



ETHNIC ALIENATION IN GRACIA TIOSO'S NOVEL THE ASSOCIATION OF ILLEGITIMATE CHILDREN: A FRANTZ FANON POSTCOLONIAL STUDY

Ridwan¹, Dela Aprilya², Fathul³

^{1,2} Universitas Negeri Makassar, Indonesia

³ Üniversite dokuz eylül, Turkiye

Email: ridwan@unm.ac.id^{a*}

Received
22 May 2025

Revised
31 May 2026

Accepted
9 June 2026

Abstract

*This study aims to describe the alienation of Chinese-Indonesian identity resulting from social inequality in Gracia Tioso's novel *Perkumpulan Anak Luar Nikah*, from the perspective of Frantz Fanon's postcolonialism. This research employs a descriptive qualitative method, using the novel *Perkumpulan Anak Luar Nikah* (2023) as the primary data source. The data consisted of quotations, dialogues, narratives, and character actions that represented discrimination, marginalization, and identity crises experienced by the Chinese Indonesian community within Indonesian society. Data were collected through reading and note-taking, and analysis was conducted by identifying, classifying, describing, and interpreting them based on Fanon's postcolonial concepts. The findings reveal that the alienation of Chinese-Indonesians is represented through four major aspects: ethnic identity alienation, cultural hybridity, social discrimination as a colonial legacy, and efforts toward decolonizing consciousness. The characters in the novel experience identity crises due to their position as a minority group constantly perceived as "the other" within Indonesian social life. Furthermore, social discrimination inherited from colonialism generates psychological trauma, social marginalization, and inequality in gaining national recognition. Through a postcolonial lens, the novel demonstrates that colonial legacies continue to influence contemporary Indonesian social relations, particularly the Chinese-Indonesian ethnic community.*

Keywords: *alienation; social inequality; Chinese ethnicity; postcolonialism*

INTRODUCTION

Indonesia is known as a country with diverse ethnic groups and cultures, as reflected in the motto *Bhinneka Tunggal Ika*. According to the Population Census data (SP2010), Indonesia has 1,340 ethnic groups, including Chinese. The Chinese ethnic group consists of individuals of Chinese descent who have long been a part of Indonesian society; however, they often face discrimination, stereotypes, and marginalisation in social life (Bilven et al., 2024; Zikri, 2023). This situation has led to social alienation, placing the Chinese ethnic group as a minority vulnerable to identity crises and social

exclusion in Indonesian society. The alienation of the Chinese ethnic group is inseparable from Indonesia's long history of social and political discrimination. During the New Order period, the Chinese community faced various restrictions on cultural identity, such as the obligation to change Mandarin names to names with an Indonesian nuance. In addition, after the G30S/1965 incident, the Chinese were often associated with communism and the People's Republic of China and were thus regarded as a threat to the state (Oktavia, 2024). Consequently, the Chinese community has frequently been positioned as "the other" in Indonesian social spaces, despite having long been part of Indonesian society.

These issues can be examined from the postcolonial perspective of Frantz Fanon. Fanon viewed colonialism not only as a practice of political and economic domination, but also as a form of psychological oppression that gives rise to inferiority, alienation of identity, and social marginalization in colonized societies (Wilson & Leaper, 2022; Fanon, 2004). In postcolonial societies, the legacy of colonialism continues to be reproduced through social discrimination, stereotypes, and imbalanced power relations with minority groups. Therefore, Fanon's postcolonial approach is relevant for observing how the experiences of alienation and the struggle for social recognition are represented in literary works (Rosalita, 2024).

One literary work that addresses this issue is Gracia Tioso's novel, *Perkumpulan Anak Luar Nikah*. This novel tells the story of Martha, a woman of Chinese-Indonesian descent who experiences an identity crisis due to discriminatory policies targeting the Chinese community. Conflict arises when the secret behind her forged birth certificate is revealed, a secret linked to her family's citizenship issues. Through Martha, this novel represents the alienation, discrimination, and struggles of the Chinese ethnic community in obtaining recognition and a sense of belonging in their own country. Moreover, the novel serves as a social critique of the inequality in treatment between majority and minority groups in Indonesia.

Relevant research was conducted by Damayanti & Qomariyah (2026) who examined the novel *Perkumpulan Anak Luar Nikah* using a literary sociology approach. The research findings indicate the existence of verbal discrimination, social exclusion, physical violence, and restrictions on social access against the Chinese ethnic group, reflecting inequality in power relations within society. This study focuses on the representation of social discrimination. At the same time, aspects of psychological alienation and the internalization of inferiority from the postcolonial perspective of Frantz Fanon have not yet been explored in depth.

Based on the above explanation, this study offers a novel examination of the alienation of the Chinese ethnic group through Fanon's postcolonial perspective, particularly regarding identity alienation, social marginalization, and the decolonization of consciousness in the novel *Perkumpulan Anak Luar Nikah*. This study aims to describe the forms of alienation experienced by the Chinese ethnic group in Gracia Tioso's novel *Perkumpulan Anak Luar Nikah* from a postcolonial perspective informed by Frantz Fanon.

LITERATURE REVIEW

Frantz Fanon's Postcolonial Thought: Colonialism, Alienation, and Decolonization

According to Frantz Fanon, postcolonial studies view colonialism not only as a practice of political and economic domination but also as a system of power that operates through the psychological subjugation of colonized societies. From this perspective,

colonialism shapes constructions of inferiority that cause colonial subjects to experience an identity crisis due to internalizing the colonizer's cultural values as a superior standard. This condition leads to the imitation of Western language, culture, and lifestyle patterns in an attempt to gain social legitimacy, ultimately giving rise to self-alienation within the consciousness of the colonized society. Thus, colonialism is understood as a mechanism of power that operates through language, consciousness, and the production of subjectivity in postcolonial societies (Van Der Westhuizen et al., 2022; R'Boul, 2022; Fanon, 1952).

Furthermore, Fanon asserts that colonialism establishes a dehumanizing power relationship by placing colonized societies within an unequal and marginalized social structure. Under such conditions, the colonized not only lose social and political space but also experience psychological trauma due to ongoing discrimination and oppression. Therefore, colonialism is understood as a system that produces identity alienation, a sense of inferiority, and social estrangement in postcolonial societies (Fanon, 1961).

From Fanon's perspective, decolonization is understood as a process of liberation that is not only political but also cultural and psychological. Decolonization aims to reclaim human dignity by dismantling oppressive colonial structures and reconstructing the social identities of colonized societies. This process involves changes in thinking, value systems, and collective consciousness, enabling postcolonial societies to break free from the legacy of colonial discrimination and injustice. Thus, decolonization is important for shaping a more equal and humane social space (Fanon, 1959).

In the development of postcolonial theory, Fanon is understood as a thinker who connects individuals' subjective experiences with broader colonial social structures. The colonial legacy is present not only in political institutions but also in social relations, language, and the lived experiences of postcolonial societies. Therefore, colonial trauma is understood as a structural condition that continues to be reproduced in daily life; thus, postcolonial analysis must simultaneously attend to the psychological and social dimensions (Burman, 2021). Furthermore, Fanon's postcolonial thought is relevant for understanding the persistence of social inequality following the end of formal colonialism. In this context, colonial power can be reproduced through modern social structures that perpetuate the domination and marginalization of certain groups (Listrovaya, 2025; Burawoy, 2021).

In the global context, Fanon's ideas are also relevant for understanding the emergence of neocolonial forms that maintain unequal relations through contemporary social, economic, and political systems. This demonstrates that postcoloniality is related not only to the colonial past but also to the forms of domination that persist in modern society (Rapi et al., 2026). Fanon also emphasizes that the identity of colonized societies is the result of colonial constructions shaped by mechanisms of inferiorization and the delegitimization of local cultures. Thus, decolonization encompasses the process of reconstructing identities by rejecting colonial categories and building a new, more egalitarian awareness (Sacks, 2021).

Ethnic Alienation and the Chinese Ethnic Minority in Postcolonial Indonesian Society

In the context of Indonesian society, the colonial legacy has shaped the social construction of the Chinese ethnic group as a minority that often faces marginalization, stereotyping, and social discrimination. These conditions cause the Chinese ethnic group to be frequently positioned as "the other" within Indonesia's social sphere, even though they have long been part of Indonesian society. According to Frantz Fanon, colonialism

not only results in physical oppression but also shapes the inferiority and alienation of identity through unequal power relations. In a postcolonial society, this colonial legacy continues to be reproduced through social practices that differentiate between majority and minority groups, thereby generating an identity crisis and a sense of not belonging to the nation (Rosalita, 2024).

In addition, discrimination against the Chinese ethnic group has left social and psychological trauma that continues to affect the lives of postcolonial Indonesian society. Racial labeling, social prejudice, and demands to prove national loyalty indicate that colonial power relations persist in contemporary society. Therefore, Frantz Fanon's postcolonial approach is relevant to analyzing Gracia Tioso's novel *Perkumpulan Anak Luar Nikah*, as the novel represents experiences of alienation, discrimination, and the struggle for a Chinese ethnic identity in modern Indonesian society (Oktavia, 2024).

Supporting Postcolonial Perspectives: Orientalism, Hybridity, and Mimicry

Fanon's thought is closely related to Edward Said's concept of Orientalism. Said explains that the West constructs an image of the East as weak, backward, and in need of Western domination. This perspective serves as a tool for legitimizing colonialism, while simultaneously reinforcing stereotypes of colonized peoples. While Fanon emphasizes the psychological effects of colonialism, Said demonstrates how colonial domination is shaped through discourse, knowledge, and cultural representation. Thus, postcolonialism is understood as an effort to dismantle Western hegemony, which persists even after formal colonialism has ended (Park, 2023; Said, 1978).

In addition, Homi K. Bhabha developed postcolonial thought through the concepts of hybridity and mimicry. According to Bhabha, postcolonial societies cannot fully return to their original identities because they have undergone cultural intermixing with the colonial cultures. In this situation, a hybrid identity emerges, situated between the colonizer and local cultures. Bhabha's ideas complement Fanon's theory by demonstrating that colonialism produces a new, complex, and ambiguous cultural space. Therefore, postcolonialism is not only about resistance to colonialism but also about the negotiation of identity and the formation of new cultures in postcolonial societies (Al-Ghammaz et al., 2023; Du Toit, 2023; Bhabha, 1994).

RESEARCH METHODS

This study employed a descriptive qualitative method. This method is used to describe the forms of alienation experienced by the Chinese ethnic group in Gracia Tioso's novel *Perkumpulan Anak Luar Nikah* through the lens of Frantz Fanon's postcolonial theory. A qualitative approach was chosen because the research focuses on understanding the meanings, social experiences, and representations of discrimination and marginalization in literary works. According to Lexy J. Moleong (2021), qualitative research aims to understand phenomena experienced by research subjects holistically through descriptions in words.

The data source for this study is the novel *Perkumpulan Anak Luar Nikah* by Gracia Tioso, published in 2023. The research data consist of quotations, dialogues, narration, and character actions that indicate the alienation of the Chinese Indonesian ethnic group resulting from social inequality in Indonesia. Data collection was carried out using the reading and note-taking technique, namely, by thoroughly reading the novel and then recording sections relevant to the research focus. Data analysis was conducted by identifying, classifying, describing, and interpreting the data using Frantz Fanon's

postcolonial concepts, particularly regarding discrimination, alienation, and social marginalization.

DISCUSSION

The alienation of the Chinese ethnicity in Gracia Tioso's novel *Perkumpulan Anak Luar Nikah* represents the unequal social relations in postcolonial Indonesian society. This alienation appears not only as an individual experience but also as a result of social constructions shaped by colonial history, which are continually reproduced in contemporary life. In line with Frantz Fanon's thinking in *Black Skin, White Masks*, colonialism leaves behind not only political and economic domination but also shapes an alienated subjective consciousness through the internalization of dominant-group perspectives. Fanon asserts that "the colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards" (Fanon, 1967), indicating that social recognition often depends on proximity to dominant cultural values, while minority groups remain marginalized.

Building on this theoretical framework, this section outlines the forms of ethnic alienation experienced by Chinese Indonesians in Gracia Tioso's novel *Perkumpulan Anak Luar Nikah*. The analysis is conducted through three main frameworks from the postcolonial perspective of Frantz Fanon: Alienation in Ethnic Identity, Cultural Hybridity, and Social Discrimination as a Colonial Legacy, as well as Efforts at Decolonizing Consciousness. These three aspects show that alienation is not only social but also psychological and cultural, as represented by the experiences of the novel's characters, who are continually positioned as "the other" within Indonesia's social space.

Alienation in Ethnic Identity

Data 1

In a low voice, Fanny asked, "How can you fully believe in a country that often hurts you and your family? But Martha, she does love Indonesia. People can lie. Their music and singing cannot.

This quotation illustrates the alienation of Chinese ethnic identity, marked by an internal conflict between loyalty to the nation and the experience of discrimination. The state is perceived as an entity that does not fully provide a sense of security, provoking doubts about national identity. This aligns with Fanon's postcolonial perspective in *Black Skin, White Masks*, which explains that colonialism produces psychological alienation, namely, the condition in which colonized individuals experience a fragmentation of identity due to the internalization of oppressive experiences.

Data 2

You are a Chinese-Indonesian. Did Krisna know how to handle documents back then, right?

This quotation represents the process of othering by marking ethnic identity in social and administrative relations. The mention of "Chinese-Indonesian" underscores a social categorization that distinguishes subjects based on ethnicity, thereby reinforcing their position as the "other." Fanon emphasizes that in postcolonial societies, the identity

of the colonized group is constructed through power structures that position them as inferior and distinct from the dominant group.

Data 3

A year later, at the end of 1996, no one knew how much money was spent, but Papa finally obtained an SBKRI. Certificate of Citizenship of the Republic of Indonesia. Papa said that it was a magic letter. Papa was no longer" stateless.

This quotation shows that the recognition of citizenship for ethnic Chinese is administrative and discriminatory through the existence of the SBKRI. The term "stateless" underscores the legal alienation experienced by individuals who have long resided in Indonesia. Fanon explains that colonial and postcolonial institutions operate through legal systems that reproduce social hierarchies, such that formal recognition does not always entail equal social acknowledgment.

Data 4

Papa Martha is a foreign citizen?" "Strange, isn't it?" Fanny shook her head. "How can someone who's never left their country be a foreign citizen?"

This quotation highlights the absurdity of a citizenship system based on ethnic constructs rather than geographical or social realities. Individuals born and living in Indonesia can still be categorized as foreigners, reinforcing their position as "outsiders" within their own nation. Fanon asserts that postcolonial societies continue to reproduce colonial logic through racial categorization, which determines individuals' social positions.

Cultural Hybridity

Data 5

It is common to have two names: the name on official documents and a Chinese name. The name on official documents is used for correspondence, while the Chinese name is considered lower in status. In fact, a government official once advised against using Chinese names. However, for Chinese families, a Chinese name is an honorable name given by one's parents.

This quotation demonstrates the cultural hybridity experienced by the Chinese Indonesian ethnic group in Indonesia. Chinese Indonesians must have two names: an Indonesian name for administrative purposes and a Chinese name as a marker of their family's cultural identity. This condition reveals the social pressures that drive the Chinese Indonesian community to adapt to the dominant culture to gain greater acceptance in society. From Fanon's perspective, such a situation reflects the fragmentation of identity brought about by colonialism, in which minority groups are forced to abandon parts of their cultural identity to gain social recognition.

Data 6

I want my child to know that even if our eyes are slanted or even if we are abroad, we are still Indonesian. We also love Indonesia. I do not want my child to be ashamed of being Indonesian.

This quotation illustrates the identity conflict experienced by Chinese ethnic minorities. The phrase “our eyes are narrow” indicates an awareness of physical differences that are often used as the basis for social labeling in the West. Nevertheless, the character instills a sense of national identity in their child by emphasizing that the child is Indonesian. From Fanon’s postcolonial perspective, this situation reflects identity ambivalence: the desire to be accepted as part of the nation while simultaneously facing stigma as the “other” group.

Data 7

Martha wants to prove that she too can be useful. That after nearly two decades abroad, the garuda still reigns in her heart.

This quote illustrates Martha’s emotional attachment to Indonesia, despite having lived abroad for a long time. The “garuda” symbol indicates that the Indonesian national identity remains deeply ingrained in her. However, Martha’s desire to “prove herself useful” reflects her urge to gain social recognition from the state and society. From Fanon’s perspective, this reflects the psychological condition of minority groups who continually strive to assert their existence and be acknowledged as part of the national identity.

Social Discrimination as a Colonial Legacy

Data 8

After 1998, Martha’s family became increasingly worse off. Fanny softened her words, unwilling to use the words poor” or destitute. “They do not have money for things like that.

This excerpt demonstrates the impact of social discrimination on the economic lives of the Chinese Indonesian community after the 1998 riots. The event not only brought physical violence but also resulted in economic hardship for the family. From Frantz Fanon's postcolonial perspective, this condition represents a form of colonial legacy that creates social stratification between majority and minority groups. The Chinese Indonesian community has become vulnerable to social marginalization due to stigma and prejudice, which have been ingrained since the colonial era. Consequently, discrimination affects not only social aspects but also exacerbates the economic situation and life of the Chinese-Indonesian community in Indonesia.

Data 9

People think there are no wounds and fears in love. Sometimes, people expect us, you and I, the Chinese, to love Indonesia unconditionally despite everything that has happened in the past. We need to prove our loyalty as Indonesian citizens repeatedly. Sometimes, it does not even seem sufficient.

This quotation indicates that the Chinese Indonesian ethnic group continues to face social pressure to prove their loyalty to the country. Although they live and grow up as Indonesian citizens, their ethnic identity still causes them to be viewed as different, and their nationalism is doubted. From Frantz Fanon's perspective, this condition reflects the practice of “othering,” whereby a minority group is positioned as outsiders who are not

fully accepted within the national identity. The ongoing demand to prove loyalty shows that social discrimination against Chinese Indonesians persists in postcolonial Indonesian society.

Data 10

They started it first! I was called Chinese and told to go back to China! ..."

This quotation illustrates a form of verbal discrimination experienced by the Chinese Indonesian ethnic group through the use of stereotypes and racial labels. The phrase "told to go back to China" indicates that the Chinese Indonesian community is still regarded as foreign, despite their long-standing presence in Indonesian society. From Fanon's postcolonial perspective, such treatment is a colonial legacy that creates a social divide between majority and minority groups. Consequently, the Chinese Indonesian community experiences social alienation because their identity continues to be positioned as "the other" within the national context of Indonesia.

Data 11

After '98, Martha's family had a harder time." Fanny softened her words, unable to bring herself to use the word "poor. "They do not have the money to deal with that kind of thing.

This reaffirms that the 1998 riots had significant social and economic impacts on Chinese Indonesian families in Jakarta. Trauma from discrimination causes them to lose stability in their lives and experience prolonged economic hardship. From Frantz Fanon's perspective, this condition shows that social violence in postcolonial societies does not occur spontaneously but results from colonial-era social systems that perpetuate inequalities between social groups.

Data 12

Riots do, in fact, exist. They have form. They have mass. Riots cannot be stopped with a single sheet of paper bearing a certificate of citizenship."

This quotation illustrates that citizenship status is insufficient to eliminate discrimination against Chinese ethnic groups. Despite possessing the SBKRI as legal proof of citizenship, they continue to be victims of violence and social prejudice. From Frantz Fanon's perspective, this situation reflects how colonialism has left behind social structures that divide communities along ethnic lines. Consequently, laws and official documents are not fully capable of protecting minority groups from deeply rooted social discrimination.

Data 13

Now Mama's wound has become hers. Mama's trauma has become their trauma. It is not just possessions that can be inherited; even wounds can be."

This demonstrates that social discrimination against the Chinese Indonesian ethnic group leaves behind trauma that is passed down through generations. Trauma is not only experienced by individuals directly subjected to social violence but is also transmitted to the next generation through fear, anxiety, and social alienation. From

Frantz Fanon's postcolonial perspective, colonialism leaves psychological wounds that persist in postcolonial societies. Thus, social discrimination against the Chinese Indonesian community impacts not only their social and economic lives but also creates a collective trauma that is difficult to eliminate.

Decolonization of Consciousness Efforts

Data 14

The chord Fanny played suddenly shifted to a C minor chord and tilted, rising, grating on the ear. What emerged was no longer a warm melody about a mother's embrace, but something sharp, like the sarcasm of a stepmother. She was always reminding her and them of their position as second-class citizens who must always remember their place.

This quotation demonstrates the emergence of critical awareness toward the concept of nationalism, which has thus far been regarded as protecting all citizens of the country. The change in melody to become "sharp" and "piercing to the ear" symbolizes Fanny's disappointment toward the state, which instead causes the Chinese ethnic group to feel like "second-class citizens." From Frantz Fanon's perspective, this condition reflects an effort toward the decolonization of consciousness, that is, when individuals begin to realize that the postcolonial social system still maintains power relations that place certain groups in inferior positions. Such awareness becomes a form of resistance against the identities and social positions imposed by dominant structures.

Data 15

All this time, the nation has been depicted as the motherland, he writes. But what kind of mother constantly demands that her children sacrifice themselves for her? Isn't that backward? It is supposed to be the mother who protects and fights for her children.

This reflects a critique of the concept of nationalism, which fails to provide equal protection to all citizens. The character questions the meaning of "motherland", which has long been glorified, because the state demands more sacrifice than it offers a sense of security to minority groups. From Fanon's postcolonial perspective, such awareness constitutes a form of decolonization of thought, in which individuals begin to question national ideologies that mask social discrimination. The character no longer passively accepts the concept of nationalism but begins to perceive the inequalities in the relationship between the state and minority citizens.

Data 16

Love requires two-way effort. Relationships require a two-way effort. If I am struggling with all my might to move Indonesia in a better direction, but the people there simply want to wallow in the same place, how can it work?"

This quotation demonstrates an awareness that the relationship between citizens and the state should be mutually beneficial. The protagonist feels that his efforts to love and improve Indonesia are not matched by more inclusive social changes for the Chinese Indonesian ethnic group in the novel. From Frantz Fanon's perspective, this awareness

reflects a rejection of the postcolonial social system that perpetuates injustice and marginalizes minority groups. The protagonist begins to understand that discrimination cannot be changed if society continues to uphold old, exclusive, and prejudiced mindsets.

Data 17

There is no government propaganda, no matter how forceful, that can erase an identity

This demonstrates resistance to the state's efforts at the forced assimilation of the Chinese ethnic group. This statement asserts that cultural identity cannot be erased merely through propaganda or political policy. From Fanon's postcolonial perspective, this reflects an attempt to decolonize consciousness by courageously maintaining an identity long suppressed by the dominant system. The figure recognizes that ethnic identity is an essential part of existence that cannot be erased to comply with nationalist standards shaped by social and political power.

CONCLUSION

Based on the research findings, it can be concluded that Gracia Tioso's novel *Perkumpulan Anak Luar Nikah* represents the experience of alienation among the Chinese Indonesian ethnic group as a result of unequal social relations in postcolonial Indonesian society. This alienation is manifested not only in the form of social and administrative discrimination but also emerges as an identity crisis and psychological trauma inherited across generations. Through Martha, Fanny, and their family, the novel demonstrates that the Chinese Indonesian ethnic group continues to be positioned as "the other" and must continually prove their loyalty and existence in their own country. This representation reveals how the colonial legacy persists as prejudice, stereotyping, and marginalization against minority groups. An analysis using Frantz Fanon's postcolonial perspective shows that the alienation experienced by the Chinese ethnic group in the novel is social, psychological, and cultural. This alienation is manifested through ethnic identity conflict, cultural hybridity, social discrimination as a colonial legacy, and efforts to decolonize the characters' consciousness from an exclusive concept of nationalism. Thus, this study demonstrates that literature can serve as a medium for social criticism of postcolonial injustice while highlighting minority groups' struggles to secure recognition, equality, and a sense of belonging within the Indonesian nation.

REFERENCES

- Adalet, B. (2022). Infrastructures of decolonization: Fanon and the politics of space. *Political Theory*, 50(3), 421–445. <https://doi.org/10.1177/00905917211009152>.
- Al-Ghammaz, S. A.-D., Alsalti, M., El-Manaseer, M., Alshahwan, R., & Alamayraih, Z. (2023). Revisiting Mark Twain's Adventures of Huckleberry Finn's Jim from a Postcolonial Lens. *World Journal of English Language*, 14(1), 73. <https://doi.org/10.5430/wjel.v14n1p73>.
- Bhabha, H. K. (1994). *The location of the culture*. London, England: Routledge.
- Bilven, B., Sam Nariman, H., & Kende, A. (2024). Past, present and future: Colonial comparative victimhood hinders reconciliation with Chinese Indonesians through prejudice among natives. *Asian Journal of Social Psychology*, 27(4), 856–869. <https://doi.org/10.1111/ajsp.12643>

- Burawoy, M. (2021). *Return to Fanon. Contexts*, 20(2), 10–15. <https://doi.org/10.1177/1536504221997879>.
- Burman, E. (2021). *Frantz Fanon and revolutionary group praxis*. *Race & Class*, 63(1), 3–20. <https://doi.org/10.1177/05333164211001192>.
- Damayanti, V. A., & Qomariyah, U. (2026). Diskriminasi terhadap etnis Tionghoa dalam novel *Perkumpulan Anak Luar Nikah* karya Grace Tioso dan kelayakannya sebagai bahan ajar apresiasi sastra di SMA. *Literasi: Jurnal Bahasa dan Sastra Indonesia serta Pembelajarannya*, 9(2), 121–134. <https://jurnal.unigal.ac.id/literasi/article/viewFile/20160/10807>.
- Du Toit, P. L. G. (2023). The epistemological irony of postcolonialism: A perspective from Paul's flesh-Spirit dichotomy. *Verbum et Ecclesia*, 44(1). <https://doi.org/10.4102/ve.v44i1.2972>
- Fanon, F. (1952). *Black skin, white mask*. New York, NY: Grove Press.
- Fanon, F. (1959). *A dying colonialism*. New York, NY: Grove Press.
- Fanon, F. (1961). *The Wretched of the Earth*. New York, NY: Grove Press.
- Listrovaya, L. (2025). Environmental injustice in Russia: internal and settler colonialism in the 21st century extractivist empire. *Environmental Sociology*, 11(3), 363–382. <https://doi.org/10.1080/23251042.2025.2469197>
- Moleong, L. J. (2014). *Qualitative Research Methodology (Revised Edition)*. Bandung, Indonesia: PT Remaja Rosdakarya.
- Oktavia, R. (2024). New Order government policy: Resolution of Chinese ethnic issues through educational assimilation in Indonesia from 1967 to 1998 (*Undergraduate Thesis*, University of Jember). Repository of the University of Jember.
- Park, J. (2023). Postcolonial Pessimisms and Alternative Spatial Practices: Critical Interpretation of the concept of the Third Space through the Case of Fatahillah Square, Indonesia. *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, 12(2), 145–155. <https://doi.org/10.1017/trn.2023.10>
- Rapi, H. N. R., Putri, N. Q. H., & Arifin, S. (2026). Colonialism representation in the One Piece Arabasta Arc comic: A postcolonial analysis of Frantz Fanon. *Fon: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 22(1), 167–183.
- Rosalita. (2024). Ethnic representation through focalization in *Peroesoehan di Koedoes* by Tan Boen Kim (A narratological analysis). *Metahumaniora*, 14(1), 35–47. <https://doi.org/10.24198/metahumaniora.v14i1.51214>.
- R'Boul, H. (2022). Communicating creativities: interculturality, postcoloniality and power relations. *Third World Quarterly*, 43(6), 1478–1494. <https://doi.org/10.1080/01436597.2022.2059462>
- Sacks, J. (2021). *Fanon's insurgency. Interventions: International Journal of Postcolonial Studies*, 23(6), 761–776. <https://doi.org/10.1080/13688790.2020.1752248>.
- Said, E. W. (1978). *Orientalism*. New York, NY: Pantheon Books.
- Tioso, G. (2023). *Perkumpulan Anak Luar Nikah*. Jakarta, Indonesia: Gramedia Pustaka Utama.
- Van Der Westhuizen, M., Dykes, G., & Carelse, S. (2022). From Colonialism to Postcolonialism: Decolonized Social Work Education in South Africa. *Journal of Social Work Education, ahead-of-print*(ahead-of-print), 848–854. <https://doi.org/10.1080/10437797.2021.2019636>
- Wijanarko, R., & Saeng, V. (2022). Human beings and social structure in Frantz Fanon's philosophical thought. *Jurnal Filsafat*, 32(1), 1–15.

<https://doi.org/10.22146/jf.66631>.

Wilson, A. R., & Leaper, C. (2022). Do Ethnic-Racial Identity Dimensions Moderate the Relations of Outgroup Discrimination and Ingroup Marginalization to Self-esteem in Black and Latinx Undergraduates? *Race and Social Problems*, 15(4), 444–459. <https://doi.org/10.1007/s12552-022-09383-2>.

Zikri, M. H. (2023). The dynamics of the social and cultural life of the Chinese ethnic community in Kuala Tungkal, 1965–2022 (*Undergraduate Thesis*, University of Jambi). Repository of Jambi University.