CHAPTER IV

FINDING AND DISCUSSION

In this chapter the writer explains about cross and clash culture. Cross and clash culture are analyzed in the forms of corpuses, in which these corpuses are in words and those all are analyzed according to the purposes and meanings of these corpuses and also these corpuses emphasize the content of story.

4.1 Cross Culture in black African and Indian

4.1.1 Cross and clash Cultures of way of life in black Indian and African

Corpus 1

> *In Indian When European went away, the children regretted the incident, Lucia beat them cool her rage and shame. In future they were to know the difference between a morning and an afternoon and that between a sir and a madam (p47).*

The writer categorizes the data above as cross cultures. The corpus shows the colonized people want to learn and to understand about English language. According to the history background that British are the colonist, meanwhile the colony who are in the texts want to apply their language into colonized people's life and way of life, and also the colonized people want to imitate how do British speak and address people. So that, this is imitation that is gotten from the other people especially for the scope post colonial, of which all the colonized people imitate unconscious the effect of colonist's culture. The imitation that are in the texts are imitation of cultures in the aspect of language, because language as it has

been on the theory of chapter two is component of culture, however here it has been imitated by people, the imitation can be explained according to Bhaba,(1994:58) states:

> The effect of mimicry on the authority of colonial discourse is profound and disturbing. For in normalizing the colonial state or subject, the dream of post colonial – enlightenment civility alienates its own language of liberty and produces the other knowledge of its norms.

It is based on the theory and content of the text above. In the corpus, it shows a habitual that is adopted from the other one. We can see the part of the corpus below: *" they were to know the difference between a morning and an afternoon and that between a sir and a madam,* (Ngugi, 1964:47), this a process of learning and imitation at once that result another knowledge of its norms, as it has been explained on the theory above

Corpus 2

In Africa The visitor was explaining that since It was after lunch, after twelve o'clock they should talk afternoon, and since she was a woman they should call her madam,(p47).

The writer categorizes the data above as cross cultures. The corpus shows the colonized people want to learn and understand about language that is English, according to the history background that British are the colonist, meanwhile the colony who are in the texts want to apply their language into colonized people's habitual of life, and also the colonized people want to imitate how do British speak and address people. So that, this is imitation that is gotten from the other

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Corpus 3

> *When a teacher comes into class he regretted them in English, teacher good morning children, class (standing up singing the answer) good morning sir, (p46)*

The text above describes that imitation of cross culture has converted in life, in which children who are taught by the colonist's nation. They have adjusted their language in life as they use it in everyday situation. One of the effects of

colonialism can give influence towards colonized people's cultures; one of them is language, as it can be explained by Ashcroft (1995:67) below:

> Language is fundamental site of struggle for post colonial discourse because the colonial process itself in language, the control over language by the imperial center whether achieved by displacing native language, by installing itself as a standard against other variants which are constituted as impurities, or by planting the language of empire in a new place.

4.1.3 Cross cultures of religion in black African and Indian

Corpus 4

> *The bible was his favorite book. He liked the stories in the Old Testament; he loved and admired David, often identifying himself with this hero. The book of job attracted him though it often gave rise to a painful stirring in his heart, in the new testament, he liked the story of the young Jesus and the sermon on the mount,(p49).*

According to the text, the writer can know that it describes about someone who gets cross culture in his life. In here, he likes a bible as he likes David because in the bible, it tells about his idol that is David. As we know that bible is Christianity's holy book, and in this story is told the figure is an African, and African have religion that has been propagated to African as the colony, so that African are colony who believe in Christianity.

Corpus 5

> *His belief in a future for his family and the village rested him then not only a hope for sound education but also on a belief in a God of love and mercy who long ago walked on this earth with Gikuyu and Mumbi, or Adam and Eva, (p49).*

These data shows someone who gets new knowledge from a new religion of white man. Here, narrator tells he believes in it. This new religion is Christian and it was born in the white man's culture, when the white man colonized his country they also propagate this religion to the colonies. Because he is also the colonized people, he believes it. And, this is one of the effects of colonialism since colonialism besides it robs the economic, wealthy of the colonized people but also it has changed the perspective and beliefs of colonies, (Sardar and Vanloon in cultural studies, 1997:110). It can be explained in further by Said,(1995:90): colonialism includes variety of things for instance of economic and sociological theories of development, revolutionary cultural personality, national or religion character. According to this text's explanation, the story of these paragraphs show how do people get influence from colonialism both their selves and religion character that is, they believe in new religion that is Christianity.

4.1.4 Cross cultures of social life in black Indian and African

Corpus 6

> *In Africa some young men spent all their time doing nothing but loitering in the shops. Some could work the whole day for a pound of meat, they were called the lazy boy. (p8)*

In this corpus, narrator describes cross culture in the aspect of behavior and way of life, those all are different from the behavior and habitual of life in India. It can be seen in …."*In Africa some young men spent all their time doing nothing, but loitering in the shops. Some could work the whole day for a found a meat, they were called the lazy boy."*(Ngugi, 1964: 8)

Here, narrator wants to compare the two different things that is exactly in Africa and India. if it is observed from these second sentences, the writer thinks Africans and India have different way of life. It should be emphasized that cross culture may occur where some people have different characterization from the other one, and it is defined as the race diversity that includes customs meaning an eternal heritage and a sequence of distinctive feature, and also mutual experience (Sardar,1997: 125). In this corpus, narrator as his point of view does not criticize about this cross culture, so that it does not cause a clash in it. In this case, narrator acts as the narrator third person observer again, because here narrator does not involve in this story, he only brings all the reader just reading and observing the content of this story.

The factor, which causes cross culture both India and Africa are colonialism from white men that is British. If we look at these second habitual, it can be said as the culture which gets influences from the white men, for example they are : *"In Africa some young men spent all their time doing nothing, but loitering in the shops"*, (Ngugi, 1964 : 8). This part of corpus describes that African like spend their time loitering and doing nothing. This habitual is not

appropriate to African's habitual, in which African's habitual is not like that. They generally spend their time for farming or hunting animal to meet their daily necessities, but some of them do not do it; they tend to spend their time doing nothing and loitering in the shop. It is said as white men's habitual, as we all know that generally all the white men spend their time doing nothing such as, drunk, dance and loitering together in a place and some of the African do a hardly same thing, that are spend their time doing nothing and loitering in shops and this thing imitates to that.

4.2 Clash Cultures in black African and Indian

4.2.1 Clash cultures in black Indian and African's social life

Corpus 7

> *In Africa, black people should not sleep with white men who ruled them and treated them badly. (p6)*

This corpus shows that African hate white men because they have ruled African badly. As the form of rebellion, they are demonstrated by African; the African do not want to sleep with white man.

Corpus 8

> *In the Indian bazaar, black people mingled with white people and Indians. You did not know what to call the Indians was also a white man? Did he too come from England? Some people had been to Burma said that Indians were poor in their country and were too ruled by white men. (p8)*

These second paragraphs are clearly clash culture. Clash cultures here are within Black people habitual in Africa and India do not do the same action in treating the white people who have colonized and ruled them badly. On the first paragraph narrator describes and tells about how do African black people should not sleep with men, *"In Africa, black people should not sleep with the white men", In the Indian bazaar, black people mingled with white people and Indian's",* (Ngugi, 1964 : 6-8). The two texts describe about the hostility of African black people to the white men; this case can be seen on the first paragraph. It is based on the history of African which of beforehand Africans was colonized by white men, so it is African hate white men that in African black people should not sleep with the white men as the form of rebellion to them. On the contrary, African black people hate and curse the Indian black people because Indian black people associate with the white men. Therefore, it causes a difference in the aspect of culture in the element of culture as association in life, a difference in clash culture is not only about different life style but also clash culture is all the things that are in human's life. This can be stated by Said (1992: 15) :

> Cultures, the divisions and differences that not only allow us to discriminate one culture from another, but also enable us to see the extent to which culture are humanly made structures of both authority and participation, benevolent in what they include, incorporate and validate, less benevolent in what they exclude and demote.

From this quotation, it is clear that a conflict can be caused by difference in culture. So that it enables anyone to discriminate one culture and the corpus the case has happened as well as it causes anger in one hand that is black African.

Clash culture that is something that exists in human's life of social, it also can be affected by the other factors, such as: thought's difference and even life style pattern in associating which in it can triggerr conflict in social life. Finally, a community could not accept it indeed they try to against and abolish clash culture that could not be accepted by the other one.

Corpus 9

> *The Indians feared Europeans and if you want to buy in a shop and white men found you, the Indian would stop serving you and trembling all over would begin to serve him. But some said that this was a cunning way to deceive the white men because the Indian rambled and was all yes please. The men said, anything more? The women would be ready to pay any price they were told because they thought an Indian who feared them dared not cheat about price. (p7)*

In this corpus a clash culture occurs caused by black Indians black dare not to deceive white people, so that it causes the anger for African black people. African black people in this story want Indian black people do not treat white men properly; they want black Indian deceive or excommunicate them. This case is based on the history of these two countries, which in they have over been colonized by the white men that is British. Because of that, African and Indian black people should not sleep or communicate with them.

A clash culture that is from colonialism remain at the beginning the thing is triggered the aim of colonist to change the other one's habitually as the part of culture. The mission of colonist is they want to propagate colonize, of which this act mostly is opposed by the colonized nation, so that it makes a clash culture (Ashcroft, 1998: 476). From this quotation, it is concluded that African black

people against them in the way of opposing Indians black people to associate with the white men. The difference of habitual and life style maybe as the factors of community's life because a part of community could not accept the difference. (Said,1992: 15).

Corpus 10

> *The Indian were said to be very rich. They too employer some black boys whom they treated as nothing. You could never like the Indians because their customs were strange and funny in a bad way settler, with their wives and children, often come to the rich Indians and bought all they wanted. (p7)*

A clash culture here is"*Some black boys whom they treated as nothing"*, (Ngugi, 1964: 7) this indicates that narrator does not like it because this action is contrary to black people in Africa's opinion. They think that some black boys whom they treated as nothing as the contemptible manner because it is something that should be fought as African want to live properly.

Clash culture is described in this corpus which of Indian black people do it to some black boys, the fact African black people want that Indian black people with them unite to a against the white men, yet the thing is contrary to their aims. The other clash culture here is, *"Their wives and children often come to the rich Indians and bought all they wanted",* (Ngugi, 1964: 7). This indicates that this is a clash culture on the aspect of politeness in interaction.

A clash culture besides is caused by the different thought but also, it could either caused by the different way of doing something of which it cannot be accepted by the other hand. It is that causes a conflict may occur in a community

(Said, 1992: 15). In this paragraph is also described how is black people's willingness that all the black people should not to be employees, there are so many assumptions that all the black people have to be people who always beg to another. Therefore, clash culture in this story is all black people dislike to look at the phenomenon; as it has been said on the quotation above that clash culture may be occur due to the different and unacceptable thing in life. In addition, it is on this paragraph that is there is assumption that all black people have to be employees for the other one and it is opposed by them.

In this corpus there are something those cannot be accepted by the other people they are, *"With their wives and children often come to the rich Indians and bought all they wanted"*, (Ngugi, 1964: 7). From this text writer consider that it is said as a clash culture because those two actions are seen by narrator as something contradictive to his view, as it shows about oppression and impoliteness and it could not be accepted by one hand. So it is said as clash culture since unacceptable habitual for the other, as it has been explained on the explanation above.

Corpus 11

> *So that although the Indians were not liked and they abused women, using dirty words they had learnt swahali, people found it wiser and more convenient to by from them some people said that black people should stick together and take trade only to their black and one day an old poor women said let Affricans stick together and charge very low price. (p7)*

Dirty words that is presented on the first sentence of this paragraph is a clash culture, because it criticized habitual. In here, it is something that is gotten from the other place as it has been said, *"So that although the Indians were not liked and they abused women using dirty words they had learnt in swahali"*, (Ngugi, 1964 : 7). This indicates that is a clash culture, it is said like that because clash culture is something variant and it is not liked by a community and they try to exclude it, (Ashcroft, 1998 : 475), and in this corpus this act is not like by people and this case clearly has been attached on the first sentence in this paragraph. If we look at the history the habitual of using dirty words maybe caused from colonist's habitual, in which they often say something with using dirty words while they faced problem, indirectly the habitual can convert into colonized nation's life unconsciously, and it is planted on colonizes nation's mind.

4.2.2 Clash cultures of religion in black Indian and African

Corpus 12

> *Babu had told them not to go war, so that while black people had been conscripted into army the Indian's had utterly refused and had been left alone. It was rumored that black people in Kenya did not like them because they had refused to go war agains Hitler. This showed that Indian's were coward the Africans were incared to agree with this idea of Indian cowardice. (p8)*

Clash culture here is a clash in principle. If it is looked at the understanding of culture, the culture also includes principle in human's life. In this corpus, there is principle which is described through an action, namely:

"Black people in Kenya did not like them because they had refused to go war against Hitler" (Ngugi,1964: 8). Here, narrator criticizes it and he hopes that black people should agree to go war against Hitler because Hitler is the white men whom has to be fought. According to the history, all black people either in Africa or India were colonized white men. Therefore, as the loathing of narrator here he has point of view that all black people have to go war against Hitler who is white men and it is the form of rebellion. However, black people in India and Africa refused it, that it caused a conflict that is called clash culture.

One of the factors that cause the emergence of clash culture is different principle between two groups. It causes the contradiction. The contradiction is a group of critics against to the other one. So, it causes a controversy. Finally, it makes a discrimination one culture from another (Said, 1992 : 15). In this corpus something that discriminates one culture from another it could be looked at *"This showed that Indian's were coward the Africans were incared to agree with this idea of Indian cowardice",* (Ngugi, 1964 : 8). Here, narrator considers that black people in India and Africa are coward, so that it is a discrimination one culture from another.

Corpus 13

> *It was January morning. Young men walked along narrow cattle path, carelessly clutching Bibles and Hymn books. Behind them were a group of men and women also holding Bibles Hymn books. They were discussing the saving power of Christ. Farther behind still were women gully dressed in Sunday best they joyously singing. (p8)*

Clash culture in here is clash culture in religion. Here, narrator shows that black people have converted into new religion that is Christianity, if we observe in further that mostly all black people are people who have traditional religion and not Chritianity. However, in this story all black people have believed in Christ as it can be seen at *"Young men walked along narrow cattle path, carelessly clutching Bibles and Hymn books",* (Ngugi, 1964: 8). In this corpus, there are word of Bibles and Hymnbooks. They are books of Christian, however they have been owned and used by all black people, but in this story narrator as though wants to criticize it, because all black people have traditional religion and it is not appropriate to black people's traditional religion in which black people have believed in new religion.

Clash culture includes several components in life. One of the clash culture forms is different religion in a group of men which of it is opposed by the other ones; clash culture based on the historical background it is caused by colonialism of white men, another mission of white men's colonialism is they want to change belief (Ashcroft, 1998: 256)

Corpus 14

> *To Nyaroge, coming here was nearly the realization of his dream, he would for the first time to be taught by white men, and this was what confused him, taught he had never come into real contract with the white men. (p8)*

Clash culture that is in this corpus is in which figure that is told does not do real contact with the white men. This reason is based on the background of

history that white men have colonized them, so that it leaves an imprint in his mind. That is why figure is in this story does not do real contact with white men.

Clash culture is because not only people think to oppose about different culture, but also in clash culture someone does not want interact with the other people who have different culture which of they are considered bad way and it can break the original culture.

Corpus 15

> *Some Europeans are better than Africans again Njoroge was impressed. That is why you at times hear father says that he would father work for a white man. A white man is a white man, but a black man trying to be a white man is bad and harsh. (p21)*

In this corpus, it is described that there is someone who still works for a white men. Actually, he is African black people. Narrator does not like him to work for white men, because white men have ever colonized black people; it is showed on this"*father says that he would father work for a white man"." A white men is a white man",* (Ngugi, 1964 : 21). Here, narrator opposes that not anyone should work for white men because they have colonized black people. As the form of rebellion to the white man, black people have to try to be a good man and can defeat white man. In this corpus also narrator dislikes that there is an assumption black people is worse than white man, this can be seen on," *but a black man trying to be a white man is bad and harsh",* (Ngugi, 1964: 21).

It is something, which causes a clash culture where black people dislike assumption that white man is better than black man. A clash in a culture can be also caused in life, this case related to component of culture that is belief however

here it has contradiction so that is said as a clash culture which in the other people have opinion to against that. The quotation above the writer assumes as the forms of a clash culture due to different assumption between black people to all the white man the other way. The assumption that states that european (white man) are better than African (black people) is dominant colony. A discriminative opinion certainly makes one of the party is beneficial that is white people, meanwhile balck people are still erreand although black people who want to be like them because of their way of thinking are contaminated of white people's mind set. The process is called mimicry or immitation, as Bhaba, (1995:174) states:

> The imitation of culture in colonialsim era is caused by all the colonize people's live have been assimiliated of influnces from colonists' habitual of life. So that all the colonies try to immitate their habitual of life, in which all the colonies think that the cultures of colonists are better to immitate. The authority of that made mode of colonial discourse that I have called mimicry is therefore stricken by indeterminacy: mimicry emerges as the representation of a difference that is itself a process of disavowal.

The imitation that related to a colonial is an action to imitate something in the time, but it can be a rebellion. Because mimicry which is in this story is an imitation which has an action to against, a rebellion that is in this story in which all the black people want to be like all the white man however those all are intended to against the white man.