

**HYBRIDITY AND MIMICRY OF MAJOR  
CHARACTERS IN “CRAZY RICH ASIAN” NOVEL  
BY KEVIN KWAN: POSTCOLONIAL APPROACH**

**THESIS**



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FACULTY OF SOCIAL SCIENCES AND HUMANITIES  
PUTERA BATAM UNIVERSITY  
2021**

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**Submitted in Partial Fulfillment of the Requirements for the Degree of  
Sarjana Sastra**



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Hereby declare that the term paper entitled:

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**Yolanda Viviani**  
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**The thesis has been examined on the date as indicated below**

**Batam, March 6<sup>th</sup> 2021**

A handwritten signature in black ink, consisting of stylized letters that appear to be 'RCS'.

**Robby Satria, S.S., M.Hum.  
Supervisor**

## ABSTRAK

Penelitian ini bertujuan untuk menganalisis hibriditas dan mimikri yang ditampilkan dalam karakter novel *Crazy Rich Asian* karya Kevin Kwan. Karakter yang dianalisis adalah Rachel Chu, Astrid Leong, Nickholas Young, Eleanor Young, dan Eddie Cheng. Penelitian ini menggunakan pendekatan Postkolonial Homi K. Bhabha dengan teori hibriditas dan mimikri sebagai fokus utamanya. Studi ini dilakukan untuk menunjukkan hibriditas dan mimikri yang terjadi pada orang Asia yang digambarkan melalui karakter novel. Hibriditas terjadi karena krisis identitas budaya yang diderita oleh para karakter karena mereka tumbuh dalam masyarakat yang berbeda budaya. Para karakter menjadi bingung dan akhirnya mereka melakukan tindakan mimikri untuk beradaptasi dan meniru budaya di sekitar mereka dan menjadikan budaya tersebut sebagai bagian dari budaya mereka sendiri. Penelitian ini dilakukan dengan menggunakan metode deskriptif kualitatif. Data dikumpulkan dalam bentuk kalimat, percakapan dan narasi yang berkaitan dengan para tokoh. Data yang telah dikumpulkan akan dianalisis dengan menggunakan teori postkolonialisme Homi K. Bhabha dengan berfokuskan kepada hibriditas dan mimikri. Dalam penelitian ini, peneliti menemukan dua macam hibriditas yang dilakukan oleh para karakter, yaitu hibriditas etika dan gaya hidup. Peneliti juga menemukan dua macam mimikri yang dilakukan oleh para karakter yaitu peniruan dalam bahasa dan peniruan dalam gaya hidup.

**Kata kunci:** pascakolonial, hibriditas, mimikri, ambivalensi

## **ABSTRACT**

*This study aimed to analyze the hybridity and mimicry that portrayed in the characters of Crazy Rich Asian novel by Kevin Kwan. The characters that were analyzed are Rachel Chu, Astrid Leong, Eddie, Nicholas Young, Eleanor Young, dan Eddie Cheng. This research used Homi K. Bhabha Postcolonial approach with hybridity and mimicry theory as the main focus. This study conducted to show hybridity and mimicry that happened to Asian people portrayed through the novel's characters. Hybridity happened due to crisis cultural identity suffered by the characters because they grew up in a mixed culture society, the characters became confused, and they did mimicry act to adapt and mimic the culture around them and make the culture as their own culture. This research was conducted by using descriptive qualitative method. The data were collected in the form of sentences, conversations and narrative settings that are related to the characters. The data that had been collected were analysed by using Homi K. Bhabha theory of postcolonialism with the focus in hybridity and mimicry. Based on the analysis, the researcher found two kinds of hybridity and mimicry that the characters did in the novel. The hybridity that found in the characaters are hybridity in ethic and hybridity in lifestyle. Moreover, the mimicry that did by the characters were mimicry in language and mimicry in lifestyle.*

**Keywords:** *postcolonial, hybridity, mimicry, ambivalency*

## **MOTTO AND DEDICATION**

### **MOTTO**

“Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draws it.

Our life is shaped by our mind; we become what we think. Joy follows a pure thought like a shadow that never leaves.”

Gautama Buddha

### **DEDICATION**

This thesis is proudly present to my beloved parents, siblings, all of my family, and all lecturers and staff of Putera Batam University



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First and foremost, the researcher would like to praise and thank God, the almighty, who has granted countless blessings, knowledge, and opportunity to the researcher, so that researcher have been finally able to accomplish the thesis entitled “Code Switching used by Public Figures in Deddy Corbuzier’s Podcast: Sociolinguistics Approach” which is one of the requirements for completing the undergraduate study program (S1) in the English Literature Study Program of Putera University Batam. The researcher realizes that this thesis is far from perfect. Therefore, the researcher will always receive criticism and suggestions with pleasure. With all the limitations, do not realize that this thesis will not be realized without the help, guidance of various parties. For that, with all the humility of the day, the researcher would like to thank:

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Batam, January 27<sup>th</sup> 2021



Yolanda Viviani

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# **CHAPTER I**

## **INTRODUCTION**

In this chapter, the researcher showed the background that underlies the research. Aside from showing the background, the researcher also identify some problems that could be analyzed in the research.

### **1.1. Background of the Research**

Crisis cultural identity is one of the biggest and common problems in the world. Globalization and the industrial revolution have led people to exchange information across the world rapidly. The effect of this phenomenon is not only allowed people to exchange words with their relatives or friends but also let them know the culture from where they were living. Beside it, technology development, especially in journalistic and television, made people have easy access to the world (Cornali & Tirocchi, 2012). People can know and learn outside world just from a small box in their room. They know about foreign culture, take an interest in them, and learn about that culture then started to forget their own culture.

Loss of cultural identity happened because people, especially youngsters, wanted to look cool and modern. They think that foreign culture like western culture is more impressive than their own traditional culture. Moreover, people think that western culture can make them cooler and more modern so most people usually youngsters prefer to follow and learn and follow foreign culture to their own culture (PBSNews, 2012).

It can be seen from simple things like music preference and even fashion style, young people especially those in between 14 to 34 years old, more likely to adapt foreign culture.

In a study conducted by media company Cassandra, researchers interviewed 9,500 14 to 34-year-olds from 16 countries in Asia, including China, Japan, South Korea, India and Indonesia. The study found that 56 per cent of young people in Indonesia feel more connected to pop culture from other countries, followed by 39 per cent of young people in South Korea, 36 per cent in India, 33 per cent in China and 32 per cent in Japan (Jim, 2018).

Based on the article above, youngsters tend to choose foreign culture rather than their own culture, even for the simplest thing like music. Youngsters felt more interested in foreign culture than their own traditional one because it can make them look modern and hype (Jim, 2018). Foreign culture already blends with every country in the world. All countries do not have any choice but have to adapt to foreign cultures, so they are not outdated (Praseno, 2011).

The adaptation of foreign culture is not always a good thing for a country's culture, especially a country which has strong traditional culture like Indonesia or China because the foreign culture and the traditional culture can mix together and eradicate the old tradition of a country (Nirmalasari, 2012). Even if the traditional culture not gone, but western culture still remains. Those two strong and different cultures will make the citizen confuse, and in the end, people of the country will adopt the two cultures and make those as their own. As a result, people will become confused with their own identity, whether they are Asian or western, and it will let to crisis cultural identity because there are two cultures they grew up with and have attached.

However, to determine an exact culture that belongs to a certain race is not an easy job because there is no exact way to explain the actual identity a person possess in modern society. This happened because all the culture in this world already mix together and blend into one. However, to determine what identity a person or tribe belongs to, people usually refers to the biggest and common characteristic a race has. This stereotype can be seen in how people clarify from which country a person belongs to, based on their characteristic. In a website called Facts and Details, Hays (2015) explained about some etiquette and customs that Indonesian possessed, one of them is the custom when a person entering indonesian home:

Indonesians generally take their shoes off and leave them on the front porch before entering a house. Don't have holes in your socks. Do not touch the Koran or sit or stand on a prayer rug. People often sit on he floor. When sitting in the floor women should tuck their legs underneath them, turned down on the floor. and men should sit cross legged. Don't step over someone's cross legs. Males should sit with their feet crossed at the ankles. In Indonesian, this pose is called "bersila" (Hays, 2015).

Based on the quotation above, Hays (2015) claimed that Indonesian people usually took of their shoes and left them on the front porch before entering a person house. Hays (2015) believe that this behavior was indeed Indonesian culture. However, this kind of habit also did by most of Asian people, whether it is a Chinese, Japanese or Malaysian. The reason why this kind of behavior claimed as Indonesian culture is because this habit seen by the researcher done by most Indonesian people. So the researcher claimed it as part of Indonesian.

Koc (2006) said that identity produce within the play of power and representation. This mean that the stereotype of a race cultural identity happened because people saw that the majority of people from the same race did that action,

so people thought that a people from a same race must be did that kind of action too. The example of this statement happened in the quotation above where the journalist who wrote the article thought that taking of shoes before entering a person house did by Indonesian. Based on this stereotype, people thought that every person who took of their shoes before entering a house must be Indonesian. Yet, there are other country that also have this kind of practice out there.

That kind of ambiguity to determine a person cultural identity led to crisis identity. The crisis of cultural identity is closely related to the colonial era, where colonizers that mostly dominated by western colonize Asian and African countries. They not only bring misery but also bring their own culture and implement the culture into their colonized. The result, the colonized people have grown acustomized to the new culture that invades their country, and the new culture, both large and small, will affect life in the country and make the culture of a country related to or similar to its colonial state (Susanto, 2016).

One of the effects of crisis cultural identity is cultural hybridity. Cultural hybridity happened when two cultures mix together and create a new culture that is a hybrid between old and new cultures. Cultural hybridity already blends with people in colonized countries. The new westernization trend that grown in society is the example of hybridity, from music choices that prefer western song and politics, especially in Indonesia that adapts Dutch political concept and law as the basic concept of Indonesian constitution (Praseno, 2011).

Hybridity not only triggered by globalization, but social classes can also cause hybridity among the citizens. Hybridity caused by social classes happened because



upper class people, especially Asian upper class society, mimic western lifestyle to indicate that they were wealthy. Imperialism that happened hundred years ago made a stereotype that western people were more powerful and prosperous than Asian people. That way of thinking made Asian people believe that to look wealthy, they must behave like westerner.

This kind of thinking made Asian people especially those who came from upper class society mimic western lifestyle, such as drinking wine, wear branded clothes and also live in a mansion with western architecture. These mimicry happened for a long time then led to cultural hybridity. This happened because they already mimic these kind of behavior for a long time and used to that kind of lifestyle. They felt comfortable with it and made it as their own family culture. that is why hybridity could happened due to social class a person possessed.

Other than hybridity, mimicry and ambivalence are some impacts of crisis identity. The way colonizers and colonized recognize one another is called Ambivalence (Bhabha, 2004). The feeling that happened between colonized and colonizers can be the negative feeling or positive feels that affect both parties psychologically or socially. The ambivalence that happened for a long time can affect people and led them to do mimicry action. Mimicry refers to the act of impersonating other people's act or behavior, including language style, pattern, accent even to house design or interior (Bhabha, 2004). The act of mimicry happened because people grown attach to some culture and wanted to become like them, so they started to mimic the culture in order to make people the culture they adored, willing to accept them.

Hybridity and mimicry are two topics that often raised by authors into their novel. One of the novels that used this theme is “Crazy Rich Asian” novel by Kevin Kwan. Kevin Kwan is a Singapore-American author that best known for his Crazy Rich Trilogy. Kwan was born in Singapore in 1973 as the youngest of 3 siblings from an established old-wealth Chinese family. Kwan lived in Singapore until the age of 11 then he moved to Texas with his father and mother. Kwan earned a B.A. in Media Studies from the University of Houston-Clear Lake, after that he moved to Manhattan to attend Parsons School of Design to pursue a B.F.A. in Photography.

He began his career in writing by working under Andy Warhol at Interview Magazine. He started working his first novel, “Crazy Rich Asian”, while taking care of his dying father, as he drove his father back and forth hospital in Singapore, he reminiscent his childhood in Singapore. The first part of the novel was based on Kwan’s childhood back in Singapore. The second part of the novel was a development of a poem he wrote back in high school entitled “Singapore Bible Study”. Besides reminding himself of his childhood in Singapore, Kwan’s goal to write this novel was to change the stereotypical perception of wealthy Asians' conspicuous consumption, refocusing instead on old-wealth families more like his own, families that exclude "style and taste have been quietly going about their lives for generations."

The phenomenon of hybridity and mimicry exist in “Crazy Rich Asian” novel by Kevin Kwan. The novel itself tells about Rachel Chu, an American born Chinese and an economics professor at New York University. She is dating Nick Young, her colleagues from university. Nick and Rachel have been dating for over a year,

and Nick wanted to bring Rachel to his hometown, Singapore, to attend his best friend's wedding. Rachel, who comes from low-class society shocked by the fact that her boyfriend is one of the descendants of a super-rich family that controls the old money from china.

Nick did not care about Rachel's background as a refugee from China and raised in single-mother household. However, Nick's family, especially her mother, Eleanor Young. Eleanor look down at Rachel's and does not want her to be with her son. The novel will tell about the discrimination that happened to Rachel due to her social status. Beside it, the novel also tells about the life of the upper class from the perspective of Astrid, Eddie, Eleanor, and Nick. Basically, "Crazy Rich Asian" is an insider's look at the Asian Jet Set; a perfect depiction of the clash between old money and new money; between Overseas Chinese and Mainland Chinese; and a fabulous novel about what it means to be young, in love, glorious, and crazy rich (Kwan, 2013).

The phenomena of hybridity and mimicry clearly happened in the novel. Once of the example of mimicry can be seen from the quotation: "Don't worry, once we arrive everything will get sorted." Get sorted. Normally Rachel found Nick's Britishy phrases so charming, but in this instance it was a tad frustrating.

From the quotation above, the researcher found a mimicry act done by Nick. In the novel, the author told that nick is a Chinese-Singaporean. However, he moved to England to continue his study, and due to the environment, he adapt British culture and applied it in his everyday life. One of the examples is the accent that Nick used. He used British accent rather than Singaporean accent. It happened

because of the environment he lived during his college life, he mimics the way British people talk. That is why environment can also influence a person's culture.

Hybridity and mimicry are often analyzed. It is a popular topic in postcolonial analysis. However, this novel has never been analyzed by using postcolonial approach, especially with Homi K. Bhabha theory of hybridity and mimicry. Pourviseh & Pirnajmuddin (2014) had conducted a research about hybridity in Graham Greene's novel entitled *The Quiet American*. Based on the research, the researchers found hybridity suffered by the characters in the novel. Hybridity happened in the novel because of the colonization.

Besides due to colonization, crisis identity can also happened due to migration to another country. The example of crisis identity due to migration can be found in a short story entitled "My Son the Fanatic" by Hanif Kureishi. The story tells about a man named Parvez that migrated to England from Pakistan. From a country with strong cultural and religious adherence like Punjabi, to a free country like England, Parvez finally found freedom for the first time in his life when he moved to England. He can be free and no need to follow the rules and cultural tradition that he used to do in his childhood.

According to research that had been conducted by Waworuntu & Arianto (2019), Parvez suffered a cultural conflict with his son. His son, Ali, asking Parvez about his cultural identity, because Parvez himself is a Muslim who grown up in a strong cultured family and educated with eastern culture. However, when Parvez came to England, his resolve wavers and his cultural identity started to fade and got

influenced by British culture. Parvez suffered cultural hybridity. He was not only mimic British culture but he also prefer British culture than his own culture.

Beside of it, Parvez accepted and acknowledge British culture. He thought that western culture is better than eastern, so he admitted that Britain and western culture is better than eastern that is why he copied the British lifestyle and felt ashamed when his child follow eastern culture.

This research was conducted to identify hybridity and mimicry that happened in Crazy Rich Asian novel by Kevin Kwan. The researcher was using Postcolonial approach with Homi K. Bhabha theory of Hybridity and Mimicry to analyze the novel. The focus of research in this paper are same with two previous study before, however the novel that researcher use are different. By doing this research, the researcher wanted to show about the hybridity and mimicry that happened with Asian people especially Chinese people as reflected in the novel.

## **1.2. Identification of Problems**

From the problems that researcher analyze from Crazy Rich Asian novel, the researcher will focus on the problems that have a relation with postcolonial issue. The reason is that the researcher found many phenomena in society that has a relation with orientalism in the novel that can be researched further. According to that statement, the researcher identifies some problems that have a relation with postcolonial studies.

1. Crisis cultural identity as a result of Globalization that showed in the novel  
“Crazy Rich Asian” by Kevin Kwan.

2. Social gap between middle class and upper class as seen in the novel “Crazy Rich Asian” by Kevin Kwan.
3. The effect of environment to Asian people culture as seen in the novel “Crazy Rich Asian” by Kevin Kwan.
4. Hybridity reflected in major characters of the novel “Crazy Rich Asian” by Kevin Kwan.
5. Kinds of Mimicry shown by the main characters of the novel “Crazy Rich Asian” by Kevin Kwan.

### **1.3. Limitation of Problems**

From the problems stated above, the researcher limited into two main problems that will be discussed in the paper:

1. Hybridity reflected towards the characters in the novel Crazy Rich Asian by Kevin Kwan.
2. Kinds of Mimicry shown by the main characters of the novel “Crazy Rich Asian” by Kevin Kwan.

### **1.4. Formulation of Problems**

The researcher formulates the problems as follow:

1. How hybridity reflected towards the major characters in the novel “Crazy Rich Asian” by Kevin Kwan?
2. How mimicry due to migration and environment shown in the novel Crazy Rich Asian by Kevin Kwan?

### **1.5. Objective of the Research**

The objective of the research are:

1. To analyze out what types of hybridity found in the major characters of the novel “Crazy Rich Asian” by Kevin Kwan.
2. To figure out kinds of mimicry shown by the major characters in the novel “Crazy Rich Asian” by Kevin Kwan.

### **1.6. Significance of the Research**

There are two significance in this research,

1. Theoretical significance

With this research, the researcher hopes that it can help other researchers with their research in these studies. The researcher also expected this research is able to give some knowledge and become a reference to other researchers who want to research this topic. By reading this paper, the researcher hopes that readers will more understand about subaltern that can be found in the novel.

2. Practical significance

The researcher hope that by conducting this research, this research can be useful for the readers and give more knowledge about the impact of crisis cultural identity to a person culture. Furthermore, the researcher hope that this research can also become a reference for other researchers and it will help other researchers to know more about the subject.

### 1.7. Definition of Key term

**Postcolonialism** : The ways race, ethnicity, culture, and human rights represent after colonization ended. The term postcolonialism used to refer any literature work that has relation with the colonialism era.

**Hybridity** : Hybridity is a process of combining two different cultures into a new culture that is a mix between old and foreign cultures. In hybridity, the old culture does not disappear entirely but the old culture mix with the foreign culture and create new culture that is the combination between the old and foreign.

**Mimicry** : Mimicry is an act of imitating and taking other cultures into their own culture as the way to get accepted by people from other cultures. Mimicry can be seen as an attempt to survive from a colonizer, in order to not get discriminate by the colonizer, people from colonized country did mimicry act to get accepted by the colonizer.

**Ambivalence** : Ambivalence is the way colonizer and colonized recognize one another. Ambivalence can be seen as the way of thinking between colonizers and colonized, they wanted to be recognize by one another so they did mimicry act to mimic other culture. However they also still wanted to hold their own culture.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK**

The researcher was presenting the theory that used in the research at this chapter. This chapter is divided into three subchapter, which are the explanation of the approach and theory used in the research, some research that related to the approach conducted by other researchers, and theoretical framework.

#### **2.1. Postcolonial Approach**

Postcolonialism is a term used for a state or behavior of people towards others after colonialism era (Iverson, 2015). The postcolonial study usually related to the state or condition of what colonized people felt after the colonization ended. So it usually assumed as a study that concerned with the relation between colonizer and their colonized people, but the fact is, postcolonialism study is not only talks about colonizer behavior toward others, but it also tells about human experience.

Postcolonialism is not simply about the effect of colonialism towards colonized countries and their people. But the study also talks deeper about human experience that has a relation with race, origin, culture, and also skin color as well as about minority in the world (Young, 2003). Postcolonialism study is related to colonialism era. Furthermore, it also deals with the human experience that happened after the colonialism ended like discrimination toward race, people's attitude to some races, and also cultural identity crisis that happened to people caused by the

mixing and impersonation of two or more cultures. Beside it, the study also deals with the after effect of colonialism like resistance that is rising towards white people.

There are many experts that talked about postcolonial theory. One of the experts that talked about postcolonialism is Homi K. Bhabha. In Homi K. Bhabha postcolonialism theory, Bhabha (2004) divided the approach into three categories: Hybridity, Mimicry, and Ambivalence.

### **2.1.1. Hybridity**

Hybridity refers to the blending of two or more different culture into one new culture (Bhabha, 2004). Hybridity is one of the reasons multiculturalism happens (Mambrol, 2016). Multiculturalism happened due to the creation of new culture by mixing two cultures together. In this theory, the culture that was combining together are colonized and colonizer. The new culture that comes from the combining process becomes a hybrid culture that caused multiculturalism.

Multiculturalism is the result of hybridity. Bhabha (2004) argued that hybridity and multiculturalism could not be avoided because every cultural identity that exists will be constructed in a space called the Third Space. Bhabha (2004) explain further that the third space in this theory is a place where a different culture met and influence one another. According to Bhabha (2004), cultural identity always haunted by ambivalence and this controversial space, so a culture originality cannot be sustained.

Hybridity could happen in many forms, including music, fashion, style, language, and even politics (Praseno, 2011). Hybridity in music can be seen from

the mix of music that had been created in the past few years. For example is the latest music created by Indonesian music group entitled “Lathi”. The melody is a mix between western and Indonesian music. It is a mix between western EDM and Indonesian gamelan (Prasetya, 2020). It is a clear example of hybridity in music.

Hybridity can also found in fashion world. The standart fashion style like suit, dress, and jeans that people wear today are the example of hybridity. Suit, jeans, and dress are the British fashion characteristic in the past. After the industrial revolution, colonialist spread their influence and make people adapt this culture into their lives and started to wear them as formal standard clothes nowadays (Praseno, 2011).

Hybridity not only developed in a person’s lifestyle, but the hybrid culture embedded in a person mindset as well. The development of environment around a person not only affect their habit and lifestyle but their ethic also affected by the foreign culture. when a person surrounded by new social environment, the person not only unconsciously mimic other people habit but also copy their mindset. As the result, a person’s ethic who lived in foreign country for a long time, slightly different with others who are from the same race but lived surrounded by their original culture (Jones, 2009).

Language is also a kind of hybridity. Most language in this world are not pure anymore. Languages that exist in this world already mixed with other language and become a hybrid. One of the example of hybrid language is Japanese-English language or mostly known as “Japanglish” is the clear examplee of hybridity in language. they adapt English and combine it with japanese to make the English

pronunciation become easier to pronounce by Japanese people. For instance the word “Petto” is the japanglish word for “pet”. Hybridity in language cannot be avoided, because there are some words that cannot be translated and need to adapt from other sources (Life In Kansai, 2016).

Furthermore, hybridity also can be found in a country’s administration and law. For instance, Indonesia constitution is an example of hybridity with dutch constitution. It happened because indonesia was Dutch’s colonized country for a long time and made the Indonesia governor adapt the constituion when Indonesia independent at that time. The result, indonesia law is similar with Dutch law but the governor ajust it so it can be suitable for indonesia (Praseno, 2011).

### **2.1.2. Mimicry**

According to Bhabha (2004), mimicry is a phenomenon that come from a contradiction between differences. In this context, the differences that cause mimicry act is cultural differentiation. Mimicry in postcolonial literature is not only happened to the colonized society, the act also affect to colonizer society because both of them have their own culture and they affect each other culture.

The act of mimicry in every postcolonial and colonial literature could be seen in people's character when either colonized or colonizer society imitate other culture. The mimic act can be seen in people's language, lifestyle, politics and even their culture and tradition (Sreejith, 2018). Mimicry occurred in many forms. One of them is language. Mimicry in language adapted by people who wanted to learn new languages. This condition usually happened to a baby when they learn how to talk

for the first time (Poliva, 2016). Mimicry in language unconsciously happened to people due to the environment they live in. Being interact with people who have a specific accent for a long time made people adapt their language and accent and unconsciously those people also duplicate their accent.

Another phenomena related to mimicry is mimicry in lifestyle. Mimicry in lifestyle found in people's habit regarding their daily activity. The example of mimicry in lifestyle was pointed by Istari (2018) in an article about the impact of hybridity and mimicry on the Indian Immigrants' identity as showed in Jhumpa Lahiri's novel "The Lowland". Based on the analysis that had been conducted, the researcher found that the Indian Immigrants that lived in America did mimicry in lifestyle. The mimicry act that the immigrants mimic mostly about westerner habit in drinking alcohol drinks and also copulation before marriage. Mimicry that did by the immigrants were triggered by the environment they lived. Because they lived in America where tradition and culture not strictly followed, the immigrants carried away and forgot about their own culture back in India (Istari, 2018).

Mimicry is an act of mimicking other person behavior. It is also an act of applying hybridity in everyday life (Waworuntu & Arianto, 2019). The mimicry act is one of people's strategy to be accepted by westerner. They act and followed western culture to make westerner impressed and appreciate them as the same level with the westerner (Perdana & Wardani, 2017).

Colonized countries did mimicry act to be in the same level with the colonizer. However, Bhabha (2004), argued that mimicry is a colonial strategies to implement western culture into colonized countries and make the colonized country to follow

the colonizer culture. Thus, it can be a sign that colonizer had implement its power in their colonized country. The use of mimicry in colonized country is a satisfying phenomenon for colonizer, because the colonizer can prove that they are in the different level from colonized people because colonizer become the role model of colonized people (Amrulloh, 2014).

On the other hand, colonized people mimic colonizer culture to earn recognition from the colonizer. They wanted colonizer think that they are as smart as colonized. Furthermore, they also think that by following western culture, the colonizer will appreciate and saw them at the same level as colonizers (Perdana & Wardani, 2017). In fact, it is only a fail attempt because, since the beginning, colonizers always think that they, themselves as the mightiest people of all.

### **2.1.3. Ambivalence**

According to Bhabha (2004), ambivalence referred to a sense of doubt and confusion towards behavior or cultural difference between colonizer and colonized. The confusion occurred because the difference of culture between colonized and colonized triggered curiosity and make them wanted to learn about other cultures but still wanted to hold their own culture. As a result, both colonizer and colonized will create a new condition which adapts a little of other culture into their own culture.

Bhabha (2004) further explained that ambivalence is a concept where the dominant saw the subordinant and otherwise. The dominant in postcolonial concept

is the colonizer while the subordinate here is the colonized. Ambivalency grew in a condition where two cultures were treated unequally. In this study, colonizers humiliate and look down on the colonized people. The effect of this towards the colonized are humiliation and underrating themselves. The result of these feelings are a sense of recognition by the colonized. That is why ambivalency will also be followed by mimicry because colonized people wanted the colonizer to acknowledge them as the same level as the colonizer (Setiawan, 2016).

Ambivalency and mimicry cannot be separated. Ambivalency is the core that made mimicry happen. The desire to be recognized is the cause of why colonized people mimic the colonizer's behaviour after the colonization ended. They wanted to be in the same level with the colonizer (Setiawan, 2016).

## **2.2. Previous Research**

There are some researchers that conduct an analysis about hybridity and mimicry phenomenon towards a person's culture. The first research was conducted by Pourviseh & Pirnajmuddin (2014). The title of this study is *Hybridity in Graham Greene's The Quiet American and The Comedians*. These novels are written by using postcolonial themes. The aim of the researchers is to identify the imperialism and colonialism parts that Greene's point out in his novel. The reason why the researchers are interested to research this novel is to find and answer their curiosity that whether the characters in the novels can be described as hybridity.

The second research was conducted by Sreejith (2018). The title of this journal is *Mimicry in Achebe's Arrow of God*. This research was conducted to study one of

Achebe's African Trilogy, *Arrow of God* by using Bhabha's mimicry theory. This trilogy is a perfect novel to know about how African people attracted to culture that westerner bought. In the novel, the researcher found the processes of how African people began to imitate new culture. The researcher also found that the process to imitate can be divided into several phases based on the people ambivalence and hybridity level of class in society. This research focuses on the analysis of the characters in the novel as the universal representation on the behavior of mimic men in African culture.

The third research was conducted by Zohdi (2017). The title of this study is *Lost-identity; A Result of "Hybridity" and "Ambivalence" in Tayeb Salih's Season of Migration to the North*. The purpose of this research was to learn more about *Season of Migration to the North* novel by using Bhabha's Hybridity and Ambivalence theory. The novel itself was written by Tayeb Salih in 1969. The novel talk about Mustava Saeed, a colonized who went to London for study. The main purpose of his migration was to do a revenge on the imperialist but apparently, he lost his own culture identity in the process. So based on the problem faced by the main character, the researcher believe that Ambivalence and Hybridity are things that make culture mixed together or even lost their identity in postcolonial literature.

The fourth research was conducted by Istari (2018). The title of this study is *'The Impact of Hybridity and Mimicry on the Indian Immigrants' Identity: A Postcolonial Analysis in Jhumpa Lahiri's The Lowland'*. The writer has two aims for writing this research. First, the writer wants to point out hybridity and mimicry



that were performed by Indian immigrant characters in the novel. The second is to analyse how the effect of these two aspects towards the characters is. The writer use qualitative method to research this paper. After done researching the data, the writer found the kinds of hybridity that the characters have is the linguistic hybridity and lifestyle mimicry.

The fifth research was conducted by Waworuntu & Arianto (2019). The research that had been conducted by the researchers is entitled *'Hybridity of the Characters in My Son the Fanatic Short Story by Hanief Kureshi'*. The aim of this research is to show readers about what kind of hybridity that happened in the story which portrayed by Parvez and Ali. The researchers using Homi K Bhabha theory to research this paper with Post colonialism approach. Qualitative descriptive method is used by the researchers to help them analyze the data. At the end of the research, the researchers found two kinds of hybridity that happened in the story, mimicry and ambivalence.

The sixth research was conducted by Perdana & Wardani (2017). The research that had been conducted by the researchers is entitled *Crisis of Identity and Mimicry in Orwell's Burmese Days Seen through a Local Native Character U Po Kyin: A Postcolonial Reading*. The focus of this study is to examine the cause of crisis identity and mimicry that happened in postcolonial discourse. This research was focused with a local native character named U Po Kyin that gained a high position among the locals in the British Raj, Burma. The character represent as a corrupt official due to his action of destroying his rival's reputation solely for his ambition to become a member of an elite European Club. Based on the summary

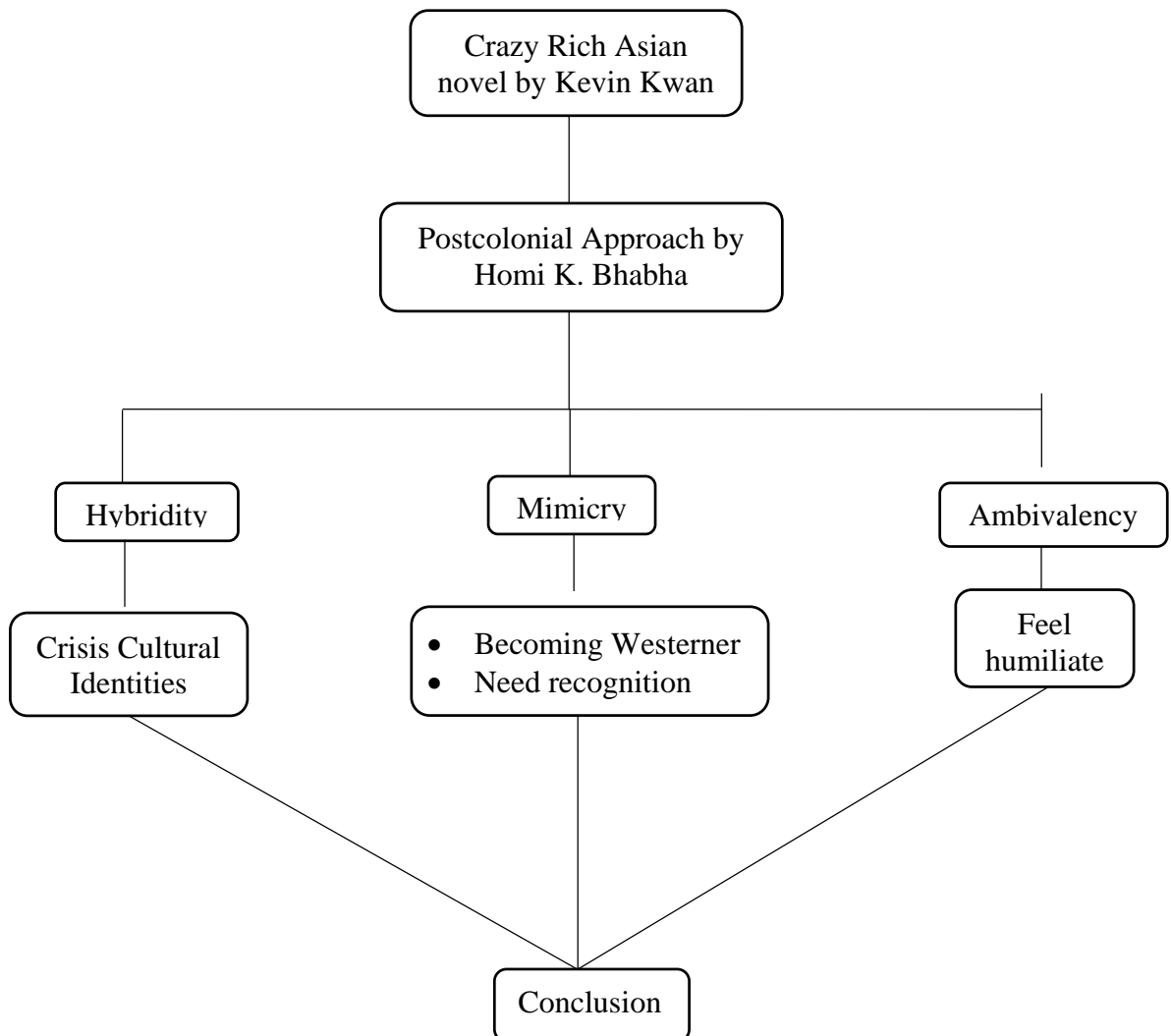
above, the researchers want to find out the cause of crisis identity that the character suffers based on his characterization from the novel and to know how the crisis identity led to mimicry in this novel.

The sixth previous researches mentioned above had discussed different problems and issues. Some of the researchers above also analyse their problems by using Homi K. Bhabha postcolonial theory. Thing that made this research different with other previous studies was the main data used in the research. The researcher was used “Crazy Rich Asian” novel by Kevin Kwan. Moreover, the researcher was analyzed the hybridity and mimicry that showed by the major characters in the novel “Crazy Rich Asian” by using Homi K. Bhabha theory of hybridity and mimicry.

### **2.3. Theoretical Framework**

This research used Kevin Kwan (2013) novel entitled “Crazy Rich Asian” as the main source of the research data. From the novel, the researcher found some phenomena related to postcolonialism. The theory of postcolonialism that the researcher used in the research is Homi K. Bhabha (2004) theory about hybridity, mimicry, and ambivalence. The characters in the novel can classify as hybrid because they suffered cultural identity crisis due to cultural differences they had since childhood. Mimicry act happened as the cause that led to hybridity. The characters did mimicry because they wanted to be like a westerner to get recognition from the westerner and to show their social class. The act of mimicry also triggered by ambivalency. The characters in the novel felt humiliated by westerner, so they

did mimicry to become more like westerner. Based on the reasons stated before, the researcher wanted to examine the hybridity and mimicry happened in the novel “Crazy Rich Asian” by using Homi K. Bhabha (2004) theory.



**Figure 2.3 Theoretical Framework**

## **CHAPTER III**

### **METHOD OF RESEARCH**

This chapter showed the research method that the researcher chose to analyze some data from the novel “Crazy Rich Asian”. This chapter was divided into five subchapter which are research design, object of the research, method of collecting data, method of analyzing data, and method of presenting research result.

#### **3.1. Research Design**

The focus of this research is to analyze the postcolonial theme including hybridity and mimicry that shown in the novel “Crazy Rich Asian” by Kevin Kwan, a researcher must choose the best way to analyze it so the researcher can find the answer to the problem that the researcher mention in the first chapter. The researcher should choose an appropriate design that is suitable to the problem it faces.

According to Creswell (2009), a system that used to conduct a research is called research design. A researcher must choose the right design to help it on planning to gather and analyze the data. In his book, Creswell (2009) also mention the types of research design; qualitative, quantitative and mixed.

The researcher decided to use qualitative research with descriptive analysis to analyze the novel “Crazy Rich Asian”. According to Creswell (2009), qualitative method is a method that used to analyze social problems that happened in human’s life. While descriptive method means that the data that had been analyzed will be

shown descriptively by using words and paragraphs. The researcher considered to chose this method because the researcher itself believe that this is the best method to help the researcher to analyze the novel. Beside of it, the researcher itself wanted to analyze this novel by focusing on the postcolonial aspect in hybridity and mimicry featured in the novel “Crazy Rich Asian” by Kevin Kwan.

### **3.2. Object of the Research**

The object of the research is hybridity, mimicry and ambivalence of Asian people in the novel “Crazy Rich Asian” by Kevin Kwan. The three objectives are related with postcolonialism theory. The researcher used Homi K. Bhabha theory of hybridity, mimicry and ambivalence that related with Postcolonial approach. Based on Bhabha teory, the researcher was focused with hybridity, mimicry and ambivalence that shown in the novel through the character behavior.

### **3.3. Method of Collecting Data**

There are two kinds of data used in this research, primary data and secondary data. Primary data is the main data of the research. The primary data that the researcher used in this research is a novel written by Singaporean writer, Kevin Kwan, entitled “Crazy Rich Asian”.

The secondary data is the data that used to support the researcher analysis, which are books, journal and article that related to the topic of research. Especially books, articles, and journals that related with Homi K. Bhabha theory of Hybridity, Mimicry and Ambivalence.

A process of gathering information that can be used as data to analyze is called data collection (Kabir, 2016). There are a few steps to gather some data from the primary source. Those steps are:

1. Reading. The researcher need to read the main source (*Crazy Rich Asian* Novel) several times to give a better understanding about the novel.
2. Find the data related to the research problem.
3. Write down the data that related with hybridity and mimicry from the novel.

#### **3.4. Method of Analyzing Data**

There are a few steps to analyze the data. First, the researcher analyzed the intrinsic elements of the novel “Crazy Rich Asian” which consist of Plot, Characters, Theme, Settings and Point of View. After analyzed the element of fiction from the novel “Crazy Rich Asian”, the researcher analyzed the extrinsic elements by applying Homi K. Bhabha theory of Hybridity and Mimicry to the novel.

#### **3.5 Method of Presenting Research Result**

The researcher was using qualitative descriptive method to present the research result. Qualitative research method means the research result will be presented by using words and sentences. Descriptive means the researcher will describe the result of the result descriptively by using paragraphs (Creswell 2009). So in the method of presenting research result, the researcher will show the data analysis by using words and sentences in the form of paragraph.