

CHAPTER II

RELATED OF LITERARY THEORY

In this chapter, the researcher discuss about literary theory that related with the topic of this research. The researcher divided into eight subchapters, those are character and characterization (2.1), postcolonialism (2.2), postcolonialism in literature (2.3), inferiority complex (2.3.1), mimicry (2.3.2), hybridity (2.3.3), ambivalence (2.3.4), and review of previous study (2.4).

2.1 Character and Characterization

Character is the people who have role in literary works such as drama, poem, and movie. Every character has their each role in the story, so that make the plot of the story run a well. Abrams (1999:32) states that

Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it the dialogue and from what they do the action.

Meanwhile, Baldick (2001:37) in his book gives the statement that “character a personage in a narrative or dramatic work also a kind of prose sketch briefly describing some recognizable type of person”. Not only Baldick that give his statement, Childs and Fowler also give their statement in their book. They said that “The fictional representation of a person, which is likely to change, both as a presence in literature and as an object of critical attention” (2006:23). From those statement, character is the important element in literary works because they are the object that interpret by the readers. Character is the intrinsic element to delivered the plot story of the literary works. There are two types in characterization such as flat character, and round character (1999:33).

Abrams (1999:33) also states that “round character is complex in temperament and motivation and is represented with subtle particularity; such a character therefore is as difficult to describe with any adequacy as a person in real life, and like real persons, is capable of surprising us”. Meanwhile, Forster

give the statement in Abrams' book that "A flat character also called a type, or 'two-dimensional', is built around 'a single idea or quality' and is presented without much individualizing detail, and therefore can be fairly adequately described in a single phrase or sentence" (1999:33).

Character cannot be separated from characterization. As the researcher said before that every character has their each role in the story. This is known as characterization. Abrams (1999:33) states that

Characterizing ... the persons in a narrative: showing and telling ... the author simply presents the characters talking and acting and leaves the reader to infer the motives and dispositions that lie behind what they say and do. The author may show not only external speech and actions, but also a character's inner thoughts, feelings, and responsiveness to events;

Furthermore, Baldick (2001:37) give the statement that "Characterization is the representation of persons in and dramatic works". It means that characterization is involve by the character as the role in the literary works. This characterization can be seen from the action and dialogue as the representation of the character's role. From that, the readers can interpret about the role of each character as the characterization.

To sum up, character is the person of people that plays their role based on their characterization. It is because characterization involve from the character. Besides, there are two types of character, those are flat character and round character. Meanwhile, characterization is the representation of the role that the character should show it to the readers. The readers can interpret the story from the characterization of the character that shown by action and dialogue.

2.2 Post-colonialism

Post-colonialism is consist of two words that have meaning for each words. Smith states in his work that "post" it means "after". Meanwhile, Loomba (2005:8) claimed that "colonialism" can be defined as the conquest and control of other people's land and goods. It means that post-colonialism is the time after colonization. According to Ashcroft, Griffiths, and Tiffin (2007:168) said in

their book "Post-colonialism (or often postcolonialism) deals with the effects of colonization on cultures and societies". Not only that, Young (2012:20) also give the statement in his work

'Postcolonialism' is not just a disciplinary field, nor is it a theory which has or has not come to an end. Rather, its objectives have always involved a wide-ranging political project—to reconstruct Western knowledge formations, reorient ethical norms, turn the power structures of the world upside down, refashion the world from below. The postcolonial has always been concerned with interrogating the interrelated histories of violence, domination, inequality, and injustice, with addressing the fact that, and the reasons why, millions of people in this world still live without things that most of those in the West take for granted.

The statement tells that post-colonialism is representation of what happen during colonization and after colonization. This is about exploitation of the political, government and control the power in colonized land. It is also concerns about violence, injustice, inequality that occur to the colonized. The effect of that situation is colonized assumes that colonizer as the one who control the power has the higher position.

Another theory of post-colonialism is come from Jane Hiddleston. She said that "postcolonialism is the influence of imperial or colonial process toward the culture from colonization period to this moment" (2002:2). This statement shows that post-colonialism is also about process during the colonization before it is resulting the effect.

From all the statements above, it can be concluded that post-colonialism is the process during colonization and the effect of the colonization which is about the exploitation and power for controlling the government, economic system, and political in colonized country. It is resulting the effect for colonized who get the influence from colonization. The researcher chooses those theories because the theories are suitable as the supporting data in this research.

2.3 Post-colonialism in Literature

In this era, there are many literary works that draw about postcolonial critics. Many researcher wants to use postcolonial criticism to analyzes some of literary works that draw about postcolonial critics. Tyson (2006:417) states in his book *Critical Theory Today* that

In fact, because postcolonial criticism defines formerly colonized peoples as any population that has been subjected to the political domination of another population, you may see postcolonial critics draw examples from the literary works of African Americans as well as from, for example, the literature of aboriginal Australians or the formerly colonized population of India.

Like the researcher discussed in previous subchapter that post-colonialism is about the effect after colonization, so this is appropriate to analyze literary works that draws about postcolonial critic using postcolonial criticism. It makes postcolonial criticism as part of literary criticism. Based on Ashcroft, et.al in Yusroini's article said that "postcolonial has been used by literary critics to discuss the various cultural effects of colonization" (2017:3). According to Young states that

postcolonialism has come to name a certain kind of interdisciplinary political, theoretical and historical academic work that sets out to serve as a transnational forum for studies grounded in the historical context of colonialism, as well as in the political context of contemporary problem of globalization (2006:1).

Tyson (2006:418) also assumed that postcolonial criticism is appropriate to analyzes the literary work that was written by many colonized and some of colonizer. It is generally occur because the one who more feel the effect of colonization is the colonized people. As Tyson said before, postcolonialism is appropriate to analyzes the literary work that related with the relation between colonized and colonizer. In postcolonialism, there are some phenomenon that related with postcolonialism. Those phenomenon such as inferiority complex, mimicry, hybridity, and ambivalent.

Homi K. Bhabha emphasized in Ashcroft, Griffiths, and Tiffin (2007:11) that the relation between colonized and colonizer is always ambivalent. Not only Bhabha that give the statement about ambivalent, Tyson also give the statement about inferiority, mimicry, and hybridity. In relation between colonized and colonizer, the colonizer saw them as the superior and the colonized as the inferior. Tyson (2006:420) states that “The colonizers saw themselves as the embodiment of what a human being should be, the proper ‘self’; native peoples were considered ‘other,’ different, and therefore inferior to the point of being less than fully human”.

The relation between colonized and colonizer also related with mimicry phenomenon. According to Tyson (2006:421) said that postcolonialism is related with mimicry phenomenon. Not only give that statement, Tyson also states that “Therefore, many postcolonial theorists argue that postcolonial identity is necessarily a dynamic, constantly evolving hybrid of native and colonial cultures”. From those statement above, the phenomenon that occur in the relation between colonized and colonizer are related to each other. It is known as postcolonial identity.

To sum up, the researcher conclude that post-colonialism become as part of literary theory because this theory is concern about culture, sociality and political of colonialist and anti-colonialism. Also, postcolonial criticism is refer to phenomenon inferiority complex, mimicry, hybridity, ambivalence that reflects to colonized people as the people who accepted the colonizing culture by colonizer. Those phenomenon is refer to postcolonial identities. So, the researcher is going to analyze postcolonial identities in this research.

2.3.1 Inferiority Complex

Inferiority complex is the formation of postcolonial identity. Inferiority complex is the inferior feeling that occur to someone who feel lower than the others. According to Joshua Uebergang (2017:1) in his article states that

An inferiority complex can arise when you experience an imagined or conditioned feeling of inferiority. As is the case for most people, it is a

combination of imagination and subtle conditioning. You would feel inferior when an event takes place which makes you feel less than others (conditioning aspect) and your creative imagination (imagination aspect) would “blow out” your understanding of the event beyond what would seem reasonable to another person.

In postcolonialism, inferiority is the inferior feeling of colonized as the effect of colonization. This inferior feeling occur because they consider that their position is lower than the colonizer. Inferiority as the postcolonial identity is the phenomenon that occur to colonized who feel not proud with theirs, in this case is about culture.

Inferiority is the inferior feeling that occur in colonized people to their origin culture. According to Tyson (2006:419) “based on the colonizers’ assumption of their own superiority, which they contrasted with the alleged inferiority of native (indigenous) peoples, the original inhabitants of the lands they invaded“. The statement shows that the colonizer recognized their position as superior, while the colonized feel contrast. They feels inferior with their position. Tyson (2006:420) also emphasized that “The colonizers saw themselves as the embodiment of what a human being should be, the proper ‘self’; native peoples were considered ‘other,’ different, and therefore inferior to the point of being less than fully human”.

In conclusion, inferiority complex is the inferior feeling that occur in someone. In post-colonialism, this inferior feeling occur when the colonized feel inferior with their culture and consider that colonizer’s culture is better than theirs. This inferiority is one of the effect of colonization which is part of postcolonial identity. In now days, this phenomenon occur to many people in colonized countries. This phenomenon is like what happen to Gogol Ganguli in The Namesake novel by Jhumpa Lahiri that the researcher analyzes in this research.

2.3.2 Mimicry

Mimicry is the one of the formation in postcolonial identity. Mimicry is about the colonized who imitate the culture and habit of colonizer. It is related with inferior feeling because the colonized try to imitate the colonizer's culture and habit. According to Jacques Lacan in Bhabha's essay, *Of Mimicry and Man*, he said that mimicry is the camouflage (1984:125). Meanwhile, Bhabha (1984:126) give the statement that "mimicry is almost the same, but not quite". This is because the colonized feel that the colonizer's culture is superior. "When colonial discourse encourages the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those traits" (Ashcroft, et.al, 2007:125). Bhabha also says in the book of Ashcroft,et.al. (2007:125)

Mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite'. The copying of the colonizing culture, behaviour, manners and values by the colonized contains both mockery and a certain 'menace', 'so that mimicry is at once resemblance and menace'.

Furthermore, Tyson (2006:427) also consider that "mimicry is the attempt of the colonized to be accepted by imitating the dress, behavior, speech, and lifestyle of the colonizers". According to Bhabha's statement "mimicry is not a similarity, but the differences that happened are not too prominent" Bhabha, (2009:118). Not only that, the other quotation from Bhabha's essay is he said that "mimicry is repeats rather than re-present" (1984:128). It is because the colonized only make the repetition of colonizer's.

Mimicry is not far from mockery. Ashcroft, et.al (2007:125) consider that "This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics". It means that the aims of mimicry is sometimes to mocking the colonizer because the colonized is not really copied all of the colonizer's cultural habit.

From all of the statement above, the researcher conclude that mimicry is part of ambivalence concept which tells about the relation between colonized

and colonizer. This is the part of the effect of colonialism. Mimicry is not only about imitate all of the cultural habit of the colonizer, but it is also about the aims of mimicry is to mockery the colonizer's subject.

2.3.3 Hybridity

Hybridity is the part of postcolonial identity in postcolonial criticism. "One of the most widely employed and most disputed terms in postcolonial theory, hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization" (Ashcroft, et.al, 2007:108). In other word, hybridity in postcolonial criticism is known as the result of the mixture culture between colonizer and colonized. Robert Young give the statement in Loomba's work

"a hybrid is technically a cross between two different species and that therefore the term 'hybridisation' evokes both the botanical notion of inter-species grafting and the 'vocabulary of the Victorian extreme right' which regarded different races as different species" (Loomba, 2005:145)

Furthermore, Roy give his statement in his work about hybridity which assumed that "Instead, colonialism produces a 'hybridity': fluctuating identities which are not stable or single, but rather, are caught within the oppositional space between the colonising and colonised cultures" (Roy, 2017:316). The other quotation is come from Jane Hiddleston (2009:120) who said that "hybridity is the effect of the drive towards the cultural assimilation of the colonized, but at the same time it subverts the authority and self-presence of the imposed culture". The concept of hybridity is refer to culture, habit, linguistic and political impact that occur after colonization. It is supported by Ashcroft, et.al (2007:109) opinion which said that "By stressing the transformative cultural, linguistic and political impacts on both the colonized and the colonizer, it has been regarded as replicating assimilationist policies by masking or 'white washing' cultural differences".

Next is the statement from Hiddleston in her book Understanding Post Colonialism. According to Hiddleston (2009:120) claimed that "hybridity as the effect of cultural unification of colonized, but on other hand, it slaughters the

authority and self-attendance to the cultural determining”. Gandhi also claimed that “hybridity is the mixing culture between colonizers and colonized subject utters new culture which causes the unstable culture in colonial society” (Gandhi, 1998:136).

To sum up, hybridity is the part of postcolonial effect that known as postcolonial identity. This is about the transculturation for the culture of colonizer and colonized. The cause of hybridity is the multicultural that occur in people who live in colonized’s and colonizer’s culture.

2.3.4 Ambivalence

Ambivalence is the ambiguous feeling that occur in every individual. According to Ashcroft, Griffiths, and Tiffin (2007:10) said that

It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer. Rather than assuming that some colonized subjects are ‘complicit’ and some ‘resistant’, ambivalence suggests that complicity and resistance exist in a fluctuating relation within the colonial subject.

They also said that “A term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite” (Ashcroft et.al, 2007:10). The statements shows that ambivalence is the feeling when someone feel hated with something, but in other side they wanted that thing unconsciousness. This is happen to the colonized and colonizer. It is refer to Bhabha’s statement that “it describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized” (Ashcroft, et al, 2007:10)

Another statement from Yusroini (2017:3) in her works assumed that “The contrast feeling which appears in the same time is uncommon phenomenon, which is related to mixed emotion or ambivalence”. Ashcroft, Griffiths, & Tiffin said in Yusroini’s (2017:3) article that “this condition can be related to hybridity because ambivalence decentres authority from its position of power,

the authority may also becomes hybridized when it is placed in colonial context and finds itself dealing and often inflected by other cultures”.

To sum up, ambivalence is double feeling that felt by colonized and colonizer as the impact of colonization. From ambivalence, it can be related to hybridity because ambivalence is the effect of hybrid feeling. Ambivalence appears when someone have to face the different habit and culture in the same time. This situation is calls as hybridity.

2.4 Review of The Previous Studies

In this subchapter, there has been four previous research that the researcher choose because those are related with the topic of this research. Those four previous study had been done by four different researcher. They are Nilah Selvy Maghfurah (Muhammadiyah University of Surabaya, 2017) with the title *Postcolonial Identity In Letters of a Javanese Princess Memoir As Reflected Through The Main Character: R.A.Kartini*, Novia Yusroini (Universitas Negeri Surabaya) with the title *The Ambivalence In Jhumpa Lahiri's The Namesake*, Anggun Febrina Pramudita (Universitas Negeri Semarang, 2015) with the title *The Influence of Society In The Main Character's Self-Identity As An Indian Immigrant Reflected In The Namesake Novel by Jhumpa Lahiri*, and Hiral Macwan (Team Lease Skils University, Vadodara, Gujarat. 2014) by the title *Struggle for Identity and Diaspora in Jhumpa Lahir's The Namesake*.

First, the thesis of Nilah Selvy Maghfurah by the title *Postcolonial Identity In Letters of a Javanese Princess Memoir As Reflected Through The Main Character: R.A.Kartini*. This thesis concerns about postcolonial identity: mimicry, hybridity, ambivalence in Letters Javanese Princess Memoir and the characterization of R.A. Kartini as the main character of the memoir. She uses descriptive qualitative research with postcolonial criticism as the approach to finding out the research question. The data is the quotations of some letters which is written by R.A.Kartini which are from *Letters of a Javanese Princess*. After Nilah get the data, she uses some steps to analyze the data. First, reading the source of the data and find out the information which is related with the topic.

Second, classify the data and connecting it with the theory that she uses to discuss the topic. Third, looking for another information about the data collection which related with the topic. Fourth, Nilah divided the data collection into groups that related with the research question. Finally, the data is displayed, processed, verified, and concluded.

Second is Novia Yusroini by the title *The Ambivalence In Jhumpa Lahiri's The Namesake*. This study looks the ambivalence experience that of the immigrants generation which experienced by Gogol Ganguli as the main character. Novia uses three concepts of postcolonial identity such as ambivalence, hybridity, and mimicry in her research. The differences between Novia's research and this research is Novia only discuss about ambivalence in Gogol Ganguli's characterization, meanwhile the researcher in this research discuss about postcolonial identities and the characterization of Gogol Ganguli.

Third is Anggun Febrina Pramudita by the title *The Influence of Society In The Main Character's Self-Identity As An Indian Immigrant Reflected In The Namesake Novel by Jhumpa Lahiri*. This study focuses on indian-immigrants's self-identity development. The aims of this research is analyzing how society influenced the main character's self identity development reflected in The Namesake novel. Anggun uses descriptive qualitative study with psychology of literature as the approach. She collect the data by reading the novel thoroughly, identifying, inventorying, and classifying. Then she uses two methods to analyze the data, those are selecting and explaining.

Fourth is Hiral Macwan by the title *Struggle for Identity and Diaspora in Jhumpa Lahiri's The Namesake*. This study is find out the predicament of name and sense of identity and belongingness of the characters of the indian origin and immigrants in the USA. This study also find out the alienation of the Indian diaspora.

From those research that the researcher has been read, the researcher decided to uses those four research as the previous study for this research. Those four previous study are related with the topic of this research, although there are

differentiation between those four previous study and this research. In this research, the researcher analyzes about the postcolonial identity in Gogol Ganguli's characterization in *The Namesake* novel by Jhumpa Lahiri and the characterization of Gogol Ganguli as the main character. The theory that the researcher uses in this research are similar with the first previous study which has been done by Nilah Selvy. Although the theory is similar with this theory in this research, but the data is different. Meanwhile, the researcher uses the same data with three previous study that had been done by Novia Yusroini, Anggun Febrina, and Hiral Macwan but the theory of those three previous study are different with this research.