

CHAPTER II

LITERATURE REVIEW

A. Postcolonial Studies

The term of postcolonial has been debated by the scholars for its definition that actually has no exact meaning and it is difficult to define. The definition may vary depending on which field it is discussed. In several field, the term postcolonial is written with hyphen (post-colonial) and without hyphen (postcolonial), then as a consequence, the hyphen in it brings difference in its definition. This study uses the term postcolonial (non-hyphenated) since it is the most common term used in literary study.

Post-colonial (with hyphen) can be traced etimologically as a term originated from *colony* and its prefix *post-*. According to Merriam-Webster dictionary, *colony* means “an area that is controlled by or belongs to a country and is usually far away from it”, while the prefix *post-* means “after or later than.” Thus, post-colonial is an chronological order that signifies an epoch after the colonization, basically, it is the beginning period of national independence. As post-colonial comes out as the effect of colonial era, (Ashcroft, Griffith, & Tiffin, 1998) remarks ‘colonial’ as period before independence while ‘post-colonial’ defines as “all the culture affected by the imperial process from the moment of colonization to the present day.” Thus, the impact of imperial and colonial process on all culture of the societies are discussed in postcolonialism.

The term postcolonialism is widely refers to the representation of race, ethnicity, culture, and human identity in the modern world when many of colonized countries got their independence (Thamarana, 2015). It is related closely to the interaction that happened between the “colonizer” and the “colonized”. Postcolonialism deals with the effect of colonialization on cultures and society. Bill Ashcroft, G. Griffith, and Helen Tiffin defines the meaning of postcolonialism in their books *Key Concepts in Postcolonial Studies* as follows (1998, p. 187):

Postcolonialism/ Post colonialism is now used in wide and diverse ways to include the study and analysis of European territorial conquest, the various institution of European colonialism, the discursive operation of empire, the subtleties of subject construction in colonial discourse, and the resistance of those subject, and most importantly, perhaps, the differing response to such incursions and their contemporary colonial legacies in both pre- and post-independence nations and communities.

Based on the definition above, postcolonialism refers to the effect of colonialization that exists in the countries that formerly under European power. It also discusses the matters related to the process subjugation by European and the response by the colonized countries both after and before they got the sovereignty. The limitation which refers to the European as the colonizers could not be parted from European history itself throughout the world.

Europeans country, especially Great Britain emerged to be the largest colonizer and imperial power that quickly gained control of almost one-quarter of the earth landmass (Pearson Higher Education, p. 200). By the middle of the nineteenth-century terms such as *colonial interest* and the *British Empire* were widely used both in the media and government policies and international politics (Pearson

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Higher Education, p. 200). The British Empire covered a vast area which included large parts of Africa, Asia, Australia, Canada, and the Caribbean. At the beginning of the twentieth century, many countries under the power of the British Empire gained independence. This process was then called decolonization. It was the time that started the beginning of postcolonialism theory. With this rooted history, no wonder that the terms of postcolonialism that first comes out in the scholar journal by Ashcroft, Griffith, and Tiffin were being adhered with European.

Postcolonialism becomes a critical theory which focuses colonial experience from the point of view the colonized society, semantically, post-colonialism means something that has concerns with the national culture after the departure of imperial powers (Sawant, 2011). The impact of colonialization was still felt many decades after the colonized society gains autonomy. The borders defined by the colonizer, the trade and currency link they established and the mindset of the comprador ruling elites were the legacy of the colonialism that impacted the developing countries after their independence (Dirk, 2004). People in the developing countries were struggling to recollect their own culture and identity. Hence, the postcolonial theory is born out of the colonized people's frustration, their direct and personal cultural clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identity (Pearson Higher Education, p. 203).

The question of identity then created another subject in the colonized society that pinpoints the way they identify themselves. Related to the literary field of study, it also determined on how the postcolonial authors claimed to represent that

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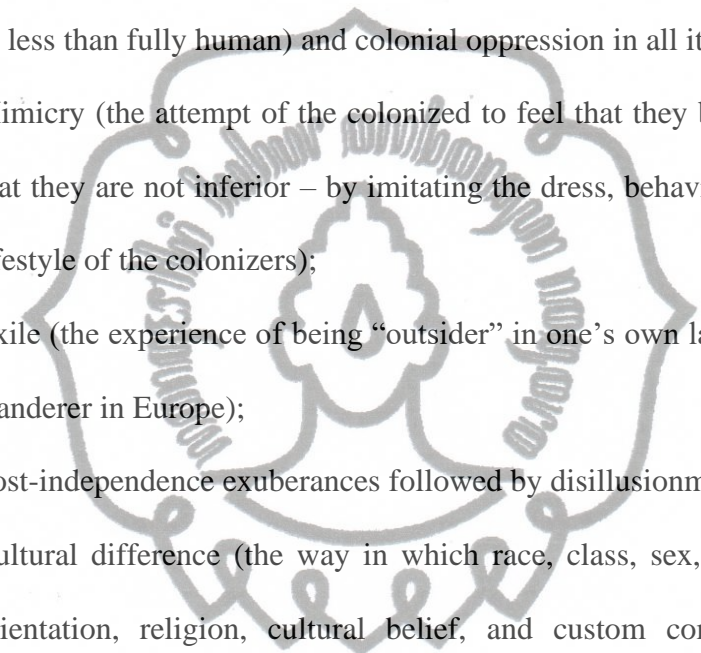
identity. Literature product of postcolonial, mostly focuses on the outcomes of the interaction between colonial powers and the people of the countries they colonized (Mushtaq, Ahmad, & Rafi, 2018). After the weakening of imperial power, many colonized countries, such as India, Pakistan, Kenya, and Nigeria, started a type of literature reflecting and representing their own experience while and after colonization (Thamarana, 2015). The central ideas of postcolonial literature usually related to some common motives such as cultural dominance, racial discrimination, and inequality.

During its development, postcolonialism then evolved to be one of the most significant and relatively newer fields of literary studies that refers to the writings produced by the author after the decolonization of colonized countries (Mushtaq, Ahmad, & Rafi, 2018). This term started to receive contemporary meanings by mid-1970 with the emergence of postcolonial critics such as Edward Said, Spivak, Bhabha. They analysed the complexity of representation in the formerly colonized countries and the power of colonial discourse in forming the opinion of the colonies.

1. Postcolonial Literary Criticism

Wherever postcolonial critics place themselves in the postcolonial issues, most interpret the postcolonial literature in terms of several overlapping topics. These include, among others, the following common topics, which illustrate postcolonial criticism's recognition of the close relationship between psychology and ideology, or more specifically between individual identity and cultural belief (Tyson, 2015, pp. 421-422):

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- a. The native's people initial encounter with the colonizer and disruption of indigenous culture;
 - b. The journey of the European outsider through unfamiliar wilderness with a native's guide;
 - c. Othering (the colonizers' treatment of member of the indigenous culture as less than fully human) and colonial oppression in all its form;
 - d. Mimicry (the attempt of the colonized to feel that they belong – to feel that they are not inferior – by imitating the dress, behavior, speech, and lifestyle of the colonizers);
 - e. Exile (the experience of being “outsider” in one's own land or a foreign wanderer in Europe);
 - f. Post-independence exuberances followed by disillusionment;
 - g. Cultural difference (the way in which race, class, sex, gender, sexual orientation, religion, cultural belief, and custom combine to form individual identity);
 - h. The struggle for individual and collective cultural identity and the related themes of alienation, unhomeliness (feeling that one has no culture “home” or sense of cultural belonging), double consciousness (feeling torn between the social and psychological demands of two antagonistic culture), and hybridity (experience one's culture identity as a hybrid of two or more cultures, which feeling is generally considered as a positive alternatives to unhomeliness);

- i. Double colonialization, or the experience of postcolonial women under the dual subjugation of colonialist and patriarchal ideologies;
- j. The role of natural environment, and the loss thereof, in the culture and experience of postcolonial people;
- k. The need for continuity with precolonial past and self-definition of the political future;
- l. The ways in which literary text is itself colonialist or anti-colonialist.

The last point of the common topic above describes that postcolonial critics in whichever area is focused on, also analyze how a literary text is a colonialist or anti-colonialist by examine whether the text reinforces or resist colonialism's oppressive ideology. Meanwhile, this kind of analysis is not always straightforward. Most of the time such literature is rarely able to be categorized.

The term of postcolonial gaining significant currency and contemporary literary and cultural theory. The postcolonial criticism can be traced back to Franz Fanon's work entitled *Black Skin, White Mask, and The Wretched of the Earth* that was published in 1952 and 1961 both in French. Fanon was an anti-colonialist intellectual that wrote from the perspective of the colonial subject in the thick of decolonization, addressing other colonial subjects. His works might be the origin of postcolonialism critics, but Edward Said, Gayatri Spivak, and Homi Bhaba are the pioneer of the postcolonialism theory and popularized it in the years later.

Edward Said's *Orientalism* is mentioned to be the founding works that makes postcolonialism become part of critical toolbox (Al-Saidi, 2014). *Orientalism* established the scientific study of postcolonial theory published in 1978. It became the first book that describe the imbalance relationship between West and East by showing the superiority of West towards East, such as mentioned by Leela Gandhi as follows (Gandhi, 2017, p. 9):

Orientalism is the first book in trilogy devoted to an exploration of the historically imbalance relationship between the World of Islam, The Middle East, and the 'Orient' on the one hand, and, that of European and American Imperialism on the other.

Said's theory of postcolonialism is mainly based on what he considered as the false image the Orient of the East that has been fabricated by western explorer, poets, novelist, philosophers, political theorist, economist and imperials administrator since Napoleon's occupation in Egypt in 1798. Orientalism is a term that refers to the *Orient* as discovered, observed, and described, in sense, 'invented' by Europe and the West (Praveen, 2016). The view of superior West and inferior East is also expressed by Peter Barry in his comments towards Said's *Orientalism* as follows (Barry P. , 2006, p. 193):

Hence, another major book, which can be said to inaugurate postcolonial critic proper, is Edward Said's *Orientalism* (1978), which is specify expose of the Eurocentric universalism which take for granted both the superiority of what is European or Western, and the inferiority of what is not. Said identifies a European cultural tradition of *Orientalism*, which is a particular and long-standing way of identifying the East as 'other' and inferior to the West.

Barry further explained the three stages postcolonial literature to understand the various dimension of postcolonial theory as follows (Sawant, 2011):

- a. Adopt Phase, in which the writer is looking for the form of genre and mentions its universal validity;
- b. Adapt Phase is where the writer adapts or borrow the form, particularly the European form to native subject matter;
- c. Adept Phase, where there is no interference of European culture and the writing is focused over the independence of the text.

The above commentary of *Orientalism* clarifies the objective of study of postcolonial theory as to unite the difference cultural, social, political, economic, ethno-racist aspect in literature of both world – West and East (Sawant, 2011)

Orientalism along with other Said's later works represent Said's vehement commitment to speaking truth to power, to unravel the oppression and persecution against the colonized society by imperialism and colonial discourse. He describes the way the imperial West has always seen the Orient and how this view is obvious not only in many texts written by early travelers and explorers, but also in important literary works of prominent writers. Said argues that what has been written about East is no more than just false assumption upon which the Western attitudes toward the East were built, justifying, encouraging, the European and American colonial and imperial behavior towards the Arab Islamic people and their culture. But it is also worth mentioning as well that Said's criticism is not going to Western only as he also harshly attacked the Arabian elites who internalized British and American orientalist's idea of Arab culture (Hamadi, 2014)

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Similar to Said, Gayatri Spivak also agrees that there is severe need to re-read European literature, having in mind that the literature, mainly that of 19th century is reflecting imperialism. From one of her most influential works, she brings the concept of *Subaltern* in her writing *Can the Subaltern Speak?* that shows the earliest political historiography shifted the voice of subaltern group which includes women, tribal people, third world, and orient. She widened the scope of subaltern literature including the literature of marginalized women (Sawant, 2011). Through her essays, she discloses the irony that the subalterns have awakened to a conscious of their own rights by making practical utterances against unjust domination and inequality. She wants to give a voice to the subalterns who cannot speak and who are silent. On her study she focuses on speculation made on widow sacrifice. She attempts to restore the presence of the woman writers who have submerged by the male writers (Praveen, 2016).

She attacks the Eurocentric of the West towards the East. According to her, knowledge is never innocent and always operated by Western economic and political interest. Therefore, the knowledge of East that is represented by Western scholars and literature is always constructed by the economic and political interest. Spivak joins Edward Said in order to criticize the way in which Western writers have represented the third world (subaltern) in their academic discourse. She introduces the concept of *worlding* that according to her, there is no precolonial past that could be uncovered; what now can be done is only understand the “worlding” of the third world. Worlding is the process

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through which the local population was ‘persuaded’ to accept the European version of reality for understanding their social world (Raman, 2006).

The works of Spivak is focusing on women as part of marginalized society. She makes a harsh comment on the domination of male in the society and give the secondary position to the women in patriarchy system. According to Spivak, women are highly exploited and underestimated in postcolonial literature. She is fully postcolonial feminist critics that is shown is Bertens’ statement as follows (Bertens, 2017, p. 211):

“Spivak can be said to be the first postcolonial theorist with a fully feminist agenda. That agenda includes the complexity of female writers with imperialism... Spivak’s insistence of the important of feminist perspective is part of a larger role that she has perhaps unintentionally played over the last two decades: that of theoretical conscience of postcolonial studies. Her work has as much addressed theoretical shortcomings in postcolonial theorizing as it has focused on postcolonial issue itself.”

Indeed, Spivak’s concepts of subalterns, essentialism, and strategic essentialism has gained specific reference in postcolonial literary and critical studies in contemporary age.

The next postcolonial critics is Homi Bhabha and his book *The Location of Culture* (1994) that has made distinguished contribution in the field of postcolonial criticism. Bhabha designate the concept of *hybridity* in defining the concept of postcolonial theory that all cultures are confluence in each other and it could be separated (Sawant, 2011). In this matters, diasporic writing becomes important as it is redefined the postcolonial aftermath, not only in the terms of literature, but also in socio-cultural, political, national interest, and economic. Bhabha also raised the question of national identity where he used

the terms *Mimicry* to indicate the Westernization of native culture (Sawant, 2011).

Based on exposure above, there are some basic assumptions in regards to the Postcolonialism theory that can be pulled out, as follows:

- a. European colonialism did happen;
- b. The British Empire is the center of colonialism;
- c. The conquerors dominated not only the physical land but also the hegemony or ideology of the colonized peoples;
- d. The social, political, and economic effects of such colonialization are still being felt in this current era.

Based on Sawant in his journal article entitled *Perspective on Postcolonial Theory: Said, Spivak, and Bhabha*, there are some issues that often discussed in postcolonial theory which are:

- a. Cultural differences in literary text, such as gender, class, and sexual orientation;
- b. Double identity and identity crisis in different cultures and their text;
- c. Rejection of Western literature and their norms, the establishment of native literature creating their own norms;
- d. Western literature has not the ability to speak over the matters like colonialism and imperialism;
- e. Support the notions that Western literature is not universal literature;
- f. Representation of prominence of *other* cultures in literature;

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- g. Strong belief in hybridity, multiculturalism, multi-ethnicity, and cultural multivalence;
- h. Use of *otherness* and *marginality* as the power, source of energy, and potential change for the native;
- i. Foreground or marginality is the chief task of native literature.

According to Sawant as well, the end goal postcolonial theory is combating residual effects of colonialism on cultures. It is not simply concerned with the salvaging post world but also the world can move beyond this period together, with mutual respect. Postcolonialism exists when the colonialism is over. But postcolonialism is still ruling psyche people of independent countries like India, Africa, West Indies, New Zealand, and Canada. It is similar with Bill Ashcroft statements in his book *Post-Colonial Studies, The Key Concepts* that it is clear, however, that postcolonialism as it has been employed in most recent accounts has been primarily concerned to examine the processes and effects of, and reactions to, European colonialism from the sixteenth century up to and including the **neo-colonialism** of the present day.

2. Characteristic of Postcolonial Criticism

Based on Barry (1995, p. 193), there are four characteristics of postcolonial criticism as it is explained as follows:

- a. An awareness of representation of non-European as an exotic or immoral *other* which is related to Fanon's idea of reclaiming one's own past or precolonial era and thus rejecting the modern of the colonial era. Here, postcolonial writers create precolonial version of their nation without

referring to the colonial era which has been tainted with colonial knowledge.

- b. The concern with colonial language. Since it is originally the colonizers' language, postcolonial writers feel that the language belongs to somebody else. They also feel that the language should not be moved around, change, or modify without permission.
- c. Recognition of an identity as double or hybrid. It concerns with identity issues. Postcolonial writers often have double identity; one identity as the colonizer and the other as the colonized, and it is reflected in their writings. A postcolonial literary criticism is aware of the representation of other cultures in literature, and it can be recognized as a double identity.
- d. Emphasize of post-cultural interaction as postcolonial writers seem to make a transition from European models to Asian or African models. The main subject matter in the earlier phase of postcolonial criticism was about the West's perception towards the East. At very beginning, the postcolonial criticism tried to criticize the limitation and biases which are presented in the West's perception only. In its development, postcolonial criticism is also concerned with the exploration of postcolonial society and celebrity of diversity and hybridity.

B. Hermeneutic Phenomenology

In its development, a variety of research methodologies have grown in popularity including phenomenology, ethnography, grounded theory, and hermeneutic phenomenology (Denzin & Lincoln, 2000). Phenomenology is

essential to study of lived experience or the life world (Manen, 1997). Its emphasis is on the world that lived by a person, not the world or reality as something separate from the person (Valle in Lavery, 2003). Edmund Hussler is the poerson that put a foundation on phenomenology and become the father of phenomenology. Hussler criticized psychology as a science that had gone wrong by attempting to apply method of natural sciences to human issues (Lavery, 2003). The main focus of Hussler was the study of phenomena as they appeared through conciousness.

If Hussler put the foundatiomn of phenomenology, then his non-formal student; Martin Heidegger develop the concept of *hermeneutic phenomenology* (Lavery, 2003). Heidegger was declared himself as a *husserlian* and both of them worked together regarding the process of phenomenological intentionally and reduction. Evidently, Heidegger become so proficient in this endeavour and Hussler thought that he already found out the heir he was seeking and he ensured the Heidegger succession to his professorship. But, once, he established Hussler's chair, Heidegger disassociated himself from Hussler's works (Lavery, 2003).

Like phenomenology, hermeneutic phenomenology is concerned with life world or human as it is lived. The focus is towards illuminating details and seemingly trivial aspect within experience that may be taken for granted in human's lives with goal of creating meaning and achieving a sense of understanding (Wilson & Hutchinson, 1991). While Hussler focussed on understanding being or phenomena, Heidegger focused on *dasein* that is translated as 'mode of being human' or the situated meaning of human in the world'. The hermenutic phenomenology is also introduced by another theoriest which is

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Hands-George Gadamer. According to Gadamer, the work of hermeneutic not as developing a procedure of understanding but to clarify further the conditions in which understanding itself take place. He confirmed the Heidegger's view that language and understanding are inseparable structural aspect of 'human being in the world' (Lavery, 2003).

The method of hermeneutic phenomenology then being developed by Paul Ricoeur by inserting the influence of structuralism and psychoanalysis. Paul Ricoeur is one of the leading living hermeneutical existential philosophers. He has built on and transformed the Germany Phenomenology of Husserl and Heidegger in a profound and significant way (Langdrige, 2004). Ricoeur's hermeneutic phenomenology believe that everything is text and even all human action can be understood as if it were a text because of the inherent similarity between human action and text (Langdrige, 2004). Ricoeur argues on the basis as follows (Langdrige, 2004):

- a. That human actions display much the same properties as text;
- b. Human sciences methodology engages with the same kind of procedures of textual interpretation, that all human action should be understood as a text.

Ricoeur provides four critical features of text that can be explained as follows (Langdrige, 2004):

- a. Distantiation as a necessary positive aspect of the text. Ricoeur make a crucial distinction between spoken and written text. A text is any discourse fixed in writing and this is the focus of Ricoeur's theory of hermeneutic

phenomenology. Dialogical discourse offers the possibility of ostensive reference to the circumstantial reality of both speaker and listener, that with it come the possibility of an overlap between the world of speaker and listener.

- b. Ricoeur's second extension of the hermeneutics of tradition involves recognition of the need for understanding and explanation in interpretation. Ricoeur has long argued that hermeneutics must free itself from the dichotomy, inherited from Dilthey, between 'explanation' and 'understanding'. He believes that structuralism signals the end to the opposition between explanation and understanding by highlighting the possibility of an explanatory framework that is neither naturalistic nor causal.
- c. The next aspect of hermeneutics to receive attention concerns the way in which a world may be opened up by a text. The counterpoint to distantiation is appropriation. Appropriation is the means by which a reader attempts to grasp the meaning of a text. But this is not a simple task, for there is an inevitable struggle against cultural distance and historical alienation. A reader does not seek to capture the original intentions of the author but instead to expand their own horizons by actualizing the meaning of a text. A reader seeks to appropriate a world from the text, not behind the text, but in front of it through expanding his or her own way of seeing the world. Finally, Ricoeur sees the opportunity for a critique of ideology where text operates to critique the illusions of subjectivity. Ricoeur is

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careful to recognise potential errors of interpretation and, as is typical, provides a corrective within his framework. The biggest danger is in understanding 248 The Hermeneutic Phenomenology of Paul Ricoeur appropriation as a form of subjectivism (or subjectivist existentialism) where there is projection of the reading self into the text. This should not be the case and the mechanism through which this error is corrected involves subjecting the subject itself to a hermeneutic critique. Ricoeur sees this critique operating from either a Marxist or Freudian perspective and effectively constitutes a modern form of the 'critique of prejudice'.

C. Previous Researches

Even though there are lots of the previous studies about Joseph Conrad's literary works yet this research has still not found any previous research related to the main topic. Thus far, the researcher found several studies that examine the representation of The East by Western, which is so-called Orientalism, instead of the representation of The West by Eastern, in addition to several researches about *Almayer's Folly* novel.

The first study is a thesis written by (Mugijatna, Habsari, & Kusciati, 2018) entitled *Othering and Hybridity in Joseph Conrad's "Almayer's Folly"* (2013). The study analyzes Conrad's ambivalence in his novel through post-colonial perspectives, which is othering and hybridity. The result elaborates the othering concept in *Almayer's Folly* that focuses on the dominant theme because almost each and every character in the novel is labelled as the other and to the extent that both the Europeans and the non-Europeans are othered. Similar to othering, hybridity is

the dominant theme as well. It is seen from Bhabha's theory because Nina, Almayer and Mrs. Almayer suffer from ambivalence and difference as they are exposed to a different culture which they do not belong to.

The second study is a research that analyzes about the loss of white adventurers in Malay Archipelago which is taken from Conrad's trilogy. The research is in the form of international journal written by Mugijatna, et.al. (2018) entitled *The Ruin of White Adventurers in Malay Archipelago, A Study to Conrad's Trilogy: "Almayer's Folly", "An Outcast of The Island", and "The Rescue"*. The researchers applies Ricoeur's hermeneutics using distanciation and appropriation as methodology. The research results are that, first, Almayer misunderstands the political situation and misunderstands her own daughter's mind, Willems conflicts with Almayer, and Lingard is unlucky; on the other hand, the leaders of the Malay people are crafty, able to make them fight to each other, and able to make a smart move. Second, the novels present objective point of view; from Malay point of views, the present of white adventures in Malay Archipelago causes miserable life to them but they are too strong to fight against, while from the point of view of the white adventurers, the Malay cannot be trusted, cunning, and savage.

The third is a research entitled *Representation of The Other: A Postcolonial Study of the Representation of the Natives in Relation to the Colonizers in "The Stranger" and "Disgrace"* written by Mirela Karagic (2013). The study discusses about the representation of the Other with postcolonial theory and the power relation between the colonized and the colonizer in both of the novel. It results that both of the novel is in one's line between the representation of the Other and

postcolonial theory. On the other hand, in the case of power relation, it has different result. In *The Strangers*, the Westerners considered as superior; while in *Disgrace*, some characters still have superiority but their power has deteriorated.

The fourth research is a study that examines about the representation of native people and its reflection of colonialism in three short stories with different author. Its form is a thesis written by Tyas Nuriska with the title *The Representation of Native People in Rudyard Kipling's "The Man Who Would Be King", Mary Beamount's "The Revenge of Her Race", and Joseph Conrad's "An Outpost of Progress" (A Postcolonial Study)*. The approach uses in the research is postcolonial studies and hermeneutics as the methodology. The findings of this research are the native people are considered as primitive race, placed as second class in class division compared with the white people. The ambivalence has positive ambience in *An Outpost of Progress* while the rest of the novel has negative ambivalence in the native people.

Another research is also conducted under the topic of *Representation of The Colonized Women in Conrad's Select Fiction* written by Anuradha Chaudhuri (2016). This research presents the depiction of colonized women taken from selected fiction written by Joseph Conrad. Subaltern perspective is applied in this study. The research results the native women exposed to be very vocal, self-assured, and knowledgeable to record their true human identity and not just colonized subordinate.