CHAPTER V

CONCLUSION AND SUGGESTION

5.1. Conclusion

Colonization raises oppression, domination, discrimination and racism experienced by colonized. They are unconsciously erased from the history and lost their identity whether it comes throughout the economy, education, social, and religion aspect. The destruction of identity from those aspects could no longer contain the real identity of colonized. It occurs since the colonizer has already inserted and spread their ideology in those aspects.

In *Child of Tibet* novel, China is the colonizer and used religion as a tool of colonization. Tibetan religion or Buddhism became the tool for China to expand, dominate, exploit and conquer Tibet. It was because the religion in Tibet had their culture and custom which created their ideology and identity. That became the major reason China to destroy Tibetan religion. It was because the ideology and identity were main aspects in controling the citizen.

In the novel, “I” character faced the destruction of the religion which oppressed “I” character as the child of the noble family. It depicts from the massive destruction of China toward Tibetan sacred places, temples and religious thing. The condition created the alienation toward “I” character because of the religious family background. It was because the society had already been affected by the ideology of colonizer which destroyed the ideology of Tibetan religion. It

means that condition is part of coercion of colonizer's ideology in Tibetan to indoctrinate Tibetan to believe that their ideology is wrong. It divided Tibetan into two factions: pro Tibetan ideology and those accepting China's ideology. That condition happened because of the indoctrination of China ideology in all aspects of Tibet, such as economy, education, and politic.

However, because of that indoctrination "I" character faced the development of his character. It is depicted through "I" character condtion when "I" character faced the reality and could not fulfill the standardization of colonizer, "I" character began to face the slavery in his young age. "I" character felt the impact of China's communism system. China's communism system bind the Tibetan life because everything should be determined by the power ones, China. Thereby, "I" character escaped from Tibet to India, where "I" character unconsciously also got the oppression from the mindset and behaviour from India's society. "I" character began to change his mind, behaviour and life style depicted in "I" character's style when it began to follow the trend from the place of his journey. It was because the blunder culture in India from British colony who indoctrinated them to behave properly.

From the experiences, beside facing the religion oppression in China's invasion, it also came from the clash of culture experienced by "I" character in his journey to freedom. Eventhough "I" character experienced the development, "I" character still remained as the Tibetan who still believed in his beliefs of Tibetan Buddhism.

5.2. Suggestion

This *Skripsi* only analyzed and discussed the religion oppression of “I” character from colonization. In order to analyze the religion oppression of “I” character, this skripsi used Albert Memmi’s (1974) the colonizer and colonized to analyze and describe the oppression of religion. Yet, there are several topic and issues that have not been discussed and explored in this skripsi. There are some oppression from religion in other aspect which can be explained more, such as the clash culture and identity of “I” character experienced from colonization. Furthermore, I hope this skripsi would give more information and understanding towards English departement student, especially stundent concerning postcolonial study.