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THE IDENTITY CRISIS AS THE IMPACT OF MIMICRY IN KIRAN DESAI'S THE INHERITANCE OF LOSS : A POST COLONIAL STUDY

THESIS



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ABSTRAK

Dalam penelitian ini penulis menganalisis karya Kiran Desai, The Inheritance of Loss, menggunakan kajian pascakolonial dengan konsep peniruan (mimikri) yang dilakukan oleh beberapa karakter India. Analisis yang dihadirkan pada penelitian ini adalah mengenai mimikri pada pemakaian bahasa Inggris, peniruan pada gaya hidup kulit putih, pendidikan, dan perayaan hari raya besar. Selain itu, peneliti juga menganalisis dampak mimikri (peniruan) tersebut terhadap identitas karakter India.

Untuk menganalisis novel tersebut, penulis menggunakan teori mimikri dalam kajian pascakolonial. Dalam pengumpulan data dan referensi, baik itu data primer maupun sekunder, penulis menggunakan penelitian kepustakaan, berupa pengumpulan buku-buku dan artikel yang berkaitan dengan topik analisisnya. Kemudian, penulis menggunakan metode kualitatif, yaitu mengambil kutipan-kutipan sebagai pembuktian yang akan mendukung analisis penulis. Selanjutnya hasil analisis tersebut dipaparkan dengan metode deskriptif.

Dari analisis akhir, penulis menemukan bahwa novel The Inheritance of Loss menggambarkan fenomena mimikri pada dua karakter India, Jemubhai Patel dan Sai. Keduanya tampak jelas lebih suka berbahasa Inggris dari pada berbahasa Hindi. Mereka juga meniru bagaimana gaya hidup bangsa kulit putih yaitu pada *table manner* dan mode. Bentuk mimikri terhadap pendidikan adalah dimana Jemubhai Patel dididik di sekolah misi dan Sai dididik di biara. Padahal dalam kenyataannya mereka bukan beragama Kristen melainkan Hindu. Tipe mimikri lainnya yang ditemukan oleh penulis dalam novel tersebut yaitu pada perayaan hari raya besar, dimana Sai yang merayakan Natal menganggap bahwa Perayaan Natal sama dengan hari raya besar lainnya di India. Adapun dampak dari mimikri tersebut bahwa mereka mengalami krisis identitas. Dimana mereka merasa malu dengan identitas sebenarnya (Jemubhai Patel) dan tidak paham dengan budayanya sendiri (Sai).



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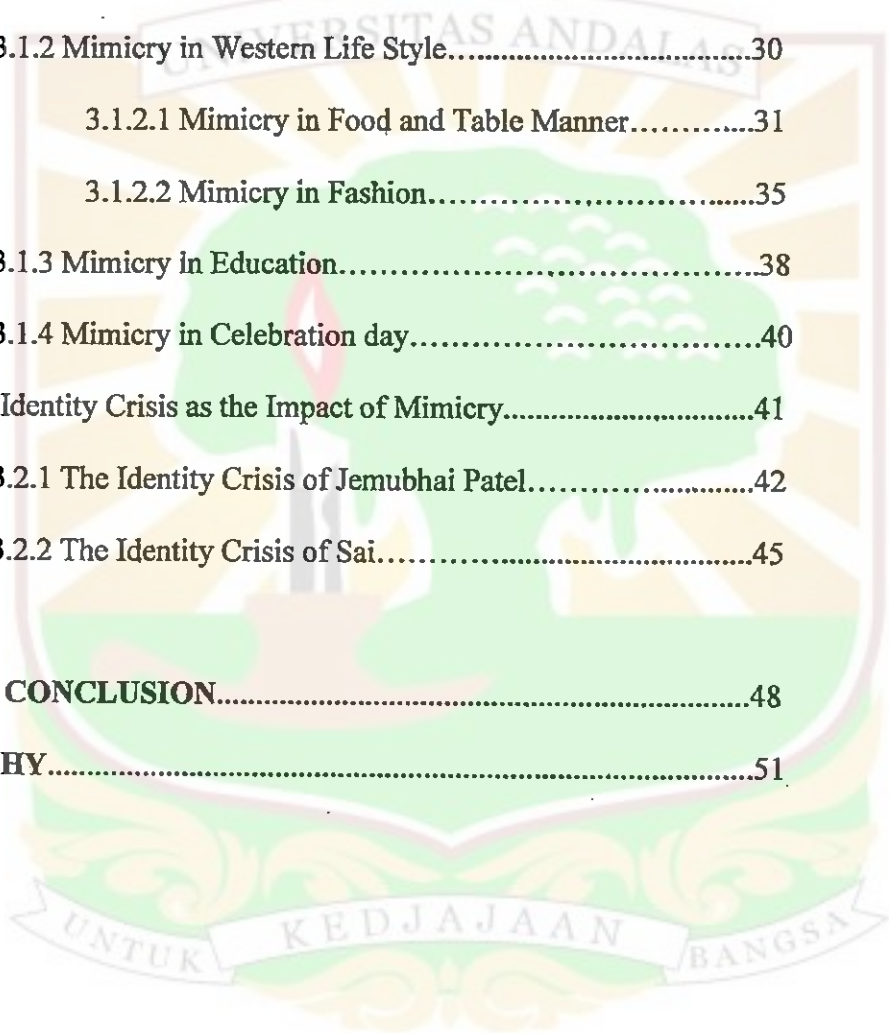
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CHAPTER 1

INTRODUCTION

1.1 The Background of the Research

Literary work is often chosen by people today as the medium to express their ideas. Certainly, the various ideas and issues presented in a literary work need to be read carefully in order to gain their meaning or message. One of possible messages presented in literary work is about the experience of being colonized which is often delivered through what we call postcolonial literature.

Ashcroft, Griffiths and Tiffin in their book The Empire Writes Back state that “The semantic basis of term ‘postcolonial’ might seem to suggest a concern only with the national culture after the departure of the imperial power” (1). It means that postcolonial literature is one of the ways of evaluating and interpreting the work written by postcolonial writer or talk about postcolonial issues. It contains about the experiences, history, or the influences of colonialism toward the colonized people. Thus, the literatures of African countries, Australia, Bangladesh, Malaysia, Canada, India, and many others can be included as postcolonial literature or in the simple way all of the territories which are colonized by European empire.

Someone who wants to analyze postcolonial literary work can apply postcolonial theory. It can be used as his/her weapon to break down the issue which has relationship between the colonized and the colonizer. Ashcroft, Griffins, and Tiffin state in their book Post-Colonial Studies: The Key Concepts,

“Post-colonialism (or often postcolonialism) deals with the effects of colonization on cultures and societies” (186). This approach focuses on the impact of colonizer in the colonized world. By using postcolonial study, we can analyze the literary works that have been written by the authors from colonized countries, such as Indian writers during the British and after colonial era. There are some concerning theories in postcolonial study, one of the specific theories is mimicry. In their book Ashcroft, Griffiths, and Tiffin state that “when colonial discourse encourages the colonial subject to ‘mimic’ the colonizer, by adopting the colonizer’s cultural habits, assumption, institutions and values, the result is never a simple reproduction of those traits” (186). Clearly, this quotation shows how the impact of colonialism in the colonized’s life. They try to imitate how the colonizer’s cultural behaviors. It can be in manner, lifestyle, or in language.

Indian literature, as a category of postcolonial literature can be analyzed by using postcolonial theory. This country is one of the commonwealth countries of Britain. India had got the Independence Day on 15th August, 1947. The coming of British people as the colonizer in India has obviously left some impacts in many aspects, for instance in literature, the way of thinking, manner, language, and lifestyle. These aspects have given the influences for their lives, so that they try to imitate how the colonizer’s cultures are.

In this research the writer takes the novel The Inheritance of Loss by Kiran Desai to be analyzed. The author of the novel was born in India in 1971 and lived in Delhi until she was 14, and then spent a year in England, before her family moved to the USA. The Inheritance of Loss is one of her works. Her novel talks

about an Indian family in the 1980s and their struggle between two cultures. The writer takes this object of the research because of some reasons; firstly, this novel tells more about postcolonial issues that has been spelled out by the author of the novel that writer finds in some characters. They have adopted the cultural habit, lifestyle of Western. The main characters are Jemubhai Patel and Sai. The novel is very interesting to be analyzed because when we read it from the first page we can find directly the mimicry rumors. The characters have tendency to use English. They think English is better than Hindi. They have imitated how the table manner, education, celebration day of the colonizer country. So that, there are two characters have identity crisis because they have adopted the colonizer's cultural behaviors.

The second reason, the author is Indian native author who has stayed and published her novel in America. The Inheritance of Loss has got some rewards, such as *Man Booker Prize for Fiction (2006)*, *British Book Awards Decibel Writer of the Year (2007)*, *Kiryama Pacific Rim Book Prize (2007)*, *National Book Critics' Circle Fiction Award (USA) (2007)*, *Orange Prize for Fiction (2007)*. She is the third Indian English novelists who got Man Booker Prize 2006 after Salman Rushdie and Arundhati Roy, and also as the youngest woman winner. Thirdly, the writer wants to know about the real fact has happened in India in the several years that has been told by author in her novel.

Finally, based on some reasons above the writer has a great desire to analyze the novel by applying an appropriate theory. It is postcolonial criticism by focusing on the issues of mimicry. The writer entitles this research *The Identity Crisis as the Impact of Mimicry in Kiran Desai's The Inheritance of Loss: A Postcolonial Study*.

1.2 The Identification of Problem

In this research, the writer takes mimicry term of postcolonial study as a key problem. The writer wants to find out the impact of mimicry phenomenon in two characters of Kiran Desai's novel The Inheritance of Loss. Indian characters in the novel have adopted the colonizer culture, such as in tendency to use English, lifestyle, education, celebration day. As the result of mimicry itself, they have got the colonizer cultural impact in their identity.

Briefly, the novel presents the issues of mimicry in two main characters, Jemubhai Patel and Sai. Jemubhai Patel (the Judge) is Sai's grandfather. His father had sent him in the mission school and attended Bishop's College on a scholarship. Jemubhai Pathel envied English and loathed Indians. He thought that English was better than Hindi. He used to speak English in his daily life although his pronunciation was not perfect. He also imitated the table manner of colonizer country.

Meanwhile, Sai is a grandchild of Jemubhai Patel (the judge). Her parents have passed away when she was six-years old. After the dead of her parents, she stayed in the nunnery or convent and educated by the nuns from the colonizer

country. Therefore, she could speak English and not for Hindi but in the fact she is an Indian. She also celebrates Christmas day but actually in the case she is Hinduism and she also gets derision from his boyfriend (Gyan). In short, they have adopted the western culture and gradually left behind their Indian Hindu's traditions.

1.3 The Scope of the Research

To make the analysis perfect and unequivocal, the writer has to limit the discussion. The writer tries to find some interesting points and focuses the analysis on the following issues:

1. The kinds of mimicry presented in The Inheritance of Loss, especially through the characters of Jemubhai Patel and Sai.
2. The impact of mimicry leads them into the identity crisis.

1.4 The Objective of the Research

This research aims to prove the contact of two cultures which can lead to the act of mimicry and to show the possible impact of it, in this case is the identity crisis, particularly as presented through the characters Jemubhai Patel and Sai in the novel The Inheritance of Loss.

1.5 The Review of Previous Studies

In conducting this research the writer uses the novel written by Kiran Desai entitled The Inheritance of Loss as his object of the research. To analyze

this novel deeply, the writer needs some supporting critiques and other sources. The writer also looks at what the expert says about the novel and topics which are related to the research and sees the problem in different point of view, critics, opinion to enrich the analysis.

The writer find in a website of a book review written by Charlotte Richardson. He reviews about Kiran Desai's novel The Inheritance of Loss in some characters. They are Jemubhai Patel, a former judge who lucked into a Cambridge education, spends his cramped, angry old age caring for his orphaned niece. His Granddaughter, Sai, 17 years old, in hope of some redemption for his past, but in fact he loves only his red setter. His ingratiatingly loyal cook pins hopes on his son, Biju, who is slaving away illegally in dingy New York restaurant kitchens. He also reviews about "two elderly neighbors, sisters Lola and Noni. They live vicariously through English novels and through Lola's daughter, a London-based BBC correspondent.

(http://www.waterbridgerreview.org/122006/rvw_inheritance.php Retrieved August 19, 2010)

The writer has found the same theory to different literary work from some researchers which apply postcolonial criticism. First, Fadillah (2007) who entitled her thesis "The Hybridity Phenomena as the impact of Colonialism in Rudyard Kipling's Kim: A Postcolonial Study". In her analysis, she found that the novel Kim pictured as the phenomenon of Indian's life. The Indian people started to follow British culture and mixed with their own culture that can be called as

hybridity in culture. There are three points of hybridity based in her finding from the novel; the first is in the language. Before British come to India, India has a lot of language in their daily communication, such as Urdu, Tamil, Hindi, and many others. However, after the coming of British their language has changed and became hybrid. The Indian government decided that their official language would be Hindi and English. The second is in the education, she analyzes the Indian that studied in school or university used British Curriculum. The teachers taught the lesson from British education, such as science, military, mathematic. The third is in the life style; in this case Indian people adopted British's family life, costumes, infrastructure of the city, and the way of their lives.

Secondly, Fransica P. Oktavia (2007) also writes about postcolonial criticism. In her thesis, she concentrates in mimicry theory. She entitles her thesis "Mimicry Phenomenon in Chinua Achebe's Things Fall Apart: A Postcolonial Study". By using that theory, she analyzes the changing of Ibo people's life after British settlement and the impact of mimicry itself. There are three points that she analyzes. First is mimicry in belief system, it can be seen when Christian doctrine appeared to motivate their decision to convert the Christian faith. Law system is the second type of mimicry based on the novel. After British people settled in Umuofia, Ibo people's traditional law system is no longer used; it is replaced by the white men's law system. And the last mimicry is in the educational system. In this term, Akunna's son and most of Ibo people attended the British people's school.

Endriani (2005) entitles her thesis "The Hybridity and The Changing of National Identity in David Malouf's Remembering Babylon: A Postcolonial Study". In her analysis, she applies the hybridity's term. She discusses the changing of Gemmy's national identity as the impact of hybridization. She focuses on Gemmy as the representative of Australian native when Australian was under colonization. Hybridity as the impacts of colonization make Gemmy confused and accepted nowhere and finally makes him lose his identity.

In analyzing the novel The Inheritance of Loss by Kiran Desai, the writer applies postcolonial criticism with concentrates on mimicry's term in the tendency to use English, imitating white's life style, education, celebration day and it will lead into identity crisis in Indian's characters. The analysis will be different with the previous study.

1.6 The Theoretical Framework

In this research the writer decides to apply postcolonial criticism. Postcolonial criticism is a mimetic approach. As Abrams states in his book A Glossary of Literary Terms that, "Mimetic criticism view the literary work as an imitation, or reflection, or representation of the human world and human life, and the primary criterion applied to a work is the "truth" of its representation to the subject matter that represents, or should represent" (51). The quotation above indicates that literary work might contain the real aspect of the world. One knows that literary work is an imitation of reality which uses language as the medium to

spread out and to deliver something. The main point of mimetic approach is universe.

Within literary studies, postcolonial criticism is both a subject matter and a theoretical framework. As a subject matter, it analyzes about literature that has been produced by the culture that develop in response to colonial domination, it can be written by the colonizer or the colonized, since English Department study literatures written in English. As a theoretical framework, postcolonial criticism seeks to understand the operation-politically, socially, culturally, and psychologically (Tyson, 418)

Postcolonial study has been gaining prominence since the 1970s. This study usually involves the analysis of postcolonial literatures produced in the countries and cultures that have come under the control of European colonial powers. There are many countries belong to this term, such as Australia, South Africa, India, Malaysia, Sri Lanka, and so on. Many people from those countries try to imitate the colonizer, as much as possible; it can be in their dresses, speeches, behaviors or in the cultural aspects, these phenomena can be called as mimicry. It reflects how the colonized's desire try to be accepted in the colonizer culture.

The theory of mimicry has been most recently associated by Homi K. Bhabha. In his book The Location of Culture, he states that:

Mimicry is, thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. Mimicry is also the sign 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' knowledge and disciplinary powers. (86)

When we refer to the quotation above, there is one important word as the keyword that shows about mimicry in postcolonial theory that is power. Talking about power that means we refer to superior (the colonizer) and inferior people (the colonized). Mimicry, here, means as the recalcitrance of the inferior people or the colonized to the colonizer society.

Homi K. Bhabha's theory of mimicry shows as the creative form of recalcitrance or resistance from the colonized. The target of colonizer people in colonizing a country in order to make their culture can be absorbed or adopted by the colonizer people. Bhabha's sentence "almost the same but not quite" (86), depicts that although the colonized people try hardly imitate all the colonizer cultural behavior, they will not be precisely the same with the colonizer.

Suwardi Endraswara states in his book Metodologi Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi "Problem pokok yang selalu menyelimuti kaum terjajah dalam menghadapi penjajah adalah ihwal emansipasi dengan cara peniruan *mimikri*. Dalam proses mimikri sering terjadi ambivalensi, disatu pihak mempertahankan perbedaan, dilain pihak ingin menghargai penjajah"(177). From the quotation above, the writer knows that mimicry is the main problem that is faced by colonized people. It is clearly explained that the colonized have got some influences from the colonizer. Within diversity, they want to keep their indigenous ideology while the other wants to respect the

colonizer by following their ideology. They have copy or imitate the colonizer ideas and try to be white men. They will feel great if they can imitate it.

Endraswara also states about the relationship between the colonizer and the colonized relates to mimicry phenomenon.

Karya-karya dunia ketiga,...Konstruksi “penjajah” dan “terjajah” selalu berkutat pada ihwal subordinasi. “Penjajah selalu duduk dalam posisi subjek, arogan, superior, ingin menang, dan menguasai pada masyarakat setempat (“terjajah”). Akibatnya, “terjajah” harus tunduk dalam segala hal, bersikap meniru, mengikuti jejak, dan tidak berkreasi sama sekali (178)

From the quotation above the writer sees the colonized put on the weaker position (lowest) and inferior than the colonizer and they have to follow or imitate all the colonizer ideas and can not be independent, in spite of the colonized have got their independent but the impact of the colonizer ideology have been obsessed their minds.

Homi K. Bhabha also explains the term of ambivalence in his book The Location of Culture:

It is from this area between mimicry and mockery what they all share is a discursive process by which the excess or slippage produced by the *ambivalence* of mimicry, almost the same, but not quite does not merely ‘rupture’ the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a ‘partial’ presence...so that mimicry is at once resemblance and menace. (86)

From the quotation above, the writer sees that mimicry is not far from mockery, because besides the colonized mimics the colonizer's culture they also mock. The cultural behavior have been imitated by the colonized is not pure like the colonizer. The colonizers try to coax the colonized, so that they will follow or imitate it. But in the fact, the colonized sometimes fail to mimic the colonizer and it will become a menace or boomerang because they carry very different concept of the colonizer ideology.

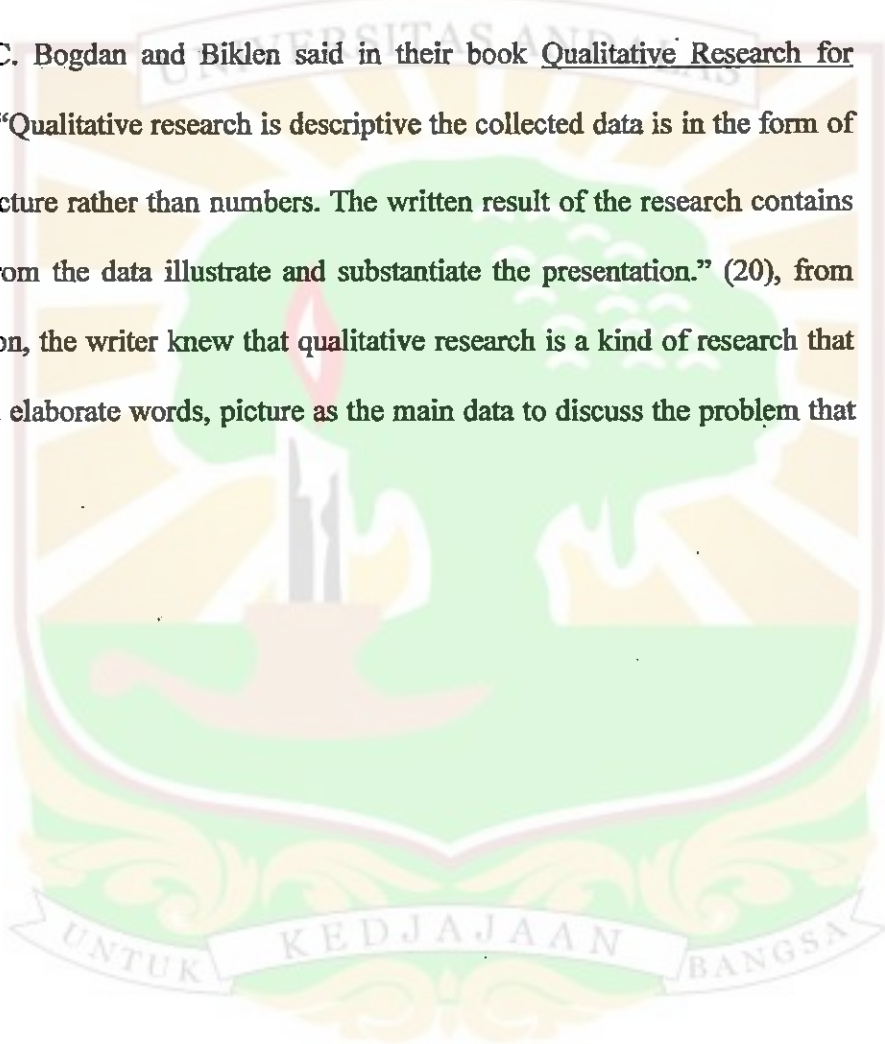
1.7 The method of the research

In conducting the research, the writer applied library research. The writer tried to divide the data into two kinds: the primary data and secondary data. For primary data the writer used the novel The Inheritance of Loss By Kiran Desai. In secondary data, which is the information taken from some books related to the theory, for instance Homi K. Bhabha in his book The Location of Culture, Bill Ashcroft, Gareth Griffith, and Helen Tiffin in their book The Key Concepts in Postcolonial Studies, Empire Writes Back: Theory and Practice in Post-colonial Literatures, and The Post-Colonial Studies Reader, An Introduction to Theory and Practice by Charles E. Bresseler, Critical Theory Today: A User-Friendly Guide by Lois Tyson, Beginning Theory: An introduction to Literary and Cultural Theory by Peter Barry. The writer also used library methods, read the books, articles, and browsed the internet.

In analyzing the data, the writer firstly started this research by reading the novel to find out mimicry phenomenon. The writer wanted to show the mimicry

phenomenon in tendency to use English, lifestyle, education, and Celebration day that happened in two characters as the impact from the colonizer country. To support the unequivocal analysis, the writer used the mimicry theory which is proposed by Homi K. Bhabha to break down the mimicry phenomenon and related it to the novel The Inheritance of Loss.

In presenting the result, the writer used the qualitative research. According to Robert C. Bogdan and Biklen said in their book Qualitative Research for Education: “Qualitative research is descriptive the collected data is in the form of words or picture rather than numbers. The written result of the research contains quotation from the data illustrate and substantiate the presentation.” (20), from this quotation, the writer knew that qualitative research is a kind of research that collects and elaborate words, picture as the main data to discuss the problem that appear.



CHAPTER II

PRELIMINARY ANALYSIS

To make a better comprehension about the novel, in this chapter the writer analyzes the intrinsic elements of the novel: plot, character, setting, theme, and point of view. This chapter also makes a deep understanding toward the novel and also will be disclosed in order to support the analysis on the next chapter.

2.1 Plot

According to Robert DiYanni in his book Literature: Reading Fiction, Poetry, and Drama "Plot, the action element in fiction, is the arrangement of events that make up a story." (44). Plot, in other word, is called as storyline where the author designed the structures to tell his/her story. Klarer has argued that plot consists of several parts, namely exposition, complication, climax or turning point, and resolution (15). In this sub-chapter, the writer will analyze those terms of plot.

The exposition of the novel is used to be an introduction. It takes a place in a house and set 1980s, namely Cho Oyu has been built long ago by Scotsman. Jemubhai Patel is a retired judge. He lives in Kalimpong at the foot of a hill in an old, isolated and damp house. He wants to live in peace, but it does not happen that way. He feels his granddaughter has disturbed his life. Sai, who has ever lived in the convent and educated by the nuns came to his house because has got orphaned. In her novel, Kiran Desai depicts how the cook tries to light the damp

wood and his fear about the community of scorpions. The judge plays his chessboard against himself and Sai waits for the coming of her mathematics tutor, Gyan. She fills up her times by reading an article about giant squid in an old National Geographic.

The complication emerges when some boys come to Cho Oyu for the judge's hunting rifles, "Nobody noticed the boys creeping across the grass, not even Mutt, until they were practically up the steps." (5), the judge is aware and feels something bad about the coming of the boys, "The boys came back up the steps, embarrassed, and the judge became conscious of the fact that this embarrassment was dangerous for had the boys projected unwavering confidence, they might have been inclined to flex their muscles." (5). Not only take the judge's rifles but they also fill two trunks with rice, lentils, sugar, tea, oil, matches, Lux soap, Pond's cream for the movement. The conflict of the novel also rises when Sai fights with Gyan. He mocks Sai about Christmas celebration. Gyan feels hatred when Sai celebrates it. That grew when he looked his friend in the market of the movement GORKHA.

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 Duga Puja or Dusherra or Tibetan New Year.", she considered it: Why? She always had. Not because of the convent, her hatred of it was so deep, but.... "You're like slaves, that's what you are, running after the West, embarrassing

yourself. It's because of people like you we never get anywhere.

(179)

The conflicts of the novel not only presents in that situation and also emerges when Father Booty sent back to his country because he is known as an illegal citizen in India by the cops. Sai is also angry because Gyan did cooperation with his friends for hunting the judge's rifles. He gave information about it to his friends in the café and Sai came to Gyan's house to strive it.

Her outrage at the injustice done to her friend returned to her in a rush.

Dear Father Booty, who had been forced onto a jeep leaving for the Siliguri airport, having lost everything but his memories, the time he had given a lecture on how ...”Look at what you people are doing,” she accused Gyan,

“What am I doing? What have I to do with Father Booty?” (282)

The climax of the novel is after the loss the judge's rifles and the fighting between Sai and Gyan. The judge is also aware the loss of his dog, Mutt. The judge is very angry. He accuses that is the cook's mistake but the cook is very sorry for it but the judge retrieved to the judge in order to find that dog. Moreover, he also threaten to kill the cook if can not find that dog. When the cook failed, he accepts the punishment of a beating from the judge. The cook became the release of his anger. He kicked out, beat and hit.

The resolution of the novel happens when the loss of his dog makes his rigid is changing, he cries because Mutt is more than anything. Moreover, Sai thinks about her relation with Gyan. The end of that story happens when Sai

noticed a begging woman walking towards the house. The cook goes to see who is in the gate. The cook finds someone in the figure of the nightgown says "Pitaji?" The cook whispers, then yells Biju's name in a demented scream. The two run into each other's arms and briefly, they are consoled.

2.2 Character

Character is one of the important elements in the novel. Characters are person who presented in the form of narrative and have dialogues and actions. By their dialogues and action, the readers will get the moral value. They also understand about the characters' thoughts, motives, feelings, and intension. Generally, there are two categories of character; major and minor character. Usually, the major character is presented as the center of the theme's story and has the important figure, whereas the minor character is not changing and same from the beginning until the end of the story (DiYanni, 55). In this section, the write will only discus or analyze the major and minor characters which are related to the analysis of the mimicry that occurs in the novel.

Jemubhai Patel

Jemubhai Patel is the major characters in the novel. He was born in 1919 in Piphit, a poor, rural village. He is called as Jemubhai or Jemu. He is more sixty years old. Jemubhai is retired judge who has a shriveled figure and has dark skin, the wide hairless forehead, the introverted nose, and the introverted chin, lack of lips his fixed gaze. He was born in a family of peasant caste (64) but his attitude

like someone in the high caste. Before he gets the impacts of how colonizer people live, he was a rigid person. As depicted in the novel that he is Sai's maternal grandfather. His father sent him to the mission school as his secondary education, and he finished his college education in Cambridge University "The year was 1939....From here he had journey to the Bombay dock and the sailed to Liverpool, and from Liverpool he had gone to Cambridge." (40)

He studied hard to obtain more knowledge about western. He also kept the British Standards in his life. This is clearly depicts in the following quotation:

Thus it was that the judge eventually took revenge on his early confusions, his embarrassments gloved in something called "keeping up standards", his accent behind a mask of a quiet. He found he began to be mistaken for something he wasn't-a man of dignity. This accidental poise became more important than any other thing. He envied the English. He loathed Indians. He worked at being English with the passion of hatred and for what he would he would become, he would be despised by absolutely everyone, English and Indians, both (131)

After finished his education, he recruited as the member of ICS (Indian Civil Service). He has spent his time on Cho Oyu. Jemubhai has adopted the colonizer's style in his life, as illustrated "ever ever was the tea served the way it should be, but he demanded at least a cake or scones, macaroons or cheese straws. Something sweet and something salty. This was a travesty and it undid the very concept of teatime" (4). When returning to India, the judge became foreigner in

his family. He is using powder puff not for improving his performance and protection his skin. However, it is because he thought there was something trouble with his skin. It is used for covering his brown skin. That situation is awkward in his family tradition. Jemubhai Patel is egoist man, it showed in his attitude to the cook and his granddaughter. He hated his wife because his idea that the Indian women never beautiful than western women.

Sai

Sai is a young girl; she was sixteen years old who is learning about herself physically and emotionally in a small town in India (Cho Oyu). She is also major characters. When her father had joined with other candidates in Moscow, Sai was six years old entrusted in the same convent with his mother (30). She has lived and learned in a convent school and educated by the nuns. At this school, she learned English and Western values and principles and that anything English was superior to anything than Indian. After her parent died, she was sent to live with her maternal grandfather that who had not had contact since her mother was born. Sai didn't joined public school, because her grandfather was afraid she can not speak Hindi. She has adopted how the western cultures are. One of the possible data is when she made the tea "Sai, her hands shaking, stewed tea in a pan and strained it, although she had no idea how to properly make tea this way, the Indian way. She only knew the English way" (7).

The Cook

The Cook is one of the characters in the novel. The real name of the Cook never mentioned in the novel. He is an Indian man who became the cook in Cho Oyu “He had begun working at ten years old, at salary half his age, five rupees, as the lowest all-purpose *chokra* boy in the kitchen of a club where his father was pudding cook. At fourteen, he was hired by the judge at twelve rupees a month “(67). The cook’s character is explained as someone who has desire for modernity, such as toaster ovens and electric shaves. The Cook sent his son to USA to reach his dream to be rich and live like American. The cook thinks if his son was cooking the English food, he has a higher position than if he was cooking Indian food (19)

Biju

Biju is a minor character. He was more than twenty years old. He worked in America. His father could not remember and understand or pronounce the names, and Biju changed job so often, like a fugitive on the run-no papers (3). He was sent to USA by his father with a traveling visa. After his visa expired he became an illegal worker that lived in the basements of New York with many other illegal immigrants who came from the Third World. He changes his work so often because he does not have Green Card. His father was sent him to gain American Dream; because there, he can get rich and make his father will be proud. In his opinion, he thought that someone looked clean because they have white skin than the darker one (204)

Gyan

Gyan is explained as character that is falling in love with Sai. He is also as the character that has conflict with Sai. He is twenty years old. He is a Nepal man and became the tutor of Sai. When he has dinner in Cho Oyu, he is aware of there is a different backgrounds between them, because Gyan uses his hands and Sai eats with a fork (156). Gyan is not familiar with the western way of eating. Later when he dines at the judge's house, his awkwardness with the fork and knife is shown again. He feels ashamed about it. He hated when Sai talked about the celebration of Christmas Day (179).

Noni and Lolita

Noni and Lolita are the sisters; they lived in Mon Ami. When Lolita's husband had died because of the heart attack, Noni lived with her. They lived with pension of Lolita's husband (47). Because they still needed more money, Noni had accepted Jemubhai Patel's request to teach Sai (48). She taught in science and mathematics but when Sai was sixteen, Noni was afraid that she had exhausted her abilities in science (78). In the novel The Inheritance of Loss, Noni's character explained as someone that had never had love at all. She used to dream about becoming archaeologists. Noni gave important advice that Sai has to achieve about her dreams.

Father Booty

Father Booty is one of Uncle Pooty's friends. He is a priest who has spent his time drinking with Uncle Pooty. He has a Swiss Dairy. When Father Booty did a library trip, the cop checked about his papers and it turned out he had lived in India illegally (241). He had stayed there 45 years, "He knew he was a foreigner but had lost the notion that he was anything but an Indian foreigner." (242).

2.3 Theme

Theme is the concept or the meaning of the story. DiYanni has stated that theme is idea or point formulated as a generalization. Fable contains moral value, while the theme of parable is its teaching. Theme is abstract where we can catch or get it from the characters or the action (86). Through the theme the readers can get the main point of the whole of the story. There are a few themes which can be interpreted from the novel The Inheritance of Loss. The first is talking about the difference caste and class system that influence Indian life. The characters of the Judge and the cook have significant differences, the judge that treated the cook; how the cook puts up with his life in Cho Oyu although he has low salary. The treat of the judge also shows when he lost his dog, Mutt, he promises to kill the cook if he can not find that dog.

The next theme is the important role of language. Language also plays as important thing to give the distance between Sai and the cook. It is shown in the quotation below:

Sai felt embarrassed. She was rarely in the cook's hut, and she did come searching for him and enter, he was ill at ease and so was she, something about their closeness being exposed in the end as fake, their friendship composed of shallow things conducted in a broken language, for she was an English-speaker and he was a Hindi-speaker. The brokenness made it easier never to go deep, never to enter into anything that required an intricate vocabulary, yet she always felt tender on seeing his crotchety face, on hearing him haggle in the market, felt pride that she lived with such a difficult man who nonetheless spoke to her affection, calling her Babyji or Saibaby (21)

From quotation above, the writer knows that language can give the distance between them in spite of they are Indian. Sai is English-speaker, on the contrary the cook is Hindi-speaker, and the brokenness of language made them did not go deep because they can not communicate in the intricate vocabularies.

The novel of The Inheritance of Loss also contains about how the upper class believes that the lower class can never be trusted or taken too seriously. This is shown when the judge lost his rifles. The police investigate the cook's hut although the cook was in the judge's house when the rifles robbed, "The police collected their umbrellas and went tramping across to the cook's hut, extra careful, extra suspicious. Everyone knew it was the servants when it came to robbery, more of than not." (14).

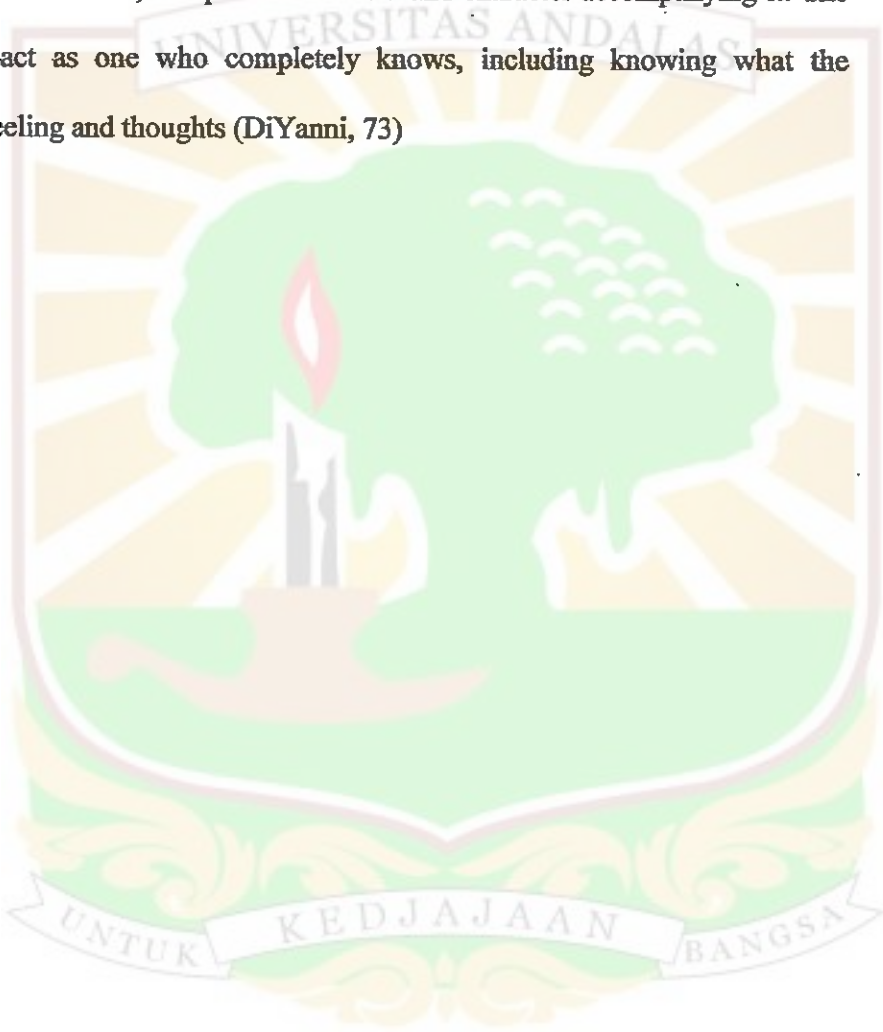
2.4 Setting

DiYanni states that “The place or location of a story’s action along with the time in which it occurs is its setting (61). This quotation means that setting can be related to place, time (year). Setting also contains historical period and social surroundings (Klarer, 24). The novel The Inheritance of Loss takes place in two places. The first place is in Kalimpong, located in the northern part of India near Darjeeling. It is the town where Cho Oyu is located. It has a small market and the majority of the population is Gorkhas (Nepalese ethnic), “In Kalimpong, high in the northeastern Himalayas where they lived-the retired judge and his cook, Sai, and Mutt...” (10). In Cho Oyu also is the location of the house and the property that the judge owns. It is near to Kanchengjunga Mountain. It was built by a Scotsman, who fell in love with India and wanted to establish roots in the country. The house was once a grand estate with modern luxuries and lots of charm. However, throughout the years it had begun to fall apart and less of it was inhabitable. It was starting to collapse, just like the judge’s health.

The second setting of this novel also takes a place in New York City where Biju works. The time of this novel is shown in this quotation, “It was February of 1986. Sai was seventeen, and her romance with Gyan the mathematics tutor was not even a year old” (9), from that quotation, the writer can assume that the timing of this novel set 1980s.

2.5 Point of View

In narrating the story, Kiran Desai written her novel in the third person omniscient point of view. She narrates her story figure following with characters, event that happened and also existing conflict. Since the novel The Inheritance of Loss takes place in two different places, she also can narrate other figure during which at the same time, complete with event and character accompanying it. The writer can act as one who completely knows, including knowing what the characters feeling and thoughts (DiYanni, 73)



CHAPTER III

THE IDENTITY CRISIS AS THE IMPACT OF MIMICRY IN KIRAN DESAI'S THE INHERITANCE OF LOSS

The Inheritance of Loss written by Kiran Desai is set in the 1980s. This novel depicts the way of the Indian characters in the third world. This novel shows the phenomenon of mimicry in some aspects. In fact, British came to India not only colonized but also brought and spread out their culture, so that Indian people absorbed and adopted it.

In addition, in doing the analysis, the writer of this thesis divides this chapter into two parts. The first subchapter is about the kinds of mimicry in language and culture. Then, the second chapter will be followed by the effect of mimicry in their identity.

3.1 Mimicry in The Inheritance of Loss

In this research, the writer bestows the analysis of mimicry in some aspects of life, for instance; the tendency to use English, imitating white's life style (table manner and the effort to be white through fashion), mimicry in education, and mimicry in the celebration day. The writer also quotes some supporting quotations from the novel in order to get deep comprehension and prove that two characters have experienced the identity crisis.

3.1.1 Mimicry in Language

At the end of the nineteenth century the British Empire reached the height of its success. It had territories all over the globe and authority over a quarter of the world's population. Throughout the world today there is ample evidence of the influence of British institution and culture. Then, English is the main international language.

Nowadays, English became the official language in India. Before the coming of British Empire, India have many languages, such as Urdu, Tamil, Hindi, Gujarati, Punjabi, and many others. Todd and Hancock in their essay Languages of India have asserted that India has 850 languages. This means Indian people use various languages in the different regions.

The colonizer has successfully influenced Indian people to use English in every aspect of life. Ratna in his book Sastra dan Cultural Studies : Representasi Fiksi and Fakta states that "Perlu diketahui justru dalam bahasalah ditanamkan keseluruhan aspek kebudayaan dan dengan sendirinya dimensi-dimensi penindasan itu" (242), this quotation means that through language British or the colonizer has colonized Indian people because language was playing as an important role in spreading the ideology. Started from language, they would try to adopt all the colonizer culture.

This section has a purpose to explain about the tendency to use English into two Indian characters, Jemubhai Patel and Sai. The writer also provides an analysis how the process of the tendency to use English in their lives. Lived in India but could not speak Hindi fluently. They inclined to use English as their

daily language. Jemubhai Patel is a pure Indian. He was educated in the Christian school (Bishop Cotton School and Bishop's College). After graduated from those schools, he got a scholarship to study in Engl and where he got experienced how to be a foreigner there and where he learned English. After finishing his study, he followed the ICS examination, by the time he stood for that test, most of candidate had sharpened their speech but Jemubhai barely opened his mouth for whole years. His English had the rhythm and the form of Gujarati. Passed the ICS test, he was sent to India and worked there.

Started from his embarrassment, the judge learned English as his revenge on early confusion gloved in something called "keeping up standards". Actually, he envied the English and loathed India. He worked at being English with the passion. The writer quotes how Jemubhai Patel who worked as the judge using English to translated the cases.

He heard cases in Hindi, but they were recorded in Urdu by the stenographer and translated by the judge into a second record in English, although his own command of Hindi and Urdu was Tenuous; the witness who couldn't read at all put their thumbprints at the bottom of "Read Over and Acknowledged Correct," as instructed. (69)

This quotation clearly shows how Jemubhai Patel has the tendency to use English. Although he heard many cases in Hindi and Urdu, he translated to English, in spite of his command to those language was too weak.

In another case, Sai is a little bit different from her grandfather. Sai is an orphan who never really knew her parents. She was raised in a catholic convent

school run by English nuns, and speaks only English and pidgin Hindi. Sai is English speaker although she is a pure Indian. She was educated that “English was better than Hindi” (33). Sai also enjoy in using English, it can be seen in the quotation below:

She was beginning to read faster, more, until she was inside the narrative and the narrative inside her, the pages going by so fast, her heart in her chest-she couldn't stop. In this way she had read *To Kill a Mockingbird*, *Cider with Rosie*, and *life with Father* from the Gymkhana Club library. And pictures of the chocolaty Amazon, of stark Patagonia in the *National Geographics*, (77)

From quotation above, the writer concludes that Sai enjoys in using English. She can read faster. *To Kill a Mockingbird*, *Cider with Rosie*, and *life with Father*, and *National Geographics* are written in English.

The cook and Sai grow very close, and he teaches her about India and Indian ways of life. However, despite their closeness at the surface, they are both able to sense the difference between them deeper down:

Sai felt embarrassed. She was rarely in the cook's hut, and when she did come searching for him and enter, he was ill at ease and so was she, something about their closeness being exposed in the end as fake, their friendship composed of shallow things conducted in a broken language, for she was an English-speaker and he was a Hindi-speaker. (21)

Inevitably, quotation above shows how the brokenness of language makes them easier never go deep. Sai is English speaker although she was born in India while

the cook is a pure Indian man and also Hindi speaker. From the explanations have been supported by those quotations, the writer assumes that Sai has a tendency to use English. Indirectly, she has been colonized by English nuns whom she has ever lived with them in the convent.

3.1.2 Mimicry in Western Life Style

Life style is easier to imitate. East and West have different sight in managing their lives. Most of people from East (the colonized people) tried to follow or imitate the colonizer's life style. There are so many kinds of life style that can be imitated by the colonized people, for instance table manner and fashion. In the novel The Inheritance of Loss, Kiran Desai depicts how the judge (Jemubhai Patel) and his granddaughter (Sai) imitated the colonizer's lifestyle. The author depicts how the judges in the beginning could not use spoon and fork to eat something but when he came back to India he has adopted that style in his daily life. This situation also happens in Sai. It is because she was educated in the convent.

The writer divides this subchapter into two parts, mimicry in table manner and fashion. And also provides some quotations to show the real fact of Indian culture.

3.1.2.1 Mimicry in Food and Table Manner

Someone who came from the colonized world, especially Indian is not usual to serve the tea in the way it should be. However, this case emerges in the

judge's character "Never ever was the tea served the way it should be, but he demanded at least a cake or scones, macaroons or cheese straws. Something sweet and something salty. This was a travesty and it undid the very concept of teatime"

(4). The judge has adopted the table manner when he continued his study in Cambridge but in the beginning he was unusual with this. Scones, macaroons, and cheese are not Indian traditional food. Indian was familiar with cuisine. There is no single cuisine in India. Just like the culture of India, the Indian cuisine is also very diverse. From Punjabi to South Indian to Gujarati, Indian food consists of a number of different regional cuisines. This analysis clearly supports by quotation below from Indian Travel Agents, Department of Tourism (DOT), Government of India:

North Indian meals consist of basically chapatis or rotis, along with dals (pulses), vegetables and Curd (yoghurt). Use of rice is there but not too much. There are also side dishes chutney (preserves) and achar (pickle). In the North and West, there are also Kashmiri and Mughlai cuisines, reflecting the strong influence of central Asia. There is a heavy consumption of Milk based sweets also. In South and East India, there is a heavy consumption of rice, along with dals and curries. The dishes are mostly rice-based. Coconut is a very important and widely used ingredient in most of the South and East Indian dishes. Fish also consists of a part of this diet. In the desert area of Rajasthan and Gujarat, there is a usage of a wide variety of dals and achar. A reason for this is the relative lack of

fresh vegetables (<http://www.india-travel-agents.com/india-guide/cuisine.html>, Retrieved June 17, 2010)

The process of how the judge mimics the table manner started when he left India when he was twenty years old. Before he continued his study in Cambridge College, he used his hand to eat something but when he came back to India, he felt disgust when he involves using his hand “In case he was hungry along the way or it was a while before meals could be properly prepared or he lacked the courage to go to the dining salon on the ship, given that he couldn’t eat with knife and fork.”(43), this quotation shows that how the judge who has traditional way to eat something can be influenced by the colonizer people when he lived in England. This analysis also supports by the quotation below;

“So,” he said, slicing the meat expertly off the bone, “so, what poets are you reading these days, young man?” He felt a sinister to catch the boy off guard...“Tagore!” the judge speared a bit of meat with his fork, dunked it in the gravy, piled on a bite of potato and mashed on a few peas, put the whole thing into his mouth with the fork held in his left hand (120)

And: “He picked up his spoon, “where is the soup?” (37)

Traditionally, Indian food is served on a rug on the floor and people are supposed to sit in a circle. Indian tradition does not emphasize on the use of cutlery (spoon, knife and fork) which are considered to be a part of western culture, such as fork and knife. Indian food such as curries and gravies are enjoyed best when eaten by using hands. J. Panchapagesan (2005) in his article Table Manner states there are some rules of table manner in Indian culture:

It is acceptable to not use cutlery for eating, as many foods - such as Indian breads and curry - are best enjoyed when eating with the hand. Wash hands thoroughly before sitting at the table as some Indian foods are primarily eaten by hand. Also, wash hands after eating the food. Usually, a finger bowl (with Luke warm water and lemon) is served per person for rinsing fingers. In North India, when eating curry, the gravy must not be allowed to stain the fingers -- only the fingertips are used. However, in South India, it is acceptable to use more of your hand. When flatbreads such as chapatti, roti, or naan are served with the meal, it is acceptable and expected to use pieces of them to gather food and sop-up gravies and curries. The cardinal rule of dining is to always use the right hand when eating or receiving food and never the left. Even a piece from the bread is broken using the right hand alone (<http://www.contentwriter.in/articles/musings/table-manners.htm> retrieved June 23, 2010)

Not only judge imitated how the table manner of the colonizer people is, but Sai also inherited it. Sai lives with her grandfather after her parent had passed away,

But during the time they ate together at Gompu's, Gyan had used his hands without a thought and Sai ate with the only implement on the table-a tablespoon, rolling up her roti on the side and nudging the food onto the spoon with it. Noticing this difference, they had become embarrassed and put the observation aside (157)

From the following quotation above, the writer discovers that how the mimicry in table manner gets the difference between two characters. Gyan is not familiar with the western way of eating. Later when he dines at the judge's house, his awkwardness with the fork and knife. He is aware of their different backgrounds when first dining with Sai, because Gyan uses his hands without a thought and Sai eats with a fork.

The cook, in another case, although as the minor character also plays as someone who has perspective since his son was cooking English food; he had a higher position than if he were cooking Indian food (19). Starting from his thought, he tries in imitating how the English food served in spite of he has no contact with the colonizer. The writer quotes to make the analysis is acceptable, "The car sat in the middle of the table, along with paddle-shaped mutton cutlets, water-logged green beans, and a head of cauliflower under cheese sauce looked like a shrouded brain." (36), this quotation shows how the cook decorates his cooking like the colonizer people serves the food. He worked for Jemubhai because his father has recommended that he can make so many kinds of pudding, dhobi pie, and country captain chicken (71-2).

3.1.2.2 Mimicry in Fashion

In this section the writer discusses the mimicry phenomenon in term of fashion. The writer analyzes how the judge imitates or mimics this kind in his life. Usually, someone who imitates the fashion is to "keeping up standards".

The clothes were frayed but clean, ironed by the cook, who still ironed everything-pajamas, towels, socks, underwear, and handkerchiefs. His face seemed distanced by what looked like white powder over dark skin-over was it just the vapor? And from him came a faint antibiotic whiff of cologne, a little too far from perfume..." (37)

And "...and your grandfather dressed for dinner even in the jungle, in black dinner jacket and bow tie." (68)

Quotation above states how the judge or Jemubhai Patel imitates what the colonizer did. He orders to the cook in order to iron his clothes, pajamas, towels, socks, underwear, and handkerchiefs. It is because he wants to be neat dressed like white man. The judge also uses black dinner jacket and bow tie even he lives in the jungle. In the tenet book of Indian Culture Pinnacle of Human Civilization states how the costumes of Indian men:

Men are considerably less traditional when it comes to dressing. In urban areas, they have adapted to a western style of dressing. In villages, men generally wear kurtas, a knee length shirt-styled tunic, with lungis, dhotis or pyjamas. In states like Rajasthan, Gujarat, Punjab and Maharashtra men wear a safa or turban on their heads. The Pathani suit is very similar to the salwar-kameez and is generally worn by men in north India. The Achkan is a long collarless jacket worn over a churidar for formal occasion. (56)

This quotation has different from the judge. Men in the villages used the traditional costumes only in the urban areas adopted the western style. Bow tie is the colonizer's life style. Ashcroft, Griffiths, and Tiffin in their book The Empire

Writes Back state “It caused those from... attempt to become ‘more English than the English” (4). This phenomenon rises in the judge’s character, how he lives in the jungle but uses bow tie in his dinner. To make an unequivocal analysis, the writer also provides the pictures of Indian traditional costumes as the real factual data:



Indian traditional costumes

In another situation, the judge also uses powder puff to cover his dark skin. He does not want someone looked his dark skin. When returning from England to India he brought powder puff. His family became suspicious, they think that there was something trouble with Jemubhai Patel. This analysis is supported by the quotation below:

But what is missing?” “My puff.” “What is that?” he tried to explain. “But what on earth it for, *baba*?” they looked at him bemused. “Pink and white what? That you put on your skin? Why?” “What color is it?” “Pink?” His

mother began to worry. "Is anything wrong with your skin?" she asked, concerned. (183)

The powder puff is the symbol of self-degeneration. He uses powder puff not for improving his looks or protecting his skin, but for covering his brown skin. It is a cosmetic cover-up resulted from the racial discrimination. He suffers it during his study in Cambridge. At his arrival in England, he could not find a house for several days because the owner did not welcome to Indians.

Someone who comes from colonized world try to adopt something from the cultural behavior of the colonizer world is to be equal like the western. This fact also emerges when Jemubhai Patel. As the judge he uses his white powdered wig over white powdered face. He wants perform like English's judge.

Still, despite the leaf shadow and language confusion, he acquired a fearsome reputation for his speech that seemed to belong to no language at all, for his face like a mask that conveyed something human fallibility. The face and manner honed here would carry him, eventually, all the way to the high court in Lucknow where, annoyed by lawless pigeons shuttlecocking about those tall, shadowy halls, he would preside, white powdered wig over white powdered face, hammer in hand (70)

Attempting to get into the imperial center, the skin color becomes the eyesore and the biggest obstacle for the judge. He then figures out to disguise, by the use of the powder puff. But when he back to India, powder puff is rarely used and if being used, it is only for the women. The family members could not understand the judge's behavior and some even mock him. A big fight bursts out

between the judge and his family, especially between the judge and his wife; a sense of estrangement is set up between the judge and others. Therefore, the judge suffers a kind of double isolation. On the one hand, he is cut off from the colonial center. On the other hand, he is cut off from his culture and his family.

3.1.3 Mimicry in Education

In this section, the writer analyzes about mimicry in term of education. The colonizer came to India not only to spread their culture in term of life style, religion but also in term of education. The characters are presented by Kiran Desai in her novel The Inheritance of Loss are Jemubhai Patel and Sai. Whereas they were influenced by British education that later made them into a person with the physical look of an Indian, but the tastes tried to be an Englishman. The process of colonization in India does not only involve the use of force or compulsion but also be done through education's side. The Indian people have to learn about themselves, their civilization, and their view of Britain and the world around them. It can be seen when the judge (Jemubhai Patel) was sent by his father to the mission school (65). The judge also got scholarship from Cambridge "Jemubhai attended Bishop's College on a scholarship, and after, he left for Cambridge on the *SS Strachnaver*. When he returned, member of the ICS, he was put to work in a district far from his home in the state of Uttar Pradesh." (67).

There is an interesting scene in The Inheritance of Loss which may reflect the power of English education on establishing cultural hierarchy among natives. A portrait of Queen Victoria is hung above the entrance to the mission school

where the judge studies in. The portrait is a symbol of imperial power. Every day before the judge enters the school, he looks at her.

In the entrance to the school building was portrait of Queen Victoria in a dress like a flouncy curtain, a fringed cape, and a peculiar hat with feathery arrows shooting out. Each morning as Jemubhai passed under, he found her foggy expression compelling and felt deeply impressed that a woman so plain could also have been so powerful. The more he pondered this oddity, the more his respect for her and the English grew (66)

The Indian people try to imitate the education of the colonizer people because they think it will be better than public school. Jemubhai's parents try to get money for the study of their son. They sacrificed to get money from moneylenders in order to be able to send their children to England.

The Patels had been dreaming of sending their son to England, but there wasn't enough money no matter how much Jemu's father worked, so they visited moneylenders, who surveyed father and son with the sleepiness of crocodiles and then pounced with an offer of ten thousands rupees. At 22 percent interest (98)

3.1.4 Mimicry in Celebration Day

In this subchapter, the writer analyzes the term of mimicry in celebration day only for character Sai, because the writer finds the supporting data only relate to her. Sai grows up with her maternal grandfather. She is Hinduism not Christian but Sai celebrate Christmas day "In Vaselined shiny and supple for Christmas, she

joined Father Booty and Uncle Pooty at Mon Ami, where, in addition to the Vaseline smell, there was an odor of wet sheep-but it was only their damp sweaters" (167). This shows how someone who came from the colonized world, especially India tries to imitate the cultural behavior of the colonizer people (celebration day).

After Sai celebrated it, she fights with her boy friend, Gyan, because of that problem she got a mockery. This is showed up by following quotation "If I want to celebrate Christmas, I will, and if don't want to celebrate Diwali then I won't. Nothing wrong in a bit of fun and Christmas is an India holiday as much as any other."(180). This quotation points out how Sai has interested desire to celebrate it because she thinks that Christmas is like another holiday in India.

As the writer said before, Sai is Hinduism but not celebrates her celebration day, and more choose another. Actually, the oldest Indian religion to develop was Hinduism. At present, the dominant faith in India is Hinduism. The 2001 Census revealed the following facts about the percentage of various religions in India. About 80.5% of the population of India practice Hinduism. It is one of the ancient religions in the world (<http://www.india-travel-agents.com/india-guide/religion.html>, June 23, 2010). There are so many Hinduism celebration day, Vasant Panchami (January-February), Shivatri (March), Holi (March), Ramnavami (March), Akshaya Tritiya (May), Ganga Dussehra/Gayatri Jayanti (June), Guru Purnima (July), Raksha Bandhan (August), Janmashtami (August), Ganesh Chaturthi (September), Diwali (October), and so on (Indian Culture Pinnacle of Human Civilization, 136-9). Although, there are so many Hinduism

celebration day, Sai is more choose Christmas Day because she thought it is like another celebration day for her.

3.2 The Identity Crisis as the Impact of Mimicry

Mimicry is one specific terms of postcolonial study. Someone who imitates the cultural behavior of the colonizer people will get some impact in their lives. It can be called as ambivalence, there are two things in contradiction, where they colonized people try to adopt the colonizer culture, within diversity they want to keep their indigenous ideology, on the contrary they also want to respect the colonizer. Those cases rise in two characters in the novel The Inheritance of Loss by Kiran Desai, Jemubhai Patel and Sai.

In addition, Jemubhai Patel and Sai have differentiations in imitating or mimicking the Western cultural behavior, where Jemubhai imitates those consciously and get psychological problem. On the contrary, Sai imitates those cultures unconsciously and does not have psychological problem, whereabouts she got hegemonic control. English nuns had inculcated to Sai's thought that western culture is better than others. The impact of mimicry in their lives is identity crisis. The writer will analyze how those characters get it.

3.2.1 The Identity Crisis of Jemubhai Patel

Jemubhai Patel is an Indian person; who was born in a farmer's family or peasant caste, climbs up the social ladder. He becomes a judge in the Indian Civil Service (ISC) through hardworking in a mission school and then in Cambridge

University. He has adopted how the cultural behavior of the colonizer people, “Jemubhai Popatal 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” (64)

The identity crisis of Jemubhai rises when he had gone to England to continue his study. It is during the period of time that he learned what hate and racism are. When he wanted to find a house but the owner of house did not accept him because he is Indian and also because he has dark skin. Because of that situation, he starts thinking that there is something trouble with his skin, “Thus Jemubhai’s mind had begun to warp; he grew stranger to himself than he was to those around him, and found his own skin odd-colored, his own accent peculiar. (45)”. The racial discrimination can make someone gets identity crisis. It rises in Jemubhai Patel, because he is discriminated against due to his dark skin. Starting from that situation, he bought powder puff not for improving his skin but for covering his skin. Powder puff means self-degeneration. After he came back to India, his family became distrustful, they think there is something strange for arrival of Jembuhai to India, and they think he has changed (183).

When Jemubhai left India for his study, he could not use fork or knife to eat something, “In case he was hungry along the way or it was a while before meals could be properly prepared or he lacked the courage to go to the dining salon on the ship, given that he couldn’t eat with knife and fork” (43), but when he came back he was reserving or imitating how the table manner of the colonizer are. The judge tries to be equal like the colonizer but it can be a mock for himself.

The identity crisis of Jemubhai also emerges in his language. He is Indian, but he can not speak Indian language fluently. He thinks that English was better than Hindi (33). As the judge, Jemubhai Patel heard all cases in Hindi but he translated into English.

He heard cases in Hindi, but they were recorded in Urdu by the stenographer and translated by the judge into a second record in English, although his own command of Hindi and Urdu was Tenuous; the witness who couldn't read at all put their thumbprints at the bottom of "Read Over and Acknowledged Correct," as instructed." (69)

Jemubhai's respect appears about English when he looked a portrait of Queen Victoria is hung above the entrance to the mission school where he studies in. The more he pondered this oddity, the more his respect for her and the English grew (66).

Jemubhai Patel envied the English and loathed Indians. He tried to be English man by imitating all things about the colonizer cultural behavior. He did it because of his hatred. This is became menace or boomerang for himself. This analysis is supported by quotation below:

Thus it was that the judge eventually took revenge on his early confusions, his embarrassments gloved in something called "keeping up standards", his accent behind a mask of a quiet. He found he began to be mistaken for something he wasn't-a man of dignity. This accidental poise became more important than any other thing. He envied the English. He loathed Indians. He worked at being English with the passion of hatred and for what he

would he would become, he would be despised by absolutely everyone, English and Indians, both (131)

This quotation shows how the judge who has hatred about the colonizer people tries to imitate what Western did. He makes attempt to respect the colonizer by using English. However, his pronunciation was not perfect. It is a mock for the colonizer. He did all things to keeping up standards.

In conclusion, Jemubhai Patel mimics or imitates the colonizer cultural behavior consciously. Because of the racial discrimination, he tries to adopt western's fashion, table manner, education, in order to be equal or getting closer to the standard of the White people which he believes as better than the Indian. In addition, in imitating that culture he gets psychological problem.

3.2.2 The Identity Crisis of Sai

Sai is a young girl; she is sixteen years old who is learning about herself physically and emotionally in a small town in India (Cho Oyu). When his father had joined with other candidates in Moscow, Sai was six years old entrusted in the same convent with his mother (30). She was living and learning in a convent school and educated by the nuns. At this school she learned English and Western values and principles and that anything English was superior to anything than Indian. This situation is a starting of identity crisis for Sai. The writer finds some quotation state she has identity crisis.

Sai felt embarrassed...their friendship composed of shallow things conducted in a broken language, for she was an English-speaker and he

was a Hindi-speaker. The brokenness made it easier never to go deep, never to enter into anything that required an intricate vocabulary, yet she always felt tender on seeing his crotchety face, on hearing him haggle in the market, felt pride that she lived with such a difficult man who nonetheless spoke to her affection, calling her Babyji or Saibaby” (21)

This quotation points out how the brokenness of language between Sai and the cook can not make them go deep because of the intricate vocabulary. Sai is English speaker but in the case she is and Indian and the cook is Hindi-speaker. From here, we know that how the language can make someone experiences identity crisis in her life. Sai could speak no language but English and pidgin Hindi. She could not converse with anyone outside her tiny social stratum. She could not eat with her hands and could not squat down on the ground on her haunches to wait for a bus; who had never been to a temple but for architectural interest. Sai also never chewed a *paan* and had not tried most sweets in the *mithaishop* because those made her retch. She left a Bollywood film so exhausted from emotional wear and tear that she walked home like a sick person and lay in pieces on the sofa. She thought vulgar to put oil in hair and used paper to clean her bottom. Sai felt happier with called English vegetables, snap peas, French beans, spring onions, and feared *-feared-loki, tinda, kathal, kaddu, patrel*, and the local *saag* in the market (193)

After her parent died, she was sent to live with her maternal grandfather that who had not had contact since her mother was born. Sai didn't joined public school, because her grandfather was afraid she can not speak Hindi. She has

adopted how the western cultures are. One of possible datum is when she made the tea "Sai, her hands shaking, stewed tea in a pan and strained it, although she had no idea how to properly make tea this way, the Indian way. She only knew the English way" (7). This quotation shows that how Sai experienced the identity crisis. She is an Indian but she did not know how to serve or make tea by using Indians way. She only knew the English. This points out how the table manner of colonizer was adopted.

Sai was growing up in India. She is not Christian but Sai celebrates the Christmas day. This is also showing the identity crisis to Sai's character. This analysis is clearly supported by quotation below:

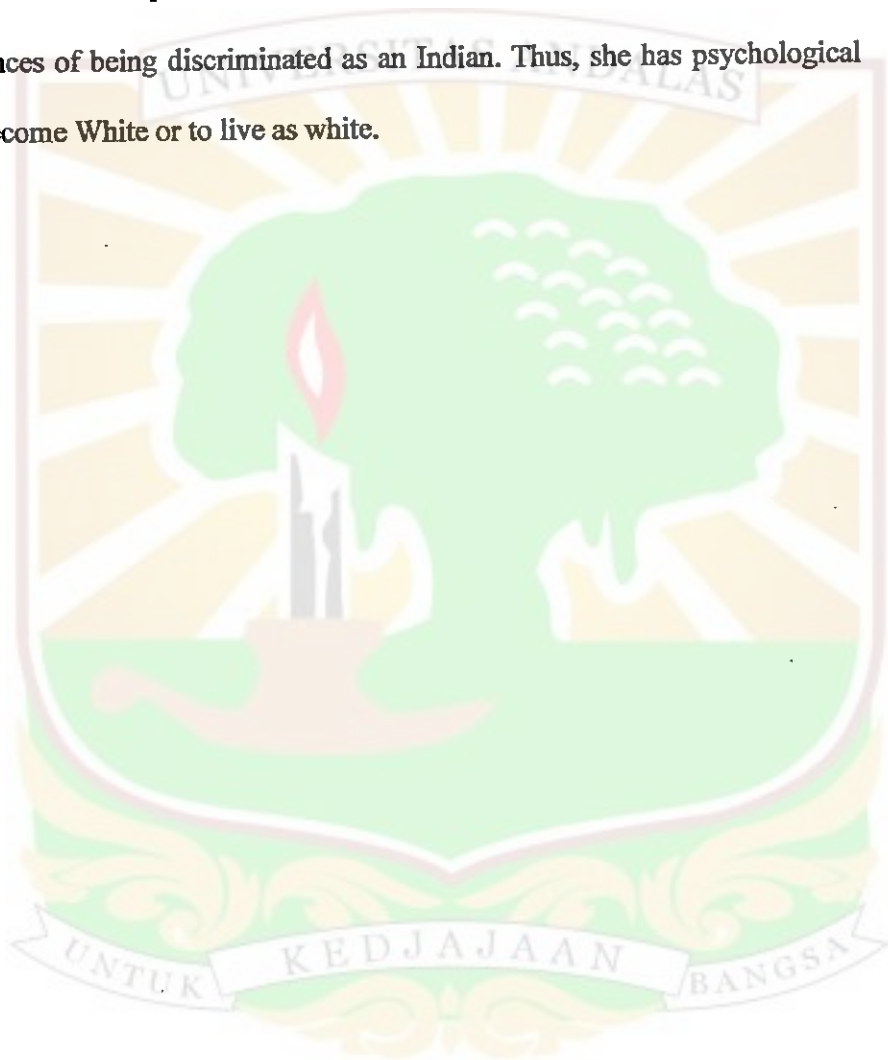
Vaselined shiny and supple for Christmas, she joined Father Booty and Uncle Pooty at Mon Ami, where, in addition to the Vaseline smell, there was an odor of wet sheep-but it was only their damp sweaters (167)

And: To cheer him up, Sai told him of the Christmas party-(178)

And: "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 Duga Puja or Dusherra or Tibetan New Year.", she considered it: Why? She always had. Not because of the convent, her hatred of it was so deep, but.... "You're like slaves, that's what you are, running after the West, embarrassing yourself. It's because of people like you we never get anywhere."
(179)

The quotation above shows how Sai is not interested to celebrate Hinduism celebration day but in the case she is Hinduism. Someone tries to imitate how the cultural behavior of the colonizer people will get a mockery and it happens to her.

Sai has been unconsciously made to imitate the way of western life, such as in the tendency to use English, table manner, and celebration day. Then, identity crisis is not as problematic as the judge or her grandfather since she has no experiences of being discriminated as an Indian. Thus, she has psychological desire to become White or to live as white.



CHAPTER IV

CONCLUSION

Postcolonial criticism is an approach to literature focuses on the impact of colonizer in the colonized world. It contains the experiences, history, or the impacts of colonialism toward the colonized people. One of the important key terms in postcolonial study is mimicry. Mimicry talks about how the colonized absorbed or imitated how the cultural behaviors of the colonizer are. This issue has been analyzed by using this key term in the novel The Inheritance of Loss written by Kiran Desai that represented the phenomenon of mimicry in India.

After analyzing The Inheritance of Loss, the writer concludes that there are four aspects of mimicry that they have imitated. The first aspect is in the tendency to use English, where two characters, Jemubhai and Sai, are Indian and live in India, but they can not speak their original language (Hindi) fluently and choose English as their daily language. The second type is imitating White's life style, which can be seen in the term of mimicry in food and table manner, and also in fashion. In food and table manner, the writer finds how the judge and his granddaughter use spoon and fork to eat. They feel disgusted when they see someone uses his hand to eat something. It happens when Gyan comes for dining in the judge's house. The phenomenon of mimicry is also evident when Sai can not make tea by using Indian way. Mimicry in fashion is obvious when the judge orders to the cook to iron all his costumes in order to become as neat as the white. The judge also uses powder puff not for improving but for covering his dark skin

and he also uses bow tie even though he lived in the suburb. The third type of mimicry that is revealed in the term of education. The author depicts that the judge has been educated in the mission school and continued his study in Cambridge. Sai is also educated by nuns in a convent. This shows how those characters experience the identity crisis in the term of education. They are not Christian but they have been educated in the Christian school. And the last term is mimicry in the celebration day, which can be seen when Sai celebrates Christmas. She is not Christian, indeed. She chooses it because she thinks that Christmas is just like another holiday in India. After celebrate it, she is mocked by her boy friend.

Moreover, the impacts of mimicry lead the two characters to the identity crisis. The judge studied hard to obtain more knowledge about western culture. In addition, he also keeps up the British standards in his daily life. He adopted to have afternoon tea every day. Jemubhai Patel also speaks English with an English accent. He also covers his brown skin color with the powder puff. But all his efforts are futile. He could not be accepted by the center. Even though he was in the ICS, a British-originated institution, he works only to reinforce the domination of Britain, and he is never regarded as equal by the British administrators. By using powder puff, the judge has experienced self-degeneration. Sai, his granddaughter, also experiences it when she celebrates Christmas. She is not interested to celebrate Hindi celebration day but she is Hindu in fact. Those two characters, Jemubhai and Sai, have differentiation in imitating the colonizer's culture. Jemubhai mimics those consciously and gets psychological problem. It

becomes strongly problematic caused by his past experienced of being racially discriminated. Jemubhai wants to be White physically and mentally. But Sai, in contradiction, imitates unconsciously because the nuns have inculcated that English way is better than other. It is less problematic because she has no experience of racial discrimination, thus she becomes white mentally only.



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