# JEMUBHAI'S HYBRID WAY OF LIFE IN KIRAN DESAI'S THE INHERITANCE OF LOSS

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This undergraduate thesis contains subject matter that has been accepted for Bachelor award of English Department Arts and Humanities Faculty UIN Sunan Ampel Surabaya. This thesis is originally written and no plagiarism except references that support the thesis.

Surabaya, July 9th 2018



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#### ABSTRACT

Khana, 2018. "Jemubhai's Hybrid Way of Life in Kiran Desai's *The Inheritance of Loss*". Thesis. English Department Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

The Advisor: Abu Fanani SS, M.Pd.

Kiran Desai's novel *The Inheritance of Loss* mainly describes cultural issues. The issue is represented in Jemubhai's hybrid way of life. Therefore, this thesis aims to describe Jemubhai's hybrid way of life that is depicted in the novel *The Inheritance of Loss*. Moreover, it also discusses the effect of Jemubhai's hybrid way of life towards Jemubhai and the other characters. Furthermore, it also examines the reaction of colonizer and colonized society towards Jemubhai's hybrid way of life.

This study is a qualitative study. Furthermore, this study uses Post-Colonial theory to reveal those issues. Specifically, this study uses Homi K Bhabha's theory such as; hybridity, mimicry and ambivalence.

The findings in this research are Jemubhai's hybrid way of life happens in some process; Jemubhai lives as Indian before he goes to study abroad to England, then the process of Jemubhai's way of life hybridity happens when Jemubhai mimes British way of life. Then, Jemubhai's way of life after hybridity happens after he has done his study and returns to India. Furthermore, Jemubhai's hybrid way of life makes him denies his existence and identity. It also gives negative effects towards his interaction with the other characters. Moreover, the colonizer's society (British) cannot accept Jemubhai's hybrid way of life. It makes Jemubhai isolated himself from British society. In the other hand, the colonized society (Indian) can accept him. However, Jemubhai alienates himself from Indian society.

Key words: hybrid, way of life

#### **INTISARI**

Khana, 2018. "Jemubhai's Hybrid Way of Life in Kiran Desai's *The Inheritance of Loss*". Thesis. English Department Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

Pembimbing: Abu Fanani SS, M.Pd.

Novel karya Kiran Desai secara umum menjabarkan permasalahan budaya. Permasalahan tersebut digambarkan dalam percampuran gaya hidup Jemubhai. Oleh karena itu, thesis ini bertujuan menjelaskan percampuran gaya hidup Jemubhai yang diceritakan di dalam novel *The Inheritance of Loss*. Selanjutnya, penelitian ini juga membahas tentang pengaruh percampuran gaya hidup jemubhai terhadap dirinya sendiri dan juga terhadap tokoh-tokoh yang lain. Selanjutnya, penelitian ini juga meneliti reaksi masyarakat penjajah dan terjajah terhadap percampuran gaya hidup Jemubhai.

Penelitian ini adalah penelitian kualitatif. Selanjutnya, penelitian ini menggunakan teori Post-Colonial untuk mengupas isu-isu. Khususnya, penelitian ini menggunakan teori Homi K. Bhabha seperti; hybridity, mimicry dan ambiyalence.

Temuan dalam penelitian ini adalah, percampuran gaya hidup Jemubhai terjadi melalui beberapa proses; Jemubhai tinggal sebagai warga India sebelum ia pergi keluar negeri untuk kuliah ke Inggris, kemudian proses percampuran gaya hidup Jemubhai terjadi ketika ia menirukan gaya hidup orang Inggirs. Kemudian, percampuran gaya hidup Jemubhai terjadi setelah ia menyelesaikan studinya dan kembali ke India. Selanjutnya, percampuran gaya hidup Jemubhai membuatnya meragukan keberadaannya dan identitasnya sendiri. Hal itu juga berdampak negative terhadap tokoh-tokoh yang lain. Selain itu, masyarakat penjajah (orang Inggris) tidak dapat menerima percampuran gaya hidup Jemubhai. Hal itu membuat Jemubhai mengasingkan dirinya dari masyarakat Inggris. Disisi lain, masyarakat terjajah (India) dapat menerimanya. Namun, Jemubhai mengasingkan dirinya dari masyarakat India.

Kata kunci: percampuran, gaya hidup

#### CHAPTER 1

#### INTRODUCTION

# 1.1 Background of Study

According to Sir E.B. Tylor, culture is a complex entity of knowledge, belief, art, morals, law, customs and other capabilities and way of life acquired by man as a member of society (qtd. in William 15). However, there are many definitions of culture. Selo soemardjan and Soelaeman Soemardi define that culture is all of society's sense, creation, works and arts. Society's creation produces material cultures and technologies; sense is human spirit, it embodies social values and norms to regulate society's problems. Within it, there are religion, ideology, spiritual, art, and every elements of human expression that live in a society. Moreover, work is a mental ability, thinking ability of the society. Work's concrete is pure theory or something that has been arranged to be applied in society (qtd. in Soekanto 189). Furthermore, Soekanto cited Selo Soemardjan and Soelaeman Soemardi who quoted from Melvile J. Herkovits and Bronislaw Malinowski formulated 'Cultural Determinism' that was everything that existed in society was determined by culture of the current society (qtd. in Soekanto 187). From the definitions above, it can be concluded that dominates human brain and their creation. Therefore, culture determines human's behaviour and human's works especially literature.

Literature is a metaphysic of subjectivity and the imaginative process that reflects culture (William 15). The imaginative process of literary writers is

determined by culture. It is called *Cultural Determinism* (Soekanto 189).

Raymond adds that literature is the impulse of human spirit because cultures live within it. This is related to E. B. Taylor's definition of culture that culture is a knowledge that is acquired by man as a member of society (William 15), so, literary work must contains knowledge of the writers as members of current cultural society.

Culture always changes over time. The change can be a progress or a regress. Schaefar states that culture always develops from pre-historic age until now because human have been producing many achievements in every era that make a progressive change. (Schaefar 58). Furthermore, culture can also change. It can change under certain situation. There are no cultures that stagnant, frozen and pure because most cultures are changed by cross-cultural contact and military invasion or colonization. For example, ancient Celtic culture was changed by Roman when Roman armies attacked British isles (Tyson 422). This cultural change can be studied with cultural studies.

Cultural studies has analyzed all varieties of cultures such as high culture, low culture, public culture, popular culture, mass culture, rock culture, youth culture, black culture, black British culture, gay culture, style culture, colonial culture, post-modern culture, cyber culture, post modern culture, and global culture (Sardar and Van Loon 23). Cultural studies also examines through all varieties of cultural forms and practices such as art, architecture, advertising, music, film television, dance, theatre and literature (23). Thus, the researcher tried to examine cultural studies that can be drawn from literature.

Literary works that reflect cultures develop in response to colonial domination, from the first point of colonization to present is called postcolonial literature. Thus, Postcolonial literature is the subject matter of criticism.

Moreover, postcolonial can be a theoretical framework because postcolonial studies examine social, political, psychological and cultural colonization of indigenous people. The indigenous people are those established among non-white people through the force of British army's such as India, Africa, West Indies, South America, The Middle East, and Southeast Asia. It mainly analyzes the ideological forces that press the colonized to internalize colonizers' values and, on the other hand, it promotes the resistance of colonized people against their oppressor (Tyson 418).

Some of postcolonial literatures are written by the colonizers writers. Most of them are written by the colonized and formerly colonized writers. The former colonized are the nations such as Africa, West Indies, South America, The Middle East, and Southeast Asia and India (Tyson 426). Therefore, this research attempts to analyze the novel of a former colonized writer named Kiran Desai.

Kiran Desai was born in India at 1971. She studied in India, England and America. Kiran studied creative writing in Columbia University. Her first novel entitled *Hullabaloo in the Guava Orchard* got a good response widely (Desai 1). *The Inheritance of Loss* is Kiran Desai's second novel (2005) and won the Man Bookers Prize in 2006. The novel talks about Desai's inheritance and disinheritance that had come with globalization. It deals with a number of present day issues such as economic inequality and poverty, family and the consequences

of colonialism that makes the novel interesting to be analyzed from many aspects. (Toshimenla 1).

There are many literary researches about Desai's novel *The Inheritance of* Loss. First. Reena Sanasam's research entitled Human identities and Transculturalism in Kiran Desai's Inheritance of Loss in 2009. Second, Sri Nurhidayah's research entitled *Hegemony in Kiran Desai's The Inheritance of* Loss and Doris Lessing's The Grass is Singing in 2012. Moreover, Štěpán Kavalír (2012) Multiculturalism and cultural clashes in postcolonial India and its reflection in Kiran Desai's The Inheritance of Loss and Salman Rushdie's Midnight's Children. Fourth, Multiculturalism in Kiran Desai's The Inheritance of Loss by Toshimenla and N.D.R. Chandra in 2013. Fifth, Jennie Andersson's research entitled *Of Ambivalence*, *Anxiety and Acceptance A Postcolonial* Reading of Kiran Desai's The Inheritance of Loss in 2014. Sixth, a study entitled Food Practices and The Construction, Performance and Politics of Identity in Kiran Desai's The Inheritance of Loss by Johan Bernard van der Winden in 2015. The previous researches only examine the main issue directly and some of them compare it with other literary works. Yet, this research attempts to examine the issue by an explanation of process and a description of cause and effect. The previous research did not focus because they examined all the characters. Therefore, this research only focuses on one main character named Jemubhai.

Jemubhai's hybrid way of life is interesting to be studied. The researcher finds a different cultural behaviour that is reflected by Jemubhai's way of life. His choice to merge his way of life is caused by his migration to England with the

effect of post-colonialism paradigm. This study uses post-colonialism theory of Homi K Bhabha to examine Jemubhai's act to combine two cultures, specifically his way of life.

Jemubhai's hybrid way of life is the representation of Indian people at present. It reflects the traumatic experience after colonialism. It represents Indian's changing point of view towards themselves, their culture and their former colonizers. Hence, the researcher tries to analyze Jemubhai's hybrid way of life using post-colonial theory of Homi K Bhabha. Post-colonial theory examines problems after colonialism as the consequences of colonialism (Gandhi 7).

From the explanations above, post-colonialism theory is precisely applied to investigate Jemubhai's hybrid way of life in the novel *The Inheritance of Loss*. Specifically, using Homi K bhabha's theory of 'hybridity', 'mimicry', and 'ambivalence', the researcher would like to find out how Jemubhai as one of main characters merges his way of life that is described in the novel because Tyson states that postcolonialism examines both cultural merger and antagonism (Tyson 419). The cultural merger happens in Jemubhai's way of life because Jemubhai as the character from former colonized who interacts with former colonizer that forces him to mix and assimilate his manner and behaviour. Thus, his merged-way of life can happen as the side effects of assimilation. Moreover, some characters oppose Jemubhai's hybrid way of life and it results negative effects towards Jemubhai and the other characters. Further, the hybrid lifestyle of Jemubhai emerges different reactions in both colonized and colonizer societies but both reactions awake him to his consciousness of his existence.

# 1.2 Research Questions

Based on the background of the research above, the researcher provides some research question as follows:

- 1. How is Jemubhai's hybrid way of life described in the novel *The Inheritance of Loss*?
- 2. How does Jemubhai's hybrid way of life influence Jemubhai and other character in The Inheritance of Loss?
- 3. How do the colonizer and colonized societies react toward Jemubhai's hybrid way of life?

# 1.3 Objectives of Study

The researcher wants to present the objectives of this study as follow:

- 1. To depict Jemubhai's hybrid way of life described in the novel *The Inheritance* of Loss.
- 2. To explain how Jemubhai's hybrid way of life influence Jemubhai and other characters in *The Inheritance of Loss*
- 3. To describe how the colonizer and colonized societies react toward Jemubhai's hybrid way of life in *The Inheritance of Loss*

# 1.4 Significance of the Study

The researcher expects that this study can contribute both practically and theoretically for literary students and common readers. Practically, this study is to

notice the common readers about how young generation must respect and preserve their own cultures. Theoretically, this study can be an illustration to apply cultural analysis in literary works.

# 1.5 Scope and Limitation

Since this study is about cultural studies that can match with many disciplines, the researcher chooses Post-Colonial studies to make it narrower and focused. Moreover, the researcher uses Post-colonial theory to examine Jemubhai's hybrid way of life in the novel *The Inheritance of Loss*. Specifically, this study employs Homi K Bhabha' Theory of 'hybridity', 'mimicry' and 'ambivalence'.

# 1.6 Method of Study

This study uses qualitative method because the data are narrative text of the novel that consists of words, sentences of conversation, narration and description without numerical data. According to Hancock, qualitative research focuses on description and interpretation and may lead to develop new concepts or theory, or to an evaluation of an organizational process (6). He also added that it is concerned with developing explanations of social phenomena.

### 1.7 Data Source

There are two types of data in this research. They are primary data and secondary data. The primary data is the narrative, dialogues, description of Jemubhai's hybrid way of life from the novel *The Inheritance of Loss*.

Furthermore, the secondary data is the library research related to the post-colonial theory that is used to examine the primary data.

#### 1.7. 1 Data Collection

To collect the data, the researcher does some steps as follow:

- 1. Reading and understanding novel *The Inheritance of Loss*
- 2. Focusing on Jemubhai's hybrid way of life in the novel
- 3. Classifying the data that show Jemubhai's hybrid way of life in the novel

  The Inheritance of Loss
- 4. Highlighting the data that shows the societies response toward Jemubhai's hybrid way of life in the novel *The Inheritance of Loss*

# 1. 7. 2 Data Analysis

- 1. Describing Jemubhai's hybrid way of life
- 2. Analyzing and interpreting Jemubhai's hybrid way of life using Homi K Bhabha's theory
- 3. Analyzing and interpreting how Jemubhai's hybrid way of life influence the other characters
- Analyzing how both colonizer and colonized society react toward
   Jemubhai's hybrid way of life
- 5. Draw conclusions and suggestion

#### CHAPTER 2

#### REVIEW OF RELATED STUDY

#### 2.1. Theoretical Framework

Kiran Desai"s *The Inheritance of Loss* mainly tells about cultural issue, especially about colonial effects. Therefore, the researcher chooses Postcolonial as the main theory to analyze the cultural issue that reflected by Jemubhai"s hybrid way of life. Homi K Bhabha explained the theory. Furthermore, the researcher uses Hybridity, Mimicry and Ambivalence theory to limit a broader analysis that focuses on Jemubhai"s hybrid way of life.

#### 2. 2 Cultural Studies

Cultural studies is the study of culture that is interesting to be analyzed because culture always changes toward progressiveness (Tyson 422). Cultural studies is a broad study. It does not have a specific object. However, cultural studies uses anything to describe and analyze about the culture. Cultural studies can be done by borrowing all social sciences disciplines and all humanities and arts branches and select the perfect match with its purpose. For instance, cultural studies can be done with the combination of philosophy, anthropology, psychology, political science or literary criticism. Furthermore, cultural studies typically use a qualitative method because it uses textual analysis from any disciplines that can be drawn from linguistics, anthropology, psychology and literary criticism that use qualitative method of analysis. Therefore, cultural studies can be done with "close reading" in literary analysis which focuses on the text (Sardar and Van Loon 7).

The purpose of cultural studies is to observe subjects of cultural practice and their connection to power. Its absolute goal is to interpret power connection and analyze how these connections manipulate and shape cultural practices.

Moreover, cultural studies dedicate to a moral review of modern society and to a fundamental line of political action. Conventionally, cultural studies is dedicated to social reconstruction by critical political involvement. Thus, cultural studies try to understand and change the structures of domination everywhere (Sardar and Van Loon 9).

"Cultural imperialism, a direct result of economic domination, consists of the "takeover" of one culture by another: the food, clothing, customs, recreation, and values of the economically dominant culture increasingly replace those of the economically vulnerable culture until the latter appears to be a kind of imitation of the former." (Tyson 425)

Superiority is caused by the domination of one culture towards the other. This domination exists because of colonisation. It affects the indigenous culture, because colonizers" always make new regulations that can change the indigenous culture. Moreover, the domination constantly remains in spite of the independence of colonial subjects. The imperialisms continue through "Cultural Imperialism". Thus, the imperialism is not only happened when the colonisation occurs, but it continues even after the end of colonisation. It influences colonizer and colonized. Therefore, the study of relationship between colonizer and colonized is called post-colonial study and the theory is known as postcolonial theory.

#### 2. 3 Postcolonial Theory

Postcolonial theory examines dynamic relationship between former colonizers and colonized. It studies the relationship psychologically and socially between colonized and colonizers that becomes a broader field of postcolonial study. It observes how the former colonizers that consider the former colonized as savage and destroy their indigenous cultures (Tyson 418).

The former colonizers cause a cultural merger and cultural antagonism which are difficult to identify and separate. It happens when British interfere into government and education system, daily life and cultural values of its colonial subjects. In other words, the colonizers armies had left the land of colonial objects but they influence and change the culture of colonial objects. The colonization continues by attacking the colonial objects psychologically and culturally (Tyson 419).

The indigenous people begin to deny their identity. The indigenous people see themselves as negative image and they isolate themselves from their own original culture. This happens because British make regulations that forbid the indigenous culture to be practiced. The prohibition automatically lost because the culture is devalued. As a result, many indigenous cultures are changed with western cultures and some of them are prohibited and crisis of identity emerges.

The crisis of identity is a side effect of colonization. The former colonized have double consciousness of their identity and existence. Double consciousness is a way of perceiving the world that is divided between two antagonistic cultures: that of the colonizer and that of the indigenous community. It causes unstable

feeling of belonging between two cultures that happens because of migration. The immigrant feels neither their current culture nor their indigenous culture. This feeling is called "Unhomed" that results psychological exile (Tyson 421).

Based on the cases above postcolonial criticism observe the problem of hybrid and dynamic cultural identity that is represented in postcolonial literatures (Tyson 420). Moreover, the important theorists of postcolonial theory are Edward Said; C.G Spivak and Homi K. Bhabha. However, the researcher chooses Homi K. Bhabha theory to analyze *The Inheritance of Loss* because the researcher intends to expose the postcolonial phenomenon using Bhabha"s theory such as mimicry, hybridity and ambivalence.

# 2. 3. 1. Homi K. Bhabha

Homi K.Bhabha is one of the most important thinkers in the influential movement in cultural theory called post-colonial criticism. He was born in 1949 in Mumbai, India. Bhabha''s work develops a set of challenging concepts that are essential to post-colonial theory: hybridity, mimicry and ambivalence. These concepts describe ways in which colonized peoples have resisted the power of the colonizer, a power that is never as safe as it seems to be. This highlighting enlightens our present situation, in a world marked by a paradoxical combination of violently proclaimed cultural difference and the complexly interconnected networks of globalization. Instead of seeing colonialism as something locked in the past, Bhabha illustrate how its histories and cultures constantly entail on the present, challenging that we transform our understanding of cross-cultural relations (Huddart 1)

Homi Bhabha is really interested in exploring non-canonical texts which reflect the margins of society in a postcolonial world. He explores the subtle interrelations between cultures, the dominant and the subjugated. Of special interest to him is the way in which subjugated races mimic their subjugators. These ideas are explored especially in the volume *The Location of Culture* in 1994. Bhabha argues that the interaction between colonizer and colonized leads to the mixture of cultural norms, which confirms the colonial power but also, in its mimicry, threatens to weaken it. This is possible because the identity of the colonizer is naturally unstable; existing in an isolated refugee situation. The colonizer is identity exists by virtue of its difference. It materializes only when in direct contact with the colonized (Carter 117).

# 2. 3. 1. 1. Mimicry

The term mimicry is one of the important terms in Homi Bhabha"s theory. For him, mimicry is the process by which the colonized subject is reproduced as "almost the same, *but not quite*' (Bhabha 86). The copying of the culture allows equality but not fully equal because the mimic subject can resemble the colonizers but cannot be equivalent.

Colonial mimicry is the desire for a reformed, recognizable other, as a subject of difference that is almost the same, but not quite. (Bhabha 86)

Bhabha equates "diversity" with a kind of "multiculturalism"; conversely "hybridity" is equated with "inter-" or "transnationalism". But beyond this simple equation, Bhabha"s argument for the acknowledgment of hybrid cultures and

subjectivities comes dangerously close to rearticulating the "melting pot" ideology that was prevalent prior to the emergence of the term "multiculturalism" in the 1980s (Madsen 16)

Basically, colonial discourse wants the colonized to be extremely similar to the colonizer, but not identical. If there was an absolute equivalence between the two, then the ideologies justifying colonial rule would be unable to control. This is because these ideologies assume that there is structural non-equivalence, a split between superior and inferior which explains why any one group of people can dominate another at all.

One explanation of mimicry as a strategy would suggest that it is an unconscious strategy. Not all forms of resistance are actively chosen or visibly oppositional: "some resistance is subtle or indeed unconscious". For Bhabha, that is resistance at all is more important than the degree to which it is an actively pursued strategy. Further, the resistance he discusses clearly has textual and historical presence, and is identifiable in a range of literary texts, for example Kipling"s stories (Huddart 42).

In fact, mimicry as Bhabha understands it is an exaggerated copying of language, culture, manners, and ideas. This exaggeration means that mimicry is repetition with difference, and so it is not evidence of the colonized"s servitude. In fact, this mimicry is also a form of mockery, and Bhabha"s post-colonial theory is a comic approach to colonial discourse, because it mocks and undermines the ongoing pretensions of colonialism and empire. As one example, Bhabha makes connections between the "comic timing" of Jews and that of Parsis, the ethnic group to which he belongs. He suggests that both groups repeat stereotypical

jokes about themselves, but that the repetition always transforms those jokes and kick-starts the frozen circulation of stereotypes: joking becomes a form of resistance to colonial discourse. Mimicry in general is one response to the circulation of stereotypes (Huddart 39).

#### 2. 3. 1. 2. Hybridity

The term "hybridity" has been most recently associated with the work of Homi K. Bhabha, whose analysis of colonizer/colonized relations oppresses their interdependence and the mutual structure of their subjectivities. Bhabha argues that all cultural statements and systems are constructed in a space that he calls the "Third Space of enunciation" Cultural identity always emerges in this contradictory and ambivalent space, which for Bhabha makes the claim to a hierarchical "purity" of cultures untenable (Tiffin 118).

The third space is a result of cultural mixes. The other species of both colonized and colonizer cultures. The third space is made based on another term of cultural hybridity (qtd. in Tiffin 118)

Hybridity has been used frequently in post-colonial discourse to mean simply cross-cultural "exchange". This use of the term has been widely criticized, since it usually implies negating and neglecting the imbalance and inequality of the power relations it references. By stressing the transformative cultural, linguistic and political impacts on both the colonized and the colonizer, it has been regarded as replicating assimilations policies by masking or "whitewashing" cultural differences (Tiffin 119).

The idea of hybridity also underlies other attempts to stress the mutuality of cultures in the colonial and post-colonial process in expressions of syncreticity,

cultural synergy and transculturation. The criticism of the term referred to above stems from the perception that theories that stress mutuality necessarily downplay oppositionality, and increase continuing post-colonial dependence. There is, however, nothing in the idea of hybridity as such that suggests that mutuality negates the hierarchical nature of the imperial process or that it involves the idea of an equal exchange. This is, however, the way in which some proponents of decolonization and anti-colonialism have interpreted its current usage in colonial discourse theory. It has also been subject to critique as part of a general dissatisfaction with colonial discourse theory on the part of critics such as Chandra Talpade Mohanty, Benita Parry and Aijaz Ahmad. These critiques stress the textualist and idealist basis of such analysis and point to the fact that they neglect specific local differences (Tiffin 60).

## 2. 3. 1. 3. Ambivalence

Ambivalence was a term first developed in psychoanalysis. It describes a "Mind fluctuation", Confusion between wanting one thing and its opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person or action (Young 161: Tiffin 12). It is adapted into colonial discourse theory by Homi K. Bhabha, it describes the combination of attraction and repulsion that characterizes the relationship between colonizers and colonized.

Ambivalence is unstable sense of self. This is a feeling of being caught between cultures, the feeling of belonging to neither rather than to both (Tyson 421). Ambievalence results cultural fluctuation where the colonial subjects who migrate to their former colonizer country and experience both indigenous and colonizer cultures. Moreover, they assume that both cultures are theirs. However

it makes an ambivalence or confusion because cultural fluctuation can mess their choice of culture. Thus, ambivalence or cultural fluctuation means that the colonized subject does not choose one of them, but they live between both cultures and randomly apply them in their .daily lifestyle

#### 2. 5. Review of Related Study

There are many literary researches about Desai's novel *The Inheritance of Loss*. First, Reena Sanasam's research entitled *Human identities and Transculturalism in Kiran Desai's Inheritance of Loss* in 2009. Second, Sri Nurhidayah's research entitled *Hegemony in Kiran Desai's The Inheritance of Loss and Doris Lessing's The Grass is Singing* in 2012. Moreover, Štěpán Kavalír (2012) *Multiculturalism and cultural clashes in postcolonial India and its reflection in Kiran Desai's The Inheritance of Loss and Salman Rushdie's Midnight's Children.* Fourth, *Multiculturalism in Kiran Desai's The Inheritance of Loss* by Toshimenla and N.D.R. Chandra in 2013. Fifth, Jennie Andersson's research entitled *Of Ambivalence, Anxiety and Acceptance A Postcolonial Reading of Kiran Desai's The Inheritance of Loss* in 2014. Sixth, a study entitled *Food Practices and The Construction, Performance and Politics of Identity in Kiran Desai's The Inheritance of Loss* by Johan Bernard van der Winden in 2015.

Reena Sanasam"s research entitled *Human identities and Transculturalism* in *Kiran Desai's Inheritance of Loss* in 2009. The research is about questioning characters" identity during the effects of colonialism and globalisation. The results are the lost of Jemubhai"s identity. In the other side, Sai is the representation of new identity. She is the results of the mixture of her parents" identity. Biju

experiences the same identity as Jemubhai who leaves their family abroad.

Jemubhai"s realization come with the accusations from Sai about his own lack of sincerity and humility to his own identity and background. His own lifestyle was fake and superficial, and was almost a superficial display of his lack of judgement and decision. Sai, to Gyan, represents a solution that could stoop and understand the underlying fabric of existence and its dilemma, that pricks the underprivileged. They transcend the narrow They transcend the narrow confines of their community to give birth to a new culture that will allow them to exist as new beings in a new world order

Sri Nurhidayah and Mamik Tri Wedawati"s research entitled *Hegemony in Kiran Desai's The Inheritance of Loss and Doris Lessing's The Grass is Singing* in 2012 is about the colonization that is continued to maintain the colony power. It causes the colonized follow and receive voluntarily the domination power of ruling class. Therefore, British Imperial hegemony to maintain their power that is reflected in both novels will be discussed as the main topic. This thesis formulates three problems; how hegemony reflected in Jembhai"s characters as ex-colonized of imperial British in Kiran Desai"s The Inheritance of Loss, how hegemony reflected in Mary"s characters as female member of Imperial British Government in Doris Lessing"s The Grass is Singing, and how the relation Jembhai and Mary in hegemony. This thesis uses descriptive quality, intertextuality, and mimesis method. These problems will be examined by using Antonio Gramsci"s Hegemony theory. The comparative literature will be used to examine the result of Jemubhai"s hegemony and Mary"s hegemony that will be compared and contrasted. To support the examination, Intertextuality will

be used. The comparative shows both novels can be related although they are in the different era, time, and place. The Inheritance of Loss sets in India when the formal colonization ended and The Grass is Singing sets in Southern Rhodesia (now Zimbabwe) when the formal colonization happening

Štěpán Kavalír (2012) Multiculturalism and cultural clashes in postcolonial India and its reflection in Kiran Desai's The Inheritance of Loss and Salman Rushdie's Midnight's Children. This thesis analyses multiculturalism and cultural clashes in postcolonial India and its reflection in Kiran Desai"s The Inheritance of Loss (2006) and Salman Rushdie's Midnight's Children (1981). The bachelor thesis firstly deals with concepts of colonialism and multiculturalism and subsequently demonstrates a gradual influence and impact of the British Empire in India. The aim of this thesis is to describe various multicultural clashes in the selected books, confront them with a reality in independent India and analyze them. The thesis depicts consequences of the impact of the British rule both on India and on a life of main protagonists in the selected books.

Jennie Andersson"s research entitled *Of Ambivalence, Anxiety and Acceptance A Postcolonial Reading of Kiran Desai's The Inheritance of Loss* is about examining the identity formation of four characters in Kiran Desai"s *The Inheritance of Loss* (2006), while applying the concept and relating it to hegemony and power symmetries. The essay shows that in The Inheritance of Loss, hybridity can be both a source of violent self-loathing and,

contradictorily enough, strength and self-acceptance. The influence of hegemony is crucial; internalised racism and social inequalities effectively turn hybridity into something the characters lament. However, it also becomes clear that for hybridity to be a place of liberation, it is precisely hegemony that needs be identified and, eventually, undermined. The possibility to do so is restricted by factors related to social, economical and historical conditions, which makes hybridity into a source of power only for a privileged few. Hence, the essay also underscores the importance of relating hybridity to hegemony.

Food Practices and The Construction, Performance and Politics of Identity in Kiran Desai's The Inheritance of Loss by Johan Bernard van der Winden is about the use of food in novels and other works of literature opens up the possibility to interpret and explore its function as a signifier of identity. References to food and eating function as a central theme throughout Kiran Desai's postcolonial novel *The Inheritance of Loss* (2006), which will be the focus of this thesis. These conspicuous references elicit a closer look into the significance of food habits, as well as its effects in the novel. The result shows that in *The Inheritance of Loss* Desai effectively employs the versatility of food and food practices as a recurrent motif that links narratives, which take place on three different continents and in different time frames. Using food as a trope Desai sheds light on complex identity issues in the context of a globalising postcolonial world. Food tells the story about Jemubhai, the Anglophile judge, who is torn between identities and is losing his authority while falling back into solitude. Desai employs food imagery to shed light on the origin of the judge"s lack of balance: a fetishizing and copying of the English colonial ruling class, a painful

construction of a new identity through active identity performance and the subsequent process of attempting to assimilate into English culture while simultaneously suppressing his Indian identity and excluding his fellow-countrymen.

The previous researches only examine the main issue directly and some of them compare it with other literary works. Yet, this research attempts to examine the issue by an explanation of process and a description of cause and effect. The previous research did not focus because they examined all the characters.

Therefore, this research only focuses on one main character named Jemubhai to examine his hybrid way of life with the description and the explanation of cause and effect.

#### **CHAPTER 3**

# JEMUBHAI'S HYBRID WAY OF LIFE

In this chapter, the researcher provides the analysis of Kiran Desai"s novel *The Inheritance of loss* based on the research problems. The analysis uses Postcolonial theorist Homi K Bhabha"s theory of Hybridity, Mimicry and Ambivalence. The researcher divides the analysis into three main sub-chapters to avoid broader analysis. They are depiction of jemubhai"s hybrid way of life and depiction of jemubhai"s hybrid way of life effects towards Jemubhai and other characters and the description of the colonizer and colonized societies" reaction toward Jemubhai"s hybrid way of life.

# 3. 1. Jemubhai's hybrid way of life

The researcher analyzes Jemubhai's hybrid way of life based on Homi K Bhabha's theory of Hybridity, Mimicry and Ambivalence. This novel told about an old judge named Jemubhai who merged his culture or his way of life after he studied in Britain. Jemubhai Patel was born and raised in India. He married at young age and had to leave his family in order to study abroad to England. Jemubhai had to struggle and survive in England because of white people culture's judgement about dark skin men. British judged dark skin men as savage, disgusting and should be banned. Therefore, the researcher wants to highlight Jemubhai's original culture that is depicted in the novel before examine the merger.

#### 3.1.1. Jemubhai's way of life before study in England

Jemubhai"s way of life before he studies to England is described as simple as the ordinary Indian civilian. Furthermore, he was born to a family of the lower caste. Jemubhai and his family stayed at improper house in corner of village named Piphit.

"Jemubhai Popatlal Patel had, in fact, been born to a family of the peasant caste, in a tentative structure under a palm roof scuffling with rats, at the outskirts of Piphit where the town took on the aspect of a village again" 63

The quotation above informs that Jemubhai"s original name is Jemubhai

Popatlal Patel. He was born in Piphit and lived with his family in an improper rather
than simple house. They stayed at border of village where almost all regions of the
village was built to be a city.

"The year was 1919 and the Patels could still remember the time when Piphit had seemed ageless. First it had been owned by the Gaekwad kings of Baroda and then the British, but though the revenue headed for one owner and then another, the landscape had remained unaffected; a temple stood at its heart, and by its side, a several-legged banyan tree......" (Desai 64)

Jemubhai was born in 1919 when British took Phipit that was initially ruled by the Gaekwad kings of Baroda. Phipit civilian must pay revenue to the owner of the land that they called as ruler.

"Jemubhai"s father owned a modest business procuring false witnesses to appear in court.

He trained the poor, the desperate, the scoundrels, rehearsed them strictly:

He was proud of his ability to influence and corrupt the path of justice, exchange right for wrong or wrong for right; he felt no guilt. By the time a case of a stolen cow arrived at court, centuries of arguments had

occurred between warring families, so many convolutions and tit-for-tats that there was no right or wrong anymore. Purity of answer was a false quest. How far back could you go, straightening things out?" (Desai 65)

Jemubhai"s father has a business that provided false witnesses. He recruits poor people to witness in the court. Instead of providing truth, Jemubhai"s father offers the false witnesses. He proudly trains his recruited-people to say wrong witness in court. He rehears them and when they successfully convince the judge, Jemubhai"s father will get money. For him, there is no purity of witness. The right one is the one who convince the judge about their witness. It does not matter whether the witness is right or wrong. Thus, Jemubhai"s father is false witness provider who can screw up the law.

"Each weekday morning, Jemubhai"s mother shook him awake in darkness so he might review his lessons" (Desai 65)

Jemubhai"s mother is pure domestic woman. She took care of Jemubhai. She woke him up every morning before Jemubhai went to school in order to review Jemubhai"s lessons. She trained Jemubhai not to forget his study.

".....pouring cold well water over his invisible self, scrubbing viciously with the thick wrists of a farm woman, rubbing oil through his hair, and though he knew it would encourage his brains, it felt as if she were rubbing, rubbing them out. (65)

The way Jemubhai took bath was simply as Indians did. His mother poured water at him and scrubbed his body. After his shower has done, his mother rubbed oil to his hair to make it look glossy and tidy.

"Fed he was, to surfeit. Each day, he was given a tumbler of fresh milk sequined with golden fat. His mother held the tumbler to his lips, lowering it only when empty, so he reemerged like a whale from the sea, heaving for breath. Stomach full of cream, mind full of study, camphor hung in a tiny bag about his neck to divert illness; the entire package was prayed over and thumb-printed red and yellow with tika marks. He was taken to school on the back of his father "s bicycle" (Desai 65)

When Jemubhai was child, Jemubhai"s mother fed him with foods every day. Furthermore, Jemubhai"s mother forced him to study hard. She forced Jemubhai to drink milk with golden fat and ate much bread. His belly was full of foods and his mind was full of lessons. He brought camphor to prevent illness because the camphor contained prayers to prevent any problem that will disturb him. Then, he went to school by bike with his father who carried him in his back. Thus, the child Jemubhai ate much and drunken full glass of milk every day as Indian did.

Jemubhai"s childhood was simple as ordinary lower caste"s way of life in India. He drunk milk and eat much of Indian food. He lived happily as Indian when he was young. Furthermore, he also married in young age in an arranged marriage with a very young girl named Nimi.

"When she married, her name was changed into the one chosen by Jemubhai"s family, and in a few hours, Bela became Nimi Patel" (Desai 98)

He was twenty, she fourteen. The place was Piphit and they were on a bicycle......" (Desai 315)

Jemubhai married to Nimi when he was twenty. After their marriage,

Jemubhai had to leave his wife to study abroad. The journey begins, when Jemubhai starts to deny his own culture, his own identity even his existence. Hence, right on his departure, the traditional Jemubhai refuses to practice the Indian common ritual.

#### 3.1.2. Process of Jemubhai's way of life hybridity

Jemubhai went study abroad to England. He went through some process and steps when he merges his way of life. First, Jemubhai mimics British culture. Then he mixes both Indian and British cultures.

"By the time they stood for the ICS, most of the candidates had crispironed their speech, but Jemubhai had barely opened his mouth for whole years and his English still had the rhythm and the form of Gujerati." (Desai 119)

Jemubhai attends job interview and he speaks English to interviewers.

Nevertheless, his English is not as clear as the other participants he confidently answers any questions and recites a poem for the interviewers. Jemubhai tries to mimic English pronunciations but he cannot speak as fluent as native British can.

Jemubhai is an Indian civilian; the former colonized who tries to imitate British especially imitate how British speak English.

As Bhabha says, mimicry is an imitating of language, culture, manner and idea of the colonizers that is done by the colonized. Mimicry is a kind of duplication but it being different instead of being same. It means that the colonized tries to copy the colonizer even "almost the same, *but not quite*" (Bhabha 86).

Bhabha's explanation about mimicry happens among former colonized people who live in their indigenous way of life and try hardly to imitate the former colonizers" manner and behaviour. They assimilate their indigenous way of life because there is a reflection of superiority power when colonizers dominates the colonized.

"They had better luck in London, where they watched the changing of the guard at Buckingham Palace, avoided the other Indian students at Veeraswamy"s, ate shepherd"s pie instead, and agreed on the train home that Trafalgar Square was not quite up to British standards of hygiene. All those defecating pigeons, one of which had done a masala-colored doodle on Bose" (Desai 126)

Quotation above explains how Jemubhai mixes his way of life when he stays in London with Bose. They live better in London, where they mimic English manner. They are not interested to join Veeraswamy anymore. They eat dog"s pie and measure the hygiene level of a restaurant. They think that restaurant does not hygiene as British standard. Jemubhai learns British manner and thought about hygiene with Bose. In India, people attend many festivals and eat their traditional food. Indians do not care whether the food is served hygiene or not. Most of Indian traditional foods are not hygiene in their making process. Therefore, Jemubhai feels that he must eat the hygiene foods as British do and consider its hygiene level. He also eats dog"s pie. Thus, these actions are the depiction of mimicry in how Jemubhai as former colonized imitates British manner or his way of life.

"It was Bose who showed Jemubhai what records to buy for his new gramophone: Caruso and Gigli. He also corrected his pronunciation: Jheelee, not Giggly. Yorksher. Edinburrah. Jane Aae, a word let loose and lost like the wind on the Bronte heath, never to be found and ended; not Jane Aiyer like a South Indian" (Desai 126)

Bose trains Jemubhai how to speak English in correct pronunciation. Bose reproduced Jemubhai becomes an imitation of British, though Jemubhai cannot copy as perfect as British do when they speak English. Jemubhai, who was born in Phipit-India, has Gujarati accent in every word that he voiced. As a result, his English accent is a combination between English and Gujarati. Thus, mimicry action can be seen

through this action when Bose corrects Jemubhai"s English pronunciation though Jemubhai cannot authentically mimic English pronunctiation. Further, the hybridity can be seen in the mixture of Jemubhai"s English pronounciation.

"Together they read A Brief History of Western Art, A Brief History of Philosophy, A Brief History of France, etc., a whole series" (Desai 126)

Every attempt to imitate colonizers" behaviour and manner called mimicry. In the quotation above, Jemubhai and Bose are trying to imitate English by learning and reading history books written in English. Jemubhai and Bose read together the history books from the first series until they read the whole series.

"Twice a day she put out a tray at the foot of the stairs boiled egg, bread, butter, jam, milk......But that evening, he found on his plate steaming baked beans on toast. "Thank you. Absolutely delicious," he said as Mr. Rice sat looking steadily out of the window" (Desai

Moreover, the hybrid way of life can be seen through his manner. Jemubhai eats British food instead of Indian traditional food when he stays at Mrs. Rice"s house. Mrs. Rice always serves simple meals for Jemubhai. Sometimes Jemubhai found a very bad meal and begs for other better meals, but Mrs. Rice refuses him. Jemubhai"s way of life merges because he is forced by the situation. He cannot eat Indian food because he cannot find anything except British menu. Further, Jemubhai will eat anything that is served by Mrs. Rice. Thus, Jemubhai does mimicry of manner though he is not deliberately doing it.

"He worked at being English with the passion of hatred and for what he would become;....." (Desai 126)

Further, Jemubhai hardly merges his way of life. He hardly learns to become British. He tries to imitate British manner and point of view. Jemu"s tries to imitate British because he wants to be respected and acepted like the other native British. He cannot find the acceptance when he becomes Indian in England and he thinks that he must be follow British manner in order to be accepted in England. Thus, he overrides his Indian manner and hardly tries to mimic British lifestyle.

Hence, Jemubhai"s attempts to mimic British"s way of life are not authentically same with the British. There are some differences between his copying and the original British way of life. Jemubhai combines both his own style and British style on his way of life. Therefore, it is called as hybridity. A hybrid culture means mixture of cultures especially in this context, between the colonized and colonizers" cultures.

"....and his English still had the rhythm and the form of Gujerati." (Desai 119)

Hybridity can be seen in this quotation when Jemubhai talks in interview using English. He never practices English. Therefore his English is not as fluent as British. Gujarati is his first language and English is his second language. Therefore, his English is a mixture between English and Gujarati accent because his first language influences his English.

".....his pronunciation: Jheelee, not Giggly. Yorksher, Edinburrah. Jane Aae, a word let loose and lost like the wind on the Bronte heath, never to be found and ended; not Jane Aiyer like a South Indian" (Desai 126)

Every culture has an indigenous language. Jemubhai is a native Indian who has his own native language. His language has accent and different pronunciation.

Therefore, when Jemubhai speaks English, his pronunciation is influenced by Gujerati accent that makes him cannot fluently pronounce English words. He mixes English with his own accent. Research proved that back vowel transfer effects of Gujarati English speakers and it affects their way of speaking. This event is a kind of hybridity; the mixture between colonized and colonizer language that produces different accent. Thus, Jemubhai mixes both Gujarati and English speech and produce a new way of speaking called as Indian English, which is the unauthentic English way of speaking.

## 3.1.3. Jemubhai's Way of Life after hybridity

Jemubhai mixes his way of life after the process of mimicry. Jemubhai merges his manner and ideas in his life when he lives at England and after he returns to India.. Jemubhai mixes his way of life because he has studied abroad and learned new cultures that makes him applies different way of life and combines it with his original Indian culture.

"By the time they stood for the ICS, most of the candidates had crispironed their speech, but Jemubhai had barely opened his mouth for whole years and his English still had the rhythm and the form of Gujerati." (Desai 119)

Jemubhai mixes his language both Indian language and English. Jemubhai speaks English but cannot fluently because his Gujarat accent remains in his tongue. The hybridity of language emerges because Jemubhai"s languages mixture between English and Gujarati accent.

"What is this?"—pointing at the gravy boat bought in a second hand shop, sold by a family whose monogram had happily matched, JPP, in an.... (Desai 177)

Jemubhai always speaks English even with his wife who does not understand English. This happens because Jemubhai has accustomed to speak English. So he uses English as his daily language.

"Someone has been through my belongings."

Actually, by then, almost everyone in the house had been through his belongings and they failed to see why this was a problem. His new ideas of privacy were unfathomable; why did he mind and how did this coincide with stealing?

"But what is missing?" (Desai 174)

Jemubhai gets angry when he loses his powder puff. He suspects someone has checked and stolen his puff. In his family, anyone can check his stuffs and no offense. However, this time Jemubhai gets offense just because of someone has checked his stuff and hided his powder puff. Everyone in the house is confused why does he angry? He misses a stuff and thinks that someone intentionally steal his powder puff. Indian never gets angry when their own family checks their stuff because they trust their family and that is the common thing that always happens. But Jemubhai starts to deny his family. He suspects that someone from his family steals his stuff so that he is angry.

The quotation above depicts how Jemubhai mimics British way of life especially British thought about privacy. From the dialogue of Jemubhai"s mother who confusedly asks Jemu why does he angry when someone of his family checks his suitcase means that no one will offense when their stuff is checked or hidden by their

own family. However, Jemubhai who has studied in England must have some cultural adoptions especially in his thought.

"Time passes, things change," said the judge, feeling claustrophobia and embarrassment.

"But what is in the past remains unchanged doesn"t it?"

"I think it does change. The present changes the past. Looking back you do not find what you left behind, Bose."" (Desai 215)

Moreover, Jemubhai"s idea about friendship is adopted from British. He does not consider Bose as his friend anymore. Jemubhai said to Bose that their friendship is just memories in the past. Jemubhai thinks that Jemu and Bose will not be friends anymore and that is the end of their friendship. Jemubhai behaves like a British. As Desai said that all those pathetic Indians glorify a friendship, but later proclaimed by the other [white] party to be nonexistent. Jemubhai does not confess his friendship with Bose. Further, he wants to forget their friendship, despite all of Bose's contributions when they live together. Thus, based on Desai"s illustration about White men or British and their friendship, Jemubhai acts like a white man who never values friendship with Indian.

Besides his idea, Jemubhai also combines his lifestyle. His combining lifestyle is obvious assimilation that he does. He rarely applies indinan manner when he stays in England. Further, he applies British manner. It results a combination between Indian and British manner in Jemubhai"s lifestyle.

"The judge ate even his chapatis, his puris and parathas, with knife and fork." (Desai 183)

Jemubhai fancies British manner in the table. So that even if they eat Indian traditional food, Jemubhai still using fork and knife as british manner. In fact, the food is not proper with the manner. Indian food such as Chapati and puri are made to Indian who eat using their direct hands. Thus, the hybrid manner is shown by Jemubhai in table manner.

Jemubhai merges his way of life when he has dinner. The quotation above shows that Jemubhai has soup before main course though he was an Indian who always eats traditional Indian food. Yet, sometime Jemubhai eats British food. Thus, hybrid menu is created.

"6:30: he"d bathe in water that had been heated over the fire so it was redolent with the smell of wood smoke and flecked with ash. With a dusting of powder he graced his newly washed face, with a daub of pomade, his hair. Crunched up toast like charcoal from having been toasted upon the flame, with marmalade over the burn." (Desai 68)

Jemubhai has regular schedule in his life. All of his schedules based on English manner and style. When 6:30 Jemubhai will take a bath in the warm water. Then he polishes his face with powder and daubs his hair with pomade. He sometimes eats toast like British do rather than Indian bread paratha in his breakfast.

Jemubhai has done the process of hybridity. Besides his merging of manner,

Jemubhai also has the side effect of his hybrid way of life. Jemubhai is an Indian who
struggles to be British in order to be accepted in British community. He can imitate

British speech and manner but he cannot remove his own identical indigenous Indian

culture. The inheritance of his indigenous culture that he forgets is still attributes to Jemubhai"s life unconsciously. Although Jemubhai does not want to practice his indigenous culture, sometimes the situation forces him. Cultural fluctuation between Indian and British cultures may happen in his life.

""Bed tea," the cook would shout. "Baaad tee."
He would sit up to drink." (Desai 68)

When the cook yells "Bed tea", it means time to wake up and drink a cup of tea. Jemubhai always drinks tea immediately after he wakes up from bed. The cook will serve the tea in the morning and Jemubhai will drink the tea in his bed. In the quotation above, there is confusion about Jemubhai"s way of life. Jemubhai learnt British culture and mixed it with Indian culture. However, he drinks a cup of Indian tea every morning. Bed tea is an Indian culture where Indians usually drink *chai* or tea immediately after wake up in the morning. Indians drink the tea directly on their bed. Therefore, this condition result confusion of Jemubhai"s manner if he fancies British manner then in the other side he does Indian manner that produces ambivalence.

"There"s no more gas, no kerosene."

"Why the hell can"t he make it over wood? All these old cooks can make cakes perfectly fine by building coals around a tin box. You think they used to have gas stoves, kerosene stoves, before? Just too lazy now" (Desai 10)

Ambivalence describes a "mind fluctuation". Mind fluctuation is a condition when wanting one thing and it opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person or action. Ambivalence in this context is

the confusion to choose both colonized and colonizer cultures. Thus, cultural fluctuation makes Jemubhai lives in random manner.

Culturally, the ambivalence can be seen through this quotation when

Jemubhai is mad because the cook does not make any food. There is no gas or

kerosene to cook, so Jemubhai angrily asks the cook to burn woods as traditional

cooking method. Whereas Jemubhai hates everything made traditionally because he is

used to live with British manner. The confusion of Jemubhai's request comes when

he desires the cook to make food traditionally as Indian, whereas Jemubhai fancies

British way of life. Jemubhai's refusal and desire produce a confusion that is called

ambivalence or cultural fluctuation.

All in all, Jemubhai who is an Indian hardly mixes his way of life between Indian and British manner. Although India and British are different in manner, idea and culture Jemubhai can imitate British way of life. Instead of being an authentic British man Jemubhai becomes special and unusual. He mixes both Indian and British way of life that results other type of manner and idea. This condition makes Jemubhai confuses about his own existence as Indian or British man.

### 3.2. Effects of Jemubhai's hybrid way of life

Jemubhai"s decisions to mimic British lifestyle not only affect him but also the other characters. Jemubhai is the only main character who hardly struggles in order to combine his traditional way of life with British manner. His influence towards himself and the other characters cannot be avoided. In this research, the effects of Jemubhai"s merging affect himself and the characters. The characters who are affected by Jembuhai"s hybrid way of life are the cook, Nimi, Gyan and Jemubhai"s father.

#### 3.2.1. Effects towards Jemubhai

Jemubhai lives in different way. He lives as neither Indian nor British. His manner and behaviour are the result of hybridity. Living differently in both colonized and colonizer society overwhelms him. He has to struggle in order to survive.

Therefore, his struggle is not easy and it emerges side effects towards himself.

## 3.2.1.1. Jemubhai denies his identity and existence

Jemubhai lives in his indigenous society and British society. When he studies in Britain, he survives and returns to India after graduates and works in a court.

Moreover, his hybrid lifestyle makes him confuse about his own existence. He denies his identity because he neither lives as Indian nor lives as British.

"Thus Jemubhai"s mind had begun to warp; he grew stranger to himself than he was to those around him, found his own skin odd-colored, his own accent peculiar" (Desai 47)

Jemubhai tries to survive in England and lives with two different lifestyles. As the results, Jemubhai cannot identify himself, whether he is an Indian or British. His physical appearance is Indian, but he tries to mimic British appearance. Moreover, he tries to imitate British manner and thought but not authentically becomes real British because his indigenous culture inside himself remains. Thus, he finds himself stranger and odd then his accent is weird than anyone around him.

This condition is called double consciousness. The way Jemubhai perceives two cultures: the culture of the colonizer and his own indigenous culture. It happens because Jemubhai"s migration to England. Then the result is Jemubhai"s unstable feeling of belonging between both indigenous and colonizers cultures. Although Jemubhai feels that he has both cultures within his life, he cannot identify his own existence and cannot find a peace. Jemubhai"s condition is called "being Unhomed" that makes him in psychological exile. Thus, this condition makes him feels strange about himself. Jemubhai has double consciousness when he realizes that he is neither Indian nor British.

# 3.2.2. The effects of Jemubhai's hybrid way of life towards the other characters

Jemubhai influences the other characters by his hybrid way of life because he interacts with the other characters. The characters that are affected by Jemubhai"s hybrid way of life are; the cook, Nimi, Gyan and Jemubhai"s father. The effects towards the other characters as follow:

#### 3.2.2.1. Jemubhai occupies the cook

Jemubhai who is a judge has many servants in his house. Nevertheless, the only servant who still serves him is the cook. The cook has been working to Jemubhai for many years but his salary remained. The cook never got a better life as long as he worked. His salary was never enough to him. In this story, the cook was under pressure and very poor. Moreover, the cook was treated badly by Jemubhai. Jemubhai

never gives him extra salary or even just thank you and good treat for his services.

Jemubhai lets him suffer in poverty. Thus, Jemubhai occupies the cook.

"...his salary had hardly been changed in years. His last raise had been twenty-five rupees.

"But sahib," he had begged, "how can I live on this?"" (Desai 61)

The cook has been working to Jemubhai since he was 10 years old. He works like a slave but never get better payment for his services. His salary is never enough for the cook. He hardly struggles to make his salary increased by Jemubhai but Jemubhai only raises his salary with smallest amount of rupees. The cook begs like a beggar, asks for Jemubhai's compassion but Jemubhai never gives him more. Thus, the cook lives in poverty like a peasant while Jemubhai occupies and exploits the cook.

"The cook had forgotten it in his excitement over the mashed-potato car. The judge brought down his fist. The soup after the main course?. The routine had been upset" (Desai 40)

The cook forgot Jemubhai's menu. It makes Jemubhai very mad and punches the cook. Jemubhai is angry because the cook has screwed up his routine. Jemubhai instantly punches the cook. The quotation above depicts that the cook is the victim of Jemubhai's anger. Jemubhai becomes cruel to the cook because he feels like a colonizer. Jemubhai thinks that he can do anything even violence to the cook. Jemubhai treats the cook badly and he often hits the cook in every little mistake he does. However, Jemubhai's treatment to the cook is different from the other Indian masters who have servant. The Indians always treat their servant well. Thus, the cook

gets bad treat from Jemubhai because Jemubhai mixes his way of life between Indian and British. This time, Jemubhai behaves like a British that represents colonizer.

"No thanks to me for anything. . . . See what I have to deal with and I am not young and healthy anymore...." (Desai 41)

The cook has been doing anything for Jemubhai. However, Jemubhai never says thank you and behaves badly to the cook. The cook feels that his deeds are useless for his master. The cook murmurs at his heart, that he seems to threat his master if something happens to his health. The cook is not young anymore so disease may attack him anytime. So that if the cook sick or dead, no one will serve Jemubhai. The cook feels that he works like a slave to his master who exploits and treats him badly. It is correspond to the relationship of colonizers and colonized. The cook is symbolized as the colonized that is exploited by Jemubhai.

"The cook had been disappointed to be working for Jemubhai. A severe comedown, he thought, from his father, who had served white men only." (Desai 70)

The cook feels disappointed when he works to Jemubhai. He thought that his father was very lucky because he served white men. While the cook got bad luck because he works for the cruel judge, Jemubhai. It implies the cook perception about Jemubhai, an Indian man who tried to be British. The cook gets neither a better treat nor enough salary. He believes that his father was luckier than he was. Thus, the cook feels that Jemubhai is more cruel than British in exploiting him.

Based on the quotations above, it clearly shows that Jemubhai's role as the imitation of colonizer. Jemubhai is an Indian who merges his way of life and his point

of view between Indian and English manner. Jemubhai becomes different. He hates Indians, even his wife and his family. They feel that Jemubhai has changed to be a stranger. Jemubhai exploits the cook and never treat him well. Thus, Jemubhai"s hybrid way of life threats the cook like a slave and makes the cook suffer. In other words, Jemubhai is the representation of colonizer that occupied the cook.

Jemubhai imitates British"s (colonizer) attitude toward the colonized. It represents Jemubhai"s ideological merges. British marginalize native Indian and judgementally stereotype them. Thus, Jemubhai treats the cook badly because he imitates British"s ideology.

# 3.2.2.2. Nimi is under pressure to mimic Jemubhai's way of life

Nimi is Jemubhai"s wife. They married before Jemubhai went to England. Initially, Jemubhai likes Nimi, but after his study, Jemubhai"s point of view has changed. He does not like Desi-girl. Therefore, he forces Nimi to mimic British manner.

"Nimi learned no English, and it was out of stubbornness, the judge thought.

"What is this?" he questioned her angrily, holding aloft a pear.

"What is this?"—pointing at the gravy boat bought in a second hand shop, sold by a family whose monogram had happily matched, JPP, in an.... (Desai 177)

The quotation above illustrates that Jemubhai trains Nimi to imitate British way of life. Jemubhai frequently asks Nimi about something to stimulate his wife to speak English. Jemubhai points at something and asks Nimi "what is this?" in order

to make her understand English like him. Nevertheless, Nimi who married to Jemubhai at 14 years old never learnt a single word in English. Jemubhai considers that Nimi has no intention to learn. Therefore, Jemubhai thinks that Nimi is stubborn and she does not want to learn and understand English. Thus, Jemubhai forces and tries to reproduce Nimi as a native Indian to copy British speech.

""If you can"t say the word, you can"t eat t

More silence.

He removed it from her plate.

Later that evening, he snatched the Ovaltine from her tentative sipping:

"And if you don't like it, don't drink it."" (Desai 178)

Jemubhai forces Nimi to live in British way of life. Jemubhai forces Nimi to follow his way of life. Jemubhai teaches Nimi in dining room. Jemubhai threats Nimi if she cannot say the food in English, she will not allowed to eat. While Nimi just silent Jemubhai takes the food from her plate so she cannot consume it. Furthermore, in the evening Jemubhai serves Ovaltine on the table, drinking Ovaltine is one of British manner. However, Nimi seems does not like it. So Jemubhai said that if she does not like it, she must not drink it. Jemubhai makes Nimi suffer. Everyday Jemubhai will not let Nimi eats if she cannot answer Jemubhai''s question. Thus, Nimi is reproduced by Jemubhai to imitate British manner.

"One day he found footprints on the toilet seat—she was squatting on it, she was squatting on it!—he could barely contain his outrage, took her head and pushed it into the toilet bowl, and after a point, Nimi, made invalid by her misery....." (Desai 180)

British have strict toilet etiquette. People who want to use toilet must sit on the toilet, not standing or squatting on it because the toilet is like a chair not a hole on the ground. When Jemubhai realizes that he found footprints on the toilet seat, he automatically knows that it was Nimi. Jemubhai immediately pulls her head and pushes her face into the toilet. Nimi is under pressure because of Jemubhai"s hybrid life style between Indian and British way of life.

Jemubhai"s way of life affects Nimi significantly. He is obsessed to change Nimi despite of Nimi"s resistance. Jemubhai is a selfish man who feels irritate when people around him do not follow his way of life, especially Nimi, his wife. Jemubhai feels that Nimi is his embarrassment; Nimi is the representation of disgrace in his life.

"He couldn't take her anywhere and squirmed when Mrs. Singh waggled her finger at him and said, "Where is your wife, Mr. Patel? None of that purdah business, I hope?" In playing her part in her husband's career, Mrs. Singh had attempted to mimic what she considered a typical Englishwoman's balance between briskly pleasant and firmly no-nonsense, and had thus succeeded in quashing the spirits of so many of the locals who prided themselves on being mostly nonsense." (Desai 178)

Jemubhai never takes Nimi anywhere with him. When Jemubhai has a meeting or party he never takes Nimi with him because he is afraid Nimi will make him to be humiliated by his colleagues. The party is couple party where everyone comes with their spouse. Yet, Jemubhai always comes by himself because he is afraid Nimi cannot adapt with the other ladies in the party. All of the ladies and gentlemen in the party mimic western manner and lifestyle. For instance, Mrs. Singh attempts to become as friendly as Britlish lady that can impress many people. Therefore, Mrs.

Singh"s behavior will boost Mr. Singh"s career because she can attract impression of many people. Further, Mrs. Singh is respected because she can perfectly apply British lifestyle. In contrast, Nimi cannot imitate British lifestyle and will embarrass Jemubhai.

"Nimi did not accompany her husband on tour, unlike the other wives, who went along on horseback or elephant back or camel back or in palkis upheld by porters......" (Desai 178)

Jemubhai never let Nimi to join his tour while his colleagues" wives always accompany their husbands. They travel along on horseback or elephant or camel"s back because their honored status as the wives of ICS. But, Nimi never accompanies him. She never experiences the honored treatment. Jemubhai isolates Nimi from his business and his social interaction. Thus, Nimi is alienated by Jemubhai because he wants to hide Nimi"s traditionality from the world.

"She was still unable to contemplate the idea of walking through the gate. The way it stood open for her to come and go—the sight filled her with loneliness. She was uncared for, her freedom useless, her husband disregarded his duty" (Desai 178)

Nimi is isolated. She never leaves the house because she is afraid of the outside. Furthermore, Indian traditional manner does not allow married woman to go away from home. Indian women must be domestic substantially. She even cannot think to walk through the gate though the feeling of loneliness torments her. She does not care to her own freedom, because her husband never considers her. Thus, there is no reason for Nimi to escape from the house that makes her isolated from the world.

"What would he do with her? She without enterprise, unable to entertain herself, made of nothing, yet with a disruptive presence." (Desai 179)

Jemubhai needs Nimi"s presence sometimes. In the other side, Jemubhai does not like even just look at her face. Nimi is trapped in alienation even in her own house she cannot feel the happiness. It is because her resistance to preserve her own identity, she resists not to imitate Jemubhai"s way of life. Thus, Nimi"s resistance to reject British way of life denies her presence.

"She had been abandoned by Miss Enid Pott who said, "Nimi seems to have made up her mind not to learn. You have a swaraji right under your nose, Mr. Patel. She will not argue—that way one might respond and have a dialogue—she just goes limp."" (Desai 179)

Miss Enid Pott was a British manner tutor for Nimi, but she left Nimi because she cannot stand to teach Nimi anymore. Miss Enid Pott suggests Jemubhai that he must force Nimi to learn even with violence because Nimi never wants to answer and learn. Thus, Nimi"s resistance makes her abandoned by Miss Enid Pott.

"Then there was her typically Indian bum—lazy, wide as a buffalo. The pungency of her red hair oil that he experienced as a physical touch.

"Take those absurd trinkets off," he instructed her, riled by the tinkle-tonk of her bangles.

"Why do you have to dress in such a gaudy manner? Yellow and pink? Are you mad?" He threw the hair oil bottles away and her long hairs escaped no matter how tidily she made her bun. The judge found them winging their way across the room, treading air; he found one strangling a mushroom in his cream of mushroom soup." (Desai 179)

Jemubhai really hates Nimi"s appearance. He does not like Nimi"s hair hm because it looks like old fashioned Indian hairstyle. Moreover, Jemubhai hates the smell of her hair oil. Jemubhai also demands Nimi to remove all of her bangles

because Jemubhai does not like the noise of her bangles. Further, Jemubhai humiliates Nimi for the color of her dresses because she wears bright colored dresses. Nimi"s fashion is unique as typical Indian women. They wear dresses in contrast shade of colors that makes them look gaudy. Thus, Jemubhai hates and cruelly humiliates Nimi"s appearance that represents Jemubhai humiliate his own indigenous way of life.

Later, Jemubhai not only humiliate Nimi, but he also hit Nimi cruelly when Nimi make some unintended mistakes. Nimi is invited by Mrs. Mohan to join a party without Jemubhai"s permission thus, it makes Jemubhai angry.

""Which? Are you bloody stupid, I ask you?!" Silence.

"Well, I will have to conclude that it is all of the above. Is it all of the above??"

"Stupid bitch, dirty bitch!" The more he swore, the harder he found he could hit." (Desai 311-312)

Jemubhai angrily asks to Nimi are you bloody stupid, he continually humiliates Nimi. When Nimi answers "You are the one who is stupid" it automatically stimulates Jemubhai"s rage. Jemubhai hits Nimi for the first time, but actually he wanted it since long time ago. He pours water, soda and anything liquid to

her head. He punches and kickes Nimi continually and rhythmically until he feels tired. Jemubhai unstoppably asks Nimi with English. Nimi does not respond him; he gets angry when Nimi for the first time speaks English.

"He could bear her face no longer, bought her a ticket, and returned her to Gujarat.

"I can"t go," Nimi said, waking from her stupor. She could take it for herself—in fact it would be like a balm, a dark place to hide herself—but for her family—well, the thought of their shame on her behalf was too much to bear.

"If I don"t send you back," he had said to her at this point, in a tone almost kind, "I will kill you. And I don"t want to be blamed for such a crime, so you have to go."

Finally, Jemubhai arrives at the peak of his anger as the result of his force over Nimi to change her way of life. Jemubhai cannot bear to see Nimi"s face and buys her a ticket to go. Jemubhai returns Nimi to her parents to Gujarat. When Nimi refuses, Jemubhai threats her that if she does not go, Jemubhai will kill her and he does not want to blame if it happens.

Jemubhai becomes different and strange. He does not like Indian culture that is represented by Nimi"s appearance. He likes how the ways white people dresses and the white people"s manner. He forces Nimi to imitate British manner, but Nimi consistently refuse his demands. Nimi"s resistance will make Jemubhai angry and he will hit her cruelly. Furthermore, Nimi who is isolated and not allowed to interact with people outside the house feels under pressure. it is not because she cannot go outside, but she never gets her independence to choose her way of life and finally Jemubhai throws her back to her parents. Thus, Jemubhai"s way of life makes Nimi under pressure condition.

### 3.2.2.3. Gyan feels isolated and strange

The next character who gets the effect of Jemubhai"s hybrid way of life is Gyan. Gyan is a private teacher for Sai. Gyan is a Nepali. He lives in Nepal in simple way. He finds a difference when he interacts with Jemubhai and Sai.

"Eating together they had always felt embarrassed—he, unsettled by her finickiness and her curbed enjoyment, and she, revolted by his energy and his fingers working the dal, his slurps and smacks. The judge ate even his chapatis, his puris and parathas, with knife and fork. Insisted that Sai, in his presence, do the same." (Desai 183)

Gyan eats directly with his hands while Sai and Jemubhai eats using knife and fork as British manner. This contrast manner is the main problem of Gyan"s relation with Sai. There is no tolerance from Jemubhai and Sai that makes Gyan feels different. Sai feels disgusting when she looks at Gyan eating with direct hands. Thus, because of Jemubhai"s way of life assimilation, Gyan feels he is different from them

""I am not interested in Christmas!" He shouted. "Why do you celebrate Christmas? You"re Hindus and you don"t celebrate Id or Guru Nanak"s birthday or even Durga Puja or Dussehra or Tibetan New Year."" (Desai 170)

Gyan leads the climax conflict of identity in this story when he is angry with Sai"s story about Christmas. Gyan shouts at Sai and asks her why does she celebrate Christmas while she is a Hindu. Although Jemubhai and Sai are Hindu, indigenus Indian, they never celebrate Id or Guru Nanak"s birthday or Durga Puja or Dussehra or Tibetan New Year, because every Indians usually celebrate them due tolerance. Yet, Jemubhai and Sai just celebrate Christmas. Thus, Gyan"s anger makes him questions about Jemubhai and Sai"s pure indigenous culture. It stimulates Gyan"s rebellion towards Sai and Jemubhai"s way of life that imitate colonizer.

### 3.2.2.4. Jemubhai's Father feels great embarrassment

Jemubhai"s father is the only character who feels embarrass because of Jemubhai"s hybrid way of life. He feels disappointed right before and after Jemubhai mixes his way of life. Jemubhai makes all of his family live with unlimited embarrassment.

"Jemubhai looked at his father, a barely educated man venturing where he should not be, and the love in Jemubhai"s heart mingled with pity, the pity with shame. His father felt his own hand rise and cover his mouth: he had failed his son" (44)

Quotation above depicts Jemubhai"s refusal to break a coconut before his departure to study abroad really hurts his father. Jemubhai"s father shocks when Jemubhai refuses his demand. Jemubhai makes him embarrass in front of many people who see them in the deck. Thus, Jemubhai"s way of life assimilation affects Jemubhai"s father directly and he makes all of people witness his rejection towards his father.

Bomanbhai is dead, thank God. It states the scandal of the town."
"Why are you talking like this?" he said to his father. "You fe following the script of a village idiot. She is unsuitable to be my wife."
"It was a mistake to send you away. You have become like a stranger to us."
"You are the one who sent me and now you come and say it was a mistake! A fine thing." He had been recruited to bring his countrymen into the modern age, but he could only make it himself by cutting them off entirely, or they would show up reproachful, pointing out to him the lie he had become."

"Jemubhai"s father arrived to plead. "Our family honor is gone. We are lucky

Jemubhai"s father comes to Jemubhai"s house to warn Jemubhai about Nimi.

He protests to Jemubhai for kicking out Nimi to her family. Jemubhai"s father expresses his feelings that he and his family has lost the good will just because of

(Desai 313)

Jemubhai"s mistake. The news about Nimi has been known among everyone in the entire town in Phipit. Thus, it ruins Jemubhai"s family name and makes Jemubhai"s father shame.

Hence, Jemubhai"s hybrid way of life affects Jembuhai"s father very much. Jemubhai"s father has to face the embarrassment that is caused by Jemubhai. Jemubhai returns Nimi and it makes his big family are issued by many people and it ruins the Patel family"s name. The most embarrass one is Jemubhai"s father because he sent Jemubhai to England initially to make Jemubhai success and makes the entire family proud. Yet, in reality, Jemubhai gives nothing than embarrassment to his big family.

# 3.3. Colonizer and Colonized societies' reaction towards Jemubhai's hybrid lifestyle

Jemubhai who is originally from Phiphit-Gujarat-India (the former colonized) migrates to England (the former colonizer) because he has to study abroad to get better future. He has different experience when he lives in both countries because of different cultures. Both the Colonizer and Colonized societies treat him differently.

# 3.3.1. Colonizer society rejects Jemubhai's presence and he feels abandoned in British society

Colonizer society, in this case British rejects Jemubhai"s presence because of their negative stereotype of White people towards Orientals. No matter how hard Jemubhai tries to adapt with British society and culture.

"Eventually he felt barely human at all, leaped when touched on the arm as if from an unbearable intimacy, dreaded and agonized over even a "How-do-you-do-lovely-day" with the fat woman dressed in friendly pinks who ran the corner store. "What can I get you? Say that again, duck." she said to his mumble, leaned forward to scoop up his words, but his voice ran back and out as he dissolved into tears of self-pity at the casual affection" (Desai 47).

The colonizer society mocks Jemubhai when he speaks to them. It makes Jemubhai feels himself strange and uncomforted when he interacts with British. Instead of being nice, British mocks him. They mock his way of speaking and that makes Jemubhai afraid and silent because his heart feels ashamed and pain of rejection.

"He worked at being English with the passion of hatred and for what he would become; he would be despised by absolutely everyone, English and Indians, both" (Desai 126)

Colonizer society despises Jemnubhai because he is not native British.

Further, he comes from the colonized society that has different caste and culture. It makes Jemubhai tries hardly to be British, because if he lives in British way, he thinks that British will accept him and treat him better. This is an attempt of adaptation when somebody migrates to new society. Jemubhai also wants to mimic British lifestyle consciously. But in fact, instead of accepting him, British still rejects him and never interacts with him. He is despised by British. Thus, Jemubhai feels alienation when he lives in Britain because he is rejected by British Society.

The colonizer society (British) cannot accept Jemubhai because he is not native British. Moreover, at that time British has negative stereotype toward Brown people. British think that the colonized people are inferior. It makes Jemubhai

struggle to mimic British in order to remove the thinking of inferiority and superiority. Jemubhai wants to be treated equally in Britain. However, Jemubhai"s struggle results nothing than rejection in British society.

# 3.3.2. Colonized society (Indian) accepts Jemubhai, but Jemubhai alienates himself from Indian society.

Colonized society accepts Jemubhai. When Jemubhai arrives from England, the colonized, in this case Indian society welcomes him. They feel proud because Jemubhai is the only boy who can study abroad to England.

When he returned from England, he had been greeted by the same geriatric brass band that had seen him off on his journey, but it was invisible this time because of the billows of smoke and dust raised by the fireworks that had been thrown on the railway track, exploding as the train drew into the station. Whistles and whoops went up from the two thousand people who had gathered to witness this historic event, the first son of the community to join the ICS. He was smothered with garlands; flower petals settled on the brim of his hat (Desai 172)

The quotation above depicts that the colonized society welcomes Jemubhai nicely when he return to India. It is because Jemubhai is the first boy who studies in England and works in ICS. Hundreds of people welcome Jemubhai at the station; they whistle and play music for him. They feel proud of Jemubhai. They throw flowers and fireworks. Those are how Indians welcome an honourable person.

Indian acceptance towards Jemubhai does not satisfy him. Instead of being happy and stay happily in the community, Jemubhai leaves the community and lives in an isolated place names Cho Oyu.

"....in 1957, had been introduced to the Scotsman who had built Cho Oyu and was now on his way back to Aberdeen. "It is very isolated but the land has potential," the Scotsman had said, "quinine, sericulture, cardamom,

orchids." The judge was not interested in agricultural possibilities of the land but went to see it, trusting the man"s word, the famous word of a gentleman—despite all that had passed" (Desai 35).

Jemubhai moved to Cho Oyu in 1957. He bought a house because of Scotsman's suggestion about agricultural potentials in that land. However, Jemubhai is not interested with that he just want .to alienate himself. He hopes that he can heal his loneliness and find peace when he lives by his own lifestyle.

Jemubhai"s alienation to Cho Oyu is caused by his feeling of "being Unhomed". Jemubhai feels loneliness shock when British in England rejected him. Further, he does not suit to live in Phiphit because his standard of living has been influenced by British lifestyle. He feels that he belongs to England, but in fact, he is a pure Indian. The result is he belongs to none of them. Thus, Jemubhai"s alienation to Cho Oyu is caused by his consciousness of being unhomed.

#### **CHAPTER 4**

#### FINDINGS & CONCLUSION

The discussion about Jemubhai's hybrid way of life has been discussed in previous chapter. The researcher presents the conclusion in this chapter.

Jemubhai's hybrid way of life is divided into three main topics in the discussion.

First is about the depiction of Jemubhai's hybrid way of life. Second is the discussion about the effects of Jemubhai's hybrid way of life towards Jemubhai and the other characters. Third, describe how the colonizer and colonized societies react toward Jemubhai's hybrid way of life.

Jemubhai's hybrid way of life is the depiction of cultural hybridity that becomes the main theme in Kiran Desai's novel *The Inheritance of Loss*.

Therefore, the researcher takes the main problems from the simple point. They are the hybridity of Jemubhai's way of life that mainly and simply reflects the cultural hybridity. Specifically, Jemubhai's hybrid way of life is the merging of manner and thought of Jemubhai as one of the main characters in Kiran Desai's *The Inheritance of Loss*.

The first finding of Jemubhai's hybrid way is Jemubhai's hybrid way of life happens in following process; Jemubhai. Before Jemubhai study abroad to England, Jemubhai's original way of life is simple like other native Indian way of life. He speaks Gujarati and lives as simple as Indian. Further, he also married at the young age as Indian tradition. Moreover, in the process of Jemubhai's way of life hybridity, Jemubhai mixes his way of speaking. He mixes both English with Gujarat accent. Jemubhai also mimes British thought about friendship. He also

mimics British manner when have supper because he always eats british menu when he stays at Mrs. Rice's house. Furthermore, Jemubhai's way of life after hybridity happens when he has been accustomed with British culture because he has done mimicry and he produces hybridity. The hybridity that can be seen are the hybridity of language, manner, thought and lifestyle. Jemubhai mixes English and Indian accent. He also combines British and Indian manner and lifestyle.

The second findings are the effects of Jemubhai's hybrid way of life as follow; Jemubhai's hybrid way of life affects himself. Jemubhai's hybrid lifestyle makes him denies his existence and identity because he feels that he belongs to neither Indian nor British. Furthermore, Jemubhai's hybrid way of life also affect the other characters such as the cook, Nimi, Gyan and Jemubhai's father.

Jemubhai occupies the cook because Jemubhai's thought has been contaminated with colonizer's way of thought. Nimi is under pressure because Jemubhai forces her to follow his hybrid way of life. Gyan feels isolated because he feels confuse and strange when interacts with Jemubhai. Then, Jemubhai's father gets a great embarrassment because of Jemubhai's hybris way of life.

The third findings are the reaction of colonizer and colonized society towards Jemubhai's hybrid way of life as follow; the colonizer society, in this case British cannot accept Jemubhai's hybridity because Jemubhai is not a native British. The rejection can be seen when the colonizer mocks his way of speaking and insults Jemubhai. In the other hand, colonized society, Indian society can accept Jemubhai's hybrid way of life. They feel proud of him. It can be seen when Jemubhai arrives from England, Indian society gather to welcome him at the station.

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