CHAPTER II

2.1 THEORITICAL REVIEW

This chapter focuses on reviewing some relevant theories and previous studies. The theories discuss about The Unhomeliness of Muhammad Ali in The Story of a Boxing Legend by using some theories, such as postcollonialism, unhomeliness which is also constructed by racism.

2.1.1 Colonialism

Over the centuries, human beings were experienced the state of colonialism, from Mughal and Ottoman Empire to the European Empire when Portuguese and Spanish sailed to Africa, America, India and East Asia. The History of modern colonialism started during the discovery of new lands when Portuguese and Spanish Empire established their colonies there. The period of European colonialism spanned from the Age of Discovery, around 15th century, to the period of decolonization in 1950s. The term of 'colonialism' refer to military, economic and cultural oppression and territorial expansion of one country over another Bochmer in Sawant defines colonialism as a settlement of territory, the exploitation or development of resources and the attempt to govern the indigenous inhabitants of occupied lands (2012 : 121). Nandy divides colonialism into two forms, the first deals with physical of territories and the second is colonization of minds, selves and cultures. (1983:9-11)

Likewise, Kozlowski also supports Nandy's opinion by proposing that in colonial world, colonizing power also attempts to force the parent country's culture, religion, and language of the native people (2010:1). This form of colonialism can result to colonial mentality, in which indigenous people tend to see the colonial masters' perception, value. culture and race as superior than theirs. Theories of colonialism have been a crucial influence in the development of postcolonial discourse. The latter emerged as resistance of colonialism. In conclusion, colonialism is a system of direct political, economic, and cultural control over other countries which established through invasion, conquest, exploitation and settlement of territory. It is also related to the control of mind and thought of the colonized people.

2.1.2. The Post Colonialism

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 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"). This attitude known as Eurocentricm which mean 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 Sovietbloc), 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 effects known as the post colonialism which lexically means after colonialism in case, the effect of cultural and or physical. (Tyson, 2014)

Eagelton in Routledge stated that Postcolonialism dealing with culturalist of the marginality which also have an effect in economic, such as International Monetary Fund. Aijaz Ahmad also added Postcolonialism is a study of culturalist literary theory after colonialism that has impact in political and economical. Accordingly it has a feature of materialist critiques of postcolonial studies that more focus in economic determinations and in particular the economic determinations of the Western as the star system even in academic's world and also became a racial issues, so the phenomenon when The Western's University open up a job vacancies, they will be selected the Employee in racial, ethnicity, and nationality. So the bold of Aijaz Ahmad's cultural and politic go together. However it would seem that postcolonialism concern the historical and cultural forms of colonialisms and their resistance. (Routledge, 2008 : 15 – 16)

The conclusion of those explanation is that postcolonialism is the effects after colonialism that came from history which claimed that the West is the best called as "self"/ "us" then the other named "other"/ "othering" and seperated the world into ranks, postcolonialism dealing with racial, cultural, economic, and political. 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

2.1.3. The Unhomeliness

First discussion of Unhomeliness were found by Freud minded on a mode of his essay, he renames of uncanny through 'catachrestic' re-translation, of the German 'Unheimlich' one of whose meanings, in a literal translation can be unhomely. *Heimlich* is an understood as the house, not strange, familiar, intimate, and friendly. So the *Unheimlich* means people who don't feeling in home or being unhomed or the unhomely. (Freud, 1997)

In the other hand Bhabha explained that 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. Bryne adding 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. He also state that the Unhomeliness is when you are at home but you feeling strange at the same time or even when you are in home but might be painfully as a condition for the colonized or postcolonial subject. (BhaBha, 1994)

Chun adding that the concept of unhomeliness is a feeling neither here nor there between 2 cultures, which can also be psychological by nature or caused by cultural displacement. (2014 ; 83 –88)

So, the Unhomeliness is when the people at "home" as a living place but does not feeling homely as a familiar and friendly place or might be painfully as a condition for the colonized or postcolonial subject, trapped in between 2 cultures. 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.

2.2. Previous Studies

This research try to examine Muhammad Ali's life based on the theory of unhomeliness. There is no research about Muhammad Ali, but there are 2 journals that seem related to the thesis of unhomeliness, such as Unhomeliness and Desire for Belonging in K.S. Maniam's *The Return* (Zabihzadeh, 2017), and Erratum: Unhomeliness, unending phobias and liminality in Senait Mehari's *Heart of Fire by* (Tembo, 2017) Both of the journals are using the Unhomeliness theory by Homi Bhabha.

The first is a journal titled Unhomeliness and Desire for Belonging in K.S. Maniam's *The Return*, the aims of the journal are to answer the questions of cultural identity in an immigrant society on multi-ethnic landscape, racial of Malaysia, and a sense of belonging in K. S. Maniam's literary productions, such as *In a Far Country* and *The Return* (Zabihzadeh, 2017). According to Zabihzadeh The Return criticizes Malaysian give a priority of one race and religion in every particular subject (Lim, 2004). Maniam's in *The Return* focuses on alienated and marginal people. In the novel, Ravi and all Indian people in Malaysia are struggling for their independency, those people are forcing to do adaptation of the host's society being as seems as possible, left the hometown's culture behind and follows all the rules, attitudes, and norms. However, all of the acts of struggle to be looks like host that done by Ravi and his family also still become the victim of racial discrimination and marginalization, Raihanah stated that Ravi's and family eventually suffers a feeling of being minority (Raihanah, 2011). The journal by Zabihzadeh concluded that Ravi and his family were failed to do adaptation and claimed as the victims of Unhomeliness (Zabihzadeh, 2017). So this journal examines the unhomeliness of a family that suffered because being the minority that made a alienation.

The second journal titled Erratum: Unhomeliness, unending phobias and liminality in Senait Mehari's *Heart of Fire* by Tembo is a research that examine a novel *Heart of Fire* seeking the Unhomeliness on the author named Mehari. She was a victim of atrocity by his own father, drawing on trauma studies as an ex-soldier during the second Eritrean Civil War (Zabihzadeh, 2017). The unhomeliness were caught in Mehari's anxiety as it stated in by Nick M Tembo, "the unhomliness is a condition where the anxiety and phobia become one and struck the victim by knowing he /she are all in their own home". (Papastergiadis, 2013)

In Tembo's research, the unhomeliness is a condition of psychological aspect where the victim struck by the painful home. The research only concerns about the unhomeliness of one of

the character in Heart of Fire called the daughter who suffers from the injusticity from her father and her army life (Tembo,2017:4). The injustice and painful memories in the character caused the unhomeliness which is came into the psychological aspect as the effect of post colonialism. So this research seemed claimed the painful home could be the other perception of unhomeliness because the character felt painful home because she was tortured by his own father.

The similarity of those 2 journals are both also using the theory of unhomeliness by Homi K. Bhabha. However, there is a different context of unhomeliness. Unhomeliness and Desire for Belonging in K.S. Maniam's *The Return* dealing with government's policies that placed them into marginal. While Erratum: Unhomeliness, unending phobias and liminality in Senait Mehari's *Heart of Fire* by Tembo is a research that examine a novel *Heart of Fire* drawn the unhomeliness because the author were tortured by his own father.