

# INTRODUCTION

This chapter is an introduction on this research that consists of background of the research, statement of the problem, and objective of research. Each part is described as follows:

## CHAPTER 1

### 1.1. Background of The Study

Colonialism has been held for more than hundreds of years. However, the impact has existed from colonial era until now. According to Tyson, the effect is not only physical, but also cultural or even ideological which claimed based on the colonizers' assumption as a superiority and became the standard what a human should be, they also called themselves as "self", which is contrasted with the indigenous that known as the "other" and claimed as the inferiority. In other words, colonizers judges all who are not his kind as less than fully human is called "othering", and divides the world between "us" (the "civilized") and "them" (the "others" or "savages"). This attitude is known as Eurocentricism which means European standard and give rank to the world by their own known as Eurocentric. There are 4 ranks, the First World are Europe, Britain, and United State, for The Second are the white populations of Canada, New Zealand, Australia, and southern Africa (and, for some theorists, the former Soviet bloc), The Third are developing nations, such as India and those of Africa, Southeast Asia, the Last is non-white populations, Central and South America. All of those affect known as the post colonialism which lexically means after colonialism in case, the effect of cultural and or physical. (Tyson, 2014:42). So it can conclude that post colonialism are the effects of colonialism in case of cultural and or physical. The postcolonial divided the worlds into superior and inferior, those creates hybridity, mimicry, ambivalence, liminality, the unhomely, the uncanny and the subaltern. But, this thesis discuss about the unhomeliness according to Bhabha, the Unhomeliness is a feeling of being caught between cultures of belonging to neither rather than to both, of finding self-arrested in a psychological limbo that results not merely from some individual psychological disorder but from the trauma of the cultural displacement within which one live (Bhabha,1994;13) . Bryne adds the cause of Unhomeliness is marked by specific histories of displacement, migration, such as slavery, international colonial expeditions, exploitative trade, Third World migration and the movement of

political and economic refugees (Bryne, 2009 ; 10). Papastergiadis also adds that the cause of Unhomeliness is the failure in assimilation and acculturation that create a sense of cultural displacement and alienation (Papastergiadis, 2013;35). S. Maniam also argues that almost all the victims are the legacies of colonialism, imperialism, and peoples who agree with the consequences of the people's migrations to the various colonies (S. Maniam, 1981;51). So, the unhomeliness is an individual psychological disorder from a feeling of being caught between cultures of belonging to neither rather than to both that caused by specific histories of displacement, migration, such as slavery, international colonial expeditions, exploitative trade Third World migration and the movement of political and economic refugees. From those theories, the researcher of this thesis focuses on the study of the Unhomeliness theory by Homi K. Bhabha.

The unique thing why the researcher of the thesis chooses Bhaba's theory, because this theory came from Bhaba's personal experience as the victim of the Unhomeliness that grew up as a Parsi in India, (Bryne, 20019 : 10). Parsi in Oxford dictionary pronounce *parsee* are Zoroastrianism who run away to India from Muslim persecution in Persia during 7<sup>th</sup> until 8<sup>th</sup> centuries. So Bhaba was kicked out from his hometown even tortured by his own home and feeling strange with India. Cultural practices as a minority population struggling to negotiate themselves through the culture of majority group and colonial powers, bringing together and reworking differences narratives in order to survive in the present cultural and political climate. So Bhabha goes on to struggle that culture understood as a strategy of survival is both transnational and translational which is marked by the specific histories that became the spaces and the time for the historical representation of the subject of cultural differences in a postcolonial criticism.

The subject in this research is Muhammad Ali in the book "The story of a Boxing Legend", a biographical book written by Alan Goldstein published at 2000. The book tells a story of Muhammad Ali, universally called as the greatest boxer in history through the words of those who knew him and saw him fight. Every word in the book is spoken by someone who was there and outside the ring even his own enemy, George Foreman. The writer itself Alan Goldstein

Alan N. "Goldy" Goldstein or known as Alan Goldstein was one of the best boxing writers in his era. He actively covered professional boxing in the Baltimore area for four decades, he has linked with many people working in the local boxing industry, including legendary Baltimore boxing trainer Mack Lewis to maintained his presence at professional boxing events regularly for

his interest, expertise and effort. To write a biography about Muhammad Ali for instance, he came to Ali's fights. He passed away on February 29, 2016 in age 82. (Rasmussen, 2016).

Goldstein claimed that Muhammad Ali was an American professional boxer. He won An Olympic gold medalist and the first fighter to capture the heavyweight title for three times, Ali also won 56 times in his 21-year professional career. He was titled as World Heavyweight Champion for almost 12 years, and claimed as "The Greatest". He was born with a name Cassius Clay Jr., In 1961 he changed into Ali after he declare himself as a Muslim. Not long after that, there was a command to be an army during Vietnam crisis, but he refused, then the government punished Ali 5 years in the prison and a fine of \$10.000, he also banned from fighting in the United states, the FBI also kept out his passport and a chance to practice. By refusing the called, he claimed as an anti-war, anti-goverments, and anti-establisment, or even more an enemy of the state nation. However, his beliefs, movement or even punished, got some supported from the people and he became a public figure activist that fights for his beliefs as a Muslim outspokenness on racial issues, religion, and politics that made him became a controversial figure during his career, and the heavyweight's quips and taunts were as much as his achievements. (Goldstein, 2000)

Ali lived in Louisville, Kentucky which is the part of south America, in cultural colonization claimed that The West physical appearance of formerly subjugated peoples, for instance dealing about skin color, so the skin must be white, included in where Cassius Clay Jr. were born, while he has *black* skin. For instance, in Goldstein, he always called as a "Nigger" by the policies of the South. He was also unwelcome in downtown hotels, restaurants and theaters. His spoke of his belief's has been delivered him to the prison and had been stripped of his world heavyweight title for months (Goldstein, 2014:13). Those treated, make him feeling un-home in which is called Unhomeliness because of the racial issues, such as the skin color and his believes.

## **1.2. Scope and Limitation**

The scope of this research is The Story of A Boxing Legend and any other additional information to support the data, the limitation is the Unhomeliness and the movement to struggle of Muhammad Ali to stand up for his beliefs.

### **1.3. Statements of The Problem**

The following points are the problems that are about to be discussed and the researcher is interested in finding the answer of the following question

1.3.1. What is the Unhomeliness of Muhammad Ali in The Story of A Boxing Legend?

1.3.2. How can Muhammad Ali solve the Unhomeliness?

### **1.4. Objectives of The Study**

The purpose of the study is to find out the answer of the problem through analysis, therefore the objective of the study as follow:

1.4.1. To identify the Unhomeliness of Muhammad Ali in The Story of A Boxing Legend

1.4.2. To describe the movements and struggles of Muhammad Ali solve the Unhomeliness

### **1.5. The Significances of The Research**

1.5.1. To tell the reader biography of Muhammad Ali as a role model of believer

1.5.2. To motivate Muslim people even in minority areas

1.5.3. To motivate the minorities' confident to stand up what they believe

### **1.6. Definition of Key Terms**

1.6.1. Postcolonialism in lexically means after colonialism in case, the effect of cultural and or physical. The effect also became an ideology which claimed based on the colonizers' assumption as a superiority and became the standard what a human should be, they also called themselves as "self", which is contrasted with the indigenous that known as the "other" and claimed as the inferiority.

- 1.6.2. Eurocentricism means European standard and give rank to the world by their own. The colonizers judging all who are not his kind as less than fully human is called “othering”, and divides the world between “us” (the “civilized”) and “them” (the “others” or “savages”). There are 4 ranks, the First World are Europe, Britain, and United State, for The Second are the white populations of Canada, New Zealand, Australia, and southern Africa (and, for some theorists, the former Soviet bloc), The Third are developing nations, such as India and those of Africa, Southeast Asia, the Last is non-white populations, Central and South America.
- 1.6.3. The Unhomeliness is a feeling of being caught between cultures of belonging to neither rather than to both, of finding self-arrested in a psychological limbo that results not merely from some individual psychological disorder but from the trauma of the cultural displacement within which one live.