

CHAPTER 2

THEORETICAL FRAMEWORK

The film sets during the era of the Han Dynasty. Huo An (Chan), a hun serves as a commander of the protection squad in the western regions of the Han Dynasty which are tasked by the emperor to maintain stability between the warring 36 nations in the Silk Road region. In order to complete this paper, there are two major theories that will be used; firstly, the elements of fiction which is focused into character and characterization and symbol, secondly postcolonial theory (stereotype, hybridity, prejudice, mimicry, cross-culture interaction, identity, attitude toward language, and race.

2.1 The element of fiction

2.1.1 Character and characterization

Character is a person in a narrative work of arts (such as a novel, drama, television show/series, or film). Character has many roles in a play which make the story clearly. Character is not only in human but might also be animals or spirits. According to Kennedy and Gioia states that, “Character is an imagined person who inhabits a story although that simple definition may admit to a few exceptions (2007: 91)”. The character in the literary work has important rule on the play. Character is the imaginary people that the writer creates, sometimes identifying with them, sometimes judging them. The character brings big effect to fiction. The story can be excited because of the main character and supporting characters that lead the theme of the story of fiction. A character is presumably an imagined person who inhabits a story (Kennedy & Gioia, 2007: 74). According to Diyanni, “Characterization is the means by which writers present and reveal character (Diyanni, 2001: 56)”. Characterization is the art of creating characters for a narrative, including the process of conveying information about them. It may be employed in dramatic works of art or daily conversation. Characters may be presented by means of description, through their actions, speech, or thoughts. According to Gill, “characterization is the way character is created while the character is the person in the story. In other words, the character is the product then the characterization is the method (1995: 127)”

Characterization is the method of creating character, the way of showing the personality of an person in the story. The characterization can be shown in person of the story through their thought, their speech, their action, their attitude, the way of speech. Character is the product which is connected with characterization.

And through character the author can deliver the purpose of his or her writing or the theme of the story. Moreover, character is divided into two classifications which are major and minor character and the character might be static and dynamic in their personality development depending on the purpose of the author.

2.1.1.1 Major Character

According to Diyanni, “Major character is an important figure at the central of the story’s action or theme. The major character is sometimes called a protagonist whose conflict with an antagonist may spark the story’s conflict. (2001: 55)”. Major character is the main character in the movie, the one who mostly appears in the story and have a dominant role. Major character usually has an effect to all character, it influences to all character in the movie. Sometimes, major character is not only one person but it can also be two at once in a story. The major character is also called as protagonist which contradicts with the antagonist. For example; the major characters of *Dragon Blade* are Huo An and Lucious.

2.1.1.2 Minor Character

On the other hand, according to Diyanni (2001: 55), minor characters are characters that are created to support and light up the main character. Minor character is a character which has a minor role in the story. It means that minor character appears less than major character in a story. The function of the minor character is as a supporting character in the story.

2.1.1.3 Static or flat character

Static or flat character is created by the author which is very simple and flat. Static character has no change from the beginning till the end of the story. According to Kennedy & Gioia, Static or flat character has only one outstanding trait or feature, or at most a few distinguishing marks. Flat character tends to stay the same throughout a story and some critics call a fixed character static (2007: 92). An example of flat character is Prince Tiberius in the *Dragon Blade* movie. It can be said that he has a little scene. He has no change from the beginning till the end of the story.

2.1.1.4 Dynamic or Round Character

Dynamic character is a type of character that is changing through the story. Dynamic character is also called round character, the changing one. According to Kennedy & Gioia, round characters, however present us with with more facets, that is their authors portray them in greater depth and in more generous detail. Such a round character may appear to us only as he appears to the other characters in the story. If their views of him differ, we will see him from more than one side. In other stories, we enter a character's mind and come to know him through his own thoughts, feelings, and perceptions. Round characters often change, learn or become enlightened, grow or deteriorate. (Kennedy & Gioia, 2007: 92).

2.1.2 Symbol

In literature, symbol is a thing that suggest more than its literal meaning. Symbols generally do not stand for any one meaning, nor for anything absolutely definite, they point, they hint. Symbols in fiction are not generally abstract term such as love, or truth but are likely to be perceptible objects (or worded descriptions that cause us to imagine them)(Kennedy & Gioia, 2007: 252). Symbol as it dicovers has universal meaning, the meaning that is created by personal, how people look or shape an objects and how people interpret an objects. That is why, symbol can't be said to form only one meaning but it depends on the interpretation of people.

2.2 Post-colonial Theory

Postcolonial theory is one of the studies that concerns colonialism and the period after colonialism. This theory refers more to the colonizers and the colonized countries. The colonizing country is usually called 'the superior' while the colonized country is called 'the inferior'. This study examines the relationship between the superior and the inferior. Relationship in this context is the relationship in the field of politics, economics, language, culture and other aspects.

According to Hans Bertens, "postcolonial theory and criticism focused on the suspense between the central society and the colonized people, also between what within the basic of colonial structure that include the central society or the powerful side and the subordinate colonies" (2004: 159). It means that there is a difference class or gap between the colonized people who is non-european and the central society who is european. The central society also called the dominant as the european

and the colonized people are also called the subordinate which are non-european. They are differences between society, political, economic, race, language, etc.

Based on Peter Barry said that,

"One significant effect of postcolonial criticism is to further undermine the universalist claims once made on behalf of literature by liberal humanist critics. If we claim that great literature has a timeless and universal significance we thereby demote or disregard cultural, social, regional, and national differences in experience and outlook, preferring instead to judge all literature by a single, supposedly 'universal', standard (2009: 185)"

In addition, postcolonial criticism explains that a great literature only can see everything as universal through a literary work. A great literature becomes a reference point to see the things as universal. On the other hand, postcolonial study sees the different thing through politic, culture, social, regional, differences in experience and outlook as reference point. In the basic of 'Post-colonial Studies: The Key Concepts',

"The field of postcolonial studies now includes the vexed subjects of contemporary neo-colonialism; the identities and relationships of chicano, latino and hybrid subjectivities of various kinds. (2007: 8)"

Postcolonial study has overspread to the subject of neo-colonialism which is about globalization and capitalization to control a country through economic, culture, or linguistic and language. The effect of its is the identity of a country, the relationship and a hybrid of any kind of subject. The postcolonial study influences other countries when the superior colonizes the inferior. Others, such as 'whiteness' have already blossomed into a virtual field of their own. Many of these terms are central to post-colonial studies, others are shared with other fields of study; such as 'race' are broader than postcolonial studies itself (Ashcroft, Griffiths & Tiffin, 2007: 9). According to Hans bertens, "postcolonial theory, in particular, sees such displacement, and the ambivalences and hybrid cultural forms to which they lead..." (2004: 160). In postcolonial theory makes a different forms which is the superior cultural combine the inferior cultural. This is a new forms with hybrid identity that is made by the superior. The new forms is ambivalences, ambiguous, and not clear. It is a hybrid between two or more cultural.

According to Michael Ryan states that, "Important concepts in post-colonial study are ..., hybridity, ambiguity, mimicry, ... (2007: 196)". In postcolonial studies takes two forms. It is usually native countries colonized by England which is lead to the context of hybridity, ambiguity, and mimicry forms. It happens when the superior

colonizes the inferior. The new forms will be ambiguous because there are two or more culture mixed.

2.2.1 Orientalism

Orientalism is a study that is used to find out all thing in time. Aspects in this context is the situation, politic, economic, mindset, culture, belief, etc. In addition, orientalism is knowledge of the Eastern world that puts everything in the East.

In the basic book of 'Orientalism', as quoted from the Oxford English dictionary as follows, "the word orientalism was in eighteenth and nineteenth centuries generally used to refer to the work of the orientalist, a scholar versed in the language and literatures of the east; and in the world of the arts to identify a character, style or quality commonly associated with the Eastern nations" (Macfie, 2014: 1). Orientalism is one of literature studies which is about the east. Orientalist is a person who becomes a scholar in this study. It is a study that specializes not only in the language and literatures but also through the world of the arts which becomes an object to identify or see the real world of the East, such as; the character, style or quality, economic, politic.

In basic book 'Beginning Theory: An Introduction to Literary and Cultural Theory' by Peter Barry, there are four characteristics of postcolonial theory by Edward Said as the godfather of postcolonial. The first statement is "an awareness of representations of the non-European as exotic or immoral 'Other' " (Barry, 2009: 187). The first statement is created to explain that there is a difference between colonizer and colonized people. The colonized people (Asian, African, Indian or others races outside of european) or non-european are called 'Other', in this term the word of 'other' refers to the East (a sort of surrogate, underground version of the West or the 'self'). While, the colonizer people or european refers to the 'West' or the 'Self'. The colonized people have no power and the colonizer have the power of everything, the central society. Moreover, through Said writing on the orient, it creates stereotype images, according to which europe (the 'West' or the 'Self') is seen as being essentially rational, developed, humane, superior, authentic, active, creative and masculine. On the other hand, the orient (the 'East' or the 'other') is seen as being irrational, aberrant, backward, crude, despotic, inferior, inauthentic, passive, feminine and sexually corrupt.

The second characteristics is "... an uneasy attitude to the colonial language is evident ...(Barry, 2009: 187)". In this point, Said tries to explain that language is basically identification of identity of people and the European certainly rejects the non-Europeans identity. It means the languages of the non-European are rejected by the European. The non-European language is considered as weird language. So that is why the European rejects other language except their own native language that is English.

The third is "This emphasis on identity as double, or hybrid, or unstable ...(Barry, 2009: 188)". This short phrase said that each individual has his/her own identity. By living of hybridity, identity can be double, mixed, hybrid, or unstable. Besides that, there is no majority or minority because living together without looking for racist is called 'unity'. There might be a double identity which means that the minority and majority have open-minded into each other identities in society but still hold to their own native identity and culture.

The fourth is "This stress on 'cross-cultural' interactions ...(Barry, 2009: 189)". In this statement, Said clarifies that one or two cultures interact with each other, mutual respect for other cultures, and understand other cultural backgrounds. It can be said as tolerance. They only learn to understand or accept other cultures but not for integration. The presence of cultural differences will continue to appear in their interactions but still two cultures can't be integrated into one. There are three categories in postcolonial writing, that are 'Adopt', 'Adapt' and 'Adept'. The first category is 'Adopt' which is called the stage of receiving without pursue, receiving fully. The second is 'Adapt' where is a step of adaptation and negotiation. And third is 'Adept' meaning independence of non-white identity.

2.2.2 Stereotype

A stereotype is a thought that can be adopted about specific types of individuals or certain ways of doing thing. In this case, stereotype can be said as an act of individual who thinks and labels negatively of other groups, ethnic, races, or anyone. Before it is discussed further, the writer will give three parts of stereotypes according to McGarty, Yzerbyt and Spears as follow;

"Nevertheless the three guiding principles we can identify are as follow;(a)stereotypes as aids to explanation, (b) stereotype are energy-saving devices, (c) stereotype are shared group beliefs" (McGarty, Yzerbyt & Spears, 2002: 2).

First part clarify that stereotype as a form for people to easily understand the situation. The second part explains that stereotype is a tool for people to have a quick judgement, conclude something which is very instantly, whatever the results are negative or positive and the last one is the stereotype must be form with the way of thinking of universal people. Stating generalizations and making assumptions about something, someone, or a group of people is called stereotype (Parvis, 2013: 42). In the basic book of 'Stereotypes and Stereotyping' it is stated that,

“This type of thought process reflects the most traditional conceptualization of stereotype within social psychology, in which stereotype are considered to be the “picture in the head” of individuals looking out into their social world (Macrae, Stangor & Hewstone, 1996: 3)”

Stereotypes is an action of individual thinking out of their own impressions, as a tool of someone to have a quick judgement of other people. Stereotype happens when the individual faces the other group or organization, having thought about the group or organization even the negative thinking. To make it simple, stereotypes is used to categorize a group of people. People do not understand that type of person, so they put them into classifications, thinking that everyone needs to be like that, or anyone who acts like their classifications is one. In the basic book of 'The psychology of stereotyping', Schneider stated that:

“Yes, we all make stereotypic assumptions and unwittingly make discriminatory judgement. It happens with race. It happens with disability. It happens with occupation. It happens with gender, age, and physical appearance. And it happens just because that is the way it is; our mental apparatus was designed to facilitate quick decisions based on category membership (J.Schneider, 2005: 419)”

Stereotype refers to negative thought of someone/ group or organization. Such thinking arises in some aspects seen from differences in skin color, sex, gender, age, race, language differences, cultural differences, level of education, and others, especially so many aspects that can lead to stereotypes. This is one of subtle discrimination.

People who are doing this judgement without discovering are stereotypers. On the other hand, people who become victim of this action can be said stereotyped. For example; 'european people are considered as intelligent and harmless' whereas 'black people are considered as primitive and harmful'. Such thought comes out of universal mind and it gives a huge impact to people on how they should face

interaction between them. The basic book of 'Cultural Theory: The Key Concepts Routledge Key Guides' also gives the same explanation about stereotype;

“stereotype are typically highly resistant to change, and play a significant role in shaping the attitudes of members of the culture to others (Edgar & Sedgwick, 2008: 335-336).”

This result of stereotypes is hard to be changed or even their negative perception or quick judgement influences to other people or the whole group. Yet socially, stereotypes are the result of human construction mutable and can be changed based on socio-cultural agreement. Therefore, stereotypes can be changed and can change, it all depends on each individual, whether an individual is willing to think in more open-minded way or not.

2.2.2 Prejudice

Prejudice is an unfair feeling of dislike for a person or group because of race, sex, religion, etc. Based on Leo Parvis “Prejudice is a judgement or opinion formed before the facts are known”. In other words, prejudice is defined as when we have a preconceived idea about something or someone, either favorable, or more usually, unfavorable (Parvis, 2013: 42).

According to Rupert Brown (2011, 4)“... It is conventional at this point to refer to a dictionary in which we can find prejudice typically defined as a judgement or opinion formed beforehand or without due examination”. Prejudice is a pre-trial, or expressing opinions or statements before or unknowingly with the relevant facts of a case. The word is usually used to refer to a preconceived, usually unfavorable and an assessment of the person or person. In other cases about prejudice, Brown states in his book “Prejudice: It’s Social Psychology” that;

“...These are all instances of a particular kind of prejudice. Prejudice towards members of ethnic minorities. There are, of course, many other common varieties of prejudice- against women, against gay people, against people with disability (Brown, 2011: 4)”

Talking about prejudice, it’s an action of thinking with disability thing. Prejudice always refers to disability of gender, political opinion, social class, age, disability, religion, sexuality, race/ethnicity, language, nationality, or other personal characteristics. For example: ‘against with gay people’, gay is different from mainstream sexual orientation, because of this mainstream sexual orientation, gay people are considered as dirty people, disgusted, different. People doing this soft discrimination / judgement without knowledge, thought or reason. As being gay people, it may be felt or expressed. It may be directed toward a group as a whole or

toward and individual because he is a member of that group. Moreover, prejudice involves an unjustified, usually negative attitude towards others because of their social category or group membership group. (Allport, 1979: 10)

2.2.4 Hybridity

Hybridity is essentially a context word meaning mixture. On the other hand, in this section the writer will discuss in the context of literary hybridity. Hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization (Ashcroft, Griffiths & Tiffin, 2007: 96). According to Ashcroft, Griffiths & Tiffin, “hybridity creates a new transcultural within the colonizer and the colonized relationship (2007, 108)”. In postcolonial study, there is a relation between colonized country and colonialist country. It can be said that differences in culture, situation, belief and others. Since colonial situation in a country, the culture of colonialist country might be spread into colonized country unwittingly. That’s why there exists identity theory, every country has their own culture and if only the colonized country and colonialist country are met, then the result appears new identity, or hybridity.

“Bhabha’s major contribution is the idea that the intercultural space where hybrid identity is formed is a space of in-betweenness and liminality. To put his complicated argument simply, in what Bhabha calls the ‘Third space of enunciation’... (Kuortti & Nyman, 2007: 8)”

The third space is a new place, a new group which is unbalanced and unclear. The third place also appears new identity which is two or more differences between culture, ideology, language, ideas, style, and any others. In other words, the third place refers to hybrid identities with differences in any aspects and a new identity. According to Ashcroft, Griffiths & Tiffin:

“Hybridization takes many forms: linguistic, cultural, political, racial, etc. Linguistic examples include pidgin and creole language, and these echo the foundational use of the term by the linguist and cultural theorist Mikhail Bakhtin, who used it to suggest the disruptive and transfiguring power of multivocal language situations and, by extension of multivocal narratives (2007: 96)”

Hybridity happens not only in culture but also in language, politic, race, etc. Hybrid in language is a complex issue because language itself is universal term. An individual has his or her own way of language, how he or she use the language and how he or she changes the language. Likewise, it happens pidgin and creole language. Pidgin and creole are incorporation between language and culture. The

hybridity becomes a tool to blend culture between the colonized country and colonialist country. In fact, the colonized country has to understand the opposite culture that may be culture of the colonialist country. Likewise, the colonialist country also has to try to understand or accept culture of the colonized country. For example; hybrid in language between Roman people and Hun people. The use of language that Roman people and Hun people are used that refer to English language. English in this context is already hybrid. Roman people uses British-English and Hun people uses Chinese-British English. There are similar language but different form. In Chinese-British language, it is more simple. It can be said it is ungrammatically based on the structure of British English. But, it is just appropriate if the partner gets understand. However, Roman people uses British English which is grammatically based on the structure of British English.

According to Michael Ryan, he states that, “the identity are hybrid in that they consist of two or more different strands that intertwine (2007: 196). In colonialism situation, the identity of new forms are mixed. It means that there are two or more culture which is combine and being interact to each other. Colonialism has always been ambiguous, but such mixing and matching of identities makes its legacy even more so (Ryan, 2007: 196).

2.2.5 Mimicry

Mimicry is an action to adopt one species to another species in order to protect each other. King stated that “mimicry is a similarity of one species to another which protects one or both”(King, Stansfield & Mulligan, 2006: 278). In the evolution of biology, mimicry is a process of the organism to imitating one species to another species by doing mimicry. Besides that, mimicry is also as a protector from the enemies. The organisms will protect by adopting an environment and try to make its real identity. This is an effort to disguise the real identity in order to get the advantage. Bhabha has said, “...Mimicry is the process by which the colonized subject is reproduced as almost the same but not quite” (2007: 140).

Mimicry refers to messy relationship between colonized and the colonizer. It is very clear that the colonizer is more dominant than the colonized. This is an action of someone or the colonized people who imitate the culture of the colonizer. In this case, it can be language, ideas, ideology, rules, style, politic, culture, and others. It is the copying of the colonizing culture, behaviour, manners and values by the

colonized (Ashcroft, Griffiths, Tiffin: 2007: 115). People doing mimicry just adopt with the colonizer which is higher than colonized. The colonized will feel equal if they do that and the colonizer will have assumption that the colonizer people are certainly high society. Bhabha (2007) as adherents of this theory explained that,

"...mimicry is never very far from mockery. Ambivalence describes this fluctuating relationship between mimicry and mockery, an ambivalence that is fundamentally unsettling to colonial dominance. In this respect, it is not necessarily disempowering for the colonial subject; but rather can be seen to be ambivalent or 'two-powered'. The effect of this ambivalence (the simultaneous attraction and repulsion) is to produce a profound disturbance of the authority of colonial discourse" (Ashcroft, Griffiths & Tiffin, 2007: 10).

In the explanation, Bhabha explained that this mimicry can bring both positive and negative effects. This action will surely be in touch with mockery in which the colonized and the colonizers would be involved. The positive side of this action is for the safety of themselves, imitating to benefit. However, the negative side is that mimicry would place the colonized who imitated the colonizer culture into trouble. The colonized will receive ridicule and threats from various parties, this means the colonized and the colonizers look alike but different because of this imitation.

In other words, impersonation will not be exactly the same as the original. The colonized also be under threat because of this action, the threat of losing the native culture. Besides that, mimicry could bring positive and negative effects, it all depends on who and how great mimic to imitate. In his essay 'Of mimicry and Man', Bhabha built on these ideas and explored how the ambivalence of the colonized subject becomes a direct threat to the authority of the colonizer through the effects of 'mimicry'. Bhabha described mimicry as 'one of the most elusive and effective strategies of colonial power and knowledge (McLeod, 2000: 54).

2.2.6 Cross-culture interaction

According to Berry, Poortinga, Breugelmans, Chasiotis and Sam discovering that "culture as the shared way of life of a group of people" (2011: 4). Culture is the way of people to live the life, living together with a group of people who have the same ideas, ideology, purposes, and others. By living together, culture becomes spread by the time and it just goes to the generation by the next generation. When these two words combines 'cross-culture', it means that there are two different cultures which interact. It also happens with culture, when these two cultures faces and of course, each culture has its own style, its own way.

The example is the culture of west people and east people. What is typically Western and what is typically Eastern? Lee has said,

“F. S. C. Northrop has advanced the following few. The distinctive characteristics of the West are (1) the primacy of the conceptual over the non-conceptual as coupled with the application of the postulational method, and (2) the linear, irrational numbers teleological conception of time and history that is presumed to be ineluctably and exclusively tied up with the progress of human history. By contrast, the traditional culture of the orient is characterized by (1) the non-development of indigenous modern science and technology in the east, (2) more traditional, (3) religious (Lee, 2006: 489-490).”

In this statement, Lee argued that the civilization of West is more advanced and more developed than the East. In fact that Eastern countries had first colonized Western countries. Western countries have first been independent compared to other Asian countries. This is also a reason why the west is more advanced than the east. So, cross culture is a interaction of two different cultures into one or more then one identity. This difference could come from differences in language, traditional clothing, skin color, ideological differences, racial differences and so on.

2.2.7 Identity

Identity is an expression of an individual or group who show their expression, their identity and conception of individual or group through such as national identity or cultural identity. The cultural identity illustrates a form of identity of an individual or group. Identity can be described as a form of expertise of the individual or group. The example is cultural identity of Roman Empire can be seen from the form of their formidable war uniforms and shields. It signifies that their war skills, the tools of their war are from the form of uniform and armament. It could be the identity of the Roman.

In the book of ‘The Identity of Nations’ it is stated that “identity is a definition, an interpretation of the self that establishes what and where the person is in both social and psychological terms” (Berdun, 2007: 10). Berdun argued that identity is an interpretation of the self that indicates whom the individual is, where people come from and how the attitude of the individual. Barry state,

“They celebrate hybridity and ‘cultural polyvalency’, that is, the situation whereby individuals and groups belong simultaneously to more than one culture. (Barry, 2009: 199)”

The notion of the double, or divided, or fluid identity which is characteristic of the postcolonial writer explains the great attraction which post-structuralism and

deconstruction have proved to be for the postcolonial critic. Post-structuralism is centrally concerned to show the fluid and unstable nature of personal and gender identity, the shifting, 'polyvalent', contradictory currents of signification within texts, and the way literature itself is a site on which ideological struggles are acted out (Barry, 2009: 189)

2.2.8 Attitude toward language

Attitude toward language is one of the individual action against the language, how an individual is responding to a language other than the original. According to Barry, "... an uneasy attitude to the colonial language is evident ...(Barry, 2009: 187)". Language in postcolonial situation is an uneasy attitude. Indeed, language itself is shown the identity of individual. Somehow, an individual uses more than one language for some purposes. Attitude toward language in postcolonial studies refers to an individual uses the second language but mixing it with the native language of individual. They should learn craft, implies the need to serve a humble apprenticeship. This 'humble' attitude to language may remind us (Barry, 2009: 187)

In any case; British English might say 'He does'. It is correct based on the right structure of English language study. But for Black People English, it might be said 'He do'. It's not correct based on the right structure of British English language study but it just right by using their own way because it is their culture. That is the language style of black people. Maniruzzaman said,

"one of the fundamental assertions of postcolonialism is that the english and literature have played a very significant role in propounding colonial ideology aimed at the survival and consolidation of the colonial rule (Maniruzzaman, 2011: 2)"

In this statement, Warder states that the english and literature have an important role in the situation postcolonialism. It can't be denied that language and literature have no effect to postcolonialism aspect because language is an important thing in order to communicate. Nevertheless, language in postcolonialism purposes to the survival and consolidation of the colonial rule. Since the language of colonist is English, so the colonized country has to adapt the language of colonist in order to survive, to easily communicate, to avoid misunderstand and follow the rule of colonies indirectly. In fact, the country which has the power will decide the language that will be used in colonial situation.

2.2.9 Race

Race as a social concept is a group of people who share similar and distinct physical characteristics. According to Ford, Chandra & Airhihenbuwa, “Race as a category denoting skin color was first used to classify human bodies”. Basically, the word of race itself is general as the difference of skin color which is also as an attribute of human being. In biological science, the difference in skin color refers to content of melanin inside skin. That’s what make people have different skin color. In addition, Davis stated that,

“using mainly hair form, nose shape, and head shape, A. L. Kroeber (1948:140) arrived at three major races: caucasoid, mongoloid, and negroid, commonly referred to as white, yellow and black (Davis, 2010: 19)”

As quoted, Davis has classified three major races in the whole world; (1) caucasoid as white people with straight hair, relatively long heads, the narrowest noses, and thin, inverted lips. (2) mongoloid as yellow people with the roundest heads, the straightest hairs, (3) negroid as black people with the most tightly curled, the broadest noses, rounder heads, frizzier hair, the darkest skin than others races. (Davis, 2010: 19)

Besides that, Kroeber divided to three major races based on their area. Hence, he said that the darkest skin as negroid race are placed in India, Pakistan, Bangladesh, and some contiguous areas. Then, caucasoid race as the white people are placed in Nordic, Alpine, Mediterranean, Hindu (the “dark white) and the Ainu of the Japanese island of Hokkaido. And the last one is mongoloid race as yellow people are placed in Asiatic, Oceanic, and American Indians (who came from Siberian Asia) and of the negroid race, African, Oceanic, Negritos (Pygmies), and Bushmen (who have some non-negroid traits) (Davis, 2010: 20). In postcolonialism theory about race, race is also part of postcolonialism aspects,

“Race is particularly pertinent to the rise of colonialism, because the division of human society in this way is inextricable from the need of colonialist powers to establish a dominance over subject peoples and hence justify the imperial enterprise (Ashcroft, Griffiths & Tiffin, 2007: 163)”

Ashcroft, Griffiths & Tiffin stated that race definitely has a strong relation with colonialism, the system of colonialism is the most powerful side will lead the world. It means that the thinking of race in colonialism situation creates racism which is the way of thinking that consider a groups unchangeable physical characteristics, the type of psychological or intellectual characteristics and which on this basis

distinguishes between 'superior' and 'inferior' racial groups. Besides that, Edward Said also stated that,

“Orientalism the durability and the strength I have been speaking about so far. Orientalism is never far from what Denys Hay has called the idea of Europe,' a collective notion identifying "us" Europeans as against all "those" non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more skeptical, thinker might have had different views on the matter. (Said, 2003: 7)”

According to the theory of Said (2003) it is argued that European tries to expand or take charge of every aspect in life to make a new era of universalism that is the world will look like the dominant culture. The European thought that caucasoid people are the best. In other side, European is also as the smart one than others races. Nevertheless, the effect of this action is that the non-European country will adopt the culture of dominant cultural race unwittingly. Nonetheless, it is a pluralist theoretical position: all cultural identities are equal in principle. This pluralism accepts all the differences of who we are so long as we agree to act on the basis of these differences of identity, as long as we act our race. Racial differences are thus contingent in principle, but quite necessary in practice as markers of social separation (Ashcroft, Griffiths, Tiffin, 2007: 484).

2.3 Previous study

The first previous study is created by Angelika (2012), *Maids Resistance Through the Book to Equalize the Rights as Portrayed in The Help movie (2011) using Postcolonial study*”. The writer takes *The Help* as the data analysis because the writer finds out that it is interesting to dig the movie deeper as it is a sharp representative of today's world and it pictures this matter very well. The method used in doing this study is the qualitative method through library research. As a qualitative research, this study is intended to penetrate to the deeper significance that the subject of the research ascribes to the topic being researched. In order to complete this thesis, the writer is collecting and gaining a valid data from various sources. She concluded that the movie shows a struggle can begin from the small thing. The book and the maids in the movie are the important elements

of the colored people's struggle. It also shows that the process of struggling the rights is much important than the result because in the end of the movie everyone takes their own way to live their life. Yet, only in the struggle, they unite and become stronger than they could ever imagine. By writing the book, which only contains their stories, the colored helpers could help both of their life and their race. The maids and the book represent the racial struggle in order to gain the equality and justice.

The second previous study is made by Angelina Salim (2012), *"Discrimination, Counter Discourse and Hybridity: A Postcolonial Study of Gandhi (1982) by Richard Attenborough"*. The goals of the writer in writing this paper are to reveal the intrinsic elements of the movie including character, setting and symbol in order to elaborate the Postcolonialism issues related to the stereotyping and its influence to the action of discriminating people, counter discourse done by people and hybridity that is reflected in the movie. The research method that the writer uses is qualitative method. She concluded that Skin color can be seen as a positive thing of variety of human in the world; so the world human's skin color in the world are not monotone. But all of them with their own skin color has the same right with the other to be treated as a normal human; because all of them has a heart that can be hurt too if someone treat them different from the other.