

**THE IDEOLOGICAL REFLECTION IN F. SCOTT FITZGERALD'S NOVEL,
THE GREAT GATSBY (POST-COLONIAL LITERATURE)
Refleksi Ideologi Novel *Great Gatsby* Karya F. Scott Fitzgerald (Sastra Pascakolonial)**

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Abstrak: Penelitian ini bertujuan mengungkap refleksi budaya penindasan ideologi pasca-penjajahan dalam novel *The Great Gatsby* karya F. Scott Fitzgerald. Penelitian ini menggunakan pendekatan analisis sastra pascakolonial berupa perilaku peninggalan kolonial kepada kaum lemah yaitu kaum terjajah yang secara sadar atau tidak sadar menjadi objek penindasan ideologi, dan hegemoni kekuasaan. Pengumpulan datanya menggunakan teknik baca, identifikasi, klasifikasi, dan interpretasi. Hasil analisis peristiwa serta kejadian ditemukan deskripsi tentang refleksi ideologi kaum terjajah dalam bentuk ideologi hibrida, mimikri, rasisme, etnisisme, klasisme, dan seksisme. Pengarang menguraikan bahwa *Gatsby* telah terpengaruh ideologi hibrida, mimikri, rasisme, etnisisme dalam usaha mengalihkan status sosialnya menjadi orang kaya dengan sebutan *the Jazz*, untuk memikat *Desy*, mantan pacar yang telah meninggalkannya dan memilih untuk menikah dengan Tom, sedangkan Tom telah merefleksikan ideologi klasisme dan seksisme kepada penduduk asli yang terjajah.

Kata-Kata Kunci: refleksi ideologis; pascakolonial; mimikri; hibrida; rasisme

Abstract: This study aims to disclose the cultural reflection of post-colonialism in F. Scott Fitzgerald's novel, *The Great Gatsby*. This research uses analytical approach of post-colonial literature in the form of colonial behavior passed down to the weak, namely the colonized who consciously or unconsciously becomes the object of ideological oppression and power hegemony. The data collection techniques were reading, identifying, classifying, interpreting, inferring. The results of the analysis of events in the novel suggest that the descriptions of the colonized ideology are in the forms of hybrid ideology, mimicry, ethnicism, racism, sexism, and classism. The author describes that *Gatsby* has reflected ideology of hybrid, mimicry, racism, and ethnicism in his struggle to change his social status to be a rich man designated as *the Jazz* to attract *Desy*, his former girlfriend who has left him to marry Tom who has reflected ideology of classism and sexism to the colonialized native inhabitant.

Key Words: ideological reflection; postcolonial; mimicry; hybrid; racism

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INTRODUCTION

This post-colonial research reveals the political social product in literature; it is the response of the oppression. The text is endemic to the colonial battle which

has relations between imperials determined by the weapon and guile. This kind of study is often smoothed by the aesthetic of literature. A kind of the smoothing act by the literary aesthetic is

colonial mimicry. Mimicry can polish colonialist and anti-colonialist understanding, so they become increasingly complex, and become the slogan of post-colonial (Gandhi, 2001).

Post-colonial studies has directly addressed issues of the material, of the socioeconomic. There has also been a tendency for it to remain firmly in the realm of the cultural (Bhambra, 2014:115). This post-colonial study places the colonized in interpreting post-colonial literature describing the pressure of colonizer in all their forms, for example: mimicry or imitate behavior, imitate clothing, imitate speech and lifestyle colonizers; exile experience of outsiders in another land.

The first previous study used the same novel entitled *Great Gatsby*. The author was Zanira Hodo from "Hena e Plote" Beder University. The title of the research was "The Failure of the American Dream in "The Great Gatsby"-Fitzgerald". This first previous study showed that there were misconceptions by the public in the view of materialism about modern life. Their characters and attitudes in the story showed the embodiment of disappointment and lack of moral values in the pursuit of dreams (Hodo, 2018).

The second previous study is "Analysis on the Issue of Women Oppression in F. Scott Fitzgerald's *The Great Gats*" by Affroni and Dr. I.M. Hendrarti, M.A. From English Department, Faculty of Humanity, Diponegoro University, Semarang, 50275. The difference is that while the second previous study used the feminism theory, my study used post-colonial theory. The findings were the oppression of women, for example, Daisy Buchanan and Myrtle were described as women who were oppressed under beliefs and behaviors applied in patriarchal society as well as Tom Buchanan was proved to have oppressed women. Jordan Baker had been

persecuted but she managed to free herself. These evidences proved the discrimination on women's rights in a patriarchal society (Affroni, 2013).

The third previous study is "Jay Gatsby's Trauma and Psychological Loss" by Thi Huong Giang Bui, from Department of English Literature, Fukuoka Women's University, Japan. Similar to this study, Thi Huong Giang Bui's study used the same novel entitled *Great Gatsby* by Fitzgerald. The differences were found in the finding that the author used Freudian theory of trauma and he tried to find Jay Gatsby's real new trauma of the protagonist and psychological loss, also the excuse of his illusive world (Bui, 2013).

The fourth previous study was entitled "Stylistic Analysis of The Great Gatsby from Lexical and Grammatical Category" by Xiangqi Liu from Qingdao University of Science and Technology, Qingdao, China. This research used the same novel, *The Great Gatsby* by Fitzgerald. The findings of this research were to elaborate appositions and prepositional phrases, provide an effective way to describe the surroundings, and evoke moods, serving to generate suspense as well as to create interest and expectation on the part of the reader (Liu, 2010).

The fifth previous study was "Trauma Theory and Post-colonial Literary Studies" by Irene Visser, University of Groningen, The Netherlands (Visser, 2011). This fifth previous study used arguing theory of trauma and post-colonial. The finding got more precise and more comprehensive of conceptualization on trauma and formulating possible directions to expand trauma's conceptual framework in order to respond more adequately to post-colonial ways of understanding history, memory, and trauma.

The five previous studies of *The Great Gatsby* novels had different approaches and findings. Meanwhile, my research used analytical approach of post-colonial literary in the form of behavior to the weak of colonial heritage, the colonized, who was assumed to consciously or unconsciously become the object of ideological oppression and power hegemony of the ideology reflection of the oppressed in the forms of hybrid and mimicry, racism, ethnicism, classism, and sexism. Therefore, this research formulated the following problem: how is the ideology reflection of the oppressed in the forms of hybrid and mimicry, racism, ethnicism, classism and sexism in F. Scott Fitzgerald's *The Great Gatsby*? Furthermore the purpose of this study is to describe the ideology reflection of the oppressed in the forms of hybrid and mimicry, racism, ethnicism, classism and sexism in *The Great Gatsby* using post-colonial technique.

Additionally the significance of this study is to provide the readers information in applying analytical post-colonial. For future writers, this research can be a reference, while for the writer, this research can add her experience in the study of post-colonial era.

Keys to the philosophy of post-colonial studies are memories (Endraswara, 2001:179). The past cannot be separated from the history that occurred during the post-colonial, colonial and pre-colonial period. Therefore, there is a relationship between post-colonial studies with what happened in the colonial period and the past in a society.

There are two functions of memories (Gandhi, 2001:14). First, it is as to dig up ominous memories because of uncovering relics of colonial violence. Second, it is to create the past in the form of hostility to peace, antagonistic past in order to be good. In sum, the memories of pre-colonial, colonial and

post-colonial cannot be removed from the legacy of colonial violence and reverse the past is not good.

Meanwhile, the literary work reflects two conflicting things in the colonial period (Visser, 2011:270-282). Firstly, there is a symbiosis between the colonizer and the colonized for cooperation between the two systems can create a new life, which is no criticism, because all wrapped in an attitude of mutual understanding. Secondly, on the contrary, there are attitudes of mutual ridicule, disapproval, repressive, and relationships ambivalent. Both of these attitudes become the starting point and the expression of the idea of the author.

For the above reasons, in this study, the researcher focuses on the reflection of ideology that is the form of the thought of the colonized who feel depressed and persecuted; those are helpless, obedient, and loyal to the colonizer, so that there arises a reflection of ideology in the post-colonial period in the form of hybrid and mimicry, racism, ethnicism, classism and sexism. Thus, it can be concluded that, post-colonialism studies compare two camps, the colonized and colonizer. The two sides have always reflected the relationship between "master and slave" in a complicated way even often happens mental and physical abuse.

Hybridity is another form of mimicry. It is nearly similar, although not equally true. A hybrid text is the product of action mimic (mimicry and hybridity) limited in context scope kind of discursive, which can be a powerful tool in the anti-colonial struggle because both terms are casting doubt on the idea of universalism and identity as understood by the ideologies of colonial (Sutrisno & Putranto, 2004:175). Hybrid means a world with unbalanced distribution of power which is giving worldwide circulation, world view, and cultural practices of powerful, and offering the rest to the

ideology, with veiled condescension, the “consolation prize” of seeing the whites listen to jazz or rap and eat fajitas, couscous, and tandoori chicken (Kumar, 2011:1). Hybrid is an undeniable feature of the post-colonial world that has to be coped with, but as a strategy of resistance, the persistence of unbalanced power relations despite the discursive valorisation, it currently enjoys point to its limits (Behdad, 2005:177-179)

Mimicry is the process in which the native discloses the nature of post-colonial discourse; that is both diverse and contingent, but it hides behind claims of logic-sole and absolute (Bhabha, 1994: 121). Homi Babha explores the use of this term further in post-colonial theory. As a result, the post-colonial discourse characterized as ambivalent. Mimicry is the imitation done by another from one species (Kumar, 2011:1). It is considered as unsettling imitation that are characteristic of post-colonial cultures.

This concept (Black Skin and White Mask were colonized peoples) were initially forced to abandon traditional (Sutrisno & Putranto, 2004:178), assumptions about identity and national identity. Then (Gandhi, 2001) began to learn to adapt the identity of their master (the invaders).

As mimicry is the practice of deconstruction, in which the colonized rewrites the colonial discourse, simultaneously converting the discourse into a hybrid product of the intellectual struggle, it is said to reveal at once the contradictions and inconsistencies that make the discourse ready for the colonized to adapt the identity of their master, the invaders.

Race is a social classification on the basis of heredity with certain traits, such as skin color, body texture, language, and so forth. Chinese race is identical to narrow eyes, Europeans with whites, and African or Negro with blacks are the

traits that are always affixed to the race. While the race of hybridity is a marriage of different races. For example, mulattoes are a race of white fathers and niggers, or mestiza, from white father and Indian mother. Young sees the issue of race hybridity as an important issue in the post-colonialism discourse because intermarriages give rise to self-identity issues. Children who resulted from marriage of different races are often considered taboo or disliked (Sutrisno & Putranto, 2004:127)

White colonialism has had an inferiority complex effect on blacks as an object of colonialism. Inferiority complex is a feeling of dependent and not confident, assuming others are better, smart, tough, etc. The effects of inferiority complex are the decline of personality, character reduction and lost of identity. The impact of colonialism is characterized by relations of domination, exploitation, and violence. Through colonization, the colonist undertakes a subjective construction of the natives or colonized peoples to understand and follow the symbols and identities constructed by the colonist. To some extent, the colonized has the desire to imitate and replace the occupation. The race of skin color occurs on the structure of inter-ethnic relations where ethnic separation coincides with the class.

The history of colonization has made it clear that the context of race differences and other categories of ethnicity is important not as a physical and cultural identity, but to explain the identity of who is the most powerful and who is mastered. Thus, it can be said that ethnic and racial identity is not standing alone and not neutral but related to the interests of domination and hegemony of the ruling group of the controlled group.

Social class refers to the hierarchical (or stratification) differences between human beings or groups of people in

society or culture. Usually most societies have social class (Habermas, 2006:281-294) but not all communities have the same categories of social categories. Based on the characteristics of social stratification, we can find some class divisions or classes in the community. Some traditional hunter-gatherer societies have no social class and often do not have fixed leaders anyway.

Therefore such a society avoids social stratification in this society, everyone usually does the same activity and there is no job sharing.

Social stratification: Social class				
Bourgeois	High class	The ruling class	Nobility	White collar
Bourgeois workers	Upper middle class	Creative class	Gentry	Blue collar
Proletariat	middle class	the slave classes	the new rich/Vulgar	grey collar
Lumpenproletariat	lower middle class	subordinate middle class	old money	gold collar
Farmer/servant	working class	lower class	subordinate class	pink collar
			no class	green collar

(Gowdy, 2006:391-394).

Marx proposed a fundamental conception of the class society and its struggle. Marx does not define the class at length but he shows that in society, in the nineteenth century in Europe where he lived, consisted of the capitalist (bourgeois) class and the working class as the proletarian class. These two

classes were in a hierarchical social structure, The bourgeoisie exploits the proletariat in the production process. This exploitation will continue as long as a false consciousness exists within the proletariat, i.e. in the form of self-surrender, accepting the state of existence as it is preserved. (Marx & Tom, 1979)

It can be concluded that the tension of the relationship between the proletariat and the bourgeoisie encouraged the formation of a major social movement, the revolution. This tension arises when the proletariat is aware of the exploitation of the bourgeoisie against them.

Sexism, apparent in action and words, is a manifestation of an unequal power relationship between dominant men and subordinate women. This situation is an oppressive condition for women and so they seek to free themselves from it actively against this type of treatment. This kind of thing can be part of social conflict. Male dominance comes from their economic strength, as they engage in productive work while domestic women are considered unproductive or non-productive (Nababan, 2004:120). They also give rise to reproductive and discriminatory roles. Women seek to gain change through participation in economic life and advocacy of equal rights. That statement of sexism is a belief or belief system that believes in phenomena that still assume a certain gender is superior to the other sex. In this case, male sex is considered superior to female gender. This sort of thing is certainly seen from the form of language used by men in communicating, or it may also be seen from the male monologue of women, presupposes women with objects that pragmatically and metaphorically contain values Which is negative about women.

Sexism is not only limited to understand but also to practices that affirm the

dominance and discrimination of certain sexes, i.e. men against women or it could be women themselves who do so against their own people or their neighbors (Nababan, 2004:156).

Sexism demonstrates an injustice in the treatment of certain sexes, men against women and among women themselves or others (Graddol & Swam, 1989). That is, in general, it is women who become patients and victims of injustice.

Sexism considers that the inequalities of men and women not only occur in the various activities of life, but basically also manifested through language both verbally and nonverbally (Nababan, 2004: 156).

METHOD.

This study was descriptive and qualitative. It described phenomena in the form of words than numbers. The phenomena were the characteristics of the colonized reflection in the forms of hybrid ideology, mimicry, ethnicism racism, and sexism classism. The data source of this study were taken from the phenomena of the story in F. Scott Fitzgerald's novel *The Great Gatsby*

The data of the study were threads of ideas found in the selected texts about the events in the novel. they were descriptions of ideology of the colonized reflection in the forms of hybrid ideology, mimicry, ethnicism racism, and sexism classism.

The data collection techniques were 1) reading all story in the novel, 2) making codes during identifying of hybrid ideology, mimicry, ethnicism racism, and sexism classism phenomenas, 3) classifying 4) interpreting, 5) inferring.

The data collection instrument of the study was the writers themselves. They were equipped with theories of hybrid, mimicry, ethnicism racism, and sexism classism ideology. Field note was

used to note the important things found. Data collection procedures were an interactive procedure. These steps were data reduction, data display, and conclusion and verification are recursively to be done.

The analysis was categorized as a documentary analysis which was referred to content analysis. If the main source of data were documents which already existed prior to the onset of the study, qualitative content analysis was adopted (Ary, 2009: 297-304). Content analysis used were: 1) to describe the characteristics of content, 2) to make inferences of the causes of content, 3) to make inferences of the effect of content (Holsti, 1969:42-43)

FINDING AND DISCUSSION

In this paper the writers examine a novel in post-colonial literature, namely: reflection of ideology, which is a form of colonial thought in the form of hybrid ideology, mimicry, ethnic racism, classism and sexism, in the novel *The Great Gatsby* (Fitzgerald, 2004).

There is no ideology that is completely separate from the psychology in which it is produced. Ideology will not exist without the appropriate psychology, which supports it. For example, classism, which is a link between one another to another, is a complex psychological model. Ideology and psychology are practiced more clearly in post-colonial studies.

This novel with the setting of New York in the era of the 1920s tells the figure of Jay Gatsby, a millionaire from the standpoint of his neighbor, Nick Carraway, a newcomer in New York who was pioneering as a stockbroker.

Nick lived right next door to Jay Gatsby's house who regularly performed parties at his luxurious house. Although Gatsby often invited his neighbors from the upper classes or the bourgeoisie to

be present at his parties but who exactly the figure of Gatsby remains a mystery to many people so much circulating gossip that Gatsby was a liquor smuggler never killed people, and so on.

Gatsby was afraid of being despised and his love was rejected by Daisy, so he changed his class status from fisherman to upper class, by renaming and erasing his past traces through hybrid and mimicry. Gatsby himself was born from a poor family of the bottom, but eventually he was able to achieve success and achieve high social status. Gatsby used to be a soldier during World War I. At that time, he had a love with Daisy (cousin of Nick Carraway) who came from the top. Unfortunately, when Gatsby went to war, Daisy was disobedient and married Tom Buchanan, a rich man from Chicago. Although Daisy was a married woman, Gatsby still loved her. Though broken hearted, he still wanted to take it back. So he was trying to succeed, and buying a luxury home in West Egg, Long Island, New York. The house was close to Daisy's house, just separated by the sea. In order to meet Daisy, Gatsby routinely held festive parties and styles like the rest of the Jazz Set, but the expectant Daisy, never showed up. Finally, Gatsby asked Nick to invite him during the party. Those who were present were many from the upper classes, and those who were rich in style.

The Values of Gatsby's Hybridity Ideology.

As in the quotation below, the values of Gatsby's hybridity in championing the position in his life are seen in the quotation below.

"Well, I'm going to tell you something about my life," he interrupted. "I don't want you to get a wrong idea of me from all these stories you hear." So he was aware of the bizarre accusations that flavored conversation in his halls.

"I'll tell you God's truth." His right hand suddenly ordered divine retribution to stand by. "I am the son of some wealthy people in the Middle West — all dead now. I was brought up in America but educated at Oxford, because all my ancestors have been educated there for many years. It is a family tradition."

He looked at me sideways — and I knew why Jordan Baker had believed he was lying. He hurried the phrase "educated at Oxford," or swallowed it, or choked on it, as though it had bothered him before. And with this doubt, his whole statement fell to pieces, and I wondered if there wasn't something a little sinister about him, after all. "My family all died and I came into a good deal of money." (Fitzgerald, 2007: 41).

Gatsby defended himself against the issue of himself. He lied by saying the descendants of the rich people of the Middle West that his family were all dead, that he was raised in America, educated at Oxford, and all the ancestors had also been educated there for years. The education was a family tradition. Gatsby was afraid of being said to be from a poor family. He tried to imitate the lifestyles of the colonial people with the lifestyles of the rich, living in a mansion, and big with bourgeois-style equipment. He held regular weekly parties.

But Jordan knew that Gatsby was lying. She hurriedly said the phrase "educated at Oxford," as though she was choking. With these words all falling to pieces, Jordan's action was not felt by Gatsby. The statement of all his family were dead, as Gatsby's abundant wealth did not make any sense. This situation became the question of people around Gatsby. In fact, Gatsby did not have a bloodline top layer, decent education. He lied and faked him as a way to enter his life. The personality of Gatsby is a blend: a mixture of two different cultures is said

to be hybrid, i.e., his personality is dominated by an eternal struggle. That is his original identity smelting.

Gatsby's original identity is a poor boy from a lazy peasant family on the edge of Minnesta town. His lies carry the burden of psychological desire that makes him want to eliminate all traces of his social authenticity, which reveals a hybrid ideology.

For over a year he had been beating his way along the south shore of Lake Superior as a clamdigger and a salmon-fisher or in any other capacity that brought him food and bed. His brown, hardening body lived naturally through the half-fierce, half-lazy work of the bracing days.

(Fitzgerald, 2007: 63).

Gatsby's self-styled hybrid is described in the above quote which illustrates that Gatsby came from a poor fisherman's family, whose live is only looking for shellfish and salmon. But now, he has wiped out the evidence and replaced it with a new style as an upscale, elite, wealthy man, leaving no evidence that he is from the lower class, a peasant family, poor fishermen. This phenomenon is Gatsby's psychological influence to wipe out his past, replacing his new status, which is a hybrid. His one-on-one dream is to meet his "Daisy" girl who once promised to wait for Gatsby. However, since Daisy came from a wealthy, materialistic family, Gatsby was determined to change her lifestyle from the poor class to the wealthy, bourgeois class, to adapt, balance the bourgeois Daisy. As a result he unknowingly has practiced hybrid ideology.

The Ideology of Gatsby Mimicry and Other Characters

Furthermore, Gatsby imitates the exclusively upscale style of dress, behavior and lifestyle of culture. For example,

Gatsby put himself in the upper classes, and mentioned his past about studying at Oxford. He depicts his life like a young king in big cities in Europe; he also changes his passion of collecting jewelry and putting up paintings.

Gatsby is plagued by mimicry ideology, which describes the way Gatsby dresses and some other figures from the lower classes by imitating the upper classes as described in the quotation below.

The flowers were unnecessary, for at two o'clock a greenhouse arrived from Gatsby's, with innumerable receptacles to contain it. An hour later the front door opened nervously, and Gatsby, in a white flannel suit, silver shirt, and gold-colored tie, hurried in.

(Fitzgerald, 2007: 53)

Gatsby also created a new name of his real name. He imitated the name of the European elite. The way he speaks, he thinks everyone is "out of date" by buying a big house as a mere display, as noted in the quotation below.

James Gatz — that was really, or at least legally, his name. He had changed it at the age of seventeen and at the specific moment that witnessed the beginning of his career — when he saw Dan Cody's yacht drop anchor over the most insidious flat on Lake Superior.

It was James Gatz who had been loafing along the beach that afternoon in a torn green jersey and a pair of canvas pants, but it was already Jay Gatsby who borrowed a rowboat, pulled out to the TUOLOMEE, and informed Cody that a wind might catch him and break him up in half an hour.

(Fitzgerald, 2007: 63).

Gatsby imitation by changing his name with the name of the European elite is a mimicry ideology, so that the

surrounding community thinks he is a rich upper class, with European culture, and his habits. This is the beginning of his life struggle to try to get to the upper classes of his level below.

"Carraway. All right, I'll tell him." Abruptly he slammed the door. My Finn informed me that Gatsby had dismissed every servant in his house a week ago and replaced them with half a dozen others, who never went into West Egg Village to be bribed by the tradesmen, but ordered moderate supplies over the telephone. The grocery boy reported that the kitchen looked like a pigsty, and the general opinion in the village was that the new people weren't servants at all. (Fitzgerald, 2007: 53).

In the above quote, Gatsby's behavior reflects post-colonial history, mimicry, imitating colonial behavior and oppressing the colonized. It also reflects the hegemony of colonial power against the colonized, position as an employer who fired subordinates, resulting in quiet persecution.

That was it. I'd never understood before. It was full of money — that was the inexhaustible charm that rose and fell in it, the jingle of it, the cymbals' song of it . . . high in a white palace the king's daughter, the golden girl. . . . (Fitzgerald, 2007: 78).

Proof of Gatsby's loyalty to Daisy is blind, but otherwise Daisy is not serious and selfish. In the eyes of Gatsby, Daisy is "a princess who lives in a white palace, a king's daughter, and a golden girl". With a fantasy, if she gets Daisy, he would prove that he was an elite, not a poor peasant boy, Tom. Clearly, Gatsby stops being Jimmy Gatz, and remains Jay Gatsby. Like the encapsulation he describes with mimicry, he tried to make new cultures different from the old culture accepted.

Racism Ideology and Postcolonialist Ethnicism

This next quote is about racism and ethnicity in post-colonialism.

The automatic quality of Gatsby's answer set us all back at least another minute. I had them both on their feet with the desperate suggestion that they help me make tea in the kitchen when the **demoniac Finn** brought it in on a tray. (Fitzgerald, 2007: 56).

Gatsby's words distinguish the racial classes between the master and the maid, which looked distinctly different. The speakers refer to the ethnic devils of Finland, The very demeaning ethnic Finnish once colonized; though white but ethnic is famous for the lower classes, for being a servant.

This reminded me that I had forgotten to tell **my Finn** to come back, so I drove into West Egg Village to search for her among soggy, whitewashed alleys and to buy some cups and lemons and flowers. (Fitzgerald, 2007: 53).

When Gatsby demeaned the Finns, it suggests that he wants to be distinguished from his class with Finnish ethnicity, which is considered trivial and low.

I took him into the pantry, where he looked a little reproachfully at **the Finn**. Together we scrutinized the twelve lemon cakes from the delicatessen shop (Fitzgerald, 2007: 54).

The ethnic name, the mistress, he called "Finn" the Finnish to show the stupidity of Finnish people who are not as smart as the ethnic of New York, America.

My Finn informed me that Gatsby had dismissed every servant in his house a week ago and replaced them with half a

dozen others, who never went into West Egg Village to be bribed by the tradesmen, but ordered moderate supplies over the telephone (Fitzgerald, 2007: 72).

The above quotation reveals that Nick Carraway or the speakers highlight more distinctive cultural groups of his time, as white, upscale, Anglo-Saxon, born to the upper class of wealthy and respected families in America.

The way speakers disparage ethnic Finns as 'Finn satan or Finnish ethnic devil' further enhances the American ethnic class. Such was the reflection of the colonial era that showed its power to the weak. "In contrast to the way of mentioning blacks, Negroes. A pale well-dressed **negro** stepped near" (Fitzgerald, 2007: 92).

From the above quotation, Gatsby is trying to differentiate with her white skin, by saying Negro, the black, pale-faced, who can have the meaning of Negro's face is worse than the face of the white man. So, he elevated the white class race as if they were the only ones who had better skin than the Negroes, because in colonial times the colonist was white, who felt he was more honorable and more perfect than the colonized, the black, then he casually said pale-faced.

Only the **negro** and I were near enough to hear what he said, but the policeman caught something in the tone and looked over with truculent eyes (Fitzgerald, 2007: 93).

Calls that call the name 'ethnic Negro' have a tendency of the black, or low-class ethnic, or it could be a less than perfect human. In addition, they highlight that the white skin is from high circles and blacks from the lower circles.

A small, flat-nosed Jew raised his large head and regarded me with two fine growths of hair which luxuriated in either nostril. (Fitzgerald, 2007: 44).

Nick introduces Wolshiem to us by calling short-pitched Jews, calling his appearance and nose, "Jew pug."

But when I'd shouted "hello." several times in vain, an argument broke out behind a partition, and presently a lovely **Jewess** appeared at an interior door and scrutinized me with black hostile eyes. (Fitzgerald, 2007: 111).

The *The Great Gatsby* novel features a colonialist ideology that often reveals trends with racial and ethnic differences, for example: Finnish, Negro, and Jewish. It also often mentions racial differences, for example, black and white, or the appearance disclosure, for example: pale face, nose pug, short body and so forth. All have a tendency to underestimate or lower race and ethnic of other nations, and instead elevate and elevate race and ethnic America and Greece which is also called superior. But the speaker also makes an exception of 'the other' which says the Greek also sells coffee in a tavern, has the meaning that some Greek people are not rich either. This is an exception, for example in the quotation below. "The young Greek, Michaelis, who ran the coffee joint beside the ash heaps was the principal witness at the inquest." (Fitzgerald, 2007: 90).

The young Greekman Michaelis, who sells in the coffee shop, next to the ash pile is the main witness in the investigation.

Classism and Sexism Ideology by Tom

The relationship between classism and sexism in this novel is revealed in Tom's behavior and judgment of women. As an example:

That was in August. A week after I left Santa Barbara Tom ran into a wagon on the Ventura road one night, and ripped a front wheel off his car. The girl who was with him got into the papers, too, because her arm was broken — she was one of the chambermaids in **the Santa Barbara Hotel** (Fitzgerald, 2007: 77).

During the honeymoon, Tom and Daisy, his wife, spent the night at the Santa Barbara Hotel, but a week later Tom returned to the hotel to date a maid girl, who then got an accident on the road because his tire broke. This shows the psychology of sexism. Even though Tom was a wealthy man from the upper classes, he wanted to date the lower-class girl. In addition, as a man who has just honeymooned, it is not appropriate to do so. He should still admire his wife and still felt happy with his wife. The truth is not that way; Tom felt less satisfied in controlling his sex; he was having an affair with a lower class, which was finally revealed because of an accident, the outbreak of the car tire, while Tom just made the maiden girl as the object of sexuality. If no accident happened, Tom's infidelity with the servant girl was not revealed.

Mirtle Wilson, an attractive woman, who was invited to the Gatsby party was also made a mistress by Tom, Daisy's husband, instead Tom just thought of as a cheap woman as a sexual object of the lower classes, which was easy to play and abused, where at a time when they both Dating, Myrtle was suddenly left at a restaurant, daring to mention the name of Daisy, whom Tom deemed to be a high-class wife who did not deserve his name called by Myrtle, who was only Tom's sexual object of different categories with the girl good. Tom's classicism was like the whites who sacrificed indigenous women, as did Myrtle Wilson; Although actually Myrtle wanted

to grab Tom from Daisy's hands in any way. Because Tom is full of wealth and belongs to the upper classes, although his behavior is rude and often sexually arbitrarily to women other than his wife, whom he likes.

There is no confusion like the confusion of a simple mind, and as we drove away Tom was feeling the hot whips of panic. His wife and his mistress, until an hour ago secure and inviolate were slipping precipitately from his control. Instinct made him step on the accelerator with the double purpose of overtaking Daisy and leaving Wilson behind, and we sped along toward Astoria at fifty miles an hour, until, among the spidery girders of the elevated, we came in sight of the easy-going blue coupe. (Fitzgerald, 2007: 81).

With regards to classism and sexism, in Tom culture, it has been customary for working women to be the bad girl, sexual objects, from a low class, and to compare them from the upper class.

CONCLUSION

In reviewing of novel *Great Gatsby*, post-colonialism has influenced the colonized (the weak). So that is emerging reflection of ideology in the form of hybrid, which is changing the culture; behavior and way of life from the past considered to be a low-level culprit. Mimicry is an attempt to imitate the culture, behavior, dress, manner of speech, and colonial lifestyle or colonialism. In this novel, mimicry has done by Gatsby. Similarly, racism of ethnic 'Negro' has the name of the black or low-class ethnic (Hodo, 2018). And also sexism, which reveals cultural reflection, behavior and colonial legacy to the weak or the colonized who have consciously or unconsciously is become the object of oppression, ideology and power of hegemony.

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