



**THE CONCEPT OF *THE OTHER* AS CONSTRUCTED IN
BHARATI MUKHERJEE'S *DESIRABLE DAUGHTERS***

Final Project
submitted in partial fulfillment of the requirements
for the degree of Sarjana Sastra
in English Literature

by
Mutiah Karim
2211415039

**ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
UNIVERSITAS NEGERI SEMARANG
2020**

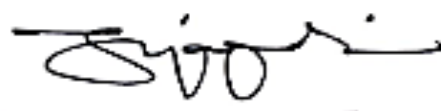
APPROVAL

The final project by the board of examiners of the English Department an officially verified by the Dean of the Languages and Arts Faculty of Universitas Negeri Semarang on April 2020

Board of Examiners

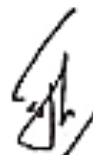
1. Chairperson

Ahmad Syaifudin, S.S., M.Pd.
NIP. 198405022008121005



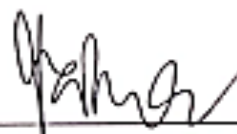
2. Secretary

Galuh Kirana Dwi Areni, S.S., M.Pd.
NIP. 197411042006042001



3. First Examiner

Fatma Helami, S.S., M.Hum.
NIP. 197708272008122002



4. Second Examiner

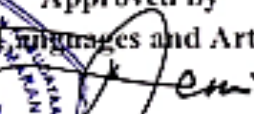

Bambang Purwanto, S.S., M.Hum.
NIP. 197807282008121001



5. Third Examiner (Advisor)

Prayudias Margawati, S.Pd., M.Hum.
NIP. 198103162008122002



Approved by

Dean of Languages and Arts Faculty

Dr. Sri Rajeki Urip, M.Hum.
NIP. 196202211989012001

DECLARATION

I, Mutiah Karim hereby declare that this final project entitled **The Concept of *The Other Constructed in Mukherjee's Desirable Daughters*** is my own work and has not been submitted in any form for another degree or diploma at any university or other institution. Information derived from the published and unpublished work of other has been acknowledged in the text and a list of references is also given.

Semarang, April 2020



Mutiah Karim

NIM 2211415039

MOTTO AND DEDICATION

You who have believed, if you support Allah, He will support you and plant firmly your feet

(Q.S. Muhammad: 7)

“Allah will raise those who have believed among you and those who were given knowledge, by degrees”

(Q.S. Al Mujādila: 11)

For Ayah, Mama, Dimas, Dini, my dear fellas

ACKNOWLEDGEMENT

Foremost, all praises to Allah SWT, the Almighty and Merciful Creator, for all the abundance of His grace and guidance. If it were not only for His will, this final project entitled The Concept of *The Other* Constructed in Bharati Mukherjee's *Desirable Daughters* would not have been accomplished.

My deep and sincere gratitude are warmly addressed to Mrs. Prayudias Margawati, S.Pd., M.Hum. for her considerate guidance, encouragement, and motivation during my bachelor study, especially throughout the process of accomplishing this final project. I am highly indebted to all lecturers; not to mention all of the staff and librarian of English Department of Universitas Negeri Semarang for the very memorable lessons during my college years.

I would like to express my paramount salutation to my beloved parents, Rohim and Kasiyah, my dearest younger brother and sister, Dimas and Dini, for always by my side serving me warmth, comfort, and love. Special thanks to my good friends, Vivi; Devita; Crystal; Egida; Retno; Nor; Eka; Bicun; Viyan; English Literature 2015, konco KKN 45 hari, my childhood friends Della and Linda, and those who cannot be mentioned one by one.

Hopefully, this research can be beneficial and gives positive contribution for further study.

Semarang, April 2020

Mutiah Karim

ABSTRACT

Karim, Mutiah. (2020). *The Concept of The Other as Constructed in Bharati Mukherjee's Desirable Daughters*. Thesis, English Literature Universitas Negeri Semarang. Supervisor Prayudias Margawati, S.Pd., M.Hum.

Keywords: *the other, orientalism, desirable daughters, concept.*

Dichotomy of the West and the East has become an issue after colonial era ended. The colonized countries such as India (so called the Far East) are seen as inferior to the Western countries—European countries and America. Moreover, according to Orientalism by Edward Said, the West regard the East as *The Other*. This study is aimed to explain (1) the concept of *The Other* constructed in Mukherjee's *Desirable Daughters* and (2) how the construction of *The Other* affects the personality of the main characters. There are two objects of the study. Firstly, the material object is a novel entitled *Desirable Daughters*, written by Bharati Mukherjee. Secondly, the concept of *The Other* constructed in Mukherjee's *Desirable Daughter* is the formal object of this study. This qualitative descriptive study employed Orientalism theory by Edward Said in analyzing the data. The findings of the study are as follows: the concept of *The Other* in Mukherjee's *Desirable Daughters* are constructed on three (3) keys which are (1) Western perspective on Indian people as well as Indian perspective on the Westerners, (2) the *otherness* of India, (3) and the imagery of India as reflected in the novel. Meanwhile, the construction of *The Other* affecting the main characters' personality can be seen by the way the main characters think and presume that the West is better than India. Tara has become Americanized, Padma (Didi) has turned to be more traditional Indian woman in America, and Parvati has not been too eager to lead traditional Indian nor westernized life. The researcher concluded that *The Other* in the novel is a group of people who are considered as inferior, powerless, poor, restricted, and traditional compared with *The Self* who are represented as superior, powerful, rich, liberated, and modern. Furthermore, the construction of *The Other* has made Tara insecure at first but then she becomes independent. On the other hand, it has made Padma become a brave and wise woman. Meanwhile, it has sharpened Parvati's vigilant side.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENT	v
ABSTRACT.....	vi
TABLE OF CONTENTS	vii
LIST OF CHARTS	ix
LIST OF APPENDICES	x
I. INTRODUCTION	
1.1 Background of the Study.....	1
1.2 Reasons for Choosing the Topic	6
1.3 Statements of the Problem	7
1.4 Objectives of the Study	7
1.5 Significance of the Study	7
1.6 Outline of the Study	7
II. REVIEW OF RELATED LITERATURE	
2.1 Review of Previous Studies	9
2.2 Theoretical Background	18
2.2.1 Orientalism.....	18
2.2.1.1 Occident vs Orient.....	21
2.2.1.2 The Self vs The Other	22
2.2.2 India at Glance	23
2.2.3 The Superiority of America	26
2.3 Framework of Present Study.....	27
III. RESEARCH METHODOLOGY	
3.1 Research Design.....	29
3.2 Object of the Study.....	30
3.2.1 Material Object.....	30
3.2.2 Formal Object.....	30
3.3 Role of the Researcher	30
3.4 Research Instrument.....	30
3.5 Procedure of Data Collection	31
3.5.1 Reading the novel scrupulously	31
3.5.2 Identifying	32

3.5.3	Inventorying	32
3.5.4	Classifying	32
3.6	Procedure of Data Analysis.....	32
IV.	FINDINGS AND DISCUSSIONS	
4.1	The Concept of The Other as Constructed in Mukherjee's Desirable Daughters	33
4.1.1	Western Perspective on Indian People and Indian Perspective on the Westerners	35
4.1.2	The Otherness of India	44
4.1.3	The Imagery of India.....	63
4.2	The Effect of The Other Construction on the Main Characters' Personality as Reflected in Mukherjee's Desirable Daughters	71
4.2.1	Tara's Personality.....	72
4.2.2	Padma's Personality	77
4.2.3	Parvati's Personality.....	80
V.	CONCLUSIONS AND SUGGESTIONS.....	82
5.1	Conclusions	82
5.2	Suggestions	83
	REFERENCES.....	84
	APPENDICES	88

LIST OF CHARTS

Chart	Page
2.1 Framework of the Present Study	29
4.1 The Binary Opposition of Indian Value: Religious.....	52
4.2 The Binary Opposition of Social System: Caste	56
4.3 The Binary Opposition of Gender Equality.....	61
4.4 The Binary Opposition of Collectivist Value	64
4.5 The Binary Opposition of Poor	68
4.6 The Binary Opposition of Traditional	70
4.7 The Binary Opposition of Restricted.....	72

LIST OF APPENDICES

Appendix	Page
1 Summary of <i>Desirable Daughters</i> Novel.....	89
2 Data Answering Statements of the Problem Number 1	90
3 Data Answering Statements of the Problem Number 2.....	115

CHAPTER I

INTRODUCTION

This chapter presents the introduction of this final project which discusses about background of the study, reasons for choosing the topic, statements of the problems, objectives of the study, significance of the study, and outline of the study.

1.1 Background of the Study

Right before the Indian independence in 1947, British Empire had ruled the Indian subcontinent for ninety years. Despite the fact that India now is a sovereign country, it remains depending on British common wealth. That they get much influenced by their ex-colonizer is the fact that should be inevitable. The evident of a country has ever been colonized is by looking at what have left by the colonizer and the people still keep on doing it. India nourishes its ex-colonizer legacies in some fields. Some of the politic, economy, and education policies in India are formed by the British ruler at that time. For instance, the caste exist in the middle of Indian society nowadays was (and is) one of the British legacies which has been nourished by its people, as what is noted by Tharoor (2016)

...the British can scarcely be blamed for the pre-existing divisions in Indian society, notably caste, which divided (and still divides) the majority Hindu population into mutually exclusive and often incompatible social stratification... Since the British came from a hierarchical society with an entrenched class system, they instinctively tended to look for a similar system in India. They began by anatomizing Indian society into 'classes' that they referenced as being 'primarily religious' in nature. (Tharoor, 2016, p. 83)

He explains that the British used the caste hierarchy and discrimination to boost the workings of Indian people, and it then has become the conventional wisdom

because of the colonial rule. The use of English language as well reflects how powerful British Empire in alluring Indian people to maintain the culture they brought to India. India has the world's second highest number of language (Seetharaman, 2017). However, instead of Hindi language, English becomes the co-official language of the Government of India designated by the Constitution of India, while each state is given freedom to choose its official language of state. English is as well as the prominent language for the higher education proposes. It can be concluded that English is such an important language among the Indian society and that British brings an important role in India civilization. It seems like they have forgiven what British Empire had done for Indian people such as exploitation and other atrocities which brought misery to Indian people. Tharoor (2016: 159) emphasizes that Indian people seem to forget what had happened even after they finally extricated themselves from the British Empire, further he says as follows:

Indians readily forgave the British when they left, retaining with them a 'special connection' that often manifests itself in warmth and affection, says more about India than it does about any supposed benefits of the British Raj. (Tharoor, 2016, p. 159)

The India's powerlessness in the British colonization made them experience severe poverty for years. This unable-to-strive-against the colonizer makes them considered as being the "subaltern". Antonio Gramsci used the term "subaltern" as to refer to the grass-roots or down-trodden people. In this relation, Sakhkhane (2012: 38) describes that India is those who are "marginalized, neglected lower classes whose voice can achieve audibility only through the mediation of antagonistic element". In the same lens but different term, India is also considered as *The Other*. *The Other*, according to Edward Said's Orientalism, is determined as the negatively contrast depiction of the East towards the West. In this term, India is seen as inferior which has a bunch of bad cachet compared to Western countries. The comparison between the East and the West comes into notion that the West will forever be over the East. This notion is also supported by Kipling's racial poem as follows:

The Ballads of East and West

By Rudyard Kipling

Oh, East is East, and West
is West, and never the
twain shall meet

Till Earth and Sky stand
presently at God's great
Judgement Seat
(Kipling in Stedman, 2001)

Britain came (and comes) from the West and India was (and is) in the Far East; Britain was extremely powerful, while India was truly helpless. Thus, the two of them will never be the same. The superior one is considered as *The Self* and the inferior one is as *The Other*. This dichotomy of West and East leads to the today's postcolonial phenomenon in the ex-colonialized countries, not exception in India. The phenomenon is conveyed in the theoretical view called "Orientalism" proposed by Edward Said in his book entitled *Orientalism*.

The inferiority of India is also further conveyed by Ronald Inden in his book entitled *Imagining India*. He explains (1990: 5) the Westerners' idea seeing the inferior India. According to him, India is conceptualized as having the inherited "essences" which determine India's order and history. This discourse, according to Inden, could help the Western world conceive themselves as free individual, having practical reason as well as rational order of society. There are three essences which India has included imprisoning caste system, unchanging village, and divine kingship. These are the essences which determine a world inferior to the West. India as a wild and disordered jungle is often embedded as the metaphor of India. Supporting this discourse, Kipling in his work wrote about Indian's inability in governing themselves as well as described India in crusty and stereotyped contempt. Kipling himself is an Indian-born writer but was an expatriate and a British imperial famous supporter. His works are mostly controversial bringing up the racial issue happened in British's colonies.

Being seen as having unique culture, thousands of religions, and rigid social orders, India is no matter than those poor countries whose population is ranked as the second largest in the world after China. The hunger situation in India is still serious according to the Global Hunger Index. It ranks 100th out of 119 countries on the list in ensuring food security for its people. The fact that India was ranked 141 in GDP per capita even below the smallest countries of Africa is also the reason why they are called as a poor. Moreover, the crime happened in India increases sharply. The people of India is considered as the biggest traitors of their country because of the poverty they experienced. The highest rate of crime is murder case, followed by kidnapping, then raping, based on National Crime Records Bureau. This condition makes the people from all around the world see India by only one eye especially those who are the Westerners.

The today's India is certainly influenced by the colonial practices. Therefore, Indian independence means that postcolonial discourse began. Şafak (2014) supports this idea saying that,

Second half of the twentieth century witnessed the countries such as Senegal India, Jamaica, Nigeria, Sri Lanka, Australia and Canada winning their independence from their “masters” that is from European colonizers. After these countries declared their independence, art and literature in these countries turned out to be the subject of “Postcolonial Studies,” an academic discipline originally launched out in British universities. (Şafak, 2014, p. 357)

According to the statement, the literatures and arts in the colonized countries become the subject of post-colonial study. India is unexceptionally being the subject of the discourse of post-colonialism. With the discourse appearing into the surface, many critics spilled out their ideas relating to the voice of the oppressed as well as the identity of colonized countries, for example Gayatri Spivak whose work brings out the voice of Indian people. There are also abundant of writers coming from India giving voice to Third World (non-western) countries. Bharati

Mukherjee is one of those writers who rejects that the colonized countries are helpless and doomed.

Most of Mukherjee's works are raising issues of searching identity and migration with nostalgic memories of India. *Desirable Daughters* (2002) is one of her literary works narrating about those issues. By bringing the Indian myths collaborated with American life, Mukherjee succeeded giving the ideas of postcolonial problems in her novel. *Desirable Daughters* serves the story of three Brahmin daughters who have different decision in coping with different culture from their homeland.

Starting with the myth of Tara Lata, a little girl with her destiny of marrying a tree, describing how Indian men unjustly treat the women. The problem is raising chapter by chapter describing the Indian caste, family, poverty as well as crimes. The main characters are three sisters named Padma, Parvati, and Tara. Nevertheless, most of the plot focus on Tara's conflicts with her family especially her sisters which are interrelated to each other. Tara Chatterjee was born as Indian who in her nineteen-year-old segment of life moved and lived in America. Meanwhile, her sister Parvati took another way by staying in India and living the Indian life even though she was once also influenced by the Westerners thought. Padma, Tara's another sister decided to stay and live in America, but live in an Indian way of life. In America, Tara faced what most migrants experienced, the cultural problems. Her process of finding her own identity in a different geographical and cultural value becomes the most favorite discussion among researchers. Since she moved to the "Paradise Land" so called America, she recognized that she did not belong to that country. Everything was different between America and India. The narration in the novel conveyed the identity of its characters' homeland which resulted on how American people see them, as *The Other*. Moreover, the image of *The Other* reflected in the main characters is not only depicted by Americans but also by how the main characters behave towards conflicts in their lives. The main characters has to make decision on how to cope with it which resulted on how their personality shaped by the situation in the New-land.

In the novel, India is the hometown for the main characters and as well belongs to Third World countries with a thousand of traditions it possesses. Mukherjee describes India as though India were helpless with its bunch of problems; poverty, crimes, and injustice. On the other hand, America is such a fresh breeze for Indian people to live in. In fact, America is considered as the First World with its all-super-things it possesses even though it was also one of British colonies. After the World War II, America spread its wings to be the most superpower country. This disparity of two countries stimulates the issue of West and East dichotomy which related to the key of Orientalism. As a result, how Mukherjee describing India and America makes researcher curious whether there is America superiority over India as well as the representation of India as *The Other* reflected in Mukherjee's *Desirable Daughters*.

Thus, by carrying out Said's theory about Orientalism, the concept of *The Other* and how the condition of being *The Other* shaped the main characters' personality will be conveyed in this research.

1.2 Reasons for Choosing the Topic

The researcher puts an interest in working on the topic about the concept of *The Other* depicted in Mukherjee's *Desirable Daughters* because of some reasons. Firstly, the topic is taken from the issue in the middle of global society. It is commonly happened in colonized countries in the world that people are being *othered* by particular society because they have those features of so called *Otherness*. This is very interesting that the researcher hopefully could dig up the disparities between Indian and American life which are related to the issue of this study. Moreover, the setting of the novel is in America which today, the country becomes the center of people's eyes of all around the world. Secondly, the study about Orientalism is commonly conducted in analyzing Western literary works written by Western authors, but *Desirable Daughters* as well serves the idea of Orientalism even though it was written by an Indian expatriate. Thirdly, the term *The Other* is still being a discourse among the academicians considering it is the legacy from colonialism happened throughout the world and still remains in

postcolonial era even in nowadays society. By raising this issue, it is hoped that the researcher will give a contribution to the study concerning *The Other*.

1.3 Statements of the Problems

From the background above, the researcher proposed two (2) questions, they are:

1. How is the concept of *The Other* constructed in *Desirable Daughter* novel by Bharati Mukherjee
2. How does the construction of *The Other* affect the personality of the main characters in *Desirable Daughter* novel?

1.4 Objectives of the Study

According to the statement of the problems, the aim of this study is to find out the concept of *The Other* underlays in Bharati Mukherjee's *Desirable Daughters* as well as how the construction of *The Other* affects the personality of the main characters.

1.5 Significance of the Study

The researcher works on the concept of *The Other* constructed in Bharati Mukherjee's *Desirable Daughters* in a hope that this research could broaden the knowledge of the readers about Indian culture, American culture, and particularly the discourse about *The Other*; in addition, it could become one of the references for the next researchers in conducting their studies dealing with *The Other* and identity.

1.6 Outline of the Study

This research is systematically arranged by five main chapters and followed by its subchapters.

Chapter one is the introduction. It is followed by six subchapters which are background of the study, reasons for choosing the topic, statement of the problems, objectives of the study, significance of the study, and outline of the study.

Chapter two is review of related literature. It is followed by three subchapters, they are review of review of previous study, review of theoretical background, and framework of analysis.

Chapter three is research methodology. It is followed by six subchapters, those are research design, object of the study, role of the researcher, type of data, procedure of data collection, and procedure of data analysis.

Chapter four is findings and discussion.

Chapter five is conclusion. There are two subchapters following which are conclusions and suggestions.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents review of related literature, which discusses review of previous study, review of theoretical background, and framework of analysis.

2.1 Review of Previous Studies

The researcher would provide some review of previous studies related to the topic in order to support the arguments of this final project. Furthermore, these review of previous studies are used as comparator for this final project.

Bharati Mukherjee's works have been considered as the interesting of diasporic works among critics throughout the world. She mostly raises up the issue about gender inequality faced by immigrant Indian women. Thus, criticism on this object of the study particularly has been abundant conducted by academic researchers. Moreover, another topic taken by most researchers is about diasporic identity particularly in *Desirable Daughters* novel which was published in 2002.

The first article is written by Ravindran & Dhivya which was published in January 2018. Their research title is *East-West Confrontation and Cultural Hybridity in Bharati Mukherjee's Desirable Daughters* which discusses about differences between Indian and American aspects of life. It is found that materialism of the west can be complemented with the spiritualism of the East, confinement of the east can be offset by the liberation of the west. It is also stated that in the end, Bish learns that running after money can never lead to fulfillment. Tara learns the meaninglessness of her attempts at sexual liberation. Rabi, the second generation immigrant learns that his parents' cultural legacy is a treasure trove of spiritualism and wisdom. Ultimately, the search of a balance life is the essential of their journey as immigrants which is well-delivered by Bharati Mukherjee in *Desirable Daughters*.

Bhadrunisha and Mohanty (2018), under the title *Clashes of Culture in the Novel of Bharati Mukherjee*, further take an issue of cultural clashes faced by the characters in Bharati Mukherjee's novels. They argue that,

In *Desirable Daughters*, Mukherjee interrogates cultural essentialism and celebrates cultural hybridity. She also challenges the stereotypical notions of national identity. Tara is a cultural hybrid, who is at home in both cultures. She has 'affiliation' with the host culture but that does not in any way hinder her 'filiation' with her homeland and native culture ... The novelist feels her protagonists have to try out new identities and this often necessitates the death of their former selves. This is her artistic way of showing the psychic damage that often takes place as immigrants change and adapt. (Bhadrunisha and Mohanty, 2018, p. 661)

It shows the readers that cultural clash faced by the immigrant characters in *Desirable Daughters* can cause the psychic damage and the change of their identity. In the case of Tara, the effect of cultural clash is that she can celebrate cultural hybridity where she can live and adjust herself in both cultures.

The next researcher taking issue of *Desirable Daughters* is Vidyavati (2018). She conducted the research relating to the exploration of the main character's roots in Bharati Mukherjee's *Desirable Daughters*. Entitled *Cultural Demarcations and Its Nexus to the Exploration of Roots in Bharati Mukherjee's Desirable Daughters*, she finds that Tara's eldest sister, Padma, is represented in American color, on the other hand, Parvati is portrayed totally in Indian color, but the protagonist, Tara always swings between two different cultures, that is, Indian and American. The novel portrays Tara's evolution from a simple wife to divorcee who struggles for her identity in America, as well as tries to trace some link with her Indian roots. *Desirable Daughters* sends out a message that in the adopted land, one's ethnic origin, that very often helps in transcending the traumas and the sense of rejection experienced while navigating the alien world.

Madhavi & Lakshmi (2017) discuss about exploration of the protagonist's alienation in foreign land and the process of assimilation of the Western culture in the novel *Desirable Daughters*. Entitled *Alienation and assimilation of Tara in Bharati Mukherjee's Desirable Daughters*, the results find that Tara's settlement in America causes her experiencing alienation due to leading an Indian life in that New World. She feels that Indian life reflects a clear distinction between male and female sexuality, and she cannot take it anymore. Thus, she tries to assimilate into American culture.

Another researchers discussing on *Desirable Daughters* are Preetha & Tyagi (2016). Their focus is on woman's psychological journeys in an alien land apart from her original land in order to find her new identity as woman. The result of their research under the title *Dimension of Women in the Novel 'Desirable Daughters' by Bharati Mukherjee* finds that the readers could visualize America and India from the main female character Tara. She makes a transformation of her life from traditional Indian to be a modern American woman, but she is caught in the struggle between tradition and modernity. She makes adventure in dress, food, and fashion, as well as takes advantage of freedom to address her husband's American name Bishu which is forbidden in India. She changes to be a new woman who has indomitable courage to transcend the boundaries. Meanwhile, another woman dimension is depicted by Tara's sisters, Padma and Parvati. They lead a complacent and passive life, adopt a safe path, remain suspicious about a new identity, do not feel the need to widen their horizon, and are less assertive.

Bhaumik (2015) is also aware of the diasporic consciousness and immigrant experience of dislocations, ruptures and relocation of the migrant in *Desirable Daughters*. With the title *Dislocation, Relocation and Root Search : A Study of Bharati Mukherjee's Desirable Daughters*, Bhaumik puts in order his finding that after Tara's settlement In America, she begins to face many challenges as an immigrant. She experienced what is called dislocation which depicts her change of perspective of life. She changes from Indian woman to be a modern American woman.

On the other hand, Baloria (2015) answers the question in her research entitled *Is Female an Object of Prestige? : A Study of Bharati Mukherjee's Desirable Daughters* that women would always remain the object of patriarchal society wherever she was, whatever she did. The result shows that women are the object of prestige seen from some Indian norms applied in society. Firstly, the imposed marriage which brings her to the divorce because of the loveless marriage. Woman must comply with her father to do the arranged marriage and passed her to the chosen man. Secondly, after divorce she remains seen as a sexual object by every man.

Furthermore, Neena (2015) focuses on sensibility exploration of women characters in Bharati Mukherjee's *Desirable Daughters*. She finds in her research entitled *Feminine Sensibility in the Novel Desirable Daughters by Bharati Mukherjee* that Bharati Mukherjee revealed the cultural constraints for women in India, but Mukherjee's women characters have capacity to change the people around them and themselves. The female characters in *Desirable Daughters* depict that they created multiple identities due to their circumstances especially Tara the protagonist is competent of living with multiple identities.

Srivastava et al. (2015), like previous researchers above, conveys her findings about how the main character find her identity as a New Woman. Entitled *The Process of Reinventing New Women in Bharati Mukherjee's Desirable Daughters*, Srivastava et al. state that Tara the protagonist reinvents herself with aplomb. She undergoes transformation from an Indian desirable daughter to an advanced American lady. It is proved from how she accepts her son as a gay which is opposed to Indian norms, how she lives her love life with her boyfriend after divorce which is a taboo thing in India, and how she celebrates the freedom and rootlessness in American culture.

Meanwhile, Moorthi (2015) emphasizes the idea through her article entitled *Gender Biases and Resistance Found in Desirable Daughters* that the characters of Mukherjee's novel revolve around women. In India, women have been at the bottom of social hierarchy set up for a long time, they have been treated as

powerless and weak creature. The gender biases are reflected in the marriage, family, and society norms in India.

In line with Moorthi and Baloria, Nandini (2013) supports their findings in her research entitled *Bharati Mukherjee's Desirable Daughters - Redefining 'Family'*. She explains about the further impacts of arranged marriage. She stated that,

Divorce has thus become an essential aspect of the marriage system, it is the only way an individual can remain happily married – by changing partners – as his or her needs change in the course of a lifetime...In order to justify divorce as the remedy for unhappy marriages it is necessary to convince people that by divorcing they do not break their family, but rather create a new reconstituted family. (Nandini, 2013, p. 43-44)

Based on the above argument, Nandini tries to explain that a couple of an unhappy marriage can only pursue their happiness by divorcing because each of them can create a new family such as being a single parent or marrying another man/woman. This is reflected in the novel *Desirable Daughters* where Tara the main character decides to divorce with his husband to liberate herself from being suppressed. She then finds another man who can suit her emotion.

According to the research conducted by Ravichandran & Deivasigamani (2013) entitled *Immigration and Identity in Bharati Mukherjee's Jasmine and Desirable Daughters*, the characters in Mukherjee's novel develop multiple consciousness, resulting in the sort of character who is neither unified nor hybrid, but rather fragmented. As the protagonists perceive both their race and sexuality through new and different lenses throughout the story, they come to realize that the notion of a singular identity is a fallacy and the reality of the diasporic experience is the indeterminate multiplicity. Thus, they become capable of living in a world where individuals exist not as unified persons, but as many, bound by no borders with infinite possibilities of inventing identities.

Finally, Gupta (2012) in her research entitled *Gender Biases and Resistance in Bharati Mukherjee's Desirable Daughters* states that Bharati Mukherjee's main

concern is to delineate or depict the cross-cultural conflicts faced by Indian immigrants particularly women. She found that the challenges faced by Tara as an Indian immigrant in America are cultural adjustment and finding her identity. Tara was born in India and was raised in Indian culture which depicts the curses of patriarchy and women exploitation. On the other hand, she faces the enigma of modern women in America. This is a fresh breeze for Tara to free herself from patriarchy, so she breaks all Indian rules which have ever been instilled in her root and tries to adjust herself on American style. She transforms to be an advanced American lady, but she cannot be separated from her Indian culture. She keeps nurtures Indian family norms and thinks that she cannot easily be completely free from “dependence syndrome”, she needs ‘the sheltering tree’ or a man who provides everything for her.

On the other side, there are also number of articles related to *The Other* and Orientalism conducted by researchers. The first research which is reviewed by the researcher of this final project is *The Self/Otherness and Occident/Orient Dualisms: A Saidian Comparative Reading of George Lamming’s Water with Berries and Firoozeh Dumas’s Funny in Farsi* by Mona Alinaghi Zadeh Talaie (2016). It focuses on the relations and similarities of those two novels based on the key concept of Orientalism which is the dualities of self/other and occident/orient. The study finds that George Lamming’s *Water with Berries* and Firoozeh Dumas’s *Funny in Farsi* novel depicts the dualities of self/other and occident/orient. In *Water with Berries*, the relation between the main characters namely the Old Dowager and Teeton represented the self and the other respectively. The colonized Teeton is characterized as the other through discourses such as primitivism and cannibalism, as a means of defining the Old Dowager as the self. Meanwhile, in *Funny in Farsi* the self is represented by American people and the main character named Firoozeh or Julie is portrayed as the other since she was an immigrant from Iran. Furthermore, the dualism of occident/orient is also portrayed in both of the novels. In *Water with Berries*, the representation of orient is Teeton, while the occident is the Old Dowager. Teeton is described as the symbols of all natives who are dominated by

European white people, and the Old Dowager is the representation of colonial figure and colonial mind. It is concluded that

... not only can the researcher trace the geographical impact of the Caribbean island and Iran as the Oriental as well as England and America as the Occidental ones, but also she can trace the impact of the western cultures on the Eastern ones on shifting their identities and not being observed as the “Other”. (Talaie, 2016, p. 34)

Meaning that Western culture can affect someone’s identity particularly those who come from the East, as what she states.

The next research comes from Stephanie Polsky (2015) entitled *The Novel Ingestion of Opium and Orientalism in The Mystery of Edwin Drood*. Its aim is to explore English identity shaped by the opium culture, and at a more significant level, the East’s unrestrained influence on its tastes and desires. She states that the culture of opium smoking in England firstly came from China. Chinese people smoked the opium for recreation, but only those who were the middle or upper class society. The relation between Chinese and Englishmen was interlaced through trading of opium. The opium gave access to the users in England. The addiction of opium happened to the characters in Dickens’ *The Mystery of Edwin Drood* such as Jasper and Princess Puffer. The use of opium in a frequent time would cause some effect in user’s physics and moral. Those who did opium smoking will tend to do some criminals such as corruption. Thus, because of the drug abuse, Dickens’ projected a future that there will be racial degeneration across Britain. Only those who are like Rosa Bud who represent purity and virtue in England, can preserve the English race. Meanwhile, the female primitive characters such as Princess Puffer are the real threat for England since they are considered criminal. The figures like Prince Puffer appearance signifies racial degeneration and downward mobility. It can be concluded that Opium culture represents the East as backward and criminal.

Afaf Ahmed Hasan Al-Saidi (2014) as well conducted a research focuses on the concept of self and the other in Coetzee’s *Waiting for the Barbarians*. Under the title *Post-colonialism Literature The Concept Of Self And The Other In*

Coetzee's Waiting For The Barbarians: An Analysis Approach, unlike the previous studies above this research uses key concepts in Postcolonial Studies by Bill Ashcroft et al. to examine the Self and Other portrayed in the novel. However, the concept is a bit similar with Orientalism. He explains that in the beginning of the novel, the self-other relation is focused between Colonel Joll the colonizer, and the Barbarian girl the colonized. Colonel Joll represents as the self since he is the colonizer and shows the power he possess, while the girl is the native people who is colonized and powerless. In the second part of the novel, the self-other relation is focused between Magistrate and the Barbarian girl. The Magistrate decides to take care of the girl, and wants to prove that he is not an evil man like Colonel Joll. Thus, he sees the girl as the only entity that he can show his superiority and the sense of selfhood. The next self-other relation is between the Magistrate and Colonel Joll. Magistrate becomes the self over Colonel Joll. He acts like the powerful subject who decides to take care of the girl and return her to her people, while Colonel Joll is the other since he is differed from Magistrate which is not as evil as him. The identity of Colonel Joll and Magistrate change throughout the story based on the situation which shows their power; however, the Barbarian girl remains as the other because of her silence and powerless self.

Yana Maliyana (2012) in her research entitled *Edward Said's Orientalism and the Representation of the East in Gardens of Water by Alan Drew* aims to convey how the author of *East in Gardens of Water* as well as the Western author represents the East culture. In his finding, he explains that in depicting the East, Alan Drew of the novel uses patriarchal system to draw a conception that non-Western women need an intermediary to get out from the patriarchal system which is considered as uncivilized thing. The intermediary is nothing but the Western women. In addition, the plot illustrates the East as weak, powerless, and dependent creatures. In this point, the author of the novel wants to show that West exists to help the East to become civilized.

Furthermore, Coeli Fitzpatrick (2009) wrote an article entitled *New Orientalism in Popular Fiction and Memoir: An Illustration of Type* examines the underlying assumptions about Muslims carried by the text of *A Thousand Splendid*

Suns novel by Hosseini and *In the Rose Garden of the Martyrs* novel by de Bellaigue, highlight the narrative conceits used by the West, and normalize these assumptions in popular culture to support US policies of intervention in the Orient. It is found that the narrative in both novels, *A Thousand Splendid Suns* and *In the Rose Garden of the Martyrs*, is the description about Afghan and Iranian people who mostly are Muslim is mostly in certain ways such as brutal, unthinkingly bound to their religion, irrational, etc. Those stereotypes lead the reader to think that it is real and true which support the agenda of the Empire (in this case is America) to cast Middle East or Muslims. Those works such as Hosseini's and de Bellaigue's help to normalize the American mind about the representative of Middle East or Muslims people.

Ultimately, *You Can Be My Syekh: Gender, Race, and Orientalism in Contemporary Romance Novels*, a research by Jessica Taylor (2007) explores how the main characters (Arabian men) in the sheikh-romance novels represent the Orient, and how the relation between the Arabian men (the hero) and the Western women (the heroine) is intertwined. In this research, Taylor explains that the basic plot of Sheikh romance novels which Sheikhs as heroes and white Western women as heroines is when a dark, tall, and ruling man meets a white Western woman who teaches him how to be ruled by love. This research focuses on what the relationship comes into play when a heroine from the culturally dominant West falls in love with a hero whose culture she derides as backward and medieval. By examining the novels by Gendering Orientalism, Taylor finds that

Sheikh romances create an imaginary eastern landscape which can be captured through detailed knowledge and which is open to the white woman's gaze. They create an Orient with harems empty of women, where anxieties about gender relations in the West can play out in a geographically separate terrain. The sheikhs in these romances are liminal, in-between, figures: dark and desirable, but not too dark; masculine and powerful, yet willing to surrender to love; rooted in their "eastern" place, yet international. (Taylor, 2007, p. 1033-1034)

It is shown that the Sheikhs in the romance novels are Orientalized and masculinized at once; furthermore, they are also as the subject and object of desire. Meanwhile, Taylor (2007:1046) states that the story of sheikh romance ends when the hero finally falls in love with an aristocrat Western woman. The heroine then brings the sheikh into her world and starts to civilize him. It means that the hero allows the heroine to realize her maleness, and at once represents the East (the sheikh's country) as the projection of desirable or anxious things which do not exist in the West such as gender relation.

Those previous studies become the references in this final project. As what have been explained above, the researcher concludes that their main concerns are different from the topic has been chosen for this final project. Most of them discuss about *Desirable Daughters* novel with raising issue about gender inequality like what Moorthi (2015), Baloria (2015), Nandini (2013), and Gupta (2012) have explained above. In addition some of them also discuss about the searching of identity as what have been stated by Bhadrusha & Mohanty (2018), Vidyavati (2018), Preetha & Tyagi (2016), Bhaumik (2015), Srivastava et al. (2015), Neena (2015), and Ravichandran & Deivasigamani (2013). Meanwhile, the rest discuss about the cultural clash between India and America faced by the characters as what have been conveyed by Ravindran & Dhivya (2018), Bhadrusha & Mohanty (2018), and Madhavi & Lakshmi (2017). On the other hand, the previous studies taking issue about *The Other* and Orientalism above are definitely related to the topic of this final project. However, they examine different object of the study. In fact, because of the differences above, the researcher of this final project can examine *Desirable Daughters* novel with topic of the concept of *The Other* construed in the novel.

2.2 Theoretical Background

2.2.1 Orientalism

Edward Said, one of the most powerful critics regarding Post-colonialism, wrote a profound contribution towards the discourse. His work is, as what he claims it is, Orientalism. He was born in Jerusalem 1935 and moved to Egypt in 1947. He was

a lecturer in Columbia University from 1963 until his death in 2003. He was a Parr Professor of Comparative Literature in the university. Said gives a critic regarding misconception and misunderstanding of the East which is laid under Western' consciousness, as what is said by Aasif Rashid Wani (2015) that,

In his introduction to the term "Orientalism," Edward Said begins by paraphrasing the writing of a French journalist's view of the present-day Orient in order to express the major common Western misconception about the East. This misconception exists in the Western mind, according to Said, as if it were irrelevant that the Orient itself was actually sociologically affected. He then goes on to describe the basis of Orientalism, as it is rooted in the Western consciousness. (Wani, 2015, p. 42)

According to the statement above, the researcher can draw a conclusion that Orientalism examines the Western fascination with the East. British and French were the greatest empire along the history, and they ruled even a half of the world. Throughout the centuries, the relation between West and East intertwined through trade and war. Besides, since in the middle of eighteenth century, Edward Said (1978:1) claims that there had been two main elements in the relation of West and East. Firstly, it is the growing systematic knowledge about the East or 'Orient' in Europe driven by the colonial experiences in the alien and unusual land. East is the place of the West's greatest, richest, and oldest colonies throughout the history. Besides, East's romance, exotic being, haunting memories and landscapes, and remarkable experience are the cause why they are fascinated with the East. Therefore, the knowledge is much interesting for the West and developed through science of ethnology, comparative anatomy, philology, and history. In addition, it becomes widespread through the role of novelists, poets, translators, and even travelers. Secondly, it is crystal clear that the relation between two of them is relation of strong and weak partner seen from political, cultural, and religion ground domination of the West.

The dichotomy of West and East is precisely explained in Oreintalism. Orientalism as the foundation of Postcolonial discourse serves a point of view

regarding how the West obtain and determine their identity through looking into and mirroring into the East representations. The West can create East representation whatever West want it to be, and the East is always to be inferior to the West. The East indirectly has helped the West gain their image or identity. Thus, Orientalism can be defined as a Western style of dominating, restructuring, and having authority over the East as what Khan (2011:359) emphasizes, that “Orientalism is the term used by Edward Said for the assessment of the attitudes and perspectives of the Western scholars or Orientalists to legitimize colonial aggression by intellectually marginalized and dominated Eastern peoples”.

For the West, East is represented as different or even strange. The West superiority leads them to even dehumanize the the East since they determine themselves as “The Self”, while East as “The Other”. Ranjan (2015) stated that,

The most important use of orientalism to the Europeans was that they defined themselves by defining the orientals. For example, qualities such as lazy, irrational, uncivilized, crudeness were related to the orientals and automatically the Europeans became active, rational, civilized, sophisticated. Thus, in order to achieve this goal, it was very necessary for the orientalist to generalize the culture of the orient. (Ranjan, 2015, p. 87)

The Western concept of seeing the Eastern is based on binary relationship; if the West is ordered, rational, masculine, good, then the East is the opposite of it which made the West considered as superior to the East, or in Indian case as what Mary Douglas has claimed that,

India is ‘a mirror image’ of Europe and thus a totally opposite world to the West. Moreover, Louis Dumont imagined a modern Western society that – unlike India – aspires to rationality and was essentially individualist compared to the collectivist or holistic India. (Douglas, 1972, p. 12)

It shows that the West has its discretion in determining the representation of the East, India in this case which is claimed as collectivist and irrational.

2.2.1.1 Occident vs Orient

“Orientalism is a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’” (Said, 1978, p. 2) meaning that ‘Orient’ and ‘Occident’ are the main core of the discussion in Orientalism.

‘Orient’ is the term for countries which geographically, as what Edward Said (1978:41) claims, are located along the eastern shores of Mediterranean to Indochina and Malaya included the lands of Arab near the East. Africa and Asia are the ones which were much affected by the greatest empires, Britain and French. ‘Orient’ used to be the possession of those empires which have regular cultural and racial characteristics the ‘Occident’ does not have. Mostly, they have ever been colonized by the European empires.

As to ‘Occident’, it is the mirroring-self of the ‘Orient’ referring to the parties who define the ‘Orient’ as different from them, and who are excessively fascinated in the ‘Orient’, and at once want to dominate over them. Zafer Şafak (2014) explains the relationship between ‘Orient’ and ‘Occident’ explicitly, stated that

Orient and Occident portray the compulsory link between colonized and the colonizer. Orient embodies the role of the colonized and Occident enacts its part as a colonizer. Colonizer abuses the colonized just as Occident makes use of the knowledge of the Orient. In this regard, the Orient exists only for the sake of Occident’s exploitation. (Şafak, 2014, p. 360-361)

For short, ‘Occident’ is a term for people who are called as well as the Westerners, or specifically Europeans. However, this designation is also prevailed for United States because of its victory in the World War II and being a superpower country even though it had been once colonized by the British Empire.

2.2.1.2 The Self vs The Other

The term *The Other* refers to human being which are different from *The Self*, *The Us*, and *The Same*. Their identity is considered lacking, and may be the subject to discrimination. Furthermore, the characteristic of *The Other* is under the term *Otherness*, and the behavior of transforming the difference into *otherness* is called *othering* (Staszak, 2008). This term is the central to a theory of identity and identity formation which was ever introduced by some theorists for instance by Georg Wilhelm Friedrich Hegel in the late eighteenth century and Edmund Husserl before later being applied by Edward Said in Orientalism theory. Furthermore, not only applying the concept of identity or subjectivity, Said also adopted Foucault's thought regarding the relationship between power and knowledge (Said, 1979:3). Indeed, according to Wani (2015) in proposing the theory of Orientalism, Said adopted the concept of Foucault, stated that

He professes to be motivated here by Foucault's notion of a discourse. Michel Foucault's theories that have come to bear on this discussion are his ideas of the critical relationship under which the ontology of subject and object come to be known and how these associations may come to constitute knowledge.
(Wani, 2015, p. 42)

Foucault in his book entitled *The Archeology of Knowledge and in Discipline and Punish* is discussing about the interconnection between power and knowledge. Based on Foucault, *The Self – the party who has power* (which is the 'Occident', the West, or Europeans) – is considered as the subject who determines who *The Other* is, and has the discretion to infill their knowledge to the powerless one in order to dominate. Therefore, the relationship between *The Self* and *The Other* is what so called between subject and object or the powerful and the powerless. In further explanation, H       Joffe (2012) emphasizes the corresponding between superiority and identity, she says that,

A crucial means by which people forge their identities lies not merely in what they affiliate with (such as gender or ethnic categories), but also by comparisons with other groups, in which

they emerge as the superior party. Gaining a positive sense of identity through comparison with negatively valued groups is common in contemporary and earlier Western societies alike (Joffe, 2012, p. 1-2)

He asserts that superior parties commonly compare themselves with the inferior parties to gain and determine their identity, and basically the inferior parties are those who come from different culture background. Western society is identically called as the superior and Eastern society is the inferior one.

Said thus concluded that firstly *The Other* is construed as fundamentally different from the European. Secondly, *The Other* is viewed in terms of two extremes: highly humiliated but also, perhaps less obviously, extremely admirable and enviable; invested with excessive sexuality, emotionality, and spirituality; in addition to being seen to possess animal eroticism (Fanon, 1992). Thus, *The Other* is characterized as having qualities which is taboo in Western culture.

Then, the term of ‘Orient Occident’ is quite the same with *The Self* and *The Other*. However, to see the disparity between both terms, Said uses theatre as the metaphor of ‘Orient’ as what is explained by Zafer Şafak (2014:362) that “the Orient is the theatre where the eastern countries are played with all of their features” meaning that ‘Orient’ is the means to group the East as being *The Other*. Therefore, the difference between ‘Orient’ & ‘Occident’ and *The Self* & *The Other* is the matter of the state of being, supported by Shehla Burney (2012) said that “Orientalism sheds light on the underlying structures...in what Said has called ‘colonial discourse’ – a discourse that presents the Orient as Other”; in addition to Miller (2008), stated that “*The Other*, is the state of being different from and alien to the social identity of a person and to the identity of *The Self*”.

2.2.2 India at Glance

What causing India to be one of British colonies is that India has what so called *Otherness* feature. *Otherness* is something that the European (or in this case, Britain) does not have. In the year before and when British Empire departed in India, India was rich of everything. It was civilized well during the Mughal

Emperor. Tharoor (2016) described the richness of India before it had been exploited by British Empire, taken from Yorkshire-born American Unitarian Minister, J. T. Sunderland's description about India saying that,

Nearly every kind of manufacture or product known to the civilized world—nearly every kind of creation of man's brain and hand, existing anywhere, and prized either for its utility or beauty—had long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or any other in Asia...She had great architecture—equal in beauty to any in the world. She had great engineering works. She had great merchants, great businessmen, great bankers and financiers. Not only was she the greatest shipbuilding nation, but she had great commerce and trade by land and sea which extended to all known civilized countries. Such was the India which the British found when they came. (Tharoor, 2016, p. 22)

It is seen that India was a great kingdom with its civilization and richness of natural resources which became the considerable target to be colonized. Besides having the great industrial and manufacturing nation, India also had long enjoyed the cultural and geographical unity throughout the ages (Tharoor, 2016). The number of languages and dialects, and ethics makes it more fascinating for the colonizer such British Empire.

Generally, India also called the Republic of India is a country in South Asia. It is the seventh-largest country by area, the second-most populous country (with over 1.2 billion people), and the most populous democracy in the world. It is bounded by the Indian Ocean on the south, the Arabian Sea on the southwest, and the Bay of Bengal on the southeast. It shares land borders with Pakistan to the west; China, Nepal, and Bhutan to the northeast; and Myanmar and Bangladesh to the east. It can be said that India is one of the East countries. Following market-based economic reforms in 1991, India became one of the fastest-growing major economies and is considered a newly industrialized country. However, it continues to face the challenges of poverty, corruption, malnutrition, and inadequate public

healthcare. A nuclear weapons state and regional power, it has the second largest standing army in the world and ranks fifth in military expenditure among nations. India is a federal republic governed under a parliamentary system and consists of 29 states and 7 union territories. India is widely recognized for its wide cinema, rich cuisine and lush wildlife and vegetation. It is a pluralistic, multilingual and multi-ethnic society and is also home to a diversity of wildlife in a variety of protected habitats.

Nevertheless, India is not depicted as an active political state. People quickly make bad assumptions about its religion and culture, but are far more circumspect when evaluating civil society and political culture in modern India. It is as if the value of South Asia resides only in its ancient contributions to human knowledge whereas its attempts to modernize or develop are to be winked at and patronized. Rosser, American sociologist began to question the interpretations of some of the more well-known, leftist-oriented scholars from India who dissect the nascent nation, for whatever reasons, along with their Western counterparts, regularly demonize India's national urges, deconstructing and disempowering individuals of South Asian origin. Most people stereotype South Asians as if the nation is little more than "Taj Mahal, famine, hunger, population, poverty, Hare Krishna, and Gandhi." (Rukmani, T. S.: 1998)

Das & Kemp (1997) stated that alternatively, the stereotypes stress prejudices about "Hinduism, the caste system, poverty, third world country, inferiority" as if that is all India is. One survey participant confided that the diversity of views and culture within India was not depicted accurately and "only negativity was enforced; we of South Asian origin are stereotyped as that we all starve, eat monkey brains, worship rats and cows." It is as if every single individual in India is oppressed or oppressing others, it is stereotyped as a backward country that treats their women poorly and kills their baby girls. Checking for facts or reality is considered unnecessary. Similar observations have been made by other scholars, for both recent immigrants and second generation South Asian Americans born in the United States. Stereotypes of South Asians have been found by scholars to be dehumanizing, making them more prone to mistreatment and crime. As reported in

cases of other stereotyped ethnic groups, scholars also confirm the phenomenon of stereotype threat in South Asians, a psychological process that increases anxiety while reducing the potential performance of South Asians and their ability to productively contribute. The constant presence of a social or work environment filled with stereotypes has been found as a significant cause of depression and ill health.

The above explanation supports the researcher's idea that India is seen as *Other* which is proved by the stereotypes formed by the Western people. The stereotypes are mainly taken from the *otherness* India has. Basically, the issues which stimulates people especially Westerners to draw a conclusion that India is bad-stereotyped are the issue of Hinduism, patriarchy, and caste. Those issues tightly stick to Indian people.

2.2.3 *The Superiority of America*

Before gaining its decolonization, America had been European colonies. In the late 1700s, America began its revolution and gained independence. Thus, America shares European cultural traits such as language, and Christianity. However, America enhances its existence from time to time to be one of superpower countries in the world which causing people forget that it had ever been colonized.

After winning Second World War, America is flapping its wings to win the world by its power and knowledge. Besides having 28.4% of Earth's total land area, America is also inhabited by over a billion people which spread throughout its countries. America is also the home of eight megacities (metropolitan areas with over ten million inhabitants), they are New York City, Mexico City, São Paulo, Los Angeles, Buenos Aires, Rio de Janeiro, Bogotá, and Lima. Moreover, America holds the superiority over other countries such as the world's largest economy by nominal GDP, world-leading industrial sector, and high technology innovator with second-largest industrial output in the world. These are also the leading factors for foreign people migrating to America. By thinking that America is a better place to live in, immigrants eventually consider the *Dream* America serves, that *American Dream*.

2.2.3.1 American Dream

The term of American Dream is first popularized by James Truslow Adams in his book *Epic of America* in 1931, written that,

But there has been also the American dream, that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement. It is a difficult dream for the European upper classes to interpret adequately, and too many of us ourselves have grown weary and mistrustful of it (Truslow, 1931).

Moreover, besides desires for equalities among men in getting opportunity based on their ability or achievement they have, American Dream proposes a hope of equalities between man and woman, of unrepressed by social orders. In other words, American Dream is a national ethos of United States or the set of ideas that support freedom of gaining opportunities for prosperity and success is achieved by hard work in a society with few barriers.

2.3 Framework of the Present Study

To analyze the concept of *The Other* reflected in Bharati Mukherjee's *Desirable Daughters*, the researcher applies the theoretical framework which was taken based on the reading of literature, and reading related materials such as journals, books, essays, and articles. Furthermore, the researcher also applies a theory related to this study to analyze the data and answer the statements of the problem. The representation of India as *The Other* and how it affects the main characters' personality would be explained in the finding of this study.

The researcher of this study uses the theory of Edward Said, Orientalism, because this study focuses on the term *The Other* as the representation of India includes the characters. Said's concept *The Other* makes a clear-cut which is widely acknowledged as the cornerstone of what has evolved into a multifaceted and diverse conceptual framework known as postcolonial theory. Furthermore, the major contribution of this theory is to show how and why the Other/Orient was

created as a binary opposition to the Self/Occident by decoding the structures of power and knowledge hidden in the texts and discourse.

By using Orientalism, the researcher can search for the events which are related to the binary opposition between *The Other* and *The Self* and going to be analyzed. Then, the research questions prepared one by one will be answered not only by theories applied but also by citations found in the novel.

To make it brief and clear, the researcher of this study provides chart of framework of the study below. The framework is as follows:

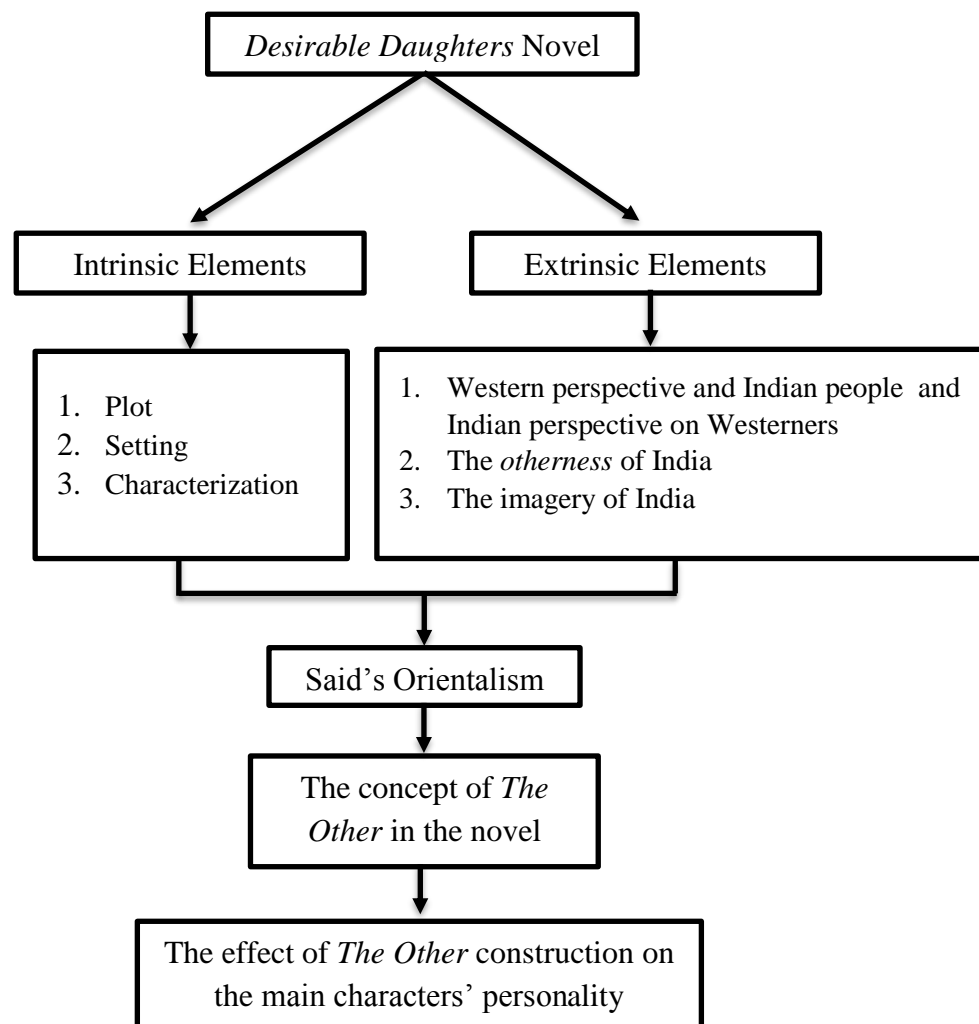


Chart 2.1 Framework of the Present Study

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This last chapter presents the conclusion of this final project. It embodies the main points which are conveyed throughout the previous chapter. Furthermore, the researcher provides some suggestions for the next researchers as well as for the readers.

5.1 Conclusions

The researcher draws some conclusions according to the findings and discussion in the previous chapter that can be stated as follow:

The first conclusion is that the concept of *The Other* constructed in Mukherjee's *Desirable Daughters* is constructed through three (3) keys which are (1) Western perspective on Indian people as well as Indian perspective on the Westerners, (2) the *otherness* of India, (3) and the imagery of India as reflected in the novel. From those keys, the researcher concludes that *The Other* in the novel is a group of people who are considered as inferior, powerless, poor, restricted, and traditional compared with *The Self* who are represented as superior, powerful, rich, liberated, and modern.

The second conclusion is that the construction of *The Other* affecting the main characters' personality can be seen by the way the main characters think and presume that the West is better than India. Being *The Other* has made Tara turn to be Americanized, and thus makes her insecure of being Indian but become independent woman. Meanwhile, Padma becomes a traditional Indian woman in America which shows her brave and wise personality. On the other hand, Parvati's vigilant side becomes sharpened because she does not want to be too traditional Indian nor too westernized.

5.2 Suggestions

Based on the conclusions which have been presented above, the researcher proposes some suggestions relating to the topic for the readers of this research and for the future researchers.

Firstly, the researcher hopes that the readers are able to take a good advantage of reading this final project concerning on the issue of *The Other*. By examining the phenomenon of *The Other*, the readers can learn more about the social order which exists in the world, so that they can be more respectful to the other society. As a result, one must embrace one another to create a better world; in addition, there is no longer dichotomy which separates one to another like the East and the West. Moreover, by reading the novel entitled *Desirable Daughters* by Bharati Mukherjee, the readers are expected to learn and understand Indian social order.

Secondly, after conducting this study, there is a recommendation from the researcher for the future researchers relating to the topic and the novel. The present researcher recommends that the future researchers can examine more deeply concerning the *otherness* of India, but make it as the charisma of India rather than the inferiority towards the West. The present researcher assumes that the proposed issue will be interesting since it will lead into a new perspective about India and the West.

REFERENCES

- Adams, J. T. (1931). *The Epic of America*. California: Little, Brown, and Company.
- Al-saidi, A. A. H. (2014). Post-colonialism literature the concept of self and the other in Coetzee's *Waiting for the Barbarians*: An analytical approach. *Journal of Language Teaching and Research*, 5(1), 95–105. <https://doi.org/10.4304/jltr.5.1.95-105>
- Baloria, N. (2015). Is female an object of prestige? : A study of Bharati Mukherjee's *Desirable Daughters*. *European Academic Research*, 2(12), 15162–15169. Retrieved from www.euacademic.org/2286-4822
- Bhadrunisha, S. (2018). Clashes of culture in the novel of Bharati Mukherjee. *Journal of Emerging Technologies and Innovative Research (JETIR)*, 5(1), 658–662. Retrieved from www.jetir.org/2349-5162
- Bhaumik, R. (2015). Dislocation, relocation and root search : A study of Bharati Mukherjee's *Desirable Daughters*. *Journal Of Humanities And Social Science*, 20(1), 54–57. <https://doi.org/10.9790/0837-20125457>
- Burney, S. (2012). *Pedagogy of the Other - Edward Said, Postcolonial Theory and Strategies for Critique*. New York: Peter Lang Publishing.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (4th Editio; V. Knight, Ed.). United States of America: SAGE Publications.
- Cherry, K. (2020). Understanding Collectivist Cultures. Retrieved January 16, 2020, from How Culture Can Influence Behavior website: <https://www.verywellmind.com/what-are-collectivistic-cultures-2794962>
- Das, A. K., & Kemp, S. F. (1997). Between two worlds: Counseling south Asian Americans. *Journal of Multicultural Counseling and Development*, 25(1), 23–33.
- Douglas, M. (1972). *Preface in Dumont, Louis Homo Hierarchicus: The Caste System and Its Implications*. London: Paladin.
- Fitzpatrick, C. (2010). New Orientalism in popular fiction and memoir: an illustration of type. *Journal of Multicultural Discourses*, 4(3), 37–41. <https://doi.org/10.1080/17447140902972305>
- Fox, J. W. (2002). *Poverty in India Since 1974: A Country Case Study*. Washington.
- Global Hunger Index. (2000). Retrieved April 19, 2019, from <https://www.globalhungerindex.org/india.html>

- Gupta, P. (2012). Gender biases and resistance in Bharati Mukherjee's *Desirable Daughters*. *The Criterion An International Journal in English*, III(December), 1–5. Retrieved from www.the-criterion.com/0976-8165
- Inden, R. (1990). *Imagining India*. Cambridge: Indiana University Press.
- India's Four Great Cities. (n.d.). Retrieved June 22, 2019, from Indian Panorama website: <https://www.indianpanorama.in/activity/india-four-great-cities.php>
- Joffe, H. (2012). Othering of People and Phenomena. In D. J. Christie (Ed.), *The Encyclopedia of Peace Psychology* (First Edit). <https://doi.org/10.1002/9780470672532>
- Khan, P. W., & Khan, R. (2011). The oriental issues and postcolonial theory. *Lazuli- An International Literary Journal (LLILJ)*, 1(1).
- Locke, L. F., Spirduso, W. W., & Silverman, S. J. (2013). *Proposals That Work: A Guide for Planning* (5th Editio). California: SAGE Publications, Inc.
- Madhavi, P. B., & Lakshmi, S. S. (2017). Alienation and assimilation of Tara in Bharati Mukherjee's *Desirable Daughters*. *International Journal of English Research*, 3(4), 74–76.
- Maliyana, Y. (2012). Edward Said's orientalism and the representation of the East in *Gardens of Water* by Alan Drew. *Passage*, 1(1), 1–8.
- Miller, J. M. (2008). Otherness. In *The SAGE Encyclopedia of Qualitative Research Methods* (pp. 588–591). <https://doi.org/10.4135/9781412963909.n304>
- Moorthi, S. (2015). The voice of femininity between the two worlds in the select novels of Bharati Mukherjee. *International Journal of English and Literature (IJEL)*, 5(5), 121–124. Retrieved from <http://www.tjprc.org/2249-8028>
- Mukherjee, B. (2002). *Desirabe Daughters*. New Delhi: Rekha Printers Pvt. Ltd.
- Nandini, M. S. M. (2013). Bharati Mukherjee's *Desirable Daughters* - Redefining 'family.' *Asian Journal of English and Linguistics*, 1(1), 41–44. Retrieved from <http://ajes.co.in/2347-2383>
- Neena. (2015). Feminine sensibility in the novel “*Desirable Daughters*” by Bharati Mukherjee. *International Journal of English Language, Literature and Translation Studies (IJELR)*, 2(2), 104–108. Retrieved from <http://www.ijelr.in/2349-9451>
- Polsky, S. (2015). The novel ingestion of opium and orientalism in the *Mystery of Edwin Drood*. *The Victorian*, (3.1), 1–26.
- Preetha, R., & Tyagi, S. (2016). Dimension of women in the novel “*Desirable Daughters*” by Bharati Mukherjee. *Imperial Journal of Interdisciplinary Research (IJIR)*, 2(12), 1657–1660. Retrieved from <http://www.onlinejournal.in/2454-1362>

- R.Vidyavathi. (2018). Cultural demarcations and its nexus to the exploration of roots in Bharati Mukherjee's Desirable Daughters. *The Criterion: An International Journal in English*, 9(1). Retrieved from www.galaxyimrj.com/2278-9529
- Ranjan, P. (2015). Edward Said's "Orientalism": A post-colonial culture study. *Journal Of Humanities And Social Science*, 20(9), 85–88. <https://doi.org/10.9790/0837-20928588>
- Ravichandran, M., Deivasigamani, T. (2013). Immigration and identity in Bharati Mukherjee 's Jasmine and Desirable Daughters. *Language in India*, 13(8), 552–561. Retrieved from www.languageinindia.com/1930-2940
- Ravindran, K., & Dhivya, K. S. (2018). East-West confrontation and cultural hybridity in Bharathi Mukherjee's Desirable Daughters. *International Journal of Research in Humanities, Arts and Literature*, 6(1), 157–160.
- Rukmani, T. S. (1998). International conference on the hindu diaspora– A review. *International Migration Review*, 32(1). <https://doi.org/10.2307/2547568>
- Rustono, Mujiyanto, J., Hartono, R., Wagiran, Syaifudin, A., & Surahmat. (2018). *Panduan Penulisan Karya Ilmiah*. Semarang: Unnes Press.
- Şafak, Z. (2014). An outlook on postcolonialism through the ethos of orientalism by Edward Said. *Trakya Üniversitesi Sosyal Bilimler Dergisi*, 16(2), 355–367.
- Said, E. W. (1978). *Orientalism* (First Vint). New York: Random House, Inc.
- Sakhkhane, T. (2012). *Spivak and Postcolonialism Exploring Allegations of Textuality*. New York: Palgrave Macmillan
- Seetharaman, G. (2017b). Seven decades after Independence, many small languages in India face extinction threat. Retrieved April 19, 2019, from The Economic Times website: <https://economictimes.indiatimes.com/news/politics-and-nation/seven-decades-after-independence-many-small-languages-in-india-facing-extinction-threat/articleshow/60038323.cms>
- Srivastava, D. S., Dubey, D. A., & Vats, S. (2015). The process of reinventing new women in Bharati Mukherjee's "Desirable Daughters." *International Journal of Asian History, Culture and Tradition*, 2(1), 1–7. Retrieved from www.eajournals.org/2056-7561
- Staszak, J. (2008). Other/otherness. *International Encyclopedia of Human Geography*, 1–7.
- Stedman, E. C. (2001). *Rudyard Kipling: Ballad of East & West* (Victorian Anthology, Ed.). Cambridge: Riverside Press.
- Talaie, M. A. Z. (2016). The self/otherness and occident/orient dualisms: A Saidian comparative reading of George Lamming's Water with Berries and Firoozeh Dumas's Funny in Farsi. *European Journal of English Language and*

Literature Studies, 4(3), 23–36.

Taylor, J. (2007). And you can be my sheikh: gender, race, and orientalism in contemporary romance novels. *The Journal of Popular Culture*, 40(6), 1032–1051.

Tharoor, S. (2016). *An Era of Darkness: the British Rmpire in India*. New Delhi: Aleph Book Company.

Wani, A. R. (2015). East west dichotomy in orientalism by Edward Syed. *Journal of Literature, Languages and Linguistics*, 17, 42–45.

Zevallos, Z. (2011). What is Otherness? Retrieved April 19, 2020, from The Other Sociologist website: <https://othersociologist.com/otherness-resources/>