

CHAPTER I

INTRODUCTION

1.1 Background

Every nation has its characters and identities that are created and started in certain history and background. All those things are tightly related to the culture.

Culture is the capacity of members within a society to take a position enabling them to communicate and function in accordance with the principle and constructs put in place for that purpose. It is also the process of getting to know, to relate to and to benefit from the social system acting as signifiers from the on going development of that society. (Kumar: 2000)

From Kumar's thought, it could be concluded that culture is produced from similarity concept, custom, and habit in a society, so that every society has their own unique cultures.

Since there are cultural differences in each society, it is possible to have a variety of culture in a nation. It is known as multiculturalism. According to Nelson (2003), multiculturalism is a sociopolitical concept, and in some countries, a government's policy that describes the coexistence of many different cultures in one place. Multiculturalism emphasizes an idea of a nation as a form of cultural autonomy. It means that all cultures have an equal position in the society.

The word "equal" in cultural aspect implies the existence of the dominance and resistance because equality indicates power relation. Culture is an aspect of colonialism that is influenced by the power of a nation. In other

words, power as an aspect of colonialism exists in culture because of the existence of cultural domination of the colonizer toward the colonized

Colonization tightly relates to the domination and power of the colonizer toward the colonized. Cultural approach is one of the ways for the colonizer to realize its intention in colonization, that is to take advantages of the colonized's resources. The colonizer forces its cultural influences to the colonized because of the colonizer's role as the dominant power and the colonized as resistant power. Moreover, the colonizer gets the result from their exploitation of the colonized, such as absorption of the culture of the colonized.

Absorption of the colonized's culture by the colonizer and vice versa is called assimilation and acculturation. According to the *Merriam-Webster Dictionary*, acculturation means cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture; assimilation means the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. In a specific scale, assimilation and acculturation produces a concept of hybridity.

Barker (2000) states that hybridity is the assimilation of two or more different cultures in order to create new identity. In other words, hybridity is the assimilation of cultural signs and practices from a nation to other in which people adapt to the necessities and the opportunities of both more and less oppressive cultural impositions. This process then produces a new cultural pattern through its structures. The metaphor of hybridity invokes not only the

possibility of uncertain identities but also the essential identity to the discourse on hybridity as a response to racial, ethnic, and national division.

Hybridity occurs in colonial societies because of conscious moments of cultural domination, such as when the colonizer power invades the colonized to consolidate political and economic control, and dominates the colonized to support the new social patterns. As hybridity is about the assimilation of cultural signs, especially between the colonizer and the colonized, it is one of the approaches used in postcolonial studies (Aschroft, Griffiths, and Tiffin: 1989).

The colonization of Palestine by Israel provides an example of colonialism issues and an instance of hybridity in factual life. The colonization has taken place for more than 50 years wherein Israel has dominated the areas and limited the cultural authority of the Palestinian. In addition to that, Israel imposes its culture and custom to the Palestinian, hence constructing new customs.

The track of hybridity can be found – among others – in literary works, such as novel. Novel is chosen as this research of subject because it has a close relation with the real life. As Hawthorn (2001) puts it, “the novel has a relationship with ordinary life, with the detail of contemporary experience, both social and individual, which sets it apart from the other literary genres.”

Considerable number of novels are produced in the postcolonial era or based on the colonial stories. Indonesian-version of Ghada Karmi’s novel “In Search of Fatima – *Mencari Fatima*” is one of novels which is based on the

colonial setting and it represents hybridity and cultural identity of the Palestine. This novel is written based on Karmi's true story that tells us about her experiences during the colonization of Palestine by English and Israel. The content of the novel covers the colonization of Palestine by English and Israel and its effect toward the main character, who experiences staying both in Palestine and in England.

In summary, Ghada Karmi's novel "In Search of Fatima – *Mencari Fatima*" represents the dynamic construction of hybridity. For that reason, the writer is interested in doing research on it.

1.2 Statement of Problems

According to Arikunto (2002), to enable research to be conducted appropriately, a researcher should formulate the problems as clearly as possible. Relating to explanation above, this research proposes two questions about hybridity in the Indonesian version of Ghada Karmi's novel "In Search of Fatima – *Mencari Fatima*". They are as follows:

1. In what ways is hybridity constructed in the novel?
2. What are the underlying factors of the hybridity construction?

1.3 The Aims of Study

Based on the research questions, the study is aimed at:

- a) Elaborating the ways hybridity is constructed in the novel.
- b) Describing the factors which cause the construction of hybridity.

1.4 Scope of the Study

In this present study, a novel “In Search of Fatima – *Mencari Fatima*” by Ghada Karmi was chosen as the focus of the research because of hybridity issues presented in the text.

Since the novel, which is studied, is a translated literary work, there are some barriers which have to be faced. According to Newmark (1988) there are some considerable obstacles about analyzing translated literary works. The first point is the words. There will be a cultural overlap between the source and target language because some cultural words are not easy to understand, since they are associated with a particular language and cannot be literary translated but many cultural customs are described in ordinary language. The second point is the interpretation of translator. The analysis of translated text cannot be as accurate as the analysis of the original text because the readers may get the different comprehension between the target text and the source text.

1.5 Methodology of the Study

Pertinent to the research subject, this research uses a qualitative approach because it can be used to uncover and understand more deeply and detailed the means behind any phenomenon that happen in the text.

1.6 Organization of the Paper

CHAPTER I is about what the backgrounds, problems, aims, and significations are, and also the organization of this research

CHAPTER II provides some theories which become the foundation and thought that support this research.

CHAPTER III includes the methodologies which are used in this research.

CHAPTER IV shows the findings as the answer of research questions and the discussions which explain them briefly.

CHAPTER V gives the conclusions from whole this research.

