

**Hegemony in Kiran Desai's *The Inheritance of Loss* and  
Doris Lessing's *The Grass is Singing***

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**Abstrak**

*The Inheritance of Loss* karya Kiran Desai dan *The Grass is Singing* karya Doris Lessing adalah sebuah fiksi yang pada dasarnya memunculkan masalah di bawah rubrik kolonial dan poskolonial. Penaklukan negara oleh penjajahan Inggris meninggalkan jejak penjajahan yang tercermin di negara kedua novel, India dan Afrika. Inggris imperialisme terus mempertahankan kekuasaannya walaupun negara yang dijajah sudah merdeka. Hal ini menyebabkan negara yang dijajah mengikuti dan menerima secara sukarela kekuatan dominasi kelas penguasa. Oleh karena itu, Inggris Imperialisme menghegemoni kaum bawah untuk mempertahankan kekuasaan mereka yang tercermin dalam kedua novel yang akan dibahas sebagai topik utama. Tesis ini merumuskan tiga masalah, (1) bagaimana hegemoni tercermin dalam karakter Jemubhai sebagai mantan terjajah dari kekaisaran Inggris di *The Inheritance of Loss* karya Kiran Desai, (2) bagaimana hegemoni tercermin dalam karakter Mary sebagai anggota perempuan dari Pemerintah Inggris Imperialisme di *The Grass is Singing* karya Doris Lessing, dan (3) bagaimana hubungan Jemubhai dan Mary dalam hegemoni. Tesis ini menggunakan metode deskriptif kualitatif, intertekstualitas, dan pendekatan mimesis. Masalah-masalah ini akan dianalisa dengan menggunakan teori Hegemoni Antonio Gramsci. Sastra Perbandingan akan digunakan untuk menganalisa hasil hegemoni Jemubhai dan hegemoni Mary yang akan dibandingkan dan dikontraskan. Untuk mendukung penelitian, teori intertekstualitas akan digunakan. Perbandingan dua karya tersebut menunjukkan bahwa kedua novel dapat dihubungkan meskipun mereka berada di era, waktu, dan tempat yang berbeda. *The Inheritance of Loss* berlokasi di India ketika kolonisasi berakhir dan *The Grass is Singing* bertempat di Rhodesia Selatan (sekarang Zimbabwe) ketika terjadi kolonialisme Inggris.

**Kata Kunci:** sastra perbandingan, hegemoni, (pos) kolonialisme, intertekstualitas, dan novel

**Abstract**

Desai's *The Inheritance of Loss* and Lessing's *The Grass is Singing* is essentially bring up the problems under rubric of (post) colonial fiction. British Imperial subjugation leave the trace of colonization in both novels; India and Africa. The colonization is continued to maintain the colony power. It causes the colonized follow and receive voluntarily the domination power of ruling class. Therefore, British Imperial hegemony to maintain their power that is reflected in both novels will be discussed as the main topic. This thesis formulates three problems; how hegemony reflected in Jemubhai's characters as ex-colonized of imperial British in Kiran Desai's *The Inheritance of Loss*, how hegemony reflected in Mary's characters as female member of Imperial British Government in Doris Lessing's *The Grass is Singing*, and how the relation Jemubhai and Mary in hegemony. This thesis uses descriptive quality, intertextuality, and mimesis method. These problems will be examined by using Antonio Gramsci's Hegemony theory. The comparative literature will be used to examine the result of Jemubhai's hegemony and Mary's hegemony that will be compared and contrasted. To support the examination, Intertextuality will be used. The comparative shows both novels can be related although they are in the different era, time, and place. *The Inheritance of Loss* sets in India when the formal colonization ended and *The Grass is Singing* sets in Southern Rhodesia (now Zimbabwe) when the formal colonization happening.

**Keywords:** comparative literature, hegemony, (post) colonialism, intertextuality, and novel

## INTRODUCTION

Human lives to leave experiences behind and to face phenomenon up. These experiences create facts that influence human to articulate it through literary work. In the literary work, the author expresses the ideas through art of language, generates the feelings through either spoken or written language beautifully, and purposes it to the devotees of the literary work against what he/she wants to convey. The experience of an author sometimes can be occurred to other author's experiences because human live in a world where the phenomenon are delivered to the reality to the whole part of the world. Thus, the possibilities of gaining same experiences are potentially undergone. For instance, the experience of bearing a baby from a white woman and black woman must be similar, the pain, the feeling, and the sense must be similar tightly although the time and the space are different. Thus, in the different experiences in human life, there is something hidden, and it is the similarity or collective consciousness that drives it. Finally, when an author tries to spend it out on the literary work, the similarity must be there, whether it is either explicitly or implicitly.

Based on those facts, literary works can be related to other literary works. Relating a literary work to the other is an effort to compare them for resulting something new in literary world where similarities and differences tightly adhere on it. In other word, it is to compare literary works whether those are created in similar and different era or place because comparative literature is a cross-cultural study of texts, characterized by interdisciplinary and related to the pattern of relationships in literature across time and space (Basnett, 1993:1). Thus, this research try analyze in comparing two literary works that, for most people, are not comparable one. Of Kiran Desai's *The Inheritance of Loss* (TioL) and Doris Lessing's *The Grass is Singing* (TGiS), this research goes keener.

Started with TioL, this novel is set in India the early of 1986s. This is the era of post-colonization of English Britain toward India. There is told the main character, the antagonist one, Jemubhai as a judge. He is told very dictatorial character and having hatred to everything related to his own original country, India. Even though, he does not have any burdens of torturing his wife, Nimi, who is an Indian. His marriage bears a daughter, Mistry, while Mistry herself has a daughter named Sai. Sai, then, is taught, learned, lived, as Englishman by Jemubhai. Jemubhai also has a "loyal" servant, the Cook. The Cook works for Jemubhai since he is ten until the rest of his life, he even never

commits any complain, either for his work or his twenty rupee salary per month with no inflation, always follows and lays down on Jemubhai's rule. When it is traced behind, it can be known the reason of why Jemubhai really hates everything related to India because when he was still studying in English, he always got "special treatment" by the people around there. He was mocked, marginalized, and thrown out. Perhaps, this fact drives him becoming a one who hates India and thinks that being English is the better one. Based on this views about Jemubhai in TioL, it can be said that Jemubhai is a one who hates his country with regardless his wife, granddaughter, and the slave.

Similar but not quite, this Bhabha's term can be put in this comparison. In Doris Lessing's TGiS, there is told a character, Mary, who really hates the Black. Mary is the member of British Imperial Government in South Rhodesia, where the government is controlled by the white community. The white minority controlled the black land makes slavery. The government give land to the white, but the black community as the indigenous inhabitants have no right toward their land. This condition makes slavery. The slavery cause higher demand to get work. In this sense, Mary as the white naturally has control toward her slave, Samson, the Boy, and Moses. Samson, the Boy, and Moses are the indigenous people who are under Mary's control. Mary can be said as the ruling class that her interests are the interests of all. The power hegemonic applied by consent rather than coercion.

Based on the fact that both novels is fundamentally different, hegemony is still exist, although in different time and space. Desai's TioL sets in India after colonization while Lessing's TGiS sets in Africa when the colonization is happening. Jemubhai and Mary have the power to control people under their domination, although they are in different time and space.

Domination is integral part of hegemony. Hegemony is the power of ruling class that their interests are followed by the voluntarily and received as common sense by the *hegemonized*. The spreading of hegemony is applied by consent rather than coercion. Gramsci is famous by his concept of hegemony develops it from Marx. Marx is focuses on social class who's the strongest class will rule the weak class. In this sense, it rises up the *hegemonizer* and the *hegemonized*. If it traced back, this case can be the basic base of the colony to control region such as Africa and India.

Colonization is the subjugation and control of other lands and goods (Loomba, 2005: 7-8). Thus, in

colonization there must be hegemony explicitly or implicitly. According to Gramsci, hegemony can be expressed in two ways; as domination and as intellectual and moral leadership (Gramsci: 1976: 57-58). The social group do everything to maintain its leadership. In colonization era, it can be said that the intellectuals are strong because of the dominance of the colony government. After colonization era, the ex-colonized region freedom can be seen clearly, but the colonization leave the trace 'disease' that Jemubhai undergoes.

Jemubhai as the India indigenous people adapts and adopts colony culture, way of life, and idea but the imitation is the same but not quite. Through his imitation, he becomes likely Englishman. He hates and rules the other indigenous people in his homeland. Thus, Jemubhai and Mary can be seen clearly as the superior without seeing gender. The fact that their domination dripped in their hegemony.

Both novels use the same language and theme, a story under rubric of colonialism and post-colonialism. As the authors come from the difference background and country between South Africa and India as the ex-British colony, both the piece of works show figures of superiority and inferiority. Both in Lessing and Desai's works, Mary Turner as Lessing character and Jemubhai as Desai character show figure of superior dominates the inferior, marginalized the natives and the old cook by consent. The difference in cultural background itself is also different in space and time. The characters of both novels are different. Lessing's character is a white woman and Desai's character is an Indigenous Indian man who becomes likely Englishman. In accordance with the opinion of Bassnett, the study of comparative literature at least, there should be two literary objects being compared. Both objects are literature with different cultural backgrounds (Bassnett, 1993: 1). It is interesting to analyze two different pieces of works with the different era, colonization and post-colonization.

As the similarities and differences of cultural background of the authors that reflected in their character and character is intriguing to analyze the result of this compared piece of works. Additionally, Bhabha great concept of mimicry is used to examine the problem. Hegemony, as Antonio Gramsci popularizes it is also used to examine the case of the problem. Intertextuality is highly important because the influence in comparative literature related to theory of intertextuality.

## RESEARCH METHOD

This thesis, as comparative analysis, uses a method of descriptive quality that means the data are not set. This natural condition of the data continuously is processed to the analysis. In this method, the important part that cannot be shoved away is the technique and the approach. The technique is the way the process is worked on with applying the theory. Because this thesis is to compare two texts, with potential other texts related to, consequently the intertextuality can be the right one to fit in. While the approach is mimesis with regardless the extrinsic approach as the base of work (Abrams, 1976: 8—29).

To accomplish the chaotic process, hence the required steps are collecting the data plus the work of steps. Collecting the data passes four ground steps as follow:

1. Reading the two novels. This step is required because this reading will lead the interpretations of the two texts whose differences and similarities touch each other.
2. Collecting the data. This step is purposed to select the appropriate data as the source of analysis before classification.
3. Classification of the data. This step is necessary step because this thesis is comparing two texts where classifications of the data will sharpen to the differences and similarities of the two texts.
4. Tabling the data. This is used to simplify the long analysis that potentially emerges chaotic of the readers. Plus, it can be said as the part to coddle of the readers to read what this thesis aims to.

Furthermore, to proceed the work of steps of this thesis to be good analysis, the required steps of comparative analysis are below here:

1. Finding the differences of the two text, here is Kiran Desai's *The Inheritance of Loss* and Doris Lessing's *The Grass is Singing*. It needs to re-explain that this thesis gives abbreviation of the two text, for Kiran Desai's *The Inheritance of Loss* is *TIoL* and for Doris Lessing's *The Grass is Singing* is *TGiS*.
2. Uniting the differences and similarities based on the potential factors and reasons of the two until it can be accepted to be compared.
3. Resulting the something new after comparing the two texts as the consequence of this analysis.

## COMPARATIVE LITERATURE

Comparative literature is from French, La Literature compare. According to its history, comparative literature is divided into two parts of



ideology, France and America. As the first, Comparative literature is introduced by France school. It is pioneered by Paul van Tieghem, Jean Marie Carre, Fernand Baldensperger, and Marius Francois Guyard while America is pioneered by American School. France ideology is the old and America Ideology is new ideology. French schools emphasize comparative literature from different countries, while America in comparing two different literary works is not only comparing it but also with particular fields of science and art.

Basnett adds that the term “comparative literature” emerge in the time of transition when colonized countries struggle to gain independence from the kingdom "Ottoman", of the Austro-Hungarian Empire, from France and Russia. The new state emerged, so the national identity cannot be separated with the national culture. The emergence of comparative literature along with the emergence of nationalism in the time of transition, which at the time was colonized countries are looking for their identity (Bassnett, 1993:20).

There are three terms on comparative literature. Firstly, the study of oral literature. It is especially the theme of folklore and its spreading. Secondly, the investigation of the relationship between two or more works of literature, which is the subject of investigation and objects, among other things, about the reputation and penetration, influence and the canon works. The last, the literature research in the whole of world literature, encompassing general literature and universal literature (Wellek & Warren, 1949: 38—45).

According to Endraswara the scope of comparative literature is broader than the scope of the national literature, either geographical aspects or field of research (Endraswara, 2011: 95). Comparative literature can be considered as a comparative study covers literary works between literary works, besides from the national literature, the relationship of literature with knowledge, religion or belief, works of art, theory, history, social science, and criticism literature (Remark, 1961: 2).

The study of comparative literature departs from the basic assumption that literature is impossible apart from works of literature ever written before. It can be said that in the study of comparative literature, it is not possible if history is separated from its element. This is also reinforced by Jant Brand Cortius that the literary work is a form of set earlier works. It is also similar to the opinion of Julia Kristeva that literature is a line of text. These two arguments reinforce the assumption that it is almost hard to find works really pure or sterile (Endraswara, 2011: 20). Darma says that comparative literature was born from the thought that literature is

not singular but it is plural, and all literatures have similarities and differences. Similarities may occur due to human problems, as recorded in the literature, are essentially universal, and these differences occur because inevitably literature is *hegemonized* by place of circumstances (Darma, 2004: 53). In this accordance, comparative literature is a cross-cultural study of texts, characterized by interdisciplinary and related to the pattern of relationships in literature both across time and space (Bassnett, 1993:1). In this regard, there are at least two objects are compared in literary works. The object of both literary works that have different cultural backgrounds are to be compared to. The differences of cultural background are naturally as well differ in space and time.

A similar conception is expressed by Remak. He says that comparative literature is the comparison of literary work with literary work or other literary work or more and other fields of human expression. Remak further emphasizes that comparisons between works of literature and outside field of literature can simply be accepted as a comparative literature if the comparison is done both systematically and it can be separated and have a logical coherence (Remak: 1961: 3—9).

In analyzing East-West literature, Swapan Majumdar as quoted in Bassnett argues that Indian literature is no less strong than the components of Western literature. He suggests that “comparison should take place not individual across cultural boundaries, but on a larger scale altogether” (Bassnett, 1993: 37). The notion can be stated that the comparison should not encompassing the author (individual) across cultural boundaries of his/her own culture that limit the comparison but to wider aspects of culture altogether. It can be compared with African Literature for instance, in accordance with the comparative basic rule. “Indian literature should be compared [...] not with any single literature of the West, but with the concept of Western Literature as a whole, while the Regional Literatures should be assigned the status of constituent sub-national Literatures in India” (Bassnett, 1993: 37).

Comparative literature aims to search the influence between literary works and or with other studies. Secondly, to decide which one of the original. Thirdly, to decompress a thought of certain national literary works that are greater than the other national literary works. In this case, literary works is considered as in the same level. Fourthly, to find the diversity of cultures in each literary work to know the development of the culture that is reflected in difference literary works. Fifthly, to reinforce the universality beauty concepts in literature. Sixthly, to assess the beauty and

the quality of literary works from countries (Endraswara, 2011, 129). In this study, not all the aims are achieved, but it can be one, two or more. This research in determining the aims of comparative literature is in the fourth point; to find the diversity of cultures in each literary work to know the development of the culture that is reflected in difference literary works.

Basically comparative literature method can be categorized into two groups. The first is diachronic comparative method. It is used to compare two difference literary works or more with difference periods. The second method is synchronic comparative method. It is used to compare literary works with the same era (Endraswara, 2011: 141). This research use the first method, diachronic comparative because the literary works that will be examined are in difference period. The study of comparative literature is a study in literature study that cannot produce its own theories. Thus, the study of comparative literature can apply a variety of theories, all theories that do not diverge from the principles of comparative study (Damono, 2009: 1).

Comparative literature based on affinity, tradition, and influence concept. Affinity comes from Latin the word *ad* means near and *finis* means border. Affinity can be stated as kinship relationship. In comparative literature affinity defined as relationship or linkage among literary texts. Every text has relationship with other texts. Tradition relates to history in creating literary works. In this condition, the literary works which is created firstly is supposed as the source. Thus, it will be new creation, translated idea, borrowing idea, and etc. whereas influence concept is the existence of influential literary elements. Thus, it will transformation, adaptation, translation, and etc. this concept also impels the genesis of intertextuality (Endraswara, 2011: 142).

## INTERTEXTUALITY

Ratna defines the etymology of the intertext, is derived from inter + text. Prefix inter means (in) between, in this connection has parallels with the prefix intra-, trans-, and para. Text derived from the word *textus* (Latin), which means woven, plaited, composition, and fabric. Broadly, *intertextuality* can be defined as net of relation between a text to other texts. The product of meaning is in processing of intertextually, through binary opposition, permutation, and transformation. The framed texts of *intertextuality* cannot be limited as genre similarity. *Intertextuality* offers all of possibilities for researchers to find *hypogram*. It can be done between novel-to-novel, novel to poetry, and novel to myth. The purposed

relation is not only as the similarity, it is also as the opposition (Ratna, 2007:172).

In the world of literature, Julia Kristeva is known as the most significant figures who introduced intertextuality theory, which is widely interpreted as a According to Julia Kristeva (Hutomo, 1993b: 13-14) theory of intertextuality has certain rules and principles, including: (1) the nature of the text that contains a variety of texts, (2) intertextuality study is used to analyze intrinsic and extrinsic elements of a text; (3) study of intertextuality is a study the balance between intrinsic and extrinsic elements of the text are adapted to text function in society, (4) in connection with the creative process of the author, the presence of a text is the result obtained from other texts, and (5) in connection with the study of intertextuality, understanding texts (literary) should not be interpreted confined to literary material, but it must include all the elements of the text, including language.

*Intertextuality* can be involved in theory of reception. In the respond of the readers, the involving a text to other texts can be found. It is very depending on the understanding, perception, knowledge, and experience in reading previous texts (Nurgiyantoro, 1994:54). Furthermore, in the theory of *intertextuality*, the previous works determine the successful reading. Appropriately, to post structuralism, the readers are not only as consumers of texts, they are also the producers. Texts cannot be defined absolutely because it is structure to structure. In every referring to works that are written with regardless limitations or boundaries.

Every text pinpoints differently to work that is written with no boundaries or limitations and it is as plural text. Traditionally, the activity of *intertextuality* passes in two ways, the first one is reading two texts at the same time and the second one is reading a text with background of texts that have been read before. *Intertextuality* exactly is the second one because this way is enable to turn out plural text, text with no boundaries or limitations (Ratna, 2007: 174).

## COLONIALISM AND POST-COLONIALISM

The term colonialism is fundamentally important in defining the exploitation of culture toward the settled region since the European expansion in all the world for the last four hundred years. The colonization causes slavery and traumatic in human history. The word colonialism, according to the *Oxford English Dictionary* (OED), comes from the Roman 'colonia' that has meaning 'farm' or 'settlement'. It is referred to Romans who settled in other lands. The settlement of Romans still maintain their citizenship. "Colonialism can be defined as the subjugation or conquest and

control of other people's land and goods. But colonialism in this sense is not merely the expansion of various European powers into Asia, Africa or the Americas from the sixteenth century onwards; it has been a recurrent and widespread feature of human history" (Loomba, 2005: 7-8).

The colonization ended when the colonized get their independence but the colonized get trauma of the colony inheritance. The colony inheritance leave trace 'disease'. The 'disease' makes the colonized object suffers a lot both mentally and physically. After the formal colonization is post-colonization when the colonized country get their independence. "Postcolonial criticism analyzes of the problem of cultural identity specifically focus on the instability and dynamic, hybrid forms of cultural identity. It is largely a product of the poststructuralist, deconstructive theory of the First World" (Tyson, 2006: 426). Moreover, "Post-colonialism refers to the unrepresentable in the colonial: racial difference, legal inequality, and subalternity, all of the submerged or suppressed contradictions within the colonial social order itself. In this sense, the postcolonial presents itself in the colonial epoch, especially during periods of decolonization, when social contradictions are expressed in intensified nationalist organization and anti-colonial struggle. Therefore, the prefix "post-" refers to a historical relation, to a period after colonialism" (Castle, 2007:135).

It is supported by Walder (1998: 2) in Post-colonial Literatures in English, he states that in simplest the hyphenated term 'post-colonial' means post, or after, the colonial period. It is used as a way of indicating something that happened after the end of formal colonization. Besides that, post-colonial theory investigates the cultural and political impact of European conquest upon colonized societies. "The 'post' in the term refers to 'after colonialism began' rather than 'after colonialism ended', because the cultural struggles between imperial and dominated societies continue into the present" (Ashcroft & Ahluwalia, 2001: 15). It can be concluded that colonialism is an action as conquest or subjugation and mastery of the natives toward land, wealthy, and everything that is used to create and endure such as suppression, slavery, language forcefulness, or shifting of culture, and raises inferiority complex in colonized inhabitants through the differences of skin and culture.

Postcolonial studies according to Young, if not crimes, it against humanity are a product of the economic dominance of the north over the south. In this case, the historical role of Marxism in the history of colonial remains supreme as the essential framework

of postcolonial thinking. Postcolonial theory works within the historical legacy of Marxism critique. It continue to draw which it simultaneously transform according to the model of the greatest tri-continental anti-colonial intellectual politicians (Young, 2001: 6).

The effect of post-colonialism is greatly causes agonized continually and many afflictions. The afflictions are persistently from colonialism era until now. Being colonized is such a destiny but then post-colonialism appears after the colonized gets its independent. Colony sees itself as the center. The colony goes without saying is the Western. The western is placed in higher position and the colonized in lower position. Western sees itself as the great above all knowledge and civilization. The racial and cultural differences shape inferiority inside colonized inhabitants. The colonizers saw themselves at the center of the world; the colonized were at the margins (Tyson, 2006: 419). Definitely, post-colonial theory emerged after territories or colonized gained their independence (Ashcroft, et. al., 2002: 22-23). In Anglo American, post-colonialism was pioneered by Edward Said. Firstly, it was shown through his book with the title *Orientalism* (1978).

Before Edward Said in his book *Orientalism*, post-colonialism had emerged since 1960. According to Ratna (2007: 206; Walia, 2001: 6; Said, 2003:58-59) post-colonialism is firstly introduced by Franz Fanon with his book that is the title *Black Skin, White Masks* and *the Wretched of the Earth* (1967). Fanon was born in 1925, to a middle-class family in the French colony of Martinique. He studied psychiatry on scholarship in Lyon. He published his first analysis of the effects of racism and colonization, *Black Skin, White Masks* originally titled "An Essay for the Disalienation of Blacks". According to him, the category "white" depends for its stability on its negation, "black". Fanon persisted; the category "white" depends for its constancy on its negation, "black". Neither exists without the other. Both of them come into being at the moment of imperial conquest. Fanon described the psychological oppression of black men. Through his book, he developed an analytics of the colonization effects; psychological and sociological effect. In *The Wretched of the Earth*, Fanon overcame the binary system in which black is bad and white is good (Fanon, 2008: 174—181).

In *Orientalism*, East is considered as integral of civilization and material Europe culture. It is because East has supported to define Europe or Western as center of image, idea, personality, and experience. *Orientalism* is a way to understand east as East. Orient, became known in the West as its great complementary



opposite since antiquity. It also represents and appears the integral side as a form of discourse with supporting doctrines. *Orientalism*, depicted binary opposition between east and west is the key of post-colonialism theory. He argued that the West is the 'center' and the East is 'the other'. The West cannot be the 'center' without East conversely. 'East' is east, created by 'West' suppress and dominates 'Orient'. The relationship between East and West is created not only because of imaginative needed but also power relationship, domination, and the complexity of hegemony. In this case, the West identifies itself as the opponent and characteristic; as superior, rational, and civil (Said, 1978: 31—42). The collision of two people with different root, between colony and colonized, West and non-West, appears varieties of post-colonial occurrence such as hybridity, ambivalence, diaspora, mimicry, marginalizing periphery, and other occurrence. Besides, Franz Fanon with the book of *Black Skin, White Masks* and *The Wretched of the Earth*, Edward Said with *Orientalism*, there are other figure; Homi K. Bhabha, Gayatri Chakravorty Spivak, Jacques Derrida, and Tzvetan Todorov. Bhabha is one of the most important thinkers in the influential movement in cultural theory. Bhabha's work develops concepts that are central to post-colonial theory; hybridity, mimicry, ambivalence, and the uncanny.

Mimicry occurred in the condition the colonized is adopting and adapting to the colony's culture. Prominently, this mimicry is not slavish imitation, and the colonized is not being assimilated into the supposedly dominant or even superior culture. In fact, mimicry as Bhabha understands it is an exaggerated copying of language, culture, manners, and ideas. This exaggeration means that mimicry is repetition with difference, and so it is not evidence of the colonized's slavery. The colonized volunteer itself adapting and adopting colony. In fact, this mimicry is also a form of mockery. (Hudard, 2006:39). Moreover, Bhabha defines that "Mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite' (Bhabha 1994: 86). The colonized imitates the colony's culture and idea. Bhabha uses the term to identify a shape of colonial control of its subjects. The colonized becomes Anglicized. The colony is supposed as the good model that is imitated by the colonized. The product of imitation is almost the same, but not quite as Bhabha said.

#### ANTONIO GRAMSCI'S HEGEMONY

Antonio Gramsci is Italian Marxist and philosopher well known as his concept of hegemony. In defining the term hegemony becomes such a fuss. It is because

Gramsci does not give the definition of hegemony in his *Selections of The Prison Notebook*. Many readers tend to make the definition based on their understanding and comprehension. Thus, it can be various definition of Gramsci hegemony. Hegemony, initially a term referring to the dominance of one state within association, is now generally understood to mean domination by consent rather than coercive power. It can be said that indirectly, the hegemonic power is used to maintain the interests of the ruling class toward the *hegemonized*.

A rule of social group can be expressed in two ways, as "domination" and as "intellectual and moral leadership". A social group dominates more likely to do anything to maintain its leadership. Social group can dominate subdue and destroy those who oppose its ideology by force, even with arms. Social group should have applied its leadership before winning governmental power. Social group in a literary work is the implementation of social groups in society. This social group become dominant when it practices the authority and even holds it, the social group must continue to lead. (Gramsci, 1976: 57-58). Literature sometimes revealed inconsistencies that occur between groups in society, revealing imbalances between groups.

The social groups can dominate subdue and destroy those who oppose its ideology by force. On the other hand, its ideology can be received by the *hegemonized* class by consent rather than by coercion. Between 'force' and 'consent' Gramsci states that the supremacy of a social group or class manifests itself in two different ways. There are 'domination' (*dominio*) or coercion, and 'intellectual and moral leadership' (*direzione intellettuale e morale*) are type of supremacy that establishes hegemony. The coercion uses military of the state to maintain the hegemonic power of the dominant. Gramsci further explains that one cannot pay war without human victims is reasonable, but not to forget that human lives must not be sacrificed in vain. It is criminal. This principle of military relations extends to social relations. (Gramsci, 2007: 54-55).

According to Aschroff, hegemony is the power of the ruling class to convince other classes that their interests are the interests of all. Domination is thus applied not by force, nor even necessarily by active persuasion, but by a more slight and comprehensive power over the economy, and over the state. The actions can be found in ex-colonial country such as India. The action for instance, education and the media, by which the ruling class's interest is presented as the common interest and thus comes to be taken for

granted. (Aschroft, et. al., 1998: 116). Moreover, Gramsci as quoted in Faruk explains that the meaning of hegemony is a way of life and way of thinking that dominant. In the reality of hegemony is spread in society both institutional and individual. Based on the ideas of Gramsci can be explained that hegemony is a power or domination over life values, norms, and culture of a group of people who eventually becomes the doctrine of the other communities. The *hegemonized* group consciously follow the ruler. The *hegemonized* group do not feel oppressed and feel it as it's supposed to be happen (Faruk, 2010:141).

The process of hegemony occurs when the way of life, way of thinking, and the views of below people's minds, especially the proletariat had imitated and received ways of thinking and lifestyle of an elite group who is dominance and dominates other group. The process often involves acts of hegemony related to reality, from the view of those who dominate successfully taken over by the *hegemonized*. As a result of hegemony can affect social and personal life for the dominant and the *hegemonized*, and even affect the taste, morality, religious principles, and intellectual. Faruk explains that in order to achieve hegemony, ideology should be propagated. According to Gramsci, the spread does not occur by itself, but through the social institutions of the major centers, such as the forms of schools and teaching, maturity and the relative immaturity of the national language, the properties of the dominant social group, and so on. The centers that have the functionaries who have an important role, namely intellectuals (Faruk, 2010:150).

According to Gramsci, there are two types of hegemony; moral and intellectual hegemony. Moral hegemony is subtly dictating the *hegemonized* in determining what is good and what is bad, what is right and what is wrong, what is appropriate and what is inappropriate. Morality tend to maintain the hierarchical structured of society, which put the superior class continues to dominate the inferior class. The inferior realized that they not feel *hegemonized* again but by consciously doing voluntarily. According to Gramsci's intellectual concept is that everyone has the function as organizers in the areas of production, as in the political and cultural. Cultural region involves dictating process of thought and mastery of the ideas that are common to associate cause and effect. Thus, in spreading hegemony does not happen by itself, but rather through certain social institutions that become the center, such as schools and other forms of teaching, maturity and the relative immaturity of the national language, the properties of the dominant social group, and so on. The centers have an important role

functionaries, namely the intellectuals (Faruk, 2010: 141-150).

### **JEMUBHAI'S HEGEMONY TOWARD THE COOK, NIMI, AND SAI**

Jemubhai as the superior who has the power to dominate the inferior appear when he comes back to India from England. England is a country where he studies law. In England the White overly racist to him. Because of the White treatments to him is overly racist, it suffers him a lot. His suffering encourage him to become an Englishman. He metamorphoses to become an Englishman through imitating the Englishman. He adapts and adopts Englishman way of life. His imitation toward Englishman almost the same but not quite. His superiority appears because of he is an Englishman, although never be the same precisely. The cause of becoming likely Englishman and dominates the inferior is his imitation toward the Englishman. Thus, Jemubhai as the ruling class has the power to dominate the Cook, Nimi, and Sai. The hegemony is overly followed by the *hegemonized* as it should be happened and received as the common sense.

Furthermore, the result of his imitation of being an Englishman and despises his own culture is clearly showing how the post-colonial judge era who hates anything India. The judge who has dark complexion uses White powder to cover his dark skin. He hides his dark skin in order to look like Englishman who has White skin. The expression and manner honed here would carry him, eventually, all the way to the high court in Lucknow [...] he would preside, White powdered wig over white powdered face, hammer in hand (Desai, 2006:69). His Black hair covered by White wig as if he is an English judge as in superior position. His manner imitates the Englishman, the way he speaks such a dignity become part of Englishman. His soul and heart proud of English. So, he can be stated that he is an Englishman, but actually it simply not quite.

This condition drags him into a postcolonial occurrence called mimicry. He adapts and adopts but the results of it; he does not becomes an Englishman or Indian. In other word, his imitation as Bhabha says, it is the same but not quite. In India, he considers himself as the superior. He denies as an Indian and proud to Englishman. He admits himself as a part of Englishman. He denies that he is Indian. It is such dignity for him does everything like Englishman does. This condition drags him into what calls who has the power. The power that to be used to dominate the inferior. He is the inferior in other land and the superior in his own land. The level that he gets from



his consideration brings him into an old judge who has respect of others, the native.

Jemubhai goes to countryside that full of animal to hunt. In the countryside, there is full of quail, partridge, and fat chicken to shoot. Tumultuous shooting contaminates the air and the sound is fiercely spoil the ears. He finally gets nothing and the Cook saves his reputation. It is a bad shoot. He talks and spreads the news that Jemubhai shoots chicken and serves it as roast bustard. People will applause him for his victory as a dauntless man. "He was a terrible shot. 8:00: the Cook saved his reputation, cooked a chicken, brought it forth, proclaimed it "roast bastard," just as in the Englishman's favorite joke book of natives using incorrect English" (Desai, 2006: 69-70). What the Cook does should save his master, Jemubhai. Jemubhai reputation is saved by the Cook. As respected man according to him, he has no fault and does everything perfectly. If the Cook does not save his reputation, people around will laugh at him. A judge who is shrunk should be better to inferior. The Cook understand him that it is such dignity for respectable person like him should be has the good name. Thus, the Cook saves his reputation without given praises and thanks. He does it willingly and aware of his self-conscious as Jemubhai's servant and his position in inferior rank that should do everything for the sake of Jemubhai's name and reputation. Morally, the Cook is directly dictates by Jemubhai that he should save Jemubhai's name. It is inappropriate if the Cook does not save Jemubhai's name. As Jemubhai's moral hegemony works in, the cook spontaneously and willingly save Jemubhai's name and reputation.

Furthermore, he finds footprints in his toilet. The footprints are belong to Nimi. Morally, Nimi action is not good; stepping on the toilet seat. Because she makes mistake for stepping the toilet seat, Jemubhai grants her punishment. Likely the European, Jemubhai uses toilet that is modernized with seat. Different with Indian, they do not know the toilet. They do not use European toilet. They do not use modern toilet but latrine. Nimi as Indian who does not acknowledged, she put her foot on the toilet seat. "One day he found footprints on the toilet seat—she was squatting on it, she was squatting on it!—he could barely contain his outrage, took her head and pushed it into the toilet bowl, and after a point, Nimi, made invalid by her misery, grew very dull" (Desai, 2006: 180). As Indian habitual activity, she put her foot on toilet seat as if it is the same with the latrine. She usually uses the latrine where she put her foot on it. The form of the toilet and latrine is different. The toilet that Jemubhai has is modernized with the seat. He does not need to squat

when he uses the toilet. Nimi uses the latrine and squats on it. The latrine is not occupied with the seat. Nimi uses the toilet as the same the latrine. Jemubhai gives anger to her because her footprint make it dirty. Nimi deed is not good. It is inappropriate stepping on the toilet seat. As her fault, Nimi is punished by Jemubhai. He teaches her not to act like Indian; stepping on the toilet seat.

Jemubhai uses Sai to look after Mutt his *Mutton Chop*. He asks her to take care of Mutt because the Cook is growing older. Jemubhai afraid that the Cook do wrong to Mutt. He unwillingly wants Mutt is taken care by the Cook because he is old. The Cook will not be able to look after Mutt. This condition will make Mutt uncared. "Sai could look after Mutt, he reasoned. The cook was growing decrepit. It would be good to have an unpaid somebody in the house to help with things as the years went by [...] Sai, it had turned out, was more his kin than he had thought imaginable. This granddaughter whom he didn't hate was perhaps the only miracle fate had thrown his way" (Desai, 2006: 217). According to Jemubhai, it is good if Sai can help to look after Mutt. Sai will not be paid because she is his granddaughter. He thinks that Sai is his family than Nimi and his family. He does not admits his own family even he despises them. He believes that Sai is sent to him as his descendants. Sai's accent and behavior are the same as Jemubhai's has.

The Cook believes in superstitions. His believe is contrasted with Jemubhai believe. Jemubhai is logic and rational man. He does not believe in superstitions as the Cook does. The Cook goes to the Priest to stop the ghost that haunts Biju and his house. "The priest has said the balli must be done at amavas, darkest no-moon night of the month. You must sacrifice a chicken." The judge refused to let the Cook go. "Superstition. You fool! Why aren't there ghosts here? [...] "What has your life been for?" said the judge, "You live with me, go to a proper doctor, you have even learned to read and write a little, sometimes you read the newspaper, and all to no purpose! Still the priests make a fool of you, rob you of your money" (Desai, 2006: 186). The Priest says to the Cook that he must do the *balli* at *amavas*, and must sacrifice a chicken. He believes in the Priest that he must do what the Priest said. Jemubhai does not allow him to go. The Cook answer is irrationally thought. He believes that ghost is afraid of electricity. According to Jemubhai, it is a fool. It is not the European thought. European do not believe in irrational things. They think logically. Different with the Cook who has believe in irrational thing. India one of country that has many traditions and beliefs. There are many ceremony to chases ghost

away like as the Cook will do. Jemubhai who despises his own traditions and cultures do not believe them. He believe that European is good and Indian is wrong. Jemubhai teaches the Cook to follow his life; not believe in superstitions, for instance. Jemubhai aks him to follow his instructions. The Cook is taught to learn and write little. He also goes to proper doctor. He lives with Jemubhai even he reads newspaper. All of them are not useful to him according to Jemubhai. It is because his life cannot be separated with superstitions. And Jemubhai instructs him to follow what Jemubhai said to him. Jemubhai tells him that they will rob his money. He conveys to him that he is being fooled by the Priest. The Priest deceive him as he thought. This case is also undergone by Nimi. Nimi also *hegemonized* by Jemubhai's intellectual hegemony. She should learn English. Jemubhai angry with her because she never learns English. Nimi should follow Jemubhai's order but she does not. She does not learn English. She is does not able to speak English. "Nimi learned no English, and it was out of stubbornness, the judge thought" (Desai, 2006: 177).

As mimic man, Jemubhai who prouds of English, uses English mostly in communication, acts like an Englishman but be not become part of it. The way Englishman acts, the way he speaks, Jemubhai does everything almost the same but not quite. On the contrary, Nimi an indigenous woman of India, do anything as Indian cannot speak English well. To be born as Indian who cannot speak English is disgusting for him. Language is also an expression of culture. This means that people can find the characters of him and the community to understand the structure of the language that he uses every day. People can reflect on the language. One can understand the historical context of him.

In this sense, language is the medium for power. Those in charge he will determine what language is used, both the technical language of everyday life, as well as the language in terms of rules that are used in a variety of ways. So, language is never neutral. The use of English also cannot be separated from the fact that English holds power, and India is subject only to follow their rules. Ironically submission is not accompanied by critical thinking, but rather with resignation and pride. India is nation submissive and subdued with joy. Submission to the joy is the characteristic of hegemony. Hegemony allows oppression and hegemony are not regarded as a crime, but as a natural, and even necessary run with pride attitude.

Sai is also taught by Jemubhai not to eat with her bare hands but knife and fork. Unlike the way Indian

eat, Jemubhai eats Indian flat bread that is called *chapatti* with knife and fork. His hatred toward Indian is reflected in the quotation "Eating together they had always felt embarrassed—Gyan, unsettled by her finickiness and her curbed enjoyment, and Sai, revolted by his energy and his fingers working the dal, his slurps and smacks. The judge ate even his chapatis, his puris and parathas, with knife and fork. Insisted that Sai, in his presence, do the same" (Desai, 2006: 183). Sai is taught not to use her fingers to eat. She taught to use knife and fork. This learning is form of Jemubhai's intellectual hegemony. She is dictated to eat with knife and fork although the food is Indian food. She is also taught to imitate European way of life. Sai revolves Gyan energy and his finger working at the *dal*, his slurps and smacks. Jemubhai uses knife and fork to eat *chapatis*, *puris*, and *parathas*. He wants Sai to follow his way.

Furthermore, she is taught that cake is better than *laddoos*. Laddos is yellow Indian sweet foot. This sense makes Sai follow the way European life and leave her tradition like Jemubhai. Jemubhai wants her to follow his way. Indirectly, he dictates that spoon, knife, and fork are better than hands. Sipping the blood of Christ and consuming a water of his body is more civilized than garlanding a phallic symbol with marigolds. "This Sai had learned. This underneath, and on top a flat creed: cake was better than laddoos, fork spoon knife better than hands, sipping the blood of Christ and consuming a wafer of his body was more civilized than garlanding a phallic symbol with marigolds. English was better than Hindi" (Desai, 2006: 36-37)

Sai is also dictates to use English than Hindi. She taught that English is better than Hindi. She cannot speak Hindi even pidgin Hindi. She cannot communicate with people outside her tiny social stratum. She does not eat with bare hands. She uses spoon, knife, and fork. Spoon, knife, and fork is unfamiliar to Indian. Indian uses bare hands to eat. Indian does not know the way European eat. "She who could speak no language but English and pidgin Hindi [...]. She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus; who had never been to a temple but for architectural interest; never chewed a paan and had not tried most sweets in the mithaishop, for they made her retch [...] felt happier with so-called English vegetables, snap peas, French beans, spring onions, and feared loki, tinda, kathal, kaddu, patrel, and the local saag in the market" (Desai, 2006: 183). Unlike her. Indian squat down on the ground on their haunches to wait for a bus. Sai is not taught to squat down on the

ground to wait for a bus. She also never been to a temple but for architectural interest. She is taught not to go to temple. Indian has many temples. Indian go to temple to pray. She is interested in architectural building than to do pray like Indian. She does not pray although she is a Hindu. In addition, she never eats *paan* and had not tried most Indian sweets in the *mithaishop*. All this kinds of food make her retch. She loves to eat English vegetables; snap peas, French beans, spring onions, and feared of *loki*, *tinda*, *kathal*, *kaddu*, *patrel*, and the local *saag* in the market. She is not taught everything relates to India. She is taught to follow European way of life.

### MARY'S HEGEMONY TOWARD SAMSON, THE BOY, AND MOSES

Mary is the intellectual who spreads the idea and thought to followed and received by the inferior willingly and voluntarily. The Boy who works for her says good morning to Mary as his Mistress. He calls Mary missus. How the boy calls his Mistress as it is should be. He should not call her by her name, Mary. The word Missus, Mrs., Miss, Mr. and Tn. as the inferior uses to call their Superior before her name. The boy should call Mary not by name but Missus. In this case, it shows that Mary is superior to the boy. Mary does not call him by the word Mr. or Tn. but by his name. It show the position of the White as the Master in the superior rank and the Black as the slave in the inferior rank. It is also a kinds of politeness, the boy should call his master not by her name. It is impolite to call his master by her name. It is Mary's moral hegemony toward the boy that he should call her not by her name. .

The boy calls Dick not by his name but boss. This act toward Dick seen as the superior. There is relation between powerful and powerless. The boy also says 'very nice boss' to Dick in the quotation above. It can be inferred that he is pleasure to works with them, especially to Mary. He sees Mary as his missus and he is willing to take care of her. Through explanation above, it can be inferred that the power of the White toward the Black roots in the Black's mind. The Black positions himself in the inferior rank consciously. The boy does it willingly. He knows his position so that he can act toward his master as it should be. The *hegemonized* adopts what the White teach to them and does it with concern. In this condition the boy receives what the White order to him as if he does for it should be.

Samson appreciation toward Mary shown through his saying that there is nothing worse than the white smell "I remember talking to old Samson once. He

said: 'You said we smell. But to us there is nothing worse than a white men's smell.' " (Lessing, 2008: 129). Samson saying infer to a white men has good smell and a black men has bad smell. Without command, Samson get realize that he is smell and Mary has good smell. It can be said that, morally, Samson appreciate Mary as his master. He should do. It is good for Samson to appreciate Mary in saying that a white men has good smell than a black man which has bad smell. Appropriately, Samson makes Mary happy of his appreciation. There is hierarchical strata between Mary and Samson. Samson should respects Mary as the superior. On the one hand, the Boy is accused in stealing Mary's thing. The Boy is innocent as he inferred to the chief. A black man is identified as savage, chief, and something bad that embed in a black man name and reputation. "And the boy denied stealing them [...]. So the boy, who earned a pound a month, was docked two shillings" (Lessing, 2008: 67). In the ordinary life when the colonization happened the boy who works for Mary is being accused for stealing Mary's thing although he does not do it. The boy whose Mary accused denies stealing them. The boy confess that he does not steal them. Mary does not believe that he does not steal them. She will take his wages out. Because the boy steals Mary's things, His wages is docked two shillings. Morally, according to Mary, stealing ones things is improper behavior. The boy makes mistake. The boy is being accused for stealing Mary's things. The boy should be faithful toward his Master. It is Mary's moral hegemony because the boy should not steal her things. Stealing her things is inappropriate behavior and it is not good. Mary indirectly teaches him to acts kindly to her, as his master. Because he makes mistake, Mary docks his wages. It is done by Mary because it is good for him to take the lesson not to steal again.

Moses, in the sense of inferior and superior. He is the inferior below Mary's superiority. Moses actions toward Mary consciously to respect her as the superior. This action actually kind of willingness as it should be happened. The boy should respect the superior. Mary never teaches him about attitude and politeness but the boy does it without her command. Thus, Mary hatred toward Moses just simply because he is Black, nigger with his sullenness disgusting her. In this condition, Moses feels that he is in lower position than Mary but the he realizes and receives it willingly as it should be.

Moses hands her a glass of water. Mary does not lift her hands to take the glass of water. He lift the glass for Mary. If Mary takes the water by herself, it is such a dignity and impertinence. In this condition Moses serve Mary for what she needed. Moses holds



the glass to her lips. Mary takes her hands to hold it then she weeps. She sees Moses's face whose she hated. Moses says to Mary to drink. He says it as if he says to one of his own women, and Mary drinks the water. Mary's moral hegemony embed in Moses thought. He acts very kind too her. After Mary drinks the water, Moses asks her to lie down on the bed as "Then he took the glass from her, put it on the table, and, seeing that she stood there dazed, not knowing what to do, said: "Madame lie down on the bed ." She did not move." (Lessing, 2008: 172). Moses ask her lie down on the bet to rest herself from the stressing situation. They are in the Mary's room without people accompany them. The White woman who in her room with his boy, the Black is prominently inappropriate. But she lost her control and Moses cannot help himself to let her alone in the bad situation. It is kind of moral hegemony from Mary to Moses. Moses directly does to help. He is very faithful boy. The boy faithfulness is a must to work for his master, Mary.

When Moses communicates with Mary, he should not stare at her eyes. It is because between the Master and the servants there is a power relation; the powerful and the powerless. The powerless should keep their attitude in order to keep the powerful for being disparaged. Eye contact is such a code for the native. This statement can be shown in this quotation "The old boy kept his eyes on the ground and said "Good morning, missus." Then he added politely to Dick, as if this was expected of him, "Very nice, very nice, boss." (Lessing, 2008: 59). The boy keeps his eyes on the ground. He does not look Mary's eyes. He does not give eye contact unlike the way the White man communicates with the White and the Black with the same color. What the boy does in order to show that he is her native slave and under her control. This action can be stated that Mary is his superior and he as the inferior should bow, follow her rules. This kind of the boy's action in communicating with his Master is a subordination. It is supposedly to be happened. The hegemony of the supreme highly influence the native who is *hegemonized* seeking for a job. "Then came a native to the back door, asking for work" (Lessing, 2008: 71). The slavery comes about because of the native does not give land by the state. The state that is ruled by the White power. The native properly has the right to live and cultivate their land as the native land. This ideal condition cannot be reach because the colony power to own, control, rule, others land.

The formal colonization that the European does, such availability school for the native effects their intelligence. Furthermore, the development of knowledge comes from European. This condition

brings the thought that European where the knowledge born is the educated and acknowledge. The native who is subjugated and *hegemonized* has no education. The White try to own others land by the subjugation. When the subjugated land is in the White hands, absolutely they will maintain it. The power that they have is used to maintain the power. To hold the power they make maintenance and spread their ideology or something that they have in order to make the native follow the White hegemony by consent.

The boy follows Mary's command and face her nervously. He is not used to with Mary, he carries himself stiffly, his shoulders rigid, concern with his attention to Mary, and he never sees her. He concerns in Mary's saying. He afraid if he cannot hear and understand her. He listens to her command and do not want to miss a single word. "She showed him all over the house [...] He followed her like a scared dog. He had never seen forks and knives and plates before [...] He did not know what to do with them; and she expected him to know the difference between a pudding plate and a dinner plate. That night, at supper, he laid the table badly, and she flew at him, in frenzy of annoyance" (Lessing, 2008: 70-71). Mary explains everything, her eating tools, how to set the table and everything relates to housekeeping. The Boy cannot understand her fully. He never sees knife, fork, and plate before. He even does not know the difference of pudding plate and dinner plate. He does not know what to do with them. In this case, it can be stated that the Boy's life and Mary's life is different. European use knife and fork to eat. These tools are used by the White to eat. It is the White life style. For the Boy, eating is only uses his bare hand, takes the food by the finger. The eating tool is developed to help and support the human needs. A country, such as Africa at that time is left behind in all aspect of life that the European made. The acknowledgement of the superior and the backwardness of the inferior rises problems. This condition brings the inferior oppressed. Moreover, the way the White eat and serve the food have the style. How to serve the food in plate, how to set the table, set the fork and knife in the position. These all the Boy does not know what to do with them. The Boy does not use these eating tools when he eats. For his stupidity, Mary grants him anger. The Boy does mistakes. He supposed himself as a bad boy who cannot serve his missus in good works.

#### **THE RELATION BETWEEN JEMUBHAI AND MARY IN HEGEMONY**

Desai's addresses issue of postcolonial dilemma under rubric of postcolonial effects through her

character, Jemubhai. Jemubhai imitates the Englishman as he thought that Englishman is better than India. The metamorphose drags and categorized him into what called India who is solely desires to become Englishman and despises his own Indian. This condition positioned him as the superior in his own land and inferior in other land. The inferiority comes up when he study in England to get Law education in Bishop College. "Jemubhai attended Bishop's College on a scholarship, and after, he left for Cambridge on the SS Strathnaver. When he returned, member of the ICS, he was put to work in a district far from his home in the state of Uttar Pradesh" (Desai, 2006: 66-67). The ICS shortened from Indian Civil Service is Government Institution under the British Government dealing with serving the people in India. He proud to be the member of the British Government in India. Otherwise, in England he is inferior and being marginalized based on the skin. The Black who lives in the White land.

In Desai's *TIoL* the setting is taken place in India, England and United States. This discussion concerns on the setting of India though England is important setting because it effects Jemubhai where he studies law. Jemubhai is born in India and both of his parents are India. He is inherited as Indian but becomes likely Englishman. He dominates the Cook, Nimi, and Sai as the people of his own land.

Because of the hegemonic power that is used by The Imperial British Government to maintain their power. It is embed in Jemubhai thought. The notion of the White is good and the Black is bad believed by Jemubhai. As an Indian he has to become likely Englishman because the way of Englishman does is interesting him. He thinks the White is in the upper class, respectable, honorable, acknowledged, civilized, and educated. He imitate the White way of life. He adapts and adopts the White life.

Jemubhai adaptation and adoption positioned him in the superior rank. His superiority is used to dominate the inferior. The inferior is the Cook. The man who works for Jemubhai. His works are never be paid by Jemubhai in proper wages. Although the Cook is treated unfairly by Jemubhai, he is still faithful. He does what the superior commands to him and receives it as the common sense. It can be stated that Jemubhai is the power who dominant, superior, the center of the marginalized Cook, Nimi, and Sai.

Jemubhai mimicry makes him become likely Englishman. This mimicry makes him in the same position with Mary. Jemubhai and Mary are in the superior position. They have power to rule the inferior. Mary as a female member of the British Imperial treats

herself as the superior. Her superiority uses to dominate the inferior. She positions herself as the power of the ruling class. As other European women, she acts likely to queen. She believes that the superior should in the upper position than the inferior. So, the inferior is in the lower position. She also believes that the White should be the Master of the slave (the Black). According to Gramsci, a social group in this term, Jemubhai and Mary dominate more likely to do anything to maintain its leadership. They can dominate subdue and destroy those who oppose its ideology by force. Social group in a literary work is the implementation of social groups in society. This social group become dominant when it practices the authority and even holds it, the social group must continue to lead. The social group in this sense are Jemubhai and Mary are form of the dominant people who are the government member where Mary as the member of Imperial British and Jemubhai as the member of ICS the Institution under British institution.

The White believe and declare the natural superiority come from the belief that the lighter color of skin. They think White skin stands for pure and that the White race is the purest. White is the purest over the darker skin. The White spread from Europe all over the world. They are acknowledged and educated. The intelligence makes them different from the other. The White position themselves as the superior. The White take over the native land because of the power. The White hegemony dominate the Black. The native land cannot do nothing but follow and receive the hegemony by consent. The superior often trusted on violence to achieve their goal. They use their power to arrogate the native land even with oppression and coercion.

In maintaining their power, the White hegemony is spread and dictated to the *hegemonized*. The ruling class spread the ideology toward the ruled class in order to be followed and received as a common sense. In this condition the *hegemonized* will interest consciously or unconsciously follow the hegemonys. The hegemony can be ideology, thought, believes, and many kinds of interests. These kinds of interests is voluntarily followed by the *hegemonized*. The *hegemonized* who less interesting above all the strong interesting dominant. Jemubhai and Mary do the same action as the ruling class. They take over and control the ruled class.

From the previous analysis above, it can be found that Jemubhai and Mary are the superior. Jemubhai transforms himself becomes likely Englishman. The notion of the power ruling class come from the British Imperial who subjugate India at that time. Jemubhai

imitates everything relates to Englishman. The notion of the Superior positions himself in the superior rank. The superior is rich. They has land to work. The ruling class has the authority to take over and rule the inferior. Both Mary and Jemubhai has the power to dominate the inferior.

In accordance with the previous discussion, Desai's TLoL is under rubric of post-colonization. "In 1947, brothers and sisters, the British left granting India her freedom" [...] At that 1947, the Communist Party of India demanded a Gorkhasthan, but the request was ignored" (Desai, 2006: 165). Desai's is set in India when the colonization ended. In 1947, India gets its independent from the colony of British Imperial. The British Imperial leave and give the territory to India fully. Desai's is set in the India where the *Gorkhaland* movement happen after the Independence Day. *The Gorkhaland* movement support the setting when the British colonization ended. The colonization leave the trace 'disease' to the colonized.

This condition is different with Lessing in addressing her issue. She addresses the issue of the problem under rubric of colonialism. It begins with the spreading of the White in the Dark Continent as it said Africa. The spreading of the whites to Africa gradually rises problem. The movement of the White in Africa, especially in Southern Africa makes higher demand for works for the native land. The white take over the native land and make farm of agriculture to support the need of people in city. This condition drags the native to the slavery. Lessing represents the character White with Mary, the White woman who is superior in the native land. The White is a small number in the South Africa or Rhodesia in the past under the number of the black community as the native land. The number of the White is small and the number of the native land is huge but the power of the White to take over the native land is succeed. "As the railway lines spread and knotted and ramified all over Southern Africa, along them, at short distance of a few miles [...] farming districts perhaps a couple of hundred miles across [...] farming districts perhaps a couple of hundred miles across. They contain the station building, the post office, sometimes a hotel, but always a store [...] if one was looking for a symbol to express South Africa, the South Africa that was created by financiers and mine magnates, the South Africa which the old missionaries and explores who chattered the Dark Continent would be horrified to see, one would find it in the store" (Lessing, 2008: 27). The setting is set in Southern Africa where the founder of the railway line for the telegraph as a tool of communication for the need of the white community, Cecil Rhodes one of the cause of

the white invasion to Southern Africa. In the capital city there is station building, the post office, hotel, and store that is built by the financiers and mine magnates to occupy the white community needs and culture in settled region. Salisbury is the capital of Rhodesia far from miles away there is farming area. The area of farming is very fertile and gives benefits to the white community. The missionaries and explores chatter the Dark Continent as Africa called, will be horrified to see, there, lying a store where Mary's mother works. Mary's parents are British inheritance flesh and blood but live in Africa. Mary often longs of her homeland, England. "She, the daughter of a petty railway official and [...] was living in much the same way as the daughters of the wealthiest in South Africa, could do as she pleased. "Class" is not a South African word; and its equivalent, "race" (Lessing, 2008: 32).

In South Africa as the political ideology practiced, the territorial separation, separate administrative, and social structures for whites and the various racial and tribal group under the white control. The separation between the whites and the blacks is selectively applied. The Rhodesian (the white community) achieve economic for them by economic structure of hegemony. The settler-hegemonized country is found by Cecil Rhodes and his followers. The name of Rhodesia is taken from his name "Rhodes" become Rhodesia. The white community in Rhodesia is called Rhodesian. It continues to be Southern Rhodesia where the United Nations and all its Member State as a colony of the United Kingdom regarding control the territory (Austin, 1975: 9). Furthermore, Lessing's is deeply autobiographical, the story is taken from her experiences in Southern Rhodesia when the colonization happened. Lessing grows up in Southern Rhodesia has memories and serious engagement with politics and social concerns. Lessing writes about the clash of cultures and the uncivilized injustices of racial inequality. Her stories and novels set in Africa, published during the fifties and early sixties (see biographical page in Doris Lessing's *The Grass is Singing*).

Hegemony in Lessing's TGiS is happened when the formal colonization in Southern Rhodesia by The British Imperial Government. As stated above, the name Rhodesia is taken from the founding of the White people community; Cecil Rhodes. Cecil Rhodes is the founder of the railway station of the telegraph to help the white community in communicating. The power of the White take over the native land. The land is in the Southern Africa where the soil is prosperous to settle and agriculture. The subjugation is carried out to own the native lands. The native land has no right to settle



in their own land. The Imperial government gives land to the White to cultivate the land.

From the explanation above, hegemony in Desai's *TIoL* happened after the formal colonization begins rather than ended while in Lessing's it happened in the formal colonization. The colonization is happened when the Southern Rhodesia is taken over by the British Imperial Government. The white community settle in the native land where the native have no right above the land. Hegemony is used by the ruling class to take over and control of the *hegemonized* people. Post-colonial era happened after the subjugated country get its independent. The colony leave the trace 'disease' and attacks the native, in this case, the native land is Jemubhai. Jemubhai through his superiority dominates other natives. Although the era is different in both Desai's *TIoL* and Lessing's *TGiS*, the hegemony power is to be used to dominate and maintain their hegemony. The dominance will not end their hegemony, it goes without saying; it happened since the colonization

Southern Africa and India are in the same position as the third world below the West Country, England. Both countries are subjugated by The British Imperial Government. The Black community in Southern Rhodesia and India under the hegemony of the White Community. The White community spread the idea, thought, and belief to maintain their hegemony toward the *hegemonized*. The hegemony is held by the Imperial British as the effect of the colonization toward India. The British Imperial leaves traces that make the native suffers a lot mentally and physically. The 'disease' in this sense is mimicry as Bhabha says the colonized adapts and adopts the colony, the imitation is similar but not the same. In other words, the imitation that Jemubhai does is almost the same but not quite. Through his imitation, he positions himself in the superior. His superiority is used to dominate the native who is under his control and strata.

The natives are in the inferior rank, who are colonized by the colony. The colony, it goes without saying, is in the superior rank. The historical background of Desai's and Lessing's is different. Although Lessing's *TGiS* sets in the formal colonization and Desai's *TIoL* in post-colonial era, but the Cook, Nimi, Sai, Samson, the Boy, and Moses undergo hegemony in the same position. They are in the same position of inferior. The inferior is being marginalized. From the explanation above, it can be stated that Desai's and Lessing's can be related. From the previous explanation, the relation can be understood and simplified clearly as in the diagram below:

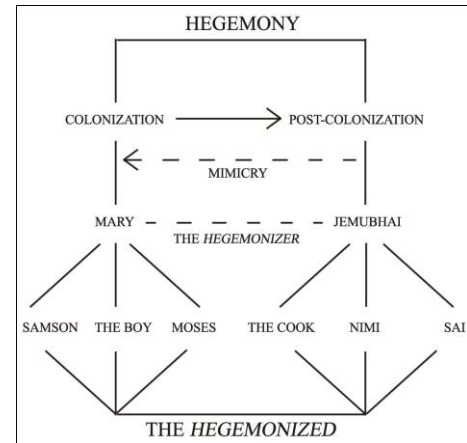


Table 1. The Relation among the Characters

Based on the diagram above, it can be achieved the relation between the superior and the inferior. Jemubhai and Mary are the superior who dominate the inferior. The inferior are the Cook, Nimi, Sai, Samson, the Boy, and Moses. The hierarchy system is built up by the polarization which the dominant is the opposite of the *hegemonized*. The dominant sees itself at the center and the *hegemonized* at the margin. Eventually, the diagram above shows the hierarchal system where the strata is determined.

## CONCLUSION

Desai's *TIoL* and Lessing's *TGiS* addresses issue of hegemony sets in different time and space. Desai's setting take place in post-colonial era while Lessing's in the colonial era. The place is different, Desai's is in India where in the past as the British Imperial subjugation. India in this case, is ex-colonized country of British Imperial. Lessing is in the Southern Rhodesia where the British Imperial take control and rule over the land. The pointed character; the superior (Jemubhai and Mary) have the same power to dominate the inferior. Desai's character (the Cook, Nimi, and Sai) is in the inferior rank as Lessing's characters (Samson, the Other Boy, and Moses). It can be concluded that hegemony happened across places and times. Hegemony termed by Antonio Gramsci gives great deal acknowledgements of human life in understanding people between social stratus. Moreover, it can be underlined that; although Desai's *TIoL* and Lessing's *TGiS* is significantly different, but both of the literary works can be related. The relation dripped in hegemony. Besides, it because literature does not give limitation in certain literary works to be compared and contrasted. It is flexible. It can be mean that it does not conceal the probability happened surprisingly.

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