

MIMICRY AND HYBRIDITY IN THE FILM *THE GREAT GATSBY*: A POSTCOLONIAL STUDY

Aris Munandar¹⁾, Winda Eka Pahla Ayuningtyas²⁾, Abi Ihsanullah³⁾

¹Fakultas Ilmu Budaya, Universitas Gadjah Mada
email: arismunandar@ugm.ac.id

²Fakultas Ilmu Budaya, Universitas Gadjah Mada
email: winda.eka.pahla@mail.ugm.ac.id

³Fakultas Ilmu Budaya, Universitas Gadjah Mada
email: abiihsanullah@mail.ugm.ac.id

Abstract

Colonization is a process of the colonizer who dominates the colonized people. The colonizer applies their rules to the colonized people. Colonized people unconsciously act these rules, copying the culture of colonizer people who were considered superior, showing their inferiority feelings to their original culture which is considered inferior, or even copying the colonizer's way of life. Imitating is a way to escape their repressed situation. The objectives of this research are: 1) to describe the scene of cultural identities of mimicry portrayed by Jay Gatsby in the film *The Great Gatsby* using Homi K. Bhabha's perspective, and 2) to explore the scene of cultural identities of hybridity portrayed by Jay Gatsby. This paper can be categorized into library research and applies the descriptive qualitative method. The data were obtained through words, phrases, and sentences of events contained in *The Great Gatsby* Movie. The findings are: first, Jay Gatsby mimics the colonial culture and tries to apply it in his life. Second, the personality of Gatsby is a blend: a mixture of two different cultures is said to be a hybrid, and his personality is dominated by an eternal struggle.

Keywords: Mimicry, Hybridity, Homi K. Bhabha, *The Great Gatsby*.

1. Introduction

America is made up of people and cultures from all over the world. Approximately, there are 1 million people that visit America every year. African Americans, Asians, Latinos, and Native Americans will constitute nearly half of the population in America. Asian has 6% population, while Latinos has 18% population, and African Americans become the largest minority population (Alba, 1999: 3-5).

America is well known for multiculturalism. Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages their continued contribution, which empowers all within the organization or society (Grishaeva, 2012: 916). American multiculturalism assigns

equality to victimized and discriminated individuals regarding their race, gender, or what so ever characteristics. The model of multiculturalism tolerates diversified communities to live together and not lose their identity (Grishaeva, 2012: 919).

The Great Gatsby movie tells the story of an American Westerner, named Nick Carraway, who moves to New York to work in the stock sector and accumulate wealth to achieve his dreams. He managed to achieve success and lived in the neighborhood of the rich people in the city. In summer, his wealthy and flamboyant neighbor, Jay Gatsby, throws a banquet. Nick Carraway, who had recently become a bourgeois class, was invited to the event. Jay Gatsby also attracts Nick Carraway to enter into a very glittering world, which is not sure when he will survive.

In fact, Jay Gatsby's loyalty is merely a way for him to cover up his past. He tries to hide the inner conflict he has felt to continue to be among high social class groups. Nick Carraway realizes another side of Gatsby that his bourgeois friends don't know about. Nick tries to remind Gatsby that the past he has experienced can never be changed by his present riches. Gatsby's dream of always being in the upper-class environment vanished when he met Daisy Buchanan, Nick's cousin. In the end, Gatsby had to accept the fact that his life had been destroyed, and he died in the tragedy that befell him. In that case, it can be related to the American dream and the cultural phenomenon of mimicry and hybridity, which described an attempt by Gatsby in searching for his past, which Scott Fitzgerald likened to the American dream by depicting a failure to symbolize his ideals. America was defeated by the greed of an era that eventually led to the societal collapse, even humanity. Looking at this phenomenon, the researcher can include it in the assimilation because Gatsby always tries to hide from reality and feel shame about his past. He wants to get a better life by manipulating himself to be someone who does not real. He prefers to apply another culture to make him look rich and respected by others rather than showing his pure identity.

In this part, the researcher describes some research which have similarities with others. First, a journal entitled "*The Ideological Reflection in F. Scott Fitzgerald's novel, The Great Gatsby (Post-Colonial Literature)*" written by Sulistyarningsih and Dina Merris Maya Sari. The objective of this research is to describe the cultural reflection of post-colonialism in *The Great Gatsby* novel. This research uses an analytical approach of postcolonial literature in the form of colonial behavior passed down to the weak, namely the colonized who consciously or unconsciously become the object of

ideological oppression and power hegemony. The data collection method are reading, identifying, classifying, interpreting, and concluding. The result is the colonized ideology are in the forms of hybrid ideology, mimicry, ethnicism, racism, sexism, and classism. The author describes that Gatsby has reflected the ideology of hybrid, mimicry, racism, and ethnicism in his struggle to change his social status to be a rich man designated as the Jazz to attract Desy, his former girlfriend who has left him to marry Tom who has reflected the ideology of classism and sexism to the colonialized native inhabitant.

Second, a journal entitled "*Analysis on the Issue of Women Oppression in F. Scott Fitzgerald's The Great Gatsby*" written by Affroni. The objective of this research is to explain the discrimination against women's rights in a patriarchal society. The novel is analyzed using feminism theory. By using the theory, it is found that some women were oppressed as described in the story. Daisy Buchanan and Myrtle Wilson are two main characters who are oppressed by the idea and beliefs applied in the patriarchal society. Meanwhile, Tom Buchanan is described as the main subject of oppression. His appearances and actions throughout the story become the representation of patriarchal domination. However, the novel also presents Jordan Baker as a female who manages to free herself from oppression. It can be seen from her actions throughout the story that signifies women's transcendence.

Third, a journal entitled "*The Failure of the American Dream in 'The Great Gatsby'- Fitzgerald*" written by Zamira Hodo. This research shows the misunderstanding by society and people's materialistic view of modern life. The characters and their attitudes are the embodiment of disappointment and the lack of moral values in the pursuit of their dream.

Fourth, an undergraduate thesis entitled "*Cultural Identities On Hybridity and Mimicry in Zadie Smith's White Teeth*" written by Brill Shouma Amrulloh. His thesis uses a postcolonial approach. The objectives of the study are as follows: 1) how are cultural identities on mimicry portrayed in Zadie Smith's *White Teeth* and 2) how are cultural identities on hybridity portrayed in Zadie Smith's *White Teeth*. Based on the findings and discussion of the data, it can be concluded that there are cultural identities of mimicry and hybridity in *White Teeth*. There are many characters in *White Teeth's* novel that used mimicry and hybridity as camouflage in daily life. They have been

affected by English cultures like hobbies, attitudes, and clothes. Mimicry is not always used successfully by the characters, it can be used with success on some occasions when there is no presence of racial stereotyping. Hybridity is something that exists within all of us. We cannot avoid being influenced by other cultures.

Fifth, a thesis entitled "*Correlation Between the Implementation of Mimicry and Internal Colonization in George Orwell's Animal Farm: A Postcolonial Reading*" written by Ruly Indra Darmawan. His thesis uses a postcolonial reading. The objectives of the study are to explore the process of mimicry in the novel and how it shifts its purpose in the end. The mimicry in *Animal Farm's* novel starts with the speech of Old Major that is infecting all animals on the farm with his inferiority complex towards humans. Colonization also pictures that it can separate the colonized into two different factions. One thinks that the colonizer's culture is superior to theirs and decides to embrace those cultures and do mimicry. The other side still holds tightly to their own original cultures or values. Furthermore, if the faction that decides to do mimicry wins their internal battle the next colonization occurs and there will be the second phase of colonization which is done by their kind or group which is called internal colonization. Mimicry is also a process of learning that at one point it can become more and more perfect. *Animal Farm* shows the moment when the mimicry reaches its peak and the colonized become almost similar to the colonizer.

Sixth, a journal entitled "*Analisis Pascakolonialisme Gadis Pantai Karya Pramoedya Ananta Toer dalam Teori Homi K.Bhabha*" written by Ummu Fatimah Ria Lestari. Her journal uses a postcolonial perspective. This research applies the descriptive qualitative method. The data collection methods consist of collecting data, managing data, and analyzing data. Then the data were managed and analyzed. Analyzing data used the deconstruction method. The results are as follows: 1) the postcolonial identity consists of stereotype, mimicry, hybrid, and ambivalence found in the novel, and 2) the colonizer created stereotypes if their colonized people are just their slaves. The colonized people do mimicry by imitating the fashion, foods, and games of the colonizer. The hybridity between the colonizer and colonized people were found in drinking coffee style, using shoes, culinary, and tools for eating. Ambivalence in this novel was found in characters "Bendoro" and "Mardinah".

This research is entitled "*Mimicry and Hybridity in the Film The Great Gatsby: A Postcolonial Study*". The researcher found two journals that use *The Great Gatsby* as a

material object which has similarities with this research. The first one is a journal entitled "*The Ideological Reflection in F. Scott Fitzgerald's novel, The Great Gatsby (Post-Colonial Literature)*" written by Sulistyaningsih and Dina Merris Maya Sari. The second one is a journal entitled "*Analysis on the Issue of Women Oppression in F. Scott Fitzgerald's The Great Gatsby*" written by Affroni. Both of them use the novel entitled *The Great Gatsby* as a material object. However, this research uses *The Great Gatsby* film entitled *The Great Gatsby* directed by Baz Luhrmann. In addition, the researcher tries to explain the scene of cultural identities of mimicry portrayed by Jay Gatsby in the film *The Great Gatsby* using Homi K. Bhabha's perspective and to describe the scene of cultural identities of hybridity portrayed by Jay Gatsby.

2. Theoretical Framework

The phenomenon that Gatsby prefers to apply another culture to make him look rich and respected by others rather than showing his pure identity is called assimilation. Assimilation is a process by which peoples of diverse racial origins and different cultural heritages, occupying a common territory, achieve cultural solidarity sufficient at least to sustain a national existence (Gordon, 1964: 63). There are seven variables in assimilation as follows: (1) cultural assimilation or behavioral assimilation; change of cultural patterns to those of the host society, (2) structural assimilation; large-scale entrance into institutions of the host society (3) marital assimilation or amalgamation, occurring mixed marriages on a large scale, (4) identificational assimilation; development of a sense of peoplehood based exclusively on host society, (5) attitude receptional assimilation, assimilation which is reflected by the absence of prejudice, (6) behavior receptional assimilation, which refers to the absence of discrimination, and (7) civic assimilation, there is an absence of value and power conflicts (Gordon, 1964: 71). In this case, assimilation requires immigrants to adapt themselves to the cultural group which they visited. It means that the dominant culture can be used as a benchmark to assess successful people or groups in adapting themselves. Their identification and loyalty to their culture are getting smaller and they are loyal and identify themselves in a new culture (Poerwanto, 1999: 32).

Migration causes cultural contact with the local people. Immigration is often said to represent a threat to national identity. A country that is experiencing huge immigrants

has difficulty maintaining its national traditions and practices. Immigrants come with their histories and traditions, customs and values, traditions, habits, and ceremonies. Since an immigrant threatens the ability of a country to sustain its country, so the local people can legally strictly limit the number of immigrants it will accept (Scheffler, 2009: 119-120).

Many people move away from their zone, and seek satisfaction for themselves, especially in terms of culture. As time goes by, their identity will disappear and even disappear due to the mixing of various cultures the individuals do. These cultural variations are formed in a group. Those phenomena are mimicry and hybridity processes. Mimicry is the process in which the native discloses the nature of postcolonial discourse; that is both diverse and contingent, but it hides behind claims of logic-sole and absolute (Bhabha, 1994: 121). Mimicry can also be defined as a colonized subject that mimics the colonizer. Colonized people can adopt the colonizer's cultural habits, assumptions, institutions, values, or everything related to the colonized (Ashcroft, 2007: 125). While hybridity can be defined as cross-cultural exchange (Ashcroft, 2007: 109). In hybridity, the old identity usually will not disappear easily although the new cultural identity will strongly influence it (Amrulloh, 2014: 4). However, although colonialism already ended, many people celebrate cultural hybridity as a way of creating new artistic forms and developing new ideas. We can use postcolonialism as a tool to analyze it.

Postcolonialism has been one of the most important aspects of the study of literature, portraying the condition of people before and after it was colonized. The postcolonial literary theory deals with texts, which textually is endemic to the fight against colonialism. What is meant by text is more than the product of social or political conditions, but a trigger to question the colonial power and postcolonial endurance (Gandhi, 2019: 4). Therefore, the postcolonial text should portray its relation to imperialism and colonialism. By understanding the concept of postcolonialism in literature, critics of postcolonialism will give its role and function to give a wide image of conception to the opposition and anti-colonial context. In this paper, we will provide an analysis that examines American literary work, as well as apply postcolonial criticism to American literary work.

Furthermore, postcolonialism concerning mimicry and hybridity in America has also undergone many changes as well as pros and cons. However, in America itself, mimicry is considered a fairly shameful thing, and maybe black and brown people who do it will also be criticized by their fellow groups. There are even terms that describe the incident, such as "*coconut*" which is used to describe a brown person who behaves like he or she is white, or "*oreo*", which is the same but usually applied to black people. Furthermore, hybridity is used to refer to the creation of new trans-cultures that exist in the meeting area resulting from colonization. For example, the meeting of Africans and Indians who took influence from the west because they had met two different cultures. However, this should be elaborated further, as hybridity can also describe people who are of mixed race, such as "Eurasia" in the British Raj in India, or biracial or multiracial people throughout the postcolonial world. Finally, it seems important to note that there may be a very different list of hybridity, from slight mingling to very aggressive examples of a clash of cultures.

If the postcolonial theory and anti-colonial writing focus on the Third World liberation movement, the existence of colonization done by the United States is in the form of disenfranchisement of racial minorities (Sharpe, 2005). However, there is a general assumption which mentioned that the former "colonial" society is considered to have historical wounds that impede the formation of their national identity and tend to escape from these wounds by forgetting the painful past. They seem to have historical amnesia. The people are uprooted from their original identity and can never return, namely their pre-colonial identity. The influence of colonialism, influenced the mindset, pattern of appreciation of life, and the pattern of behavior of the postcolonial community.

The colonized people lived in a dualism system of politics, economy, society, and culture. On the other side, they also lived under a colonial order that applied in all sectors. They should follow the colonial rules whether they want it or not. The imitation of the colonized people towards the models which are offered by the colonial discourse does not always mean the obedience of the colonized people to the colonizer. The colonized people's act to imitate can also be a mockery of the colonizer because they do not fully imitate the model which is offered by the colonizer. This identification is called "*false-identification*" (Faruk, 2007: 6-9). Mimicry is an ambivalent discourse. On

the one side, it constructs similarities while on the other side it maintains differences. The culture of the colonizers was not only to imitate but also can be played with. Mimicry can be understood as a process of being forced by a colonizer to pretend (or even lie), resulting in a condition that Bhabha called "*almost the same, but not quite*". (Lestari, 2016: 149). Despite being a colonized nation, the colonized people can be proud of themselves, their culture, their language, and their literature. This pride can be lost, when the people live in a political, and economic system and colonial people as opposed to it.

3. Research Method

Research method is a scientific way to obtain knowledge about a certain object and therefore it must be following the nature of the object's existence as stated by the theory (Faruk, 2017: 25). Research method has a research process that is the way to reach the research objectives. This method uses the qualitative research method which is also referred to as the descriptive method in which the data will be found in the form of concepts and thoughts. Qualitative method includes a literature review (Ahimsa, 2009: 15). Descriptive qualitative method is also a research procedure that produces descriptive data in the form of written or spoken words from people and behavior which can be observed (Moleong, 2003: 3).

Methods and data collection techniques are a set of methods or techniques that are an extension of the human senses because the objectives of the research are to collect empirical facts that are related to the research problems (Faruk, 2017: 25). Language's use in spoken interaction (Sudaryanto, 2015: 203). The language here is the object of the study. The researcher will read the movie script in F. Scott Fitzgerald's *The Great Gatsby* as primary data and write down the important points that can support this research. Meanwhile, the secondary data itself comes from books or journals that can strengthen this research.

The data analysis method is a set of research methods or techniques which are an extension of the human mind because its function is not to collect data, but to find out the relationships among the data that the data concerned will never reveal itself (Faruk, 2017: 25). In this paper, the researcher proposes three steps of conducting data as follows: (1) collecting the data and then classifying the data to determine the most

relevant data to the research, and (2) performing text analysis. The primary data in this research is *The Great Gatsby* film to describe the act of mimicry and hybridity by Jay Gatsby using Homi K. Bhabha's theory. The researcher also finds out the data from books or journals as secondary data to strengthen this research. 3) Concluding the results of the analysis to provide an interpretation of the data.

4. Findings and Discussion

This film setting in New York in the 1920s, describes the figure of Jay Gatsby, a millionaire from the perspective of his neighbor, Nick Carraway, a newcomer in New York who wants to become a stockbroker. Nick Carraway lived nearby Jay Gatsby's house and regularly performed parties at his mansion. Although Gatsby often invited his neighbors from the upper classes or the bourgeoisie to be present at his parties exactly knows the figure Gatsby remains a mystery to many people. Gatsby has gotten all these things only for Daisy, his lover. Gatsby was afraid of being despised, and his love was rejected by Daisy, so he changed his class status from fisherman to upper class, by renaming and erasing his past traces through hybrid and mimicry. Gatsby itself was born into a poor family, but eventually, he was able to achieve success and achieve high social status. It can be seen in the film below:

"It wasn't until the end of that summer, on the last night I saw Gatsby that he told me of the life he had dreamed for himself since he was a boy. Gatsby's real name was James Gatz. His parents were dirt-poor farmers from North Dakota. But he never accepted them as his parents at all. In his imagination, he was a son of God destined for future glory. Chasing this destiny, a 16-year-old Gatz ran far, far away. One afternoon, off the coast of Lake Superior, he spotted a yacht in peril. He rowed out and rescued the vessel and its captain, alcoholic millionaire Dan Cody. "You're gonna hit the shoal," said Gatsby. "What the hell are you doing, old sport?" said Cody. This was his opportunity and Gatsby seized it. And he decided to call himself Jay Gatsby. "Cody taught me everything. How to dress, act and speak like a gentleman" said Gatsby (Luhmann, 2013: 01.07.56 – 01.09.24).

According to the conversation above, it can be seen that Gatsby's name was James Gatz. He was born in a poor peasant family and he never accepted his parents. One night in Louisville, Gatsby found himself at Daisy's house by an accident. At that time, he is an officer from Camp Taylor, and he had never seen such a beautiful girl

named Daisy. He was afraid of being rejected by Daisy. So, he lied about his life and changed his name to Jay Gatsby. His act can be categorized into mimicry by renaming his name and erasing his trace to get his love, Daisy. He mimics Dan Cody, a man who taught him how to dress, act and speak like a gentleman. Denial of original identity gave Gatsby his new identity. He hides all his authenticity and chooses to be someone else and imitates the cultural values of the bourgeoisie in his daily life.

The values of Gatsby's mimicry in achieving the position in his life are started to be seen in Gatsby defending himself against the issue himself. He lied by saying to the descendants of the rich people of the Middle West that his family was all dead, that he was raised in America, educated at Oxford, and all his ancestors had also been educated there for years. Education was a family tradition. Gatsby was afraid of being said to be from a poor family. He tried to imitate the lifestyles of the colonial people with the lifestyles of the rich, living in a mansion and being born and raised with bourgeois-style equipment. It can be seen in the film below:

"What is your opinion of me, anyhow," said Gatsby. "My opinion" Nick replied. "Yes, your opinion," said Gatsby. "I don't want you to get the wrong impression from all these bizarre accusations you must be hearing. A pack of lies, I guarantee. You've heard the stories?" he added. "I will tell you God's truth. God's truth about myself. I am the son of very wealthy people from the Middle West. Sadly, all of them are dead" he added. "I was brought up in America, but educated at Oxford. Because all my ancestors have been educated there for years. It's a family tradition" Gatsby added. "After my family died, I ran into a great deal of money. After that, I lived like a prince in all the capitals of Europe" he added. "Oh, Europe" Nick replied. "Yes, Europe. Paris, Venice, Rome, Vienna, Zurich, Helsinki, Moscow, Istanbul, collecting jewels, chiefly rubies, hunting big game, painting a little, things for myself only" said Gatsby (Luhmann, 2013: 00.36.07 – 00.37.02).

According to Wolfsheim's statement that Gatsby is a prince in the Midwest. He guarantees that Gatsby is an Oxford man, proving that all of the statement of Gatsby to Nick in the conversation above was correct. Wolfsheim was cheated by Gatsby. Gatsby is a liar and he did not have a bloodline top layer or a decent education. He lied and faked him as a way to enter his life. The personality of Gatsby is a blend: a mixture of two different cultures is said to be a hybrid. His personality is dominated by an eternal struggle. That is his original identity smelting. Gatsby's original identity is a poor boy from a lazy peasant family on the edge of Minnesota town. His lies carry the burden of

psychological desire that makes him want to eliminate all traces of his social authenticity, which reveals a mimicry of ideology. No wonder Gatsby had difficulty in living his life. The reason is that living with two different identities also provides more energy to be able to adapt to the environment. Especially when he was caught lying. Directly, he has also badmouthed himself and made others lose respect for him. Someone who commits public deception will get more severe social sanctions, especially through criticism and blasphemy.

Gatsby's self-styled mimicry is described by illustrating that Gatsby came from a poor fisherman's family, whose life is only looking for shellfish and salmon. But now, he has wiped out the evidence and replaced it with a new style as an upscale, elite, wealthy man, leaving no evidence that he is from the lower class, a peasant family, or poor fishermen. This phenomenon is Gatsby's psychological influence to wipe out his past, replacing his new status, which is a hybrid. His one-on-one dream is to meet his "Daisy" girl who once promised to wait for Gatsby. However, since Daisy came from a wealthy, materialistic family, Gatsby was determined to change her lifestyle from the poor class to the wealthy, bourgeois class, to adapt, and balance the bourgeois Daisy. As a result, he intentionally practiced a hybrid ideology. It can be seen in the conversation between Jordan Baker (Daisy's best friend) and Nick:

"Daisy was by far the most popular girl with the officers from Camp Taylor", said Jordan. "One of them was in the car with her. It was Gatsby. The way he looked at her is the way all girls want to be looked at" she added. "So, tell me what happened," asked Nick. "Well, I don't know. Gatsby was sent off to war. When the war ended, Daisy waited" Jordan replied. "But for some unknown reason, Gatsby couldn't return" she added. "A year later, Tom Buchanan of Chicago swept in and stole her away. He gave her a string of pearls worth \$350,000" she added. "But, the morning of the wedding Daisy received a letter. Daisy's changed her mind!" she added. "What was in the letter?" asked Nick. "I don't know. She wouldn't tell me" Jordan replied. "But, it was too late. That day at 5:00, Daisy Fay married Tom Buchanan with more pomp and circumstance than Louisville had ever seen" she added (Luhrmann, 2013: 00.45.43 – 00.46.53).

According to the conversation above, it can be seen that Gatsby loves Daisy so much, and makes huge parties, hoping that one-day Daisy could come to his party. Gatsby couldn't care about the parties. He just need Daisy, his lover to come and he wanted to start over with Daisy. He is going to fix something just the way they were

before. He is wondering if he could just get back to the start and he could find it again. Some vision that he had put into loving Daisy and he does everything to make Daisy become his. Sadly, Daisy prefers Tom Buchanan to Jay Gatsby because she can live happily with a bourgeois lifestyle with Tom Buchanan when Gatsby at that time was sent off to war and he could not return for some unknown reason.

Mimicry is a colonized subject that mimics the colonizer. Colonized people can adopt the colonizer's cultural habits, assumptions, institutions, values, or everything related to the colonized (Ashcroft, 2007: 125). In this film, Gatsby imitates the exclusively upscale style of dress, behavior, and lifestyle of culture. For example, Gatsby put himself in the upper classes and mentioned his past of studying at Oxford. He depicts his life as a young prince in big cities in Europe; he also changes his passion for collecting jewelry and putting up paintings. Gatsby is plagued by mimicry ideology, which describes the way Gatsby dresses and some other figures from the lower classes by imitating the upper classes. Gatsby also created a new name for his real name. He imitated the name of the European elite. The way he speaks, he thinks everyone is "*out of date*" by buying a big house as a mere display Gatsby's imitation by changing his name with the name of the European elite is a mimicry ideology, so that the surrounding community thinks he is a rich upper class, with European culture, and his habits. Gatsby's behavior is also reflected in postcolonial history, mimicry, imitating colonial behavior, and oppressing the colonized. It also reflects the hegemony of colonial power against the colonized, position as an employer who fired subordinates, resulting in quiet persecution. Proof of Gatsby's loyalty to Daisy is blind, but otherwise, Daisy is not serious and selfish. From Gatsby's perspective, Daisy is "*a princess who lives in a white palace, a king's daughter, and a golden girl*". If he gets Daisy, he would prove that he was an elite, not a poor peasant boy. Gatsby stops being Jimmy Gatz and remains Jay Gatsby. His act can be categorized as mimicry, he tried to make new different cultures from the old culture that he accepted.

The imitation of the colonized people towards the models which are offered by the colonial discourse does not always mean the obedience of the colonized people to the colonizer. The colonized people's actions to imitate can also be a mockery of the colonizer because they do not fully imitate the model which is offered by the colonizer. This identification is called "*false-identification*" (Faruk, 2007: 6). In this context, Jay Gatsby does not fully mimic the model which is offered by the colonizer. It could also

include Jay Gatsby's critique of impersonating the rich. He just mimics the culture of the colonizer, for instance, he makes an expensive party, lives in a mansion, changes his name into a European name, and moves far away just to chase future glory.

Concerning Racism Ideology and Post-colonialist Ethnicism, Gatsby's words distinguish the racial classes between the master and slave. The speaker refers to the ethnic devils of Finland, the very demeaning ethnic Finnish once colonized; though white but ethnic is famous for the lower classes, for being a servant. When Gatsby demeaned the Finns, it suggests that he wants to be distinguished from his class with Finnish ethnicity, which is considered trivial and low. The ethnic name, the mistress, he called "*Finn*" the Finnish to show the stupidity of Finnish people who are not as smart as the ethnic of New York, America. Another example can be found in Nick Carraway. He is highlighted as a more distinctive cultural group of his time, as white, upscale, Anglo-Saxon, born to the upper class of wealthy and respected families in America. The way speakers disparage ethnic Finns as "*Finn satan* or *Finnish ethnic devil*" further enhances the American ethnic class. Such was the reflection of the colonial era that showed its power to the weak.

Related to classism and sexism in this film, it is revealed in Tom's behavior and judgment of women. During the honeymoon, Tom and Daisy, his wife, spent the night at the Santa Barbara Hotel, but a week later, Tom returned to the hotel to date a maid girl named Myrtle Wilson. Tom met Myrtle Wilson in a tire blowout accident. It shows the psychology of sexism. Even though Tom was a wealthy man from the upper class, he wanted to date a lower-class girl. In addition, as a man who has just honeymooned, it is inappropriate to do so. He should admire his wife and still feel happy with his wife. In fact; Tom felt not satisfied having sex with his wife, Daisy. He thought that it is okay for having sex with a lower class (Myrtle Wilson), which was finally revealed because of a tire blowout accident, while Tom just made Myrtle Wilson as sexual objectification. If there is no accident, Tom's adultery with the servant girl was not revealed. Tom thought that Myrtle Wilson is a slut which is easier to play and make her a sexual objectification because Myrtle Wilson was a lower-class character, which was easy to cheat on and abuse. When they were dating, Myrtle was suddenly left at a restaurant, brave to mention Daisy's name, whom Tom assume to be a high-class wife who did not deserve his name called by Myrtle, who was only Tom's sexual

objectification of different categories with the good girl. Tom's classicism is like the whites who sacrificed indigenous women, as well as Myrtle Wilson. Myrtle wanted to take Tom from Daisy in any way because Tom is a wealthy man and belongs to the upper classes, although his behavior is rude and often sexual promiscuity to another woman other than his wife whom he likes. Regarding classism and sexism according to Tom's culture, it is usual for working women to be the bad girl and sexual objectification. This can also be seen in how Tom despises Myrtle as a lower-class woman who can be used for anything, especially as an outlet for Tom's lust. When Tom expresses his desires and feelings to Myrtle, she finally falls into Tom's trap. However, Myrtle also wants to be seen as an upper class by flirting with Tom and trying to seize Daisy's position to occupy her. Because what Myrtle wants is an acknowledgment as a rich person and respect from her environment.

5. Conclusion

The phenomenon of what we have discussed in *The Great Gatsby* film is under the theory of postcolonialism, showing mimicry as the form of colonial legacy, as well as ethnic racism, classicism, and sexism. The colonized or oppressed people are aware of the unequal power among the people. They try to imitate anything from superior people to make them powerless. It could be in many forms of daily life and culture; the way they behave, the way they walk, the way they live, the way they think, even the way they have fun, and many more. Colonialism shows manipulation and indicates that only certain people with certain characteristics are worthy to be called powerful and worthy to look up to. Gatsby follows the style of the wealthy people to get Daisy which indicates he is well aware of his position and his power in the people. Moreover, Gatsby also feels that he can be superior if he joins the rich and feels his existence will be more considered. From this phenomenon, we can say that postcolonialism has succeeded in influencing the colonized (the weak or the slave). Postcolonialism has successfully influenced the colonized (the weak or the slave). An emerging reflection ideology in the form of a hybrid, which is changing the culture; behavior, and way of life from the past considered to be a low-level culprit. Mimicry is an attempt to imitate the culture,

behavior, manner of speech, colonial lifestyle, and so on. In this film, mimicry is done by Gatsby. Similarly, the racism of ethnic “Negro” has the name of the black or low-class ethnic. And also sexism reveals cultural reflection, behavior, and colonial legacy to weak the colonized people who have consciously or unconsciously become the object of oppression, ideology, and power of hegemony.

6. References

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