

**COLONIAL DISCOURSE IN BURGESS' *TIME FOR A TIGER*:
A POSTCOLONIAL CRITICISM**



MUH. BATISTUTA AMRI M

F041191045

A Thesis

Submitted to the Faculty of Cultural Sciences Hasanuddin University as Partial Requirements to Obtain Sarjana Degree in English Literature Study Program

ENGLISH LITERATURE STUDY PROGRAM

FACULTY OF CULTURAL SCIENCES

HASANUDDIN UNIVERSITY

2023

ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF CULTURAL SCIENCES
HASANUDDIN UNIVERSITY

APPROVAL FORM

With reference to the letter of the dean of Faculty of Cultural Sciences Hasanuddin University No.1804/UN4.9.1/KEP/2022 regarding supervision, we hereby confirm to approve the undergraduate thesis draft by Muh. Batistuta Amri Ma'ruf (F041191045) to be examined at the English Literature Study Program of Faculty of Cultural Sciences.

Makassar, 13th June, 2023

Approved by

First Supervisor

Second Supervisor



Dra. Herawaty, M.Hum., M.A., Ph.D.
NIP. 196301031988032003



A. ST. Aldilah Khaerana, S.S., M.Hum.
NIP. 198612262019032010

Approved by the Execution of Thesis Examination by
The Thesis Organizing Committees

On Behalf of Dean
Head of English Literature Study Program



Dra. Nasmilah, M.Hum. Ph.D
NIP. 196311031988112001

LEGITIMATION

THESIS

**COLONIAL DISCOURSE IN BURGESS' TIME FOR A TIGER:
POSTCOLONIAL CRITICISM**

BY

MUH. BATISTUTA AMRI M

Student ID Number: F041191045

It has been examined before the Board of Thesis Examination on 25th August 2023
and is declare to have fulfilled the requirements.

Approved By

Board of Supervisors

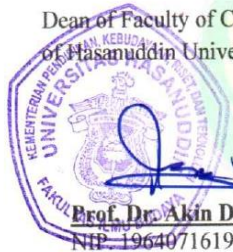
Chairperson

Secretary



Dra. Herawaty, M.Hum., M.A., Ph.D
NIP. 196301031988032003

Dean of Faculty of Cultural Sciences
of Hasanuddin University

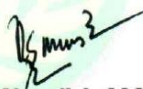


Prof. Dr. Akin Duli, M.A.
NIP. 196407161991031010



A.ST. Aldilah Khaerana, S.S., M.Hum
NIP. 198612262019032010

Head of English Literature Study Program



Dra. Nasmilah, M.Hum, Ph.D
NIP. 196311031988112001

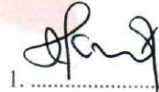


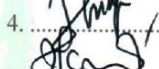
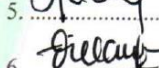

**ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF CULTURAL SCIENCES
HASANUDDIN UNIVERSITY**

AGREEMENT

On 25 August, 2023, the Board of Thesis Examination has kindly approved a thesis by Muh. Batistuta Amri M (F041191045) entitled *Colonial Discourse in Burgess' Time For A Tiger: Postcolonial criticism* submitted in fulfillment of one of the requirements to obtain Sarjana Degree in English Literature Study Program, Faculty of Cultural Sciences, Hasanuddin University.

Makassar, 29th August 2023

BOARD OF THESIS EXAMINATION

1. Dra. Herawaty, M.Hum.,M.A.,Ph.D	Chairman	1. 
2. A.ST. Aldilah Khaerana,S.S., M.Hum	Secretary	2. 
3. Prof. Drs. Burhanuddin, M.Hum., Ph.D	First Examiner	3. 
4. Andi Inayah Soraya, S.S., M.Hum.	Second Examiner	4. 
5. Dra. Herawaty, M.Hum.,M.A.,Ph.D	First Supervisor	5. 
6. A.ST. Aldilah Khaerana,S.S., M.Hum.	Second Supervisor	6. 

ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF CULTURAL SCIENCES
HASANUDDIN UNIVERSITY

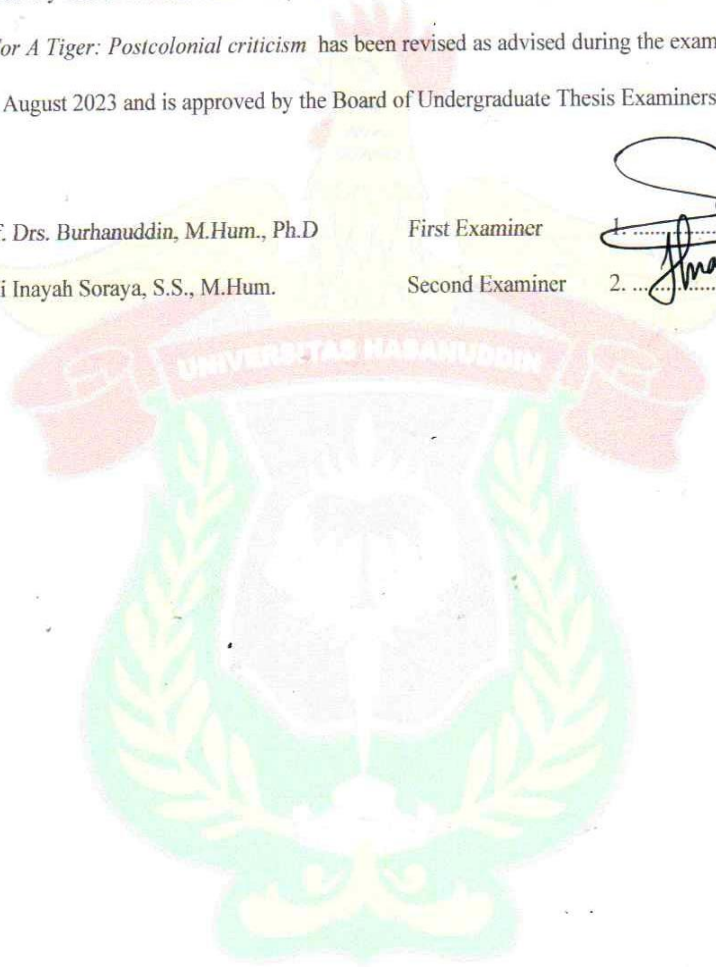
DECLARATION

The thesis by Muh.Batistuta Amri M (F041191045) entitled *Colonial Discourse in Burgess' Time For A Tiger: Postcolonial criticism* has been revised as advised during the examination on 25th August 2023 and is approved by the Board of Undergraduate Thesis Examiners:

- | | | |
|---|-----------------|---|
| 1. Prof. Drs. Burhanuddin, M.Hum., Ph.D | First Examiner | 1 |
| 2. Andi Inayah Soraya, S.S., M.Hum. | Second Examiner | 2 |



Handwritten signatures of the examiners, corresponding to the list above. The first signature is for Prof. Drs. Burhanuddin and the second is for Andi Inayah Soraya.



STATEMENT OF WORK'S ORIGINALITY

The undersigned,

Name : Muh.Batistuta Amri M

ID : F041191045

Title of the Thesis : Colonial Discourse In Burgess' Time For A Tiger : A
Postcolonial Criticism

Department/Faculty : English Literature Study Program/Cultural Sciences

Hereby, the writer declares that this thesis is written by himself. This thesis does not contain any materials which have been published by other people, and it does not cite other people's ideas except the quotations and references.

Makassar, 25 August 2023



Muh. Batistuta Amri M

ACKNOWLEDGEMENT

The writer praises and thanks to God for His blessings so the writer can complete the writing of this thesis. This thesis is prepared and submitted to fulfill the requirements for obtaining a Bachelor of Literature degree in the Department of English Literature, Faculty of Cultural Sciences, Hasanuddin University. In addition, it is also expected to give additional knowledge for readers who are interested in the field of colonial discourse, especially in post colonialism . It cannot be denied that during the process of writing and completing this thesis, the writer faced several obstacles both from within the writer herself and from the external. However, with motivation and action accompanied by prayer, the writer was finally able to complete the writing of this thesis.

The writer realizes that this thesis has many shortcomings due to the limitations of the writer's knowledge and experience. Therefore, the writer openly accepts all forms of criticisms, corrections and constructive suggestions for the improvement of this thesis. This can also help the writer to develop herself in this field of science.

The writing of this thesis can be completed because of the amount of help and support received by the writer. Therefore, the writer would like to express gratitude and appreciation to:

- Dra. Herawaty, M. Hum., M.A.,Ph.D. as supervisor 1 and A.ST.Aldilah Khaerana ,S.S., M. Hum. as supervisor 2 who have provided guidance and direction to the writer so that this thesis can be completed.
- The Chairman and Secretary of the English Department as well as the lecturers who have been guiding the writer through various courses from beginning to end.
- The staff of the English Department and the Faculty of Cultural Sciences who have provided services during the completing process of thesis' files.
- Both parents, Ma'ruf Ihsan and hajrah who give the writer their unending love, encouragement, and patience throughout this arduous process. Their belief and constant motivation have been the writer driving force in overcoming challenges and striving for excellence.
- Perisai KMFIB-UH , to become a second home for the Writer. a place to find new family and a comfortable place to develop interests and knowledge.
- Anugrah yemima lembayung, for always giving endless support and attention to the writer.
- Friends who always support the writer in the process of writing this thesis. syindi restu ramadhani, achmad wafi, bagas adi, and heril akbar.

- All the writer's friends who have prayed, accompanied, provided entertainment and encouragement, willing to provide space for the writer to complete this thesis and always reminded of the obligation to complete this thesis and sit as graduates at Baruga Unhas.
- All parties whoever the writer realizes or does not realize have provided sincere assistance to the writer all this time.

Thank you so much and hopefully all the sincere kindness received by the writer from these various parties will receive multiple rewards from God. Last but not least, the writer hopes that this thesis can also provide a little contribution to science, especially in the field of Postcolonialism

Makassar, 25 August 2023



The writer
Muh. Batistuta Amri M

TABLE OF CONTENTS

APPROVAL	ii
LEGITIMATION.....	iii
AGREEMENT	iv
DECLARATION.....	v
STATEMENT OF WORK’S ORIGINALITY	vi
ACKNOWLEDGMENT	vii
TABLE OF CONTENT.....	ix
ABSTRACT.....	xi
ABSTRAK	xii
CHAPTER I: INTRODUCTION	1
A. Background.....	1
B. Identification of Problems.....	4
C. Scope of Problems.....	5
D. Statement of Problem.....	5
E. Objective of Study	5
F. Significance of Study.....	6
G. Sequence of Chapter	6
CHAPTER II: LITERATURE REVIEW	8
A. Previous Studies	8
B. Theoretical Background.....	9
CHAPTER III: RESEARCH METHODOLOGY	16
A. Method of Collecting Data	16
B. Method of Analyzing Data.....	17
CHAPTER IV: FINDING AND DISCUSSION	19
A. Findings.....	19
1. Plot.....	19
2. Character.....	22
3. Setting	28

4. Theme	30
B. Discussions	33
CHAPTER V: CONCLUSIONS.....	56
A. CONCLUSIONS	56
BIBLIOGRAPHY	58
APPENDIX.....	60

ABSTRACT

Amri, Batistuta. 2023. *Colonial Discourse In Burgess' Time For A Tiger: A Postcolonial Criticism* (Supervised by **Herawaty** and **A.ST Aldilah Khaerana**)

The study aims to find the form of Colonial Discourse depicted in the novel which is depicted directly or indirectly. In addition, this study also aims to find a description of how The socio-political conditions that occurred in Malaysia during The British heritage described in the novel time for a tiger.

Data were obtained from the novel *Time For A Tiger* by anthony burgess and relevant articles and books. Using qualitative research methods with descriptive analysis methods. therefore to get the results of the objectives that have been described in the previous paragraph the writer analyzes the novel starting from the narrative described in the novel and also the dialogue contained in the novel so that it can produce related analysis.

The colonial discourse in this novel reveals the destructive impact of colonialism on the social, political, and economic life of local communities. Overall, this research provides insight into the complexity of the relationship between colonizers and local communities and changes in identity and culture due to interactions between Western and local cultures during the colonial period.

Kata Kunci: *Colonial Discourse , Culture, Time for a tiger, Post colonial*

ABSTRAK

Amri, Batistuta. 2023. *Colonial Discourse In Burgess' Time For A Tiger: A Postcolonial Criticism* (Dibimbing oleh **Herawaty** dan **A. ST Aldilah Khaerana**)

Penelitian ini bertujuan untuk menemukan bentuk wacana kolonial yang digambarkan dalam novel tersebut yang digambarkan secara langsung maupun tidak langsung. selain itu penelitian ini juga bertujuan untuk menemukan gambaran bagaimana kondisi sosial politik yang terjadi di Malaysia pada masa penjajahan Inggris yang digambarkan dalam novel *Time for a tiger*.

Data diperoleh dari novel *Time For A Tiger* dari Anthony Burgess dan artikel serta buku-buku yang relevan. dengan menggunakan metode penelitian kualitatif dengan metode analisis deskriptif. oleh karena itu untuk mendapatkan hasil dari tujuan yang telah dipaparkan pada paragraf sebelumnya penulis menganalisis novel tersebut mulai dari narasi yang digambarkan dalam novel dan juga dialog yang terdapat dalam novel sehingga dapat menghasilkan analisis yang berkaitan.

Wacana kolonialisme dalam novel ini mengungkapkan dampak destruktif kolonialisme terhadap kehidupan sosial, politik, dan ekonomi masyarakat lokal. Secara keseluruhan, penelitian ini memberikan wawasan tentang kompleksitas hubungan antara penjajah dan masyarakat lokal serta perubahan identitas dan budaya akibat interaksi antara budaya Barat dan lokal pada masa penjajahan.

Keyword: *Colonial Discourse* , *Culture*, *Time for a tiger*, *Post colonial*

CHAPTER I

INTRODUCTION

A. Background

Starting towards the end of the 17th century, the countries in power began to widely embrace colonialism. The idea of colonialism itself can be understood as a desire to take over new areas of land, strengthen the colonizing state, promote ideologies, and take advantage of the natural wealth in colonized areas. European demands gave rise to colonialism itself. Europeans first explored the West before turning their attention to the East due to technological innovation. They were forced to look into it because the industrial age's capital had grown rapidly in need. Unfortunately, their exploration eventually led to colonization.

Since exploration transformed into colonialization, exploring the land became exploiting the land. "Restructured the economies of latter, drawing them into a complex relationship with their own, so that there was a flow of human and natural resources between colonized and colonial countries" (Loomba, 2015: 21). On a single time, this relation resulted in three things which advantaged mother country. The first, adopting territory; the second, exploiting natural resources; and the third, commanding and utilizing local society. Hence, imperialism became a center or source of power, while a colony is a place for imperialism to penetrate and control, (Loomba, 2015: 28)

"By the 1930s, colonies, and ex-colonies of Europe covered 84.6 percent of the land surface of the globe" (Loomba, 2015: 5). In the Victorian era, British had brought a victory over imperisalism which rebranded it as a dominant country.

That domination was not granted by the power of the weapon as the first colonialism did, but it was more hegemonic and complex. British dominated by using the power of intellectual, political technology, moral force, and cultural domination, including literature and canonical politics.

The research about literature which born in the colonial era is important to acknowledge what exactly the description of the East is within. All those descriptions are different from the non-European author who does not have any experience with colonialism. European authors or academicians are more possibly to do a historical generalization, justification, and romanticization of East society and culture in their works, rather than understand it. Hence, the study of Burgess' *The Long Day Wanes: Malayan Trilogy* is highly necessary, especially with a postcolonial perspective, to enrich contemporary academic study and to highlight how the East culture has been written in European style. This is the main reason why *Time for a Tiger* is a book that is very suitable to be the object of research carried out by the writer.

Anthony Burgess (1917-1993); is one of the productive British authors who started his literary work at 40 years old. Born and grew up in Manchester, England, Burgess spent almost his entire life as a soldier and ended up as a teacher in Malaya with the effort of the British Colonial Service. In 1954, Burgess started to teach Malayan elite class at Kuala Kangsar University. His teaching experiences had been poured into his three works: *Time for a Tiger* (1956), *The Enemy in the Blanket* (1958), and *Beds in the East* (1959), which soon, were known as *The Long Day Wanes: Malayan Trilogy*

European has its standard about the value and concept of culture. In this case, the difference in culture is acknowledged as justification of what culture and society are superior or inferior. Therefore, when the West is known as superior and developed, the East is known as inferior, underdeveloped, exotic, foreign, mysterious, and even savage. Simply, the West beholds itself as a center while the East is an edge (Hamadi, 2017).

This tendency is referred to as orientalism. Edward W. Said popularized orientalism in his book, *Orientalism* (1978). The concept of "orientalism" in general can be understood as a construction made by the West toward the Eastern world, with its roots in Western life and culture. Because orientalism is thought to be a tool used by the western nations acting as colonial powers to discover that the eastern peoples there are being colonized by the westerners, orientalism, and colonialism are closely linked concepts.

Orientalism can be a relevant approach in postcolonial studies, because it analyzes the images, stereotypes, and identity constructions made by colonialism. Orientalism is employed in postcolonial studies to investigate how The Western conceptions of the East have influenced power dynamics and the continuation of colonial dominance.

Orientalism also refers to the colonial rulers' predominate viewpoint and rationale for the culture and civilization they rule. Postcolonial studies may shed light on the ramifications of these ideas in the post-colonial setting by examining orientalism, such as its impact on identity, representation, and local knowledge.

By using postcolonial criticism, the writer explores *Time for A Tiger* novel, one of the Malayan Trilogy where the story is located in Kelantan, Malayan. There are ethnicities in this novel, such as Chinese, Indian, English, and Malayan, which makes it a valuable object for this research. In addition to what is depicted in the novel, the races mentioned are accurate because they make up the majority of Malaysia's population. Of all the races previously mentioned, they could have represented the residents of Malaysia at that time. Besides, this novel tells about the condition of Malaysians who get their independence but still live side by side with Europeans who colonized them. This research uses theories of colonial discourse, like hybridity, mimicry, and ambivalence, which were introduced by Homi K. Bhabha. Every character in Burgess' *Time for a Tiger* embodies these three concepts of colonial discourse. In addition to for a deeper analysis, the writer elaborates of the social and political context of Malaya since the Cold War to find out what conditions have shaped colonial discourse as described in *Time for a Tiger*.

B. Identification of Problems

The writer discovers several indications of colonial discourse while reading Burgess' *Time for a Tiger*:

1. Differences in social political conditions that occurred before colonialism and after colonialism
2. Inequality of rights obtained by indigenous Malaysians and citizens from the colonial side

3. transcultural phenomenon between natives and the western
4. feminist issues present in the education system in malayan
5. Postcolonialism in Burgess *Time for a tiger*

C. Scope of Problems

The writer focuses on discovering colonial discourse in Burgess's *Time for a Tiger*. For a better comprehension, the writer traces the history and social-political conditions that form colonial discourse within the novel. In short, this research analyze how the representation of English, Malayana, Indian, and Chinese in this novel by using Bhaba's colonial discourse analysis to conduct a more analysis.

D. Statement of Problems

1. What kinds of colonial discourse and how are they presented in Burgess' *Time for A Tiger*?
2. How are social and political conditions shape the colonial discourses in Burgess' *Time for A Tiger*?

E. Objective of Study

1. To discover the kind of colonial discourse and how they are presented in Burgess' *Time for Tiger*

2. To elaborate the social and political condition shape the colonial discourse in Burgess' *Time for a Tiger*

F. Significance of Study

This research is expected to show unbalanced and injustice descriptions in Burgess' *Time for A Tiger*. This research also shows how exactly the prejudice and stereotype of Burgess toward Malayan, Chinese, Arabian, and Indian. If the readers are Malayan, or Chinese, Arabian, or even Indian, they might witness how their ancestors were represented. Therefore, through this reaseach, it is expected that readers can understand how literature is potrays colonizers to dominate a certain nation culturally, politically, and socially. The writer expects this research can be an alternative analysis in literature study nowadays.

Moreover, the study's findings hopefully can be used as one of the suggestions for colonial discourse reference materials, particularly when postcolonialism theory is applied, which takes an orientalism method that is recently new in literary research

G. Sequence of Chapter

The first chapter loads background, identification problem, statement of problems, the objective of the study, the significance of the study, and the sequence of the chapter. The second chapter presents a literary review, including previous studies, theory, and methodology of postcolonial literary criticism. The third chapter of this research embraces research methodology including methods to collect and analyze data. The fourth chapter of this research describes the

results of the research produced through the process of analysis and observation of research objects that focus on the problem under the study. Lastly, in the fifth chapter of this study, the inferences are drawn from the findings of various steps taken to produce the intended outcomes by the author are presented.

CHAPTER II

LITERATURE REVIEW

A. Previous Study

The writer has found researches that use the same approach and object of study as this study. These previous researches are in the following part. Firstly, it is from one of colleagues who took his study in English literature at Hasanuddin University. In 2016, Harry Isra M completed his thesis, entitled "*Colonial Discourse in Conrad's Almayer's Folly*". Now becomes a proper example of applying postcolonial theory and methodology. In his thesis, Isra focused on the colonial discourse that existed in Conrad's *Almayer's Folly* by connecting its social-political context to the 19th century. He successfully found a colonial discourse within them: the representation of *the other*, mimicry, and hybridity. Among there of them, the most prominent was the representation of *The Other* from Isra,

Secondly comes from a journal written by Maliyana in 2013. In that journal, the writer uses typical stereotypes in describing the East in novels, such as untrustworthy, rude, barbaric, and traditional, and expresses patriarchal issues usually attached to Eastern culture. In this case, the journal written by Maliyana can be very helpful in applying the orientalism approach.

Based on the previous study, the writer will focus on colonial discourse which reflected in Burgess' *Time for A Tiger* by connecting its social-political context to Cold War.

B. Theoretical Background

Postcolonialism is not a periodic term for representing the timeline after colonialism. Although this term has the prefix 'post,' which means after, it is more than that in the context of the postcolonial concept (Loomba, 2015: 28).

Even the use of 'post,' meaning after, in "postcolonialism" means it is only limited to a study that focuses on colonialization after it has entered and penetrated a certain colony.

Loomba notes that postcolonialism should be acknowledged as a contestation of colonial domination and as a colonial legacy (Loomba, 2015: 28). It means that postcolonialism is the implementation or non-implementation of colonialism in practice or discourse, whether it is written by colonial society or ex-colonial society, or colonial or ex-colonial (Isra, 2016: 16).

It can be assumed that, the postcolonialism term, or what is called postcolonial study, focuses on scattering the effects of colonialism (especially European colonialism), which are toward the invention of imperialism, caused by orientalism, and granted neocolonialism, toward physics and psychologoclonial loonies. Simply put, it is a study that comprehends and explicates postcoloniality.

1. Postcolonial as Literary Criticism

a. Orientalism

This term was popularized by Edward W. Said in his book *Orientalism* (1978). In the book, Said wrote that orientalism is a sight of the West tradition (especially Europe) toward the exotic of the East, (Said, 1978: 1).

Orientalism is a method of thinking based on ontological and epistemological difference between the East and (almost and always) the West. Hence, orientalism can be discussed and analyzed as an institution to confront the East by questioning, describing, justifying, and applying it in several ways: teaching, deciding, and controlling; In short, it can be said orientalism is the West's style of to dominate, recover and control the East. (Said, 1978: 3).

The problem is, this *civilizing* mission cannot grant the exact imitation of what the civilizer proposed at the beginning. This imitation only creates a blurred copy that threatened the civilizer itself. The threat appeared because in fact, mimicry is never away from mockery, (Ashcroft *et al*, 2013: 13), and from this mockery, the same thing possibly happens in more extreme, the resistance of the colony toward colonial society. Hence, their expectation is only for: Colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite" (Bhabha, 2004: 122) Therefore, mimicry which is expected by the colonial as *civilizing* has a deformity that threatens them.

Shafie & Aljohani (3-4:2019) analyze in detail how the Egyptian and Jordanian families are represented in Marston's works, looking for signs of

stereotypes and clichés that may appear in the descriptions and representations of the characters. In addition, this study also explores how orientalism can shape children's perceptions of family and culture from these regions. This research provides in-depth insight into how literary representation can influence children's perceptions and understanding of culture and families in the Middle East region. By revealing the existence of orientalism in Marston's works, this research reminds us of the importance of presenting accurate, deep, and fair narratives about different cultures in children's literature. However, one thing that needs to be acknowledged is that this study focuses on the work of Elsa Marston alone, which may limit the overall generalizability of the representation of Egyptian and Jordanian families in children's literature. Therefore, further research can cover more writers' and children's literature from this region to understand better how orientalism is presented in these narratives.

Maliyana (3-4: 2013) found that the representation of non-Western people and cultures confirms the orientalist view that places East and West in binary opposition and portrays the East as inferior to the West. This study proves that the writer uses typical stereotypes in describing the East in novels, such as untrustworthy, rude, barbaric, and traditional, and expresses patriarchal issues usually attached to Eastern culture. This representation of the East leads to the justification of Western imperialism and colonization of the East.

b. Colonial Discourse

To perform the criticism of *Orientalism*, Said used poststructuralism theory, especially the theory of Michel Foucault about knowledge/power. Said used it because he had been convinced by the same concept of Foucault's knowledge/power. In this theory, Foucault claimed that "knowledge/power is formed by a material medium", which is monopolistic of "deciding a certain pattern" which Foucault called discourse, "Discourse scatter a single linguistic sector which is influenced by history and ideology". In its practice, the straightforward word is not existing, cause our knowledge is the base of word production which creates a discourse pattern, even for historians or critics, (Loomba, 2015: 55).

Discourse is used in postcolonial studies to broaden the scope and to beat out the concept of knowledge and power. Therefore, discourse is also useful for highlighting how the cultural process, intellectual, economic, and political begin in forming, preserving, and overthrowing colonialism, (Loomba, 2015: 69). In short, the use of colonialism in its study is the way to check how colonial discourse operates as power instrumental. This is the beginning of what we called as colonial discourse.

This theory proposed to scatter how the works of the colonial monopoly of knowledge/power successfully embrace their position as a powerful side who

have all the authority. One of the examples of the holy authority of the West is the mission of “*Civilizing*” which applied to the East.

Besides Said’s, the other theory of colonial discourse is the theory of Homi K. Bhaba, This two theories put forward by these two experts are related to each other because they come from the same basic theory, namely colonial discourse, which is the reference of the theory. so it can be concluded that the principles of the two theories indirectly use the same principles.

Bhaba (2004) claimed that the relationship between colony and colonial has a deformity contradiction and at the same time has weakened its colonial discourse. That analysis had been formed into three concepts that are always used for postcolonial study: hybridity, mimicry, and ambivalence. Those concepts cannot be separated from one another.

1. Hybridity

Hybridity is a general term in biology, it refers to transplantation between one cell/gen to another cell/gen. For instance, coconut hybrid is a usual and familiar term. Furthermore, in the postcolonial study, hybridity does not only refer to physical but also cultural transplantation.

In a physical form, hybridity exists in race, architectural construction, fashion, and others. On the contrary, the psychological form—this form in a certain way influences another physical hybridity, but race is an exception—hybridity exists in various ways, such as language, culture, politics, etc. In short, hybridity in postcolonial study relates to the form of new transcultural in a

colonial environment, whether it is a colony or colonial society, (Ashcroft *et al*, 2013: 135-136).

The deformity of colonial discourse is “a proper separation” between many things that affirmed by the West and its book which successfully disquiet their own “exclusivity of identity”. It means stability which they prioritize the justifiable difference between the West and the East—for instance, the West is civilized that the East—potentially has the same position (identity), even if it can be inversed by action/certain treatment of the colony society (agency).

2. Ambivalence

In the beginning, ambivalence is developed in psychoanalyses to uphold continuous fluctuation between demanding one thing and another. In Bhabha’s colonial discourse theory, ambivalence is captured as a complex combination between colony and colonial in their refusal or amusement, (Ashcroft *et al*, 2013: 13). For example, the West is adorable for its advancement, and for the same reason, the West is detestable.

This circumstance is ambivalence because both colonies and colonial are not incompatible. Colonial society might have tight binding like relatives or marriages with colony society. On the other hand, a colony society might have the same desire as a colonial society, for example, in a colony society that was a landlord is given a choice to be a governor by the colonial leader, in conditions, bent knee to *Hindia Belanda* and become the Hand.

3. Mimicry

Mimicry is a conscious or unconscious action or threat to imitate or follow something outside the self. In its practice, the arrival of the West with colonialism to operate its *civilizing* mission required them to imitate culture to the other culture which they think uncivilized. Hence, the invisible persuasion to imitate is affirming the position of the West as superior rather than the East. It means mimicry should be produced over and over to affirm the West as a proper example. (Bhabha, 2004: 122).