

CHAPTER I

INTRODUCTION

1.1 Background

The analysis of literary works include some aspects of analysis, elements of the story intrinsic and elements outside the story extrinsic. This kind of analysis still involves the whole elements of the story. Nowadays, some research of literary works which neglect the element of the story, which is called postruc turalism. Postructuralism is an intellectual tradition as a deconstruction of structuralism that focuses on literary theory such as postcolonialism theory, the basic concepts such as large narrative rejection, binary opposition and monolithic processes. (Agger in Ratna 2008: 80)

Postcolonial theory is the means that are visited for various other fields that occurred whithin the colonial state. In the beginning, postcolonialism as a theory was a variant of postructuralismn such as deconstruction and theories that rejected the existence of large-large gagemonic basis.

According to one expert Postcolonialism is a literary criticism that studies or investigates literary works of colonial signs or influences. Postcolonial theory has an important meaning because it is considered capable of uncovering the problems contained behind the reality that has happened. Postcolonial is a theory that examines the works of literature during the colonial period. It is known that during the colonial period many events occurred including colonialism, power, resistance from the colonized, and counter- analyzing how forms of colonialism, power and resistance are in a literary work. In addition, this theory also analyzes mimicry, hybridity, and ambivalence in literary works. Like other theories, postcolonialism has the limitations and weakness itself, postcolonialism has become an example of

uncontrolled culturalism that recently crushed western cultural theory, with a natural exaggeration of emphasis on biologism, humanism or economism.(Jalasuutra,2006.14)

In orientalism, Said thought that what is called the orient is a product of knowledge and definitions from the western orientalist. The orientalist is Westerners who studied the East and finally formulated what the East meant.

India is one of east country that has got the impact of colonialism. In the 1980 India experienced a very rapid population development, this country was part of West Britain before independence in 1947. The independence obtained by third world countries is an achievement in itself, however the traces of colonialism during the colonial period are still attached and growing with the growth of community culture as an example of today's global state. Even though times have changed and human development is fast developing, superior dominance still limits the lower freedoms. Some of the population who live in small villages are people who live with insufficiency, so that poverty and violence that take a place is a tradition which has made an imprint from after and before independence. Even though the Indian state has been declared independent, but most of the people are still colonized.

Poverty was one of the reason of Saroo Brierley to work with his brothers in a very young age. This form of resistance has been carried out against colonialism but it does not stop until which the country is said to have been independent. what happens in India is the impact of the colonization that has made an impression on this country, so that the form of resistance against colonialism must be continued when it is realized that colonialism has not only "colonized" physically, but the effects of colonialism have actually penetrated the subconscious mind and this has been ignored by the independent countries. In fact what often happens is how residents of

countries that have become independent forget their identity and also consider themselves to be inferior in the world in the presence of former colonizers. The problem of inferiority arises because in the subconscious mind of the former colonized country, there are still memories of the defeat of the former colonizer and the uncertainty of an undiscovered identity.

Hommi Babha Reveals that the old identity usually will not disappear easily although the new cultural identity will strongly influence it. There is a similarity in hybridity, which takes the place of the ambiguity of identity that brings one to a position "in between" or in the middle. Hybridity has frequently been used in postcolonial discourse to mean simply cross-culture exchange (2002: 119). It means that hybridity indicates the position of in-between that happens to the person as he stands between two sides.

In identity that is present about personal identity and social identity, Subjectivity is concerned self (personal identity) in a person, which includes feelings, emotions, desires and wishes someone. Subjectivity is also related to consciousness and unconsciousness someone. This identity then becomes vulnerable to any changes that occurs around it, such as domination, minority, and hegemony from the ruler who causes the identity to change. According to Tajfel (1982:25), social identity is part of the self-concept, someone who comes from their knowledge of expressions in a social group of value and emotional significance of these expressions.

Related to discussion above, the researcher is interested to analyze the novel "LION" by Saroo Brierley for some reason, first the Writer presenting about India from many aspect of life such as cultural diversity, education, social, etc. The researcher carry out post colonialism in this research due as it is common matter to occur in our surrounding. It is real case to be discussed has complex issues of

Postcolonialism, Where the story growing up in a country which has been under colonial rule, the impact of western colonialism since their habit and ideas are adopted in India behavior till in the present.

Such as in the novel “LION” by Saroo Brierley in this novel Saroo Brierley who returns to search for his identity that has been lost for decades even though he has got a life that has guaranteed him to get a more worthy life. He was born in a poor village in India, Saroo lived hand to mouth in a one room hut with his mother and three siblings until the five year old boarded a train alone and got lost. For twenty five years. How he wound up on the streets of Calcutta and survived. Beside that, LION is an interesting novel because the story is written based on individual experience. The novel was first published by Penguin Group Australia in 2013, the first edition was published by arrangement with Penguin Random House Australia Pty Ltd. This novel has been filmed, entitled “LION” and getting nominated for six Oscars.

1.2 Statements of the Problems

1. How does the author present conflict of Identity faced by Saroo Brierley in the novel “LION” By Saroo Brierley ?
2. What are the impacts of Postcolonialism to Saroo Brierley in the novel “LION A Long way Home” By Saroo Brierley?

1.3 Scope of the study

As we know postcolonial literature has become a leading of literature. This research entitled The Identity of Saroo Brierley in Postcolonialism Theory in the novel “LION” by Saroo Brierley viewed from Postcolonialism theory analyses The Identity express in the novel “LION” by Saroo Brierley and the impact of Poscolonialism toward character in the novel “LION” by Saroo Brierley.

1.4 Objectives of the Study

1. To describe the conflict of Identity faced by Saroo Brierley reflected in the novel “LION” By Saroo Brierley.
2. To describe the impacts of Postcolonialism to Saroo Brierley in the novel “LION” By Saroo Brierley.

1.5 Significance of the Study

The benefits of this research are divided into two, namely:

1. The significance of this research, theoretically, is to depend on the study about literature especially about Postcolonialism approach that is applied in “LION” by Saroo Brierley.
2. The practical benefit of this research is that it can be used as a basis or guideline for further study in the novel under study.

1.6 Review of Related Literature

To support this research, the researcher try to look at previous studies relate to this research, there are two literature reviews that the researcher try to explain from previous research.

Tamam. 2019 entitled “Saroo’s Struggle to Find His Family in A Long Way Home: A Memoir Novel by Saroo Brierley”. The writer uses New Criticism theory to explain Saroo’s journey. The result of this study shows that Saroo is searching his family by using Google Earth, he struggled to find them although he faces a lot of obstacles. He also looks for his family by coming to India to find them.

Radjak.2018 Entitled “Hybridity” In The Novel “The Lowland” By Jumpa Lahir. The writer uses postcolonial theory to describe Hybridity in that novel. The Lowland tells about two brothers in Kolkata. One of them become involved in the naxalite movement in the late 1960 until he was killed in front of their parents. In another

hand, the old brother, go abroad trying to adjust to new lives in the United States. Navigating between the Indian traditions they have inherited and the baffling new world and reforms of identity, intersection of the political and personal.

The differences between this study with the two previous studies; the first previous studies is focused on Saroo Brierley's struggle in "LION", the one who struggle to find his family by using New Criticism theory. The second previous studies is focused on Hybridity in "The Lowland" by using postcolonial theory. While, this research is focused on Saroo's identity by using postcolonial theory in "LION" by Saroo Brierley.

1.7 Theoretical Base

In this study, the postcolonialism approach as a basis for researching the novel "LION" by Saroo Brierly. To support research and analyze conflicts in the novel "LION" by Saroo Brierly, the researcher has some concepts from the Postcolonialism approach itself as follows:

1.7.1 Postcolonialism

The field of postcolonialism studies was influenced by Edward book Orientalism. In Orientalism Said applied Michel Foucault's technique of discourse analysis to the production of knowledge about Middle East. The Orientalism described a structure set of concept, assumptions, and discursive practices that were used to produce, interpret, and evaluate knowledge about non-European peoples. Said's analysis made it possible for scholars to deconstruct literary and historical texts in order to understand how they reflected and reinforced the imperialist project. Unlike previous studies that focused on the economic or political logic of colonialism, said drew attention to the relationship between knowledge and power. The term of Orientalism uses First, Orientalism is a specific field of academic

study about the Middle East and Asia, albeit one that anthropology and especially philology. He also identifies it as a practice that helps define Europe by creating a stable depiction of it as other, it is constitutive outside. Orientalism is a way of characterizing Europe by drawing a contrasting image or idea, based on a series of binary oppositions (rational/ irrational, mind/body/order/chaos) that manage and displace European anxieties.

The second major contribution to the field of postcolonial theory is Gayatri Spivak (1998). It questions the idea of transparent subaltern speech. This criticism of movements that essentialise subaltern subjects can also be read as an attack on the basic premise of Marxist politics, which privileges the proletariat as a group with shared, true interests that are produced by the capitalist system. This debate reflects a tension that runs through the field of postcolonial studies.

In the humanities, postcolonial theory tends to reflect the influence of poststructuralist thought, while theorists of decolonisation focus on social history, economics, and political institutions. Whereas postcolonial theory is associated with the issues of hybridity, diaspora, representation, narrative, and knowledge/power, theories of decolonisation are concerned with revolution, economic inequality, violence, and political identity. Some scholars have begun to question the usefulness of the concept postcolonial theory. Moreover, the term colonial as a marker of this domain of inquiry is also problematic in so far as it suggests historically implausible commonalities across territories that experienced very different techniques of domination. Thus, the critical impulse behind postcolonial theory has turned on itself, 'drawing attention to the way that it may be marked by the utopian desire to transcend the trauma of colonialism'. (Gandhi: 1998: 17).

From the theory above, the researcher summarized that Postcolonialism theory is critical theory that attempt to reveal the negative impact and that caused by colonialism, such as mentality and trauma degradation than material damaged aspects. So that the impacts of postcolonialism could not be stoped at the moment after the colonization but rather, it continue until now. More over even ten to hundred decades later. That is way there are corelation between the colonies and colonizer country and the changes and create of new culture, identity and theory 10 studies the “effect of cultural displacement” (Bertens: 2001: 200). It analyses the relationship between the colonizer and colonized from a non-Eurocentric perspective. The focus is on how people were affected by colonization and on the resistance towards the colonial power.

Literary work which are born in colonialism era of course would be different with that is born after colonial. Literary work may be born after and before colonial (Endaswara: 2004: 178). As the history British in India began with the trade and conquest which under the European Power. In the early 17th century (1605) British colonialism began with the formation of the EIC (East Indian Company) which affected colonialism and suffering in India. This led to the occurrence of resistance and movements of anti-colonialism. The people lived with ignorance due not knowing education during the British colonial period. Before 1947, India was a country divided by many regions, languages, religions and cultures. On August 14th, 1947, the Islamic Republic of Pakistan became independent and followed by India On August 15th, 1947, the jewel of the British Empire was granted Indian independence. (Kulke: 1986:232).

So that based on the statement above, the research of literary works after the colonization era is include on the postcolonial study, which have been developed

and been familiar among the researchers since 1950s during the 1960s, Frantz Fanon, Albert Memmi, George Lamming, and other authors, philosophers, and critics began publishing texts that would become the cornerstone of postcolonial writings (Bressler, 1999: 265). Later this study is developed by the other critics, such as Frederic Jameson, Gayatri Spivak, Homi K. Bhabha, and many others.

As cited in Bennet and Royle (2004: 220), Aschoft, Griffiths and Tiffin, Says that "We use the term 'postcolonial', however, to cover all the culture affected by imperial process from the moment of colonization today and it is divide into four research aspect. First of all, national and regional which create the awareness of postcolonialism emergence. Second, race or identity of national literature; white diaspora, and black diaspora/black writing and the combination between both of them. Third, comparison of analyzed two or more literary work explain about linguistic aspect, historical and crosscultural postcolonialism literature. And the last, extensive comparison which is accentuate between hibridity and sincredity to create new identity and meaning." (Aschroft, at all in Nyoman Kutha Ratna 2008: 117). Meanwhile, in Bressler (1999:265) argues postcolonialism "can be defined as an approach to literary analysis that concerns itself particularly with literature written in English in formerly colonized countries".

Postcolonial criticism is built from the colonial experiences of colonized people who engaged in liberation struggles around the world, particularly in the colonized countries of Africa, South and South East Asia and Latin America. It is born out of the colonized peoples 'frustrations, their direct and personal cultural clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identities' (Bressler, 1999:265). Only after colonization occur and the colonized

people have had time to think and then to write about their oppression and loss of cultural identity does postcolonial theory come into existence.

According to Bhaba (1994: 72), Theories of postcolonial literature based on a linguistic viewpoint that affirmed language practice was more important than linguistic codes, variant language was more important than standard language. Besides that, postcolonial writing and indigoes theory, offer a non European centric perspective larger related to traditional question about theory.

It can be conclude that, postcolonialism is used to investigate what happens when two cultures clash and the struggle that occurs when one culture is dominated by another. For examples, a culture was influenced by colonization it can be found either in terms of building architecture, national language, system of government, the ideology of invaders embedded within colonized peoples, to those reflected in literature.

Western colonization is the policy and practice of acquiring full or partial political control over another country. Although colonialism has ended, but the impact of the colonization still can be felt up to now. As the history India was under control of European colonial powers mentioned by Ashcroft et al before that, "This is because there is a continuity of preoccupations throughout the historical process initiated by the European imperial aggression". The period in which European dominance is still ongoing until afterwards, then impacted and reflected in the life of colonized country especially India society in the cultural aspect which create stereotype between west and east, stereotypes itself is the functions and processes of stereotyping rank high among the disciplines of most important topics. As we know, the differences between Eastern and Western Cultures is existing in large number, because Eastern and Western people not only 13 live in different

environments but also are educated in distinctively different ways. The characteristics of each culture are shown in its people behavior. Also, the mix of both of them creates which is called "Third space".

1.7.2 Identity

According to Barker (2009:173) "Identity about self is a conception that someone calls himself, while other people's expectations or views of himself will form a social identity. Even though there are two separations as a whole person, a person must have all social and cultural aspects, so that identity is a social construction and cannot exist outside of cultural representations

From Barker's thinking above, it can be concluded that a person's identity includes one's view of oneself and how others perceive themselves, both personal and social. Talking about the identities that emerge in negotiations with colonial discourses means talking about postcolonial identities. In the negotiations, the postcolonial identity exposed and resisted the falsehoods that were affixed to it while simultaneously presenting its otherness. According to Edward Culture and Imperialism (1993) states that the construction of "self" as self in contrast to "liyan" or the other is very much constructed by cultural imperialism regarding images, texts of literary writings that reflect "other" as barbaric as opposed to civilized, ignorant as opposed to intelligent, purely cultured as opposed to mixed or not original or hybrid (Sutrisno, 2004: 28). Bhabha (via Loomba, 2003: 230) argues that the colonizer and the colonized are not independent of each other, both of them are actually relational. Colonial identity, both from the colonial and colonial side, was unstable, dubious, and always changing. Bhabha's opinion refutes the claims of both nationalists and colonialists about a single self, as well as a warning against interpreting cultural differences in a reductive and absolute framework.

Shows that European culture gained its strength and identity by relying on the East. The identification of the East by the West is part of the West's attempt to identify itself. Indigenous identification as "Low" by the West also means that the West identifies itself as "High". According to Barker (2009:174&176) The difference between West and East, Barker's theory is an attempt to identify oneself and this will become an identity if the narrative is able to sustain. In this case, perpetuating the narrative about self can mean colonialism.

Identity is expressed through various forms of representation that can be recognized by oneself and others. Representation can simply be interpreted as a representative who has a pragmatic, strategic, and even political nature. According to Hutcheon (Via Ratna, 2008:123) all forms of 20 representations, whether literal, visual, oral, and cultural in general, both high culture and mass culture, are based on certain ideological messages so that they cannot be separated from socio-political problems so that representations do not describe a world as it is, but builds it up. Barker (2009: 140) further explains that representation is not mimesis, it is not a plagiarism of actual reality, representation is an esthetic expression, a reconstruction of the actual situation.

Bhabha (1994: 66) affirms that the problem of identity in postcolonial texts always returns in the question of a representation space where the missing, invisible, Oriental stereotype is contrasted with the different, namely 'The other'. In literary works, representation is mediated by language through narratives, plots, images, ideas, and various other literary tools, which as a whole are summarized in main ideas, such as: messages, themes, and world views (Ratna, 2008: 125).

1.7.2.1 Cultural Identity

Another Cultural Studies theorist, Stuart Hall, in an article entitled *The Question of Cultural Identity*, identifies three different ways of being conceptualizing cultural identity, namely (a) the subject of enlightenment; (b) the subject of sociology, and (c) the subject of postmodernism. In the perspective of the Enlightenment era, ideas developed that the person is seen as a unique agent of unity and alliance with Enlightenment. Hall said:

“The enlightenment subject was based on conception of the human person as a fully centred, unified individual, endowed with the capacities of reason, consciousness and action, whose „centre“ consisted of an inner core The essential centre of the self was a person’s identity (Hall, 1992:275).”

Hall also suggested that to understand the concept of cultural identity is also closely related relation to the assumptions that develop in the school of thought essentialism and cultural anti-essentialism. In the book *Identity, Community, Culture, Difference*, Stuart Hall argues that cultural identity is not something clear and without problems because cultural identity is a product that is never finished, always in process formation and formed in a representation. This representation must be in a continuous and personal process and is more real in everyday life.

Based on Stuart Hall's concept as well negating that cultural identity is related to cultural similarities in a certain group where members have the same history and ancestry. Cultural identity in this definition describes the similarity of historical experience and various cultural symbols that make them a stable, unchanging community and continue a frame of reference and meaning under historical changes. The cultural identity here forces these people to be one stable and unchanging people. The identity here is an essentialist identity. Hall states that identity is not something fixed and unchanged from time to time. Identity is something that is continuously formed in the framework of history and culture, something that is positioned at a place and time, according to the context. The search for one's identity

is always related to the problem of how people try to position themselves (positioning) in a society that has placed themselves in another (placed) sphere.

1.7.2.2 Subjectivity

The issue of identity and subjectivity has become a major theme in cultural studies in West during the 1990s, especially by the "Regime of The Self". Conceptually, subjectivity and identity have a close relationship can't even be separated. Chris Barker then confirmed, full identity is a socio-cultural construction. No identity can 'exist' (exist) outside the representation or acculturation of culture (Barker, 2005: 170-171).

The viewpoint of one of these cultural studies theorists states that identity and the subject is closely related and cannot be simply separated. Subjectivity is concerned self (personal identity) a person, which includes feelings, emotions, desires and wills someone. Subjectivity is also related to consciousness (conscious) and unconsciousness (unconscious) someone. This identity then becomes vulnerable to any changes that occurs around it, such as domination, minority, and hegemony from the ruler who causes the identity to change. Meanwhile, exploring about identity is asking: how are we see ourselves and how others see us? (Barker, 2000: 165).

1.7.3 Orientalism

The Term Oriental is cononic in nature, has been used by Chauser, Mandeville, Shakespear, Dryden, Pope and Byron. As explained in several places of this discussion, oriental is defined as the eastern world both geographically and morally and culturally. Therefore, in the West there are various terms associated with the

East, such as: morality, personality, atmosphere, stories, stories and customs which are considered as the main attraction of the orientalists. (Said, 1994: 40-72)

1.7.4 Hybridity

Hybrid is defines a mongrel or mule-as animal or a plant produced from the mixture of two species". Its first recorded use in the nineteenth century to denote the crossing of people of different races is given in the Oxford 18 English Dictionary in 1861. The word first philological use, denote a composite word formed, element, the differ languages dated from 1862. An Oxford English Dictionary entry from 1890 next the link between the linguistic and racial exploit: with racial intermixture. In nineteenth century, as in the late twentieth, Hybridity was a key issue or cultural debate it was use to refer to a physiological phenomenon. In twentieth century it has been reactivated to describe a cultural one. While cultural factors determined its physiological status, the use of Hybridity today prompts questions about the ways in which contemporary thinking has broken absolutely with the racialised formulations of the past. Hybridity is the sign of productivity of colonial power, its shifting forces and fixities; it is the name for strategic reversal of the process of domination through disavowal (The production of discriminatory identities that secure the pure and original identity of authority). Hybridity is revaluation of the assumption of colonial identity effects. It displays the necessary deformation and displacement of all sites as discrimination and domination (Pratt and Bhabha in Gandhi: 1998: 112).

1.7.5 Language

Scholonial (Aschroft, Griffiths, and Tiffin 1995: 283-318; Loomba 1998: 206). Pramoedya Ananta Toer is an extraordinary writer from Indonesia. Pramoedya succeeded in getting Western academic institutions to pay critical attention to his literary work. How could it not be, Pram's works have been translated into many

languages around the world at that time so that they can be read by the outside world. From there there is a postcolonial study that can underlie Pram's works. Translation is one of the powerful tools that can build and maintain unequal power relations between languages and literature.

1.7.6 Poverty

According to Kotze (2004: 6) states that the poor have a relatively good ability to obtain resources through the available opportunities. Even though external assistance is sometimes used, it is not guaranteed so that the community depends on outside support. This empowerment approach is considered unsuccessful because no community can live and develop if isolated from other community groups. This isolation creates a passive attitude, even the situation is getting poorer.

According to Supriatna (1997: 90) states that poverty is a completely limited situation that occurs not at the will of the person concerned. A population is said to be poor if it is marked by a low level of education, work productivity, income, health and nutrition as well as their welfare, which indicates a cycle of helplessness. Poverty can be caused by the limited human resources available, both through formal and non-formal education channels, which in turn have consequences for the low level of informal education.

States five characteristics of the poor. The five characteristics of the poor are: 1) Do not have their own production factors, 2) Do not have the possibility to obtain production assets on their own, 3) The level of education is generally low, 4) Many of them do not have facilities, and 5) Among them are relatively young and do not have adequate skills or education. (Supriatna, 1997: 82)

The World Bank (1990) in its report before UN members entitled "Poverty and Human Development" said that: "The case for human development is not only or

even primarily an economic one. Less hunger, fewer child death, and better change of primary education are almost universally accepted as important ends in themselves”.

According to (Moeljarto T., 1993) stated that "In many countries there has been an increase in the level of social welfare as measured by per capita income, but it can only be enjoyed by a small part of the population, while most of the poor are less get nothing benefit, even very harmed ".

1.8 Conceptual Scheme

Based on the conceptual scheme above, the researcher wants to reveal an explanation of the scheme itself, reviewing the novel “LION” by Saroo Brieley. The researcher focused her research on the Identity and the impact of postcolonialism in the novel “LION”. The researcher have two main problems, first is how the researcher describe the author present the Identity and the second is how the researcher describe the impact itself by using the Postcolonialism Theory and qualitative methods in describing two main problems.

1.9 Method of Research

In this analysis, the researcher uses methods of descriptive analysis method.

1.9.1 Descriptive Analysis Method

In this research, the research used descriptive analysis method. Descriptive method of analysis focuses on describing the facts and then continuing with analysis process (Ratna: 2015: 53).

Based on the explanation above the descriptive analysis method can be conclude that descriptive analysis method offers a study concept that effective to describe the object to gathered the crucial data and then describe the evidence of

fact that available in the objective of writing, and then, followed with analysis as a way to get understanding.

1.10 Kinds of Data

In this research, the researcher uses 2 types of data source as stated:

1. Primary Data

The primary data or main data is the novel itself "LION" by Saroo Brierley, publish in New York, 2013, 273 pages.

2. Secondary Data

In secondary data the researcher uses the literature method which is used in a study of literature. Where in the process that collect the data which refers to books, article, the material from lecture and the dictates or thesis from the library, internet media that related to postcolonialism especially Identity.

1.11 Technique of Collecting Data

In this research, the research uses technique of collecting data by collect the data related to the title. First technique is literature technique, the researcher uses written source and web source to aquire data. Second technique is nothing technique, the researcher makes some notes related to the title based in the novel "LION" by Saroo Brierley. The last technieque is reading technique, the research study the content of the novel by reading and separated the data that related to the title.

1.12 Technique of Analyzing Data

The researcher used several techniques of analysis the data as follows:

1. Reading Comprehension

In this case, to analyze the novel, the researcher tries to comprehend the content of the novel.

2. Classification

The researcher needs to classify the dialogue in the novel or the content that related to the title in the research.

3. Interpretation

This research is being interprets the content in the novel such as conversations, dialogues or expression used by the author.

4. Explanation

The explanation is the technique that used by the researcher to explain the work or the result interpretation in the form such a text, quotation, meaning and the message which are related to the topic.

5. Systematic of Writing