CHAPTER IV

FINDINGS AND DISCUSSION

4.1. Religion Oppression

Religion is often used as a tool to dominate and conquer people. Colonizer uses it as their tool to colonized people in order to gain the power and belief. It is either customizing the colonizer religion which is consciously accepted by the colonized or destruct the colonized religion and change their religion in order to also eliminate the identity of colonized's religion in the colonized culture.

This method is used by China to control and dominate Tibet as their part of territory. The reason of China's domination in Tibet is the fact that China has found Tibet as part of China. The fact refers to the history in 1700, when Tibet was not an independent country and was ruled by China. Yet, Tibet declared its independency when the 13th Dalai Lama issued the proclamation reaffirming Tibet's independence at 1913. Schwartz (1999) mentions this action as the religion persecution by China in Tibet. It is because the relation between the religion of Tibet and politic cannot be separated because it is politically motivated and consciously implemented as policy to actualize political ends.

The oppression which happened from the destruction of Tibet religion or Tibetan Buddhism is seen through "I" character. "I" character describes the method of the colonizer to dominate, exploit and conquer Tibet beginning from the destruction of Tibetan Buddhism. The destruction happened by destroying the

monasteries, Buddhist statues, also torturing the Tibetan monks and nuns. This situation leads the Tibetan into the destruction of their culture which is a part of their religion.

4.1.1. Destruction

Child of Tibet novel describes the oppression which is triggered by a collision of religion depicting China's invasion in Tibet. The narrator, "I" character depicts the situation at 1950 when China begins their invasion. During the invasion, 1.500 monks and nuns were killed, tortured, imprisoned, or forced to disrobe. China had openly embedded their religion to the Tibetan people in order to eliminate habits and customs of Tibetan identity in the society. Free Tibet community (2016) states "Since 1959, China's government has exercised total political control over Tibet, using all the tools of repression to deter and punish Tibetan resistance". Such condition is depicted in the beginning of the story when China controls Tibet politics in its every aspect. They use their forces on the laws, culture, ideology, government, and others. Furthermore, China uses religion as Tibet's main part to dominate them**.** By dominating the religion, China will be able to conquer the regulation and it will be easier to punish and torture the protest of Tibetan.

This condition was done in order to maintain the politic in Tibet. Because of this situation the social structure changes and the discrimination happens towards monks and nuns in Tibet. It can be seen in the beginning of the narration.

> "The Chinese had **invaded** in 1950, **spurred on by the revolutionary zeal of Mao Zedong**, **to rid**, said, of **'the poison of religion'**, our **'feudal backward ways'**. (2007:1)"

From the quotation above "I" narrates the condition of Tibet when China invades their country. It begins with the word 'Chinese' which shows the colonizer who comes and invades their territory. It shows the phenomena of colonization when China started their invasion in 1950 by destroying Tibet's Buddhism as their tool to dominate and to rule Tibet. The word "invade" indicates that China did the act of colonization in 1950 such as domination and exploitation. It also proves that Tibet is forced to give their independence toward China by losing their independency and makes the 14th Dalai Lama who ruled Tibet at that time fled into exile in India followed by ten thousands of Tibetan in order to make Tibetan less harm and to protect the rest nuns and monks.

Thereby, the other clause shows the further destruction, domination and exploitation are the situations of the colonizer's ideology by mentioning the words **'spurred on by the revolutionary zeal of Mao Zedong'**. It shows not only the destruction of their religion, but also how China also spurred on by the revolutionary of Mao Zedong which is their [China] beliefs and ideology. Mao Zedong is known as Chinese communist revolutionary and founding father of People's Republic of China, which governed as the Chairman of the Communist Party of China from its establishment in 1949, until his death in 1976 (Richard, Sam and Paul Saba: 1986).

Therefore, the revolutionary of Mao Zedong contradicts with Tibet's beliefs because Mao Zedong adheres to the communist ideology. The influx of Mao Zedong's revolutionary proves the presence of ideology applied after the invasion and destruction committed by China against Tibet. The new ideology which was forced by the Chinese to be accepted by the Tibetan make Tibet's ideology shifted and replaced. This condition creates a new beliefs and creates the conditions of distrust towards Tibetan Buddhism; the Buddhism without any intervention from other ideology, such as China Buddhism.

Those conditions show that the ideology created and spread by the colonizer ends up being accepted and lived with to a certain extent by the colonized. It is because the colonized cannot escape the colonialist hoax, a situation where the colonized cannot avoid the situation which creates real inadequacy by colonizer.

Therefore, the ideology and religion of Tibet will no longer exist because of the existence of China's ideology. It should be accepted by Tibetan in order to adapt and survive to the circumstances. These circumstances make the original tradition and culture of Tibetan Buddhism gradually removed from the Tibet society, such as the loss of Tibetan ideology when China destroys their sacred place and religion, then when Dalai Lama flees to exile in India. This is proven by the next phrase of the beginning of the story.

The statement '**to rid us [Tibetan]'** shows the further impact of the colonized's destruction and ideology which consciously is forced and accepted by Tibet, destroying or even vanishing Tibetan from their own country. China's

ideology that is based on communism rules Tibet under its control and regulations. China's regulations imprison Tibetan's human rights such as the rights to get education, to speak and utter their opinions, also the rights to see the outside world.

Thus, all that is in Tibet must be in accordance with the statues of China's ideology. Due to that fact, most of the Tibetan, particularly Tibetan monks, fled from their country in order to get freedom. The only worst action they can do is self-immolation because they want to be free from the Chinese's oppression. From that action even though it looks like they surrender their country to China, in fact it is their strategy to regain their ideology and homeland. They use the self-immolation to protest Chinese regulation, because the Tibetan wants to achieve their freedom to get the financial welfare, education and freedom to practice their religion.

Those kind of actions are oppressions faced by Tibetan and are described by "I" character who is also facing the oppression. The oppression is faced on various aspects such as religion, politics, economy, and society oppression. Even though "I" character faces the same oppression as other, "I" character faces the other oppression from Tibetan itself. It is because "I" character comes from a noble family and "I" character's father is a monk. "I" character's family get the influences of the changing ideology which makes them become poor because of the propaganda, "... *of* ***'the poison of religion',***" and the ideology, Communism, which is spread and delivered by China.

The propaganda in "... of **'the poison of religion'**" stated by China shows that Tibetan Buddhism is a bad thing for Tibetan itself. China makes a propaganda for Tibetan, in order to make the Tibetan hate their own ideology. Because of that the religion is stated as the poison in those phrases. It happens because Tibetan Buddhism collides with Chinese's ideology. The collision of Tibetan Buddhism and Chinese ideology is against each other. It is because Tibetan Buddhism uses the feudal as their ideology in which the highest authority is not held by the king but on the dukes and duchesses. On the other hand, China's ideology is communism where the absolute highest authority is held by the king or leader.

Those doctrine and ideology are unconsciously accepted by "I" character's society and in result "I" character's family is being tortured. "I" character's family is a noble family which is in the Tibetan culture as they are known as upper class, but for the Chinese, their position is lowest in the Tibetan itself and part of evil which should be eliminated. That condition alters "I" character and family into an ambiguity since they are neither part of the Tibetan society nor part of Chinese. Thus "I" character faces double oppressions, besides facing the same oppression with Tibetan, "I" character also faces the oppression which comes from "I" character's family status.

Meanwhile, "…our '**feudal backward ways**'" shows that Tibet's ideology is feudalism. The feudalism in Tibet is based on politics to govern their country which is different from the feudalism in European. It is because European feudalism is based on the economy aspect to govern their country. Meanwhile Tibet's feudalism controlled by dukes or duchesses gives less oppression from

Chinese government. Dukes or duchesses govern their estate by following the regulation from Dalai Lama as Buddhism religious leader. It is because dukes and duchesses have ability to govern their estate by balancing political and religious regulations, before Chinese invasion Tibetan ideology has reached its peak, thus giving the harmony.

Yet, when China invades Tibet, their ideology becomes a set back on their ideology. It gives the nuance that the ideology set back happens because it does not give any benefit for Tibetan itself. China convinces Tibetan that Communism is better ideology for Tibetan since they inform Tibet as part of China and promise to give a lot of prosperity to those who follow the ideology. It is because they want the Tibetan citizen give their belief to them. That is China's strategy to dominate the Tibetan. From that condition, the clashed of religion of Tibetan with the ideology of China can be seen. It leads to the destruction of religion and makes the coercion of China's ideology.

Those story is focalized by "I" character. "I" character also describes the experiences of "I" character's father who is the monk as representation of monks and nuns. At the invasion, monks and nuns of Tibet faced the oppression, get tortured, even get killed and renounce their vow. Because of "I" character's father status as a monk and an aristocrat, he faces the invasion and how his status is changed by Chinese from an aristocrat monk to poor people who has no job. That situation is depicted from the landscape and event of Tibet at that time which has been dominated and conquered by China. It also shows how the destruction de-robe the monk at that time by renouncing his vow.

> "In general destruction of the monasteries and all things religious, the Chinese had forced to de-robe, renounce monk's vow and watch while they systematically pulled down the magnificent Riwo Choling brick by brick, smashing the Buddha Statues and riddling the ancient frescoes with bullets**.**" (2007:4)

From the quotation above, "I" character focalizes and shows the condition of the destruction faced by the monks and nuns from its events and landscape. It shows the torture and oppression which afflict monks and nuns. They should take off their robes and renounce their vow in order to make Tibetan monks and nuns convert to China's religion and ideology. Thus, it is called de-robe.

At first, it depicts the one who faces the destruction directly is the place of Tibetan worship. The act also eliminates and tortures the monks and nuns which try to protect their monasteries. This phenomenon is shown when "I" character focalizes the situation of destruction in Tibet faced by other character, "I" character's father. ".... **General destruction of the monasteries and all things religious,"** signifies that China's invasion makes total destruction in Tibet which is shown by the words 'General destruction'. It implies the destruction of the monasteries and all things religious both impacts the religion in Tibet and impacts all aspects in Tibet, such as politics, economy and social. On the other hand, the clause of 'all matters relates to religious thing' indicates the religious thing is a crucial aspect covering all matter in Tibet and changing the whole Tibetan. Because of the event, "I" character's father becomes a victim of the invasion. It is because he is an aristocrat, monk and a landlord who faces the destruction and

alteration from his status as an aristocrat and landlord. It is intended to remove Tibetan ideology as soon as possible.

Those condition is elaborated in the further clause that ‘The Chinese had imposed [“I” character’s father] **to de-robe**’. It shows the activity of China’s destruction forcing power of their beliefs toward Tibetan monks and nuns in order to dominate and convert them. The term of ‘to de-robe’ indicates that Tibetan monks and nuns should remove their Buddhism or do a baptism and convert their belief toward China’s beliefs, Maoism. Maoism itself is an ideology of Mao Zedong, a leader of China’s communist party. China’s belief contains the ideology of communism destructs and alters Tibetan Buddhism into party which releases their feudalism and turns them into a communist party. It impacts the monks and nuns’ life before it destroys and alters all the customs and cultures in Tibet. China forces “I” character’s father as the monk to alter his beliefs and take an oath toward China’s beliefs. This is also prevailing to other monks and nuns, they forced to take an oath and follow China’s beliefs in order to survive.

The further phrase of **‘renounce his [“I” character’s father] monk’s vow and watch’** shows further activity of de-robe act**.** It shows and indicates that monks and nuns helplessly follow China’s religion and ideology by removing their monk’s vow then turn to China’s beliefs. Those also indicate that even though Tibet’s monks are powerful in Tibet, they do not have the power toward its destruction. It is because they can only watch the destruction of their monastery and their religious matter without doing something. Besides, as the focalizor of her father’s oppression “I” character feel the injustice and oppressed

from its story because as the child "I" character also faced the side effect of the incident which turns over "I" character's life and family as the aristocrat to poor citizen.

Hereinafter, the clause "I" character focalizes is the destruction of the large monastery in Tibet, exactly at the central south of Yarlung, Riwo Choling. Yarlung valley and its temples have been very important both spiritually and geopolitically for the Tibetan history. It contains a lot of the holy sites, such as *Tradrug* (khra 'brug) which is the first temple in Tibet. Then, from geopolitically Yarlung valley contains its beauty of nature, called as the "cradle of Tibetan civilization". It implies that if China occupies Yarlung valley and aims the destruction of Riwo Choling monastery to alter Tibet beliefs, it will give the great impact toward Tibet politics.

The implication of magnitude impact of the destruction of Riwo Choling monastery for Tibetan culture and custom is shown at the underline words "**the magnificent Riwo Choling**". The words 'magnificent' indicates that monastery has the magnitude impact given by the Riwo Choling for the Tibetan. It shows that when the monastery is destructed, it changes the Tibetan as a whole. It is because Riwo Choling was known as the residence of Dorje Shugden, the portector of Riwo choling. The greatest of the Yarlung valley and Riwo Choling monestry indicates that once they dominate it, the great part of Tibetan history, it will be easy to dominate the other and coerce their ideology toward Tibetan.

The following phrase of '**smashing the Buddha Statues and riddling the ancient frescoes with bullets**' depicted how China as the colonizer and the

powerful one destroys the Tibetan worship place and their beliefs. The word ‘smashing’ itself shows that China destroys Buddhism and religion of Tibetan, or it could be a metaphor of the collapse of Tibetan religion due to the invasion. It happens because the “I” character shares the story faced by “I” character’s father. Because of the depiction, the focalizor implies its point of view of the destruction itself.

Thus, the explanation above shows that the invasion makes Tibetan monks and nuns being forced to de-robe their vow and belief into China’s belief. Yet, this condition changes their life and society by forcing them to follow China’s rule. Thereby, this condition’s term is called coercion.

4.1.2. Coercion

The coercion is colonizer’s power to force their ideology in order to absorb and change the real identity or ideology of the colonized country. This condition happens after the invasion or destruction over the colonized in order to eliminate the identity of country. Dugan (2003:1) suggests that coercion is an act to prevent someone from doing something they wish to do and the act of the coercion is often associated with physical violence, such as beating or killing someone when they do not obey the rule. It means the act of the coercion can be done by a party who has the power. It includes the physical violence in order to make others to follow the rules of the powerful ones in order to make the colonized obey and make the diversity over the upper class and lower class.

Those conditions can be seen and related with China's treatment toward Tibetan. China acts as a nation with power and forces their ideology to be accepted by the powerless Tibetan in order to be able to dominate and conquer them.

> "Had been **indoctrinates to believe human beings were primarily socio-economic units useful for bringing about a successful, materialistic society**." (2007: 2)

Through the narration of "I" character, it shows that China's invasion also changes and control the ideology of Tibet. China tries to maintain and conquer Tibet by controlling Tibet's ideology in order to change the mindset of Tibetan and over time eliminate Tibetan's customs and culture from the religion aspect. The elimination of Tibetan culture and custom is shown in '**indoctrinates to believe**'. It indicates that indoctrinates is the activity of forcing ideas, ideology, or belief, in this case towards Tibet without questioning it and defending their beliefs or ideology. This condition is in line with Ioana and Cracsner's (2016: 3) statement that "indoctrination is intended to influence targets to believe in what they are told without questioning the veracity or authenticity of the conveyed information." It means indoctrinates itself is already an activity of forcing others to believe and accept what others believe. Basically this activity is used by the one with power to control the powerless.

These action, the ideology indoctrinates by China, changes the main mindset of Tibetan because China controls the government of Tibet and shifts Tibetan mindset to dominate them. The reason is because before the invasion, Tibetan believes the human being and all living things are essentially holy and to

synchronize even to perfect their spiritual nature. However, this condition creates the clash between China and Tibet ideology which leads to the displacement of ideology as the result. Because of the clash of the ideology Tibetan removes their ideology in society. Then as the result, it lead into the horrible displacement and widespread mayhem.

Therefore, it also impacts the changing of the Tibetan behaviors. They changes from the human being who is religious and loves their nature into the materialistic society. This fact is shown by the further phrase of "**human beings were primarily socio-economic units useful for bringing about a successful, materialistic society**." It shows that China indoctrinates Tibetan in economic aspect, or impacts the Tibet economics which changes them into a capitalist party. This mindset comes from the ideology implemented by communism of Mao Zedong, intending to reap the benefit of Tibet nature and human resources. It can be seen from the worsening social inequalities in Tibet, such as the differences of the economic in the suburbs and the downtown. The downtown or city has abundant food supply while the suburbs or in rural Tibet faces the hunger. It happens because of the lack of food supplies controlled and withdrawn by the Chinese as a tribute to enrich themselves. Because of the receding of food supply many Tibetan areas are filled by criminals, loot and rape. This is because of the alteration of Tibetan mindset who are more concerned with the economic because the influences of the indoctrination of China.

The phrase which represented about the changing of Tibetan mindset is shown by **'socio-economic unit useful for bringing about a successful,..'**

indicates that the mindset of Tibetan is only concern about how they can become and get the useful things to earn the successful things. The word 'socio-economic unit useful' depicts the capitalism society which demands more benefits from useful things. "I" character focalizes the socio-economic unit as the materialistic society who seeks for prosperity. The condition shown by the narration's statement '**materialistic society**' means that the society itself already turns into and becomes the part of materialistic society which is constructed and spread by the colonizer. It is spread by the colonizer who states that economy is the important subject for the living because the colonizer has the intention to reap and achieve the prosperity from the colonized.

That condition creates the oppression toward Tibetan because they should follow the rule of the upper class which is not in accordance with their ideology. Other indoctrinates of China's ideology which change Tibetan mindset in *Child of Tibet* novel is shown through the narration of "I" character in this following sentence.

> "Centuries of feudalism, where no one bucked the system, followed by years of torture and terrorism from the Chinese during the Cultural Revolution, made everyone bowed and meek." (2007:40-41)

The narration of "I" character mentions the Tibetan ideology, feudalism. "I" character shows the contrast of their ideology and China's ideology in order to make the reader realize the abuses of China's tyranny. It is shown in the clause "**Centuries of feudalism, where no one bucked the system, followed by years of torture and terrorism from the Chinese…**" which points out each ideology

and the impact of China's ideology, communism. Then, the words of 'no one bucked system' shows the indication that at the feudalism system Tibetan is not restrained and bound by the government or the leader. It is because the leadership of feudalism system did not restrict Tibetan because it is already synchronized with their custom and culture. Meanwhile, the ideology of China restricts, tortures and terrorize the Tibetan because they overshadows China's tyranny if they do not follow China's rule.

The next words '**during cultural revolution**' show the explanation of torture and terrorism which happen at the Cultural Revolution in Tibet. The Cultural Revolution itself is held by China who wants the abolition of culture or customs that exist in Tibet and turn the culture into China's culture and ideology, or Chinese called it. Therefore the campaign of the situation are called 'to create the new by smashing the old' or 'to wipe out the four olds ideas, customs, culture, habits'. The Cultural Revolution was unleashed by Mao Zedong in 1966 who wants to reassert control by setting the Tibetan especially the radical youth who is against the communist party (**Free Tibet Community**).

In order to control the Tibetan who is against the rule and ideology of China, China made the 'Red Guards'. The red guards were the troop created and proposed by Tao Changsong, a Chinese who moved to Tibet. Red Guards consists of fanatic students towards Mao Zedong ideology and it includes Tibetan who are re-educated, indoctrinated and radicalized by China. Then, they return to Tibet as part of Maoists who is determined to help the Cultural Revolution. The Red Guards takes part as the abolinism of culture and custom of Tibetan, because they

destroy monastery and ransacking sacred object such as the holiest temple in the center of Lhasa, the Jokhang Temple. The situation of Cultural Revolution creates torture, mass murder or purge toward Tibetan who do not participate, or belong to 'class enemies'. It creates a trauma towards the Tibetan who survive in the Cultural Revolution.

The traumatized condition faced by Tibetan is represented in **'made [Tibetan] bowed and meek'**. The quotation shows the traumatize condition of Tibetan, it creates the Tibetan into obedient slaves toward the order and rule of Chinese represented by 'bowed'. Meanwhile the word 'meek' shows the struggle carried by Tibetan, making them softened and obedient toward the Chinese, even powerless under the rule of Chinese's communism.

This situation makes the clashes between Tibetan themselves because the presence of ideological disagreement in the Tibetan. Tibetan is divided into two sides. The first who still cling to the ideology of their ancestors and the second is the side who have been indoctrinated and have followed China's ideology.

Because of the clash ideology the Tibetan who still cling to their ancestor's ideology experience the oppression and torture from Tibetan who already alters their ideology and turn into China's side. As it is experienced by the "I" character and "I" character's family, beside the clash ideology it is also triggered by "I" character's family status who is landlord and monk.

> "**As a noble family** had all been '**born guilty**'. We thus became targets of persecution, both by the Chinese and some of the local people who had been indoctrinated against us, the privileged upper classes, some were all too

> keen to get their revenge on the family who had once been their masters." (2007:15)

The phrase '**as a noble family**' denotes the part of noble people is the person or group that include in religious thing, such as monks and nuns. It means the "I" character is also included as the noble faction, because "I" character's father is a monk and a landlord in their region. It explains that "I" character's family condition or social status is the main reason for "I" character and her family to become the scapegoat of all the oppression. This condition or status is attached by China toward Tibetan, especially Tibetan who still adheres to their ideology or religion and is also a former landlord or monk. This condition is caused by China as the colonizer who requires the things to get sympathize or mass from the Tibetan and it helps China to conquer and dominate Tibet. It is started by spreading the rumors that the aristocrat, landlord, and monk are the ones who should be blamed for the existence of chaos, poverty, and oppression. Thus, it happens because a lot of poverty has happened at the time of their leadership. It leads to chaos in Tibetan itself.

As state by the narration of "I" character, '**born guilty**' "I" character and her family are labeled as the born guilty by China, because their status in the society as the noble family and the former landlord. Due to that fact they face the oppression from their citizen. From the narration, it shows China as the colonizer spreads the rumor toward the aristocrat, landlord, or monk (upper classes) in order to make them becomes the blamed and despised ones by Tibetan. This indicates the class that attacks or persecutes the upper class is the working class or lower

class. This condition happens because the lower class is uneducated people. They receive the influences of indoctrinates of China. Because of that situation the upper class loses trust from their people and also becomes powerless.

Due to the situation the noble people who labeled as the born guilty experience the persecution from Chinese and Tibetan who already indoctrinates against the noble people, in order to make the noble people feel what they had or to make them equivalent with them. It is shown through '**We** thus became targets of persecution, both by the Chinese and some of the local people who had been indoctrinated against us, the privileged upper classes, **some were all too keen to get their revenge on the family who had once been their masters.**' The word 'We' at the beginning of the sentence refers to the noble people who are the target of the persecution of their people and China which includes "I" character and her family. It is because the treatment of the past such as slavery faced by the lower class makes the lower class take revenge toward the upper or noble class, whether the lower class was treated in good treatment or bad treatment by their master.

In lower class this situation becomes an advantage to requite their grudge for what happen to the lower class. This relates to the condition of "I" character's life receives the revenge of their subordinates or lower class. "I" character narrates the citizen spying them in order to make "I" character and family suffer, such as the food supplies being taken by force (boycotting), intimidation and alienation. The intimidation and alienating of "I" character's and family is shown through the narration of "I" character's description.

The neighborhood intimidates and harasses them physically and psychologically. Physically, “I” character and her brother often get beaten and even get urinated by people at their age from their neighborhood. Then, the psychological intimidation and harassment which “I” character and her family face is often being called as a witch and being monitored in order to make them starving and live uncomfortably. As a consequence, the intimidation from the “I” character’s neighborhood, alienate them, such as not being included in the activity in their environment. Thus, the oppressed situation in “I” character’s society which is experienced and faced by “I” character leads toward development and freedom of “I” character.

4.2. Religion Oppression Urging “I” Character Development

Child of Tibet novel is starting from the religion oppression which gives the oppression toward the colonized—Tibetan—especially noble faction as faced by “I” character. “I” character who narrates and focalizes the oppression of colonization from the colonizer, Chinese, depicts the situation of Tibet through the setting and landscape. Therefore, through the oppressed situation which comes from the Tibetan and colonizer, “I” character experiences development on the character. This development of “I” character is shown through the narration, focalization and story setting which delivered by “I” character. The place and space experience by “I” character influences the development of “I” character because place and space bring the nuance and culture development toward “I” character. First, it is “I” character’s migration to Lhasa in order to get the

education at art performing school to fulfill “I” character’s dream to become a singer. However, unfortunately “I” character cannot pass the qualification because the indoctrination itself has embedded in Tibetan education.

> Announced quite brutally that even though my voice was good and **I** met the required standard of physical attractiveness, they had calculated I was not going to reach the required height for a singer. I was going to be too small. In hindsight this was ridiculous, **but under Communism everything was dictated by rules, including the creative arts.** (2007:23)

From the quotations above, the narration and focalized of “I” character represent that the China’s ideology and indoctrinates have created limitation toward Tibetan where Tibetan should follow the rules and fit China’s standard. The situation depicted in the quotation above is when the art school as the place to get the education indoctrinates their student or applicant to fit China’s criteria who implemented in the institution. The institution makes standard, which is if applicant or student want to be something, the applicant or student should fulfill the standardization instead of giving liberation to the students, such as the standardization of the height of singers. This leads Tibetan into false consciousness and limits their freedom. Through the indoctrination, Tibetan has become an instrument on China’s standardization.

Such condition shows at the first sentence of quotation “**They [art school]** announced **quite brutally** that even though my voice was good and **I** met **the required standard of physical attractiveness**, they had calculated I was not going to reach **the required height for a singer**.” “I” character focalized the

education institution as the instrument for China to create their people. It is because the education itself indoctrinates Tibetan to fulfill the standardization to get the education. Then, because of the standardization Tibetan gradually alternate themselves toward China's ideology. Its condition also changes the role of education institution itself, because the education institution, which is a place to accept the differences (open) and educate anyone, turns into an instrument to re-educate and a place to indoctrinate China's ideology. The alteration of education institution is shown at the phrase "quite brutally", which indicates the institution's behavior toward people who do not fulfill the standardization is to alienate the student or applicant from the standardization they have. It means if Tibetan want to be something they should have something and pass the standard.

Thereby, from the quotation it can be sense that "I" character depicts sad and disappointment toward the rule, because as the Tibetan "I" character could not fulfill her right and freedom. It is because Tibetan is restrained in their own country and make them blind because they cannot realize their situation due to limited information on education and world. It indicates China attempts to make Tibetan becomes educated but based on their education and forget their own ideology. But, if Tibetan could not fulfill the standardization, it causes Tibetan to become uneducated. Therefore, "I" character should fulfill the exact standardization to become a singer, even though "I" character has a good voice and categorized as an attractive person. The exact rule which bind "I" character is shown from "they had calculated I was not going to reach **the required height for a singer**". The word 'calculated' means the institution consider the

appearance as most important part than “I” character’s talent. Although “I” character is talented, “I” character cannot become a singer because “I” character should pass the standard first. Then, the word ‘the required height for a singer’ shows that indoctrination of standardization is already implemented by China as the government.

This is because the ideology of China influences the structure in Tibetan “In hindsight this was ridiculous, **but under Communism everything was dictated by rules, including the creative arts**.” From “hindsight this was ridiculous” it is depicted that “I” character is conscious about the rule which is irrelevant. It is because oppression even comes from the art even though art is a freedom to do something without limitation or some standardization. Then, it creates the oppression that even comes from the art because it is an absolute rule from the standardization of China which correlated with the ideology of Communism. Therefore the communism is an absolute ideology and rule that the colonized should follow. Thus, “under **Communism** everything was dictated by rules, including the creative arts” shows that “I” character realizes China as the colonizer who has Communism ideology and makes the rules which dictated everything. Because of indoctrinates and standardization which set by the institutions and workplaces, many Tibetan are becoming worker or even unemployed.

At this era, “I” character depicts that a lot of Tibetan who do not get the education and become unskilled laborers. This condition causes Tibetan as the employer who is paid lower and even do not get salary. This depiction indicates

that Tibetan are already fixated on China's capitalist ideology; where the full advantage was taken by employers and the workers being used until maximum of his capabilities, but earn little. This condition is depicted from "I" character's narration, "People didn't get wages as such, but **were paid in grain rations**." (2007:17). at that time, the workers did not even get a decent salary, but only get paid by a few liter of rice or wheat even did not get paid. This has led to poverty that occurred in various places in Tibet.

Therefore, this condition also faced by "I" character because "I" character could not get the education and as the effect "I" character grow up as the naive person. Then, in order to survive and alleviate the burden in "I" character family, "I" character should work as the house keeper. It is cause of "I" character is uneducated person who also does not have the skills or work experience. During her time as house keeper, "I" character experiences the slavery, where "I" character does not get the salary and does not get a proper shelter. That condition is the reflection or depiction the oppression experiences as the Tibetan who could not fulfill the standard of colonizer's criteria to get the education or get the work in office. Because of that a lot of uneducated Tibetan becomes the house keeper who gets paid little.

Those experiences develop "I" character as the oppressed. "I" character develops her character become a person who wants to liberate itself and escape from the Communism of China. It is clarified in "Thoughts of the education and the life I could have in India raced around my head. I was young, I was strong, I was full of hope." (2007: 68). The quotation shows that "I" character changes

from the Tibetan who does not care on liberation into a person who wants to achieve liberation. This change happens because of the emergence of a desire to rid “I” character from the condition of colonization. Thus, it proves that the space happens to form the character and a new mindset to the “I” character.

“I” character states that “I” wants to escape from Tibet to India since “I” thinks that India is a better country than Tibet. This thought is caused by “I”’s knowledge on past experiences of Dalai Lama and other Tibetan who flee or escape to India. Because of this experience happening in “I” character’s society, “I” character get the impact in her mindset. It is considered as “I” character’s development of thought, because “I” character starts to think of the future and recent condition of “I” character.

Even though it represents “I” character’s development but “I” character is still in a phase of naive and innocent character. It can be seen from “Thoughts of the education and the life I could have in India raced around my head.” This sentence indicates that it is “I” character’s assumption and idea but in innocent state because “I” character does not realize the consequences to be faced by “I” character. It is because there are some consequences that will be encountered if any Tibetan escape from Tibet, such as get arrested, get the punishment and tortured, or even killed by Chinese, robber and the nature. “I” character does not think of this possibility at the beginning and realize it when “I” character and some Tibetan escape from Tibet. This explains that “I” character is still so young and naive. As described in the next sentence “I was young, I was strong, I was full of hope.” In this sentence, “I” character several times mentions the word ‘I’

instead of combined the world together as ‘I was young, strong and full of hope’ which implies to emphasize “I” character itself toward the reader also depicts a strong desire and courage of “I” character. It is because that time “I” character was young and innocent. It is indicated from the word ‘full of hope’ because at that time when “I” character was young, “I” character did not know anything about the world and was lack of education and experience.

The lack of education becomes the burden for “I” character as soon as “I” character tries to get the education in India at 1989. India is the country that openly accepts Tibetan who escape because they do not discriminate the Tibetan in their country. Even though there is no discrimination toward Tibetan, “I” character cannot learn properly. As the result “I” character becomes hopeless. It is shown in “The problem was that I did not know how to study, the process of learning” (2007:93). The clause ‘I don’t know how to study’ shows that “I” character has already been left behind to get the study. From the quotation, “I” character narrates the depiction of her condition because of the oppression from the colonizer in education makes “I” character become unable to learn and struggle to study. Because of the struggle in studying, “I” character is still a naive person, which is also due to the lack of “I” character’s experience. The inexperienced “I” character faces other oppression such as becoming pregnant, being expelled from the school, and becoming poor in India because “I” character does not have any qualification and face difficulties to find any job due to having a baby. The cause of this condition is because “I” character is a naive person. Then, it causes other oppression toward “I” character to survive in other territory.

“I” character should find a job in order to make a living and survive in India in order to achieve “I” character’s freedom.

Besides, “I” character should adjust itself in other custom and place, such as the climate and weather in India which is hotter than Tibet because India and Tibet has different latitude, longitude and geography. Moreover, Tibet religion is Buddhism and Indian religion is Hindu. The differences create different culture and custom. This cross culture is shown through “I” character’s narration “Coming from Tibet, the **Indian caste system** was strange and abhorrent to me” (2007:110). The narration of “I” character indicates that “I” character faces differences in customs and cultures when “I” character lives in India. The phrase ‘Coming from Tibet’ emphasizes the origin of “I” character, in order to contrast and point out the clash culture experienced by “I” character. Then, in the next phrase “I” character mentions further information about Indian custom which does not existed in Tibet, ‘Indian caste system’ coming from their religion as their society determinant.

Those differences make a different act and different thought in “I” character as the diasporan. It causes “I” character to treat the different caste in the same treatment because “I” character still brings its old habits from Tibet custom, such as of helping others in need and cooperating with anyone. According to Benzhi Zang (1988: 105) this condition is called re-homing; habits or custom which taken from the place of origin in order to make the diasporan feeling at home and does not feel home sick. “I” character does the custom of Tibet in India,

represented from “I” character’s acts toward Indian who has lower caste and her custom to still pray as the Tibetan.

Apart from that, “I” character should get used to the custom of India, such as from their food and lifestyle. It is because Indian’s food has a strong scent and taste which is different from Tibet, because Tibet’s food do not put herbs that have strong scent. Then, Indian lifestyle is very different from Tibet where the influences of the modernization of western lifestyle can enter India easily, for example in music. On the other hand, Tibet is very strict to let the influences from other custom or the custom and lifestyle because it is different from their rule before colonizer brought the modernization to Tibet. Those condition causes the development of “I” character where the character deals with the society in India. It also gradually changes “I” character’s lifestyle and mindset which the writer considers as “I” character’s development in its characterization.

This is shown when “I” character mingle with Indian upper class, because upper class has different rules than other caste such as the behavior, and lifestyle. The behavior and lifestyle of Indian upper class is constructed to be a high class and sophisticated because Indian upper class is different with the upper class in Tibet. The upper class of Tibet should remain humble and does not make the gap between their societies. This is a contrast with the habits of Indian and “I” character should accustom itself with distinction and the caste in Indian.

> “In **my country** the more humble and modest you appear, the higher bred you are considered to be. ‘ You don’t have to grovel. You **can be confident and proud of yourself**’, these **Indian women wearing jeans** told me. They also

> showed me it was **perfectly ladylike to cross my legs**, a habit considered **exceedingly rude and inappropriate in Tibet**." (2007:125)

That narration of "I" character show that the custom in India society is contrast with the custom in Tibet. From the quotation, the reader might know that Tibet's custom emphasizes the polite behavior and maintain decorum which is constant to Tibetan beliefs, Buddhism. It indicates from sentence 'You don't have to grovel.' The word 'you' in that sentence refers to "I" character and behavior when socializing with Indian. It is because the behavior and habit from Tibet attached to "I" character is not a natural thing for Indian who are more modern than Tibetan at that time. It is also considered as demean one by Indian which implies when "I" focalize the conversation between "I' character and Indian women 'You **can be confident and proud of yourself**'. Then, their behavior is considered as the confident and proud acts tower themselves. It is because Indian is more proud to show their modernity by following the trend which gets influences from west, exactly from England. This is because Indian is the former country which colonized by England and gets the impact after the country liberation. It shows from 'these **Indian women wearing jeans**' where Indian women wear jeans is different and is not from their culture, because Indian culture of clothes for Indian women to wear is Sari. It means that Indian women no longer often wear their traditional clothes as their everyday clothes. The traditional clothes, Sari is used at certain event, such as weddings, religious festivals and

funerals. This condition influences the development of “I” character because other culture is absorbed in “I” character’s characterization.

Furthermore, the custom in Indian constructs the attitude and ethics within “I” character’s development. It can be seen in the narration of “I” character ‘They also showed me it was **perfectly ladylike to cross my legs**’. It indicates that unconsciously Indian society indoctrinates “I” character’s behavior that makes “I” character more confident and proud. It is because the phrase ‘perfectly ladylike’ exemplified by Indian women shows the act as the behavior of confidence and proud. Because of this indoctrination, gradually “I” character begins to develop the characteristic especially in “I” character’s attitude. Unconsciously, “I” character gets oppression from India society behaviorally and in mindset. “I” character does not realize the oppression because India does not oppress “I” character physically as China did.

Related to this, even though “I” character develops its attitude and mindset, the incidence in the past about “I” character’s missing the opportunity in education made “I” character cannot understand any lesson in any educational institution. It keeps “I” character far from the liberation of uneducated person. Besides that condition, “I” character also cannot express its feeling because “I” character is forbidden to meet its daughter. Because of its condition, “I” character is labelled as incapable parents. Although “I” character has yearned money to make a living and get married for the second time, as a parents it is considered as failure. It creates the restrain condition. It can be seen in “I finally **had the freedom and independence that I yearned for**, and I had risked my life in order

to find, and yet **I was not free at all**" (2007:126). The clause 'I finally had the freedom and independence' shows that "I" character already achieves the liberation a long time ago which can be implied from the word 'had'. It becomes the clashed in "I" character's mind because the feeling of liberation is not completed yet. "I" character is still missing one liberation from reunite with her daughter. However, "I" character manages to get the liberation when "I" character finally gets the custody after "I" character's daughter reunites. It leads the liberation and freedom for "I" character as a person also as a parent.

At the end of "I" character liberation, reminiscence of its past is still haunting. This shows that its freedom cannot escape from the past oppression coming from the religion oppression. It causes the reminiscence of Tibet which "I" character focalizes and narrates in its past life and people who it misses. It is shown when "I" character shares its story to other about her past in oppression and also in this quotation,

> "I visualized my family, my friends, my enemies, and as many faceless strangers as I could sitting around me, and 'saw' Buddha emanating streams of healing golden light, filling us all with love, compassion and wisdom." (2007:143)

From the quotation shows that "I" character reminisces the homeland, especially its family and past life of its life especially in religion, Buddhism. The past life of "I" character which has a lot of oppression brings "I" character to the freedom. The freedom of "I" character cannot be separated from the past oppression and the influences from "I" character's homeland, Tibet. The word "visualized" represents that "I" character is recalling the encountered events in the

past. Then, the events are shown from the words ‘my family, my friends, my enemies, and many faceless stranger as I could sitting around me’. It implies that “I” character is summoning the past and make a deal with them in order to get the serenity or healing process. It also can be seen from the quotation that mentions “I” character ‘saw’ the Buddha in the healing process. As if “I” character releases its trauma of the oppression in the past, “I” character is immersed in its benediction toward her God.

It is shown in its statement that ‘Buddha emanating streams of healing **golden light, filling us all with love, compassion and wisdom**.’. From that quotation, “I” character depicts the power of Buddha because “I” character gets the ‘vision’ of Buddha in its immersed benediction. It is because “I” character already has considerable faith in Buddha because Tibet religion is already ingrained and becomes part of “I” character. Thereby, part of “I” character which gets the influences from Tibet still remains although “I” character already gets the influences of other culture.

Hence, “I” character finally finds its peace and freedom, because “I” character successfully accepts the oppression and the new identity as the development of “I” character leads to its liberation.

At the end, “I” character surpass the oppression caused by the religion destruction, whether it comes psychologically such as indoctrination, or physically such as slavery. It changes “I” character’s ideology and characterization. It proves that “I” character has the development of character or

round character because “I” character dynamically changes its personality and ideology which comes from its experiences to achieve the liberation.