CHAPTER II

THEORETICAL REVIEW

This chapter explains theory of the colonizer and the colonized by Albert Memmi (1974). To analyze the oppression faced by "I" character, this chapter also describes on chapter's focalization. Before defining the theory, it is important to define the term of the colonization because it is the main concern of this research, then it will lead to the religion as the oppression.

2.1. Colonization

The colonization is the act of exploitation and domination which comes from other who has power towards powerless person, group, faction, nation or territory. This endless relation between colonizer and colonized occurs because colonized's powerless condition brings the oppression. The oppression itself can happen from any aspect such as politics, economy and religion because when a territory colonizes other, the colonizer bring some ulterior motives in order to control the politic in other territory also in order to gain power. It relates with Pratama's (2013) statement that colonization has motives in order to seek wealth, terrestrial and also to spread the religion. These conditions are known as 3Gs which stands for "Gold, Glory and Gospel" in 15th and 16th centuries. It means religion is not only a general theory of this world, its spiritual form, enthusiasm, moral sanction, and universal basis of the consolation and justification, as it is the

place to escape the reality and lamented, but also be a tool for particular interest. The struggle against the religion itself brings the suffering. It is because the religion is not the religious matters anymore, but it contains the ideology of the ruler. In fact, the religion is the truth matter which is incorporated universe and humanity. The concepts of religion, universe and humanity are interrelated in one harmony and creating peace. As stated by Tagore (1930), "Religion relates to the science or the honesty and concepts of natural science where religion realize these truths of universe and human then links them up with our individual consciousness of truth gains universal significance," it indicates the enormity of religion's impact itself which can interfere the balance of a harmonization where religion are interrelated with the harmony of life, either it is an individual or a nation. It is because the religion contains the balance of human and nature which is correlated as the unity in making peaceful state. Thereby, the religion can be a tool as the unity of people or even as the tool to alienate people. Because of that, the religion can be used as the tool to dominate and conquer people.

This condition creates the relation between the colonizers, the ones who has power to oppress other. Then the colonized, the ones who get an oppression from colonizer are the oppressed and powerless. Memmi (1974) stated this condition comes from the relation of the colonizer and the colonized.

> "The bond between colonizer and colonized is thus destructive and creative. It destroys and re-creates the two partners of colonization into colonizer and colonized. One is disfigures into an oppressor, a partial, unpatriotic, and treacherous being, worrying only about his privileges and their defense; the other, into an oppressed creature, whose development is broken and who compromises by his defeat. Just as the colonizer is tempted to accept his part,

> the colonized is forces to accept being colonized." (1974:133)

From the passage, Memmi mentioned the relation between colonizers and colonized as a destructive and creative bond which means the colonization is destructive or destroy the colonized and creative in colonizer relation toward the colonized. The relation toward the colonizer and the colonized which is destructive and creative can happen because of the exploitation and the destruction of the colonizer toward the colonized. As seen in the further passage that the colonizer is destroyed and re-creates the colonized culture and identity in colonization, such as their identity as the citizen and their mindset.

The colonization creates two roles, first the colonizer as the oppressor. As mentioned by Memmi the colonizer only worried about their role and privilege because they become the colonizer only to fulfill their life desire and to get the position in order to get a good life which also because of the privilege offered them. Then, the second role is the colonized as the oppressed one. As the oppressed one, the colonized face the oppression as the effect from the relation of colonizer and colonized. The colonizer force or make the colonized to accept their role as the oppressed. It is because the colonized blindly has no clue about their country and identity. Thereby, the colonized has to accept the role and unconsciously has to follow what the colonizer gives to them.

Besides, they have no power to maintain their power. Memmi mentioned the oppressed creature as the defeat creature because they could not maintain their power of their country and rights; it clarifies the colonized are the part of the

power less than the colonizer who have power to control the colonized. Therefore, the colonization creates a condition which gives the effect toward the oppressed. It causes the oppression in any aspect, such as the economy, society, and other section when the colonized that have no power are dominated by the colonizer. The domination of colonizer happened because the colonizer believes the colonized incompetent to develop or discharge in the government. It is because the colonizer judges colonized are lazy or too comfortable with their current situation. Therefore, the colonizer finds there are no developments for colonized country. Those conditions also lead the colonized to believe that they are not capable person to govern their country, which slowly make them as slave for the colonizer.

Hence, it is because the colonizer has developed the standardization from themselves in order to make the colonized lost their desire to get the power. Even though some colonized might be able to get the position to get the place to govern the country, but actually they do not have any authority to do so. It is because the colonizer assumes that the colonized do not have the capability to do so. It implies that assumption makes the colonizer being unrecognized by the colonizer and makes the colonized does not have the authority. Those conditions lead separation toward the colonized. It divides into two side in the colonized, the first ones who disbelieve the liberation because of the colonizer’s ideology has already embedded in their mind and the colonized who are passionate sometimes aggressively love their country and song or flag which is called chauvinistic. It

can be categorized as the awakening of national consciousness because they are aware of the colonization of their country.

Though the chauvinistic are passionate and try to get the liberation of their country, they could not make any changes to their country. This is because the number of colonized that already adopt colonizer's ideology is more than the colonized who try to change their country. It makes the chauvinists become outsider in their own country because the colonizer's ideology has already absorbed in the colonized's ideology or even already replaced by the colonizer's ideology. When in fact the colonized have the power to change the colonization. It is because the colonizer themselves have already emerged as the part of the colonized. The colonized do not realize they already get the influences and oppression from the ideology because the colonizer leads to the favor the least progressive features.

Therefore, the colonization condition which happened and can be seen in 1950 at Tibet experiences the coercion of ideology by China as the colonizer. It made Tibet became a territory that is dominated and exploited by China. This is depicted in the *Child of Tibet* novel. The setting of the colonization in Tibet is depicted by "I" character. The "I" character depicts the colonization happened which raises the oppression from any aspect toward them especially Tibetan who lived in countryside and were uneducated. It is described in the beginning of the story that the colonization came from the destruction of Tibetan religion as the oppression also led into other oppressions in any aspect such as, politic, social,

and economy. Therefore, the focus and main oppression in this novel is religion oppression.

2.2. Religion Oppression

Before analyzing the term of religion as oppression in this novel, the term of oppression is defined. The oppression is a state of a person who is being suppressed and being dominated by other. Generally, oppression happens when a person, group, or territory who has power dominate other who has less power in order to gain more power and conquer the other. This condition makes the oppressed one remains under the oppressor.

As Nader Saiedi (2016: 2) stated the oppression is a condition of the power one who controls over the other in order to keep them in a state of subjection and to treat them unjustly by denying their right and humanity. From Saiedi's statement, it can be concluded the oppression can happen when the power ones want to keep their status higher than the other. It implicates that the oppressor denies the right of the oppressed as the human being which also denies the moral of the oppressed. However, it can happen when a person faces the domination and exploitation from other who has more power, in their life whether it comes from economy, political, and get the damages in their psychological. Then, the oppressed one is forced to accept their position as the oppressed.

Those relation of oppressed and oppressor makes the oppression comes from any aspect, for example the oppression can happen through the religion. It is because the religion can contain the politic, culture, and ethnic of a state. Religion

becomes oppression when the religious matter is not pure as the religious itself but contains the ideology of some people (Marx: 1943). It can be seen in the destruction of religion in Tibet by China invasion.

The invasion of China at 1950 maintained the religion and culture of China in Tibet. Then, until this day the culture of Tibet is under threat of Chinese whose immigration and control of all Tibetan culture and national identity. Tibetan culture and identity are linked to Tibetan Buddhism as the major religion in Tibet (Free Tibet Community). Beside linked to the culture and identity of the country, the Tibetan Buddhism is also as the main politic in Tibet because religion becomes the foundation of a country regulation. At that state the religion in Tibet is in the main foundation of their country because it effects on all aspects.

2.3. Religion as Politic

Religion becomes main politic when it becomes the big impact in the country and culture. The religion also gives the identity in the countries. As can be seen in this novel is Tibet. Tibet has the religion, exactly Buddhism as their culture and ethnic as the identity of their country. Beside as the identity of the country, it takes a part as their main politic in order to regulate the country. It seems that their religion is the main state of Tibet country because a lot of mass follow the rules from the religion and it constructs in the state as the rules to manage the country. Marx (1843: 4) stated the religion should be eliminated because it only gives the illusionary happiness. This statement was raised because of the situation at that time. Marx argued that the religion is a way for upper to

alienate the people. Then, because of that the religion becomes the main politic in the country because the religion is the opium for people. According to Marx (1843: 4) in order to reach the real happiness people should have a place to hang on like religion. It is because the religion is the sigh of the oppressed creature, the heart of the heartless world, it brings the soul of soulless condition. The religion is part of nature which comes from the God, because the mass demand their real happiness from the illusionary happiness of religion. Those are the causes of the religion which become the part of the reason of power ones to take control over other. The religion becomes the tools of the power ones to enclose their ideology. According to Marx (1843: 8) the religion is spiritual response to a condition of alienation because it is used as the powerful conservative force that serves to perpetuate one social dominant class at the expense of others.

From the quotation, the clause ‘a spiritual response to a condition of alienation’ implies that the religion becomes the place for people to complain or a response towards their life or condition of alienation faced by them. Besides that, as the place to complain and response religion is also conceived as the way of the upper who have power control and rule other. It is because they create the belief system to provide a reason and the laws that the entire social order in accordance with the power ones’ ideology. Thereby, in term of white supremacy; Brainard (2009) stated, as white and the faction or nation having power, they deny the privilege of the colonized because they categorize them as the colored people and marginalized. Categorizing the colonized as the colored, the colonizer presume and treat the colonized as the ‘evil’ ones. It is because in Christianity, the colored

or black is associated with death or evil. Then the white people is assumed as the life, goodness and purity. So when the light skin meeting dark skin, the light skin justify their brutal treatment of dark or colored skin by the notion that white 'good' was conquering black 'evil.'

Then, in the end the religion creates the alienation towards the believer or religion mass. It is because the religion itself does not purely contain the religious thing but it contains the ideology of the upper who have power, in order to control other. Because of that the religion contains the politic ideology of the colonizer to control the colonized. Then, once the religion gets destroyed, it will impact the other aspect because it is the main part of the culture and the politic itself. In this novel, the "I" character as the narrator clearly describes the religion as the beginning of the oppression.

2.4. Aspect of Narrative

The story contains aspect of narrative which brings the reader to the events in the story. One of narrative aspect is narrator which brings the story by narrating it whether through third person narrator or first person narrator. Both of them bring different perspectives of the story because first person narrator cannot deliver the story as third person narrator or omniscient narrator who all-knowing the character, story, and plot, but the first person narrator only describes what the narrator feels, sees, senses, and experiences. This is because the first person narrator brings their point of view towards the issues depicted in the story. Furthermore, the narration can be delivered by narrator or character itself. It

depends on the point of view of the story that author wants to share. Generally, it influences the opinion of the first person narrator itself. Thus, this *Skripsi* using the term of Focalization by Bal.

2.4.1. Focalization

The story often uses some perspectives from the utterance of the narrator to bring some vision of the narrator in order to raise the issue or phenomenon the reader get from the narrator perspectives. The purpose of using point of view or narrative perspective is to make the reader grasp the idea, issue or phenomenon in some point of view easily. This is due to the certain opinion which includes in the utterance of the narrator. In Bal ideas, the narrator perspective or point of view that utters is called focalization. According to Bal (1999: 143) the purpose of focalization to show the feel, sense, and vision from the focalizor. Focalization is chosen the certain way of seeing things, a certain angle, whether real historical fact or fictions events. Therefore, the certain way leads to get the perception of narrator vision in order to deliver something they feel, see, and sense. Then, the agent who experiences the events and the agent who utters the focalization is called the focalizor. Because of this fact alone, the focalizor is presented the story with certain, far from innocent, interpretation of the elements. It includes the opinion of the focalizor in which the focalizor wants to point out its interpretative activities and makes them explicit also varies. From the theory it implies that the focalization brings both of fact and opinion from the focalizor. It is because the focalizor intends to point out their experience about the events and the situation

they face. It is the relation among the vision and which is seen perceived by the reader. Then, as the perspective of the focalizor, it intends to lead the reader to follow their term. It is because the focalizior itself gets the influences of the culture and custom of certain places leading the focalizor to focalize the condition and term of other character. Then, the utterance or narratives pronounced are focalized which comes from the focalizor itself. The focalized becomes the subject or object from focalizor in the story. The events that combines with the perspective of focalizor becomes the focalized. Then the object of focalized depends on a focalizor to negotiate its presentation. It is because in every story, it should be discovered which character plays as the focalizor. Then, focalizor focalizes or narrates the object, event or situation, focalized.

Then, in order to grasp the issue or the phenomenon, the narrator tries to confess what they feel through the setting or the characterization. It influences the perception towards the reader as perceive the situation that the narrator utters. In *Child of Tibet* novel, the "I" character uses its point of view to deliver the phenomenon of colonization faced by the character. From "I" character's point of view, the situation of the colonization is shown by describing the setting and the landscape using the term of Place and Space by Bal.

2.4.2. Place and Space

The setting of story brings and makes the perception of the first person story alive, can be felt and imagined. Hence, the setting creates the atmosphere of some events and condition describing some situation, issue and phenomenon in a

place, such as their culture, custom, and ideology. From the depiction of the setting also brings the description of historical events at that time.

> **"**The story is determined by the way in which the fabula is presented. Owing to this process, places are linked to certain points of perception. These places seen in relation to their perception are called space. The point of perception may be a character, which is situated in a space, observe it and reacts to it." (Bal, 1999: 133)

From the quotation, it can be seen that the setting of place is called landscape or place. Place is a location occupied by the narrator or character broadly or generally, such as home, school, and country. It contains the events that are happening and are being described, until it raises the perception of the character or focalizor. Then, the place which raises the perception toward the character or focalizor is called space or it can be stated that the space is the exact place where the character gets the perception of the place. For example: when the character states he/she is in the school, the class is the space where the character gets perception. It is because the point of perception comes from the space of character's experiences, where the character observes and responds the situation.

In Child of Tibet novel the place is depicted through the setting of Tibet described through "I" character focalization. Then, the space is faced by the "I" character is the event and condition of her hometown, Lhasa. It is because place and space are sustainable to make the reader follow and understand the story or even creates the atmosphere in order to give the perception towards the reader. Besides that, the depiction of a place and space make the reader could see the changing of an era and the culture of its place.