

ISBN 978-602-19638-6-9

**2nd ENGLISH LANGUAGE TEACHING, LITERATURE, AND TRANSLATION
International Conference 2013**

Unnes in collaboration with RELO and AWEJ

Conference Proceedings

Linguistics, Literature, and Translation

*“Issues and Challenges in English Language
Teaching, Literature, and Translation”*

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2nd ELTLT CONFERENCE PROCEEDINGS
Linguistics, Literature, and Translation
Faculty of Languages and Arts, Unnes

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First published in December 2013

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Layout: Yuliaty
Cover Design: Thomas Sugeng H

Library of Congress cataloguing in Publication Data:
ELTLT Conference Proceedings published by English Department of the Faculty of Languages and Arts, Unnes
includes bibliographical references
Series ISBN 978-602-19638-6-9

Distributed by:
English Department of Unnes
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CHRISTIANITY AND COLONIALISM IN SOME ENGLISH SHORT STORIES

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Abstract

Colonial and postcolonial studies are often linked to the power domination of the West upon the East in the way that the East economically, politically, and socially oppressed. Colonialism is often associated with three elements, the explorers dealing with geographical information, missionaries approaching the local people culturally, and the colonial administrators ruling the colony. Gold, glory, and gospel are the European's concern. However, in representing the relation between Christianity and colonialism there is critical dialectic amongst historians, anthropologists, Christian missions, or cultural critics. Some propose that Christianity is considered to be the religious arm of colonialism. Others state that Christianity is spread without any secular interest as it is a great commandment of Jesus Christ. A few believe that Christianity give critical resistance against colonialism. The relation between Christianity and colonialism cannot be simplified as being neutral, in complicity, or in opposition. So, it is worth-discussing to understand how European writers construct the relation between Christianity and colonialism in their literary work. How Christianity is constructed and how Christianity is related to colonialism will be discussed in this paper. Using postcolonial paradigm, two English short stories will be analyzed in that way. They are Rudyard Kipling's "Lispeth" and Doris Lessing's "No Witchcraft for Sale".

Keywords: Christianity, Orientalism, Colonialism, Racism, Western Culture, Native Culture

Introduction

Christianity is often associated with colonialism since the expansion of European people concerns with three G as their aims, that is Gold, Glory, and Gospel. Gold can be meant the natural resources gained from the colonies. While Glory is the fame and greatness of the European nations, Gospel is the great commandment as Christian missionary to spread the salvation to the rest of the world. The relation between Christianity and colonialism can also be observed from the three parties participating in the European expansion. They are explorer who inform the geographical data, missionaries who approach the local people culturally, and the colonial administrators who rule and manage the colonies (Khapoys, 2009:11). However,

how actually and to what extent Christianity and colonialism are related are not explained comprehensively and not yet studied thoroughly.

Although gold, glory, and gospel are often considered to be related, there are various opinion on the relation between Christianity and colonialism amongst historians, anthropologists, sociologists, missionaries, and cultural critics. The debate, Gray (1982:60) states, is whether Christianity has influence upon the partition of the Africa colonies or whether Christianity is manipulated by the colonizers for the sake of secular ambition. In general the relations between Christianity and colonialism can be divided into three types, that is complicity, non-involvement, and hostility. While complicity means that both legitimate each other and work side by side, hostility reveals the opposition of Christianity against colonialism. Non-involvement relation can be described as accomplishing their own mission in their own way without relating to each other.

Therefore, it is challenging and interesting to do a study of the relation between Christianity and colonialism. It is also worth discussing to understand this relation from the point of view of literary work writers, especially colonial short story writers. In this paper two short stories will be analyzed. They are "Lessing and "Lispeth" (1888) written by Rudyard Kipling and "No Witchcraft for Sales" (1965) written by Doris. These short stories are chosen because they present the writers' view on Christianity and colonialism. This paper is going to explore how Christianity is constructed and to what extent Christianity is related to colonialism in the two short stories.

Review of The Relation between Christianity and Colonialism

Some missionaries are of the opinion that Christianity has nothing to do with colonialism. Christian missions had been in Africa before the colonial Europeans came. Preaching the gospels is not related to colonialism as it is the great commandment of Jesus Christ to His disciples. Christian mission to reach all people to the end of the earth is considered to be the real motivation of the missionaries. Christianity is spread to change spiritual view of the African natives. This holy duty must be done without any influence and circumstances of colonialism. In his book *Paul, the Missionary*, Schnabel (2008:9) states that Christian duty to preach the gospel is declared clearly in the Bible. Christians, like Christ's disciples, will be



made fishers of men (Mark 1:17), ordered to heal the sick, and commanded to conquer the devil's power (Luke 9:1 – 5). The Bible declares, "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the end of the age'" (Matthew 28: 18 – 20). In other gospel, The Book of Mark, Jesus says almost the same, "He said to them, 'Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned'" (Mark 16:15 – 16).

Some believe that Christianity and colonialism experience mutual cooperation. Christianity is used for the secular aim of colonialism. Stephan Becans, SVD in *The Divine Word Missionary Magazine* (2002) called Christianity as "the religious arm of colonialism". The idea of civilizing done by colonizers and the idea of preaching the gospel for the heathen are almost the same. The superior European colonizers believe that they have burden to civilize the rest of the world in order that the natives embrace the colonizers' modern culture and way of life. The Christians also have almost-the-same mission, to make the colonized become believers. Christianity is considered to be modern religion, which is of course in opposition to the traditional paganism. Christianity and colonialism create binary opposition: believers – heathen and civilized – barbarous. Due to this fact, Christianity and colonialism have opportunity to make mutual collaboration. Christianity is used to justify colonialism. Missionaries are ordered to contribute their programs to change the natives' paradigm so that they can accept European culture and submit to the colonizers. Bible can be misinterpreted to support the European hegemony. Jesus and His teaching are manipulated to be from Europe and He is made as Western icon. The teaching of the Bible is manipulated to preach the European superiority. Hilde Arnsten (1997:4), a professor in the Department of Media and Communication of Oslo, cited the remarks delivered by Pater Wolf Schmidt, S.J. from St. Ignatius College Zimbabwe (1991) as follows:

"Jesus has been hijacked by Western culture so as to make him "white", he was not". Edward Said (1978:115) implicitly relates Christianity and colonialism by stating that orientalism is a

secular Christianity. Bible and Christianity are two supporters of binary opposition, West – East, us – them, believer – heathen.

Others are of the opinion that Christianity actually give critical opposition to colonialism. Some missionaries frankly resist against colonialism. They criticize the misinterpretation of the Bible and the practice of oppression and exploitation of the natives. The relation between Europeans and the natives is misinterpreted as the superior and inferior. William Colenso is one of the British missionaries who uses Bible to attack the colonial project as the civilizing force to improve the natives' life (Sugirtharajah, 2004:67).

However, some state that the relation between Christianity and colonialism in Africa is not that simple: as being in complicity, neutral, or in hostility. The relation is too complex to explain as millions of Africans accept Christianity and many natives become bishop, priest, and elders of the church. Each country in Africa as its own experience with Christianity and colonialism. Besides, Christianity in Africa comes from various denominations, such as Catholics, Anglicans, Baptist, Protestant, Orthodox, Evangelicals, or Pentecostal - Charismatic. The affiliation of the mission also becomes the important factor to determine the relation of Christianity and colonialism. State missionary will be treated differently from non-state missionary by the natives. In some cases in Africa, the Baptist can be more acceptable than other Christian denomination in Congo, for example (Pierard, 2004:81), while Anglican is welcome with wide open arms in Uganda and South Africa because of their treatment toward the natives.

(Ward, 2004: 93).

Orientalism, Colonial Discourse, and Christianity

Literary work authors possess power and freedom in writing their stories. They monopolize all events experienced by the characters. Authors win what Michel Foucault calls "the battle of truth" as they employ their narratives as a means of constructing for the purpose of power (Foucault, 1992:1145). In this case literary texts are meant not only to record and report facts but also to create facts. In many literary texts concerning the description of the Eastern people (Asians or Africans) composed by European writers, the power of representation is of course in the hand of these writers. Consequently, facts about the Asian and African people can be



created through the stories like what Rudyard Kipling, George Orwell, or Joseph Conrad write about Indian civilization, Burmese, or African culture. These supposed “facts” are actually constructed under the influence of Western discourse which contains certain perception about the East aimed at supporting Western imperial and colonial interest in the East as it is explained by by Edward Said in his monumental book *Orientalism* (1978). This book focuses on what could be called colonial discourse – the variety of textual forms in which the West produced and codified knowledge about non-metropolitan areas and cultures, especially those under colonial control (William, 1993:5).

Orientalism, according to Edward Said (1978:3-5), is the discourse of West about the East, a huge body of texts – literature, anthropology, history, topography, sociology – that has been accumulating since Renaissance. However, this discourse is at once self-validating, constructing certain stereotypes which become accepted as self-evident fact and in collusion with political and economic colonialism. The image of the East is sometimes set by the subjective assumption and experience of Western writers. Said states further that orientalism can be analyzed as a corporate institution for dealing with the Orient (the East) – dealing with it by making statements about it, authorizing views of it, and describing it by teaching it, settling it, ruling over it. Orientalism in this case is a Western style for dominating, restructuring, and having authority over the the East. Orientalism also becomes a style of thought based on ontological and epistemological distinctions made between the Orient (the East) and the Occident (the West). Thus a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, "mind," destiny, and so on. Orientalism sets the polarization between the Orient (the East) which is represented as “the other” or “them” being linked with certain characteristics such as irrational, exotic, erotic, despotic, and infidel, and the Occident (the West) as “us” which of course bears the contrasting characteristics such as rational, familiar, moral, democratic, and believer. Binary opposition is often used to define the East as the contrasting image of the West.



Orientalism can be related to Christianity. Edward Said (1978:121) that actually orientalism is a kind of the reconstruction of religious force, that is Christianity. "Orientalism did and what Orientalism was—it also retained, as an undislodged current in its discourse, a reconstructed religious impulse, a naturalized supernaturalism", says Said. Orientalism depends on the four elements: expansion, historical confrontation between Roman Empire (Christianity) and the East (Islam), and sympathy, and classification.

Christianity in "Lispeth" and "No Witchcraft for Sale"

Christianity in *Longman Dictionary of Contemporary English* (2001:225) is defined as the religion based on the life and teaching of Jesus Christ. Although this religion consists of many denominations, some of which are Protestant, Anglican, Catholic, Evangelicals, Orthodox, Methodist, Baptist, or Pentecostal-Charismatic, it has at least similar pillars. They are *bible* as their holy scripture, *Jesus Christ* as their prophet, messiah, and savior, *church* as their community for fellowship, service of worship as system of rites, and *preaching the gospel* as the Christian great commandment and witnessing of Jesus Christ. Christianity bases its belief and teaching on the history facts, not nature, philosophy, or ethics (Linberg, 2006:2). Christianity teaches a belief that all human beings after the fall of Adam and Eve into sin lose the God's glory and are worthy of death penalty. Bible declares that the wages of the sin is death. God promises the messiah or savior who will restore the relation between human being and God. While waiting for the messiah, God chose certain righteous people to be revealed about the promise of messiah. They are Abraham, Isaac, Jacobs (Israel), twelve tribes of Israel, David, Solomon, and the next kings until the birth of Jesus Christ. To save the human being, sin must be condemned. In the Old Testament God teaches how to be free from the condemnation by providing the sacrifice, such as lamb, cows, etc to be slain until the blood was shed. The blood represents the life of men. When the blood was shed, the punishment was done. The blood of the lamb covers the sin of men (Hinn, 1993:33-35). Jesus Christ was believed as the lamb of sacrifice and substitute of the sinful human being. He was crossed until His blood was shed to save human being. Jesus was imposed the sin of men (Prince, 1986:29). Those who believe Jesus Christ will be saved from the wrath of God and will be given new life and a status of new creation because of the Spirit of God who dwells within those who believe in Jesus Christ. Christians should spread this good news, this gospel of salvation of Jesus Christ to others.



Lispeth is a short story written by Rudyard Kipling. This story was first published in the *Civil and Military Gazette* on November 29th 1886. The book form was in the first Indian edition of *Plain Tales from the Hills* in 1888, and it later appeared in subsequent editions of that collection. Lispeth is an Indian girl who grows up the Kotgarh valley in Northern India. She is christened as Elizabeth, but she is known as Lispeth according to local pronunciation. Her parents become Christians out of destitute poverty. Her parents bring her to the Kotgarh chaplain to be baptized. Lispeth becomes half servant, half companion to the wife of the chaplain then residing in Kotgarh when both her parents die of cholera. She grows as vigorous and tall girl. Lispeth is different from other Hill-girls as she does not give up the Christianity she has accepted after she reaches womanhood. She enjoys playing with the chaplain's children. She likes going Sunday school classes. She is also interested in reading all the books in the house, and taking long walks in the hills. Once upon a time, Lispeth finds an unconscious British man while she is walking on the hills. She then returns home carrying this young Englishman who is unconscious from a cut on the head. Lispeth falls in love with him. She says that she intends to marry him when he recovers. Horrified, the chaplain and his wife rebuke her for the impropriety of her feelings, but she never gives up his love for this young English man. Through this event Lispeth completely changes her attitude toward the English. Getting associated with the Chaplain family at a deeper level of relationship reveals to her that the ways of her people are more congenial and acceptable to her than the supposedly superior culture represented by the chaplain of Kotgarh, his wife, and an Englishman. The Chaplain and his wife find her lovesick behavior and her intention to marry him reprehensible, and they "lectured her severely on the impropriety of her conduct. After the English gentleman recovers, he flirts up a storm with Lispeth. He doesn't tell Lispeth that he is engaged to an Englishwoman in England. The Chaplain's wife advises him to tell Lispeth that he will return to Kotgarh one day. He then leaves for England. He does not return. Lispeth is crushed and, after marrying a local man, and goes back to her local way of life and culture.

Christianity in this short story is represented by the Chaplain family. The prominent characteristics of this religion is the evangelism done by this family to the native people. The evangelism is carried out through the Sunday school, the Sunday service, and also the baptism. This family also preach and teach the local people to understand about salvation from Jesus. Christianity in this story can be considered as a Western tradition as Christianity

is made known to the local people as a way of life, not only as a religion. Christianity is used to change the traditional way of life of the local people. Kipling describes:

“It takes a great deal of Christianity to wipe out uncivilized Eastern instincts, such as falling in love at the first sight” (Kipling, 1994:4)

Lsipeth and her parents are christened by this Chaplain family. They are taught the Christian way of life and asked to abandon their local belief. So, Christianity in this story is discussed mainly in the way how this new tradition and religion brought by the English men to change the local people's culture.

“No Witchcraft for Sales” (1965) which was written by Doris Lessing, a British novelist, and published in 1965 tells about a missionary couple, Mr. and Mrs. Farquar and Teddy, their boy who live in South Rhodesia, Africa. This family has servant and cook named Gideon. Gideon with his boy dwell in the other side of the family's house. Gideon family was taken from the bush by this missionary family. Gideon is taught to convert to Christianity in the compound managed by the missionary. The story develops into conflict when one day Teddy is spat in the eye by a venomous snake and fearing he will go blind. Gideon searches a root he then uses to treat and save the boy's eye sight with. Mr. and Mrs. Farquar are grateful to Gideon for saving Teddy's eyes and give him a raise and presents for his family. The root used to cure Teddy is traditional medicine the Africans inherit from the ancestors. It is told and given from generation to the next, and only certain Africans who know where it is located and how to use the healing power of the root. Some scientist appears at the home, coercing the family, the Farquars, into persuading Gideon to reveal which plant he used for the treatment. However Gideon is not willing to show the traditional medicine root, and it makes the relation of the Farquars and Gideon full of tension. Gideon, quietly enraged, shows the scientist some useless plant. The family understands that Gideon doesn't intend to reveal the secret of the root. Finally the relation of the missionary and Gideon is restored.

Some critics states that this short stories reveal a direct opposition between traditional African values and Western culture. Guth (1983:708) believes that Doris Lessing shows conflicts between people of different values, ways of life, and separate cultures. The root which Gideon

uses to cure Teddy from the snake's bite will be exploited and developed by the scientists to become mass modern medicine which will be useful for human health. However, what the scientists plan to do is nothing more than a capitalist business the scientists plan to run. Gideon, as an African, refuses and enrages about the scientists' plan. Gideon attempts to keep this traditional medicine a secret. He saves the traditional values from the hands of capitalists. For Gideon, this medicine root is only used by the Africans, not other people. The use of of this traditional root is only for the African traditional healing, not for business. Keeping the traditional in secret and making the root become goods for business are the different values the Africans and the Europeans believe.

Beside exposing the opposition of two different cultures, this short story can be observed as the representation of Christianity. Christianity in these short stories is revealed in the characters, plot (sequence of related events), setting, and the dialogues. Lessing writes that the Farquar family's life deals much with religion. They are described as follows "The Farquars are very religious people, and this shared feeling about God bound servant and masters even closer together" (Lessing, 1965:703). "Very religious people" means believing strongly in the religion and obeying its rules carefully. They might be missionary as they took Gideon and his family from kraal to compound to convert to Christianity. As Christians the Farquars must be active in preaching the gospel to Gideon. They obey the rules of preaching the good news of the salvation from Jesus Christ to the natives, including Gideon. This missionary family succeed in changing Gideon's way of life and belief, from African paganism into Christianity.

During his staying in Farquars family, Gideon and his family are taught to live in Christian way. Gideon no more mentions his gods and idols of paganism, but he mentions "Lord" of "God" of the white missionary. He says, "Ah, missus, missus, the Lord above sent this one. Little Yellow Head (Teddy) is the most good thing we have in our house". "It is God's will", said Gideon who was a mission boy. (Lessing, 1983: 703). When Gideon cured Teddy from the poisonous snake's bite, Gideon does not mention that it is because of the traditional root but because of God that the Farquars and Gideon worship. It can be observed through this following conversation. "Mrs. Farquar said,: 'Gideon, God chose you as an instrument for His goodness'. And Gideon said,: ' Yes, missus, God is very good". (Lessing, 1983:704).



Gideon and his family have converted to Christianity and do not want to go back to the bush and embrace their old way of life, including their African traditional belief. They learn Christianity, they practice this religion, and live the religion's way of life. "He had been with her (Mrs. Farquar) for several years, he was one of the few natives who had his wife and children in the compound and never wanted to go home to his kraal. Which was some hundreds miles away (Lessing, 1983:703).

During his service as cook and servant in this missionary family Gideon was educated to be a good Christian. The Farquars introduces Christian God to Gideon and teaches the way of Christian life. The name "Gideon" can be a name for him after he is christened. The name "Gideon" is taken from the Bible, Old Testament. This name is one of the Israel judges.

Colonialism in "Lispeth" and "No Witchcraft for Sale"

Colonialism generally can be defined as the conquest and control of other people's land and goods. The word "colonialism" comes from the Roman 'colonia' which means farm or settlement, and refers to Romans who settled in other lands but still retained their citizenship. Old Oxford Dictionary also describes colonialism as a settlement in a new country, a body of people who settle in a new locality, forming community subjected to or connected with their parent state, the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up (Loomba, 2005:7-8). According to Deji Ayegboyin (2008:33) colonialism is both system and ideology. As a system it refers to the occupation and domination of a weak country by a more powerful nation. As an ideology colonialism accentuates the benefits of the system primarily to the mother country. Thus, colonialism is a direct form of influence and control of a colonized territory to the extent of establishing political and economic institution that seek to achieve essentially the economics needs of the colonial power. Norrie McQueen (2007:25) formulates some driving force of colonialism as follows: economics (natural source), avatism (land extending), civilizing mission, and security.

Both Kipling's "Lispeth" and Lessing's "No Witchcraft for Sale" propose some idea of colonialism. The domination, occupation, settlement, and conquest have been done by British people in India and South Rhodesia. The exploitation of the natural resource is showed by the

scientists' plan to find the traditional root which can be used to cure the wound of snake's bite. The British people not only occupy the land but also introduce new culture, religion, way of life to the Indians and Africans. They are education, religion, and ethics.

The binary opposition of stronger and more superior people and the weak and inferior is also revealed in both stories. Gideon is in the position of servant and cook, while the Farquars are in the position of the master. Gideon submits his whole life to the Farquars and converts to a better belief. "Ah, missus, these are both children, and one will grow up to be a baas, and one will be a servant: it is God's will" is what Gideon said about the binary opposition (Lessing, 1965:704). The servant-and-master relationship between Lispeth and the Chaplain family helps to create the more and less powerful group of people: "Lispeth became half servant, half companion, to the wife of the Chaplain of Kotgarh (Kipling, 1994:1).

As one of the factors of colonialism is the mission of civilizing, both stories stage how the local people's way of life are changed in such a way that they finally adopt the colonizer's culture. The Chaplain teach Lispeth and her family about the Western way, while the Farquar family succeed in changing Gideon family's way of life, that is the African culture. Kipling describes in this following: "The chaplain and her wife lectured her severely on the improper way of her conduct (Kipling, 1994:3).

The Relation between Christianity and Colonialism in the Stories

In both short stories Christianity and colonialism become the prominent discussion. The characters, setting, conflict, events, and even dialogues are almost all about Christianity and colonialism. But to conclude how these two things relate to each other, in complicity, non-involvement, or hostility, needs a thorough study.

In "Lispeth" Christianity and colonialism are described clearly. Christianity, as it is represented by the missionary, is part of the colonialism in the way that Christianity is spread while India is under the British colonial power. However, evangelism is not a formal program of the colonial administrator. The Chaplain family is a missionary having nothing to do with the colonial project. Christianity and colonialism in "Lispeth" meet in a view that the local people, in this case is Indian people, need to be civilized and christened. These people should



be changed into a better society. From the point of view of Christian belief, Lispeth is describe as “ a child, at heart of heathen and at heart of infidel”, while from the Western way of life Lispeth is considered to have “uncivilized Eastern instincts, barbarous and folly”. Christianity and colonialism share the same idea that the Indian should be conquered and tamed to be a better ones.

Colonialism in Lessing’s short story can be found in the way the scientists’ plan to exploit the traditional medicine for the sake of human welfare. They approach the Farquars to force Gideon to show where it is located. As Christians they are first willing to discuss the plan, but after knowing that the final goal is to gain the benefit, the Farquars do not feel like to be in agreement. “The scientist explained how humanity might benefit if this new drug could be offered for sale. But when the scientist began talking of the money that might result, their manner showed discomfort. Their feelings over the miracle (that was how they thought of it) were so strong and deep and religious, that it was distasteful to them to think of money. The scientist, seeing their faces, went back to his first point, which was the advancement of humanity.” (Lessing, 1965: 705). From the text it can be inferred that Christianity is not used to force Gideon to give the traditional medicine. Even, the Farquars believe that it is the miracle of God. They do not think about the business benefit from cultivating the root.

However, the Farquar tried to explain the use of the root if it is given for public health. “Mr. Farquar began explaining how a useful medicine could be made out of the root, and how it could be put on sale, and how thousands of people, black and white, up and down the continent of Africa, could be saved by the medicine when that spitting snake filled their eyes with poison. Gideon listened, his eyes bent on the ground, the skin of his forehead puckering in discomfort. When Mr. Farquar had finished he did not reply” (Lessing, 1965:705).

When the Farquars understand what Gideon feel, they leave it up to Gideon whether or not to give the root’s location. They do not force Gideon, and they appreciate and respect Gideon’s view of the traditional root. Christianity in this story is not the religious arm of colonialism. Christianity gives critical disagreement against the profit-oriented business which is concealed for the sake of humanity.



However, the Farquars seem to take the binary opposition of the white and the black for granted. When Gideon said that it is God's will that Teddy will be a boss and Gideon's child will be a servant, Mrs. Farquar agrees his statement. "Gideon, who was watching, shook his head wonderingly, and said: 'Ah, missus, these are both children, and one will grow up to be a baas, and one will be a servant'; and Mrs. Farquar smiled and said sadly, 'Yes, Gideon, I was thinking the same.' She sighed. 'It is God's will,' said Gideon, who was a mission boy." (Lessing, 1983: 704).

The brotherhood amongst the two families does not change the view of their social position. Although Gideon and his child are treated with racism by the white and Teddy, they do not change his Christianity. They understand that the racial treatment they receive is not caused by Christianity but by the white superiority. Gideon is offended with this racial treatment, but he does not quit his Christianity. "Piccanin," shouted Teddy, "get out of my way!" And he raced in circles around the black child until he was frightened, and fled back to the bush. "Why did you frighten him?" asked Gideon, gravely reproachful. Teddy said defiantly: "He's only a black boy," and laughed. Then, when Gideon turned away from him without speaking, his face fell. (Lessing, 1983:703) Piccanin is an offensive address for South African black child. Being black is in the position of object of racism. However, Gideon never relates this racial treatment to Christianity.

Conclusion

There has been debate amongst the historians, missionaries, anthropologists, sociologist, and cultural critics about the relation between Christianity and colonialism. There are more or less three proposition concerning this relation. The first is complicity, in which Christianity and colonialism work together to achieve their goals. The second will be non-involvement where Christianity and colonialism have their own way to accomplish their mission. The third is hostility, meaning to say that Christianity is in opposition against colonialism.

From short stories entitled "Lispeth" and "No Witchcraft for Sale" the relation between Christianity and colonialism is found being non-involvement and in opposition, but they share the same view on the colonized people. The colonized natives need to be changed in the way that they shall be educated and civilized. In "Lispeth" Christianity, represented by the



evangelism project done by a British family, is not part of the colonial power and administration. Christianity is described as a Western tradition which is used to change the traditional culture. In “No Witchcraft for Sale” Christianity is used by the writers to criticize the exploitation and domination of the traditional culture. In Lessing’s story Christianity is used to attack the capitalists’ exploitation of the natural traditional root for medicine, while in Achebe’s story Christianity is employed to give critical disagreement against the way the modern Western culture internalized by the black treat the cultural clash against African traditional values. Therefore, the relation of Christianity and colonialism can be simplified as the religious arm of colonialism. Postcolonial literature portrays complex problem which cannot be simplified as the West and the East or the colonizers and the colonized.

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