

CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Framework

In this chapter, the writer will explain more specific about the theory used to analyze the literary work and cover the related studies for this study. The writer considers to apply postcolonial theory as the main tool to answer all the statement of the problems. Using Homi.K.Bhabha's *Location of Culture*, mimicry will be decided as the main issue to analyze "Hell-Heaven" and "Hema and Kaushik" in Jhumpa Lahiri's *Unaccustomed Earth*. The theory from Bhabha helps the writer to analyze the portrayal of mimicry between Usha in "Hell-Heaven" and Hema and Kauhsik in "Hema and Kaushik". It also helps to explain the differences between mimicry in all main characters in "Hell-Heaven" and "Hema and Kaushik". The writer would like to elaborate in-between-ness and double consciousness as the impact of mimicry itself.

2.1.1 Postcolonial Theory

European had known as the biggest colonizer in this world. Based on Tyson, England, Spain, Portugal, France, and Netherlands were the main contenders to look for new territory to be taken all the natural resources, made the inhabitants colonized and over the next few centuries European empires extended themselves around the globe. Postcolonial criticism is study that used to understand the concept of colonialist and anti-colonialist ideologies (418). According to Innes's *The Cambridge Introduction to Postcolonial Literatures in*

English, Postcolonial Studies tends to embrace literary, cultural, and sometimes anthropological and this is used to refer to the consequences of colonialism since the area was first colonized. This study generally concerns about the interaction between the culture of the colonial power, including its language, and the culture traditions of the colonized people and this acknowledges the importance of power relations in that cultural exchange – the degree to which the colonizer embedded their language, a culture and value, and the degree to which the colonized people are able to resist, adapt to or subvert that imposition (1-2).

Many of literatures were produced as the result of colonialism and there are some famous postcolonial literature writers such as Chinua Achebe from Nigeria, Jhumpa Lahiri, Salman Rushdie and Arundhati Roy from India, J. M. Coetzee from South Africa, Derek Walcott from the Caribbean and so on. There are also postcolonial theorist such as Homi.K.Bhabha, Gayatri Chakravorty Spivak, Stuart Hall, Edward Said which explains about the issue or as the impact of colonialism era.

Based on Tyson, as a subject matter, postcolonial criticism analyzes literature produced by cultures that developed in response to colonial domination, from the first point of colonial contact to the present. As the theoretical framework, postcolonial criticism seeks to understand the operation-politically, socially, culturally, and psychologically-of colonialist and anticolonialist ideologies (418). Thus, postcolonial criticism used to analyze some literary which relates about the effect of colonialism or the phenomena in postcolonial era.

2.1.2 Postcolonial Identity

Postcolonial theory depicts the relation of colonized and colonizer and the impact of colonialism itself which deals with some issue such as diaspora, unhomeliness, mimicry, ambivalence and so on. Ascroft, Griffiths, and Tiffin explained in their book *The Empire Writes Back* that the term 'post-colonial', however, to cover all the culture affected by the imperial process from the moment of colonization to the present day. (2). It means that the impact of colonialism still exist until now.

The European culture is the impact of colonialism which is become a standart culture in colonized country that is called Eurocentrism. According to Tyson, Eurocentrism is an attitude that use of European culture as the standard to which all other cultures are negatively contrasted (420). In the past, the colonizer embadded their culture to colonized country and it became standart culture in their country which explained that the western culture is better than their culture. Even though colonialism had happened long time ago but it left the impact to the colonized which can influence their identity. For example, many colonized country such as India, Singapore, Malaysia learn English. This is the one of example which shows that the impact of colonialism still exist until now. We know that english is the international language which related many people in the world. According to Tyson, that so many peoples formerly colonized by Britain speak English, write in English, use English in their schools and universities, and conduct government business in English, in addition to the local languages they

may use at home, is an indication of the residual effect of colonial domination on the colonized culture (419).

2.1.3 Diaspora

In the past, the phenomenon of diaspora happened from people who moved in other land because slavery, indentured and settlement. In *The Empire Writes Back* book, the notion of 'diaspora' does not seem at first to be the province of post-colonial studies until we examine the deep impact of colonialism upon this phenomenon. The most extreme consequences of imperial dominance can be seen in the radical displacement of peoples through slavery, indenture and settlement. More recently the 'dispersal' of significant numbers of people can be seen to be a consequence of the disparity in wealth between the West and the world, extended by the economic imperatives of imperialism and rapidly opening a gap between colonizers and colonized (Ashcroft et al. 217).

Nowadays, many people immigrate to get a better job and education especially for the colonized people. They go to western countries to get new life which can made their life better. For colonized people, the colonizer is advanced and powerful so they go to the colonizer countries because they think that the colonizer countries is better than their country. According to Ashcroft's, Griffith's and Tiffin's in *Postcolonial-Studies*, diaspora is the voluntary or forcible movement of people from their homeland into new region, and this is a central historical fact of colonization (61). The forcible movement is a big movement caused because the colonizer need a cheap laborer in their country which make the colonized was forced to move in colonizer country.

Based on Tyson's, Diaspora is forced migration, either as a quest for employment, including indentured servitude, or as the result of enslavement, scattered large number of people around the globe, and large population of their descendants separated from their original homeland (421). The economic factor make forced migration in order to get big salary and better life. When people left their homeland to a new land, it will make people stand in the land which the culture is different with their own culture. It made them have to adapt the new culture to be accepted which bring them to experience mimicry.

2.1.4 Mimicry

People who move into other land, they will try to adapt the new culture and make them mimic the other culture. In the postcolonial, mimicry is one of the issue which is still exist until now. Some people who immigrate in the new land, they will mimic the new culture in that new land. Dr.Sanjiv Kamar explained in his journal *Bhabha's notion of 'mimicry' and 'ambivalence' in V.S.Naipul's "A Bend in the River"* that in postcolonial studies 'mimicry' is considered as an unsettling imitations which is the characteristic of postcolonial cultures. It is a desire to sever the ties with 'self' in order to move towards 'other' (2)

Bhabha write in his book that mimicry is the process by which the colonized subject is reproduced as almost the same, but not quite. Mimicry emerges as the representation of a difference that is a process of disavowal. Mimicry is, thus the sign of a double articulation ; a complex strategy of reform, regulation and dicipline, which 'appropriates' the other as it visualizes power (86). People who mimic the colonizer's culture can not be the same like colonizer

because obstruct through 'natural' differences-skin color and cultural traits and cause blurred copy of colonizer (Foulcher 16).

Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an immanent threat to both 'normalized' knowledges and disciplinary powers. Mimicry is at once resemblance and menace (Bhabha 86). The menace of mimicry is its double vision which in disclosing the ambivalence of colonial discourse also disrupts its authority (Bhabha 88). Based on Bhabha above, mimicry can cause menace because some immigrant mimic the new culture without knowing the essence which considers to ambivalence issue. It can disrupt the essence of a culture and displacing gaze of disciplined if the immigrant just mimic the other culture without knowing the essence (89).

Lacan reminds us in Bhaba's *The Location of Culture* that mimicry is like camouflage, not a harmonization of repression of difference, but a form of resemblance, that differs from or defends presence by displaying it in part, metonymically (89). The desire of colonial mimicry – an interdictory desire – may not have an object, but it has strategic objectives which I shall call the metonymy of presence. Mimicry as the metonymy of presence is, indeed, such as erratic, eccentric strategy of authority in colonial discourse (Bhaba, 89-90). Mimicry here can be used as a strategy to achieve an interdictory desire of people. Sometimes people using a camouflage which mimics other people behavior, clothes, language as a strategy to realize their desire. When they try to immitate other cultures, of

course it will affect their identity. In postcolonial identity, there are some effects on mimicry issue which are in-between-ness, and double consciousness.

2.1.5 In-Between-Ness

In-between-ness issue usually experienced by the second generation or the children of people who immigrate. They trapped in the two different culture or in between situation which make them can not decide what culture that they would take. Bhabha write in his book, In the place of the polarity of a prefigurative self-generating nation "in-self" and extrinsic other nations, the performative introduces as a temporality of the "in-between" (Bhabha, 148). 'In-self' in this context is the original culture and 'extrinsic' is the culture in the new land. The people who immigrate in other land, they will face two different cultures which are their own culture and the new culture in that new country which is contrast and make them confused.

According to Bhabha, it lies in the staging of the colonial signifier in the narrative uncertainty of culture's in-between: between sign and signifier, neither one nor the other, neither sexuality nor race, neither, simply, memory nor desire (127). People who stand in two different cultures, they will be confused about what culture they should take and this is make them not choose both of the culture. It usually happen in the second generation which get influence from their parents culture and the culture in which they live. In the end they feel that they are in a position 'in between' and make them confuse. Besides, it can caused double

consciousness because sometimes they miss or they remember their own tradition but they should adapted new culture.

2.1.6 Double Consciousness

If we move in other land, we will be confused in the first time and we will trap in the condition where we remember about things in our homeland. It will cause 'beyond' condition. Based on Bhabha, beyond is neither a new horizon, nor a leaving behind of the past and this is the situation which people find themselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past, present, inside and outside, inclusion and exclusion (Bhabha 1). Many people will experience the condition where they suddenly remember about something in their new homeland which shows us about double consciousness issue.

Double consciousness is the issue which describes about people who trapped in the in between situation and made them hesitate with their identity. Sometimes, they remember about the memory in their own country. Lois Tyson said in her book, postcolonial theorists often describe the colonial subject as having a 'double consciousness' or 'double vision', in other words, a consciousness or a way of perceiving the world that is divided between two antagonistic cultures: that of the colonizer and that of the indigenous community (421). Double consciousness happens in state of mind. It happens because they stand in two contradictory culture which make them creat dilemmatic problem in their mind about their identity. Thus, they can get confuse on their identity.

2.2 Review of Related Studies

The writer found some journal and a thesis which analyze *Unaccustomed Earth*. There is also a thesis from Airlangga University student who uses mimicry in her thesis but in the different literary works.

In Brittany Kemper's thesis *The Language of Diaspora in Jhumpa Lahiri's Unaccustomed Earth*, she combines Mikhail Bakhtin's concept of polyphony with the study of diaspora because it allows for an inclusive study of the reciprocating relationships between culture, language, and the representation and acculturation of identity. She analyzed about diaspora issue in which influence the characters identity. Lahiri's stories emphasize the transience not only of a sense of self dependent upon locale, but also of how a sense of self is always contingent upon a character's ability to cope with and communicate with an ever-changing world. she also analyze the characters who rely too heavily on homeland nostalgia and the characters who look only toward progressing in diasporic space are unsuccessful in finding a space for their own identity (iv).

In her thesis entitled *The Portrayal of Balram's Mimicry in Aravind Adiga's 'The White Tiger'*, Claudia Sabrina examined the mimicry issue depicted in *The White Tiger*. In *The White Tiger*, Sabrina explained that Balram experienced the mimicry issue in his life. He was influenced by Mr. Ashok, an Indian who lived in America. Balram wants to change his life by mimicking Mr. Ashok's lifestyle in order to be a rich man. He uses mimicry as the strategy to change his life to be a successful man.

In a journal entitled *Peopling an Unaccustomed Earth with a New Generation: Jhumpa Lahiri's Supreme Fictional Journey into Human Conditions*, Neela Bhattacharya analyzed Lahiri's *Unaccustomed Earth* using 'Gynocentric matrix' which look by feminine point. In "Hell-Heaven" she explain about woman who broken heart while in "Hema and Kaushik", she explain about Kaushik's mother who had breast cancer and after she died, her husband remarry. Hema also fall in love in a married man and in the end she married Navin which is arranged by Hema's parents. She state Many of Lahiri's male characters are taken a back by these new and unconventional women because they are unaccustomed to this new earth (143). In this case, she relates patriarchy who depicts woman who betrayed by man.

The second journal is from Shivangi Srivastava's *Existential Crisis in Second-Generation Immigrants in Jhumpa Lahiri's 'Unaccustomed Earth'*. In this Journal, Srivastava explain about the second generation in Lahiri's *Unaccustomed Earth*. In "Hell-Heaven", she explain about Usha who wants to look like any other white American child, she very often demands privacy, freedom and non-interference in her life and becomes defiant if these are denied. The more her mother puts restrictions on her, the more she finds pleasure in disobeying her mother (3). In "Hema and Kaushik", she explain that Hema caught between insider-outsider syndromes while Kaushik goes beyond the control of his parents. He is a second generation Indian American adolescents who balance between dual pressures: the pressure for Americanization and of retaining the ancestral culture (6).

The writer uses mimicry as the strategy of Indian people who live in America in order to be accepted but the mimicry which is being discussed here came from the second generation from Indian couple who move to America. Claudia also uses mimicry as the strategy but it happens in Indian person who adapt the American culture from Indian people who come from America to India. Kemper analyze about polyphony in *Unaccustomed Earth*. That's what make different from the writer analysis. For the journal, Bhattacharya uses gynocentric matrix theory while the writer analyzed mimicry issue based on Bhabha's theory. Srivastava and the writer also analyze about the second generation but the writer here analyze about mimicry issue in second generation in "Hell-Heaven" and "Hema and Kaushik". Moreover, the writer would like to elaborate in-betweenness and double consciousness as the effects of Usha's, Hema's and Kaushik's mimicry.