

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

The researcher indicated the theory in the research related to this chapter. This chapter was divided into three subchapters, which were the explanation of the approach and theory used in the research, some previous research that related to the approach conducted by other researchers, and theoretical framework.

2.1. Postcolonial Approach

There are many experts that talked about postcolonial theory. One of the experts that talked about postcolonialism is Edward W. Said. In Said (1987) postcolonialism theory, he indicated about the differences between occident with orient that distinguish the cultural strength.

Cultural strength is not something we can discuss very easily and one of the purposes of the present work is to illustrate, analyse. and reflect upon Orientalism as an exercise of cultural strength. In other words, it is better not to risk generalizations about so vague and yet so important a notion as cultural strength until a good deal of material has been analysed first. But at the outset one can say that so far as the West was concerned during the nineteenth and twentieth centuries, an assumption had been made that the Orient and everything in it was, if not patently inferior to, then in need of corrective study by the West. The Orient was viewed as if framed by the classroom, the criminal court, the prison, the illustrated manual. Orientalism, then, is knowledge of the Orient that places things Oriental in class,

court, prison, or manual for scrutiny, study, judgment, discipline, or governing (Said, 1987, pp. 40–41).

These ideas explained the behaviour of Orientals; they supplied Orientals with a mentality, a genealogy, an atmosphere; most important, they allowed Europeans to deal with and even to see Orientals as a phenomenon possessing regular characteristics. But like any set of durable ideas, Orientalist notions influenced the people who were called Orientals as well as those called Occidental, European, or Western; in short, Orientalism is better grasped as a set of constraints upon and limitations of thought than it is simply as a positive doctrine. If the essence of Orientalism is the ineradicable distinction between Western superiority and Oriental inferiority, then we must be prepared to note how in its development and subsequent history Orientalism deepened and even hardened the distinction. When it became common practice during the nineteenth century for Britain to retire its administrators from India and elsewhere once they had reached the age of fifty-five, then a further refinement in Orientalism had been achieved. Western superiority also took several expeditions to learn from the east, it ends with colonialism as for the result to conquer the land or territory from colonized country. After the colonial period, many colonized countries took their independency over colonial system into post-colonial state (Said, 1987, p. 42).

The term of post-colonial state usually used by political, historians, theorists and economists as a synonym for post-freedom state (Said, 1987). The establishment after freedom is the obvious indication of the segregation of the colonized from the imperial power. The freedom barely established in a state to

erase the power of the colonizer from the past history. Still, freedom may be seen as superficial in practice, clearly because the authority of the concept from European idea about state who led the fight for freedom always meant recent post-colonial states that tightly designed the past European powers. Post-colonial states regions, communities, and people have often been contiguous with the limitation of the colonial administrative units. Thus, Nigeria and Ghana are widely portraying the colonial engraved from the pre-colonial communities of West Africa. Colonial also left bad effect in colonized country Klein (1986). Bad effect after the colonialism can be divided into forced labour, woman slave and child trade.

2.1.1. Forced Labour

African slavery in America is a late development in the evolution of slavery in human society. Since the origins of complex societies, slavery was known to most cultures and regions of the world. Typically, slavery has meant domestic slavery, in which the labour power of the household was extended through the use of non-kin workers. But slaves have performed all known tasks and, in some societies, even formed separate classes and groups beyond the household level. Few peoples have escaped slavery themselves, and almost all societies have treated their slaves as outsiders, rootless and ahistorical individuals ultimately held against their will by the threat of force. In all societies in which they existed; they were also the most mobile labour force available (Klein, 1986, p. 1).

Klein (1986) stated that slaves is s person who uniquely work or performed in their lack of control over their own lives. Peasants and serfs were the kind of slavery. The truth is their lack of kin, community, and land that made slaves so

desirable in the pre-industrial period. Loyal slave was a person completely dependent on the demand of their masters. The masters could use them at less expense in reverse responsibility than other labour people in their communities. The regulation of slavery has existed from classical period and has happened in many appearances in various communities, from specific purpose in the appearance of many postcolonial communities in Africa also the Caribbean. True slaves were persons without the bindings and linkages common to even the lowest free persons, and who were thus completely dependent on the will of their masters. Masters could use their slaves at far less cost in reciprocal obligations than any other labour group in their societies (Klein, 1986, p. 2).

Slaves were sometimes to be found in rural occupations but never as a significant element in the local agricultural labour force. Given their high costs, and the availability of cheap peasant labour, African slaves in continental Europe would not play a significant role in the production of basic staples, and a slave system, as defined by the classical Roman model, did not develop inside continental Europe in the 15th and 16th centuries (Klein, 1986, p. 17).

Klein (1986) stated that slavery in Caribbean and Latin America is an overdue establishment in the development of slavery in community. Ever since the history of complicated communities, slavery was prominent to the most regions and cultures of the world. Especially, slavery was an internal slavery, where the labour power of the household was extensive with utilize of non-kin workers. Although slaves have implemented all important role in communities, also establish segregate classes and groups outside the household degree. Several people have run away

from slavery and nearly all communities have handled their slaves as rootless, outsiders and ahistorical individuals eventually held fight their desire by the intimidation of force. In communities that they live, they were also the highly active labour force available.

2.1.2. Woman Slave

Women were also more likely to be freed gratuitously than men, but it also turns out that among those who purchased their freedom there was an even distribution of women and men (Klein, 1986, p. 228). The organization of plantation labour was probably one of the most efficient labour systems then operating in the Western world. The most obvious way this is revealed is the absence of sexual differences in all major labour tasks associated with the planting, cultivation, and harvesting of crops, and the high percentage of persons who were employed at all ages in life. Women did almost all the same physical labour as men. The only time this rule did not apply was in the distribution of skilled occupations, which was the exclusive preserve of males (Klein, 1986, p. 60).

Equally, the sexual imbalance in the departing Africans was more determined by African supply conditions than by American demand. Though there was a price differential between males and females in America, this was insufficient to explain the two-to-one ratio of males to females in the slave trade. Women performed almost all the same manual tasks as men on the plantations of America and in fact made up the majority of most field gangs in sugar, coffee, and cotton. African women, both free and slave, were in high demand locally, and it was this counter demand which explains why fewer women entered the Atlantic slave trade.

In some African society women were highly valued because they were the means of acquiring status, kinship, and family. One of the distinguishing features of western African societies was their emphasis on matrilineal and matrilineal kinship systems. Since even female slaves could be significant links in the kinship networks, their importance in the social system was enhanced. Also, slave women were cheaper to acquire than free local women in polygynous societies and were therefore highly priced in societies that practiced this marriage arrangement. Even more important was the widespread Western African practice of primarily using women in agricultural labour. For all of these reason women had a higher price in local internal African markets than men (Klein, 1986, pp. 147–148).

From being a supervised labour force organized in groups and employing women in all aspects of basic agricultural production, plantation labour shifted to family units of production in which control over actual working conditions was given over to the individual workers themselves. The transition also meant an increasing sexual division of labour, as women shifted out of plantation field work. It even affected the rhythm of agricultural production, for the marked seasonal occupation of labour during harvesting and planting became a more pronounced aspect of plantation agriculture in the New World (Klein, 1986, p. 258).

Klein (1986) stated that the term represents woman slave level to which was involve with sexuality. Penetration, impregnation and rape, whereas consequent connection between colonizer with native woman. The seductive thought from native woman for colonizer result was risked. It renders native that create mutual attract or intimidation. Colonialism involved with portrait of temptation to mixture,

miscegenated also with tenacious imagination of interracial sex. It recapitulates that sexuality build commercial heritage in early colonialism assembly, sexuality traffic also commerce being comprehends and related.

2.1.3. Child Trade

Slave trade was eliminated by especially European parliaments in the beginning of 1800s time, but the European potentials always knew it is hardly to create new regulations, and this was not effective as each strength had a various set of regulation and method of implement it. For example, a different of state regulations refer to what constituted proof of ship arresting in slaving meant that in reality it was difficult to verify the violation. Without a prevention on the regulation of slavery, prevention on its trade were barely to be effectively done. Yet there was nearly long gap between these two regulations on trade also on owning of slaves. Great Britain, for instance, eliminated the trade in 1807 but did not ban slavery in its asset until 1833. In the end, the slave arrangement (i.e., farm slavery) insisted in the Caribbean even in some South American territory until the 1830s.

From small children to aged persons, everyone was assigned a task commensurate with physical abilities. Older men and women cared for or trained infants and children, or had simple cattle-tending or guarding tasks. All children worked, starting at simple weeding tasks when they reached the age of eight years and gradually moving up the hierarchy of field gangs during their youth. The result of this use of slaves was that plantation populations had among the highest levels of economically active relative to total population ever recorded (Klein, 1986, p. 61).

Children of free fathers and slave mothers would often become free members of the kin group; second-generation acculturated slaves would become less subject to sale and to totally arbitrary control and assume far more rights and privileges (Klein, 1986, p. 11). A last gang, the so-called "petit atelier," was made up of children aged eight to twelve or thirteen years of age who performed simple agricultural work and was much like the weeding gang on the English estate. While three-quarters of the women on the plantation were to be found in the field gangs, less than half of the men were located here. Of the men, one-tenth were assigned to the work of the refineries, and the rest were in skilled trades (Klein, 1986, p. 63).

Klein (1986) stated that children that have no parents would often become subject of sale and to completely arbitrary control and far less privileges and rights. From young age children to elder, everyone was given a proportional duty with physical abilities. The children start work from simple weeding duty when they were eight years old and slowly shifting up the hierarchy of field group during their youth. The major purpose of slaves was the plantation inhabitant had between the top degrees of economically favourable relational to sum of inhabitant ever registered.

2.2. Previous Research

For this research, researcher learn and read about either expert or other researcher paper which related to the field of studies. Daulay and Arianto (2020) observed the postcolonial used in "Robohnya Surau Kami" short story. The researchers used the theory of Ashcroft et al. (2007). This research used qualitative descriptive method. The data collection technique in this study used methods or

techniques which became an extension of the human senses because the aim was to collect empirical facts related to research problems. For the results of the study, the researchers found that the demonization and dehumanization still occurred in social event.

Febriani and Arianto (2020) observed the postcolonial in the “Hidden Figures” movie that adapted from the novel. In this case of study, the researchers used the theory of Ashcroft et al. (2007). The researchers chose phenomenology for the research method. The result from the study had showed several utterances that follow by racism and hate toward black woman. The discussion was about racism towards Black American woman in “Hidden Figures” movie. The discussion was in accordance with the problem that stated informatively and it provided information as data validation.

Abbas (2020) observed the postcolonial in the “Incidents in the Life of a Slave Girl” novel. This research used the theory from Rene and Austin (2009). The research main objective was to find out the truth from slavery that happened in America. The researcher used genetic structuralism approach from the literary research methods. In this study, the researcher used qualitative method that emphasizes three main aspects are literary work, the background of the author life, and social reality. At the end, the result from this research found the slavery in the American history. Piscesco and Arianto (2021) observed the postcolonial in the script of “Escape from Pretoria” movie. In that research, the researchers used qualitative descriptive method with historical approach analysis techniques. The research used the expert theory of Jones (2012). Also, this research results showed

a preview on how the real event occurred on past perspective where the apartheid regime existed in Africa.

Pakaya et al. (2021) observed the postcolonial in “12 Years A Slave” movie. The research method used was descriptive qualitative. This study also used the pragmatic identity method and pragmatic competence in equalization to analyze the data. This research used Lentin (2004). This study project was to find out racism in 12 years movie directed by Steve McQueen. The result of the study showed that racial issues that happened in 12 Years a Slave Movie specifically in the social aspects of social, economic, political, and education. The researchers pointed out main purposes to acknowledge the types of slavery that happened and the impacts of slavery to Solomon Northup`s mental health. There were five types of slavery that happened in the movie are debt bondage, contract, forced labour, human trafficking, and sexual.

Kustinah et al., (2021) observed the postcolonial used in the “Gorilla, My Love” short story. In the research, the researchers used the theory of Endraswara (2013). The researchers analyzed the short story with sociology and psychology approach. These two approaches helped readers to understand the theme of the short story about the struggle of the character. This research also used narrative as its data for literary study where a short story was analyzed. As for the result, the researchers found several symbolic clues used by people that refer to the pride on their race.

Pratiwi and Riana (2022) observed the used in the “The Birth of a Nation” movie. This research used the theory of Finkelman (2012) to analyze and discuss the kind from the slavery. In analysing process, the researchers used the qualitative

research method. The movie script *The Birth of a Nation* was to be the data source. In addition, there were several supporting data taken from books, journals, e-journals, and internet sites. Moreover, the result from this research was the racial discrimination that represent as the aftermath of slavery.

Based from the previous study above, the similarity between previous research compare to another was postcolonial theory that used to explain their research result and was still related to each other. The researcher also found the difference from the paper was the context from main data source that used for the research. Novel, short story and movie were the main data source for the research.

2.3. Theoretical Framework

This research used the novel “*Kindred*” by Butler (1979) as the main source of the research data. After reading the novel, the researcher found several issues that related to the postcolonial theory. Based on the slavery issues, the researcher used the theory of postcolonial by Ashcroft et al. (2007) to analyse main character struggles against slavery divided into three aspects postcolonial body, postcolonial reading and postcolonial state. Meanwhile the theory of slavery by Klein (1986) to observe types of slavery there are also three kinds forced labour, child slave trade and sex trade. Based on explanation above in this research, researcher examined the postcolonial approach of the main character in the novel with the title “The Phenomena of Slavery Toward Black American in 17th Century Reflected in Novel “*Kindred*” by Butler: Postcolonial Approach”.

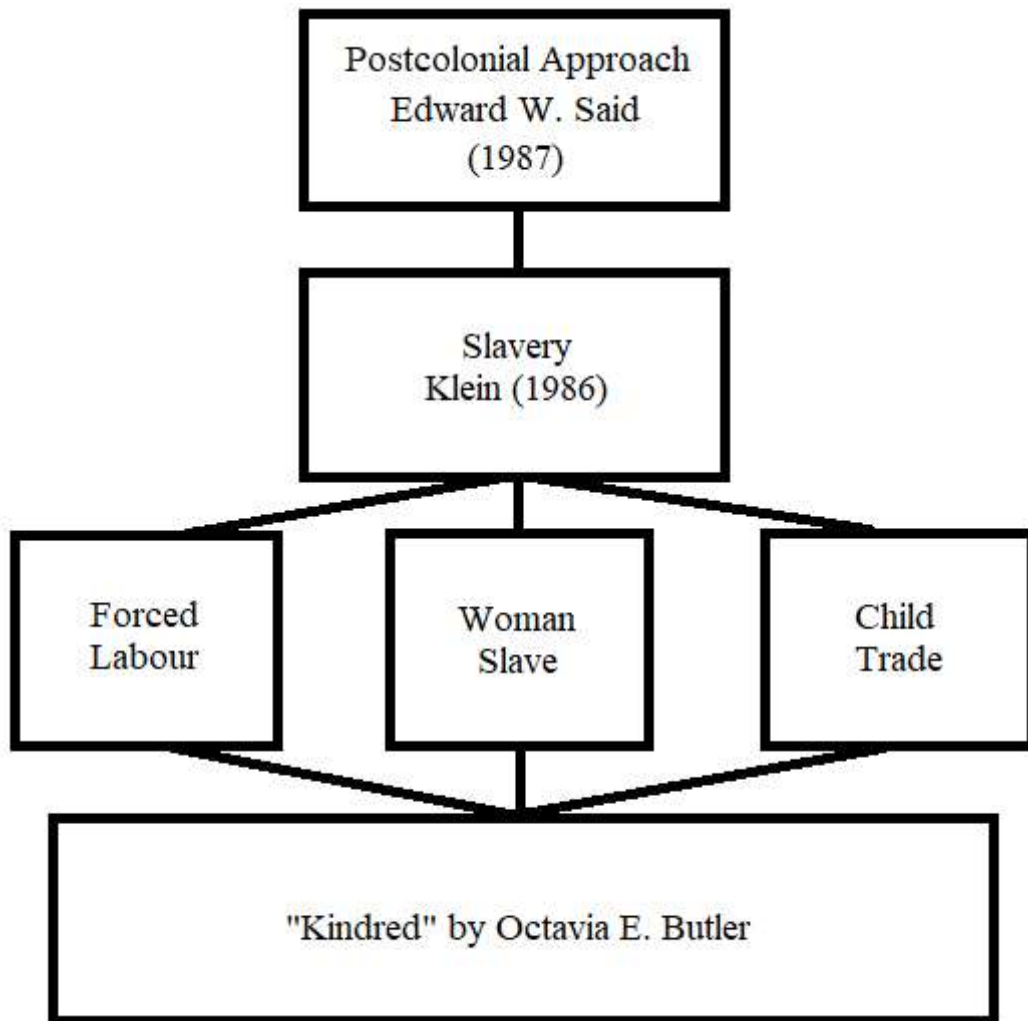


Figure 2.1 Theoretical Framework