

THE POST-COLONIAL READING ON KIRAN DESAI'S *THE INHERITANCE OF LOSS*

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Abstrak. Tujuan penelitian ini adalah untuk mengetahui identitas post kolonial dalam karakter Sai dalam *The Inheritance of Loss* karya Kiran Desai. Identitas post kolonial dalam novel, yaitu identitas budaya yang mewakili sisa efek dominasi kolonial pada budaya masyarakat, meliputi beberapa isu: Eurosentrisme, unhomeliness, dan mimikri. Studi ini mengadopsi kualitatif, metode ekstrinsik, dan pendekatan post kolonial. Hasil penelitian menunjukkan bahwa novel ini mencerminkan Euro sentrisme, unhomeliness dan mimikri dalam karakter Sai, dalam pikiran dan perasaannya tentang agama Kristen sebagai nilai-nilai Barat (Eurosentrisme), berhentinya praktek Hindunya (unhomeliness) dan peniruannya pada nilai-nilai Barat dalam cara, aksen, dan gaya hidup. Penelitian ini juga mengungkapkan bahwa pengalaman post kolonial Sai adalah warisan nilai dari biara dan kakeknya.

Kata kunci: postcolonial literature, postcolonial identity, Eurocentrism, unhomeliness, mimicry

INTRODUCTION

Man and environment are strongly inter-connected, that both physical and social environment will shape man's ways of thinking, affect his/her political, economic, and cultural views and determined his values of life. Harold Proshansky (1970:17) states that through good or bad experiences with place, a person is then able to reflect and define their personal values, attitudes, feelings and beliefs about physical world.

Colonialism phenomenon is one of the aspects in life that has significant impact towards people's values, feelings, beliefs and experiences. The effect of past colonialism lasts in modern lives, and thus referred to as post-colonialism. Post-colonialism refers to the residual effects of colonial domination and its cultures. Indigenous people internalized colonizers' values in almost every aspect of their lives including the way of thinking, education, social system, culture, economy, language, and so on. Colonizers' values denigrate the values, moral, and even physical appearances of formerly subjugated people. It produces negative self-image and alienation from their indigenous cultures (Tyson, 2006: 419).

Colonizers are viewed by indigenous people to have much advanced and modern cultures. The use of European culture as the standard-bearer — to which all other cultures are negatively contrasted — is called *Eurocentrism* (Tyson, 2006:420). The result of Eurocentrism is the creation of *colonial subjects*, colonized person who did not resist colonial subjugation because they were taught to believe in British superiority and, therefore, in their own inferiority. This leads to

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mimicry, an effort to imitate their colonizers as much as they can in dress, speech, behavior, and life style. Mimicry reflects the desire of colonized individual to be accepted by both the colonizing culture and their own culture. Colonial subject is often described as having a double consciousness or double vision, a consciousness or a way of perceiving the world that is divided between two antagonistic cultures: that of the colonizer and that of the indigenous community. Double consciousness can produce *unhomeliness*, the feeling of being caught between cultures and belonging to neither rather than to both (Tyson, 2006: 421).

Many literary works of African countries, Australia, Bangladesh, Canada, Caribbean countries, India, Malaysia, Malta, New Zealand, Pakistan, Singapore, South Pacific Island countries, and Sri Lanka are post-colonial literature (Ashcroft et al. (1994:2), one of which is Kiran Desai's *The Inheritance of Loss*. The novel tells about people of India, who are affected by colonialism. India had been colonized by England for many years before it gained independence in 1947. After the independence, the British government had left the lands in the hands of those they colonized with a deeply embedded cultural colonization, i.e. the inculcation of British system of government, education, culture, and values that denigrate the culture, morals, and even physical appearances of formerly subjugated people. India still undergoes the residual effect of colonialism until now. Postcolonial issues are strongly described in the novel. The novel is about Jemubhai Patel, an old retired civil services officer who lives in Kalimpong, in Northeast India, close to Nepal Border with his cook and dog, Mutt. His orphaned granddaughter, Sai, lives with him too after she lost her parents. Sai inherits the judge's solitary character and internalized western values even though she lives in India. The judge is very proud of English people, amazed with their great civilization, and his experiences in England are very important for him. Both Sai and the judge are proud of being able to speak English and know England well, and it makes them trapped between Indian and English culture. They are westernized Indian, estranged Indian living in India.

The purpose of the study is exploring colonial inheritance in postcolonial society portrayed in the novel. The study focuses on the elaboration of the colonial inheritance which affect culturally, or even psychologically towards one of the main character in the novel. The issues to be investigated in the study are presented in the following questions: (1) How is *Eurocentrism* portrayed in Sai's Character in Kiran Desai's *The Inheritance of Loss*, (2) How is *Unhomeliness* portrayed in Sai's Character in Kiran Desai's *The Inheritance of Loss*?, and (3) How is *Mimicry* portrayed in Sai's Character in Kiran Desai's *The Inheritance of Loss*?

LITERATURE REVIEW

Eurocentrism

Eurocentrism is a view that European ideals and experiences are the standard, so the other non-European cultures always contrasted as negative cultures. A common example of *Eurocentrism* is *universalism*. British, European, and, later, American cultural standard-

bearers judged all literature in terms of its "universality": to be considered a great work, a literary text had to have "universal" characters and themes. However, whether or not a text's characters and themes were considered "universal" depended on whether or not they resembled those from European literature, i.e. following the standard European ideas, ideals, and experience. One feature of the imperial oppression is control over language, that a "standard" version of the metropolitan language is installed as the norm of imperial education system, and marginalizes all "variants" as impurities (Ashcroft, 1989:7). Indigenous languages are considered as non-standardized languages. An example of Eurocentric language can be seen in the terms *First World*, *Second World*, *Third World*, and *Fourth World* to refer to, respectively, (1) Britain, Europe, and the United States; (2) the white populations of Canada, Australia, New Zealand, and southern Africa (and, for some theorists, the former Soviet bloc); (3) the technologically developing nations, such as India and those of Africa, Central and South America, and Southeast Asia; and (4) the indigenous populations subjugated by white settlers and governed today by the majority culture that surrounds them, such as Native Americans and aboriginal Australians and, for some theorists, nonwhite populations who have minority status in "First World" countries, such as African Americans). Some of the language even construct that history begins with Europe and it ignores the existence of earlier words such as Greece, Egypt, or even Africa, and eventually it privileges the colonial conquest by European countries.

Another example of Eurocentrism is *orientalism*, which has been practiced in Europe, Britain, and America, whose purpose is to produce a positive national self-definition for Western nations by contrast with Eastern nations on which the West projects all the negative characteristics it doesn't want to believe exist among its own people. Thus the Chinese or the Arabs, or whatever Asian or Middle Eastern population is politically convenient, are defined as cruel, sneaky, evil, cunning, dishonest, given to sexual promiscuity and perversion, and the like. Citizens of the West then define themselves, in contrast to the imaginary "oriental" they've created, as kind, straightforward, good, upright, honest, and moral. In short, the "oriental" is an invention of the West, by contrast to whom it has been able to define itself positively and justify any acts of military or economic aggression it has found advantageous. Colonialist ideology is inherently Eurocentric was forced in the British schools established in the colonies to inculcate British culture and values in the indigenous peoples and thereby forestall rebellion. It is difficult to rebel against a system or a people one has been programmed, constructed over several generations, to consider superior. The plan was extremely successful and resulted in the creation of *colonial subjects*, colonized persons who did not resist colonial subjugation because they were taught to believe in British superiority and their own inferiority.

Unhomeliness/Displacement

This feeling of being caught between cultures, of belonging to neither rather than to both, of finding oneself arrested in a psychological limbo that results not merely

from some individual psychological disorder but from the trauma of the cultural displacement within which one lives, is referred to by Homi Bhabha and others as *unhomeliness*. Being “unhomed” is not the same as being homeless. To be unhomed is to feel not at home even in your own home because you are not at home in yourself: your cultural identity crisis has made you a psychological refugee, so to speak (Tyson, 2006: 421). “It is here that the special post-colonial crisis of identity comes into being; the concern with the development or recovery of an effective identifying relationship between self and place. A valid and active sense of self may have been eroded by *dislocation*, resulting from migration, the experience of enslavement, transportation, or ‘voluntary’ removal for indentured labour. Orit may have been destroyed by *cultural denigration*, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural model” (Tyson, 2006: 421). Unhomeliness is the estranging sense through the relocation of the home and the world from cross-cultural initiation (Bhaba, 1997: 9). The feeling stems from hybrid culture, the result of the meeting of cultures due to imperialism and colonialism (Adipurwawidjana 2002: 172).

Colonial migration such as import of slaves and indentured system are the means by which cultural initiations or meeting of cultures happen. People who experience ethnocultural interaction or cultural initiations and still retain strong links with their places of origin and their traditions are obliged to come to terms with the new cultures they inhabit, without simply assimilating to them and losing their identities completely. They bear upon them the traces of the particular cultures, traditions, language and histories by which they were shaped. They are irrevocably the product of several interlocking histories and cultures belong at one and the same time to several ‘homes’ (and to no one particular ‘home’) (Murdoch, 2006: 577). Belonging to several ‘homes’ and yet to none in particular is to be halfway between, being not defined and to have a borderline existence (Bhaba, 1997: 13). Therefore, to be unhomed is not to be homeless, but the ‘unhomely’ person will not be easily placed in the social divisions in private or public spheres (Bhaba, 1997: 9).

Unhomely people are those who never have the qualifications as indigenous people wherever they live, and never live in a place where they are qualified to be considered as indigenous. Since they can never be considered as indigenous people in their living place, they never feel connected with the place and never feel at ‘home’ (Adipurwawidjana, 2002: 173). Unlike displacement or dislocation, another popular post-colonial issue related with movements of place of living, unhomeliness tends to be more personal and individual. The unhomely moment of someone relates the traumatic ambivalences of a personal, psychic history to the wider disjunctions of one’s existence (Bhaba, 1997: 11). So, unhomeliness is a result of internal post-colonial crisis which emphasize on the importance of a ‘home’ to a person or an individual.

Mimicry

Mimicry is an ironic compromise from a desire for a reformed, recognizable *Other* as a subject of a difference that is almost the same, but not

quite; or almost the same but not white (Bhaba, 1997:86-89).). It is ironic because for the colonizer, differences between the colonizer and the colonized must be maintained, although the ethical policy wants to close the gap which separates the two poles of colonial earth. This is why the colonizer wants the establishment of an 'intermediary' class which still stands outside the colonizer's class (Foulcher, 1999: 15). Therefore, the fact that it is possible for the colonized to imitate the cultural traits of the colonizers, in Foulcher's opinion, is an attack towards the created belief of the colonizer that the differences between the colonized and the colonizer are natural. It also criticizes the belief that the colonizers are naturally superior in culture and civilization compared with the colonized. This is why mimicry is at once resemblance of the colonizer and a menace which does not merely "rupture" the discourse, but transformed it into uncertainty (Bhaba, 1997:86).

Mimicry shows the fragility of the socio-cultural discourse which which tries to maintain the concept of 'natural' differences between the colonized and the colonizer (Foulcher, 1999:16). However, mimicry becomes at once resemblance of the colonizer and a menace. It does not merely 'rupture' the discourse, but becomes transformed into an uncertainty which recognizes the colonial subjects as a 'partial' presence-by 'partial' it means both 'incomplete' and 'virtual' (Bhaba, 1997:86). The imitation of the colonizer becomes 'incomplete' and 'virtual' because the colonized never exactly reproduce the customs, values, and institutions which they copy from the west. In this way, mimicry becomes the mockery of the colonizer since what the colonizer considers as 'natural' differences-skin colour and cultural traits-are actually unstable and always changing (Foulcher, 1999:16). Many of these individuals tried to imitate their colonizers, as much as possible, in dress, speech, behavior, and lifestyle. Postcolonial critics refer to this phenomenon as *mimicry*, and it reflects both the desire of colonized individuals to be accepted by the colonizing culture and the shame experienced by colonized individuals concerning their own culture, which they were programmed to see as inferior (Tyson, 2006:421). Mimicry is, then, the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the *Other* as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an imminent threat to both 'normalized' knowledge and disciplinary powers" (Bhabha, 1997: 86).

RESULT AND DISCUSSION

Kiran Desai's *The Inheritance of Loss* strongly reflects postcolonial issues. Many of the characters in the novel are described as people who inherit colonial ideology. In other words, these people internalized postcolonial identity. This discussion only focuses on the analysis of one of the main characters, Sai, who is described as someone who adapts, absorbs, and internalizes western values. In the analysis, of Sai's character, description of Sai's background which is essential provide sufficient information for postcolonial identity in Sai's life.

Sai's Childhood Life

Sai was born in India and at the age of six she was sent to St. Augustine convent in Dehra Run where her mother also went when she was young. She actually did not like living in the convent: "She hated the convent, but there had never been anything else she could remember." (Desai, 2006:31). However, living in the convent was her last choice because her parents were busy with their job far away in Russia. Sai's parents, Mr. and Mrs. Mistry are space pilots. They went to Russia when they were young and resided there. During her living in the convent, she got Christian education and teaching because the convent where the nuns live, identified itself with Christian values, which are always closely related to west values. When Sai still lived in the convent, her parents died of an accident. They were crushed by the local bus in Russia. Since then, she was sent back to her grandfather, Mr. Patel, who is her only blood-related relative. Sai is coldly treated by Mr. Patel, due to his dislike of her and his bad past family life for their being different in opinion and thoughts from him, and his dislike of India as a place of horrible government, strikes, and political atmosphere. He considers England to be far more advanced in many aspects, with high education, great manners, and civilized culture. Later he finds out that Sai is different from common Indian people in her accent, manners, taste and thought, which is a result of her being brought up by English nuns that English taste and western culture has internalized in her.

Sai's Postcolonial Identity

Sai does not experience colonialism directly, but she inherits postcolonial culture. Though living in India, she learns western culture more than Indian one, which is reflected in her way of thinking, acting and speaking. Her present life is the product of her experience during her life in the convent and the result of her grandfather's influence. Although Sai hated the convent, the teaching in the convent fills her childhood memories which greatly influence her in shaping her present life. The teaching of Western values influences her ideals about west values in her present life. Her grandfather has also great influence on her mainly in the way he applies western values in her daily life. Sai's postcolonial identity can be seen from her Eurocentric ideals, unhomeliness, and mimicry.

Sai's Eurocentrism

In the novel, Eurocentrism is portrayed in Sai's characterization through her perspective of west values and culture as well as her own culture. She thinks that England or West is the figure or role model for the great culture, so it is superior and Indian culture is inferior. One of her Eurocentric views is her ideas about Christianity. Christianity, according to her is a belief that is more civilized than Hindu, her family religion. In the convent, she has learnt about Christianity which she believes as proper religion and claims the other religions including her dominant religion, Hinduism or Buddhism as lower than Christian. The convent is a place where nuns live. Therefore, in convent, students are taught with Christianity. Christianity is a religion based upon the teachings and miracles

of Jesus. It is strongly connected with colonialism because Catholicism and Protestantism are the religions of the European colonial powers and acted in many ways as the "religious arm" of those powers. According to Edward Andrews, "Christian missionaries were initially portrayed as 'visible saint, exemplar of ideal piety in a sea of persistent savagery'". However, by the time the colonial era drew to a close in the last half of twentieth century, missionaries became viewed as "ideological shock troops for colonial invasion whose zealotry blinded them" (Andrews, 1963: 23).

Christianity was brought by colonizers to the countries they colonized and they reinforced Christian values to the indigenous people. Therefore, people should leave their former religion and accept Christianity. In the writer's opinion, the form of Eurocentrism can also be seen in the novel through Sai's experiences in the convent. In the convent, she has learnt about Christianity which she believes as the proper religion and she claims the other religions including Indian dominant religion, Hinduism and Buddhism, as lower than Christian religions. Sai might feel disappointed with the system in the convent as the writer has already stated in the previous discussion, but she absorbs many of the teachings given there. She has been taught to believe that European standard is much better than India, her own culture. This affects her life, her views, taste, and ideals. The phrase "Cake is better than laddoos" means that Europe taste is better than Indian taste. The using of spoon, fork, and knife as the European table manners represents higher manner than the using of hands in Indian people. European or west values above becomes the standardization which put Europe and its production as a standard to which all other cultures are negatively contrasted. Her thought that sipping the blood of Christ and consuming a water of his body is more civilized than a garland of phallic symbol of a marigold represents her belief that Christianity is more civilized than Hindu. "a phallic symbol of marigolds" represents Hindu because Hindu uses symbols in its religion. And at last, she comes into conclusion after comparing the two cultures, that English culture is better than Indian culture. There are two implications, English refer to the people and to the language and Hindi refer to the Indian people and language. She thinks that English people are better and more civilized than Indian people, and consequently English language is much more civilized than Hindi. She spoke English in convent, and she keeps speaking English rather than Hindi in her daily life.

English language which she has learned in St. Augustine convent and has been taught by Mr. Patel since she comes in Cho Oyub becomes the basic thing in constructing, perceiving and shaping her view about west values. English becomes her medium in constructing and shaping her conception of 'truth', which one is right or wrong based on west norm which is negatively contrasted to others which considered untrue. The English 'order' is inevitably correct than other 'order' even though her own Indian 'order', and the concept of 'reality' which also supports west concept rather than any other concept of 'reality'. She builds and perceives the world through English language. As a result, her views and ideals are constructed in Western set.

Sai's other Eurocentric views are reflected through her thoughts, her behavioral actions, and her ideals of life that she has learned from both the convent and from her grandfather. Sai believes in western values even in the very simple and practical thing. She has been taught to practice what she believes in every day life. One of the examples is when Cho Oyu is robbed and the robbers asked Sai to make tea. She knows better to make it the English way than the more complicated Indian way.

“Sai, her hands shaking, stewed tea in a pan and strained it, although she had no idea how to properly make tea this way, the Indian way. She only knew the English way” (Desai, 2006:7).

The standard norm internalized in her mind enhances her pride to become the part of west, and moreover, denigrate her pride of her being Indian. She is so proud of her English-like behavior and feels ashamed of her Indianness. With the privileges she gets from being the member of Patidar caste of Kshatrya, her status will even higher enhanced by the Englishness in her behavior and views. Her ideals practically make her undervalue her own cultural behavior, India. It is a clear fact to Sai's Eurocentric idea. Sai thinks that Indian people need the standard of European standard set, because it will civilize the uncivilized Indian people. She disagrees with and is angry to find out that Gyan, who comes from poor low-class family with the poverty, and his GNL movement, has caused father Booty, her Sweden neighbor, to be deported from India, despite his 40 years good deeds for the Kalimpong people in developing the people's economy via agricultural breakthrough. While for the Indian, civilization means establishing schools and hospitals. Sai also argues that west or Europe norm is a standard to all other norms. If it is not followed, everything will be brought down to the same level as Gyan and his family. She has already made assessment and judgment for Gyan, who is always contrasted to her as low class family, underdeveloped, and uncivilized. The west ideas that Sai has adopted from the convents since he was a child and from her grandfather has shaped her views. She always sees the west as the perfect rules and the most standardized values which bring people to civilization, leave the tradition which is not modern and lack of truth, and eventually bring them to the highest level among all.

Sai's Unhomeliness/Displacement

Sai's unhomeliness is reflected in her lack of mastery of Hindi language. Although she lives in India, she can only speak broken Hindi. Her broken Hindi communication with the cook who can only speak Hindi limits her friendship and understanding of him. “...their friendship composed of shallow things conducted in a broken language, for she was an English-speaker and he was a Hindi-speaker” (Desai, 2006: 21). Her infrequent use of Hindi hinders her understanding of him. The broken language is the reflection of Sai's feeling that she is being trapped between English language and Hindi

language, which she is trying to find comfort when using both languages. Sai's unhomeliness feeling is more strongly pictured in the narrator's description that she is an English speaker, who can be distinguished from a *native* English speaker who is ethnically white with light colored eyes, straight nose, of European origin and mostly Christian. Sai is an English speaker because she is an Indian. Sai's unhomeliness is clearly felt with the situation that she cannot speak Hindi but she is not an English native speaker either.

Sai feels the sense of unhomeliness in several aspects, including her broken and mixed language, her preference of ideas of western values to Indian cultures, her inability to build a personal connection with the place where she has been living for a long time, her rejection of being assimilated with Indian culture because she thinks Indian culture is uncivilized, backward and underdeveloped, unlike European culture which is civilized, progressive, and sophisticated. The sense of unhomeliness can be clearly seen from her different attitudes about Christmas celebration with Gyan, her math tutor whom she has fallen in love with.

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

She considered it: Why? She always had. Not because of the convent, her hatred of it was so deep, but...

You are like slaves, that's what you are, running after the West, embarrassing yourself. It's because of people like you we never get anywhere" (Desai, 2006:179).

She expresses her pride of west values by celebrating Christmas among Indian people who do not like it, such as Gyan, who is very critical about west values. Sai feels unhomely because of her rootlessness. According to Bhaba in *The Location of Culture*, an unhomely person will not be easily accommodated in the familiar division of social life. This is what Sai experiences: she is an Indian person who has never felt the feeling of comfort with any kind of Indianness, and instead was shaped by the west values which in most cases are in contrast with Indian values. She is trapped again by the failure of establishing a connection with her surrounding, a failure in the recovery of an effective identifying relationship between self and place (Ashcroft et al. 9). Sai encounters the feeling of unhomeliness, lives an "in-between" life and inhabit with "borderline existence" (Bhaba, 1997:13), which is a strong wall between her naturally inherited blood of India and her strong views of west. She claims that her feeling of Eurocentrism is the inheritance of her ancestors, her parents, her great grandparents, etc. It was not her fault to be like westernized Indian, so she blames the people who inherit the feeling, the unhomeliness feeling. The feeling that she refuses to admit, that she actually loses her cultural identity.

Sai's Mimicry

Sai's Mimicry in Speech

Mimicry is the act of the characters in the novel in attempting to adopt the values, to imitate the values in speech, behavior, even

physical appearances, in order to distinguish themselves from inferior indigenous people, and to be accepted by the west (Tyson, 2006:421). Mimicry in Sai's character includes some aspects, such as speech, physical appearances, or behavior. Sai admires England very much that she always tries to imitate how English people act and behave because in her point of view west values, most importantly English, is much more developed, modern and superior. As the judge's opinion of Sai:

“There was something familiar about her; she had the same accent and manners. She was a westernized Indian brought up by English nuns, an estranged Indian living in India” (Desai, 2006:230).

Sai imitates not only the language but also the accent because she wants to be equal with the English people, and different from other Indian people. Sai's imitation is recognized as the way she defines herself among other people in India as higher class people, sophisticated and smart, different from other Indian people who cannot speak English and who speak English in Indian accent, which is considered to be lower class, marginalized, and undeveloped.

Sai's Mimicry in manner

Sai mimics the colonizer, in this case England, especially in the way she behaves herself, in order to be distinguished from other Indian people whose culture she never feels comfortable with. Gyan observed her:

“She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus; who thought it vulgar to put oil in your hair and used paper to clean her bottom. . .” (Desai, 2006:194).

Sai considers that Indian behavior contrasted to European culture which is highly advanced, is far more undeveloped, superstitious, and irrational, as what she learned before. The mimicry she does is the reflection of her unhomely feeling. She is in India which is actually her homeland, but she puts aside all Indian culture and chooses to live and behaves like English people. She never feels comfort with the situation and the culture, which is produced from her strong Eurocentrism that shaped her whole views about life.

Sai's mimicry in lifestyle

Sai's ideals are dominated by English values. She mimics many aspects of English people's lifestyle including what she eats, as stated in the following quotation:

“She who felt happier with so-called English vegetables, snap peas, French beans, spring onions, and feared-*feared-loki, tinda, kathal, kaddu, patrel*, and the

locals again in the market” (Desai, 2006: 194).

Consuming the products imported from England which is considered healthy, clean, prestigious, will strengthen her status. Sai mimics English people in many ways she is capable of. When one aspect is successfully imitated, she will try to “adapt the other aspects” (Tyson, 2006: 421). Sai has already adapted the accent and the manner. Now Sai imitates their outward appearance, as observed by Noni, her tutor:

“Noni looked her over critically. Sai was wearing khaki pants and a T-shirt that said “Free Tibet”. Her feet were bare and she wore her short hair in two untidy braids ending just before her shoulders” (Desai, 2006: 75).

Sai's point of view is dominated by the English values that represent modernity, rationality, and freedom unlike Indian people, who are representation of irrationality and traditionalism. She prefers wearing khaki pants and T-shirt to sari. The “Free Tibet” T-shirt shows her point of view about the value of freedom. She tries to be different in accent, outlooks, manner, and even physical appearance to distinguish herself from other Indian people, which Bhaba stated, the first identification condition is about looks and locus/ place. However, no matter how hard she tries to identify herself with an image of an English people, she can never be the same like them, because, as stated by Bhaba's, the different skin color and cultural traits of a colonized are exactly the elements which make that colonized exists (1997: 45). Sai's efforts in identifying her identity will never find the supposed identity that she should have had all this time. What she will find is the production of an image of identity, like the identity of simple, free and intellect English people. Here is the ambivalence of mimicry arises. Mimicry's ambivalence emerges due to the way the colonized never reproduces the exact customs, values, and institution which they take from the West (Foulcher, 1999: 16). Sai will never be the same as English people no matter how hard she has tried.

CONCLUSION

The result of the analysis shows that Sai's postcolonial identity is reflected in three issues: Eurocentrism, Unhomeliness, and Mimicry. Sai's postcolonial identity is influenced by her experiences in her childhood time or in her present time. Her postcolonial identity is the result of her previous generation inheritance. Through values taught by the convent and her grandfather, she lost her Indian cultural identity. She does not feel comfort with Indian values and ideals. She realizes she is lack of Indian custom and culture but she never attempts to change it.

Inheritance of Loss describes the content of the novel itself about condition of losing cultural identity. The inheritance in this novel means the cultural identity of a nation which is here India, as the ex-colonized country under the control of England. Meanwhile, Loss in this novel means losing indigenous cultural identity as the results of colonialism which force them to adapt western values in order to be accepted by

the west. In short, *The Inheritance of Loss* in this novel implies the loss of cultural identity as the result of colonialism in the past. Many Indian people nowadays face identity crisis, which means that they are in between their culture and west culture as well as hard to define their own culture.

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