CHAPTER II

THEORETICAL REVIEW

In order to analyze this novel, post-colonial approach is used. There are two theories of post-colonialism applied to analyze this novel. I use the theory of Eurocentrism to analyze the motive of European domination over the African, especially the Igbo people in Southern Nigeria, and also how British portrays the other population based on their skin "color". The other theory that is used is Re-education. This theory can be applied to analyze and find out the strategy which is used by European to conquer other nation. Before defining the grand theories related of post-colonialism, it is important to define the term colonization in the first hand because it is the main concern of this research, then it will lead to the nature of colonizer and colonized.

2. 1 Colonization

In general, colonization refers to a nation's expansion toward other nation and its people that are depicted as inferior, and uncivilized. The motive of colonization is to seek wealth, land, and also to spread religion which are known as 3Gs that stand for "Gold, Glory, and Gospel" in the 15th and 16th centuries. The objective of colonization is simple, that is to control the politics because once politics has

been controlled, economy, government, and other sectors can also be controlled easily. On the other words, politics and economy go hand on hand.

In 19th century, Asia, Africa, and Latin America which are known as third world became the object of European's imperialism. In this novel, the Igbo tribe's Umofia located in Eastern Nigeria was targeted to be a colonial area by British Missionary. It is due to its 'inferiority' in which the Igbo people made muscle as their measurement, and their polytheism belief. In accordance with missionary's belief, the missionary thinks that they are responsible to convert the people other than religion, which is known as colonization that creates two opposition, the colonizer and colonized.

2. 2 The Nature of Colonizer and Colonized

Memmi distinguishes colonizer into two types. First, "the colonizer who refuses" or the colonial. Second, "the colonizer who accepts" or the colonialist. Thus, it can be stated that colonization consists of two parties, the colonized and the colonizer.

> *Colonial or colonizer who refuses is a European who is living in a colony but having no privileges, their living conditions are not higher or equal with colonized person in economic and social status. Whereas, the colonizer who accepts or a colonialist is a colonizer who agrees to be a colonizer, by making his position explicit, he seeks to legitimize colonization.* (1974:54)

A colonial is colonizer who does not have a nature of colonizer despite of the privilege that is attributed to him. He works in colony because he is assigned to

fill that position. When he arrives in the colony, he cannot stand to see the poor condition of colonized. All he wants is to finish his contract and return to his homeland. However, a colonialist is prepared to accept anything, it can be said that he voluntarily accepts his role as colonizer, and he makes use of his privilege to seek wealth for his own and his mother country.

2.2.1 The Colonizer Who Accepts

“The colonizer who accepts” or a colonialist exists because he creates situation that only gives benefits to him, granting him the higher status that gives him privilege in many aspects of life.

For the colonialist, a colony is "a place where one earns more and spends less. In the mother country "he would go back to being a mediocre man" (1974:61). Mediocre man is defined as individual who is average, or even inferior to the others. The only way to change it is by moving to the colony where he can play the role as a colonialist and he places himself as superior being than the colonized. Through the establishment of trading posts, governments, and school in colony, he manipulated the economy, laws, and regulation for his own interest, giving him privilege and higher status. Therefore they become more superior than the colonized.

> *The colonizer finds himself on one side of a scale, the other side of which bears the colonized man. If his living standards are high, it is because those of the colonized are low; if he can benefit from plentiful and undemanding labor and servants, it is because the colonized can be exploited at will and are not protected by the laws*

> *of the colony; if he can easily obtain administrative positions, it is because they are reserved for him and the colonized are excluded from them ; the more freely he breathes, the more the colonized are choked (*Memmi. 1974:52).

The Colonizer's privileges conclude many aspects. For example, if he breaks the law, the law officer will be more lenient toward on him, if he needs a job, his applicant will be prioritized than the colonized, and if he works, his salary will be higher than the colonized. The very existence of colonizer who accepts is discrimination toward the colonized. Even the poorest colonizer thought himself as superior to the colonized. The colonizer is not merely creating a special place for himself in the colony, but also implanting the mindset that the colonized are nothing compared to colonizer.

In order to do so, there is a media used by colonizer is called ideological state apparatuses such as church, education centers, government, etc. In this novel, the British missionaries used church as media to change the native's ideology on their belief on their gods and ancestor spirits. This kind of strategy, based on Nesbit's term (2001) is called re-education.

2.2.2 The Colonizer who Refuses

Not every colonizer chooses to become a colonialist, the rest of colonizer found himself unfit for this role as colonizer because they cannot stand to see condition of the colonized. They found large number of beggars, the children wandering about half-naked, and infected by epidemic when they arrived to colonial area for the job. The colonizer who refuses immediately thinks of going

home, however, he has no choice but to wait until the end of his contract, and soon leaves.

Some of them decide to remain, vowing not to accept colonization. While he settles in the colony, he may openly protest, or join a group which is not automatically hostile toward the colonized. However, this action will lead him to a conflict with his own people. He will be considered as a traitor, his superior will threaten him, his comrade will abandon him, and he will lose his nationality and endangering his family. He also can wait for revolution of the colonized and give the colonized revolutionary assistance.

This type of colonizer also suffers from ambivalence, while he vows to refuse colonization, he gains benefits from his privileges such as accommodation in the colony, priority in any occasion than the colonized, etc. Therefore, there are so few of those colonizers who chooses to be a colonizer who refuses colonization.

“The colonizer who refuses” turn against his own people because he realizes that the place where he plays the role as colonizer is neither his homeland, nor extension of his nation. He learns how suffer the colonized because of his comrade’s oppression. He also discovers that what his comrade judges as “uncivilized” is not true. The colonizer just faces customs that different from theirs. After discovering these facts, he decides to choose side with the colonized to provide them assistance.

2.2.3 The Colonized

The colonized, on the other hand, is depicted as inferior beings by the colonizer. In case of work, Memmi described the colonized is asked only for his muscles; he is so poorly evaluated that three or four can be taken on for the price of one European (1965:124). Considering the geography of Africa that requires the people there to work hard and depends on their physical strength only, it is reasonable if the colonizer makes use of their muscle. As the result of three or four African can be taken on for the price of one European. Just as the colonizer is tempted to accept his part, the colonized is forced to accept being colonized. In order the colonized to realize that goal, the colonizer shows the bad images of colonized. For example, the colonized is poorly educated, and all colonized people are depending on what they so-called Gods.

If the colonizers succeed, he will have colonized who will obey, and accept the role as colonized who serve only for colonizer. The colonized is portrayed lazy being by colonizer. The colonizer decides that laziness is like the nature in the very nature of the colonized. Therefore, no matter how hard the colonized work, the colonizer always judge him as anything but lazy. The colonized also lost their right to participate in government. The point is that the colonized means nothing compared to the colonizer.

> *"The colonized means little to the colonizer . . . The colonized is not this, is not that" The mythological portrait Memmi draws is of a stunning negation . For the colonizer, the colonized is nobody*. (Memmi. 1974: 29).

Memmi moves to a mythical portrait of the colonized, as seen through the eyes of the colonizer, which stereotypes and attributes negative images to colonized such as the colonized is identical with laziness, corruption and lack of sense. The colonized is not like this, or not like that without even trying to know it first. Finally, the colonizer denies the most precious right of colonized, the liberty.

2. 3 Eurocentrism

Eurocentrism as a concept was first introduced in 1963, during the decolonization period of the latter 1900s. The term was developed as a counterpart of Edward Said's Orientalism. Amin (2009:156) adds that while Orientalism describes the colonialism from the orient's perspective, Eurocentrism describes the outlook of the world from a strictly European perspective and with European experiences in mind. Through Eurocentrism, the European tends to see the world from a western or specifically European mindset.

"At that time, Europeans attributed their superiority to other things: to their "Europeanness," (Amin, 2009:54). What the European means by superiority is their way of life that are more advanced than other races. Their advances in developing political system, science, art are the factors that trigger their Eurocentric thought. Church plays important role in organizing, and teaching people because Christian is the religion of European. Thus, the missionaries, as the men of God believe that it is their duty to spread Christianity to men of different religion.

By controlling the political and economy in the colonies, the European missionary will be provided protection from the natives when converting other natives. After the natives have been converted, they will obey the missionary's order, and politics in the colony can be controlled easily. Therefore, the issue colonialism is closely related to practices of Christianity through education and mission activity.

The goal of European imperialism is to control politic and economy of those colonized. Memmi (1974: 127) described that the basis of the entire construction, one finally finds a common motive; the colonizer's economic and basic needs. Based on Memmi's description, it can be concluded that to control the economy sector, the colonizer must first control the politics, and also government in colony. When the politics has been controlled, expanding and controlling foreign trade by establishing trading posts to create new markets for products and to acquire raw materials and cheap labor will be easier. Therefore, acquiring political and economic power go hand on hand.

Political power of European enables them to make law and regulations, but there is no guarantee that the law that they have made will be accepted by colonized, there is even a possibility that the colonized will go against it. One of tools used by European is Religion. Religion, as mentioned before in the background is an essential part of a society. With excuse that they speak in His name, the European missionary under Catholic Church implements the law of God in the colony. However, the church manipulated the Laws according to its

own interest. This practice itself triggered controversy among Christian. Protestant Church is the result of this process.

Therefore, the origin Eurocentrism can be traced by linking the historical events started in the European Renaissance. During renaissance, the sciences developed revival of learning based on classical sources were focused on the ancient Greek and Roman civilizations, due to their being a significant source of contemporary European civilization. The superiority of Western science such as mathematics, cartography, art are also the factors that initiate Eurocentrism ideal. The European assumed that their way of live should be a model for other races. These thoughts cause the European feel responsible to educate, and civilize other population that lead to colonization.

2. 4 Re-education

Education can be said as the most insidious and in some ways the most promising strategy used by colonialists to maintain their position and territorial. In The Age of Discovery, or it is known as the Age of Exploration and the Great Navigations, was a period in history starting in the early 15th century and continuing into the early 17th century when Europeans made exploration through the world, establishing trading post and government in many places, such as Africa, America, Asia, and Oceania.

The Age of Discovery can be seen as a bridge between the Middle Ages and the Modern era, along with its Renaissance movement. During the renaissance period, technology, science and art were rapidly developed. Through church as the central education in the colony, education of new religion is executed in form art, such as poetry, and other literary works as media to educate the colonized.

Unlike territorial aggression, education in colonization offers high probability of success with minimum casualties. According to Gramsci, education in colonialism is intended to obtain "domination consent" from the colonized.

> *This domination through consent is achieved through what is taught to colonized, how is it taught, and the subsequent emplacement of the educated subject. Education is the foundation of colonialist power and consolidates this power through legal and administrative apparatus* (Ashcroft, Griffiths and Tiffin, 1995)

The colonized, such as African, Asian, and American became the target of colonization because they were powerless against the European power. Moving to colony with more advance military equipment and well-educated human resources, the native had no choice but to accept their role as colonized. However, by oppressing the native with military force is, the native may revolt and cause many casualties.

With the education, mostly in form of missionary, the colonizer reshapes the mindset of the native, for example, by showing their civilization that led European to be highly-civilized race, the colonizer teach how to be civilized people by following the law and regulations that the colonizer formulated in the colony. If the colonized accept the regulation, it means that the colonizer has obtained the consent from the native to govern them. As the result, the colonizer will have

colonized who accept their inferiority, and be grateful if the colonized "civilized" them.

The further form of education as strategy used by colonizer to control the colonized is re-education. Through re-education, as proposed by Nesbit (2001), re-education is used to reconstruct the colonized belief.

> *During re-education, natives are inundated with negative images of themselves and their culture, as well as idyllic, nearly perfect images of the colonizer (Nesbit, 2001:1)*

From the theory above, it can be seen that, there is a similarity between this theory and Gramsci's Domination consent theory. Both theories share the same point of view, the consent of colonized. If the domination consent is obtained by showing the superiority of colonizer, in re-education, the consent is obtained by showing the negative portraits of the colonized.

From this case it can be assumed that education becomes the most effective strategy of colonizer to control the colonized. During the British Imperium, British colonizer makes expansion to Africa. Through their missionary, they establish church to educate the colonized. At that time, church plays very important role to educate people and also takes part in government. With the preaching, the missionary slowly changes the point of view of the colonized about their own customs. At that time, African believes in many Gods or polytheism. However, the missionary re-educates the Africans by showing the negative habits or customs that they usually do and learn from their ancestors.

Moreover, the reciting of poetry and other literary text from the work of English writer is not just a practice of literary teaching. It is also effective mode of

moral, spiritual and political inculcation. Through the establishment of school and library in colony, and making English as common language, it makes the colonizer easier to communicate with the colonized.

This is why education and literary education has been a major theme and site of contestation in post-colonial literature. Therefore, education remains one of the most powerful strategies which is used to colonized people. It is a powerful strategy of social control, and it also offers one of the most promising results than military aggression.