

CHAPTER II

THEORETICAL FOUNDATION

2.1 Novel

Literary works as the product of people's creative expression involve many aspects in their production processes. Those can deal with visual expression, oral dimension, or both of them. Literary works are categorized into three genres that are prose, drama, and poetry. Novel is fiction. In general agreement, novel and its development are the center of a fiction genre (Hawthorn: 2001:17).

Etymologically, 'novel' comes from the Italian word 'novella', which means 'a small new thing'. Novel is a long written story, which deals with invented people and events. ⁽¹⁾

During the seventeenth century in Spain and the eighteenth in England, the novel was the most important form of prose fiction. To this day, the novel still maintains its leading position as the genre that produces the most innovations in literature by exploring the subject and the society (*opcit*: 29).

The history of novel tightly relates to the history of imperialism because the emergence of novel occurred at about the same time as the imperialism era was beginning in West Europe. At this time, many novelists created their works both in peaceful and non-peaceful condition. (*ibid*: 35) Consequently, the novel, especially historical novel, and its studies had a great influence in

-----⁽¹⁾ *Longman Dictionary of Contemporary English*. p 708

the study of postcolonial discourse and it becomes the postcolonial's concern because historical novel deals with many thing in the past, especially in the colonization era.

“In Search of Fatima – *Mencari Fatima*” by Ghada Karmi can be categorized into historical novel in that it sets its events and characters in a definite historical context and it may include both fictional and real characters (*ibid*: 154) . It can also be analyzed with postcolonial approach.

In analyzing a translated literary work, some considerable obstacles could potentially reduce the accuracy of the study. 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 be understood, since they are associated with a particular language and cannot be literally translated but many cultural customs are described in an ordinary language. 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. (Newmark: 1988: 162-171)

There are some points in the novel that can be analyzed, such as character, plot, structure, setting, theme, and symbol or image. This research is focused on analyzing the main character through the hybridity perspective, which is part of the postcolonial studies' models.

2.2 Hybridity

The term of 'hybrid' refers to the assimilation or integration of the colonizer's and the colonized's cultural signs and practices 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 throughout its structures. Therefore, the concept of hybridity is useful in describing the cultural assimilation and constructing new forms of identity.

Hybridity is the revaluation of the assumption of the colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination. (Bhabha: 1994: 159)

From Bhabha's theory, it could be concluded that hybridity is the deconstruction of colonial dogma through the affirmative effect of assimilation from the colonizer to the colonized and vice versa and that it exists as a response to racial, ethnic, and national divisions.

An instance of research on hybridity is that of Gillespie's (Barker, 2000: 211) which studied the Asian teenagers that lived in Southall, London. The finding showed how the teenagers created their identities as Asian teenagers who stayed in England. In some situation, they involved their English identification in their daily life. They also still had a faith in the cultural aspect of Asia, which is heterogeneous.

One of the important things in hybridity analysis is to distinguish the types of hybridity that refers to the specific situation in certain communities. It is divided into two types. First type is structural hybridity that refers to social

and general aspects, for instance, marginal area or city like Miami and Singapore. Second type is cultural hybridity that distinguishes some cultural responses that leads to the assimilation space and blurs the cultural boundary in hybridity. (*ibid*: 208)

The boundary of hybridity involves the colonizer's and the colonized's language and culture that cannot be purely presented and separated from one another. The assimilation and adaptation of cultural practices and the cross-fertilization of cultures in hybridity can be seen as positive, enriching, and dynamic things. (*opcit*: 296)

Hybridity commonly occurs in postcolonial societies because of the conscious moments of cultural repression, e.g. when the colonizer's power invades to consolidate political and economic domination, and when invaders attack native people and force them to support the new social patterns.

Hybridity is the essential concern that is used to analyze cultural assimilation in deconstructing the binary oppositions of center/periphery, master/slave, civilization/savagery, and colonizer/colonized. Hence, hybridity is categorized as one of the postcolonial studies' models that gets many influences from poststructuralist theories. (Aschroft, Griffiths, and Tiffin: 1989)

2. 3 Postcolonial Criticism

The colonization in its new form actually still occurs in post-independence period not only exploiting the area but also dominating other aspects, such as

economics, culture, and politics. (Lo and Gilbert in Budianta: 2004: 62) It supports the notion of postcolonialism.

Postcolonial studies deal with the effect of colonial activities imposed upon the colonized people and the possibilities of their reaching cultural independence. Moreover, the postcolonial discourse is the way for the colonized to declare their identity and cultural history.

Postcolonial criticism and theory emerged in the 1980s. The concept of postcolonial approach is similar to poststructuralism in that postcolonialism comes from the suffering of the colonized and its omission of identity and is applied in specific topic. Edward Said and Homi Bhabha were the early pioneers who introduce that concept. (*ibid*: 49-50)

Postcolonial criticism tends to have double focus. It concentrates either on the representation of the non-European in Western literatures or on the writing from non-European cultural traditions. These are especially written from countries that have been colonized by Western nations. Shortly, postcolonial study does not only entirely deal with rebellion case but also is concerned with ambivalences discourse. It is supported by Bhabha's idea about the description of postcolonial perspective and its boundaries, as follows:

The postcolonial perspective – as it is being developed by cultural historians and literary theorists – emerge from the colonial testimony of Third World countries and the discourse of 'minorities' within the geopolitical divisions of East and West, North and South. They intervene in those ideological discourses of modernity ... often disadvantages, histories of nations, races, communities, peoples. They formulate their critical revisions around issues of cultural difference, social authority, and political discrimination in order to reveal the antagonistic and ambivalent moments within the 'rationalizations' of modernity. (*opcit*: 246)

Postcolonial theory deals with the literary works that are written by the colonized or the colonizer countries, particularly, those representing the disfigurement of experiences and realities in the colonizer culture and describing the inferiority of the colonized. Besides that, it attempts to articulate the colonizer's and the colonized's identity and to reclaim their past. It can also concern with the way wherein literature in the colonizer's style is appropriate to the way of the colonized's living. One of the aspects in the novel that can be analyzed by postcolonial theory, especially hybridity, is character.

2.4 Character and Characterization

Character, in a real life, closely relates to the human personality because everyone has his or her unique character. However, a fictional character is not like a character in real person. In the novel, the existence of characters is aimed at representing something or a particular individual. According to Hawthorn (2001), character is intended to investigate the human personality or psychology, to tell a story, to show a belief, to contribute a symbolic pattern in a novel, and purely to facilitate a particular plot development.

There are three points about investigating the character in fiction and its relation to the character in real life. First, the construction of characters in the novel depends on its representation and correlation to real life. Second, the different perspectives of people about life influence the construction of

fictional character. Third, character in a fiction is a symbol of character in real life. (*ibid*: 87)

There is a method that is used to learn the fictional character. It is called characterization. Characterization attempts to reveal the changing or the development of character, providing the significant information about character, and viewing the processes as what the writer is trying to achieve in the presentation of character. There are two methods of characterization: explanatory, which describes a person through the narrator, and dramatic, in which the readers are supposed to understand the story by themselves as if witnessing a theatrical performance (*ibid*: 93)

2.5 Implementation of Hybridity in “In Search of Fatima-Mencari Fatima”

“In Search of Fatima-Mencari Fatima” by Ghada Karmi tells about the life of main character, during her stay both in Palestine and in England. She had many bad experiences, which influenced her life, and tried to get used to living in Palestine as the colonized and the conflict area. Ghada and her family were forced to move to England. The problem occurred when she, as a migrant, had to adapt to English culture and lifestyle along with her trauma as Palestinian. She doubted her identity, as a Palestinian who stayed in England.

Relating to the synopsis above, this novel has the elements of character and characterization which can be analyzed by postcolonial theory, and especially that of hybridity perspective. Since the life experiences of the main character and her ambivalent attitudes represent the basic notion of hybridity,

hybridity is fixed to the construction of the main character's identity and its factors. All of the hybridity theories are applied to answer the questions in this research.

