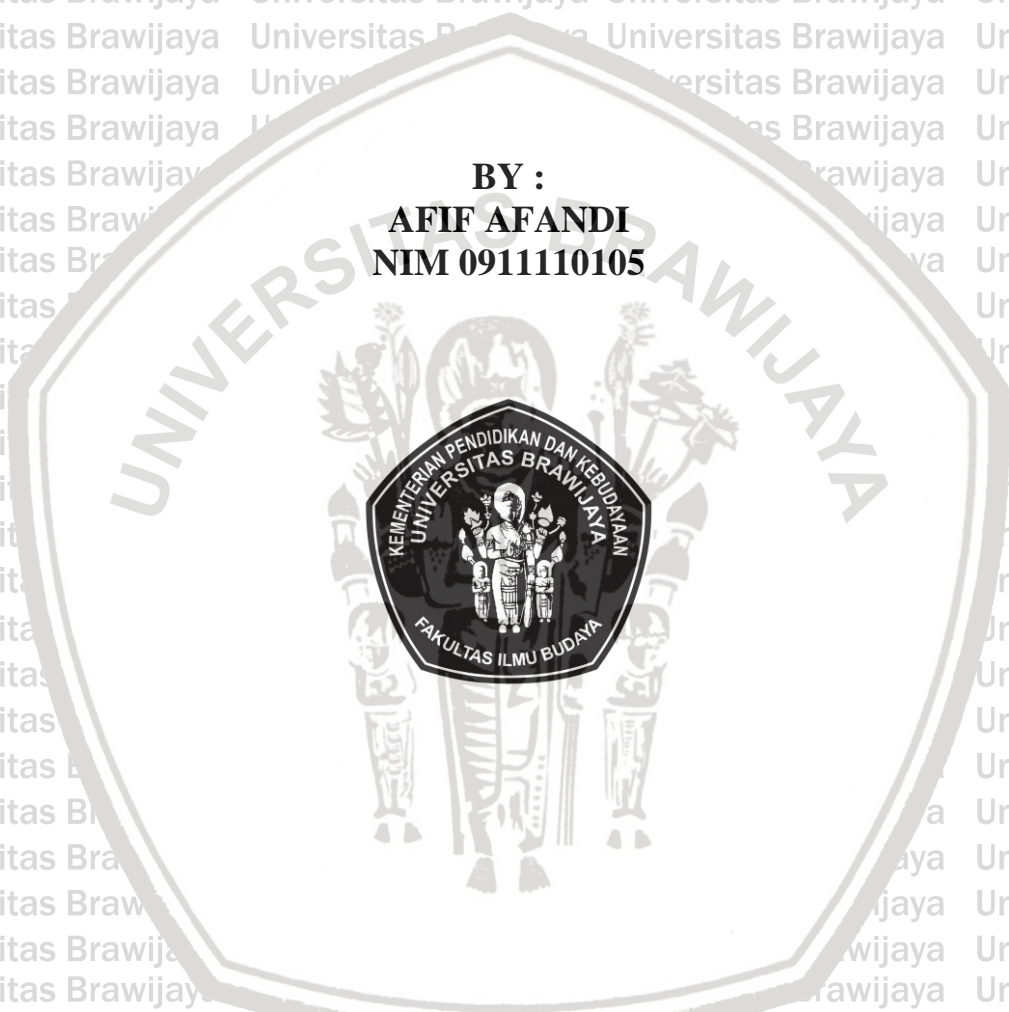


**MIMICRY AND AMBIVALENCE AS MANIFESTED
IN *BEND IT LIKE BECKHAM* MOVIE**

THESIS

**BY :
AFIF AFANDI
NIM 0911110105**



**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

2014

**MIMICRY AND AMBIVALENCE AS MANIFESTED
IN *BEND IT LIKE BECKHAM* MOVIE**

THESIS

**Presented to
University of Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

UNIVERSITAS BRAWIJAYA



**BY:
AFIF AFANDI
NIM 0911110105**

**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2014

DECLARATION OF AUTHORSHIP

Herewith I,

Name : Afif afandi

NIM : 0911110105

Address : Jl. Kemukus RT 04/03 Pecangaan, Winong, Pati, Jawa Tengah

Declare that:

1. This *skripsi* is the sole work of mine and has not been written in collaboration with any other person, nor does it include, without due acknowledgment, the work of any other person.
2. If at a later time it is found that this *skripsi* is a product of plagiarism, I am willing to accept any legal consequences that may be imposed to me.

Malang, 04 Februari 2014

Afif Afandi

NIM 0911110105

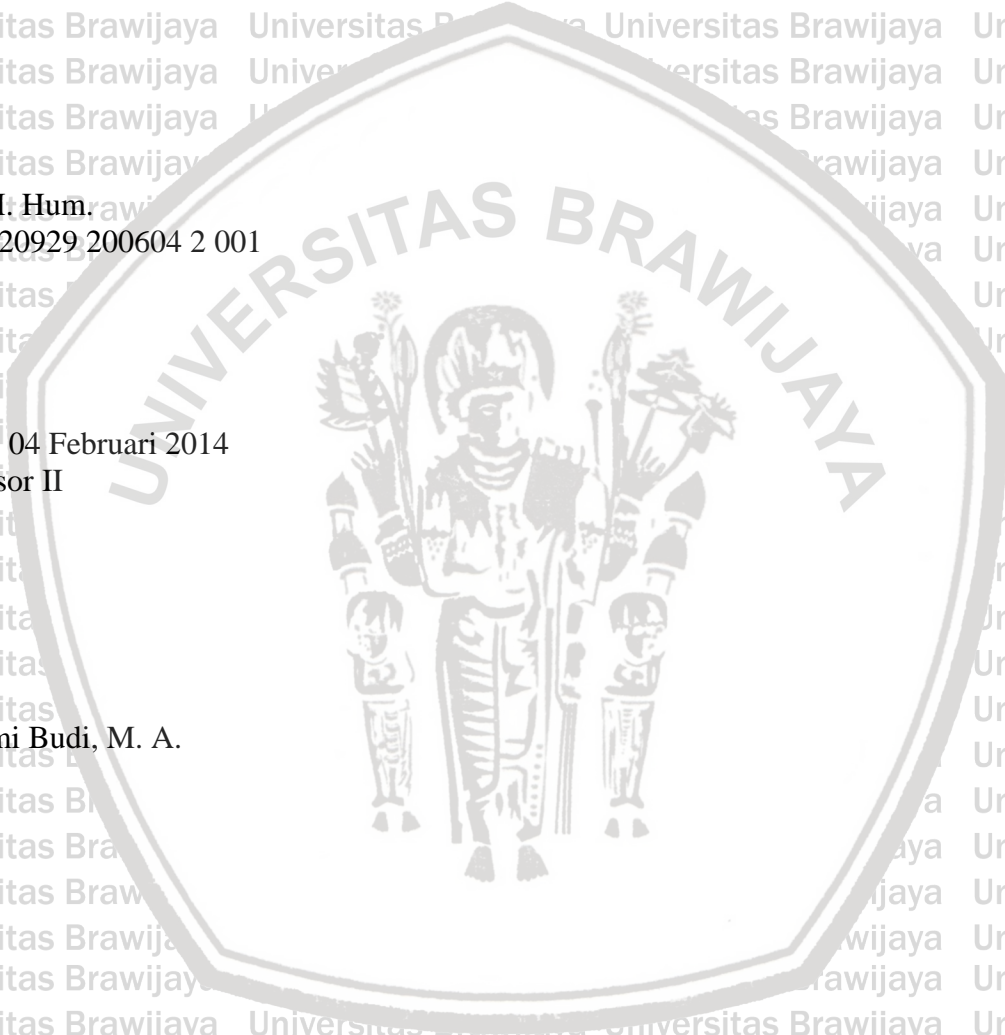
This is to certify that the Sarjana thesis of **Afif Afandi** has been approved by The Board of Supervisors.

Malang, 04 Februari 2014
Supervisor I

Juliati, M. Hum.
NIP. 19720929 200604 2 001

Malang, 04 Februari 2014
Supervisor II

Sri Utami Budi, M. A.
NIP.



This is to certify that the Sarjana thesis of **Afif Afandi** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Yusri Fajar, M.A., Chair
NIP. 19770517 200312 1 001

Juliati, M.Hum., Member
NIP. 19720929 200604 2 001

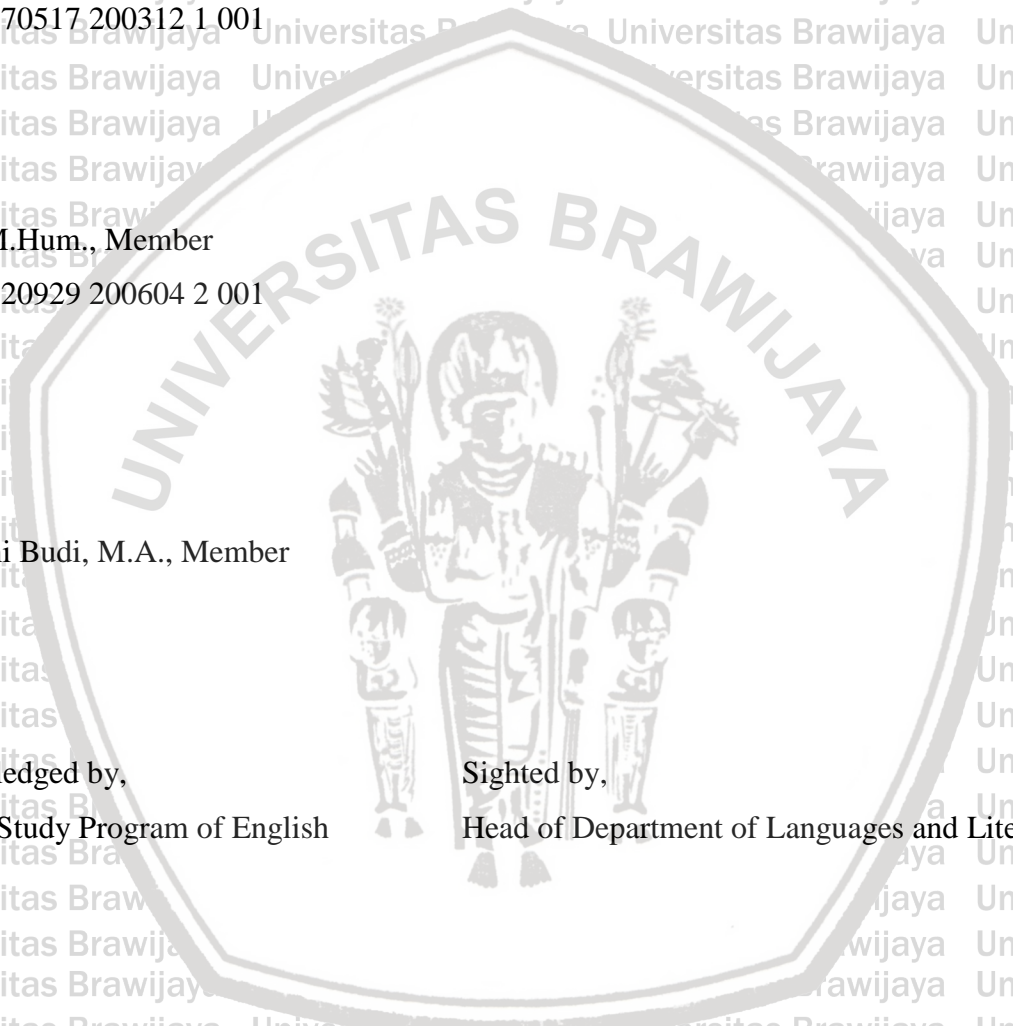
Sri Utami Budi, M.A., Member
NIP.

Acknowledged by,
Head of Study Program of English

Sighted by,
Head of Department of Languages and Literature

Yusri Fajar, M. A.
NIP. 19770517 200312 1 001

Syariful Muttaqin, M. A.
NIP. 19751101 200312 1 001



ABSTRACT

Afandi, Afif. 2014., **Mimicry and Ambivalence as Manifested in *Bend It Like Beckham* Movie**. Study Program of English, Universitas Brawijaya. Supervisor: Juliati; Co-supervisor; Sri Utami Budi.

Keywords: postcolonialism, mimicry, ambivalence

British colonialism in India made the Indian society struggle to reach their independence. After had got independence on August 15, 1947 many Indian people did migration to Britain. The effect of Indians migration to British country has created technical term of India diaspora. Diaspora in Britain made British identity become heterogeneous in homogeneous in the reality and cinema. Diaspora also has created the problems of multiculturalism, hibridity, mimicry and ambivalence. This research is about the searching for manifestation of mimicry and ambivalence which is manifested in *Bend It Like Beckham* movie as the movie that tells about the problem of diaspora

This study uses a qualitative research employing two concepts, namely mimicry and ambivalence with postcolonialism approach. The analysis is based on the literal facts found in *Bend It Like Beckham* movie and supported by those concepts.

The results show that in *Bend It Like Beckham* movie there are manifestations of mimicry and ambivalence. Mimicry happens in the cultural aspects of society that is manifested in language, games, fashion, cuisine, and lifestyle. Mimicry also happens in the cultural aspects of art that can be seen in fashion. While The manifestations of ambivalence happen in cultural aspects of society such as in language, cuisine, game and lifestyle.

By using the same material object, the writer suggests to the next researcher to use Feminism, because *Bend It Like Beckham* also talks about the struggle of women to reach her dream as a woman football player.

ABSTRAK

Afif Afandi. 2014., **Mimikri dan Ambivalensi Sebagaimana Terdapat dalam Film *Bend It Like Beckham***. Program Studi Bahasa Inggris, Universitas Brawijaya. Pembimbing 1: Juliati; Pembimbing 2; Sri Budi Utami.

Kata Kunci: poskolonialisme, mimikri, ambivalensi

Penjajahan Inggris di India memicu masyarakat India untuk berjuang mendapatkan kemerdekaannya. Setelah India merdeka pada tanggal 15 Agustus 1947 banyak masyarakat India yang melakukan migrasi ke Inggris. Dampak dari migrasi ini adalah adanya istilah India diaspora. Diaspora di Inggris telah membuat identitas Inggris menjadi heterogen dalam homogenitas baik dalam realita maupun dalam dunia film. Diaspora juga memunculkan masalah terkait multikulturalisme, hibriditas, mimikri dan ambivalensi. Penelitian ini terkait pencarian manifestasi mimikri dan ambivalensi yang terdapat dalam film *Bend It Like Beckham* dimana film tersebut berkaitan erat dengan permasalahan diaspora di Inggris.

Penelitian ini menggunakan metode kualitatif dengan menggunakan dua konsep yaitu mimikri dan ambivalensi dibantu dengan pendekatan poskolonialisme. Analisa yang dilakukan dalam penelitian ini adalah sesuai dengan fakta literal dalam film *Bend It Like Beckham* dan didukung oleh konsep yang ada.

Hasil dari penelitian ini menunjukkan bahwa dalam film *Bend It Like Beckham* terdapat perwujudan mimikri dan ambivalensi. Mimikri terjadi dalam aspek budaya sosial yang terdapat dalam bahasa, permainan, santapan, dan gaya hidup. Selain itu, mimikri juga terdapat dalam aspek budaya seni yang bisa dilihat dalam mode. Sementara perwujudan ambivalensi terjadi dalam aspek budaya sosial yang terdapat dalam bahasa, santapan, permainan dan gaya hidup.

Dengan menggunakan materi yang sama, penulis menyarankan kepada peneliti selanjutnya untuk menggunakan feminisme. Dikarenakan dalam film *Bend It Like Beckham* juga menceritakan tentang perjuangan perempuan untuk meraih impiannya menjadi pemain sepak bola.

ACKNOWLEDGEMENT

First of all, praise and thank to Allah SWT who has given His mercies and blessings so that this thesis entitled *Mimicry and Ambivalence as Manifested in Bend It Like Beckham* movie can be finished. I would like to express my sincere gratitude to my supervisors, Juliati, M.Hum and Sri Utami Budi, M.A who always motivate, encourage, stimulate critical thought, and give suggestion as well as guides in finishing this thesis. I would like also to thank for Yusri Fajar, M.A as the examiner who always gave many inputs for me in order to complete my thesis.

Eventually, I deeply thank for my father, Subiyanto, my mother, Suwarni and my younger brother, Alfani Fadhlila Akbar, thank you for your endless love, pray, and effort. Also thank to all of my friends in the English study program of Brawijaya University, friends in Ikamaru Malang, Mata Petualang, Matapena FIB, Pelangi Sastra, Generasi Qur'ani and friends in my boarding house. I just want to say thank for their honesty, kindness, and happiness.

I realize that this thesis is still far from perfect and it needs the correction, constructive criticism and suggestions from the readers for further improvement. Hopefully it can be useful for the readers.

Malang, 4 Februari 2013

Afif Afandi



**KEMENTERIAN PENDIDIKAN NASIONAL
UNIVERSITAS BRAWIJAYA
FAKULTAS ILMU BUDAYA**

Jalan Mayjen Haryono No. 169 Malang 65145

Telp. (0341) 551661 Pes.309 Telex. No. 31873 Fax (0341)5655420

Telp. (0341)57587(direct), Fax. (0341) 575822 (direct)

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Afif Afandi
2. NIM : 0911110105
3. Program Studi : S1 Sastra Inggris
4. Judul Skripsi : Mimicry and Ambivalence as Manifested
in *Bend It Like Beckham* Movie
5. Tanggal Mengajukan : 09 / 09 / 2013
6. Tanggal Selesai Revisi : 04 / 02 / 2014
7. Nama Pembimbing : I. Juliati, M.Hum.
II. Sri Utami Budi, M.A
8. Keterangan Konsultasi :

No	Tanggal	Materi	Pembimbing	Paraf
1.	12 September 2013	Konsultasi Judul Skripsi	Pembimbing I	
2.	19 September 2013	Konsultasi Bab I	Pembimbing I	
3.	03 Oktober 2013	Revisi Bab I konsultasi Bab II	Pembimbing I	
4.	18 Oktober 2013	Revisi Bab II	Pembimbing I	
5.	13 November 2013	Konsultasi Bab I dan II	Pembimbing II	
6.	27 November 2013	Revisi Bab I dan II	Pembimbing II	
7.	04 Desember 2013	ACC Seminar Proposal	Pembimbing I	
8.	05 Desember 2013	ACC Seminar Proposal	Pembimbing II	
9.	09 Desember 2013	Seminar Proposal	Pembimbing I	
10.	09 Desember 2013	Seminar Proposal	Pembimbing II	
11.	12 Desember 2013	Konsultasi Bab III	Pembimbing I	
12.	19 Desember 2013	Revisi Bab III Konsultasi Bab IV	Pembimbing I	

13.	23 Desember 2013	Konsultasi Bab III dan IV	Pembimbing II
14.	30 Desember 2013	Revisi Bab III dan IV	Pembimbing II
15.	09 Januari 2014	ACC Seminar Hasil	Pembimbing I
16.	10 Januari 2014	ACC Seminar Hasil	Pembimbing II
17.	15 Januari 2014	Seminar Hasil	Pembimbing I
18.	15 Januari 2014	Seminar Hasil	Pembimbing II
19.	15 Januari 2014	Seminar Hasil	Penguji
20.	20 Januari 2014	Revisi Bab I - Bab IV	Pembimbing I
21.	23 Januari 2014	ACC Ujian Skripsi	Pembimbing I
22.	23 Januari 2014	ACC Ujian Skripsi	Pembimbing II
23.	23 Januari 2014	ACC Ujian Skripsi	Penguji
24.	28 Januari 2014	Ujian Skripsi	Pembimbing I
25.	28 Januari 2014	Ujian Skripsi	Pembimbing II
26.	28 Januari 2014	Ujian Skripsi	Penguji
27.	29 Januari 2014	Revisi setelah ujian skripsi	Pembimbing I
28.	3 Februari 2014	Revisi setelah ujian skripsi	Pembimbing II

9. Telah dievaluasi dan diuji dengan nilai:

Dosen Pembimbing I

Juliati, M.Hum.
NIP. 19720929 200604 2 001

Mengetahui,
Ketua Jurusan

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001

Malang, 04 Februari 2014
Dosen Pembimbing II

Sri Utami Budi, M.A.
NIP.

CHAPTER 1

INTRODUCTION

In this chapter of introduction, the writer will explain about the background of study which explains the writer's reason to conduct this research.

The writer will also elaborate more about the problem of the study and the objective of the study.

1.1 Background of the Study

Britain is one of the great colonizers. The empire covers more than 33,700,000 km² (13,012,000 sq mi), almost a quarter of the Earth's total land area (Ferguson (2004, p.15). The empire spreads from Australia to Canada, from South Africa to India. Luscombe (1996, para.8) states that "as a great colonizer which has big power, the phrase 'the empire on which the sun never sets' was often used to describe the British Empire, because its expanse across the globe meant that the sun was always shining on at least one of its territories."

India is one of the areas that used to be colonized by Britain. The National Archives of United Kingdom Website explains the main reason why Britain colonized India. Britain colonized Indian because India had a big population and natural resources. This big population is useful to cultivate Indian natural resources with lower payment for the Indian worker. Britain is easy to take control India because Indian is not united.

Nevertheless, Barnett (2013, para.3) states that after the World War II British was bankrupt. This condition made India get its independence on 15 August 1947. Brah (1996, p.21) explains that during the 1950s there is migration of labour from the ex-colonies to the metropolis. One of the ex-colonies states is India. There are many people from India who move from their homeland to another country, such as Britain, USA, Malaysia, Australia and etc. Abrahamova (2007, para.23) explains that Britain becomes destination of colonized people because in Britain there are *open door policy*, embodied in the 1948 British Nationality Act. This policy enable all commonwealth citizens to enter and stay in Britain without any restriction.

The effect of Indians migration to another country generally and British country especially creates technical term of India diaspora. Brah (1996, p.178) states “The word derives from the Greek —dia, ‘through’, and speirein, ‘to scatter’.” This citation explains that diaspora is spreading of people. Aschcroft, Griffith and Tiffin (1998, p.68) explain that diaspora is “The voluntary or forcible movement of people from their homelands into new regions.” This movement can make diaspora people have double identity such as Indian people who become Indian because their homeland is India but also become British because their new region is British.

Claydon E.A (nd. p.38) states that diaspora makes “the national identity as the Empire culture is overtaken by another and the vestiges of the Empire have come.” The national identity of Britain was change becomes homogenous in

heterogenous because the periphery has infiltrated the colonial core. Claydon E.A

(nd. p.38) cites Kevin Robbin statement that :

The long history of colonialism and imperialism has brought large populations of migrants and refugees from the Third to the First World. Whereas Europe once addressed Africa and Asia across vast distances, now that 'Other' has installed itself within the very heart of the western metropolis. Through a kind of reverse invasion, the periphery has infiltrated the colonial core. The protective filters of time and space have disappeared, and the encounter with the 'alien' and the 'exotic' is now instantaneous and immediate.

Thus, the cultural influences of the diaspora from South-Asia, in Britain

not only influence the national identity but also influence the national cinema.

Claydon E.A (nd. p.27) states that "diasporic films becomes part of the

renaissance of new British cinema, they have been analyzed, limitedly, in terms of

a reshaping of the British national cinema." Claydon E.A (nd.para.26) also states

that "diasporic film is not simply about cross-cultural representation or fulfilling

the 'ethnic minority' but that it is, like all art, the complex combination of the

small details which belong to many homes and which adapt to create another."

Thus, the diasporic film is part of small detail of national cinema that with the

combination of another films this can make the entity of national cinema.

The manifestation of diasporic films can be seen in Metin Husyein's *Anita*

and me (1997) In this film, Meena as the India diaspora is confused and struggles

against her cultural heritage. She wants to be Anita as the representation of British

girl. Nevertheless in the end she realizes her adoration of Anita was built upon a

false grounding, and learns to understand her parents more, so her own sense of

cultural identity becomes more secure. The second, it can be seen in *East is East* which tells about patriarch George (Om Puri) as the only Asian family in a predominantly white neighborhood. This film represents the post-national and anti-heritage argument within British cinema. The manifestation of diasporic films also can be seen in *Bend It Like Beckham*. Claydon E.A (nd. p.34) states that :

Bend It Like Beckham seeks to represent the multicultural society we wish we had through the commonalities between Joe, Jess and Jules, whilst revealing the prejudices of all sides through the families and thus, the lack of integration and hybridity. These are not films about assimilation, adaptation or settlement, but about the immigrant experience and how difference is sustained and repeated rather than broken down.

Bend It Like Beckham tells the story of eighteen-year-old British-Asian Jess Bhamra (Parminder Nagra). She is a talented soccer player, and her idol is David Beckham, the star of Manchester United". Jess is an India's girl, but her attitude does not like an Indian. Her mother does not like Jess who forgets her tradition, because her mother loves Indian tradition very much. Once upon a time, when Jess is playing football with her friends she meets Juliette Braxton (Jules) who plays for woman football club, Hounslow Harriers. Jules asks Jess to join her football club, but Jess doubt to Jules because her parents prohibit her to play football likewise to join woman football club. Yet, finally she accepts Jules' offering to be a woman football player in Hounslow Harriers. As a result, she does series of lies in her life as a football player and a student.

Jess begins a complicated life after joining woman football club, she falls in love with Joe (Woman Football Coach), so do Jules. Jess' parents, (Anupam

Kher) and (Shaheen Khan), find out that Jess has been playing football behind their backs. They become more strict and prevent Jess from playing more matches. Then with Jules, Jess gets scholarship in Santa Clara University, one of the top university in America. They play football there. Jess still has not told her parents about the scholarship. Tony decides to lie to the family and tells them he wants to be engaged to Jess as long as she can go to any college she wants. When Jess reveals the lie, and Mrs. Bhamra accuses her husband of allowing Jess to play football. Mr. Bhamra convinces Mrs. Bhamra after telling her he doesn't want Jess to suffer like he was.

In this research, the writer will use *Bend It Like Beckham* movie because this film is one of India Diaspora film that was success film in Britain. This film has won in British Comedy Award as Best Comedy Film (2004), ESPY Awards as Best Sports Movie ESPY Awards 2003 and gets nomination in Golden Globe for Best Film in Musical or Comedy 2003, IMDb (nd, para.1). Besides the setting of *Bend It Like Beckham* is not ancient like *Anita and me* which is set in Black Country village of Tollington in the early 1970s and *East is East* which set in the very different urban sprawl of Salford terraces in 1970. Another reason why the writer choose this film is because the interesting problems presented. *Bend It Like Beckham* movie presents the issues of multiculturalism, hibridity, mimicry and ambivalence. These issues are relevant to be analyzed in present day. Accordingly the writer will use Post-colonial criticism as the approach and two supporting theories which are mimicry and ambivalence.

Aschroft, Griffith and Tiffin (1998, p.186) describes "Post-colonialism deals with the effects of colonization cultures and societies. As originally used by historians after the Second World War in terms such as the post-colonial state, 'post-colonial' had a clearly chronological meaning, designating the post-independence period." As a result, postcolonialism is the literature approach which explains about all effect of colonization that happen in the colonization era to present days.

Mimicry as stated by Aschroft, Griffith and Tiffin (1998, p.139) it is "adopting the colonizer's cultural habits, assumptions, institutions and values, which the result is never a simple reproduction of those traits. This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics." Mimicry therefore makes a bad impact in the colonizer dominance, the colonizer cannot fully dominate the colonized because the colonized is difficult to be controlled.

Ashcorft, Griffith and Tiffin (1998, p.12) explains ambivalence as "a term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite." The colonial discourse theory by Homi Bhaba describes the complex mix of condition to accept the colonizer cultural identity as attraction and the condition to oppose the colonizer cultural identity as repulsion that influence the relationship between colonizer and colonized. The relationship is ambivalent because the colonized unstable to reject or oppose the colonizer cultural identity.

This study is aimed to reveal mimicry and ambivalence in India diaspora film in *Bend It Like Beckham*. Thus the writer will entitle his writing Mimicry and Ambivalence as Manifested in *Bend It Like Beckham* movie. This study is important because the phenomenon of Mimicry and Ambivalence happen in Indonesia's society which was colonized by Dutch. Hopefully, the reader can get something valuable through understanding this film.

1.2 Problem of Study

According to the background, the writer raises a problem of his research as follow :

How are mimicry and ambivalence manifested in *Bend It Like Beckham* movie?

1.3 Objective of the Study

Based on the problem of the study, the writer want to achieve an objective that can answer the problem of the study. The objective of the study is :

To find out the manifestation of mimicry and Ambivalence in *Bend it Like Beckham* movie.

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHODS

In the second chapter, the writer will present the review of related literature which is used in conducting the research. This chapter uses Post-colonial criticism as the approach and two supporting theories which are mimicry and ambivalence. Moreover this chapter also describes the previous studies and research methods.

2.1 Postcolonial Criticism

The writer will use Postcolonial criticism as a foundation to analyze the object of the study because *Bend It Like Beckham* mainly talks about the condition and effect of colonization in Post-Colonial Era. Ashcroft, Griffith and Tiffin (1998, p.186) state that Post-colonialism as a theory which explains about the effect of colonization on culture and societies. The historians after the Second World War claim 'post-colonial' as chronological meaning refer to post-independence period.

Sawant (2012, p.120) states that *The Writers of Empire Writes Back* define 'post-colonial' as theory which covers all the culture that is affected by the colonization process from colonization period to the present day. Postcolonialism marks the end of colonization era with the independence of indigenous people in the aspects of culture, politic and etc. Sawant (2012, p.120) also states that

“Postcolonialism”, according to Charles E. Bressler, is a literature approach that analyze the literature that is written in English about colonized country. It can be literature that written in British or American points of view that focus on the story from colonized country in India, Indonesia, Australia, Africa, South America and all countries that were once dominated by colonizer. There are many interpretations about postcolonialism. Postcolonialism with hyphen “Post-colonial” means historical period as phrases like ‘after colonialism’, ‘after independence’, ‘after the end of empire’ whereas the term ‘postcolonialism’ means the characteristics of a society or culture from the colonization era to the present day.

Ashcroft, Griffith and Tiffin (1998, p.187) add his explanation that the world ‘colonial’ refers to the colonialism activities in the past. While the word ‘post’ means after or hence. Thus the term ‘post colonial’ means the situation after colonialism activity in the past. The situation in colonized country cannot be separated during and after Colonialism Era because the effects have been felt from generation to generation as historical experience.

In other words, Postcolonial theory is the theory that discusses literary study after or before colonization and everything associated with colonialism.

This was confirmed by a statement from Ashcroft, Griffith and Tiffin (1989 p.2) “we use the term ‘post-colonial’, however, to cover all the culture affected by the imperial process from the moment of colonization to the present day.”

Another theory says that “as a subject, Post-colonial studies stands at the intersection of debates about race, colonialism, gender, politic and language”

Ashcroft, Griffith and Tiffin (1998, p.i). This theory also explains about diaspora, orientalism, double consciousness, nativism, mimicry, hibridity, and ambivalence.

In the book which is entitled *The Post-colonial Studies Reader*, Ashcroft, Griffith and Tiffin (1998 p.2) state that Post-colonial theory involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender and place. Sawant (2012, p.121) explains 'Postcolonialism', in the words of G. Rai, is "an enterprise which seeks emancipation from all types of subjugation defined in terms of gender, race and class. Postcolonialism thus does not introduce a new world which is free from ills of colonialism; it rather suggests both continuity and change."

Sawant (2012, para.120) also states that Postcolonial discourse was the approach that has important figures such as Aime Cesaire, Frantz Fanon, Ngugi Wa Thiango, Edward Said, Bill Ashcroft and his collaborators, Gayatri Spivak, Homi Bhabha, Aizaz Ahmad and others. Each figure has different opinion. Edward Said is popular with his idea about Orientalism, while Homi Bhabha is popular with his idea about mimicry, hibridity and ambivalence.

In this research, the writer will discuss Postcolonialism theory according to Homi K Bhabha. Bhabha's theory which is different with Edward Said which imagine the colonizer and colonized identity as stable identity and always in the suspense situation. Epafra (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. Epafra (2012, para. 24) states that Homi Bhabha does not argue about how big colonization was done by colonizer. Nevertheless he argues about how strict the differentiation that makes the binary opposition to be eternal that was criticized by Jacques Derrida (1930-2004). He criticizes western discourse which was dominated by binary opposition which divided identity strictly such as white and black, West and East, colonizer and colonized, men and woman, etc.

Epafra (2012, para. 24) states that the third space gives symbolic space as maneuver culture to emancipate the colonized from binary opposition. This situation indicates the dynamics formation identity that always change and defend strategy from the dominant culture. As a result, Homi Bhabha Postcolonialism indicates the oiliness of colonized to repulse the dominant culture of colonizer which create hibridity, mimicry and ambivalence.

However, because the object of the research deals with mimicry and ambiguity between colonizer's culture and India's culture, Post-colonial criticism and two supporting concepts which are mimicry and ambivalence are used for analyzing the effects of colonization in India done by the half breed character in the film. To go further into the analysis, the writer will apply two concepts of Post-colonial Theory. They are Mimicry and ambivalency, as follow.

2.1.1 Mimicry

Epafra (2012, para.36) explains that the theory of mimicry was developed by Homi Bhabha from important figures that are a psychiatrist from Aljazair,

Frantz Fanon (1925-1961) and a philosopher, Jacques Lacan (1901-1981). Fanon states that mimicry is a result of colonization process which deletes the traditional identity of colonized and makes the colonized adapted with the colonizer cultural identity. Lacan claims that mimicry is not only adapting another side like colonizer cultural identity but also the adapting process to do subversive resistance. According to Lacan, mimicry is also camouflage to help oneself or defend the life. This adapted process is just for self interest and own purpose. The example is mimicry on the animal to hide itself from its enemies. Bhaba developed this idea to look for definition about mimicry and as the result he states that mimicry is "self adaptation" with colonizer cultural identity as a method to defend the life and effort to do resistance for the colonizer. Epafra (2012, para.40) also states that clash of condition between defended the life and against the colonizer it will make the ambivalent condition that was unstable. This unstable condition will resist cultural domination by the colonizer.

Ashcroft, Griffith and Tiffin (1998, p.139) states as follow :

Mimicry is an important term in postcolonial theory because it has come to describe the ambivalent relationship between colonizer and colonized. When colonial discourse supports the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those characters. The result of mimicry is a 'blurred copy' of the colonizer that can be quite threatening.

The blurred copy cannot be the same with the original ones. The Indian are Indian in blood and body but in the character, tastes, opinions, morals, and intellectuality, they are like the colonizer. In addition, Sawant (2012, p.123) will explain about the blurred copy. According to Sawant who cites the condition

Fanon's French educated colonials depicted in *Black Skin, White Masks*. They are 'mimic men' who learn to act English but do not look like English. Bhaba states that adapted to act English does not mean the people can be English.

The unperfected copy as the result of mimicry will be explained by Ashcroft, Griffith and Tiffin (1998, p.139). According to Homi K. Bhabha,

"Mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite.'" The copying of the colonizing culture, behavior, manners, and values by the colonized contains both resemblance and menace.

Mimicry can be a resemblance because the colonized imitate the colonizer's culture, behavior, and value. Nevertheless, mimicry can be menace because when the colonized imitate the colonizer, it means the colonized have almost same power to menace the colonizer. Sawant (2012, p.123) adds the Ashcroft statement that Bhabha thinks mimicry as a source of anti-colonial resistance. Mimicry can be a weapon of anti-colonial civility and ambivalent mixture of deference and disobedience.

Since Mimicry can be used to analyze literary studies, the writer will involve it as a grounding theory to reveal the research problem. It signifies that it will be first applied in helping the writer to solve the research problem as mentioned in the previous chapter. The position of mimicry as a grounding theory affirms that it will be utilized to reveal the colonial encounter in Indian land.

Regarding that Mimicry particularly talks about a 'blurred copy' of the colonized, by adopting the colonizer's cultural habits, assumptions, institutions and values; The writer will employ it to show the relationship between the white

Britain as colonizer whose culture dominates the Indian as colonized. The relationship will show how the White and Indians treat and consider each other.

From this relationship, it will be discover that there is mimicry which is reflected in many characters of the film.

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. It also can be continual fluctuation between wanting one thing and its opposite. While the definition of ambivalence according to Oxford Advanced Learner's Dictionary of Current English is having either or both of two contrary or similar values, meaning, etc (Hornby, 1974, p.26). One example of ambivalent is when the feeling of love and hate come in the same time, that is ambivalent. Ashcroft, Griffith and Tiffin (1989, p.12) describe Ambivalence as a term first developed in psychoanalysis to describe an unstable condition to do something and its contrary.

Ashcroft, Griffith and Tiffin (1989, p.12) also states that ambivalence, according to Homi Bhabha, is a complex mix of attraction as attitude to accepted the colonizer cultural identity and repulsion as attitude to rejected the colonizer cultural identity that influence the relationship between colonizer and colonized.

The relationship is unstable because the colonized in other side wants to oppose the colonizer but in another side want to accept the colonizer. One of the examples

of ambivalent choice 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.

Epafras (2012, para.40) states that ambivalence is a result of mimicry as blurred copy. The blurred copy creates unstable condition to oppose the colonizer domination. In spite of that, ambivalence appears to add the variety of cultural identity as effort to reject the colonizer cultural identity domination. It almost same with Epafras opinion, Ashcroft, Griffith and Tiffin (1998, p.13) explain that according to Bhabha's theory, however, ambivalence disturbs the colonizer because it makes the colonizer cannot fully dominated the colonized. The colonized has special strategy to adopt western culture which in this adaptation they do not fully adopted the culture but add it with Indian value as unfrontal resistance.

In short, if it traced back to the condition of the Indian characters as a Indian diaspora, it can be assumed that their ambivalence enactive the variety of expression in culture and identity. This is normal because as long as the effort of culture domination still work, mimicry and ambivalence also still work as an effort to reject the culture domination, Epafras (2012, para. 39). Since the Indian characters in *Bend It Like Beckham* movie are doing ambivalence, it will be appropriate if the concept of ambivalence is applied to analyze the problem of study.

2.2 Previous Studies

The writer uses a study by Gabriella Ken Ruri Nidyasmara entitled *The Searching of Cultural Identity Depicted in Tayo's Character As An Indian-Mexican In Ceremony Novel* as reference. Gabriella uses the theory of Orientalism, Double Consciousness, and Nativism under the notion of Postcolonial criticism. This research is aimed to reveal the process of identity searching by Laguna Pueblo people and the influence of white domination since colonialism era.

A second study used as a reference for the writer is entitled "*White Supremacy Towards Igbo People In Chinua Achebe's Thing Fall Apart*" conducted by Fitrah Amalia. In her research she discusses the manifestation of White Supremacy toward the Igbo and she observe how the Igbo's retentions toward White Supremacy around them. Fitrah uses Postcolonial approach because *Thing Fall Apart* depicts the first contact of White Colonizer and indigenous people. To meet the proper analysis, she uses White Supremacy theory and other supporting theories such as negative stereotyping and race theory.

These previous studies are different from this study, because it uses the theory about mimicry and ambivalence. This theory is not the same as in the previous studies which use the theory of Orientalism, Double Consciousness, Nativism and White Supremacy. These previous studies also definitely enrich the writer's knowledge in using Post-colonial criticism as a grounding theory to analyze *Bend it Like Beckham* as the writer's thesis object material and exploring mimicry and ambivalence done by Indian diaspora characters in the movie.

2.3 Research Methods

In this research methods, the writer uses qualitative research. The writer uses Post-colonial as the theory and two concepts as the main theoretical framework to uncover the object of the study. Those two concepts are Mimicry and Ambivalence. Each 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 mimicry and ambivalence will indeed be taken from *Bend It Like Beckham* as the material object of the study. The process of data identification and analysis will employ two concepts which have been explained above.

First, the writer will use Mimicry as a main theory to scrutinize parts of the movie which are related to the different values perceived by the colonizer and colonized. It will also be used to explain the relationship between the real value of colonizer and the mimic value of colonized. From this correlation, the writer will discover that there is mimic value of the colonized that was manifested in *Bend It Like Beckham*.

After finding the mimic value using the concept of Mimicry, the writer will continue to use the second theory, Ambivalence. Since the Indian diaspora characters have mixed feelings or contradictory ideas about something or someone, the writer will use it to explain the ambivalence character in the movie.

This concept will expectantly help the writer to figure out the problem of the study which is how Mimicry and Ambivalence are manifested in *Bend It Like Beckham* the movie.

Universitas Brawijaya Universitas Brawijaya Universitas Brawijaya Universitas Brawijaya Universitas Brawijaya



18

CHAPTER III

FINDING AND DISCUSSION

Bend It Like Beckham is an interesting film. This is because the film shows the live and tradition of Indian society in Britain, especially in London. This film is attractive for non-British audience, soccer fans, young people, and teacher as stated by Schatzmann (2003, para.6) :

Bend It Like Beckham has been a huge success in Britain, and finds its place within the current enthusiasm about culturally diverse filmmaking. The film is also of interest for non-British audiences because it shows the hybridity of cultural live in Britain. Soccer fans may be mesmerised by spectacular bends and fine documentary inserts of football matches. Young people may enjoy the music, the action and the degree of identification. Adults are offered some insight into youth culture. And teachers may find the film useful as an introduction to a variety of social, political and cultural issues.

According to citation above, there are interesting aspects in the film such as the documentary of football matches, the music and the action. The documentary of football matches becomes interesting because in the documentary there are Manchester United players, such as David Beckham, Ryan Gigs and Paul Scholes. The music becomes interesting because the song is a mix between Indian and British. The example of the Indian songs are *Kinna Sohna* and *Tere Bin Nahin Lagda* by Nusrat Fatih Ali Khan, *Jind Mahi* by Malkith Singh, *Punjabian Di Shaan* by Hans Raj Hans and etc. While the example of British songs are *Move On Up* by Curtis Mayfield, *Independence day* by Melanie C, *I Wish* and *IOU* by Victoria Beckham and etc. Then the action is interesting

because Gurrider Chadda shows the female football players that is rare to be showed in the film.

This film can be called as postcolonial film which explains about everything related to colonization, including the impact after colonization.

Besides, this film is called as postcolonial film because there are many manifestation of postcolonial aspect such as mimicry and ambivalence. Mimicry is the action of colonized to adopt the colonizer's culture that the result is not quite same. In this research case, it is the Indian diaspora or Indian British action which adopts the British culture. While ambivalence is a continual fluctuation between wanting one thing and wanting its opposite. The writer will analyze *Bend It Like Beckham* movie with Postcolonialism approach in the aspect of mimicry and ambivalence. To go further into the analysis, the writer will analyze the manifestation of mimicry and ambivalence in several aspects of Indian culture such as language, fashion, cuisine, game and lifestyle.

3.1 The Manifestation of Mimicry

Epafras (2012, para.36) stated that according to Fanon, mimicry is “a result of colonization process which deletes the traditional identity of colonized and makes the colonized adapted with the colonizer cultural identity.” This citation explains that mimicry is the action of adopting culture that is caused by colonization. Because mimicry is the theory that explains about adaptation of culture, it makes culture as something important to be analyzed. Lederach, J.P (1995, p. 9) in his book entitled *Preparing for Peace: Conflict Transformation*

Across Cultures states that culture is “the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them.” According to this citation about culture, the writer concludes that culture is the work of people which is in form of knowledge and schemes as their responses to social realities around them.

Culture is not only about knowledge or ideology, but there are six aspects of culture. Lafferty (2013, para.1) describes that there are six aspects of culture.

Those aspects are society, religion, government, art, technology and economy. In this research, the writer will analyse the manifestation of mimicry in society and art as the aspects of culture.

The aspects of society explains how people are arranged into group, how the people relate to each other, how people live day to day, what their daily custom is, how they celebrate special day, and how they amuse themselves. The aspects of society can be represented in language as the way of people to relate to each other. It can be seen in games to amuse the people, in cuisine as the way of people to live day to day and in lifestyle as the way of people to do their daily customs. In this research the writer will analyze language, game, cuisine and lifestyle as the aspects of society in *Bend It Like Beckham* movie.

The aspects of art explains about music, literature, fashions, and architectures. In this study the writer will focus to analyze in the fashion.

The first aspects of society is language. Hornby (1974, p.473) states that language is “human and noninstinctive method of communicating ideas, feeling, and desires by means of a system of sounds and sound symbols.” The

manifestation of mimicry in the language was done by Jess and her family.

Actually when the Indian people are in Britain, it is possible to use Indian language. However, the Indian people frequently speak English language with Indian people whereas they have their origin language that is Indian language.

The manifestation of mimicry in the language can be seen in *Bend It Like*

Beckham movie when Mrs. Bhamra, Mr. Bhamra, Pinky and Jasminder speak English in the living room. This is the conversation among them.

Mrs. Bhamra : They saw you being filthy with an English boy!

Jasminder : They're lying. I wasn't with any English boy.

Pinky : They saw you at a bus stop kissing him! Stupid bitch, why couldn't you do it in secret like everyone else?

Jasminder : Kissing? Me? A boy? You're all bloody mad!

Mr. Bhamra : Jesminder, don't use those swearing words.

Jasminder : I was at the 120 bus stop today but with Juliette. My friend. She's a girl. And we weren't kissing or anything. For God's sake!

(*Bend It Like Beckham*, 2002, Minute 00:40:51)

From the dialogue above, the writer sees Mrs. Bhamra's and Jasminder's act of speaking English is a mimicry because their cultural identity is India. Mrs. Bhamra and Jasminder are doing as Fanon states that mimicry is "a result of colonization process which deletes the traditional identity of colonized and makes the colonized adapted with the colonizer cultural identity." Epafra (2012, para.36). The dialogue above is also called mimicry as Homi K Bhabha ever

states that “Mimicry is the process by which the colonized subject is reproduced as ‘almost the same, but not quite.” Ashcroft, Griffith and Tiffin (1998, p.139).

This mean that the English language that was spoken by Indian diaspora is different from the British.

In *Bend It Like Beckham* movie the writer divides the Indian characters who has different pronunciation. The first characters are Mr.Bhamra and Mrs. Bhamra as the representation of the first generation. Then the second characters are Pinky and Jasminder as the representation of the second generation. The English pronunciation of the first generation is strongly influenced by Indian pronunciation. The example is Mrs. Bhamra’s. In her conversation, she is strong to pronounce *th* with *dh*, the word *they* as *dhey*. Wells (2010, para.4) cited Pingali Sailaja that in Indian English the people often use the word /d/ as the replacement of the word /th/ such as in the words this, mother and bathe. Then the second generation are Jasminder and Pinky. Their English pronunciation are not strongly influenced by Indian pronunciation. The example can be found when Pinky and Jasminder pronounce the word *they*. The word *they* in Pinky’s and Jasminder’s pronunciation is not totally become *dhey* but between *dhey* and *they*.

The conversation among Jasminder, Pinky, Toni, and Toni’s mother when they meet in the road after shopping is also mimicry in the aspect of language.

They talk about usual topic between Indian girl with older people. Sometimes also talk about marriage because Pinky will get married soon. The conversation among them is available below.

Toni : All right, Jess? Hiya, Pinky.

Toni's Mother : May you have a long live, my daughters!
Everything getting ready for tomorrow?

Pinky : Yes, Massiji. Mum's making the samosas.

Toni's Mother : May God keep you and your husband
in endless happiness! And pray for me, that
I get a lovely daughter-in-law like you for
my Tony.

Toni : Mum!

Pinky : Aww, thank you, Massiji! OK, bye, yeah?

Toni : How was biology?

Jasminder : Did you do the genetics one?

Toni : The daughter was a carrier and when she
married she passed the defective gene to
her son.

Jasminder : Yeah, I got that, too. I hope I get my two
As and a B for uni.

(*Bend It Like Beckham*, 2002, minute 00:05:56)

The conversation above is the manifestation of mimicry in the language
found in Indian diaspora such as, Jasminder, Pinky, Toni and his mother.

Meanwhile the manifestation of mimicry for Jasminder's father was done when
his father ask, Jasminder to change her David Beckham's picture in her badroom.

Below is the picture as the evidence of mimicry's manifestation in the aspect of
language. The picture describes that Mrs. Bhamra gets mad to Jasminder because
she always watches football match in the television in her private room.



Figure 3.1 Mrs. Bhamra speaks to Jasminder using English Language.

(Source: *Bend It Like Beckham*, 2002, minute 00:02:32)

Mimicry is also done by Indian grandmother when she comes to Pinky's engagement. Whereas she was two generation above Jassminder, she does mimicry in the language as an impact of colonization. In this movie, the grandmother says to Jasminder, "It will be your turn soon, uh? Do you want a clean-shaven boy like your sister or a proper Sikh with a full beard and a turban?"

It's only our men that have a big engine and full MOT, eh?" Then the Indian people who does mimicry is Pinky's fiance. He said, "Nah, man, the alternator's gone on the Merc! Just do the carburetor on the Nissan. I told you not to bother me! It's my engagement, man!"

The India diaspora use mimicry in the language as method to defend the live so that they can live easily in Britain. Actually, if they still use their Indian language although speak this language with Indian people it will create unpleasant

fellings for British. Then, the India diaspora use mimicry as a method to show resistance for British. The resistance is soft and not radical. Mimicry in the aspect of language can be called soft resistance because this action threatens the purity of British language.

The other aspects of culture in the society that manifested as mimicry in *Bend It Like Beckham* movie is game. Before the writer go further to explain about manifestation of mimicry in the game, the writer will compare the women Indian game and women British game.

In India there are several games for women. The games are pacheta, mallakhamb, cooking aloo gobi and etc. Indian Mirror (2013, para.6) defines pacheta as the game that the rule is “women sit around on the floor and toss brightly colored counters into the air and this is called Pacheta. Then they try to catch as many as possible at the back of their hands. It is a great competition with lots of excitement. It is also played during the marriage day among the women who gather around.” While Mallakhamb is “the traditional Indian sport that has close similarities with modern day pole gymnastics. Here a gymnast performs feats with a vertical wooden pole or rope.” Mahanta (2012, para.1). The another game is cooking aloo gobi. Melamed (2010, para.5) states that Aloo gobi is a Punjabi recipe which the potatoes and cauliflower are the stars.

Women Football is one of the women game that is popular in British. The Football Association (FA) site explains that women football start in 1895 that the match is between north and south, north beat south 7-1. In 1969 there are 44 members club that was formed in The Women’s Football Association (WFA).

Then, in 1999 the supporter in the stadium over 90,000 at the Final FIFA Women's World Cup in USA. In 2011 the FIFA World Cup held in Germany, and the England Women's team reached the quarter final stage.

The game above are different, game of cooking alloo gobi as reflected in India is not same with game of woman football as reflected in Britain. Actually Indian girl that obey the culture will choose to cook alloo gobi than playing football as British game. However, when the Indian girl adopted the British culture in the football game it can be called as mimicry.

The manifestation of mimicry in the game is manifested when Jassminder adopted the British game, i.e football. Jassminder gets recommendation from Jules because of her good football skill. Jules asks Jassminder to join Hounslow Harrier as woman football team. Jassminder is surprised when she meets new friends in Hounslow Harrier and her coach. The coach, Joe, is a smart coach which coaches his football players very well. He teaches the football players how to do a good warming up, how to do a good dribbling, passing, heading, crossing, and the most fantastic is how to bend the ball like David Beckham.

Initially Jassminder is seen stupid because when Joe ask for Jassminder about her place in football playing , she said that she usually plays in the park.

This incident makes Joe doubt to Jassminder football's skill, but after he sees Jassminder skill in football training among Hounslow Harrier players he accepts Jassminder to join the team. Jassminder is very happy, slowly she adopts the game of football from his coach, Joe.

The picture below is the picture when Jasminder practices to play football with Joe and Jules.



Figure 3.2 Jassminder adopts the football game in bending the ball like Beckham.

(Source: *Bend It Like Beckham*, 2002, minute 20:03:04)

Mimicry is also manifested in Jassminder’s behavior and frame of mind when she plays football. Initially Jasminder embarrasses to play football with shorts because she has a scar on her thigh. Joe as coach gives Jassminder advice that the scar does not prevent the player to play football, the supporters do not see the scar but they will see the skill of player. After listening the advice from Joe, she becomes confident. She gets the frame of mind that football player should be confident. Jasminder also gets experience that football player should be discipline to reach her dreams.

This is the conversation between Jasminder and Joe when Joe gives support to Jasminder.

Joe : Jess, what's going on?
It looks awful.

Jasminder : It's why I can't wear shorts ever.

Joe : Jesus. That's a stunner.
I thought I had a bad one on my knee
but yours is gorgeous.
Look, don't worry about it.
No one's gonna care once you're out there.

Jasminder : What happened?
You don't want to know.

Joe : Look. Two operations later and it's still useless.
Yours affect your game?
Nah, it just looks awful.
Come on.
Mine stopped me from playing outright,
yours doesn't.

(Bend It Like Beckham, 2002, minute 00:19:16)

Another manifestation of mimicry in the games is the incident of Jasminder playing football with her friends who are boys. Jasminder does not feel unconfident with her boy friends. She thinks that there is no difference between girl and boy. She plays football well in the park; she passes the boy football player with her dribbling. Sometimes she does samba football style like Cristiano Ronaldo. Besides, Jasminder also adopts mimicry in games for celebration after she scores a goal. She adopts the celebration style of Vincenzo Montella as professional football player from A.S Roma. This style is like aeroplane style, Jess makes open her hand straightly like the wing of aeroplane

then she runs to her friends in the field. Sometimes she adopts David Beckham's celebration style by rising her hand on the sky when her friends come to hug her.

The adaptation of game in football makes Jasminder becomes a good female football player in Hounslow Harrier. In this team, she succeed helping her football team to be the champion of women football club. Jasminder scores the final goal with her bending. Jasminder and her friends beat Quens Park Ranger football club. Her bending is really like David Beckham. She uses the technique of banana bend that was created by David Beckham as professional football player. As a result, Jasminder and Jules get scholarship to continue their career as football player in Santa Clara University in America. After studies in Santa Clara University, Jasminder join Manchester United. In this club she scores the goal. David Beckham passes her a ball then she heads the ball into goalpost of Anderlecht.

The adoption of football game which is done by Jasminder is not quite the same, there is blurred copy. The blurred copy means that Jasminder does not fully adopt the game in football. This blurred copy happens when Jasminder celebrates her success after becomes champion in final football championship. In the substitution room Jasminder celebrates the victory by wearing sari as Indian traditional clothes. Whereas, the habit to celebrate the victory can be manifested to sing a football club song together or drink champagne together in the substitution room with Joe as the coach. The picture below describes that Jasminder uses sari in the substitution room with her friends.



Figure 3.3 Jassminder celebrates Hounslow Harrier victory by using sari

(Source: *Bend It Like Beckham*, 2002, minute 01:30:12)

Ashcroft, Griffith and Tiffin (1998, p.139) said that “according to Homi K.

Bhabha, mimicry is the copying of the colonizing culture, behavior, manners and values by the colonized contains both resemblance and menace.” Mimicry in

women football is resemblance because Jessminder as Indian diaspora imitates the British culture. As Indian people she should play to cook aloo gobi or play other

Indian games for women. Women football is not India diaspora game. Mimicry in women football is menace because this action threatens the domination of women

British football player. It is proven when Jasminster breaks the women British domination by her success to make Hounslow Harrier as the champion in women

football club championship in Britain. Jasminster also breaks the domination of British women football players by her participation as Manchester United player

that can scored the goal with David Beckham and other Manchester united

players. This is the commentary from football commentator as the evidence that Jasminder scored the goal for Manchester United.

The commentator : Anderlecht are playing a very controlled game. This is Radzinski for them, testing the United defence, and Silvestre here at left back, possibly with a chance to break forward now on the other flank. And there's the ball that Beckham really wants. That looked like a body check there, but he's shrugged off the defender. Still Beckham, plenty in the middle. It's a decent cross, and there is Bhamra. That's a fine header, and she's scored! It's a goal by Jess Bhamra! A superb header here, beating the defender and planting the ball beyond the goalkeeper's left hand. Jess Bhamra makes a name for herself at Old Trafford!

(Bend It Like Beckham, 2002, minutes 00:01:32)

Epafras (2012, para.12) states that Edward Said's Orientalism divides the world becomes binary, between East and West, center and periphery, colonized and colonizer. West, center and colonizer are identical with superior while East, periphery and colonized are identical with inferior. Then Homi Bhabha adds that there are three spaces in the world, the third space is the space between both of the space. Epafras (2012, para.23) states that this third space has a function to abolish the dichotomy that colonizer not always white and the colonized can be white. It also can abolish the dichotomy that West not always superior and East not always inferior.

In this case, David Beckham is the representation of white British, he also represents the center that is superior. Meanwhile Jasminder represents the Indian and the periphery that is inferior. Nevertheless, Jasminder breaks the dichotomy.

She is not influenced that the periphery should be inferior. She enters the third

space or liminal space so that she can be superior likes David Beckham. This happens when Jasminder scored the goal as Manchester United player. In this situation, she breaks the domination of center as superior that is represented in David Beckham. Thus David Beckham as the center that is superior, he does not become the center and superior again. It is because Jasminder becomes the center and superior in the football game.

Ashcroft, Griffith and Tiffin (1998, p.139) states that “mimicry is never very far from mockery, since it can appear to parody whatever it mimics”. The side of mockery in the games happens when Jasminder is able to score in Old Trafford as Manchester United player. In fact she is an Indian girl that football is strange in her family and race. Her goal is mocking the goal keeper and the supporter of Anderlecht football club. In the general, the goal is mocking British woman football players because Jasminder is the only woman in Manchester United that is not pure British because she is India diaspora.

The others aspects of society in mimicry is cuisine. Hornby (1974, p.473) defines cuisine as “style of cooking”. This style is different in each country. There are several manifestations of mimicry in cuisine. The manifestation happens when Jasminder drinks coke in bar with Jules. Actually, there are other softdrink except coke such as mineral water but Jasminder chooses to drink coke as western softdrink. The second manifestations is the incident in the wedding party. There is tart cake in the middle of party. Tart in Indian wedding party does not represent Indian aspect of culture because this is western cuisine. Actually, Bhamra’s

family can use another food such as Indian food in the wedding but they still use tart.

The end of manifestation about cuisines happens when Jasminder drinks two glasses of wine in the bar with her woman football friends and her coach after football match in Hamburg. Hornby (1974, p.986) states that wine is “an alcoholic drink made from the fermented juice of grapes.” Wine is popular in Britain as drinking product that was consumed by British. This is the conversation when Jasminder drinks couple of wines.

Joe : Are you all right?
Sure?

Jasminder : Gosh. I only had a couple of wines.
Oh, my head! It's too smoky in there.

Joe : Yeah. I wish, I Could right now
Wish that I could show you how...

Jasminder : That was so brilliant the way you came to my
house. You were brave enough to face my mum.

Joe : Your dad can't be as mad as her.
Your mam's a barrel of laughs compared to me
dad. I don't need to feel close to my family, Jess.

(*Bend It Like Beckham*, 2002, minute 00:51:47)

Mimicry comes as a way to defend the life and effort to do resistance. The manifestation of mimicry in the cuisine is a method to defend the life because with the manifestation of mimicry when Jasminder drinks a coke, Bhamra's family use tart in wedding party and Jasminder drinks two glass of wine, they can easily live in Britain. The manifestation of mimicry in the cuisine becomes an

effort to do resistance for the British because this action can break the domination of British in the cuisine as people who prefer to eat and drink the cuisine.

The other manifestation of mimicry is the manifestation in the aspects of lifestyle. This manifestation can be seen in Pinky's action in the car with her engagement couple. Both of them are hugging and kissing in the car after they celebrate their engagement in the house of Bhamra's family.

Actually, the actions of hug and kiss with another sex do not represent the Indian lifestyle. The actions are not normal because between men and woman there is prohibition to kiss and hug before there are married. Nevertheless Pinky and her fiance do it in the car. Besides they kiss and hug to each other, they flirt before married. This is the picture that describes Pinky and her couple are hugging and kissing in the car.



Figure 3.4 Pinky with her fiance flirt in the car.

(Source: *Bend It Like Beckham*, 2002, minute 00:27:35)

The manifestation of mimicry in the aspect of lifestyle that was done by Pinky and her couple have purpose to defend the life and effort to do resistance for the British. It has purpose to defend the life because the action of kissing, hugging and flirting are dominant culture in Britain so it is very difficult to avoid the culture. This manifestation also can be menace because the Indian diaspora will be equal to British when they do the same culture like the British.

The manifestation of mimicry in lifestyle also happens when Jasminder goes out with her football friends after she plays football in Hamburg. Jasminder goes out to do clubbing in the bar. Jasminder also drinks wine with Joe and Jules. Then they dance together in the middle of stage in the bar. After Jasminder drinks wine she gets drunk in the balcony. Jasminder is Indian girl and the actions of clubbing, dancing and drinking are not her tradition but she adopts them.



Figure 3.5 Jasminder is dancing with Joe and Jules in bar

(Source: *Bend It Like Beckham*, 2002, minute 00:50:20)

Mimicry has two sides of purpose in adopting the cultural identity. Both of sides defend the life and do resistance. The side to defend the life happens when Jasminder defends the life because she cannot reject the western culture to do clubbing, dancing and drinking wine as dominant culture of British. It is very difficult to defend the Indian culture when Jasminder is with Joe and Jules who both of them are not Indian people. Meanwhile the side of resistance can be seen when Jasminder breaks the domination of British culture. It means that not only British people who proper to do clubbing, dancing and drinking wine but also the Indian diaspora proper to do that. As a result, there will be an equality between British and Indian diasporas.

Another aspects of culture is art. Art can be found in the music, literature, fashions, and architectures. In this study the writer will focus in the fashion. In the aspect of fashion, there are several manifestations of mimicry. One of the manifestations is the incident when Jassminder uses Manchester United uniform in the football match versus Anderlecht. Jassminder also uses short in her foot as like as British. Then, the manifestation happens when Jasminder uses jacket then she accompanies Pinky who uses T-shirt, jeans jacket, jeans trouser and stylish glasses. The manifestation of mimicry in the fashion also happens to Tony, Toni adopts British fashion by wearing T-shirt and trouser. He also uses coat in the wedding party of Pinky. Besides, another manifestation of mimicry that was done by Jassminder is her preference to buy football shoes than high heel for Pinky's wedding party.

This picture below is the picture that describes Jasminder and Pinky when they use the British clothes.



Figure 3.6 Jassminder and Pinky use western clothes

(Source: *Bend It Like Beckham*, 2002, minute 00:03:013)

Another manifestation of mimicry in the fashion is Pinky's willingness to buy blue contact-lens so that her eyes look like as western girls'. Hornby (1974, p. 184) defines contact-lens as "one of thin plastic material made to fit closely over and in lens with the eyeball to improve vision." This incident happens when Jasminder and Pinky go out for shopping in the store. There Pinky sees her western friend uses blue contact-lens so that Pinky is angry because she does not have blue contact-lens. The conversation below is the conversation between Pinky and her friend when they talk about blue contacts.

Pinky's friend : Hi, Pinky! You all right?

Pinky : Yeah. What you doin' 'ere, man?

Pinky's friend : You haven't left everything to the last minute?
One more day of freedom!

Pinky : Where d'you get your contacts?

Pinky's friend : Do you like 'em?

Pinky : Just thought they went with my hair, innit?

Pinky's friend : My fiancé don't like dyed hair.

Pinky : Still, can't stand here chatting all day.
I gotta go to Ealing for my facial. Later!

Pinky's friend : Bye, Pink.
Later.

Pinky : Stupid bitch!
Why did she have to get blue contacts?
Now I can't wear mine, can I?

Jasminder : You're mad.
I wouldn't be seen dead in that!

(Bend It Like Beckham, 2002, minute 00:04:25)

In this movie, the manifestation of mimicry in the fashions has purpose as a method to defend the life and effort to do resistance for the British. The manifestation of mimicry in the fashions becomes method to defend the life because the Indian diasporas live together with British which British culture is dominant culture. If the Indian diasporas still defend Indian culture in fashions may they cannot live easily because the culture is not synchronic. Then the manifestation of mimicry in fashions becomes an effort to do resistance. The resistance is not radical, but this is the soft resistance that will break the domination of British that not only them who proper wear British fashions but the Indian diasporas also proper to wear that fashions.

In the manifestation of mimicry, the Indian diasporas do not adopt perfectly the British culture of fashions, but there is blurred copy in the adaptation.

This blurred copy seen in the case of Pinky's action when she wants to use blue eye contact. In this case, the blurred copy happens when Pinky still looks as Indian woman though she uses blue eye contact because her skin and face is still like Indian.

3.1 The Manifestation of Ambivalence

Ashcroft, Griffith and Tiffin (1989, p.12) describe Ambivalence as "a term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite." These opinion means that ambivalence is unstable condition to do something.

In *Bend It Like Beckham* movie, there are several manifestations of ambivalence. The writer will analyze the ambivalence from cultural aspects of society in the language, cuisine, game and lifestyle. The first analysis is the analysis in the aspects of language. The manifestation of ambivalence in the language happens when Jasminder and Pinky speak Indian language and in another side they speak English. The activity of speaking Indian language and English are contradictory activity in the using language. They speak Indian language when they meet Tony's mother after go to shopping for Pinky's engagement. They also speak Indian language when Tony's mother will leave them. Jassminder and Pinky speak English in many activities in their life. In their daily activity, they speak English more frequently than using Indian. They are

Indian girl, but they speak Indian less and speak English more. This fluctuation between speaking English and Indian is an evidence that Jassminder and Pinky are manifesting ambivalence in the aspect of language. The picture below is the evidence as the manifestation of ambivalence when Jasminder and Pinky speak Indian to Tony's mother.



Figure 3.7 Jassminder and Pinky speak Indian language with Tony's mother.

(Source: *Bend It Like Beckham*, 2002, minute 00:05:57)

The second analysis is the analysis of ambivalence in the cultural aspect of cuisine. Indian cuisine is different with British cuisine. While in India there are also gobi and achar, in British there are pie and tart cake. The ambivalence appears when Mrs. Bhamra ask Jasminder to buy *dhania* or coriander because she wants to cook achar but in the other condition she uses tart cake in Pinky's wedding party. In this wedding party also appears the ambivalence incident. In the wedding party there are British food and Indian food. Although Indian food

spreads in many tables, the English food that is big tart cake stands in front of the stage. Another ambivalence happens when Jasminder has breakfast with bread as western cuisine but on the other day Jasminder has breakfast with Indian cuisine.

The conversation below is the conversation between Pinky, Jasminder and Mrs. Bhamra. As Jasminder and Pinky's mother, Mrs. Bhamra asks her daughters to buy dhania and carrot because she wants to make achar. Actually Jasminder dislikes if her mother cooking achar, but she cannot reject her mother's request.

Jasminder : Will you get a move on?!
What the hell's going on?

Pinky : Get this, yeah?

Jasminder : Teet's bloody sister says
she's wearing baby pink now.

Pinky : Stupid cow. I had matching accessories and everything

Jasminder : Oh, Mum, do I have to go shopping again?

Mrs. Bhamra :My mother chose all my 21 dowry suits herself.
I never once complained.
You girls are too spoiled!
Don't forget my dhania,
four bunches for a pound.
And more carrots. I'm making achar.

Jasminder : Oh, Mum, don't do pickle as well!

Mrs. Bhamra :Am I asking you two to make it?

(Bend It Like Beckham, 2002, minutes 00:03:29)

The next manifestation of ambivalence is in the aspect of game. The evidence of ambivalence in the aspect of game is Jasminder's attitude to face the problem of prohibition to playing football. Jasminder loves football very much,

but her family does not support her. She has to lie to be able to join Hounslow Harrier woman football team. Once time, she lies to plays football and her father knows it. Her father follows Jasminder to stadium without Jasminder knowing about it. Jasminder plays football well in the first half time, but in the second half time she get a red card because her violence and her emotion is not stable. After the match, Jasminder gets angry with Joe because Joe disappoints with Jess. Jess also gets angry with Joe, but they forgive and hug each other. Mr. Bhamra sees this condition. Then he asks Jess to go home with him.

In the House, Mr. Bhamra and Mrs. Bhamra give advice that woman football player will not have a bright future. They request Jess to enter university and forget football. Besides, Pinky will get married soon so that Jess has to help her sister, to accompany her and to leave football. Finally Jasminder chooses her family choice, she forgets football and enters university. She also chooses her sister's wedding party as priority between her final match in football championship against QPR. In the beginning party, Jasminder is in the wedding. Nevertheless Tony knows that Jasminder have final match, so he asks to Jasminder to go for football. Jasminder doubts to this condition, but after her father gives permission then she goes to final. She plays football well and gives one goal to win her team as champion. In short, the ambivalence in the aspect of game appears in the Jasminder's act who stops playing football and joins in the wedding party. In another side she also joins in the football match in the middle time of wedding party.



Figure 3.8 Mr. Bhamra gives permission to Jasmininder to play football in the final match

(Source: *Bend It Like Beckham*, 2002, minutes 01.25.03)

The second manifestation of ambivalence in the aspect of game happens when Jasmininder's father prohibits Jasmininder to play football. He sees that Indian woman football player cannot be professional football player in Britain because there is discrimination. Mr. Bhamra does not want her daughter to have a high dream in football. He is also angry when he sees Jasmininder's photo in newspaper as Hounslow Harrier player who plays football in Hamburg. Nevertheless when Jasmininder gets scholarship to Santa Clara University in USA, he supports Jasmininder because he does not want Jasmininder becomes regret because she does not choose football as her source of happiness. The attitude to prohibit and support Jasmininder in playing football is the manifestation of ambivalence in Mr.

Bhamra. This is the conversation when Mr. Bhamra allows Jasminder to play football in Santa Clara USA.

Jasminder : I played in the final today, and we won!

Mrs. Bhamra : How? When?

Jasminder : I wasn't going to go, but Dad let me. And it was brilliant. I played the best ever! And I was happy because I wasn't sneaking off and lying to you! I didn't ask to be good at football. Guru Nanak must have blessed me. Anyway, there was a scout from America there today, and he's offered me a place at a top university with a free scholarship and a chance to play football professionally, and I really want to go, and if I can't tell you what I want now, then I'll never be happy, whatever I do.

Mrs. Bhamra: You let her leave her sister's wedding to go to a football match?!

Mr. Bhamra : Maybe you could handle her long face, I could not. I didn't have the heart to stop her. And that's why she's ready to go all the way to America now!

Pinky : She's dead, man!

Jasminder : It's all right, Mum, just leave it.

Mr. Bhamra : When those bloody English cricket players threw me out of their club like a dog... I never complained. On the contrary, I vowed that I will never play again. Who suffered? Me. But I don't want Jessie to suffer. I don't want her to make the same mistakes that her father made of accepting life, accepting situations. I want her to fight. And I want her to win.... because I've seen her playing. She's... She is brilliant! I don't think anybody has the right of stopping her.

(Bend It Like Beckham, 2002, minutes 01:39:13)

The last analysis about ambivalence is the analysis in the aspect of lifestyle. According to American Heritage Dictionary, lifestyle is “a way of life or style of living that reflects the attitudes and values of a person or group”

The lifestyle in each country is different. The ambivalence in the lifestyle reflects in Jasminder’s attitude to face Joe’s love. Her attitude is in the unstable condition between *Sikh* values and modern values in Britain. In one side, Jasminder wants to keep *Sikh* values by rejecting Joe’s love because in Sikh values the *Sikh* people can only married to *Sikh* people. Nevertheless in another side, Jasminder wants to accept the modern values in Britain by receiving Joe’s love.

This is the conversation among Jasminder and her football friends about marriage in Jasminder religion.

Mell : So if you can choose, can you marry a white boy?

Jasminder : White, no, black, definitely not, a Muslim...

Jules : I guess you'll be marrying an Indian, then.

Jasminder : Probably.

Mell : I don't know how you Indian girls put up with it.

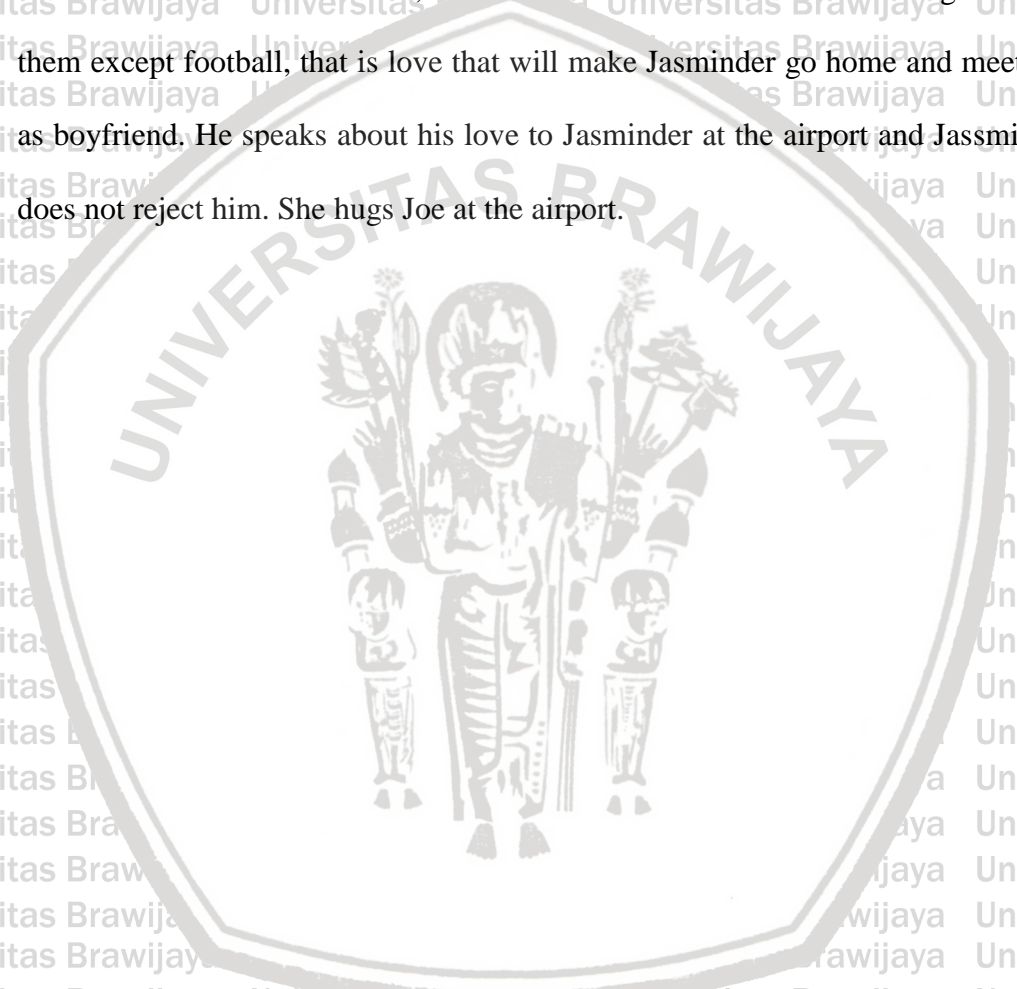
Jasminder : It's just culture. Better than sleeping with boys you're not going to end up marrying.

(*Bend It Like Beckham*, 2002, minute 00:28:56)

From this conversation, it is clear that Jasminder is prohibited to get married to moslem, negro, and western people. Jasminder wants to break the rule of *Sikh* with her willingness to marry with Joe, her coach. She cannot reject that in actually, she likes Joe as her coach. Joe falls in love with Jasminder. Joe express it with his desire to kiss Jasminder in the middle of field when night comes.

Nevertheless Jasminder rejects Joe when he wants to kiss her after final match against QPR. Jasminder thinks that the support of her family to play football in Santa Clara is enough. She does not want to add her problem with loving Joe in her religion.

At the end of the film, Joe talks to Jess that there is something between them except football, that is love that will make Jasminder go home and meet Joe as boyfriend. He speaks about his love to Jasminder at the airport and Jasminder does not reject him. She hugs Joe at the airport.



CHAPTER IV

CONCLUSION AND SUGGESTION

The fourth chapter is the chapter to present the conclusion of the analysis and the suggestion for conducting the next research. The following are the conclusion and suggestion dealing with the finding of the study.

4.1 Conclusion

The purpose of this research as stated in the first chapter is explained to find out the manifestation of mimicry and ambivalence in *Bend it Like Beckham* movie. Hence, the research question is how mimicry and ambivalence manifested in *Bend It Like Beckham* movie. To answer the research question, the writer uses Postcolonial criticism which employs two concepts: Mimicry and Ambivalence.

Mimicry is the first concept that was analyzed by the writer. After the writer analyses the manifestation of mimicry in *Bend It Like Beckham* movie, the writer has identified that there are several manifestations of mimicry in this movie. Mimicry happens in the cultural aspects of society that is manifested in language, games, cuisine, and lifestyle. Mimicry also can be found in the cultural aspects of art that is manifested in fashion. The cultural aspects in lifestyle have great quantities of mimicry's manifestation. Jasminder, Pinky, Mr. Bhamra, Mrs. Bhamra and Tony as Indian diasporas adopts many British lifestyles in this movie.

The example of the lifestyle is Jasminder's action of being drunk in the bar and dancing with Joe after playing football in Hamburg. Pinky also adopts British

lifestyle by having free relationship with her boyfriend. She does something which is not Indian lifestyle like doing indecent in the car.

Ambivalence is the second concept that was analyzed by writer. There are a lot of manifestations of ambivalence found in *Bend It Like Beckham* movie. The several results happen in cultural aspects of society such as in language, cuisine, game and lifestyle. The manifestation of ambivalence happens in the language when Jasminder and Pinky use English and Indian language when they meet Tony's mother. They speak Indian language when they greeted Tony's mother.

The manifestation of ambivalence in the cuisine happens when Mrs. Bhamra asks Jasminder to have breakfast with bread as British cuisine but in another occasion Mrs. Bhamra cooks Indian cuisine for Jasminder breakfast. The ambivalence in the game was seen when Jasminder chooses to stop playing football because her father is angry at her but then she decided to play football for the final championship when her sister gets married. Jasminder's act of ambivalence in the lifestyle took place when she rejects Joe's kissing as manifestation of love but she accepts the kissing in the airport before she flies to Santa Clara.

As a result, mimicry and ambivalence are two concepts of Postcolonialism that was popularized by Homi K. Bhaba. The manifestation of mimicry and ambivalence spread in *Bend It Like Beckham* movie as the evidence of the cultural effects of colonization in India diaspora.

4.2 Suggestion

By using the same material object, the writer suggests the next researcher to use Feminisme, because *Bend It Like Beckham* also talks about the struggle of women to reach her dream as a female professional football player. The gender issue is strong in this movie. The word “bend” means bending the rule of woman.

A woman does not only has to cook in the kitchen, but also she should be able to play football and bend the ball like Beckham. Therefore, feminism approach will be appropriate to be used in *Bend It Like Beckham* movie.

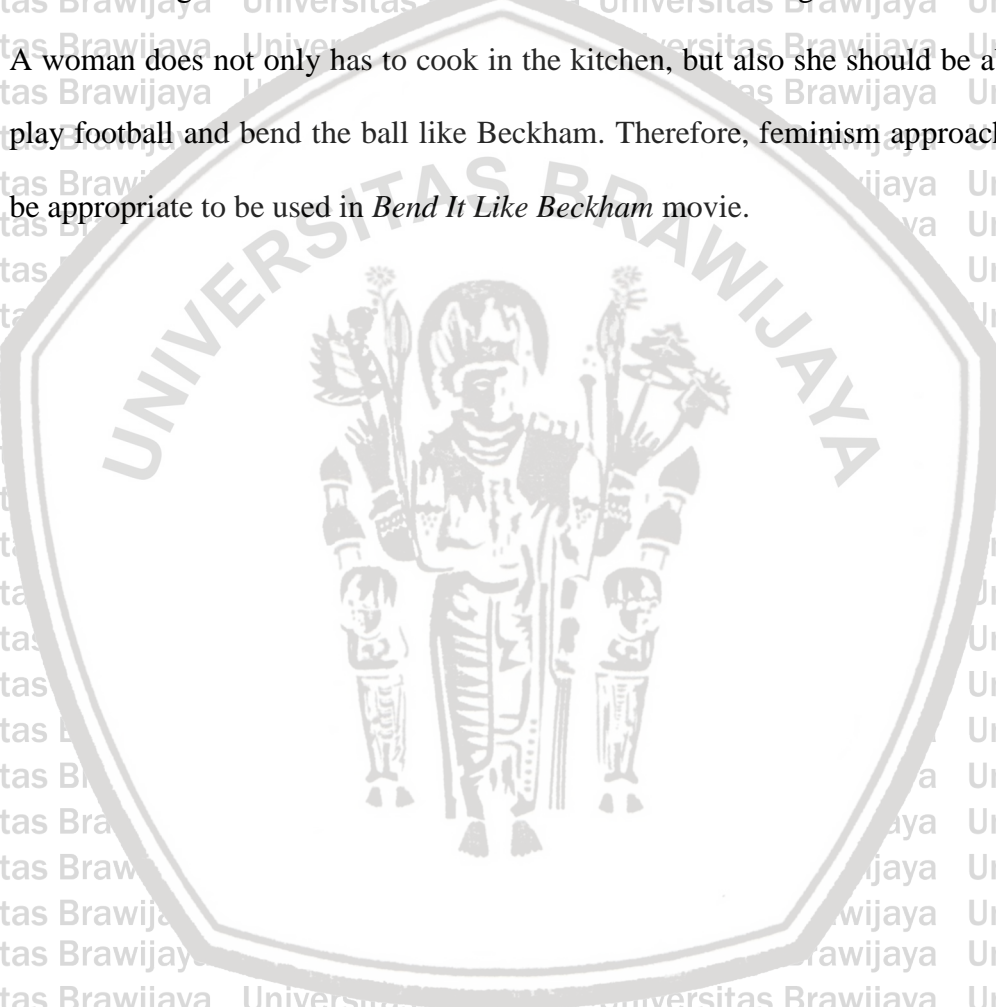


TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISORS' APPROVAL	iii
BOARD OF EXAMINERS CERTIFICATE OF APPROVAL	iv
ABSTRACT	v
ABSTRAK	vi
ACKNOWLEDGMENTS	vii
TABLE OF CONTENTS	viii
LIST OF FIGURES	ix
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Problems of the Study	7
1.3 Objectives of the Study	7
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Postcolonial Criticism	8
2.1.1 Mimicry	11
2.1.2 Ambivalence	14
2.2 Previous Studies	16
2.3 Research Methods	17
CHAPTER III FINDING AND DISCUSSION	
3.1 The Manifestation of Mimicry	19
3.2 The Manifestation of Ambivalence	39
CHAPTER IV CONCLUSION AND SUGGESTION	
5.1 Conclusion	47
5.2 Suggestion	49
REFERENCES	50

LIST OF FIGURES

Figure 3.1 Mrs. Bhamra speaks to Jasminder using English Language.24

Figure 3.2 Jassminder adopts the football game in bending the ball like Beckham.27

Figure 3.3 Jassminder celebrates Hounslow Harrier victory by using sari30

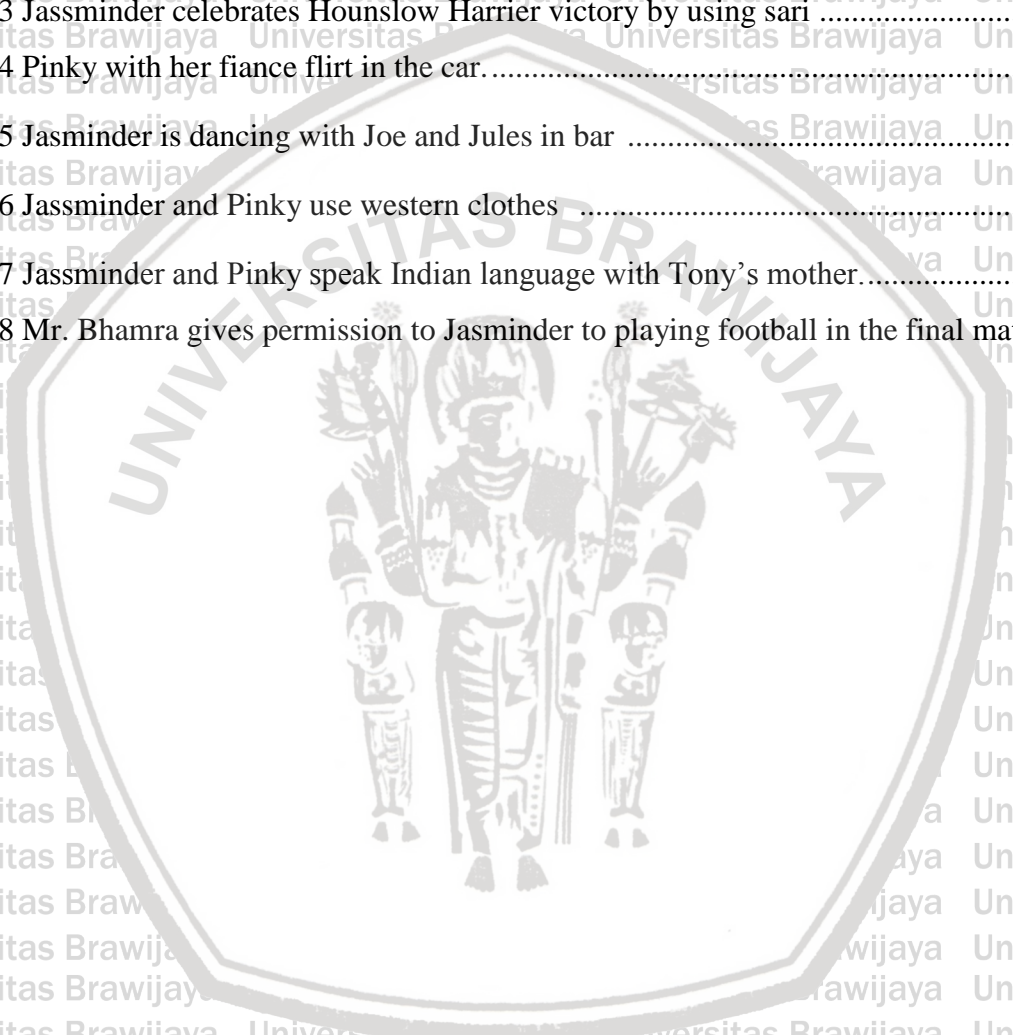
Figure 3.4 Pinky with her fiance flirt in the car.34

Figure 3.5 Jasminder is dancing with Joe and Jules in bar35

Figure 3.6 Jassminder and Pinky use western clothes37

Figure 3.7 Jassminder and Pinky speak Indian language with Tony’s mother.40

Figure 3.8 Mr. Bhamra gives permission to Jasminder to playing football in the final match.43



REFERENCES

- Amalia, Fitrah. (2013). *White Supremacy Towards Igbo People In Chinua Achebe's Thing Fall Apart*. Unpublished Thesis. Malang. Faculty of Culture Studies Brawijaya University.
- Ashcroft, Bill, *Griffith and Tiffin*. (1998). *Key Concepts in Postcolonial Studies*. New York: Routledge.
- Bend It Like Beckham Awards* (nd.) cited January 16, 2014 from <http://www.imdb.com/title/tt0286499/awards>
- Brah, Avtar. (1996). *Cartographies of Diaspora Contesting Identities*. New York: Routledge.
- Claydon, E.A (nd) British South Asian Cinema and Identity I 'Nostalgia in the Post-National: Contemporary' British Cinema and the South-Asian Diaspora, SACS, Vol.2 No.1 pp 26 -38
- Epafra, L., Chrysostomos. (2012). *Signifikansi Pemikiran Homi Bhabha: Sebuah Pengantar Teori Poskolonial*. Cited November 25, 2013, from <http://ruangberbagiku.wordpress.com/2012/11/22/signifikansi-pemikiran-homi-bhabha-sebuah-pengantar-teori-poskolonial/>
- Ferguson, Niall. (2004). *Empire, The rise and demise of the British world order and the lessons for global power*. Basic Books
- Hornby, As. (1974). *Oxford Advanced Learner's Dictionary of Current English*. Oxford: Oxford University Press.
- Indian Mirror (2013) *Games for Girl and Women*. Cited December 15, 2013 from <http://www.unomaha.edu/jrf/benditrev.htm>
- Lafferty, Fran (2013) *Six Aspect of Culture Worsheet Packet*. Cited December 12, 2013 from <http://www.homeeducationresources.com/six-aspects-of-culture/>
- Lawler, John (nd.) *Indian English*. Cited December 20, 2013 from <http://www-personal.umich.edu/~jlawler/ae/indian.html>
- Mahanta, Bhaskar (2012) *Top 5 Indian Traditional Sports*. Cited December 23, 2013 from <http://www.indiatimes.com/sports/top-5-traditional-indian-sports-14390-5.html>
- Melamed, Sarah (2010) *Aloo Gobi- A Punjabi Recipe Using Fresh Local Ingredients*. Cited December 20, 2013 from <http://www.sarahmelamed.com/2010/06/aloo-gobi/>

Merriam Webster. (n.d) *Ambivalence*. Cited November 15, 2013, from <http://www.merriam-webster.com/dictionary/ambivalence>

Nidyasmara, Gabriella. K. R. (2012). *The Searching of Cultural Identity Depicted in Tayo's Character As An Indian-Mexican In Ceremony Novel*. Unpublished Thesis. Malang. Faculty of Culture Studies Brawijaya University.

Said, Edward. (1993). *Orientalism*. London: Penguin

Sawant, Shrikant. B (2012). Postcolonial Theory: Meaning and Significance. Proceedings of National Seminar on Postmodern Literary Theory and Literature, Nanded.

Schatzmann, Béatrice. (2003). *Film Review Bend It Like Beckham*. Cited Oktober 30, 2013 from <http://www.unomaha.edu/jrf/benditrev.htm>

The FA Women's Cup History (2013) Cited December 14, 2013 from http://www.thefa.com/GetIntoFootball/Players/PlayersPages/WomensAndGirls/History_of_womens_football

The National Archives. (n.d) *Living in The British Empire-India: The debate about British Rule in India*. Cited November 21, 2013 from <http://www.nationalarchives.gov.uk/education/empire/g2/cs4/backgro und.htm#bullet1>;

What is Culture? (2013) cited December 23, 2013 from <http://www.carla.umn.edu/culture/definitions.html>

Wells, John .(2010). *Indian English*. Cited December 25, 2013 from <http://phonetic-blog.blogspot.com/2010/12/indian-english.html>