CHAPTER 1

INTRODUCTION

1.1 Background

Once it is claimed that "great literature has a timeless and universal significance" (Barry: 2002, p.192). It means by this 'universalities' one disregards "cultural, social, regional, and national differences in experience and outlook, preferring instead to judge all literature by a single, supposedly 'universal' standard (Barry: 2002, p.192). Because of the arbitrary standard of 'eurocentrict' norm and practices which comes from this 'universal' literature, post-colonial criticism then comes forward to reject this form of universalism.

One of the significant terms in post-colonial criticism is representation. The term representation indeed "are very broad arenas within which much of the drama of colonialist relations and post-colonial examination and subversion of those relations has taken place" (Ashcroft, Griffiths, Tiffin: 1995, p.85). Below is what Karl Marx says about representation:

> They cannot represent themselves; they must be represented. (Karl Marx, *the Eighteen Brumaire of Louis Bonaparte,* on the preface of Said's *Orientalism* (1979))

What can be interpreted from that excerpt is that in literature; the culture, the people, the outlook and its appearance *are represented,* not *represent* themselves. From this point, it can be said that in postcolonial literature, how the culture, people and its content sometimes misrepresented based on the colonizer's point of view. The

text of colonized and colonizer becomes the major issues of how this two polar subjects represent themselves and/or represent the other. It can be seen when how the colonizer, in this case, the European texts capture "the non-European subject within European frameworks which read his or her alterity as *terror* or *lack*" (Ashcroft, Griffiths, Tiffin: 1995, p.85 *italics added*). This misjudge interpretation has given rise to a great range of problems and debates in postcolonial studies.

One of the fundamental resistances of that representation, and also as the seminal work of post-colonial criticism, is the work of Edward Said's *Orientalism*. In this book, Said says that "Orientalism is fundamentally a political doctrine willed over the Orient because the Orient was weaker than the West, which elided the Orient's difference with its weakness" (Said: 1979, p.204). Said proposes that the term for the East as 'the orient' is western's invention, indicating this 'orient' is weak, inferior, and as 'the other' within western perfective. This depiction of 'the orient' constructs a world of backwardness, irrationality and uncivilized which belongs to 'the orient'. The Western who creates this depiction, in the other hand, place themselves as the opposite of those characteristics; as progressive, rational, and civilized.

Baldonado (1996), according to Said's *Orientalism*, says that this representation "can never be exactly realistic":

> Representations, then, can never be 'natural' depictions of the orient. Instead, they are constructed images, images that need to be interrogated for their ideological   content. (http://www.english.emory.edu/Bahri/Representation.html)

In similar way, Spivak (1990) says that this representation or "speaking the name of" is not a solution. "The idea of the disenfranchised speaking for themselves,

or the radical critics speaking for them; this question of representation, self-representation, representing others, is a problem" (Spivak: 1990, p.63). She also says that "constructing the Other simply as an object of knowledge, leaving out the real Others because of the ones who are getting access into public places due to these waves of benevolence and so on" (Spivak: 1990, p.63). By this commentary, Spivak emphasizes that representation, or as she calls as 'speaking the name of' is a problem, especially in the term of representing *the other* in postcolonial studies. She also adds why this kind of representation becomes problem, the construction of *the other* positions them just as an object of knowledge, judging this way can marginalize 'the real *other*'.

Shohat (1995) in an agreed tone says that the representation in any form should be constantly questioned. She says that "each filmic or academic utterance must be analyzed both only in terms of who represents but also in terms of who is being represented in what purpose, at which historical moment, for which location, using which strategies, and in what tone of address" (Shohat:1995, p.173). What Shohat tries to say that the subaltern or the marginalized groups often do not have the power of the representation. As the impact, they are often in a position of negative capture depending on the behalf of the powerful one. By this reason, the representation then, especially if the marginalized groups or the subaltern are involved, must be questioned.

Form those points above, it can be concluded that the representation, especially in the postcolonial studies, cannot be a mere "likeness". According to Baldonado (1996), it becomes an ideological tool for reinforcing "systems of inequality and subordination"; it also can sustain "colonialist or neocolonialist

projects". In this case, the representation of 'the orient'/ 'the East' is done by 'the occident'/the West to maintain their superiority as their ideology and in the contrary, maintain the inferiority as the ideology of their so-called the East as 'the orient'.

Framing by related studies above, this study attempts to analyze the representation of Arabs-Muslim characters in Karl May's travel narrative entitled *Oriental Odyssey I: in the Shadow of the Padishah through the Desert*. This travel narrative is interesting because the setting of the stories is in the Middle East, which is written by German writer, Karl May. The character of the story is the German native, Kara Ben Nemsi, who travels around in the Middle East accompanied by his servant, an Arab native, Hajji Halef Omar. To emphasize, through this paper, the researcher will try to uncover how the binary characters, the German—'the occident' in the opposite to the Arabs—'the orient' are represented in the text.

1.2 Reasons for Choosing the Topic

This study is conducted by these following reasons:

1. Karl Friedrich May, as the author of the book *Oriental Odyssey I: in the Shadow of the Padishah through the Desert*, is one of the most famous writers in German. He has written many fiction adventurous books, such as the most popular books of *Winnetou* and *Kara Ben Nemsi*. His books also have great influence upon the world. Among his story fans are Albert Einstein and Adolf Hitler.

2. Karl May's travel narrative entitled *Oriental Odyssey I: in the Shadow of the Padishah through the Desert* tells about the middle-east culture, its social

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life and its people. It is interesting to study the story of Middle East life which is written by the people outside the culture, in this case, in the eye of a European writer, Karl May.

By those reasons, it is interesting to conduct the study of this story book, especially from Postcolonial point of view.

1.3   Scope of the Study

The study will be limited in analyzing the representation of Arabs-Muslim characters in the opposite of European-Christian characters in Karl May's travel narrative entitled *Oriental Odyssey I: in the Shadow of the Padishah through the Desert*.

1.4   Research Questions

1. How are Arabs-Muslim characters represented in the text?

2. How are European-Christian characters represented in the text?

3. How do these contrast each other and what can postcolonial criticism do about it?

1.5   Aims of the Study

1. To reveal how Arabs-Muslim characters are represented in the text

2. To reveal how European-Christian characters are represented in the text

3. To examine how these contrast each other and what postcolonial criticism can do about it

1.6   Research Method

The study will use qualitative method to analyze the text. There are some advantages with using qualitative method to analyze qualitative data, as Miles & Huberman (1994) notes:

> Qualitative data are sexy. They are source of well-grounded, rich descriptions and explanations of processes in identifiable local contexts. With qualitative data one can preserve chronological flow, see precisely which events led to which consequences, and derive fruitful explanations. Then, too, good qualitative data are more likely to lead to serendipitous findings and to new integrations; they help researches to get beyond initial conceptions and to generate revise conceptual frameworks. Finally, the findings from qualitative studies have a quality of "underniability. (Miles & Huberman, p.1)

Miles & Huberman also states that the strength of qualitative data "is that they focus on *naturally occurring, ordinary events in natural settings,* so that we have a strong handle on what "real life" is like" (p.10).

Along with using qualitative method, the study also will employ descriptive method. According to Nasir (1988) descriptive method "is a method in investigating the group status of people, an object, a set of condition, a paradigm or a sequence of current events. It is aimed at providing an accurate, factual and systematic description on facts, natures, and relations of researched phenomena" (p.63).

Finally, the method used in this study is postcolonial criticism. By this criticism means to analyze how 'the orient' characters are represented in the contrary

of how 'the occident' characters are represented in the text based on the postcolonial theory.

1.7   Research Procedure

Firstly, the travel narrative will be read thoroughly. Then several major characters of Arabs-Muslim and European-Christian Characters are chosen. A table which consists of columns named *textual evidences, encounters,* and *critical notes* is made. The purpose of making this table is to analyze and give textual evidences which are needed for the research. Therefore, the textual evidences which have been revealed by the analysis of several major characters will be analyzed by postcolonial criticism. Finally, all the data findings are discussed to answer the research questions.

1.8   Clarification of Main Terms

Postcolonial: of, relating to, or being in the time following the establishment of independence in a colony (The American Heritage Dictionary; second edition). In this study, the term postcolonial related to the period of postcolonial which Karl May's travel narrative entitled *Oriental Odyssey I* still exists, that it is assumed the legacy of colonialism still appears in the novel.

Postcolonialism (**postcolonial theory**): is a specifically post-modern intellectual discourse that consists of reactions to, and analysis of, the cultural legacy of colonialism (Wikipedia.com). In this study, the term postcolonialism related to the

theory of the cultural legacy of postcolonialism which may appear in the characters of the text.

Representation: it may connote the act of one person standarding in place of, or representing another, as when one member of a class of persons brings a legal action on behalf of the class (Encyclopedia Americana; Volume 23). In this study, the term representation means how the Arabs-Muslim and European-Christian characters are represented in the text.

Orientalism: is a style of thought based upon an ontological and epistemological distinction made between 'the orient' and (most of the time) 'the occident' (Edward Said's *Orientalism*: 1979). In this study, the term orientalism connects with the later proving that the representation of Arabs-Muslim Characters is a depiction of thought of the writer (in this case, Karl May as Western writer).

The Orient: Western's depiction, how to define the non-European people (the Eastern), its outlook, appearance, and places (Edward Said's *Orientalism*: 1979). In this study, the orient is Arabs-Muslim characters.

The Occident: The Western, in the opposite of the Eastern (Edward Said's *Orientalism*: 1979). In this study, the occident is European-Christian characters.

1.9 Organization of the Paper

This Paper will be organized into five chapters:

Chapter I is Introduction. This chapter contains background, reasons for choosing the topic, scope of the study, research questions, aims of the study, research method, data collection and data analysis, and organization of the paper.

Chapter II is Theoretical Foundation. This chapter will encompass some related theories for the study.

Chapter III is Research Method. This chapter deals with the method of the research, technique of data collection, technique of data analysis, subject of the research, and data presentation

Chapter IV is Discussion. This chapter consists of the discussion of the research's analysis.

Chapter V is Conclusion and Recommendation.