

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 envirointment 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 envirointment, 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. Ambivalence 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 ambivalence will also be followed by mimicry because colonized people wanted the colonizer to acknowledge them as the same level as the colonizer (Setiawan, 2016).

Ambivalence and mimicry cannot be separated. Ambivalence is the core that made mimicry happen. Wanting 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.

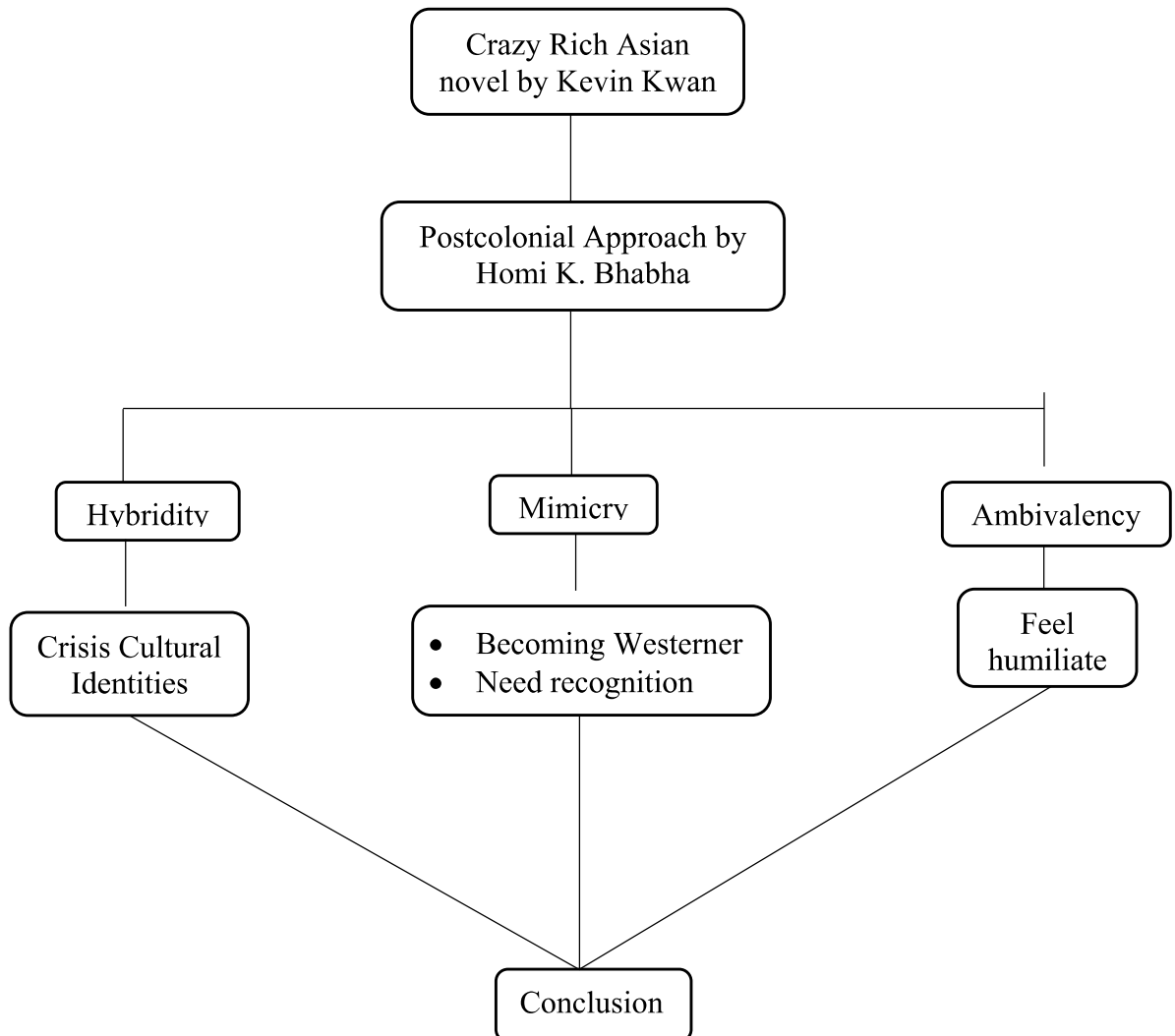


Figure 2.3 Theoretical Framework