

1. INTRODUCTION

1.1 Background

Over the years, the popularity of Japanese pop culture works, specifically *anime*, has increased among fans around the world. According to Annie Cooper-chen (2008), the term “anime” is an abbreviation from the Japanese word animēshon, which in turn is a direct transliteration of the English word to animation. The reason why *anime* as a medium is used for this study is because many *anime* comment and illustrate social and cultural issues in the world through their narrative which makes it a suitable medium for literary analysis. Anime has also spread their influence beyond Japan, making it very interesting to why this medium reaches out to many people in the world, not just Japan. Therefore, because of the interesting themes and commentary that is present in many *anime*’s narratives, and popularity of *anime*, I choose *anime* as the medium of analysis. Many people have the assumption that anime is a medium of entertainment for children because of the characteristics of the medium.

However, anime is not limited to just the target demographic of children, anime has target democracy for all ages. According to Ferreira et al. (2022), “Japanese anime is generally produced from a pattern historically established by publishers in a roll of five target audience demographics, as outlined by Bryce and Davis (2010), Galbraith and Schodt (2009), and Katsuno and Maret (2004)”. These are some of the reasons why *anime* is used in the study. Because *not* only does anime possess the characteristics of having a quality animation, and an engrossing plot, it also encompasses a wide range of audience and genres. *Anime* is not limited to a certain genre. There are several genres and subgenres in *anime*. One of the subgenres that have been under the radar is the *cyberpunk* genre. Cyberpunk is a subgenre within science fiction that deals with the future urban societies dominated by computer technology (*Cyberpunk Definition & Meaning*, n.d.). *Cyberpunk* is characterized by a dystopian future in which high technologies coexist with impoverished living conditions. *Cyberpunk* is interesting to analyze because of its depiction of how our society could be headed with its dystopian setting. According to Merriam-webster dictionary, “a dystopia is an imagined world or society in which people lead wretched, dehumanized, fearful lives” (*Dystopia Definition & Meaning*, n.d.).

I am interested in the cyberpunk subgenre because of the interesting settings and complex themes. I am particularly interested in the subgenre for its exploration of the human

condition within a futuristic and dystopian setting. I find it very interesting to explore the story of a protagonist in their adventure of dealing with their adversary while being blended with high technology and societal deterioration. Stories with cyberpunk subgenres often explore and question the relationship between humans and technology. "The genre was formed as a response to a world where corporate power was proliferating and expanding across the globe, inequality was growing, and AI, computers, and other new forms of technology offered both the promise of liberation and the potential for new and dangerous forms of domination." (Walker-Emig, 2018). Stories with cyberpunk subgenres emerged as a critical and imaginative response to the real-world trends such as corporate globalization, social inequality, and rapid technological change. That is why it is interesting to explore the cyberpunk subgenre as the stories tend to explore the potential and the risks of a world transformed by technology and power ruled by one entity.

Moreover, one of the most important cyberpunk works is William Gibson's novel *Neuromancer* (1984) which introduces the subgenre's characteristics towards a wider audience and inspired many writers to create works with a similar theme. According to Britannica, "the books established the setting of an environmentally damaged, dystopian society dominated by global computer networks in which characters battle 'artificial intelligences, monopoly capitalism and a world culture as ethnically eclectic as it is politically apathetic and alienated'" (Featherly, 2024). I find it interesting to find how societal deterioration is still happening even though technology has vastly advanced. The cyberpunk genre is still present in modern media such as theaters and streaming platforms. Movies like *Blade Runner 2049* (2017) and shows like *Black Mirror* (2011) continued to explore the dilemma and implication of advanced technology in society.

Following this, the popularity of this genre reached a peak when in 2022, an anime named *Cyberpunk: Edgerunners* introduced the genre to a wider audience, which attracted many people into becoming fans of this genre as many were blown away with the quality and uniqueness of the *anime* as it was one of the non-mainstream genres in the *anime* industry. *Cyberpunk: Edgerunners* (2022) is a 10-episode web series anime based on the video game *Cyberpunk: 2077* by CD Projekt Red where the anime serves as the prequel of the story. The anime "Cyberpunk: Edgerunners" animated by Studio Trigger was directed by Hiroyuki Imaishi, with the screenplay being the work of Masahiko Otsuka and Yoshiki Usa and the creative director by Hiromi Wakabayashi. The studio's previous works include *Kill la Kill* (2013), *Little Witch*

Academia (short films, 2013 and 2015; TV series, 2017), *Promare* (2019), *BNA: Brand New Animal* (2020). *Cyberpunk: Edgerunners* won Anime of The Year in 2022, making the anime a big consideration to be watched among fans considering the difficulty to win in this category (Bellingham, 2023). According to Yahoo.com, “Netflix’s *Cyberpunk: Edgerunners* premiered on Sept. 13 and reached 29.3 times the demand for the average series last week in the United States, placing it in third place on this week’s list of the 10 most in-demand new shows...” (*Netflix's 'Cyberpunk: Edgerunners' Debuts at No. 3 on Most In-Demand New Shows List | Chart*, 2022). This Netflix original series is successful as it received 100% critics score and with hundreds of reviews in, 98% audience score. The series is so successful it spiked the play count for the game *Cyberpunk:2077* which the *anime* was based on by 400% (Tassi, 2022).

Therefore, I chose the story of *Cyberpunk: Edgerunners* compared to other anime from Studio Trigger because of its interesting characters, complex world, as well as the fact that the anime’s genre is unique to most other *animes*. Studio Trigger was able to successfully depict the characters’ struggle of *Cyberpunk: Edgerunners* in the hopeless world of the dystopian night city. The story in *Cyberpunk: Edgerunners* can be thought provoking because the viewers are presented with such a desperate world and moral dilemma with not many choices available for the characters. The viewers can think about these dilemmas and grim environments while they understand the character’ struggle to escape the oppressive nature of Arasaka Corporation. This complex worldbuilding, dark storyline, and interesting characters is what contributes to the primary appeal of the anime *Cyberpunk: Edgerunners*.

Cyberpunk: Edgerunners’ story is about David Martinez, as he struggles to live properly in this dystopian world of Night City. The *anime* portrays the ruthless impact that the corporation has on the lives of the poor, emphasizing the poor living standard that the poor must endure. David could not stand being treated and living poorly in the city, thus he decides to resist Arasaka Corporation. The main conflicts are David’s struggle with his resistance as he challenges the low living standard that the Arasaka Corporation sets towards them and the consequences of the actions that he must deal with in Night City. However, for lower class people such as David, there is not much that he can do to change the status quo of his living condition. As he is beneath the Arasaka corporation, he does not get treated as fully human. *Cyberpunk: Edgerunners* introduces the concept of technology where everyone can augment their physical capabilities, replacing their organs with technology. David realizes that there is nothing he can do to change his life unless he replaces his body with technology. *Cyberpunk: Edgerunners* shows the effect of the

people that are oppressed. David becomes dehumanized as the effect of this oppression. However, he chooses to augment his physical capabilities with technology and embrace the crime and violence nature of the world so that he would be able to get a proper standard of living. David meets Lucy, a member of a mercenary group which David would join later. Lucy also belongs in the lower class. However, she can live through stealing and doing other mercenary work. David does not have any dream of his own, but to just survive in the harsh dystopian world of Night City. However, Lucy showed David his dream of going to the moon, which amazed and motivated David to do resistance to fulfill her dream.

However, even though the setting of the text is set in the year 2076, the themes of oppression and resistance are central to the narrative. The story explores how oppression persists and how David and his group resist it. Marilyn Frye argues that oppression is “an enclosing structure of forces and barriers which tends to the immobilization and reduction of a group or category of people (as cited in Young, 1990, 41). In other words, oppression acts as a system that limits the agency of those who are oppressed. This concept is evident in the world of *Cyberpunk: Edgerunners* where the dominant corporations Arasaka Corporation exert control over society and limit the freedoms and opportunities of those who are not part of the upper class. However, where there is oppression, there is also resistance. Haslam and Reicher define resistance as an act that "involves action and opposition" (as cited in Vollhardt et al., 2020, 92). In the context of the text, the character of David Martinez embodies this concept of resistance as he fights against the oppressive system that has marginalized him and his community. David wants to be able to save himself and his group members from the oppressive nature of Night City. Arasaka Corporation holds the most control in Night City, therefore they can do as they please towards the people, including efforts to assimilate their culture to the people and setting unfair living conditions. In other words, Arasaka Corporation actions can be viewed as colonialism in the form of corporations, oppressing people with their system.

In fact, oppression is shown to be prevalent and has become something that is common in this city which creates a cycle of violence in this dystopian world, as the low-quality living condition set by Arasaka Corporation contributes to this condition. For example, Arasaka holds most industry and resources in the Night City resulting in an unequal wealth distribution and creating poverty for many people. David is living in a poor condition under the oppression of Arasaka Corporation capitalism that oppresses his life. A condition that is so poor that he has to change his life if he wants to survive. Oppression and unfair treatment happen to his life, in

response he is seeking to change his life by resisting the oppressive living conditions set by Arasaka Corporation. However, as he has no power in the city, he seeks to join a mercenary group to do work which involves violence and crime as this is the only option that the character has in the city. He also seeks to humanize one of his group members by granting them something beyond basic rights, which is fulfilling their dream. These dreams can act as something that humanizes these characters as it represents human desire rather than their basic needs of survival. As these characters need something beyond just the basic needs of survival for their life. The topic uses oppression and resistance theory to analyze the character of David which is applied to understand the reason behind his actions and decisions making for his acts of resistance in the story of *Cyberpunk: Edgerunners*.

1.2 Statement of the problem

I want to know what kinds of oppressions David experiences, what kinds of strategies he uses to resist the oppression of Arasaka Corporation, and the impacts David's resistance has on himself and others.

1.3 Purpose of the Study

The purpose of this study is to prove that David is experiencing marginalization, victim of violence, cultural imperialism, and powerlessness. Besides, I want to reveal that he develops self-independence and uses of violence to resist the oppression of Arasaka corporation, and to prove that his resistance causes his death and inspires his people to break free from oppression.

1.4 Significance of the Study

This research is conducted because I found no other studies that discusses *Cyberpunk: Edgerunners* in the perspective of oppression. Therefore, I write this study in the hope of gaining a deeper understanding of the perspectives of oppressed individuals through the anime medium. This study provides insights regarding violent resistance whether there are other alternatives or if it is the correct solution. Oppressions in everyday life are bound to create resistance from the people. Understanding the types of oppression can help identify the correct analysis for the oppressed. Additionally, this study reveals that the cycle of violence can be explained and justified in the act of resistance against oppression for people that are oppressed. The findings of this study show more understanding of the types of oppression. It is also found out that people that are oppressed are bound to resort to violence to resist when they are left

with no options, and the impact of resistance can positively affect not only the individual but also other people. The study highlights the importance of resistance, showing how it can have a positive impact not only on the individual but also on other people. These findings emphasize the need for collective voice and action in the face of oppression, as well as the importance of unifying the voices of those who are being marginalized.

1.5 Theoretical Framework

The theory that I am going to use is Five Faces of Oppression and Violent resistance. Five Faces of Oppression is a theory that helps to identify the types of oppression happening in everyday life. Iris Marion Young (1949-2006) was one of the most influential and innovative political theorists of her generation who had a significant impact on a wide range of topics such as democratic theory, feminist theory, and justice. She bridged many longstanding divides among political theorists, engaging in Continental and critical theory, but also insisting on the importance of normative argument: her corpus stands as a testament to the fruitfulness of engaging in both abstract theory and the 'real world' of everyday politics (Ferguson & Valls, n.d.). Young identifies these five faces of oppression as exploitation, marginalization, powerlessness, cultural imperialism, and violence. Young's theory is used as a tool to examine what kinds of oppression are happening to David Martinez.

In addition to Iris Marion Young, I also use Frantz Fanon's theory on violence. Frantz Fanon (1925-1961) was a West Indian psychoanalyst and social philosopher known for his theory that mental disorders are socially generated and for his writings on behalf of the national liberation of colonial peoples. Subsequent generations of thinkers and activists were influenced by his critiques (Peterson, 2024). Colonialism is perceived by Fanon as a form of domination that is essential for the success of reordering indigenous peoples' world. He saw violence as the defining characteristic of colonialism. Fanon argued that violence was a tool of social control, as well as a cathartic reaction to the oppression of colonialism and a necessary tool of political engagement (Peterson, 2024). Fanon's theory provides the framework for understanding the psychological effect of violent resistance in the context of anti-oppression struggles. Fanon's theory provides a tool to examine violence as a means for the colonized and oppressed to resist their oppression. Fanon argues that violence can be the only viable way for the oppressed to reclaim their humanity and agency. This is because Fanon sees oppression as a system that dehumanizes and degrades the oppressed. Fanon's argument is rooted in the idea that the oppressed have been dehumanized and stripped of their agency and that they cannot effectively resist their oppressors through non-violent means alone. Fanon sees violence as a means for the

oppressed to assert their agency and reclaim their humanity in the face of a system that seeks to deny them of these fundamental aspects. The violent resistance theory will be used to understand the reasons why David does his resistance and the effects of David's resistance towards David and others.

1.5.1 Five Faces of Oppression

Oppression that can happen in everyday life. Understanding oppression makes us understand the inequalities that are happening in the system itself. According to Iris Marion Young (2004), In the extended structural sense, oppression can be described to the extensive and profound injustices that some groups must bear because of the ordinary interactions from people that have well meaning, media, and cultural stereotypes, and structural features of bureaucratic hierarchies and market mechanisms. In other words, the normal process of everyday life. (Young, 2004). Young suggests that oppression is not limited to intentional acts of discrimination. Instead, it is perpetuated through the everyday, often unintentional actions and attitudes of people, as well as through the systems of society. This means that even people who do not intend to discriminate against others can contribute to oppression through their everyday interactions and behaviors, which may be influenced by societal norms. A group can be immobilized by the societal rules that act as restrictive structure of forces and barriers to these groups. Oppression makes certain people less human. This could be contributed through treatment that dehumanizes them. Another example that would deny them to become fully human in both mind and body is to deny people language, education, and other opportunities (Young, 2004).

There are five faces of oppression within Young's theory. These five faces of oppression include exploitation, marginalization, powerlessness, cultural imperialism, and violence function to determine if an individual or groups are oppressed. The five faces of oppression provide an objective way to refute or convince some people that they are being oppressed or not. These types of oppression can be applied through assessing the observable behavior, status, relationships, text, and other cultural artifacts (Young, 2004). The four types of oppressions are helpful to analyze David. I can see four faces of oppressions that I can apply from the theory to the text which are marginalization, violence, cultural imperialism, and powerlessness to prove what kind of oppressions David experiences. I find that Young's strategies for oppression are not sufficiently represented in the anime as well as the lack of discussion in the theory itself.

Therefore, I decided to not incorporate Young's strategies for oppression in the research and decided to only focus and incorporate Young's identification of the five faces of oppression.

The first type is marginalization. According to Iris Marion Young, marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society (Young, 2004). Young (2004) states that "marginalization is perhaps the most dangerous form of oppression. A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination." (p.53). Young also states that marginalization can still exist when one has shelter and food. Individuals can still be oppressed during their marginalized status when they are left out of participation in a social cooperation situation as most of the society's productive and recognized activities take place in contexts of organized social cooperation (Young, 2004, pg. 55). I analyze how David is being marginalized in the text. In the case of David, he is relegated to the outer limit of society, where he as a human does not get full of his rights, such as when he is attending school that is majority for the high class where he is marginalized by people from Arasaka that David does not belong in the school.

The second type is violence. According to Iris Marion Young (2004) violence involves members of some groups living with the knowledge that they must fear random, unprovoked attacks on their persons or property. Young argues that violence, viewed as a form of oppression, is not solely defined by the individual acts themselves. Instead, what characterizes violence as an element of oppression is the social environment in which these acts occur, as this context not only facilitates but sometimes even legitimizes such violent actions. What sets violence apart as a societal injustice, rather than simply an individual moral transgression, is its systemic nature and its status as a social practice. In essence, it is the widespread and ingrained presence of violence within the societal framework that elevates it to the status of a social injustice, rather than merely a matter of individual morality (Young, 2004, pg. 61). Young views that violence is systemic as it is directed at members of a group just because they are members of that group. I analyze how David is being the victim of violence in the text. David experiences violence just because he is a member of a low-class citizen. He must live under the threat of attack and how Arasaka Corporation set this social environment where violence can happen to the oppressed.

The third type is cultural imperialism. According to Young Cultural Imperialism involves taking the culture of the ruling class and establishing it as the norm. As a result, the dominant cultural products of society, those that are most widely disseminated, reflect the experiences, values, goals, and achievements of these groups (Young, 2004, pg. 59). Throughout the film, it is clearly shown that Arasaka Corporation has spread their cultural influence throughout the city, as the people in the city, including David, are adapting to Arasaka's culture. I apply Young's cultural imperialism theory to prove that cultural imperialism is happening in the life of David in the form of cybernetic enhancement that is popularized by Arasaka Corporation that is used to augment David's physical capabilities.

The fourth type is powerlessness. Young argues that those who are powerless lack the authority or power even when the power is exercised to them without needing those who have power to use it because the powerless people will always find that they have to obey orders without the authority issuing it to them. This powerlessness also affects the individual so that they have minimal opportunity for growing skills, little to no work autonomy, limited creativity or judgment in their work and struggle to express themselves correctly in public (Young, 2004, p. 56). I apply this theory to prove that a low-class person such as David is powerless in the story. Being powerless means not having the capability to change anything in his life within the Night City, such as how he is living his daily life poorly below standard without the conventional means to change it and how he must obey the authority of those in power namely Arasaka Corporation.

1.5.2 Violence as a Form of Resistance

The path toward liberation from oppressive systems is full of difficult choices and actions that challenge traditional ideas of morality. Frantz Fanon's analyses delve into one such unconventional avenue which is the role of violence as a form of resistance by the oppressed against their oppressors. Frantz Fanon argues that violence is a viable option for the oppressed. Frantz Fanon's (1963) explains that in a world full of prohibitions and marked by dehumanizing structures, violence emerges as a compelling and, at times, the only viable option for the oppressed. Frantz Fanon argues that the people that are colonized are lowly by the colonizers, they are divided into compartments where the colonized people are not seen as fully human by the colonizers. Frantz Fanon (1963) explains that the peasants that are outside the class system discover that the only option is violence, as there is no way for negotiation, their only way of showing value is none other than violence. This perspective shows how the limited options for

the oppressed forces them to resist oppression with strength. I intend to use *Wretched of the Earth* by Frantz Fanon to analyze David's resistance towards Arasaka Corporation. The setting of the story is viewed as colonialism in the form of a corporation as Arasaka is the most influential force in Night City. They oppress the residents of Night City, and they do exploitation for the corporation's interest. Fanon's theory provides the effect of colonization which dehumanizes people. Fanon saw violence as an important characteristic of colonialism. The theory perceives that violence is an important tool for negotiation, and that violence is essential for them to reclaim their agency. Fanon provides analysis for the psychological effect of colonialism for the colonized. Therefore, I apply Fanon's theory of violence to analyze David's perspective on his strategies for resisting Arasaka Corporation.

As Fanon argues, the role of self-independence is crucial in the struggle against oppression. Frantz Fanon (1963) argues that resistance is essential for the oppressed to claim their agency. A movement of resistance can be identified that the oppressed feel their lack of treatment as human and their desire to be treated as one through the movement of this resistance. Fanon states that "The colonialist bourgeoisie had hammered into the native's mind the idea of a society of individuals where each person shuts himself up in his own subjectivity, and whose only wealth is individual thought." (Fanon, 1963, p. 47). This excerpt shows that the colonized do not have the will to resist if their mind is shut by the colonizer, therefore it is important to develop self-independence. Fanon argues that the colonizers actively work to control the minds of the colonized, implanting oppressive ideas to individuals. This mental colonization is designed to keep the oppressed in a state of submission and prevent them from developing a collective consciousness that could lead to resistance. By stating that "the colonized do not have the will to resist if their mind is shut by the colonizer," Fanon suggests that mental emancipation and the development of self-independence are necessary preconditions for effective resistance. In order to break free from the oppressive system, the colonized must first liberate their minds from the colonizer's influence and assert their own agency and self-determination. Self-independence, in this context, refers to the oppressed individual's ability to think, act, and make decisions independently of the oppressor's control. It involves rejecting the colonizer's-imposed narratives and values, and instead embracing one's own identity, culture, and aspirations. By developing self-independence, the oppressed can begin to challenge the structures of domination and assert their humanity in the face of dehumanization. In the text, David develops his self-independence by augmenting his physical capabilities to resist. His act of augmenting his physical capabilities can be seen as a way of

developing his self-independence. By enhancing his body with technology, David is actively rejecting the limitations and constraints imposed on him by the oppressive system of Arasaka Corporation. He is taking control of his own body and abilities to use them as tools to resist the dehumanizing forces that seek to keep him in a state of submission.

As a result, David chooses to do violent resistance towards Arasaka Corporation. This can be explained because this action could grant him liberation. Fanon asserts that the violence of the colonized against their oppressors is a necessary and even inevitable response to the systemic violence and dehumanization they have experienced. Frantz Fanon (1963) discusses the pervasive violence in the colonial world and its eventual reclamation by the native population:

The violence which has ruled over the ordering of the colonial world, which has ceaselessly drummed the rhythm for the destruction of native social forms and broken up without reserve the systems of reference of the economy, the customs of dress and external life, that same violence will be claimed and taken over by the native at the moment when, deciding to embody history in his own person, he surges into the forbidden quarters. (p. 41)

In this passage, Fanon suggests that when oppressed individuals redirect the violence they have experienced back towards their oppressors. They are asserting their agency and reclaiming their personal identity. This act of resistance allows them to affirm their existence as worthy human beings. Within the narrative of "Cyberpunk: Edgerunners," the character, David, exemplifies this concept by employing violence against the Arasaka Corporation. His actions can be interpreted as a means of taking control of his life and rebelling against the oppressive mega corporate Arasaka Corporation that treats every of its citizens poorly.

To sum up, Fanon argues that violence can have a liberating effect on the oppressed which helps to break the chains of oppression. He writes, "At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect" (Fanon, 1963, p. 94). This idea is reflected in David's story throughout the series, as his engagement in violent resistance against Arasaka seems to grant him a growing sense of confidence, purpose, and self-determination. His actions, while often brutal and tragic, can be understood as a form of psychological liberation in the face of an oppressive system that has denied him his basic humanity.

1.5.3 Effects of Violent Resistance

While violent resistance can unite people and lead them to their freedom through rebellion, it is obviously filled with consequences. The first effect is that it is obviously full of risks. Fanon argues that the oppressed may face death as a potential consequence of their violent resistance against the oppressor. Fanon (1963) further emphasizes the potential for death in the struggle for liberation, stating:

The naked truth of decolonization evokes for us the searing bullets and bloodstained knives which emanate from it. For if the last shall be first, this will only come to pass after a murderous and decisive struggle between the two protagonists (p. 37).

This passage suggests that the path to liberation is paved with blood and that the oppressed must be prepared to face the consequence of casualty in the fight against oppression. David's willingness to risk his life in the fight against Arasaka, even to the point of sacrificing himself for others, is a testament to the severity of the oppression that he has endured.

In addition to the personal consequences faced by those who engage in violent resistance, such as death, Frantz Fanon's work also highlights the potential for violent resistance to have a liberating effect on others. Resistance can lead to effects that spread towards another one of such effects is humanization. According to the Merriam-Webster dictionary, to humanize is "to represent (something) as human : to attribute human qualities to (something)" (*Dystopia Definition & Meaning*, n.d.). This means humanization refers to the process of recognizing and affirming the inherent dignity, worth, and agency of an individual or group, especially those who have been oppressed. Fanon argued that violence can have a humanizing effect:

The colonized subject thus discovers that his life, his breathing, his heartbeats are the same as those of the settler. He discovers that the settler's skin is not of any more value than a native's skin; and it must be said that this discovery shakes the world in a very necessary manner. All the new, revolutionary assurance of the native stems from it. For if, in fact, my life is worth as much as the settler's, his glance no longer shrivels me up nor freezes me, and his voice no longer turns me into stone. I am no longer on tenterhooks in his presence; in fact, I don't give a damn for him. (p. 45)

This suggests that the act of resistance can allow oppressed people to restore their humanity to the state before they were oppressed. This is exemplified through the narrative by the character of Lucy. Lucy's life changed after David sacrificed his life in the fight against Arasaka Corporation. His act of resistance becomes a catalyst for Lucy's own liberation and rehumanization. This transformative effect of resistance shows the potential for acts of resistance to have effects that spread to others, inspiring others to join the struggle for liberation and rehumanization. The process of decolonization and resistance is not only a political and economic struggle but also a deeply personal and psychological one, with the power to fundamentally change those who are touched by it.

1.6 Organization of the Study

The study is organized into three chapters. The first chapter provides the background of the text, the topic, and the theoretical framework in this study. The second chapter provides the application of the theory while also providing evidence from the text for the analysis of the text. The third chapter includes the conclusion in this study as well as all the references that were all used from all the chapters.