-1848 due to the doctrine of Manifest Destiny which suggested that the Americans were destined to expand and enlarge their frontier on the expense of its neighbours. (02)

After the end of the war, Mexico lost almost half of its land; therefore, the two nations signed the so-called treaty of Guadalupe Hidalgo in 1848. This treaty consisted of a number of agreements; the main one is to provide an American citizenship to Mexicans. According to the treaty, Mexicans will not be considered as immigrants anymore. However, it wasn't the case for the Americans because they always regarded them as foreigners, especially during the first contact. Rosales asserts that: "In essence, it is true that, because of an Anglo-American unwillingness to accept Mexicans as equal, they often ignored treaty agreements that gave Mexicans all the right of citizens." (06)

As mentioned earlier, it is understood that Mexicans were still suffering from discrimination and faced oppression even after the treaty. For instance, the violent experience in California against them, they were pushed away from their claims by groups of Anglo miners using force and even murder. (07)

Low education was also a serious issue due to the inability to provide their children with the basic necessities to study, because of the low wages they get. The Mexican rebellion was a factor that damaged the lives of many. They did not have opportunities to get training, as well as the unmanageable English language; this decreased their chances to work anywhere but on the agricultural side. Even in agriculture, Mexicans were mistreated by Anglo Americans and suffered from inequality in terms of salary. All these reasons were enough for the birth of the Chicano civil rights movement of the 1960s and 1970s. It aimed to restore

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their rights as well as to reclaim their lost heritage, establish their social status and create their own lifestyle in America. In the essay “Major problems in Mexican American History” Zaragosa Vargas states “ethnic Mexicans must learn their true history before they could even hope a strong sense of community and solidarity.” (24). Hence, revisiting a group’s past is essential to the establishment of a stable and united societal body.

### II.1.1. Etymological Evolution of the Term ‘Chicano’

The Chicano word became common mostly from WWII onwards. However, if we trace back the history of Chicano and according to Telodigo Sinmadera in his article “The Meaning of Chicano” it derives from ‘Mexicano’. The latter is a Spanish term for ‘Mexican; It was used to identify the *Aztec*<sup>2</sup> of the Indian tribe. Besides, it was used for the ones who were born in Mexico regardless of their ethnic heritage. “If the letters m and a are dropped from Mexicano the word becomes xicano. The letter X is pronounced sh in Nahuatl, the language of the Aztecs. Xicano is therefore pronounced Shicano or Chicano.” (1)

However, the term ‘Chicano’ evolved as a negative connotation in the past. In the early 1900s, the Mexican Revolution damaged the lives of many; its drawbacks were much more than its benefits. According to the Americans’ perspective, the Chicanos were illiterate, poor and unskilled, they have created a sense of inferiority by calling them ‘Chicano’ for having this stereotype of Chicanos as ignorant which make them marginalized from the society. (Telodigo)

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<sup>2</sup> The Aztecs (/ˈæzɪks/) were a Mesoamerican culture that flourished in central Mexico in the post-classic period from 1300 to 1521.

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Fortunately, things changed thanks to the Chicano Civil Rights movement. High awareness rose, when Chicano turned to become the sense of pride toward one's community and heritage, through which they express their shared identity in order to earn recognition, gain their civil rights, equal treatment and improve their social standing. After all, the term evolved but it has the main connotation which represents the blended people, the Mexican-American. (Telodigo)

### II.1.2. *Curanderismo* as a Traditional Healing System

Chicano culture is bound to spirituality, especially when it comes to healing. According to Robert T. Trotter, Mexican Americans rely on traditional medical beliefs and practices in order to heal health issues by using specific herbs or natural medicines. At the beginning of the twentieth century, as we know Chicanos were valuing the nature like no other people. The elder people are the most concerned in practicing this healing system like the grandmothers. In fact, the system of healing is called *Curanderismo* which derives from Spanish word "curar that means to heal" This system contains a knowledge passed from a generation to another which dates back to five hundred years ago as it was originated from Aztecs and Mayans. (129-130)

According to Leo R. Chàvez and Victor M. Torres in their *Handbook of Hispanic Cultures in the United States: Anthropology* (1994) *Curanderismo* is well known within the Mexican American community. The latter was referred to as a medico-religious system because it was developed from a synthesis composition by which they combine folk and religious practices by priests from Hispanic Colonial culture with the knowledge of local herbs of the indigenous group in order to reinforce the belief of healing power by God. (28)

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The most common folk illnesses are “*empacho, susto* or *espanto, mal ojo, nervioso* and others such as *mal puesto*.” He also illustrated that the knowledge symptoms of *Curanderismo* system may differ from a region to another. Thus, some other curative measures are borrowing techniques from another medical system in terms of healing, such as using medicaments and injections. (28)

The types of *Curanderismo* system consist of different types of healing, as Torres mentioned in his book that Weaver said: “the health care personnel of *Curanderismo* include *sobadoras, curanderas, parteras, curanderos*”. Those women have a significant place in Chicano society; They are an indispensable part of it. What matters for the healing process is the strong belief in God which is considered as an essential bound in order to reach efficacy of *Curanderismo*. (28)

Nicolàs Kanellos in his Handbook of Hispanic culture-Anthropology also defines both Spiritualism and spiritism “as the belief in spirits”. He argues that other religions believe in spirituality as well, those indigenous *curanderas* uses folk intermediaries in order to communicate with those spirits and ask aid in the healing process. On the other hand, the Catholic and Protestant’s priest of the church is the one who intermediates with God so that he establishes a supernatural relation. Religious rituals can be held in churches, as well as private homes where they dedicate to the spirit in a special room. This spirit can be originated from African, Amer-indian origin and even a spirit of nature. (29) Those rituals became an essential in healing process on Chicano cultural beliefs. They have inherited the spirit’s intermediation from their old ancestries and still rely on it till nowadays.

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Torres mentioned that in the earlier century, spiritism inspired by Allan Kardec. In his book, he points out:

The spirits of spiritist movements come from Colonial times and influences, or spirits are of more recent origin, such as of folk saints who were famous curers in the Southwest and Mexico. Folk Catholicism has imbued this movement, so that Jesus Christ, the Virgin Mary, the Holy Ghost and God are often called upon as spirits to intervene in human affairs. (29)

Thus, Spirituality is the core of the healing system. Through which, the healer creates a specific atmosphere to seek help from the goddess.

### **II.2.The Chicano Literary Movement**

Literature has always been an essential platform, a space where writers can express themselves, or for the case of a minority group, to expose their identity. Chicano literature as César A. Gonzalez-T Describes in his document as a complex metaphor “our literature, therefore, is a complex metaphor, creating bicultural images that reflect the synthesis of our experience with our Spanish father, our Indian mother, and our Anglo-Saxon stepmother.” (3) Therefore, Chicano literature is a synthesis of people’s experience consisting of bicultural reality.

Sophie Ell states in her article “Introduction to Chicano Literature” that the blended race includes a mixture of language, religious beliefs, and customs that are regarded by the Anglo Americans as inferior. What makes their literary production unique is their diversity of cultures. Besides, we cannot deny the contribution of the old colonizer of Spaniards and then

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the Anglo-Americans who left a trail in southwest of United States by their traditional oral storytelling, plays and narrative songs as '*corridos*'<sup>3</sup> that interprets the ugly truth of life there and the harsh experience from oppression and discrimination that they faced under a dominant society.

In spite of the fact that those oral and written products were working well in southwest, it was only in the midst 20th century that they began to be recorded, stored and distributed in all way channels and academic studies in history and literature. Soon, particularly during the Chicano movement, a large wave of creative works from short stories, novels, essays, plays, to autobiographies contributed to widening their voice in order to have the recognition that they deserve. (Ell)

According to "International Journal of English Research" the Chicano literature consists of three main genres: narrative, poetry, and drama. Writers found it as a way to mirror their experience of Chicano culture and migration in the United States of America, where their identity was marginalized, thus the sense of belonging was a major theme in their literary work. Chicano literature was written either in English or Spanish language or a mixture of both '*Spanglish*' to express a new reality. Feminist writers also had their own special impact on literature; the major figures are Gloria Anzaldua and Cherrie Moraga. The main publication in 2003 authored by Alisa Valdes-Rodriguez's *The Dirty Girls social club*. The chief figures in Chicano literature are Rudolfo Anaya, Sabine R.Ulibarri, Rudolfo Gonzales, Rafael C. Castillo, Sandra Cisneros, Oscar Zeta Acosta and Rolando Hinojosa.

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<sup>3</sup> The corrido is a popular narrative song and poetry that forms a ballad. The songs are often about oppression, history, daily life for peasants, and other socially relevant topics.

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### II.2.1. Rudolfo Anaya's Reflection on *Bless Me, Ultima* Novel

Rudolfo Anaya is a Chicano writer born in New Mexico in 1937. He entered the literary scene in 1972 with his first novel *Bless me, Ultima*. The author was inspired by his culture and integrates his indigenous tradition that is embodied in each character in the story, therefore the novel is considered to be a semi-autobiography, which suggests that the novel of *Bless me, Ultima* can be seen from Anaya's Perspective of his background. Anaya found writing as a space where he can reveal his experience and document it, well as stimulate it by his cultural values from his community (Shofi 14). Moreover, he tries to search for the sense of "self-identity" as the main core of his work. Virgil Suarez in his article asserts that Anaya said: "if I am to be a writer, it is the ancestral voices of..." he adds, "(my)... people who will form a part of my quest, my search." (qtd in Suarez 32)

Anaya's time in the Santa Rosa community was extremely influential for his writings. Many of his novels contain images, characters, and myths from the New Mexican culture that he experienced as a child. All these elements are reflected in the novel and shown through the warmth of home and his mom's storytelling, which was one of Chicano's legacies. His mother descended from the region where people gave such significance to the land and nature. Thus, most of them were farmers with a strong bond to land, devoted to Catholicism and tied to traditions. Hence, growing with this idea means there is a spiritual relationship between human and nature (Shofi 14).

On the other hand, his father was 'vaquero' who lived in east Santa Rosa. When he was in the 8th grade, they moved to Albuquerque. He was confused between his mother's wish to become a priest and father's wish to become a rancher. He was trapped through series of conflicts in terms of his parent's desires, religion and cultures' clash. (14)

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By 1960s, Anaya, a student at New Mexico University, majoring in English, He realized that only a few Chicano writers became authors which inspired him to be a writer. He went through difficult experiences in his high school such as disrespecting his identity and neglecting his culture as Mexican American. All these facts made him to be a writer through which he demonstrates his true heritage and cultural values. (16)

It is evident that Anaya mirrors his identity in the novel, as Shofi.M demonstrates “Anaya took Antonio Marez as the central figure reflected his childhood life, and *La Grande, Ultima*, as a part of reflection of his roots and culture”(17) As well as, his writings coincided the Chicano movement at that time through which he supported the movement by his fictional work and tried to differentiate the Chicano literary work from those of Anglos, in order to have a cultural recognition from other minority groups and from the majority social groups as well. Thus, Rudolfo Anaya is considered to be one the founders of contemporary Chicano literary movement. (16)

### **II.3. Acculturation and Identity within the Chicano Culture**

Often, the experience of immigration is linked with acculturation. Gibson defines this concept to be “the process of cultural change and adaptation that occurs when individuals from different cultures come into contact.” (2) In this context, we can shed light on ‘Chicano’ as a minority group in the United States who was obliged to grow beyond their original culture and encompass a new culture. Moreover, their encounter with acculturation brings about identity struggle in society.

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Seth J.Schwartz, Marilyn J.Montgomery and Ervin Briones referred to the conception of identity based on Erikson that conceptualized identity development as follows:

As a central task of adolescence that (a) optimally results in a coherent and self-constructed dynamic organization of drives, abilities, beliefs, and personal history and (b) functionally guides the unfolding of the adult life course. Consistent with Erikson [1950], we regard identity as the organization of self-understandings that define one's 'place in the world. (5)

In this sense, there are two aspects of identity, personal and social. Thus, identity is a composition of a personal, social and cultural self-conception. Each of which can be defined "Personal identity refers to the goals, values, and beliefs that an individual adopts and holds. Social identity refers both to (a) the group with which one identifies, including its self-identified ideals, mores, labels, and conventions." (06). These aspects of identity integrating on identifying, distinguishing individuals and articulate them on specific group in society.

Schwartz, Montgonry and Briones clarify the relationship between acculturation and identity as follows:

Acculturation is inextricably intertwined with identity, in that changes that occur as a result of acculturation may be viewed as changes in cultural identity. Because we advance a definition of identity that incorporates personal, social, and cultural components, we may be in a position to speculate on the mechanisms by which acculturation affects these three aspects of identity

Overall, what researchers endeavour to demonstrate is the relationship of both acculturation and identity is inseparable because acculturation affects all aspects of identity. The acculturation occurrence between Chicano and Anglo cultures is no different. The history of the conflict took a long time that it has a social, political and economic impact. The novel *Bless me, Ultim* gives a glance to this conflict and depicts an identity struggle under a dominant culture.

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### **II.4. Dualities in the Mexican American Community**

There are distinctive dualities that exist within every community. Wayne Baker presented seven types of dualities in American society. What this research is concerned about the most are Religion and family models; He asserts that American are considered as the most religious community in western world. The existence of duality from religious and non-religious Americans is highly known in society. The other type of dualities is family, having two opposed family models, the strict father versus nurturing parent result in moral reasoning (.261-262) Therefore, parents are the backbone of family, and they affect the process of growth of their children's personality. However, if the parents had distinctive different roots, then it might cause confusion in their children's moral reasoning.

This research scope is the Chicano culture and literature which best represent both dualities, religion and family models. As bicultural individuals they experience duality in terms of language, Spanish and English, Culture, Anglo-American and Mexican-American, and religion, catholic and indigenous myth. Those dualities end up being a significant factor in developing a sense of conflict as well as forming a moral reasoning.

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### Conclusion

When creating a work such as *Bless Me, Ultima*, the writer mirrors his own culture which is the Chicano culture. That is why the first section attempts to provide a brief overview on the Chicano history. As well as discussing one of the aspects the culture is known for which is the traditional healing system. This would help in understanding the background of the novel. The writer used literature as a portal to portray his own culture; Accordingly, the second section gives a briefing on how Chicano culture is depicted in literature.

Lastly, being born in a minority group in a multicultural society affects not only personality but also the individual's culture and beliefs. Therefore; acculturation and dualities are common factors to internal conflicts that the protagonist of Anaya's novel faces.

# **Chapter Three**

## Chapter III: The Impact of Internal Conflicts on Antonio's Personality

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### Introduction

Rudolfo Anaya tries to mirror his cultural identity through his work. He describes the life challenging events that Chicanos went through in order to preserve an identity of their own. In his novel *Bless Me, Ultima*; Rudolfo intends to show the life of a typical Chicano boy and his journey to form his personality. Throughout the novel, the young protagonist Antonio Marez Luna went through series of events and incidents that challenged him and helped shape his character later on. Antonio kept losing his innocence gradually when he was exposed to the harsh reality. He was also curious about everything around him by doubting and wondering about the contradicted situations he faced. In this vein, the novel attempts to shed light on the dualities within the Chicano society as a key factor in the construction of the character's personality.

The present chapter attempts at applying the psychoanalytical theory of cognitive dissonance and inner conflict on the fictional work of *Bless Me, Ultima*. More specifically, exploring and analyzing the extent to which the character's personality has developed because of the social and psychological conflicts. In addition to the impact of *La Grande*'s arrival that leads Antonio to be exposed to a new reality.

### III.1.Dualities: an External Factor to Dissonance

Usually internal conflicts are caused by external elements, and for the case of Antonio's character, his conflicts were mainly derived from his environment. External factors are not always an obstacle to achieve a fully functioning personality, as it is for Antonio, dualities in his life did not make him inferior rather reinforced his identity discovery and personality formation.

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### III.1.1. Marez vs Lunas

Antonio, the protagonist of the novel, went through several conflicts which caused him to go through the process of self-development. In fact, the first conflict that the protagonist encounters started at his birth. Both his parents were raised differently, His mother is from the *llano* people, who are farmers and priests who appreciate the land and religion. On the other hand, his father is “*vaquero*” known as a cowboy who is reckless and into displacement. Each one of his parents has a desire for their son to follow one of their existing cultures. i.e.; Luna or Marez. Hence Antonio found himself in confusion between his parents' wish, whether to become a priest or a *vaquero*, wondering which would suit his identity the most. (35)

Anaya's novel states some facts concern the Hispanic society that Chicano experienced it. As Shofi.M.D gave an example for this latter, stating:

“The society in New Mexico who are mostly Mexican descendant and most of them are still tied by their Hispanic blood. They are living in the barrio or the neighborhood of Mexican descendant. The life of the people who settled in the plains are mostly cattle grazing and those who are living near the river valleys are well-known as farmers.” (The identity formation of Chicano)

We can notice that there is not only a bicultural society of Anglos and Hispanics but also diversity of origins within the Chicano society. This conflicting culture is highlighted in the novel, more precisely, in Antonio's dream where he saw his birth, when he was surrounded with all of his paternal and maternal relatives.

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Each side of his parents attempts to refer the new baby to their roots. Antonio had dreams of his birth and eventually knew the meaning behind them. "I recognized my mother's brothers, my uncles from El Puerto de los Lunas. The old man said, he will be a farmer and keep our customs and traditions. Perhaps God will bless our family and make the baby a priest." (5) The Lunas' culture is not similar to Marez', they differ from each other in many ways. We can recognize Luna's tradition as farming for valuing the land as an essential thing to do in order to carry life. As Shofi states "food seems to be the culture and is seen as the source of life". (38) As a part of Chicano's lifestyle that are known for their dedication to agriculture.

Additionally, the Lunas are known for being educated in order to help others. A priest that guides and enlightens people in their lives needs knowledge for achieving that. Apparently, Lunas have a decent life, stable and tied to their heritage, the story of Lunas being land grants, and some of them were priests in the southwest for Llano Estacado who were known as well-educated people. That's why the mother emphasized on her children to get an education. "After I was born in Las Paturas, she persuaded my father to leave llano and bring the family to Guadalupe where she said there would be opportunity and school for us." (39). Antonio's mother was determined to provide education for her children because she wanted them to be attached to her culture.

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On the other hand, vaquero is characterized by restless, rebellious, blanket horse and bravery, enough for them to face the challenges of life with wandering, in which Antonio's father wished his son would be. Through which, Life is not only determined by one life and not tied to one place rather; it consists of the spirit of freedom that liberates the soul. (43). "They shouted; you have a fine son! He will make a fine vaquero! And they smashed the fruits and vegetables. We must take with us the blood that comes after the birth. We will bury it in our fields to renew their fertility and to assure that the baby will follow our ways." (42) Throughout the novel, Antonio may have inherited the sense of wandering and curiosity from his father. He observes the world through an innocent lens and asks a lot of questions.

The contradiction of both cultures was highly clear through the idea of education. For instance, the first day of Antonio's school day when his mother was excited and happy for her child, his father did not encourage Antonio because he was afraid that the Anglo culture will have an influence on his personality and make their child lose his own. In fact, his father reconciled his memory back to when he was his age, he learned at home instead of going to school. "They only learn to speak like Indians. Gosh what kind of words are those...in my own day we were given no schooling. Only the Ricos could afford school"(44). Unlike his mother, who was proud of her son for being educated and was ambitious for him that he would finally fulfil her desire.

Antonio was convinced to be educated and was excited to go to school but he was not sure of becoming a priest. Though Antonio was attached to his mother's culture, however when his mother told him that he would be a priest, he just gets enough with the word "perhaps" Which demonstrates that he is still discovering and is in the process of searching and knowing what he would become when he grows up. Ultimately, the mixture of both of his parents' sides caused a noticeable conflict.(40)

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### III.1.2. Catholicism vs Indigenous Myth

Chicano Catholicism is not similar to other Roman Catholicism; rather it is a typical set of Mexican practices that passed through generations. The latter bound to traditional doctrine with native folk. Thus, the mythical ancestry that is linked to religious practices dates back to pre-Christianity as Contrarez called it "indigenism" that the Chicanos still believed in.

Chicanos are bound to spirituality and it is considered as one of the features of Chicano culture, by which they could guide their lives with wisdom and values. Accordingly, this point is depicted in the novel through the overlapping of both Catholicism and indigenous myths. Chicano's traditions show that these two aspects are not contradicted; rather they are combined together in the life of many, depicting the power of God reflected on the universe.

In the novel, the universe is reflected in Tony who managed to adopt both Catholic doctrine and mythical practices. For instance, he used to go to the church every Sunday with his family and he used to devote the virgin Guadalupe with his mother in the Alta room at the same time. From this sense, his mother so religious even she wanted her son to become a priest. On the other hand, his father who behaves contrary to what he supposedly believes in made Antonio question his faith. The incident where Gabriel shot the one who killed Lupito on the bridge, then the next day he went with his family to the church emphasizes his doubts. Another example for his sceptic father is when he broke the fast with *Ultima*, when he was supposed to follow the norms of religion. (48)

## **Chapter III: The Impact of Internal Conflicts on Antonio's Personality**

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What is conflicting for Antonio the most is the legendary myth golden carp as a new God that his friend Frances told him about on their way to the river. Just thinking about the existence of a new God makes Antonio feel guilty about it. In his first communion and confession he sticks to the belief of Catholic doctrine by fear, hence he wished to a catechism in order to get answers from God and get knowledge. (52)

Although both spiritual binary concepts, Catholicism and indigenous myth, are living in harmony within Antonio, yet he is perplexed when it comes to the right and wrong. We can notice through the story that the priest of the church seems strict with children; he punishes them whenever one of them misbehaves. Tony loved the virgin marry more. "God was not always forgiving. He made laws to follow and if you broke them you were punished. The virgin always forgave." (50)

As Shofi illustrates, "this internal conflict within the self of Antonio regarding the mixing Catholicism and the indigenous myth is part of Chicano cultural values which marks the Chicano identity."(55) Hence fore, the aspects of dual religion in Antonio's inner make him confused and doubtful to his surroundings.

### **III.1.3.Chicano's Culture vs Anglo's Culture**

It is obvious that Chicano society is different from Anglo community in terms of ethnic, racial and cultural experience in the USA. The most prominent difference between those cultures is language. Spanish language is one of the cultural aspects of Chicanos and their first mother tongue. While they are integrating into Anglo society, they became bilingual, especially the educated ones who went to school. Antonio's sister, Theresa, was capable of speaking English since she had been to school for two years. However, Antonio was capable of speaking only Spanish yet when he went to school, he learned it through.



## Chapter III: The Impact of Internal Conflicts on Antonio's Personality

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The aspect of acculturation effect on the personality of minority groups negatively, the discrimination of the minority group by the dominant society leads them into a state of in-betweenness. They are forced to neglect their identity in order to fit in the other society. Another clear example of that, the will of his three bothers to move to the city and abandon their home. Therefore, Antonio faces a struggle between two variables; i.e. two cognitions in which he has to eliminate one in order to retain his own identity, hence his mental health as well. As seen throughout the novel, he keeps on fighting between becoming a full Chicano or Anglo-Saxon, Catholic or mythical indigenous, Marez or Luna. Thus, Leon Festinger's dissonance theory is embodied in this character.

### III.2. Antonio's Personality Formation

The dualities mentioned previously, have influenced the main character Antonio to think of a particular path to follow in life. However, the arrival of *La Grande* shifted his mind to a new perspective. Eventually, his personality witnessed a growth, which is apparent at the last scene in the novel.

#### III.2.1. The Impact of Ultima on Antonio's Personality

*Ultima* is the *Hagrid*<sup>4</sup> to Antonio, she met him when he was at his most vulnerable moments when he was struggling to pick a side to go with, a heritage to call his own, she guided him when he was trapped between two cultures, two religions, and two identities. At the beginning of the novel, we see Antonio being introduced to his father's heritage and his mother's, as well as the Chicano Culture Vs the Anglo-Saxon, Catholicism Vs Myths, and *La Grande*'s magical powers.

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<sup>4</sup> Rubeus Hagrid is a fictional character in the Harry Potter book series written by J. K. Rowling. He is the one who introduced Harry to the wizarding world.



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### III.3. Antonio's Personality Growth

Antonio Marez is seen as a struggling kid at the beginning of the novel, however, all of that changed at the end of the story. Strength is a theme emphasized by almost every character in the life of Antonio. Everything that he went through, starting from his parents' fights about following one of their heritages to his school days, eventually with the death of his mentor Ultima, led him to be stronger and more aware. "I made strength from everything that had happened to me, so that in the end even the final tragedy could not defeat me. And that is what Ultima tried to teach me, that the tragic consequences of life can be overcome by the magical strength that resides in the human heart" (249)

Personal growth happens when a person matches what he thinks with how he acts and so Antonio's growth was apparent when he started acting according to his own ideas and views, hence his vision of being both Luna and Marez and Anglo-Saxon and Chicano at the same time. "Take the llano and the river valley, the moon and the sea, God and the golden carp-and make something new." (247). At last, Antonio comes into terms with what he really is and what he really wants which drives him to stand in the middle, therefore witnesses a positive personal growth at the end.

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### Conclusion

In the foregoing chapter, we have brought into analysis the concept of cognitive dissonance and inner conflict in Rudolfo's *Bless Me, Ultima*. In the first section we have pointed out the extent to which the use of dualities is important. Indeed, he uses the dualities to serve as a factor to evoke Antonio's inner conflicts leading to personality development. The dualities provided in the novel are highly associated with identity struggle since it causes the conflicts within his personality to happen.

In the light of the second section, we have come to a conclusion that the inner conflicts Antonio's faces in his upbringing helped in shaping his personality and forming his identity in a positive way. We notice that Antonio transforms from being sceptic about his destiny to finding a new path which includes all of his identity contradicting parts; i.e. a personality which has a little of each cultural aspect he obtained throughout his life.

# **General Conclusion**

## General Conclusion

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### General Conclusion

*Bless Me, Ultima* was written in an age dominated by postmodernism, therefore the 20<sup>th</sup> century has opened the door for many works filled with magic and reality at once. Writers as Rudolfo were able to depict different aspects of their lives but within a new light. After reading *Bless Me, Ultima*, one could be confused by the different cultural aspects existing within only one family, the characters' behavioural development and the magical world; the arrival of *Curandera* the reader will realize its significance. Thus, this research paper is the result of highlighting the connection between Antonio's inner conflicts and his personality formation.

Rudolfo's impact on Chicano literature in particular is immeasurable due to his mastery of representing the Chicano culture and the world of fantasy. Throughout reading Rudolfo Anaya's works, *Bless Me, Ultima* in specific, one would notice that he uses many concepts, such as cultural differences and identity formation. As the novel develops, we can clearly see his successful use of inner conflicts as moral independence factor.

Surely, Rudolfo's use of *Curandera* provides the reader an easy access to the Chicano's identity and culture. His approach to the arrival scene of *La Grande* as a third part of the existing cultural aspects. Therefore, he uses *Ultima* to serve as a medium that transfers the characters from living a normal life to witnessing supernatural powers. Hence, he helps the reader interpret the experiences of the characters with *Ultima* and the significance role she has on the development of Antonio's character in particular.

## General Conclusion

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In this analysis, the concept of cognitive dissonance and inner conflict has been applied in the contradicting heritage aspects Antonio lives, as well as *Ultima's* new form of guidance. Antonio goes through several experiences and events that affect him and the change starts to appear from the first unusual incident, which is meeting *La Grande*. Rudolfo demonstrates the behavioural change and personality evolution from a lost boy to a morally independent individual. Thus, the real meaning of shaping a personality through inner conflicts is well portrayed with the growth of his Antonio's character.

Rudolfo Anaya may seek to capture the essence of the Chicanos and put forward the Latino culture and nothing is better than literature to do this. After almost 50 years of its publication, *Bless Me, Ultima* is still one of the most fascinating novels in the Chicano literature. True, several analyses were conducted based on the novel; However its richness of language, style and themes draws the attention of literature lovers and researchers.

# **Appendices**

### **Appendix 1:** Rudolfo Anaya (1937)

**Rudolfo Anaya** is an acclaimed Chicano writer, Rudolfo Anaya has become best known for his award-winning novels, such as *Bless Me, Ultima* (1972), *Tortuga* (1979), and *Albuquerque* (1992). Anaya, who taught at the University of New Mexico in Albuquerque for nineteen years before retiring in 1993, has also published epic poems, short stories, nonfiction, plays, and children's books. He has been credited as a leader in the Latino literary community for his ground-breaking style and his success in writing stories that capture the essence of the Chicano experience.

### **Appendix2:** Leon Festinger (1919-1989)

**Leon Festinger** (May 8, 1919 – February 11, 1989) was an American psychologist. He is regarded as one of the most significant social psychologists of the twentieth century; his work showing that it is possible to use the scientific method to investigate complex and significant social phenomena previously considered not amenable to measurement. Festinger's work was significant not only within the academic discipline of psychology, but also impacted the general public's understanding of human behaviour.

# **Glossary**

## GLOSSORY

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**Alborarios:** male but also woman who cure witch-caused illnesses.

**Chicano:** The term Chicano is used to refer to Mexican Americans born in the United States and as a generic ethnic name for Mexicans in general. Regional names include Californios (California), Hispanos (New Mexico), Tejanos (Texas), and Tucsoneses (Arizona).

**Corridos:** a type of song presented by a travelling storyteller, narrating a lengthy tale of heroic or tragic deeds, noteworthy events, and interesting (often satirical) anecdotes.

**Curanderas/os:** The name curandero comes from the Spanish verb curar, which means to heal or cure. The term curanderismo can be said to be synonymous with folk healing and faith healing.

**Empacho:** A folk illness described in Central America which, while defined as obstruction of the stomach and/or intestine, is understood to mean indigestion or GI malaise, resulting in abdominal pain and bloating, and variably accompanied by nausea, vomiting, diarrhoea and lethargy.

**Mal de ojo:** mal de ojo or evil eye is a folk illness primarily affecting children, with infants being particularly vulnerable. This supernatural belief holds that an admiring look or a stare can weaken the child, leading to bad luck, sickness and even death.

**Malpuesto:** according to Curanderismo, the Mexican folk healing system, a mental disorder resulting from a hex in which the individual engages in abnormal behaviour.

**Nervioso:** from a Spanish word means the state of being nervous.<sup>2</sup> anxiety.

**Parteras:** a midwife female, thereby protecting traditional ideas of modesty that are sometimes strained by the presence of a male doctor. The partera is usually a relative or friend; it is highly unlikely that the partera and patient are completely unknown to each other.

## GLOSSORY

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**Sobadoras:** means to knead rub or massage. A sobador (male) or sobadora (female) is a person who, by massaging or kneading, treats sore muscles, sprains, tenseness and so on. They treat by massaging, rubbing, or kneading the affected part of our body.

**Vaqueiro:** the working cowhand of Mexico, who began his career on frontier missions during the colonial period.

**Susto:** a folk illness that may affect Latinos in the Western Hemisphere, which develops days to years after an event frightening enough to cause the soul to leave the body.

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