

COLONIAL LEGACY: AMBIVALENCE IN *WEST IS WEST* MOVIE

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Abstract

This research discusses about ambivalence. Ambivalence is the contrast feeling that happens in the same time or in the other words ambivalence is feeling in between. Therefore the experience of ambivalence gives the impact of mimicry and hibridity. This study purposes to explore the depiction of ambivalence in the character *West is West* movie and reveals the impacts of ambivalence. In accordance, this research focuses. Postcolonial approach is used in order to give the deeper understanding. Besides, the concept of ambivalence is understood to support the analysis. This research utilizes descriptive-qualitative, it emphasizes data collecting technique and data analyzing technique. The data are film sequences that contain cinematography aspects while *West is West* movie as its data source. After analyzing the movie, the researchers can conclude that *West is West* movie portrays of ambivalence, and the result of the analysis the researchers found that there are two elements of ambivalence. Those are mimicry and hibridity. Mimicry is the impacts of ambivalence that George prefer to be English by his imitation to England life style but his heritage is Pakistan, it makes him still a Pakistan and leads him to mix both of England and Pakistan culture or hibridity. From those two elements, people can identify their own feeling in between or ambivalence.

Key words: *Ambivalence, Hybridity, Mimicry.*

INTRODUCTION

As a human (Adelina & Suprayogi, 2020), (Mulyanto et al., 2019), (Liu et al., 2020), many people want to have a better life, better environment and a better future. Afterwards, many people do immigration. In order to gain a fortune, freedom, opportunity, or basically to achieve a better life. They have to struggle to with a new atmosphere, culture (Qodriani & Kardiansyah, 2018), (Oktaviani et al., 2020), (Lusa et al., 2020) and society of new country. As the consequence, an immigrant's people and their generation face the dilemma between keeping and practicing the culture of their ancestors or follow the new country's culture. However, in facing such condition makes immigrants and their generation confused to choose and practice their own culture or a new culture. The two cultures simultaneously lead them to face a double feeling that contradicts each other. This phenomenon makes them dilemma between keeping their own culture and follow other cultures. However, the contrast feelings that is caused by certain matter, sometimes people or their actions at the same time can be claimed as ambivalence. The ambivalence is not

only because of the relation between the colonized and colonizer. It is also caused by the colonized that wants to be equal as the colonizer. In conclusion, to be equal to the colonizer, the colonized must do such kind of imitation or mimicry.

It reflects that the colonized people want to be equal or accepted in their environment which is controlled by the colonizer. As it has been known that the colonized people are powerless than the colonizer, the colonized solves the problem by imitating the colonizer. Beside the colonized people imitating the colonizer culture, colonized people also mix their culture with new culture. Facing ambivalence experience does not only lead the ambivalence subject to imitate others, but also can affect the subject's ambivalence mix their own culture with other cultures. This condition emphasize ambivalence is related to hybridity. As Bhabha asserted, the ambivalence associated with hybridity as ambivalence decanters the authority of his position of power (Kardiansyah, 2016), (Agus et al., 2013), (Nugroho & Yuliandra, 2021), (Fahrizqi, 2018), (Pratomo & Gumantan, 2020), so that the authority may also be hybridized. It can be occurred when place in a colonial context in which it finds itself dealing with, and often inflected by other cultures. The hybrid will be constructed when different people who have different cultures, values (Wantoro & Priandika, n.d.), (Darwis & Pamungkas, 2021), (Pamungkas et al., 2020), (Husna & Novita, 2020), norms be unite without realise the other one. Afterwards in this research the researchers attempt to analyze the ambivalence that appear in the character of Sajid in *West is West* movie.

In *West is West* movie George is Pakistan people who get married with English woman and stay in England. He lives in England tradition and environment where his wives stay. As an immigrant people who live in different circumstances, George faces two very different cultures such as Pakistan culture and England culture that are represented by his identity and the environment outside of his family. There are many different aspects in England and Pakistan culture that must be confronted by George, such as ideology, culture, and lifestyle. As Pakistan people who live in England he try to defend his identity who is Pakistani but in case he cannot avoid the England culture which becomes his environment. His experience leads George to have ambivalence. Therefore, it is interesting to explore the ambivalence in *West is West* Movie by Ayub Khan Din by using theory of Homi K. Bhaba, because ambivalence itself is a unique phenomenon in immigrant's life, which is related with mix emotion.

LITERATURE REVIEW

Ambivalence

In some situations or condition, most of people experience feelings or contrasts of a certain things, whether it is feeling happy or sad, have a good thing or a bad thing, sometimes like it or hate it, sometime accept a suggestion or reject it, and many more. All of those feelings are usually happen by humans, but rarely work for the contrast feelings that come up in the same time. Contrast feeling that arises in the same time is unusual phenomenon, it relates with mixed emotions or ambivalence. The terms of ambivalence was first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer. Rather than assuming that some colonized subjects are ‘complicit’ and some ‘resistant’, ambivalence suggests that complicity and resistance exist in a fluctuating relation within the colonial subject. Ambivalence also characterizes the way in which colonial discourse relates to the colonized subject, for it may be both exploitative and nurturing, or represent itself as nurturing, at the same time.

Mimicry

Ambivalence cannot be separated from mimicry, it is reflected that colonized people imitated the colonizer, in order want to be equal to the colonizer. In general mimicry refers to the action or skill of imitation of one by another. Jacques Lacan in Homi Bhaba’s essay of *Mimicry and Man: The Ambivalence of colonial Discourse* states Mimicry reveals something in so far as it is distinct from what might be called itself that is behind. The effect of mimicry is camouflage. It is not a question of harmonizing with the background, but against a mottled background, of becoming mottled exactly like the technique (Kuswoyo, 2013), (Sari et al., 2013), (Darwis & Junaidi, 2019), (SARI, 2013), (Ahdan et al., 2020) of camouflage practiced in human warfare. The colonized mimics the colonizer is not only to adopt the colonizer culture but also to get equality. Therefore, they can be accepted in the colonizer society. The effective way for the colonized to be accepted in colonizer society is that the colonized have to imitate in many aspects of all things related to the colonizer. For instance, by imitating in fashion aspect, the colonized will wear the dress that the colonizer wears. After imitating from many aspects, the colonized has similar dress, language (Qodriani & Wijana, 2020), (Sari, 2020), (Alita et al., 2019), (Rido & Sari,

2018), (Aminatun & Oktaviani, 2019), and life style with colonizer. For example, people in the past often used kebaya or kemben in some situation or even in the daily activity (S Suprayogi & Pranoto, 2020), (Suprayogi Suprayogi & Pranoto, 2020), (Aguss, 2021), (Mandasari, 2017), but now people more like to wear a t-shirt or shirt or gown rather than kebaya. It is becomes one of evidence that nowadays modern people or young generation like to imitate the way foreign people dress (Chavez, 2000), (Wahyudin, 2015). The sense of mimicry reflects that the colonized people want to be equal or accepted in their environment which is controlled by the colonizer. By doing imitating fashion, language, and also lifestyle of the colonizer, automatically the colonized people mix their own culture with colonizer culture as called as hybridity.

Hibridity

This shows the relationship between the colonized and colonizer that is ambivalent and also evokes the hybridization. The intension between the colonizer and the colonized produces what is called as hybridity. In postcolonial discourse it refers to the cross-cultural exchange. As used in horticulture, the term refers to the cross-breeding of two species by grafting or cross-pollination to form a third, 'hybrid' species. In postcolonial hybridization takes many forms such as linguistic (Tanenhaus et al., 2000), (Zuhud, 2014), (Hornberger & Hult, 2006), (Afrianto & Inayati, 2016), (Aminatun et al., 2019), cultural, political (KUSWOYO et al., 2013), (Kaid, 2004), racial, etc. Cultural identity always emerges in this contradictory and ambivalent space, which for Bhabha makes the claim to a hierarchical 'purity' of cultures untenable. For him, the recognition of this ambivalent space of cultural identity may help us to overcome the exoticism of cultural diversity in favour of the recognition of an empowering hybridity within which cultural difference may operate. In the other hand Hybridity is portrayed of mixing culture between the colonizer and the colonized. Moreover, Hybridity which contains of different things, for instance language, culture and custom, can be the representation of the enrichment to new culture, language and custom. For instance, A is people Indonesia which like Bali dances. She has good relationship with B as a friend, which is American Latin people and she masters traditional dance America Latin namely tango dance. Because they are continuously have interact each other, then there was mixing culture that develop new culture which is the result of blend Bali dance and tango, but that dances is not same as the original Bali dance

or tango dance. It seems that there is mixing culture that exist from dance and they relationship.

METHOD

In this research, the researchers uses qualitative research because researchers does not use specific or certain data in method of research. Therefore, the researchers concerns upon the sentences and phrases in revealing the analysis. qualitative research is an effective way to obtain specific information about phenomena related toward human being such as behaviors (Novita & Husna, 2020), (Novita et al., 2020), culture, society. Therefore the researchers uses the qualitative research because of phenomena of ambivalence within individual and group as well. Data and data source are the information and the important thing that used to analyze the problem and issue. Data are the information or the fact taken from the source, therefore the source of data means the place where the data are taken. The movie is *West is West* that becomes data source in this research. Data in this research comes from the dialogues and screenshot of *West is West* movie.

RESULTS AND DISCUSSION

Ambivalence

Ambivalence as seen in George's view toward his children Identity

Living in a new environment, makes George face new tradition, culture, and also new places, it makes George feels in between .Feeling in between or ambivalence does not only related to feeling or emotion. It is also can be from the identity. As seen from the dialogue between George and Maneer.

***West is West* Movie : Sequence Number: 27**

Time : 00.35.46 - 00.37.38

Sequence Title : Maneer and George was fight

Dialogue

George: It's all your fault, baster. You and your family pucking giving me trouble all the time. Why you no go to your mam? Get out of my house. I no want you here. Go home! You no belong here.

Maneer : You always said we do belong here.

George : Go!

Maneer : What's changed your mind now, eh?

The quotation above explains that George experience ambivalence with his identity. For the first time he said with Maneer and Sajid that they are belongs to Pakistan in the quotation “You always said we do belong here” says by Maneer, but in one side he said to Maneer that his not belong here by saying “You no belong here”, because he ashame with Maneer that he cannot have wife from Pakistan, so that is why he says to Maneer to back to England from the quotation “Why you no go to your mom?” because his mam is English woman. It is proven that George experience ambivalence toward his identity through his children.

Ambivalence Feeling in George toward his Nation

George is Pakistani, but lives in England, and got marriage with English woman. Because of his environment in England; he tends to be Englishman rather than Pakistani. It reflects that George is ambivalence feeling toward his nation. It can be seen from the dialogue between George and Ela.

West is West Movie : Sequence Number: 59

Time : 01.27.38 - 01.30.33

Sequence Title : George and Ela talks about Maneer Wedding

Dialogue

George : All years in England, I think about Pakistan. Wife and the children.

Ella : You don't have to say anything.

George : No, Ella.

The above quotation explains that George feels ambivalent on his nation. The identity of him self whom is Pakistani gets him into experience ambivalence feeling toward his nation, in one side he want to be an Englishman, but in the other side he still think about Pakistan. It is proven from the dialogue that he is feeling ambivalence by the word “ all years in

England, I think about Pakistan". From the quotation seems that, although he lives in England, he cannot leave his identity as Pakistan.

Mimicry as the Impact of Ambivalence as seen in *West is West*

Ambivalence is not only because of the relationship between colonized people and colonizer, but also it is because the colonized people want to be equal as the colonizer. In order to be equal to the colonizer, colonized people does such kind of imitation or mimicry by imitating the dress, speech, and also lifestyle of the colonizer.

George Imitation of Life Style in England

As Pakistan people who live and stay in England, automatically George wants to be accepted or equal in their environment by doing imitation of fashion, life style, and also their language. Mimicry is the process by which the colonized subject is reproduced as almost the same, but not quite. From the quotation means mimicry is the process of imitation by colonized people in order want to be equal to the colonizer. It happens through George, in order to get equality from the colonizer he does imitation of the way Englishman and Pakistan people dress. To support the analysis the researchers shows some pictures to prove the explanation.



The screenshot above shows George does such kind of imitation of dress in England as Pakistani people in order to be accepted and to get equality through the society and

environment in England. It means that this analysis categorizes George imitation of culture in England by wearing the same dress as they wear. The purpose is that he wants to look same as the people in his environment, because he wants to be accepted and have relationship with English people and also the society.

Hibridity as the Impact of Ambivalence as seen in George Mixing Style of dress

Besides imitating the Pakistan and England culture, Sajid also experiences hybridity as the impact of ambivalence experienced by him. The impact of ambivalence is not merely imitate the colonizer to get equality, but also the colonized people try to mix their own culture to the new culture because of the environment. As people of Pakistan that stay in England for several years, George mixes the dress of English with Pakistani because of environment. Therefore, when George was in England he wears dress same as English people, but he mixes his style of dress with use hat as the identity of Pakistani. To prove the explanation above, the researchers shows some pitcures to support the analysis.



From the screenshoot above shows that George tries to mix his life style of Pakistani with English. The common people in England they wear dress as in the pitcure of man who does not wearing hat, but George mix the dress of English people by wearing the same dress but he used hat which is identical with Pakistani. It shows that George conciously mixes his culture of Pakistan with England by the dress.

CONCLUSION

Through the analysis, the researchers concludes that this movie has the issue of ambivalence which reflected through the character of George, and the impacts of ambivalence are mimicry and hibridity that exist in this movie. Mimicry is the impacts of ambivalence that George prefers to be English by his imitation to England life style but his heritage is Pakistan, it makes him still a Pakistani and leads him to mix both of England and Pakistan culture or hibridity. From those two elements, people can identify their own feeling whether they in feeling between or ambivalence.

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