

CHAPTER III

RESEARCH PROCEDURE AND DATA PRESENTATION

This chapter focuses on the research procedures used in this research as the tool to analyze the data presentation. It consists of three subheadings; Procedure of Analyzing the Data, Research Context, and Data Presentation.

3.1 Procedure of Analyzing the Data

This research was conducted using a qualitative method, and the research problem was firstly addressed by analyzing it descriptively in which the collected data are interpreted by employing the relevant theory. Several steps were carried out in conducting the research. First, the novel entitled “In Search of Fatima –*Mencari Fatima*” was determined as the context of the research. Then, the research questions were formulated with a concentration on the hybridity construction in Ghada Karmi’s novel. After that, the relevant textual evidence related to hybridity was selected from the novel and its construction processes in main character identified and analyzed. The data were then interpreted by employing postcolonial theory with a focus on hybridity analysis. Finally, conclusions and suggestions were drawn based on the research findings.

3.2 Research Context

The analysis of this research is focused on a novel entitled “In Search of Fatima –*Mencari Fatima*” by Ghada Karmi. It was published in 2002 by Verso and translated by Risa Praptono. It consists of fourteen chapters. The

novel mainly narrated the life of the main character who stayed both in Palestine and in England. Living in Palestine as the conflict area, she had many bad experiences, which influenced her life, but she tried to get used to it. Ghada and her family were then forced to move to England. The problem occurred when she, as a migrant, had to adapt the English culture and lifestyle to her trauma as a Palestinian. She questioned her identity, as a Palestinian who living in England. The research subject is the hybrid identity of the main character and the factors that constructs her hybrid identity.

3.3 The Data Presentation

The data elaborate the aspects that construct the hybridity of the main character. The textual evidences are classified into two tables:

1. The construction and types of hybridity in the main character.
2. The factors that made up the construction of hybridity.

3.3.1 Hybridity Construction in Main Character

The textual evidence in the table below shows the actions and attitudes of characters which reveal the construction and types of hybridity in the main character.

Table 1
The Construction of Hybridity in Main Character and Its Types

No.	Textual evidences	Types of Hybridity	Interpretation
1.	Biarawati ini tidak dapat menyebutkannya dan berkata “Garda. Saya Mengerti. Well, indah.”... Segera, aku bukan lagi	Cultural	Name is the prior identity for everyone which makes someone different from others.

	<p>Ghada yang aku kenal sepanjang hidupku, tapi makhluk asing ini, “Garda”... <u>Aku benci karena orang tuaku memilihkan nama yang sulit diucapkan orang Inggris, seakan mereka tahu masa depanku.</u> (Ghada was disappointed because her name could not be well articulated in English pronunciation. So she thought that well-defined name was one of the important things for her existence in England.)</p>		<p>A culture is the most important thing in naming process in order to build an identity of one community or tribe. For that reason, name is indicating not only an individual’s identity but also a community’s identity.</p>
2.	<p>Tak peduli dengan ibu kami dan radionya, <u>Siham dan aku mulai menyukai mendengarkan musik klasik di program Tiga BBC.</u> <u>Orang tua kami tak pernah memahami dan belajar menyukainya.</u> (She loves the classical music, one of the genres in Western music, more than the genres in Arabic music.)</p>	Cultural	<p>Music is a cultural reality, such as rap that conveys the experiences of black people – especially men. Rap lyrics are usually connected with the representation of discrimination in a real life. (Barker: 2000, 223)</p>
3.	<p><u>Lukisan Gainsborough dan Reynolds yang aku lihat disana, memperlihatkan pemandangan Inggris pada 18 dan 19, ditambah dengan bacaan Inggris klasik, dan itu memberikan keakraban yang kuat.</u> <u>Aku akan menatap wajah-wajah segar, laki-laki bercelana selutut, wanita-wanita bertopi jerami dengan baju berpotongan sepinggang tinggi yang dkitari ladang dan hutan, berlangit biru kehijauan, dan tampak awan bergumpal.</u> <u>Seakan inilah warisan akan kebudayaanku.</u> (Though a Palestinian, she was proud of classical English art works and she regarded it as her cultural heritage.)</p>	Cultural	<p>Painting is one of the art works which represents a reality of life and is almost inspired by culture. Shortly, admiration of the art works indicates the appreciation of its culture.</p>

4.	<p><u>Kecacatan pengetahuanku atas ini, dan dihadapkan dengan Westernisasi, aku terpesona pada bahasa Al-Qur'an, yang dipancarkan lewat pembacaan ayat-ayatnya, dan merasa tak mampu mengungkapkan pemujaan atas keklasikan kebudayaan Arab.</u> (Her adoration of the diction of Qur'an's words was contrary to her inability to show it.)</p>	Cultural	<p>Dictions that are available in Qur'an have an artistic sense. Its content is properly appropriate to certain culture. For instance, the different version of articulation in Madina and Mecca.</p>
5.	<p><u>Bayanganku tentang Paris adalah campuran antara romantisme novel sejarah yang aku baca, dan sikap anti Perancis yang aku ambil dari sekelilingku. Mengabaikan latar belakang Arabku, aku tetap memiliki berbagai prasangka Inggris terhadap orang Perancis yang dianggap berbau bawang putih, pengecut yang tak dapat dipercaya, yang menyerah pada Jerman di perang dunia kedua. Aku menerima stereotip ini dengan penuh antusias, seakan ini bagian dari sejarahku sendiri.</u> (She was ignored her Arabic background and absorbed a lot of English perceptions, including the perception about France.)</p>	Cultural	<p>A stereotype usually involves a negative signal to distinguish one community from others and is directly intended to the power maneuver. It happened in the conflict history between England and France which causes English people have a stereotype and nicknames for French, such as Gallic ('galena' people or the ancestor for French) and 'frog' (mockery). This assumption becomes a tradition.</p>
6.	<p><u>Perdana menteri Inggris, Anthony Eden, benci, juga takut akan Nasser. Dia menganggap Nasser sebagai diktator kejam, seperti Hitler dan Mussolini. Mereka menyebut Nasser sebagai "bukan siapa-siapa." Aku ingat bagaimana sindiran ini membuatku kesal; ini sangat penuh kebencian dan kesombongan sehingga aku merasa ini seakan sedikit diarahkan personal padaku.</u> (The action of Antony Eden, The Minister of England who called</p>	Cultural	<p>Politic is one of cultural characteristics. It expresses a social relationship and class control so that it covers the exploitation of relationship inside. Besides, the issue of cultural representation has a political character because it is intrinsically connected with the question about power.</p>

	<p>Nasser as nothing, lifted Ghada's nationality up. She was annoyed with Eden's argument.)</p> <p>7. "Rada!"- dia menyebut namaku- "Rada! Dimana si Arab?" Akumenjawab, "kamu benar, aku si Arab." Dia memandangu bingung. "Apa maksudmu?" Dia mendesak. <u>"Benar ko, aku bukan Inggris."</u> "Jangan bodoh," dia menjawab tak sabar. "Kamu itu gadis Inggris berkulit gelap, itulah kamu." <u>Aku senang mendengarnya sekaligus tak nyaman.</u> Aku tahu gambarannya tidak seluruhnya mewakili aku, meskipun aku tak dapat mengatakannya juga. <u>Bagaimanapun, saat itu, aku tak mau membantahnya. Dianggap senilai dengan orang Inggris cukup baik bagiku.</u></p> <p>(Zandra, Ghada's friend, has considered Ghada as an English woman with dark skin. It made Ghada confused. She was happy despite the fact that she was disturbed to hear it.)</p>	<p>Cultural</p>	<p>Colour skin is one of the cultural focuses because it showed the difference between one community and others. According to Gilroy in Barker (2000), in Western country, coloured people are exposed as a heap of problems and victims. Furthermore, black people are represented as objects and subjects of crime. It happens in order to save the Western culture from domination of outsiders.</p>
	<p>8. Aku kemudian menjadi terisolasi dari mereka semua... <u>aku akan dengan ragu menjawab jika ada yang bertanya dari mana aku. Dan aku akan menjawab dengan malas-malasan "dari suatu daerah di Timur Tengah"...</u> aku tak tertarik dengan kejadian Timur Tengah dan aku secara umum menutup hubunganku dengan Arab.</p> <p>(She denied her nationality and was rather introverted with all of Arabic things.)</p>	<p>Cultural</p>	<p>A nation is an area where social and cultural aspects were formed. The citizen, as one of the social aspects of a nation, associate one another and assimilate its culture to their life.</p>
	<p>9. ... <u>lagu kebangsaan Israel berkumandang memenuhi udara.</u> <u>Aku kaku begitu gelisah.</u></p>	<p>Cultural</p>	<p>National anthem indicates the nation's existence. If the</p>

	<p><u>Bagaimana mereka dapat melakukan hal semacam ini, aku berpikir marah... Aku pikir, "Aku tidak bisa berdiri mendengar ini. Aku harus duduk."</u> Tapi saat aku melihat berkeliling, setiap orang diruangan berdiri... Aku juga merasa terlalu malu untuk melakukannya. Jadi aku berdiri dengan canggung, bersandar pada meja seakan membuat diriku tersembunyi sambil dalam hati mengutuk sifat pengecutku.</p> <p>(Ghada was in a Patricia's wedding party and she was the only Palestinian there. She got mad when Israel's national anthem was sung. However, she could not do anything and was being coward.)</p>		<p>existence of a nation is recognized, its culture will also be automatically accepted</p>
<p>10.</p>	<p><u>Ini tak sejalan dengan bentuk kehidupan yang aku ambil dan, meskipun aku tak punya rencana pasti untuk masa depan, aku juga tak siap memikirkan ini... dan saat orang di Bristol bertanya apa yang akan aku lakukan setelah lulus, aku mulai berkata, "Oh, aku berharap akan kembali ke Timur Tengah." Apa yang aku maksud dengan "kembali" tidak pernah aku ketahui.</u></p> <p>(Ghada is confused by her future: where she would live and what she would do. Although she said that she would come back to the Middle East, she actually was not sure that she would do that. It is because she did not have a place called home.)</p>	<p>Cultural</p>	<p>A nation has its culture. When a person wants to be part of a nation, he must also accept its culture. Moreover, he probably could assimilate its culture into his identity.</p>
<p>11.</p>	<p><u>Menikahi John dan dalam beberapa cara, aku merasa milik Inggris... mengadopsi budaya Inggris sebagai budayaku dan membangun</u></p>	<p>Cultural</p>	<p>Marriage is one of the ways to strengthen the cultural identity. Furthermore, cross-</p>

	<p><u>identitas Inggris yang lemah.</u> (Since John married Ghada, it made her easier to adapt the English culture.)</p>		<p>culture marriage will be a media of cultural assimilation and the raising of a new identity.</p>
12.	<p>...perang Timur Tengah mengubah semuanya. <u>Polarisasi ini memaksaku mempertanyakan lagi, “Jika aku bukan salah satu dari mereka, lalu siapa aku?”</u> Dan jawaban penolakan suamiku untuk berada di pihakku menambah kuat masalah ini. (The marriage problem and Middle East war became the basic reason for Ghada to shift her national personality. It increased the doubt of her identity.)</p>	Cultural	<p>Different argument in a marriage is an ordinary problem for the couple. However, it will be an extraordinary thing if the marriage problem relates to ethnicity. In this text, Ghada feels that her husband – John- betrays her because of his opposite argument about keeping love for Palestine.</p>
13.	<p>Meninggalkan praktek medisku untuk pekerjaan politik di Inggris, tampaknya adalah sebuah pelarian dari tanggung jawab yang sungguh memalukan. <u>Aku memutuskan bahwa satu-satunya tugas muliaku adalah meninggalkan kenyamanan, gaya hidup Inggris yang tak jujur, dan membuat kontribusi sebenarnya. Aku akan menggunakan keterampilan medisku di kamp pengungsian, di mana aku dapat melayani manusia dengan sebenarnya.</u> Ini adalah momen menentukan dan aku merasa disembuhkan, tersucikan, dan merasa damai. (As a doctor, Ghada presented her loyalty to Palestine. She prefers doing social works at evacuation camps to enjoying her cozy life in England.)</p>	Cultural	<p>Doing social works is one of the contributions in handling a chaos in a nation. It aims to recover the atmosphere of economic, politic, and socio-cultural field.</p>
14.	<p><u>Apakah terbayang olehku gadis Muslim Arab yang dibesarkan</u></p>	Cultural	<p>Fashion is a part of culture. Adopting</p>

	<p><u>secara konservatif sepertiku mengenakan rok pendek dan make up tebal?</u> Dan, jika aku di Palestina, apakah aku mendapat ijin mengenakannya? Jika aku memikirkannya, ini akan jauh di bawah kesadaranku di mana aku tak memperhatikannya. Karena, saat itu, aku benar-benar percaya akulah “<u>gadis Inggris berkulit gelap</u>”.</p> <p>(Ghada considered herself as a dark skin English woman, so she absorbed all the Western things such as fashion style eventhough it was actually forbidden for a Palestinian.)</p>		<p>fashion, in this evidence, increases Ghada confidence’ as a dark skin English woman.</p>
15.	<p><u>Dua tahun di Arab, tak membantu menemukan akarku.</u> Aku malah mulai takut tak menemukan apapun, setidaknya di tempat yang telah aku cari.</p> <p>(Her decision to find her identity by living in Palestine did not work.)</p>	Cultural	<p>A nation area is a focus of people’s experiences, memories, obsessions, and identities. The discovery of self-identity is a way to show the self-existence in the cultural nation. In relation to the story, it does not work because of the lack of memories and experiences which are got in that place.</p>
16.	<p><u>... waktu yang aku habiskan di luar, membuatku jauh dari Inggris.</u> Aku mulai merasa tak cocok di sini... Teman-teman lamaku menghilang... Aku tersiksa dan sangat kesepian... Tak seperti Yahudi Inggris yang lebih kohesif dan loyal dengan komunitasnya, orang Arab tak saling menolong, dan jika ada yang maju, yang lainnya malah cemburu bukannya mendukung. Akibatnya, kami</p>	Cultural	<p>Geographical location –space- takes part in someone’s connection with things that he is looking for which is determined by time. Shortly, space and time are not two separated entities but they are performing one another. In this case, staying in Palestine for</p>

17.	<p>sedikit bersesuaian dan aku bergaul sejarang mungkin dengan mereka. (She felt that there is a gap between her English identity and her personality. She realized her longing to the warmth and friendliness of Arabic but she did not get its feeling anymore. She decided to be an introvert person.)</p> <p>“Terakhir,” kata Siham, <u>“Ghada adalah seorang Arab dan Muslim.”</u> John tak bergeming. <u>“Dia lebih Inggris daripada Arab,”</u> dia berkata, <u>“dan tak satupun dari kami religius.”... Aku tetap diam selama pertemuan ini</u> (There are two perceptions about Ghada’s personality. First, Siham, Ghada’s sister, considered that Ghada was truly an Arabic Moslem. Second, John, Ghada’s fiance, believed that Ghada was more English than Arabic. However, Ghada kept silent and did not give any comment about that. She still doubted about who she was.)</p>	Cultural	<p>a long term, Ghada constructs her mind that England is not a promising place to find her identity.</p> <p>Outside environment takes part in the construction of identity and absorption of culture for a person. It reveals the different views about Ghada between friendship and family in which causes her ambivalent attitude.</p>
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All of the evidence showed that the cultural aspects influenced the construction of hybridity in Karmi’s life. In addition to that, there were three phases of hybridity construction in the main character:

1. English oriented identity

Ghada was a Palestinian. However, she adopted the lifestyle and perception of English people. Furthermore, she was proud of its music and

art. She was also married to an English man in order to strengthen her English identity.

2. Palestinian oriented identity

Ghada kept her love for Palestine eventhough she did not really understand the whole aspects of Palestine.

3. Shifting between Palestinian and English

Ghada was confused by her identity and she had an ambivalent attitude about her identity.

3.3.2 The Factors of Hybridity Construction

The table below describes the evidence which is the factors of hybridity construction.

Table 2
The Factors of Hybridity Construction

Factors	No.	Textual evidences	Description
Family	1.	<u>Kehidupan di Palestina penuh resiko, dan kata ibunya, bukanlah tempat untuk membesarkan anak.</u> Jarang ada hari tanpa tembakan di jalanan atau berita mengerikan, entah di daerah mana dari negeri ini? Tak seorangpun merasa aman.	The perception of Ghada's mother about the bad life in Palestine had influenced Ghada's perception that Palestine was not the safe place to stay.
	2.	Baju tradisional ini biasa dikenakan penduduk desa Palestina... tak seorang wanita pun yang bukan petani mau mengenakan jubah seperti ini, seindah apapun	Many middle-high class Palestinian women have less pride of their traditional costum. They prefer use European style

	<p>sulamannya. <u>Wanita dari kelas menengah seperti ibuku sangat tertarik dengan gaya berbusana Eropa terbaru,</u> seperti yang digambarkan dalam film Mesir. Mereka meniru gaya rambut bintang film Mesir, juga baju dan stoking sutra yang dikenakan.</p> <p>3. Mereka biasanya membuat pohon Natal dan kue special, ma'moul... <u>Kami juga membuat ma'moul selama hari Raya kami, tapi ibu juga membuat di Hari Natal, karena dia tak mau kami merasa tak merayakannya.</u></p> <p>4. Ketika aku mengeluh bahwa ini tak adil dan dia harusnya melakukan setengah pekerjaannya, ibu berkata bahwa dia anak laki-laki, dan saudara perempuan harus meladeni saudara laki-lakinya... <u>Anak laki-laki lebih dihargai dari anak perempuan, dan wanita jarang dimanjakan dan dipersiapkan untuk meladeni para lelaki dalam keluarga... ini tampak sebagai ketidakadilan,</u> aku merasa kesal dan benci pada saudara laki-lakiku karena itu, seakan ini semua kesalahannya.</p> <p>5. Hal buruk lainnya tentang kakekku adalah caranya membuat aku dan saudaraku shalat bersamanya sebanyak lima kali sehari seperti yang dia lakukan. Setiap hari, kami akan meletakkan tikar shalat kami dan berdiri patuh di belakangnya, selagi dia memimpin shalat... Setelah beberapa saat, Ziyad dan aku memutuskan sebuah cara menghilangkan kejenuhan shalat...<u>Sekali kakekku membalikkan punggungnya untuk</u></p>	<p>to Palestinian style, including Ghada's mother. It instantly influenced Ghada's perception about fashion style.</p> <p>The custom for Ghada's family is making ma'moul - a special Christmast cake - and taking part in Christmast. Those decrease Ghada's faith as a Moslem.</p> <p>Ghada considered the tradition of the Arabic family, in which men were more appreciated than women, as a form of discrimination. She even was angry to her brother since her brother was the centre of attention.</p> <p>The attitudes of Ghada and her brother when they were praying - read a comic - made her grandfather mad. Her grandfather blames Ghada's mother for that occurrence because the parents was less in giving the well education to their children.</p>
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	<p><u>melakukan shalat dan kami tahu kami aman, kami akan segera membuka komik anak-anak... ini berjalan baik, hingga satu hari tak disangka kakekku membalikkan badannya dan melihat apa yang kami kerjakan. Tanpa penjelasan lebih jauh, dia menarik kami dan dengan marah mencari ibu kami. “Beginilah hasilnya jika membesarkan mereka seperti orang tak beragama.”</u></p> <p>6. <u>Jadi dengan menempatkan aku di La Sagesse Convent School, ayahku mengikuti tradisi Palestina yang telah ada. Tak pernah terlintas olehnya bahwa aku dapat berpindah dari Islam ke tangan Katolik Roma. Dia tak mengerti bahwa di London semuanya berbeda..., keluarga kami terisolasi dan sendirian, tanpa dukungan dari komunitas Muslim.</u></p> <p>7. <u>Tak ada yang menyadari aku begitu terkejut, “Maksudnya” aku katakan pada ayahku, “tak satupun wanita Muslim, seperti aku, dapat menikahi orang yang bukan Muslim? Bahwa aku tak bisa menikah dengan Fuad, sebagai contohnya?” “Tidak!”, ayahku berteriak penuh kekesalan. “Kamu tidak bisa. Kamu mestinya tahu tanpa harus diberitahu.”</u></p> <p>8. <u>Aku mulai mengingat dengan rasa sesal caraku dibesarkan, yang membuatku seperti tak berdaya. Baru sekarang aku menerima ketidaknyamanan, lingkungan tanpa kegembiraan di rumahku di London dengan lebih tenang... Aku dengan asumsiku bahwa aku terbelakang dan mereka menginginkannya. Aku tak dapat</u></p>	<p>Ghada studied in one of Catholic schools in London. Her parents did not realize that it would directly influenced Ghada’s lifestyle. It made her as a Palestinian woman who absorbed fully lifestyle of English.</p> <p>Ghada’s parents did not give Ghada the appropriate lesson about the Palestine’s tradition since her childhood. It completely supported the lack of Ghada’s knowledge about Palestine tradition.</p> <p>The different perception of life between Ghada and her family disturbed her. Ghada could not agree with all of the conventional and conservative views from her parents, and morality learning from her sister. Those were causing a</p>
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		<u>menerima cara pandang tradisional ibuku atau konservatisme ayahku juga penjagaan Siham atas moralku.</u>	gap between Ghada and her family.
Childhood Trauma in Palestine	9	Hala pun menuliskan pesan untuk kami. Boneka itu tersedia dalam berbagai warna rambut dan warna mata. Mulai pirang hingga yang hitam. Aku ingin sebuah saja yang berambut pirang dan bermata biru – sama seperti yang lainnya. <u>Kami telah mengadopsi prasangka Arab melawan rambut coklat. Pirang sangat tak biasa diantara umumnya orang berkulit gelap, dan dianggap sangat menarik... Tapi liburanku berakhir, dan boneka bayi tak pernah kunjung datang. Ketika kembali ke sekolah, ternyata Hala telah pergi. Keluarganya telah pindah dari Yerusalem. Ia meninggalkanku dalam rasa kehilangan yang menyakitkan.</u>	The Barbie doll was one of Ghada's wishes as the gift in the summer time. When she actually did not get it, it became the first disappointment in her childhood.
	10	<u>Kami mundur, dan memperhatikan untuk pertama kalinya diantara puing reruntuhan di tanah terdapat sejumlah besar alat tulis pemimpin hotel, beberapa sudah menjadi kotor, dan tumpukan amplop basah. Ziyad membungkuk dan mulai memungutnya, aku mulai mengikutinya. "Hentikan!" jerit Siham, tapi kami tetap memegang apa yang telah kami pungut. Tak satupun dari kami melihat kekejaman besar dari apa yang kami saksikan; untuk kami ini adalah kesempatan untuk bermain dan menjadi nakal. Tapi gambaran ini akan terus menghantui kami suatu hari.</u>	Ghada and her brother were playing in the ruin where there was a horrifying tragedy for Palestinian. It did not give an effect for Ghada's childhood but it was scared of the rest of her life.
Migration to	11	Tak diragukan orang tuaku berpikir mereka akan mengurangi	Ghada and her family got moved to England

England		<p>kepedihan dengan menyimpan rahasia kepergian kami hingga saat terakhir. <u>Mereka juga percaya bahwa kami hanya pergi sebentar dan tak penting meributkan kepergian kami dari Yerusalem. Tapi kemudian, ternyata kami salah. Kami tak pernah melihat Fatima lagi atau anjing kami atau kota yang tak kami tahu lagi. Seperti mayat yang terlalu cepat dikubur, tak ditangisi, tanpa peti atau upacara, kecerobohan kami, kepergian sembrono dari Yerusalem yang tidak menyisakan ucapan selamat tinggal pada rumah kami, Negara kami, dan semua yang kami tahu dan kami cintai.</u></p>	<p>without any consideration. They predict that staying out of Palestine was appropriate choice. Actually, they took the wrong decision and it changed all the things about Ghada and her family.</p>
Living in England	13	<p><u>Aku coba ingat saat kali pertama melihat rumah baru kami di London: apakah aku telah melihat jalan daerah pinggiran yang membosankan, kecil, dipenuhi rumah yang gelap, semua berjejeran monoton, dengan sebilah tanah menyedihkan yang seakan berfungsi sebagai taman dan membandingkan itu dengan yang pernah aku ketahui di Yerusalem? Telahkah aku merasakan perbedaan tajam antaranya dan sedih dengan apa yang telah hilang? Aku pikir aku tak melakukannya, karena aku telah mengunci masa kanak-kanaku di Palestina dalam kenangan pribadi dimana dia secara</u></p>	<p>The migration of Ghada's family to England was covered from Ghada. She even did not have any idea where they would go. It let her down.</p> <p>Ghada tried to compare between the worst situation in her new home in London and her past living in Palestine. However, she could not do it. Her dissatisfaction of the migration influenced the decision to forget her childhood in Palestine. In other side, her mother tried to create the sense of Palestine in their house.</p>

	<p><u>ajaib telah membeku sepanjang masa. Ibuku disisi lain, telah memutuskan untuk menciptakan Palestina di London, seakan kita tak pernah meninggalkannya.</u></p> <p>14. Di sekolah biara, aku khususnya menjadi yang terdepan dalam pelajaran agama. Faktanya, baik Leslie yang seorang Yahudi maupun aku yang seorang Muslim, adalah yang terpintar dalam pelajaran Alkitab. Biarawati sangat memanjakanku dan aku mulai merasa betah di sekolah. Ini menjadi semacam rumah kedua.</p> <p>15. Pembacaan publik pertamaku dalam bahasa Inggris berakhir dalam rasa malu. <u>Aku ingat subjek paragraf yang akan aku baca berkaitan dengan sejarah bendera Inggris, Union Jack. Dan lalu, membaca dengan keras, aku memulainya, "The Onion Jack..."</u>, tapi sebelum aku membaca lebih jauh para gadis dan guru tertawa keras. Aku begitu stress hingga tidak coba membaca lagi selama berbulan-bulan.</p> <p>16. Selama tahun-tahun awal di Inggris, kenangan Palestina semakin menjauh. Dalam suatu kasus, tak ada seorangpun di Inggris yang sepertinya ingat pada Palestina... apabila ada yang <u>mempertanyakanku, dimana aku lahir? Dengan spontan aku menjawab "Palestina", dan mereka akan merespon dengan, "Apakah anda tadi menyebut Pakistan?"</u> Kini lenyaplah dari kesadaran orang Negara dengan sejarah kekacauan yang <u>membuat frustrasi pemerintahan Inggris hanya lima</u></p>	<p>The nun spoiled Ghada. She regarded the school as a homely place and it was the second home for her.</p> <p>Ghada's panic was began in the first public speaking. She made a mistake in spelling a word and being laughed. She was frustrated and lost her self-confidence.</p> <p>The existance of Palestine was forgotten in England. Many people were not aware of Palestine anymore. People who know about Palestine tend to tell more about Israel. Ghada was fed up with all those things but finally she progressively forgot all of her memories about Palestine.</p>
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	<p><u>tahun sebelumnya.</u> Bahkan, pembicaraannya lebih mengarah ke Israel, “negara baru yang membuat kemajuan pesat”.</p> <p>17. <u>‘Salah satu gadis yang kita dahului, menyebut kamu FF.’ “Apa?” tanyaku bingung. “Tidakkah kamu tahu apa itu?” tanya Josie tak percaya. Aku menggelengkan kepala. “Filthy Foreigner (orang asing kotor),” katanya pelan, “itu maksudnya.” Aku ingat, aku merasa terperanjat dan terluka. Mengapa ada orang yang mau mengatakan hal seperti itu padaku? Ini segera memberi perasaan menyakitkan bahwa aku berbeda, tidak dikehendaki, hina. Aku tak dapat mencocokkan ini dengan rasa percaya atas asimilasi sendiri dan menjadi korban.</u></p> <p>18. <u>Selagi aku tumbuh dan mencoba menghadapi masyarakat di sekitarku, Siham bersikap sebagai mediator yang melaluinya aku menerima budaya Arab; sebaliknya, dia menerjemahkan padaku apa yang menjadi terasa lebih asing dan eksotis... Dengan kepergian Siham, aku merasa penghubung terakhirku dengan dunia Arab telah hilang.</u></p> <p>19. <u>Well, dia berasal dari Devon, dekat Dartmoor. Dia pernah mengatakan padaku bahwa hal yang paling dia cintai adalah berlarian di ladangnya dan membuka tangannya ke arah angin, dan berkata, “Ini milikku! Tanah ini milikku!” aku berhenti sejenak, “Well, tak ada tempat untukku dapat melakukan hal itu. Tak ada dimanapun di dunia ini.”</u></p>	<p>Ghada was hurt because her schoolmate treated her as an indecent stranger. All of her adaptation in English culture and the friend’s denial caused a depression in Ghada’s personality. She then considered herself as a victim of assimilation.</p> <p>Siham’s moving from London caused the increasing ambiguity of Ghada’s identity. She knew all about Arabic from Siham so she did not have a connection between her English life and Arabic culture anymore.</p> <p>Ghada thought that she did not have a place called home. She cannot show the possession of her nationality.</p>
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	<p>20. Tapi aku tak bisa. Tak ada disana yang melekatkan aku pada kerinduan di sisi lain pemukiman ini. Mereka adalah tempat asing di jalan asing, dipenuhi dengan orang asing. <u>Diam-diam, aku berbalik dan kembali ke mobil. Aku merasa begitu frustasi. Aku pikir, beginilah kami berakhir, tak ada tongkat atau batu yang menandakan eksistensi kami, tak ada tanah kelahiran, tak ada titik referensi, hanya keluarga Arab rentan, berjauhan, dan tak cocok di Inggris untuk mengambil peran krusial ini. Dan bahkan keluarga ini juga terpecah dan terpisah.</u></p>	<p>She was in Palestine and felt that it was not her motherland anymore. She was desperate to find her nationality because of her uncertain identity and family problems.</p>
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The table above showed the four factors which influenced the construction of hybridity in Ghada's life, are:

1. Family

The evidence represented three main things. First, Ghada's parents who did not give Ghada the appropriate lesson about Palestinian culture so that it was easier for Ghada to change her identity to be a dark skinned English woman. Second, the custom of Ghada's family which ignored the Palestinian culture and assimilated the Western culture into their daily life. Third, Ghada and her family had different perception about Palestine's tradition.

2. Childhood trauma in Palestine

This factor showed Ghada's dissatisfaction in that she experienced in her childhood influenced her attitudes for the rest of her life and her decision to forget all of those incidences, especially the occurrence in Palestine.

3. Migration to England

The spontaneous migration to England influenced the construction of Ghada's identity. It was the beginning for Ghada to adopt English culture and abandon Palestinian style.

4. Living in England

The last factor emphasized Ghada's effort to forget all about Palestine and being a dark skinned English woman. However, it actually did not help Ghada to find her identity. She was still trapped in two identities, English identification and Palestinian characteristic.

