# CHAPTER I

# BACKGROUND

## 1.1 Background to the Study

Colonization is a condition where a person, group, or a territory being dominated, exploited and experienced oppression from others. The colonization can happen when an oppressed nation, faction, person is powerless than the other. The other with more power usually begins their exploitation through religion, economy, educational and political approaches in order to dominate or exploit the oppressed territory. As an example the colonization raises the slavery as the oppression through economics. Albert Memmi (2003:47) stated that the motives of colonization are taking over the natural resources of others in order to gain more power. He addressed the territory oppressed as the colonized and the one who oppresses them as the colonizer. It can be assumed that the colonizer controls over the weaker ones (colonized) by exploiting the colonized's natural resources. It is because the faction, nation, and person depends on the natural resources, when other exploits the natural resources it will damage their life balances. Then, as an impact for the colonized, such condition creates a lot of oppressions in any aspects such as religion, political, economy, and social aspects.

The colonization conditions can be seen in the relation between Tibet and China histories. Hogan (2013) stated that over sixty years, Tibet is occupied and

controlled by China in many aspects. China began the invasion in 1950, and the invasion was started with the destruction of Tibetan religion by brutally destroying Tibetan place of worship in order to dominate Tibetan politic. Religion was their main politic because it would lead them to follow the rules of that faction and nation applied and implement them as the religious thing. The implementation of religion in their politic became an opium because the religion as the place of response toward life and sacred thing which means religion is the absolute truth and rule. It combines with the politic and becomes the rule which makes the rule itself becomes the absolute rule because it combines with the religion and happens in every aspect of life leading to addictive situation. According to Marx (1843), religion is an opiate, for masses because they get the serenity and hope from the religion. It is because the religion gives the belief for the colonized as the grip to get the freedom, but for the colonizer the religion is a tool and way to distribute their education or spread “kindness” which is their ulterior motive to dominate the colonized. Therefore, it means China was aware if they destruct Tibet religion, it would make them easier to dominate and take over Tibetan country.

The historical event stated above is depicted in a novel entitled *Child of Tibet* by Soname Yangchen. The novel tells phenomenon of Chinese colonization and Tibet’s condition that faces the oppression in religion, politics, economy and sociology aspects through “I” point of view. The “I” is a main character in the novel who is also plays first person narrator. The “I” character as the first person narrator shows its point of view and experiences when the “I” character faces an

oppression related with its religion. “I” character describes how China brutally invaded Tibet, destroying and restructuring Tibetan religion. The incident was also the beginning of the oppression faced by Tibetan and the “I” character.

There are some pieces of previous research connected to this research. First previous research is an article from Efran Syah (2013) entitled “*Apa yang terjadi antara Cina dan Tibet?”.* His article started with the issues of human rights which often happen in Tibet. He identified how Tibetan’s life was strictly regulated, for example, Tibetan could not do or solve anything without China’s permission. This regulation also abuses the rights of indigenous autonomy.

Second previous research is Susan Hogan’s article (2013) entitled *China’s Oppression of Tibetans Escalates*, which discussed about human rights violation in Tibetan which still continues. The human rights violation the article showed is about the self-immolation in Tibetan protest that was mostly done by Tibetan monks. China claims that the incident appears to be about blaming and making China looks bad globally.

The third research is Seth Faison’s article (1999) entitled *Tingka Journal; Uncivil Rights; Are Tibetans ‘citizens of China?* It also discusses about human rights and policy that was enacted by the Chinese to make Tibetan more outweighed. He also included several statements of Tibetan whether they are citizens of China or not to prove that they are not part of China.

Even though the main topic of the previous pieces of researchers is also discussing the oppression, however they do not analyze specific oppression related to religion and the development of characters. Therefore, the writer will

analyze the oppression experienced by Tibetan which influences the character development of "I". This skripsi is used Memmi's (2003) idea about the colonizer and colonized to analyze the phenomenon in the novel *Child of Tibet*. Thus, this research is entitled "**Religion Oppression Experienced by "I" in the Novel *Child of Tibet* by Soname Yangchen**"

## 1.2. Research Questions

From the description of background to the study we can conclude the scope which limits the topic on these following questions:

1. In what way religion oppression is experienced by "I"?
2. In what way I character cope the religion oppression?

## 1.3. Objectives

1. To recognize the religion oppression that oppressed "I" character as the main character also as the first person narrator.
2. To identify how "I" character cope the religion oppression.

## 1.4. Significance to Knowledge

Theoretically, the significance of this research is to broaden readers' knowledge who are interested on postcolonialism issue. Mostly it urges them to consider the phenomenon in Tibet which focused on oppression from religion.

The religion element is used to conquer and dominate the Tibetan by Chinese so Albert Memmi ideas about colonized and colonizer can be comprehended with the phenomenon.

Essentially, the significance of the research is expected to recognize the comprehension of the writer about colonization which is conducted through oppression. It is also able to make the writer's awareness on the colonization issue and for further understandings on how to react on the issue.

### 1.5. Framework of Theory

In analyzing religion oppression postcolonial theory about Colonizer and the Colonized by Albert Memmi is used. Meanwhile to discuss character development, Bal conception narrator and focalization is used to analyze the impact of colonization that is depicted in this novel. Memmi stated (2003: 47) colonization is taking the economics of colonized. It can be seen and revealed by every historian of colonialism. It damages the culture and moral of colonized because the oppression that caused by colonizer to the colonized country, faction, or person changes their culture and moral.

The colonization brings an ulterior motive when the colonizer colonize a territory in order to dominate the colonized. Usually, the ulterior motive makes the colonized gets the economic, politic, educational, and religion oppressions when the colonizer exploits them. It is because the colonizer reap and possessed all profit from the colonized in order to dominate the colonized. Then, because of the domination and exploitation cause economic oppression, colonized faces the impact such as slavery, hunger, and death. Beside the economic oppression, the

colonizer also uses the cultural and moral to oppress the colonized. Those are giving the impact towards the colonized because they being oppressed dominate and exploit by the colonizer, makes the colonized has no rights to claim their rights as the citizen and human being. That condition can be happened because the colonizer has the power to control the colonized. Generally, the colonizer approaches the colonized by re-educating or even re-structuring their politics which is unconsciously accepted by the colonized. According to Scott Nesbit (2012) re-education is one of repressive strategy used by colonizer in order to inundate with negative images of the native itself and makes their own culture altered and absorbed into the colonizer culture. This means the colonized has unconsciously altered into part of the colonizer with the re-education. Re-education happens when the colonizer indoctrinates and educates the colonized. It comes from the colonizer in order to absorb the ideology of the colonized to colonizer. Then in this novel the strategy that is used by the colonizer is the oppression of their religion which destroys Tibetan religion.

The religion of Tibetan which forms politics and culture becomes the tools for China to conquer Tibet. It is because the religion is an absolute truth and rule which becomes the sigh of oppression where people can shed and tell their problem to God (Marx: 1843: 4). It implies the religion as the sacred or religious thing is an important place for people. Therefore, from the religion oppression in Tibet alters the politics and beliefs of Tibetan people.

Religion Oppression of Tibetan by China was also faced by “I” as a main character. The religion oppression of China’s colonization impacted the Tibetan

culture. Therefore, it can be concluded that the colonization in Tibet which has changed the culture of Tibet is part of this novel. It is described when Chinese invaded Tibet and destructed their religion because religion was also the main politic in Tibet. Hence, the destruction of religion by colonizers is part of the domination of the colonizer.

The domination of colonizer through religion oppression leads colonized to disbelief their religion and ideology. Then, As the tool to discover the religion oppression of China, I use the ideas of Karl Marx (1843) about the religion. Marx (1843: 6) stated "Religion was conceived to be a powerful conservative force that served to perpetuate the domination of one social class at the expense of others." It means the political religion becomes the main politic when a lot of masses of the religion make the religion become the domination system or the powerful system of beliefs and ideology which also become their opiate.

Thus, religion destruction is one of strategies of colonizer to dominate and construct the colonized beliefs. The destruction of the Tibetan religion itself also altered the politic, ideology and socio-culture in Tibet. It was because Tibetan faith destroyed by China made the colonized lost their faith, and began to alter. Then at the end, they slowly accepted the new faith. It made the colonized have double consciousness in which they get from their culture and colonizer's culture. It created oppression toward the colonized.

In this novel, the oppression of religion, politics, social and economy oppressions were experienced by "I" character. Oppression depicted on how Tibet is being oppressed is generally delivered through the perspective of "I" as part of

the colonized in order to make the reader realize and feel the oppression of Tibetan to get their freedom, which was only depicted from the “I” character focalization.

As the focalization, Bal (1999: 142) stated “A point of view (focalization) is chosen, a certain way of seeing things, a certain angle, whether ‘real’ historical facts are concerned or fictitious events. It is possible to try and give an ‘objective’ picture of the facts.” It means the function of using “I” as the narrator and the focalization or first person shows a certain perspective toward its phenomenon. Certain point of view of the phenomenon will assist the reader to feel the atmosphere, sense, vision of the focalizor or narrator.

As happened in the novel, “I” as the focalizor depicts the colonization of China in Tibet from her point of view. The religion became the way of the oppression because the destruction of the religion in Tibet led into the changes of cultural also society generally since China aimed to conquer Tibet through their politic which was also the religion in Tibet. That condition was faced by the “I” character as the native of Tibet who was also as the first person narrator in *Child of Tibet* novel. Then, through the depiction of setting and characterization by the “I” character which faced the religion oppression describes the development of the “I” character itself. In short the phenomenon or the issues in the novel can be delivered in the scheme of theories which can be seen below.

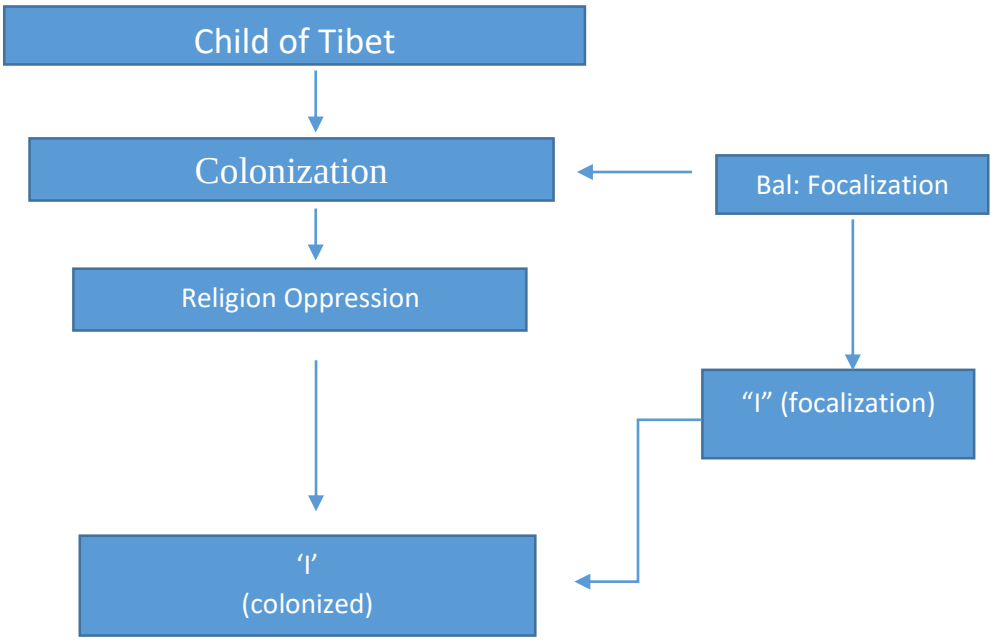



Figure 1. Framework of Theory