

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter discusses about review of related theories which contains of frameworks and previous study from literature that can help to answer the question of the research and to analyze the terms of the literary works.

2.1 Poetry as Literary Work

Literature divide into many forms that has been existed until today. One of it is poetry or poems. The function of poetry as Hollander states that poetry:

“exemplify a nobility of expression all the more important in a democracy that sees socially preserved, postfeudal nobility of lineage as a horrible travesty of what an evolved idea of what is outstandingly human might mean” (1997: 18).

Indeed, the poetry as a representative of expression of various aspects, therefore it could deliver many things surrounding as. As Mandell states that:

“whatever else it may also provide the reader in the realms of theology, ethics, politics, his pocket-book, and what have you. It shares its materials and resources with everybody, but the degree of its success is measured by a yardstick all its own” (1998: 79)

The poetry writers try to convey what they feel through “Poetry” or “High literature” using their wonderful words Mandell (1998: 18) in order the reader or the audience can catch the meaning and could enjoy the amusement on it. Since poetry has intended meaning in each words, the meaning of poetry itself could be different based on the reader’s “decision” or perspective Mandel (1998: 20).

2.2 Poetry in Colonial era

“Before colonization, the colonizers claimed, native peoples lived barbarically, without any systems of government, religion or rational customs. Or if colonizers acknowledged that a native culture existed, they claimed that such cultures were not worth sustaining in the face of the “superior” civilization offered by the Europeans.”

(Tyson, 2006; 423). Colonialism no longer practiced as it was between the late fifteenth and mid-twentieth centuries, through the direct, overt administration of governors and educators from the colonizing country. At the West bears record of African literature from the period of colonisation and the slave trade, particularly of works by Africans using acquired “Western languages” (Killam, 2004; 117) as their medium of expression. After the slave trade, appear authors who creates a work that had colonial themes.

The African authors writing in this period, along with the abolitionists and apologists, raising the work that has theme of slavery as well. Themes of liberation, independence among Africans in French-controlled territories, began to permeate African literature in the late colonial period between the end of World War I and independence. Many African poets suffered greatly and were compelled to cast aside their artistic vocations in order to be involved in the liberation struggles of their peoples. According to Sam Awa of University of Lagos’ Department of English “Moreover, African literature is protest in nature. It comes as a reaction to various forms of injustices met out on Africans by the colonial masters and later, post-colonial masters.”

Most African nations gained their independence in the 1950s and 1960s and with liberation and increased literacy, African literature written in English, French and Portuguese and traditional African languages, has grown dramatically in quantity and in global recognition of this work Hellen, Bill, and Gareth (1995;11). “To have any sense of evolving African poetics, one must be aware of the socio-political significance of literary expression and the ideological character of literary theory.” (Knipp, 1985; 117). In adding, Childs and Williams states that themes in this period include social problems such as corruption, the economic disparities in newly independent countries, and the rights and roles of women (1996;15). Female writers are today far better represented in published African literature than they were prior to independence. Gone are the days when the shades of colonialism were an unending preoccupation of African poets. In modern African poetry, works that focus on the

healing and purging of the country and families have dominated African poetry. It defines that poets in Africa have faced issues in ways that not only explain how indigenous cultures are absorbed by western standards, but also how limiting in vision their leaders have been.

2.3 Slavery in Africa

Slavery in Africa has not only existed throughout the continent for many centuries, but still continues in the current day in some countries (Kachur, 2006; 15). Systems of servitude and slavery were common in parts of the continent, as they were in much of the ancient world. Slavery at that time differentiate into many forms. Slavery in historical Africa was practiced in many different forms and some of these do not clearly fit the definitions of slavery elsewhere in the world. While, English colony in America called “ Negro and Slave” were almost synonyms (Kachur, 2006; 45). Furthermore, it is formed as Debt slavery, enslavement of war captives, military slavery, and criminalizing slavery were all practiced in various parts of Africa.” (Foner, 2012; 18).

Slavery existed in parts of Africa (like the rest of the world) and was a part of the economic structure of some societies for many centuries, although the extent varied. (Lovejoy, Paul E; 2012)

2.3.1 Chattel slavery

“Chattel slavery is a specific servitude relationship where the slave is treated as the property of the owner. As such, the owner is free to sell, trade, or treats the slave as he would other pieces of property and the children of the slave often are retained as the property of the master.” (Alexander, J; 2001)

2.3.2 Domestic service

“Many slave relationships in Africa revolved around domestic slavery, where slaves would work primarily in the house of the master but retain some freedoms.

Domestic slaves could be considered part of the master's household and would not be sold to others without extreme case. The slaves could own the profits from their labor (whether in land or in products), and could marry and pass the land on to their children in many cases.”(Rodney, Walter; 1966).

2.3.3 Pawnship

Pawnship, or debt bondage slavery, involves the use of people as collateral to secure the repayment of debt. Slave labor is performed by the debtor, or a relative of the debtor (usually a child). “Pawnship was a common practice throughout West Africa prior to European contact, including amongst the Akan people, the Ewe people, the Ga people, the Yoruba people, and the Edo people (in modified forms, it also existed amongst the Efik people, the Igbo people, the Ijaw people, and the Fon people).”(Lovejoy, Paul E. Richardson, D; 2001)

2.3.4 Military Slavery

Military slavery involved the acquisition and training of conscripted military units which would retain the identity of military slaves even after their service. “Slave soldier groups would be run by a *Patron*, who could be the head of a government or an independent warlord, and who would send his troops out for money and his own political interests.” (Johnson, Douglas H.;1989).

2.3.5 Slaves for sacrifice

“Although archaeological evidence is not clear on the issue prior to European contact, in those societies that practiced human sacrifice, slaves became the most prominent victims.”(Lovejoy, Paul E; 2012).Henry Louis Gates, theHarvard Chair of African and African American Studies, has stated that “without complex business partnership between African elites and European traders and commercial agents, the slave trade to the New World would have been impossible, at least on the scale it occurre (2015)”

2.4 Nation/Nationalism

At the post war era, there are movement that are formed based on nationality or nation that aims to actuate the identity as black nation.

“The triumph of postwar nationalism is encoded in many ways, from overt calls for a black nation, to the trope of national ‘awakening’ to the recuperation of folk traditions and an immemorial past”(Dawahare, 2003: 14).

Furthermore, postcolonial criticism’s analysis of the problem of cultural identity specifically, its focus on the instability and dynamic, hybrid forms of cultural identity is largely a product of the poststructuralist, deconstructive theory of the First World. “A national culture is not a folklore, nor an abstract populism that believes it can discover the people’s true nature. It is not made up of the inert dregs of gratuitous actions, that is to say actions which are less and less attached to the ever present reality of the people. Moreover, another states describe the function of nationalism as:

“...serves quite adequately to identify the mobilizing force that coalesced into resistance against an alien and occupying empire on the part of peoples possessing a common history, religion, and language”(Eagleton, James, & Said, 1990: 74).

A national culture is the whole body of efforts made by a people in the sphere of thought to describe, justify and praise the action through which that people has created itself and keeps itself in existence.” (1961: 154). Another premise of “nationalism has functioned as an ideology of class rule” (Dawahare, 2003:17. Besides of the explanation that has mention above about nation and nationality, it can be take line that nationalism is one of the way of a person to define their self. Nation term in this postcolonial theory direct to something they have belonging and what they have to do with that.

“...from a wide-range of contemporary studies of nationalism to further the historically limited critiques of the black internationalists who, ultimately, were likewise influenced by nationalism”(Dawahare, 2003:15).

It is a must that a person need to have the nationality identity apart from where they stand or live, as Bhaba describe about nation or nationalism term that:

“Nation/nationalism and to something more ancient and nebulous – the ‘natio’—a local community, domicile, family, condition of belonging. The distinction is often obscured by

nationalists who seek to place their own country in an “immemorial past” where its arbitrariness cannot be questioned.” (1990: 45).

This motion it consist to people who being immigrant, even they are in separate as immigrant, they need to realize about their land which we called nationalism.

“Colonialism, where it consists in the migration of part of a nation to vacant or sparsely people foreign lands, the imigrants carrying with them full rights of citizenship in the nation/nationalism mother country, it might be considered as a genuine expansion of nationality.” (Hobson 1902: 6)

Every human being, in addition to having their own personal identity, has a sense of who they are in relation to the larger community--the nation. Postcolonial studies is the attempt to strip away conventional perspective and examine what that national identity might be for a postcolonial subject.

All nationalisms have a metaphysical dimension, for they are all driven by an ambition to “..realize their intrinsic essence in some specific and tangible form. The form may be a political structure or a literary tradition”(Eagleton, James& Said,1990: 8). Although the problems created by such an ambition are sufficiently intractable in themselves, they are intensified to the point of absurdity when a nationalist self-conception imagines itself to be the ideal model to which all others should conform.

In this research, the researcher only focuses on Slavery and Nation/Nationalism.

2.6 Previous Studies

The researcher writes this study based on the previous studies that related. There are two previous studies that related; based on sameness in theory and literary work that employed. The first previous study mentioned earlier is *The Nature of Modern African Poetry*, written by Daniel Olowokere M.A University of Ibadan, Ibadan Nigeria in 2013. The study focuses the collective experience of slavery and colonialism shaped the nature of modern African poetry. The assumption of African

poetry as a colonial African poetry; the impact of cultural nationalism and the Negritude movement; the language question in modern African poetry; and the issue of gender. It is similar to researcher has, both of studies try to reveal nationalism and slavery in poem. But, the difference from researcher is this study put certain poems such as *Africa* and *Listen Comrades* by David Diop as the object, while Olowokere was not.

The second previous study is *Reclaiming the lost world through poetry; a study of african post-colonial poetry*, written by Soya Joseph ICA Colleg, Thozhiyur, Thrissur, India in 2015. This paper tries to explicate how the post-colonial poetry of Africa reclaims its lost world, spaces and culture. This study makes a detailed analysis of three poems by African Post-colonial writers- David Diop's 'Africa', Wole Soyinka's 'Telephone Conversation' and 'The Casualties' by John Pepper Clark. This study concerns to analyse the post-colonial issue of some poetries one of them is *Africa*.

The similarity of two previous studies with a researcher is a thorough study of nationalism and slavery implicit in african poetry. The difference between two previous studies with a researcher is in a different study object. Researcher focused on literary works in the form of poems titled *Africa* and *Listen comrades* written by David Diop.