

DEALING WITH TERRITORIAL BOUNDARIES, SPACE, AND TIME IN *ROBINSON CRUSOE* AND *LIFE OF PI* NOVELS (POSTCOLONIAL PERSPECTIVE)

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Abstract: Today's globalization eliminates time, space, distance, and national barriers. The two novels examined in this study implied those issues. The objective of this study is to analyze the territorial boundaries, spatial dimensions, and temporal aspects that evoke a profound impact in *Robinson Crusoe* and *Life of Pi*, employing a postcolonial perspective. Both of these works originated from a shared concept, specifically the theme of being stranded as a result of a shipwreck. However, these novels were written throughout distinct times spanning several centuries. *Robinson Crusoe* was published in the 18th century, whilst *Life of Pi* was published during the 21st century. The similar concept of "Castaway" does not imply the creation of an identical narrative. The level of precision in the portrayal of territorial boundaries, space, and time in these two works is noteworthy, but they exhibit certain distinctions. The narrative of *Robinson Crusoe* prominently features people embodying the roles of master and slave, hence highlighting the concept of social boundaries. Contrarily, *Life of Pi* explores the ambiguous nature of borders about territory, space, and time, as they are consistently subject to dispute. Consequently, the delineation of power dynamics between characters is likewise a matter of contestation. In conclusion, these two novels convey two different ideologies by territory, space, and time considered through the lens of post-colonialism. The span of centuries demonstrates the diversity of human interpretations of them. *Robinson Crusoe* conveys the idea that colonialism is inevitable. Meanwhile, *Life of Pi* interprets colonialism as cruelty.

Keywords: *boundary; contestation; postcolonial; space; time.*

INTRODUCTION

The concepts of territorial boundaries, space, and time considerations hold significant importance within the context of globalization. Following the conclusion of the Second World War, a process of decolonization ensued, when several nations that had previously been subjected to colonization successfully attained independence and established autonomous governance. Nevertheless, it might be argued that the process of decolonization bears resemblances to colonization, albeit in distinct manners. Countries that possessed significant economic strength throughout the era of colonialism exhibited a reluctance to relinquish control over their colonies. However, the advent of the Declaration of Human Rights in 1947 served as a deterrent to such actions.

There is a belief held by certain individuals that contemporary globalization

bears resemblance to historical colonialism, albeit with distinct manifestations (Tay, 2011). Contrarily, there exists a perspective positing that globalization is, in fact, a phenomenon that fosters increased interconnectedness among states on a global scale, encompassing economic, political, and cultural interactions. Therefore, the level of mutual understanding is heightened (Ichsan, 2021). The process of globalization has accelerated significantly in contemporary times due to advancements in technology, leading to a diminishing of boundaries between nations.

The term globalization itself deals with many things. The term globalization has many understandings, such as globalization is the process of international interaction and integration that occurs because of the movement of people, goods, capital, ideas, and culture (Al-Rodhan, 2006). It happens because of increased interstate trade relations

so that the world's population moves towards life in a world without limit. In short, globalization is the process of interaction and integration that takes place in the world. The discussion surrounding the interconnection of the global community often pertains to the concepts of territorial boundaries, spatial relations, and temporal considerations (Agnew, 2013; Ichsan, 2021). The inquiry into these three elements arises while discussing the interconnection of the global community because it means we are discussing about globalization. Globalization is a multifaceted phenomenon that has both positive and negative aspects. When examining globalization from a historical perspective, it becomes evident that it is closely intertwined with the legacy of colonialism.

Territory boundaries, space, and time in the past globalization

Globalization has occurred thousands of years ago, predating the birth of Christ. The historical evidence of globalization in antiquity can be observed through the establishment and utilization of trade networks such as the Silk Road and Spice Route. The two roads under consideration were historically significant trading routes that traversed diverse territories and civilizations. On one hand, the Silk Road spans several regions, starting from China and reaching Europe, traversing through India, Central Asia, Persia, Egypt, African nations, Greece, Rome, and even extending to England. Similarly, the spices were transported from Indonesia to Europe, establishing a distinct commercial route. Concurrently, this commerce relationship facilitated the convergence of cultural and intellectual exchange.

Globalization in the past had been very slow because such a long distance takes a long time. Consequently, the transportation of commodities or dissemination of information in previous eras often need months, or even years, to complete. Conversely, the establishment of trade routes such as the Silk Road and spice trade routes

facilitated the formation of colonial powers and subsequent colonization. Colonization refers to the exercise of authority over a certain region and its population by a nation, wherein the limits of the colonized territory were distinctly established throughout colonization. The notion of exerting control over other nations became a defining feature of globalization during that era.

According to Loomba's research (Loomba, 2003), the etymology of the term "colony" may be traced back to the Latin word "colonia," which denoted agricultural land or a place of settlement during the Roman era. The term "actually" does not inherently denote colonialism or the act of conquest and dominance. However, a negative connotation is often associated with it due to the historical exploitation of regions by foreign nations (Loomba, 2003; Lubis, 2006; Ratna, 2008). The establishment of territorial control throughout colonial periods held significant importance, as it was intrinsically linked to the safeguarding of trade routes. The concept of a secure trade path is synonymous with the preservation of capital security, which constitutes a significant driving force within the economy (Baga, 2022).

Then, the notion of colonialism developed, as a result of the process of "forming a community" in a new country. This is similar to "dissolving" or re-establishing communities that already exist there. As a consequence, a large number of practices took place including trade, looting, negotiation, war, mass murder, slavery, and rebellions. Accordingly, Loomba describes the notion of colonialism (Loomba, 2003; Lubis, 2006).

Regarding the trading routes in the colonial era, we can perceive that there was a process of interaction and integration in all aspects of life, economy/capital, politics, cultures/ideas. In the colonial era, territorial boundaries, space, and time played important roles. Territorial boundaries were important to make sure that trading goods ran well, even a trading post also functioned as a fort. So, the army in the colonial era also played a

significant role, and the colonizers made sure that the space of the colonies was under control, namely by controlling the native people's minds corresponding with the purpose of colonization. Time was also under control in the colonial era. It means here, you can predict the time. If you sent a ship loaded with spices from Indonesia to Europe, it would take at least twelve months to arrive in Europe. The approximate duration can be counted.

Globalization has been a phenomenon that has existed for thousands of years. The presence of this phenomenon can be observed in the historical contexts of the Silk Roads and Spice Routes. The roads and routes facilitated the connection between numerous countries, spanning from China to central Asia, to Persia, the Arabian Peninsula, and ultimately reaching Europe. The historical trade routes for spices originated in Indonesia, traversed through India, continued towards the Arabian Peninsula, and eventually reached Europe. However, the introduction of the Suez Canal provided a shortcut for this journey. Before the construction of the Suez Canal, ships were required to circumnavigate Africa to reach Europe. Initially, these commerce routes were associated with economic capital, but with time, they transformed into pathways that facilitated the expansion of colonial powers.

Territory boundaries, space and time in the present globalization

The contemporary interpretation of globalization continues to denote a multifaceted phenomenon characterized by the ongoing dynamics of interaction and integration among diverse entities. Nevertheless, there are two perspectives on this term nowadays. From a positive perspective, it signifies the occurrence of interactions and integration. However, it might be argued that globalization results in the dominance of affluent individuals or wealthy nations, thereby leading to a form of colonization (Al-Rodhan, 2006; Tay, 2011). In contemporary times, globalization has

increasingly blurred the delineations of territorial boundaries, space, and time. This phenomenon can be attributed to both technological advancements and the power of economic capital wielded by affluent nations that were historically colonizers. The analysis of globalization about territorial limits, spatial dimensions, and temporal aspects will be conducted through an examination of two literary works, *Robinson Crusoe*, and *Life of Pi*.

I will examine the phenomenon of globalization and its impact on literature, specifically via a postcolonial lens. The postcolonial viewpoint allows for an examination of the perpetual challenges surrounding territorial boundaries, space, and time.

I have selected two literary works originating from distinct countries, specifically those belonging to the English language countries. The literary work entitled *Robinson Crusoe*, authored by Daniel Defoe and published in 1719, and the novel titled *Life of Pi*, penned by Yann Martel and published in 2001, are two notable examples of literary works originating from England and Canada, respectively. In both of these novels, an attempt is made to apply a postcolonial viewpoint to illustrate how globalization manifests both positive and negative aspects dealing with territorial boundaries, space, and time, as reflected in the narratives.

The narrative of *Robinson Crusoe* (Defoe, 2000) significantly explores the dynamics of power and servitude, so shedding light on the notion of social divisions. On the contrary, *The Life of Pi* (Martel, 2001, 2013) delves into the intricate and uncertain aspects of borders about territory, space, and time, which are persistently prone to contention. Therefore, the analysis of power relations among characters is also subject to debate.

METHOD

Postcolonial criticism is a theoretical and methodological approach that involves a way of reading and critiquing the process of

colonialism, as well as the enduring consequences that persist in its aftermath. According to Day and Foulcher (Foulcher, K., & Day, 2008), the concept of postcolonialism encompasses a critical framework aimed at comprehending the enduring impacts of colonialism inside literary works, while post-coloniality is a term that refers to the nature and spread of these effects.

As Budiman (Budiman, 2008) stated postcolonialism is understood as a study of how literature reveals traces of colonialism in the confrontation of races, nations, and cultures that occurred within the scope of unequal power relations as a result of European colonization towards the third world's nations. Meanwhile, Day and Foulcher (Day, T., & Keith, 2008) stated that the postcolonial approach in literary studies discusses how literary texts in various ways reveal traces of colonial encounters, namely confrontations between races, nations, and cultures in conditions of unequal power relations, which have formed a significant part of the human experience since the beginning of the era of European imperialism. Furthermore, Day and Foulcher (Foulcher, K., & Day, 2008) stated that postcolonialism in literary studies is a reading strategy that generates questions. Those questions can help identify the signs of colonialism in critical and literary texts, and assess the nature and importance of the textual effects of signs and the effects of colonialism in literature.

The postcolonial perspective places more emphasis on the mindset and practices of the colonial period which are still ongoing through the decolonization period. However, this mindset manifested in different forms in practice during the decolonization period. As Ratna (2008) stated postcolonial theory can be defined as a critical theory that tries to reveal the negative consequences caused by colonialism. The consequences are more mental degradation than material damage. Therefore, the intended effects do not stop immediately after the end of colonization but continue for extended periods, spanning

decades or even centuries.

Thus, Postcolonial criticism is not merely a way of reading literature, but criticism that tries to understand and uncover the traces of colonialism in literary texts, namely the domination and the hegemony of the West implied in the literary text (Sasani, 2023; Valoojerdi, 2021). A very strong literary work shows how the boundaries of territory, space, and time played an important role in the era of colonialism and globalization in the present. Literary works like the Novel *Robinson Crusoe* and *Life of Pi* are produced at different times, namely in the era of colonialism and globalization. They depicted how territorial boundaries, space and time became different in different eras even though they have the same idea about "Castaway".

The meaning of place is crucial in postcolonial literature. The concepts of binary opposition, marginality, and otherness revolve around the notion of placement and the allocation of authority between individuals occupying the first and second positions. The issue of contention arises between colonizers and colonized people as they compete for territorial acquisition. Locations that have sustained human habitation for extended periods afterward undergo occupation by other people, including instances involving coercion and aggression (Ratna, 2008). According to Ratna (2008), the concept of place was traditionally described as a relationship that exists in the present or is immediately related to appearance. On the other hand, space is defined by its relationship with otherness, existing in absence or an absentia state. Location is a defining characteristic of a certain place, as it is not universally present in all areas. The place is characterized by its concreteness and geographical attributes, whereas space is predominantly associated with abstract concepts.

RESULTS AND DISCUSSION

Robinson Crusoe and Life of Pi

Crusoe, the character in the novel *Robinson Crusoe*, was stranded on one of the islands

alone on the Caribbean islands for more than twenty-eight years narrated in the novel, but his strand made him meet the natives. On the contrary, Pi, the character in the novel *Life of Pi*, was floating on a lifeboat in the Pacific Ocean with a Bengali Tiger for two hundred and twenty-eight days. Territorial boundaries, space, and time become very important in the description of the stories about people who were stranded or drifted in an ocean, because they were waiting for help with hope, or more often hopelessness, but struggling for life becoming inevitable.

These two stories have similarities in the idea of shipwrecked and castaway. The story of *Robinson Crusoe* was published in 1719; it was about the beginning of the 18th century. This story is a kind of adventure tale that tells of an eighteen-year-old English teenager eager to go sailing around the world. The voyage of Robinson Crusoe could be said to be a worldwide cruise because he had been a Moorish prisoner for two years when he arrived in Africa, then sailed again and arrived in Brazil. In Brazil, he became a successful trader. But eventually, he went sailing again to become a slave trade leader. His third voyage failed when his ship was wrecked, and he became the only survivor. Crusoe was stranded on an uninhabited island for more than twenty-eight years.

Life of Pi is a novel written by Yann Martel, it is about an Indian teenager who encountered a shipwreck. Pi, the main character, was only sixteen years old by then. He would move to follow his parents to Canada. His father shut down their zoo business because the political situation in India during Indira Gandhi's administration (in 1976) was not good for their zoo business. He sailed with his parents and brother, and some animals from their zoo. Nevertheless, the Japanese ship named *Tsimtsum* that they were riding on, drowned in the Pacific Ocean.

Pi became the only living human being who was safe. He survived in a lifeboat with some animals, a zebra, an orangutan, a hyena, and a Bengali tiger named Richard Parker. They were floating in the Pacific Ocean without help, then there happened animal law

on the boat, the survival of the fittest in the food chain, or natural selection occurred on the boat horribly. Only Pi and the tiger survived for the last two hundred and twenty-seven days without help. Eventually, Pi got on shore with Richard Parker in Mexico shore.

Robinson Crusoe and Life of Pi are Colonial and Postcolonial Allegory

As literary works, *Robinson Crusoe* and *Life of Pi* novels can be seen as colonial and postcolonial allegories. According to the Merriam-Webster dictionary, allegory is the expression of truths or generalizations about human existence using symbolic fictional figures and their actions. In other words, allegory is a figure of speech or broad metaphor. It is a literary tool in which abstract ideas and principles are described in the form of characters, places, and events, representing real-world issues and events. Allegory (in the sense of practice and the use of allegorical devices and works) has occurred extensively throughout history in all forms of art, mainly because it can easily illustrate or convey complex ideas and concepts in a way that can be understood or conspicuous for viewers, readers, or listeners.

I try to figure out this allegory in both novels by using postcolonial criticism. It means that both novels cannot only be perceived and interpreted literally but they must be perceived in double meaning, literally and figuratively. The allegory in the novel of *Robinson Crusoe*, the character of Crusoe represented the British in the era of discovery and colonialism (Miller, 2011). His inclination to voyage around the world, and made a trading among nations, can be seen as the willingness of the British to dominate the world through the journey around the world. Even though he was already wealthy, he was still eager to voyage and become a leader in slave trading. This could be interpreted that the British in the colonial era had already dominated the trading route, but they still wanted to find other ways to get success in trading.

Territorial Boundaries in *Robinson*

Crusoe were symbolized by the island where he was stranded. The island was empty and had no inhabitants, so he tried to control the island while trying to survive. He built his dwelling, he cultivated the land, and he counted every day he stayed on the island whilst waiting for passing ships. He knew well the day after day because even though he was alienated from his motherland he was safe, and the island was under controlled by him. The land is a symbol of the safe, certain, and permanent occupation of *Crusoe*, in the imply meaning how the British controlled a new region even though the region was discovered accidentally.

The appearance of footprints on the land is a sign of disruption of the territory of *Crusoe*. The sign of threat of his domination, was because he thought that the island had no inhabitants for fifteen years. It is a sign that his space will be disturbed. The island was one of the islands owned by the natives of the Caribbean Islands, but they did not dwell in that place because the island is like an island to perform rituals. The natives come to the island regularly for a few periods of years and they live on the main island near the land. Here, it appears to question the boundaries and the owner of the island. Who owns that Island actually, *Crusoe* or the natives? From a postcolonial perspective, we must be careful to read this, because the perspective of the story is from a British man, namely Daniel Defoe was the author who lived in the colonial era. From the native perspective, it was their land even though they did not live there, but they visited the land regularly to conduct a ritual, and they lived not so far from there. Nevertheless, from the colonial view, if you cultivate the land, you own the land because you utilize the land. The narration from the novel demonstrates *Crusoe* did that, moreover he controlled the land. So, here *Crusoe* represents a colonizer. He thought that the land was his property for fifteen years. Moreover, *Crusoe* helped a native who would be sacrificed in that land, because the native was a prisoner by his nation.

The native expressed profound

gratitude towards *Crusoe* for saving his life, and he became *Crusoe*'s servant. He was very loyal to *Crusoe*; addressing him as "Master", as *Crusoe* told him, and *Crusoe* named him Friday because he found him on Friday. Friday consistently imitated his master. This is the characteristic of people under control, imitating their master (Hashim & Alahmad, 2023; Sasani, 2023). This narrative illustrates *Crusoe*'s establishment of territorial regulation and his assertion of control over the designated space, as a result of his position as the master. The question is, should you become a servant if someone helps you? Even the name of the native must be determined by the master, even though the native tried to explain it in his language. Nevertheless, the language has no meaning for the master; in other words, the master did not want to try to understand (Baga, 2005). Accordingly, the *Robinson Crusoe* novel exemplifies the manifestation of colonial ideologies and behaviors within the realm of literary discourse. This novel depicted how territorial boundaries were permanent and clear under the domination of the discoverer, and automatically the space was under his domination. The theme of slavery is thick in this novel because Defoe's experience of living in and historical period was in that era when the institution of slavery was established.

The story of *Life of Pi* is unbelievable because a young man could live with a tiger in a lifeboat for 227 days, which equals 7 months, on the ocean. The story is unbelievable as well as the perspective of the two Japanese who listened to Pi's story about his survival on the ocean with a tiger. The important point is in the part of the story when Pi changed his story by changing the animals on the boat becoming humans. The two versions of the story cannot be accepted by human logic. So, the story *Life of Pi* is fiction, but this could be conceived also as an allegory. There is a meaning implying behind the story.

From the perspective of the figure of speech, the lifeboat is a symbol of territory that Pi must divide with a Bengali tiger that

swam to his boat when their ship sank. Thus, the territory became the property of Pi, but a dangerous beast came into that boat without invitation. This territory became the property of two species, a human and a beast. In addition, this territory is not stable because it floated on the ocean. Like its name, Lifeboat means the boat for saving a life, but the life inside this boat is in an emergency because the boat is floating on the ocean with a human and a tiger. For Pi, getting on shore safely was very important, but to avoid the attack from the tiger was another huge problem that he encountered.

Pi represents India nation which has three religions in their land Hindu, Christian, and Islam. It is symbolized by Pi's identity, an Indian teenager who embraces three religions at the same time. The name Pi could be interpreted as a meaning of pious since he embraced three religions and practiced those three religions. The word "pious" usually refers to a devoutly religious person. In the novel, Pi is described as a pious young man. Even though in the novel, the meaning of Pi's name was explained, it was a relation with a word in French. It was taken from the word "piscine", just to inform the reader that the influence of French was condensed. Pi lived in Pondicherry with his parents and brother. Pondicherry is a territory in India, that was ever colonized by the French.

Meanwhile, the tiger's name was Richard Parker. It is an English name. In the novel, it is narrated that it comes by mistake. Richard Parker is the name of the hunter who had taken care of the tiger. However, because of administrative mistakes, the names were swapped or switched. The hunter's name became the tiger's, and the tiger's name became the hunter's name on paper. The original name of the tiger is Thirsty, but Richard Parker remained as the name of the tiger. We can see here, that there is humor playing on the role of the character and the name. Nevertheless, if we are careful to observe this, we will see that actually a tiger is a hunter animal, and a hunter is always "thirsty" to hunt.

It is imperative to bear in mind that

India was under British colonial rule. The representation of British dominance is embodied by a formidable and perilous tiger in the novel. Therefore, the lifeboat is like a territory or a colony which must be divided between the Indian people and Britain. The narrative of this story is presented from the perspective of the character Pi. This analysis will offer an alternative viewpoint about the concepts of territory, space, and time as shown in Robinson Crusoe.

Pi always kept his distance from the tiger. Pi acknowledges that he can't defeat the tiger, so he always struggles to warn the tiger to be in its position, by blowing a whistle, so that the tiger knows Pi's territory. Sometimes Richard Parker, the tiger, tries to go out from its territory but Pi immediately blows his whistle.

I affected Richard Parker. At the very first blow of the whistle he cringed and he snarled. Ha! Let him jump into the water if he wanted to! Let him try!

"TREEEEEE! TREEEEEE! TREEEEEE!
TREEEEEE! TREEEEEE! TREEEEEE!"

He roared and he clawed the air. But he did not jump. He might not be afraid of the sea when he was driven mad by hunger and thirst, but for the time being it was a fear I could rely on.

"TREEEEEE! TREEEEEE! TREEEEEE!
TREEEEEE! TREEEEEE! TREEEEEE!"

He backed off and dropped to the bottom of the boat. The first training session was over. It was a resounding success. I stopped whistling and sat down heavily on the raft, out of breath and exhausted.

And so it came to be:

Plan Number Seven: Keep Him Alive. (*Life of Pi*, p.89)

From this narration, we can observe that there is an unstable and blurred boundary between Pi and the tiger. Almost every time, Pi must warn the tiger to stay at his place, so that their position and distance are always under control. It is like the position of India and British. They must maintain their position, in this sense, India must always be more aware of their position to not fall into a governed region. India must regularly warn

its territorial in the colonial era. Accordingly, Pi consistently tries to negotiate his space and the Tiger in the novel. As in Murugesan's (P. Murugesan et al., 2020) academic article boundaries and limits turned into the in-between spaces through which the meanings of cultural and political authority are negotiated. Nevertheless, this condition in the novel can be conceived by reading from a post-colonial perspective. Since the narrator was the native in the novel *Life of Pi*, from his perspective, we understand how the natives try to position themselves and were positioned in the colonial era.

From this narration, it is not clear who the master is and who the slave is. Pi always supplied Richard Parker with fish (food) to prevent the tiger from attacking him. So, their relationship is mutual, but they also threaten each other. Pi needs Richard Parker to survive, but at the same time, Richard Parker is a threat to him. Anytime, this animal could attack him. This is like a native people who always work to supply food from their land for the colonizers who have the power to destroy them like a tiger. The native is the owner of the land but they are also the slave to serve the colonizers. The colonizer is a guest but acts as the owner of the land, moreover, the natives also need the colonizer to buy and distribute their goods. This is an odd mutual relationship.

The boat traveled very far, so Pi did not know any more about the dates. For him, day by day is not certain. He only remembered the date when he embarked and the day when he was stranded safely, specifically on July 2, 1977, until February 14, 1978. It is very painful to suffer because Pi more often did not get food or fresh water. The experience of life during the colonial era can be characterized as one marked by uncertainty, suffering, and prolonged hardship (Ismail, 2023; Sasani, 2023). The lack of clarity on land ownership undermines the establishment of independence. Despite cohabitating with colonizers, individuals occasionally relied on them for a sense of security. Simultaneously, they also faced many forms of endangerment.

This story emphasizes its allegory when Pi, the narrator and the character of this story, changes his story. No one believed Pi's story, including the two Japanese investigators. They did not believe that Pi could get on shore with a tiger; therefore, Pi changed his fellows on the boat to be humans and told the same story with human characters. Consequently, his story became more cruel and horrible because of the events of killing each other to get food like animals. In the new version of the story by Pi, all of the characters are humans. The result is that neither the first story nor the second could be believed by the Japanese investigators. This is an allegory of living in the colonial era; actually, no one can believe that humans can exploit other humans like animals.

CONCLUSION

Both works employ the concept of a castaway, and both can be subject to criticism from a postcolonial standpoint. The *Robinson Crusoe* novel shows the domination of the colonial mind. We can see that territorial boundaries, space, and time are certain because there is a dominant character who plays the rules. The character of Robinson Crusoe is portrayed as dynamic, whereas the native individual is depicted as passive, obedient, subservient, and resigned to their destiny, Defoe calls them savages in the *Robinson Crusoe* novel, but, from the characterization in the novel, they were frail, not wild. So, the native was positioned lower than the guest by the author.

On the contrary, Pi is depicted trying to resist the huge power, so that he can create vague boundaries and space between him and the tiger that have been negotiated. However, on certain occasions, Pi resorted to embarking on his raft as a means of evading potential danger. In this literary work, Yann Martel, the author, presents an exploration of the inherent cruelty embedded within animal law, specifically the concept of survival of the fittest, when enacted by human beings. It is difficult to comprehend the occurrence of people harming one another. However, the undeniable truth is that it could happen in

reality humans destroy humans.

In the novel *Life of Pi*, the protagonist Pi is depicted as not only symbolizing India but also serving as a representation of Asia and the broader Eastern region. He resisted and struggled to survive. To position his territorial boundaries, he created his territory and his space, even though he negotiated it. He did not want to be positioned by the tiger or the huge power. Ultimately, Pi successfully reached the shore unharmed beside the tiger, and thereafter, the tiger departed from his company after the painful suffering together. It is like independence for Asian people who suffered from colonialism after a long struggle; they reached their freedom and were left in such a way.

Nevertheless, concurrently, territorial boundaries become important to an alienated and threatened person. From a postcolonial standpoint, it is evident that these two literary pieces lead to the souls of distinguished ages. The significance of being cast away in the eighteenth century contrasts with being cast away in the twenty-first century. During the 18th century, there was a pervasive presence of colonial ideology that exerted a significant influence on the human psyche. The discovery of a new place came along with the idea of conquest. Under the context of the twenty-first century in the postcolonial era, there is an idea of odd mutual relation between the colonizer and colonized people even in dangerous situations as depicted in literary works. However, it implies that until now the ex-colonized people are still alert to their position and circumstances, always monitoring the impact of globalization to determine if it may potentially manifest as a new form of colonization.

The researcher attempts to decipher the significance of the stories in these novels, viewing them as allegories due to their somewhat unbelievable nature. This research solely observed the novels from a postcolonial perspective. Nonetheless, there are numerous ways to approach the significance of these books. In the end, this study showed that while literary works typically depict comparable occurrences,

they do not always convey the same message since they tend to critique rather than glorify the outside world.

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