

CHAPTER II

THEORETICAL FRAMEWORK

A. Edward W. Said's Orientalism

Edward W. Said published *Orientalism* as his awareness of being an Oriental child who grew up in two British colonies – Palestine and Egypt. Although his educational experiences and achievements are set in the United States and he has been Westernized, Said's consciousness brings him to understanding the Oriental subject of the culture whose domination has been so powerful.

A.1. Earlier Orientalism

The first Orientalists – 'anyone who teaches, writes about, or researches the Orient' (Said 1978: 2) – existed during nineteenth- and twentieth-centuries. They became a more serious quantity through the writing of the Orient into English. The Orientalists expanded the Orient's images as its resources of an imperial institution. By knowing the Orient, the West comes to own it.

Edward W. Said's evaluation and critique of the set of beliefs known as Orientalism, firstly, was limited to the Middle East. As the colony of British and French, the Middle East had experienced how it became to be 'Western style for dominating, restructuring, and having authority over [them]' (Said 1978: 3). At that time, the Middle East was represented as the Arabs and Islam. 'British and French were the pioneer nations in the Orient and in Oriental Studies' (Said 1978: 17). The British and French experiences of and with the Middle East had shaped

the history, the identification, and the struggle of popular West and East diabolical relationship.

The past event of Napoleonic invasion of Egypt in 1798 had brought to the point that:

... for Napoleon Egypt was a project that acquired reality in his mind, and later in his preparations for its conquest, through experiences that belong to the realm of ideas and myths culled from texts, not empirical reality. His plan for Egypt therefore became the first in a long series of European encounters with the Orient in which the Orientalist's special expertise was put directly to the functional colonial use; ... (Said 1978: 80)

Then, Egypt was containing of arts, sciences, and government; therefore it was a place for '*actions of world-historical importance*' (Said 1978: 85). By grasping Egypt, then, its strength and history would be justified and annexed, to Europe preferably.

Furthermore, in the nineteenth- and twentieth-centuries when the Orientalist explored the Orient subjectively, the Oriental is '*contained*' and '*represented*' by dominant frameworks. There are Westerners as the dominant and there are also Orientals, the dominated; the later means having their land occupied and their affairs controlled. The identifications of the Orient in terms of Orientalism was '*... vision of reality whose structure promoted the difference between the familiar (Europe, the West, "us") and the strange (the Orient, the East, "them")*' (Said 1978: 43).

Nevertheless, the imperial biases over the Orient gradually open the restructuring efforts of the Orient's false images. The Orientals start to gain the truth of the Orient through the interpretation of their misrepresentations because 'every interpretation, every structure created for the Orient, then, is a reinterpretation, a re-building of it' (Said 1978: 158). In terms of restructuring their images, the struggle is 'not only about soldiers and cannons, but also about ideas, about forms ...' (Said 1993: 7). This comes out from the resistance and opposition to the confinements and ravages of colonialism, which lead to the liberation in an intellectual struggle. It breaks the colonialized structures.

A.2. Advanced/ backward Binarism

The Westerner's approach to the Orient has created it as a topic of learning, discoveries, and practices. Everything about Orient was (and is) studied. Then, the Orient signifies a system of representations framed by political forces that brought into Western consciousness and empire. As a result, Orientalism becomes a form of thought for dealing with the Oriental, which is represented by regularized writing, and vision based on such hard-and-fast distinctions as 'East' and 'West'.

Furthermore, the East is greatly marked as the emergence of the subject race. It is a race dominated by another race that 'knows them and what is good for them better than they could possibly know themselves' (Said 1978: 35). This correlates to the white man's burden's phrase that conveys the duty of the white man as the civilized race to civilize the uncivilized group, the subject race. This *la mission civilisatrice* – the civilizing mission – has deepened the West as the race

to right the wrongs of the world. In addition, the West is admired from its singularly important role played in the society, history, and textuality of the East. A certain freedom of interaction is always the Westerner's privilege. Defining as the stronger culture, the West can give shape and meaning to the Asiatic mystery. The West's imperial ambition is to justify their self-attribution as White-Man-as-expert. They spread 'invidiously attacks in the name of sanity, freedom, and goodness' (Said 1993: 327).

The image of the East causes two worlds, two styles, two types of technique, and so forth according to what linguists call *binary opposition*. The invasion of the West was to mold the East within the rationality of Western power and discourse. In doing so, it is shown that the colonized is typically passive and away from progress. Thus the Western superiority refers to the advanced, which is noting that they are in a well-established progress. Unlike the West, the East is depicted as the backward, a retarded notion whose existence stays stable and having a brute reality.

A.3. Contemporary Orientalism

Orientalism in a more general pattern is a relationship between the modern metropolitan West and its peripheral territories. It is a distribution of Western awareness into every single field of life. Hence it holds will or intention to make it familiar by controlling, manipulating, even incorporating culturally, politically, and morally. (Said 1978: 12)

The distinction within Orientalism as derived from its representation is divided. *Latent* Orientalism is the unconscious, untouchable certainty about what

the Orient really is. It contributes the idea that the East could not exist without the West, simply because the West is used to compare with all Eastern things. And *manifest* Orientalism is what is spoken and acted upon. It is the expression in words and actions of latent Orientalism. It includes information and changes about the East.

Thus far, the Orient/ the East is seen as the Other who depends on Western special care or action. They are viewed as problems to be solved or confined. This is why they experience their classification as being identified, controlled, and then taken over. They are represented.

All and all, since World War II America has dominated the Orient, and begins as an empire after its two great predecessors, France and Britain. America has rooted its influence from its reputation of bringing the Orient as the studied, the object, and the observed. Here, the Orient becomes a vast region that it includes most of Asia such as Japan, Indochine, China, India, and others. And the Americans repeatedly regularize and standardize the cultural stereotyping of the East.

Contemporarily, Said's idea of Orientalism is tied to a specific theory of power. In writing about the Orient as it has, the West has continually created a hegemonic world. Orientalism ceases to be a style of writing and becomes a form of knowledge, an account of the reality of this world. It becomes hegemonic. It is 'a way of maintaining ... the image of Americans as virtuous, clean warriors' (Said 1993: 301) without being conscious.



B. Nietzsche's "The Will to Power"

Friedrich Nietzsche was a Germany philosopher who believed in the essence of human values and concerned with human freedom from the dominant values of the culture. He recognized that the essence of life rests in human values for the fact that what we have lived, experienced, and taken are derived into ourselves.

Nietzsche considered that each person has the same level of will power as 'the drive to dominate the environment' (Stumpf 374). It suggests that human being has a psychic energy or potentiality that empowers them to aspire, strive, and create. Since Nietzsche rejected the notion of absolute system that everyone must obey, he insisted that human beings are always attempting to inflict their will upon others.

Nietzsche's "The Will to Power" is meant to recognize that one is faced with personal choices. With 'the will to power', a man possesses an active role in forging his own destiny in the essence of his concrete worldly existence. Every action toward another individual stems from a deep desire to bring that person under one's power in one way or the other. Therefore, growth, self-preservation, domination, and upward mobility are some of the basic elements of this will.

Moreover, there is 'twofold ... shows the development of two primary types of morality, namely, *the master morality* and *the slave morality*' (Stumpf 374). The master morality always refers to the noble caste. On the other hand, the slave morality contributes to the barbarians.

Furthermore, the will to power has its relevance for Nietzsche's philosophy in his notion of 'Superman'.

... Superman represents the highest level of development and expression of physical, intellectual, and emotional strength ... He will be the very embodiment of the spontaneous affirmation of life.
(Stumpf 379)

'Superman' is the ideal man who would have to possess a balanced unity of the Dionysian and Apollonian elements.

C. Sociocultural Approach

Literature by many thinkers regarded as a contribution to comprehend the way the world works. Its genres display the values and ideas of its authors that are absorbed from the surroundings. The author employs his characters as the bridge to cross his interpretation of works, socially and culturally.

In the sociocultural critic, literature is viewed as a process of revealing the literary work's interaction with every corner of life. In doing so, it is inevitable when literary work has to deal with the writer since he is the member of the associated society. Indeed, most readers experience that literature becomes 'as expressive of its society and as the reflection of that society's dominant ideas' (Grebstein 162). Therefore, the social, political, moral, cultural, or the other work's implications happen to be the concern of, the quest for the writer's intention.

Furthermore, Mathew Arnold argues that literature emphasizes on moral, intellectual, and sociology of literature. It is used to educate the readers to contribute their attention and criticism on how aesthetic or interesting the work. The readers deserve to achieve more than merely pleasures and passions.

Finally, sociocultural critic as a whole is conveying that literature can not be understood apart from the world in which it is produced. Therefore, literature is a result of social interaction and cultural factors in which the writer's ideas and values are confirmed. Literary work is produced by social change or producing such change affected by the economics, morality, and politics of the writer's time (Grebstein 169).

CHAPTER III

ANALYSIS