

Analysis of 'The Melting' of Power: Literature, Liquid Subjectivity, and Resistance to the Powers of Culture and the State in a Postcolonial Perspective by Ikwana Setiawan

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Abstract

The purpose of the paper analysis is with a conceptual-theoretical and methodological orientation, which will discuss the fluidity of the power of culture and the state in the narrative structure of literature, using a postcolonial approach. Literary narrative can be positioned as a product of representation that presents fluid subjectivity, in the form of narrative figures and particular discourses, related to socio-cultural issues, especially cultural hybridity. The presence of modernity and the ongoing practice of traditional culture in post-colonial society caused these problems to arise. The results of this study indicate that fluid subjectivity, on the one hand, can lead to discourses of emancipation to empower local communities and, on the other hand, can create resistance to such culture-based power.

Keywords: *narrative structure, fluid subjectivity, resistance, postcolonial studies*

INTRODUCTION

As a subject who has experienced colonialism, post-colonial society has always experienced chaos, ambivalence, and cultural duplicity due to imitation of modern culture and the desire to continue to carry out some traditional cultures, resulting in cultural hybridity (Bhabha, 1994). This condition makes them subjects that are not centered or divided, in the sense that there is no completely modern or completely traditional subject.

Meanwhile, postcolonial thinking positions subjectivity as a subversive strategy against the colonial/Western dominant power, in this paper I argue that in literary narratives it can also be used to read how narrative subjects and discursive practices in literary works 'melt down' traditional culture and the state.

METHOD

This study of analysis uses a descriptive qualitative method because it explains a social event for how the writer uses for analyzing the paper. This method is seen by the writer to be very important because this method will show a form of explanation related to a phenomenon that is interpreted in the context and concept of writing. Of course, in carrying out this research, the author uses a hermeneutic approach because this paper analysis will be studied by exegesis of the contents and adjusting to the events that occurred at that time. In the condition of subjectivity that is not centralized, the culture of colonial and post-colonial society becomes a hybrid. What must be understood is that the cultural hybridity that takes place is not just a mixture of the modern and the traditional, but also that it has a subversive ability to disrupt the dominant power.

FINDINGS AND DISCUSSION

The findings in this study are postcolonial studies with theoretical concepts of intermediary, multiplicity, ambivalence, mimicry, mockery, and hybridity that can present a rich and critical literary analysis. In the condition of subjectivity that is not centralized, the culture of colonial and post-colonial society becomes a hybrid. What must be understood is that the cultural hybridity that takes place is not just a mixture of the modern and the traditional, but it also has the subversive ability to interfere with the dominant power.

The colonial discriminatory practice that positions the colonized subject as different from the colonial subjectivity because of the ongoing binary difference gets disturbed by the imitation practice that produces hybridity. As a result, colonial power based on discrimination and binary opposition still persists but gets subversion from the colonized subjectivity which becomes fluid with the ability to partially imitate the modern, without completely abandoning the traditional. This perspective will bring up the concept of fluid and hybrid subjectivity which is filled with negotiation colors according to the contextual conditions of space and time faced by the main character in a narrative work.

The purpose of this analysis of papers in the form of discussions is traditional culture is not only defined as values, practices, and beliefs that develop in society but can also be extended to other aspects, such as gender. The will to be modern also implies the power of reason to release human subjects from the restraints of religious power. However, in a post-colonial society, this does not mean that it is interpreted as secularization which frees the subject from attachment to religion.

Post-colonial countries, because of their attachment to developed countries, in the end participated in implementing neoliberalism. However, due to differences in national interests, political contexts, and socio-cultures, particular modifications will certainly be made in the application of neoliberalism in post-colonial countries. In addition, the readiness of post-colonial societies, such as

Indonesia, and the interests of state power are also different, thus requiring a strategy and contextual modification for the application of neoliberalism.

CONCLUSION

For how the writer subjectively sees from the paper analysis that when neoliberalism with all its discursive formations in the practice of government and people's daily lives, postcolonial studies need to give a more critical emphasis to the narrative structure of literature. Postcolonial studies with the concept of hybridity and fluid subjectivity should include political-economic considerations because the socio-cultural formations that are the background for the birth of literary works cannot be separated from the reality that neoliberalism has become a new hegemony, replacing state hegemony in many ways. Postcolonialism as a perspective provides an opportunity to do that, while at the same time providing an opportunity for researchers to modify it continuously so that it will be dynamic and not stutter in understanding neoliberal discursive formations.

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