

CHAPTER II
REVIEW OF RELATED LITERATURE
AND RESEARCH METHOD

This study focuses on Santosh's ambivalence as the effect of colonialization in the past and how he deals and constructs his identity. In this chapter, the writer presents the review of related literature which is used in conducting the research. The writer chooses Postcolonial approach as the proper theory to support the analysis academically.

The writer uses cultural identity concept and ambivalence theory as the underlying theory. Nevertheless, other statements for postcolonial study are also used as the supporting explanations that help the writer to do this analysis. Moreover, this chapter also describes the previous studies, research methods, and also synopsis of *One Out of Many*.

2.1 Postcolonial Criticism

Postcolonial theory is always related to the colonizers and colonized. According to Ashcroft, Griffiths, and Tiffin (2002, p.2) "the term 'post-colonial', cover all the culture affected by the imperial process from the moment of colonization to the present day". It means that postcolonial is a term referring to any criticism about colonial effect from the past to the present.

Postcolonial theory first appears in the mid-1980s. This theory is inspired by Said's idea which known as *Orientalism*. *Orientalism* is as the basic notions which influence the postcolonial studies. Then, postcolonial theory is developed by some intellectuals who most of them come from 'the third country' such as Homi Bhaba, Gayatri Spivak, Ania Loomba, Frantz Fanon and others. However, postcolonial theory has a broader timeline which covers all the period during and after colonization. Ashcroft, Griffiths, and Tiffin (2002, p.1) state that "postcolonial might seem to suggest a concern only with the national culture after the departure of the imperial process which employed the earlier work in the area to distinguish between the periods before and after independence". Postcolonial criticism tends to analyze specific issue related to the colonization that happened in the past and its effect in the present. It does not only cover the culture and issue after the independence but also covers the period when the colonization is started.

Postcolonial theory can be considered as theoretical framework in order to highlight the struggle of one culture in the domination of another culture (Bressler, 2007, p.238). In *Critical Theory Today*, Tyson (2006, p.417) states that "postcolonial criticism defines formerly colonized people as any population that has been subjected to the political domination of another population". It indicates that in postcolonial study the colonized is considered as the victim of the colonizer's political domination.

Postcolonial tends to study the cultural identity issue represented in postcolonial literatures. Postcolonial theory seeks to identify the colonialist ideology

exist as postcolonial identity. Moreover, the colonialist ideology defines the concept of binary opposition exists in colonization. Tyson (2006, p.419) states that “The colonizer believed that only their own Anglo-European culture was civilized, sophisticated, or, as postcolonial critics put in metropolitan. Therefore, native people were define as savage, backward, and undeveloped”. This binary opposition is also discuss in Said’s book entitled *Orientalism* which explains about the identity of western comparing to eastern. Said (1979, p.3) states that “Orientalism as a Western style for dominating, restructuring, and having authority over the Orient.” This idea describes that western can be found as superior and educated after they found that others are inferior and uneducated. People are asked to imagine these terms to refer to geographical sector where the west is considered as ‘ours’ and east is considered as ‘theirs’.

However, postcolonial criticism in twentieth century has been developed into different understanding which colonial domination no longer simple binary opposition, black colonized versus white colonizer or third world versus west. Postcolonial criticism started to grasp the idea of resistance which is done by the colonized as the inferior one.

Homi Bhabha is one of postcolonial theorist who promoted the resistance through struggle of the colonized in coming out from white civilization. Epafras (2012, para. 23) states that Homi Bhabha gives alternative to read the relation between colonizer and colonized identity by open the space between colonizer and colonized. This space can be called as third space, liminal space, and hybrid space. In

this space the colonized find the strategy to break colonizer domination by doing hybrid culture. The colonized tries to repulse the dominant culture of colonizer which create hybridity, mimicry and ambivalence.

Postcolonial criticism is no longer talking about the relation between west and east as directly. Young (2003, p.6) defines that postcolonial theory is the concept to examine the reorientation towards the perspectives of knowledges, as well as needs, developed outside the west. Young adds that postcolonial theory is concerned with developing the driving ideas of a political practice morally committed to transforming the conditions of exploitation and poverty in which large sections of the world's population live out their daily lives. It means that postcolonial theory can be used to criticize the domination power of the new imperial which causes the poverty in many countries. It is not so much about static ideas or practices, as about the relations between ideas and practices. Postcolonialism is about a changing world, a world that has been changed by struggle and which its practitioners intend to change further.

In *One Out Of Many*, Santosh, as the main character experiences the ambiguity between the domination's culture which is American and Indian culture. Eventhough he moves to United States which have no relation historically in the past with India, but the domination power of its country in every line is very influence for seeking the identity. Therefore, postcolonial criticism and two supporting concepts which are cultural identity and ambivalence are used for analyzing the effect of the new imperial which domination power by America and how the character constructs his identity.

2.1.1 Cultural Identity

Identity is the important thing because identity is the understanding of ourselves. According to *Oxford Dictionary of English Language* the meaning of identity is the fact of being who or what a person or a thing is. Identity can be derived from many aspects such as nationality, ethnicity, social class, community, gender, and even sexuality. Those aspects can arise in one person until sometimes arise conflict in their self and cause a crisis identity.

Mercer (1990, p.43) states that “Identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty”. Thus, it happens when identity formed because of two or many culture and it has a contradiction each other.

Besides, Dusek (1996, p.162) reveals that “The degree to which one feels he or she belongs to a particular ethnic group and how that influence one’s feeling’s, perception and behavior”. This statement affirms that cultural identity refers to a person which has a sense of belonging in a particular groups and the elements inside can affect him/her.

Furthermore, the formation of identity in person could not be separated from elements of culture. Hofstede (1994, p.85) classified the elements of culture into four categories: symbols, rituals, values, and heroes. It explains in clearer way as the following:

Symbols refer to verbal and nonverbal language. Rituals are the socially essential collective activities within a culture. Values are the feelings not open for discussion within a culture about what is good or

bad, beautiful or ugly, normal or abnormal, which are present in a majority of the members of a culture, or at least in those who occupy pivotal positions. Heroes are the real or imaginary people who serve as behavior models within a culture. A culture's heroes are expressed in the culture's myths, which can be the subject of novels and other forms of literature.

As Stuart Hall, following both Franz Fanon and Albert Memmi, has explained, identity is deeply connected with colonialism both for the colonizer and the colonized. Their cultures meet in what Mary Louise Pratt calls the contact zone. Inevitably, this meeting is in circumstances of great inequality. Nevertheless, the identities of both coloniser and colonised are shaped through their interactions, and this shaping continues in the postcolonial experience.

Talking about identity is never ending. Brah (1992, p.142-143) states as the following.

Identity is never a fixed core. Changing identities do assume specific, concrete patterns, as in a kaleidoscope, against particular sets of historical and social circumstances. Our cultural identities are simultaneously our cultures in process, but they acquire specific meanings in a given context.

The issues of identity are over time debated and contested by people because it is complex and complicated matter. This issue has a close connection to race, ethnic group, religion, nation and citizenship, also region and gender. Recently identity issues become the most highlighted topic in terms of postcolonialism, this topic can not be denied and leads to discussion.

This is why it is urgent to interrogate the contact zones: the "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly

asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today” (Pratt, 1991: 33). These are the spaces in which postcolonial cultural identity is battled over and formed. The identities constructed in contact zones are, as Memmi indicates, always relational.

The identity as coloniser is inflected by the relation with the colonised. Its cause the identity of colonised adopt the culture of the coloniser and use it as the colonised identity.

Stuart Hall in his work *Cultural Identity and Diaspora* (1990, p.223) describes that there are two different ways of thinking about cultural identity. The details cultural identity describes as the following.

The first position defines 'cultural identity' in terms of one, shared culture, sort of collective 'one true self', hiding inside the many other, more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common.

In this statement, Hall positioning cultural identity as in one similar culture. Our cultural identities reflected the common historical experiences and shared cultural codes which provide us, as 'one people', with stable, unchanging and continuous frames of reference and meaning. Cultural identity here has a similar characteristic and as the way to maintain culture which has the same history and characteristic.

Furthermore, the second way of thinking cultural identity is that recognize there is a similarity and difference within identity. Cultural identity as Stuart Hall explains (1990, p.225) in this second sense defines as the following.

Cultural identity is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous 'play' of history, culture and power.

In this statement, cultural identity formed a person to accept culture which has a similar and different characteristic and history. In this case, cultural identity depends on how the person gets the cultural identity as 'position' not 'essence', so that he/she becoming 'whoelse' in everywhere. Cultural identity is not something which has already exists but beyond that, it was formed through the process. It is the experience of transformation. Hall sees the identification of cultural identity as a construction, a process never completed - always 'in process'. It is not determined in the sense that it can always be 'won' or 'lost', sustained or abandoned.

Then, the term 'future' and 'past' used by Hall shows that the construction of cultural identity needs a compromising process of the root culture and the colonizer's culture. Cultural identity needs mediation or negotiation process in compromising two antagonist cultures as Hall also states that the profound of cultural discovery could not be made directly without mediation and it could be made through the impact on popular life of the postcolonial revolution (Hall, 1990, p.231).

The construction of cultural identity always relate to the effort how the person positioning itself in the society. It also relates with the difference and similarity in the cultural identity. Since the theory of cultural identity can be used to analyze literary studies, the writer will involve it as a grounding theory to reveal the research

problem. The main character, Santosh who always tries for positioning himself in the new society and causes a crisis identity because he was confused whether to maintain his culture or adopt and imitate American culture. In this case, he experiences the process of finding cultural identity. Therefore, this concept will help the writer to find out how Santosh's 'becoming' process in searching his identity.

2.1.2 Ambivalence

The word 'Ambivalence' itself is first known to be used in 1909 in International Scientific Vocabulary. Merriam Webster online dictionary defined ambivalence as simultaneous and contradictory attitudes or feelings (as attraction and repulsion) toward an object, person, or action. Adapted into colonial discourse theory by Homi Bhabha, it describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer (Ashcroft, Griffith and Tiffin, 1989, p.12).

Ashcroft, Griffith and Tiffin (1989, p.13) state that Ambivalence, according to Bhabha, disrupts the clear-cut authority of colonial domination because it disturbs the simple relationship between colonizer and colonized. Ambivalence is therefore an unwelcome aspect of colonial discourse for the colonizer. The relationship is unstable because the colonized in other side wants to oppose the colonizer but in another side want to accept the colonizer. The effect of this ambivalence (the simultaneous

attraction and repulsion) is to produce a profound disturbance of the authority of colonial discourse.

The examples of ambivalent is when the colonized imitate the lifestyle, value, and character of the colonizer. Nevertheless, the colonized are against the colonizer with unfrontal resistance by adopting the colonizer culture that in the adoption, the colonized gives contain so that produce new identity. The colonized has special strategy to adopt western culture which in this adaptation they do not adopt the culture fully but add it with Indian value as unfrontal resistance.

According to Bhabha (1994, p.88), ambivalence is not only a traumatic condition of the colonized subject but also as the way of colonized authority and dynamics of opposition. He argues that the colonial relationship is always ambivalent, it generates the seeds of its own destruction. This is controversial because it implies that the colonial relationship is going to be disrupted, regardless of any resistance or rebellion on the part of the colonized. The concept of ambivalence will appropriate to analyze the character of Santosh, since he experiences fluctuation on his feeling and ideas.

2.1.3 The Development of India Diaspora in the United States

The dispersion of people from India and the formation of Indian Diaspora communities is the result of different waves of migration over hundreds of years

driven by a variety of reasons: slavery under mercantilism, indentured labour under colonisation, and guest work programmes post colonialism. This transnational engagement of people, riding on the processes of globalisation has been reinforced through global networks of families, friends and businesses, which are symbiotic and which enable the exchange of shared ideas of cultural, social and economic interests (Ministry of Overseas Indian Affairs, Annual Report 2012-13, p. 4).

The widespread of India people in the United States can be traced to exactly one hundred years ago, when peasants from the province of Punjab began to appear on the west coast, seeking work in Wasington's lumber mills and California's vast agricultural fields. The most contemporary phase of the political history of Asian Indians in the United States begins, however, with the Immigration and Naturalization Act of 1965, which set a quota of 20,000 immigrants from each country. The greater number of Indians, at least in the first fifteen years, were to arrive as professionals, though subsequently many more have come under family reunification preferential categories. By 1975 the number of Asian Indians had risen to well over 175,000 (Vinay, 2011, para 1).

The growth of India people in America increases year by year. According to Macionis and Parillo (2007, p.318), the Indian in North America has increased dramatically in the past several decades. Census tallies reported about 300,000 American Indians in Canada in 2001 and 1,9 million in the United States, twice from the number a decade earlier. The largest group of American Indian immigrants followed by Gujarati, Punjabi, and Bengali speakers. Almost three-fourths of the

immigrants are in professional or managerial occupations; the remainder most often operates convenience stores, gas station, and family-managed- hotels and motels.

Consequently, most American Indians settle in large metropolitan areas, most significantly in Chicago, New York, San Jose, Washington D.C, and Central New Jersey (U.S Office of Immigration Statistics, 2002).

As for the recent statistics of the Indian Diaspora, according to Ramesh (Indian Today, 1998, p.62), “The true overseas Indian (TOI) community-the Diaspora-is probably around 15 million strong. These 15 million fall into five broad categories: roughly five million in Nepal and Sri Lanka, three million in Mauritius, Fiji, South Africa, Trinidad, Guyana and Surinam, three million in the US, UK, Canada and the Netherlands, 2.5 million in the middle east and 1.5 million in east Asia”.

India people in the United States have a special term. Indians in the United States were called “East Indians” to avoid confusion with Native Americans who were known as “American Indians”. But they were more commonly called “Hindoos”, (“Hindus”) irrespective of their faith. The majority of the arrivals from India were Sikhs who preserved their religious beliefs and practiced by keeping beard, long hair on their head and wore turban. They were easily distinguishable from the rest of the immigrants, but unfortunately, they were called “Rag heads”, a derogatory term used for the Indians at that time. (Singhs, 2006, para 12).

The movement of India people to other country especially America finally results the formation of multiethnic transnational society which is culturally

pluralistic. In this case they have trouble in finding their identity because their culture crash with American culture. As Chandan (1986, p.2) analyses how capitalism leads to the formation of immigrant workers in the receiving countries, and their resultant marginalization. The immigrant is entangled between the two cultures and suffered from double consciousness, finally finding detached away from his or her own culture, language, and roots. Thus, the movement of India people and the role of colonialism bring a big impact to their identity. They experience double consciousness and crisis of identity.

2.2 Synopsis of *One Out Of Many*

One Out Of Many tells about Indian slave who has to immigrate to Washington, named Santosh. He moves to Washington because he must follows his employer which called 'Sahib' means master. He is from village (Bombay) so when he decides to follow his employer, he feels afraid and anxious because he knows that the country which he visited would be very different from his country.

This story portrays Santosh's confusion regarding his identity and culture because as a foreign newcomer in plural and multicultural country, he becomes the representation of his country. Thus, it is about confusion clash of two cultures, Indian and American. It is seen in the beginning of Santosh's journey. When in the airplane some people staring at him because of his different appearance. He wears his ordinary Bombay clothes, the loose long-tailed shirt, the wide-waisted pants held up with a piece of string and also bring his bundles not suitcase.

In this story, Santosh feels distracted whether he has to adapt the American culture and belief or he has to keep his identity which represents his original country.

He always in the condition of two crash feelings. While he was having sex with the *hubshi* (Indian term for black woman) he just surrenders in *hubshi*'s embrace but after that he feels guilty. Then, he realizes what he did break his faith and feels like a contemptible person. Afterward, he take a bath and clean his body to purify his guilt.

In the end of the story, Santosh finally marries with a black maid who was a legal citizen of America because Santosh is an illegal immigrant. His marriage is to get a green card to become a legal citizen. In fact this situation make him worthless, besides he 'sells' his pride with marrying a black maid for the sake of became a legal citizen, he also imitates the American culture so that people could receive him as an equal.

2.3 Previous Studies

The previous study that is used by the writer was taken by Gabriella Ken Ruri Nidyasmara entitled *The Searching of Cultural Identity Depicted in Tayo's Character As An Indian-Mexican In Ceremony Novel*. Gabriella uses the theory of Orientalism, Double Consciousness, and Nativism under the notion of Postcolonial criticism. In her thesis she reveals the domination of White culture to the indigeneous culture and the effect of it. Besides, she analyses the searching identity of Tayo, the character in *Ceremony Novel*, as a mixed blood Laguna Pueblo Indian and how the character constructs her identity.

The second previous study entitled *Mimicry And Ambivalence as Manifested In Bend It Like Beckham Movie* by Afif Afandi was used as a reference. His research discusses the mimicry and ambivalence which experienced by the characters of the movie. Afif Afandi uses postcolonial approach to analyze his thesis.

Meanwhile, in this research the writer will use the theory of Cultural Identity and Ambivalence theory. The previous studies definitely enrich the writer's knowledge in using postcolonial criticism as a grounding theory to analyze *One Out of Many* as the writer's thesis object material and exploring the finding cultural identity and ambivalence which will emerge in the character of Santosh in this story.

2.4 Research Method

In conducting the research, four main steps will be taken. The first step is deciding the object of the study, the second step is gathering the data, the third step is analyzing and interpreting the data, and the last step is drawing the conclusion.

2.4.1 Deciding the Object of the Study

One Out of Many by V.S Naipaul is chosen as the material object of the study because this story is interesting which raises the issue about finding cultural identity, the confusion between two cultures, ambivalence, and also hybridity issues. The author of this story reflects the world falling apart as Santosh, the narrator and main

character, deals with alienation and fluctuating identities in the postcolonial world where tragic figures, marginalized and frustrated, and find for a sense identity and meaning of life. Moreover, the story has won of Nobel Prize for literature and because of the content the author deserves to get the award.

2.4.2 Collecting the Data

After deciding *One Out of Many* as the object of the study, the data prior to this research will be collected. The writer collects the evidences which show and describe the condition of Santosh to grope for a sense of identity. Those evidences included into some sub chapters which related to the process and the way of Santosh in finding his cultural identity.

2.4.3 Analyzing and Interpreting the Data

Before analyzing the problem of searching identity in the main character of Santosh, the data observes several times to get an appropriate understanding then classifies into two categories. The first category relates to the experience of Santosh when he gets involve with America society and culture. In this category the writer explains more how Santosh faces the multiculture society and how the diversity of culture influence an internal conflict within Santosh. The second category is the impact of the multiculture society especially America culture to the main character.

To meet the proper interpretation, the writer uses postcolonialism criticism includes two concepts as the main theoretical framework to uncover the object of the study. The two concepts are cultural identity and ambivalence. Each of them has a

particular role in finding the formal object of the study. Moreover, the identification of literal facts or evidences which support the writer's interpretation related to the phenomenon of the searching cultural identity and ambivalence will indeed be taken from *One Out Of Many* as the material object of the study. The process of data identification and analysis will employ two concepts which have been explained above.

First of all, the writer uses Ambivalence theory. Since from the beginning of the story until the end, Santosh has mixed feelings or contradictory ideas about something or someone which lives in America diversity, the writer uses this concept to analyze the ambivalence which portrayed in Santosh character.

After finding the ambivalence within Santosh, the writer uses Cultural identity theory as a grounding theory to analyze the searching identity process within Santosh. It uses to reveal the crisis of identity which is experienced by Santosh due to his experiences of the two clash cultures and makes him confused. Since it describes the crisis identity within Santosh, the writer uses this concept to explain the confusion of Santosh in this story.

2.4.4 Drawing the Conclusion

By the time the analysis completes, the findings, which include the way of Santosh to search his true identity and the fluctuation of identity which is ambivalence condition, will be extracted to be a conclusion.

