

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter analyzes the data which has been presented in the chapter III.

4.1 Hybridity Construction

This subheading elaborates the actions and attitudes which supported the construction and the types of hybridity of the main character.

Table 1 shows that all evidence refers to only one type of hybridity, that is cultural hybridity. The evidence shows that the cultural aspects are the major contributor to the construction of hybridity. These cultural aspects distinguish the hybrid nature of culture which results in the space for assimilation and blurs the cultural boundaries (Pieterse in Barker: 2000)

Table 1 also provides three phases that show how the main character questioned her identity and how her identity underwent transformation of which the processes ended in the construction of hybrid characteristic. The construction of her hybrid identity is an on-going process i.e. she is identified simultaneously as a Palestinian, an English, or even both of them.

The first phase indicated her feelings and attitudes as an English person at the same time she was a Palestinian. There were seven pieces of textual evidence which support the first phase.

1.1 Biarawati ini tidak dapat menyebutkannya dan berkata “Garda. Saya Mengerti. Well, indah.” Dia membuatku seperti orang lain. Segera, aku bukan lagi Ghada yang aku kenal sepanjang hidupku, tapi makhluk asing ini, “Garda”. Aku temukan semua ini mengesalkanku dalam waktu lama. Aku benci karena orang tuaku memilihkan nama yang sulit diucapkan orang Inggris, seakan mereka tahu masa depanku.

Excerpt 1.1 shows that the most obvious construction of personal identity was naming. Name presents the signal of identity for an individual or a community. For instance, Icelandic apply patronymic system, a system of naming which follows the convention that the father's name as family name is used for the following generation. In relation to the story, the family's Palestinian name was a problem for Ghada because it sounded foreign to the English people. This indicated her preference for English sounds.

English culture affected not only Ghada's identity but also her attitude toward art works, it is indicated in excerpt 1.2 and 1.3

1.2 Tak peduli dengan ibu kami dan radionya, Siham dan aku mulai menyukai mendengarkan musik klasik di program Tiga BBC. Orang tua kami tak pernah memahami dan belajar menyukainya.

1.3 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. Aku akan menatap wajah-wajah segar, laki-laki bercelana selutut, wanita-wanita bertopi jerami dengan baju berpotongan sepinggang tinggi yang dikitari ladang dan hutan, berlangit biru kehijauan, dan tampak awan bergumpal. Seakan inilah warisan akan kebudayaanku.

In excerpt 1.2, the influence of Western classic music was very dominant. Music, as one of the forms of cultural reality, provides a signal of Ghada's transition to a new attitude toward a new culture. Ghada even criticized her parents who did not like classical music, an element of her English culture. This means that classical music became her adopted culture.

Her admiration is expanded. Excerpt 1.3 illustrates how her interest in English culture expanded to painting. Furthermore, her perception was influenced by an English perspective. The evidence 1.5 shows Ghada's perspective of France which she considered as similar to English.

1.5 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.

The cultural assimilation was also strengthened by the cross-cultural marriage of Ghada and her English husband. From this marriage, Ghada expected herself to absorb English culture and leave her Palestinian identity behind. Consequently, her English identity dominated her Palestinian one, as presented in the excerpt 1.11.

1.11 Menikahi John dan dalam beberapa cara, aku merasa milik Inggris... mengadopsi budaya Inggris sebagai budayaku dan membangun identitas Inggrisiku yang lemah.

1. 14 Apakah terbayang olehku gadis Muslim Arab yang dibesarkan secara konservatif sepertiku mengenakan rok pendek dan make up tebal? 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 “gadis Inggris berkulit gelap.”

The most crucial thing is how Ghada choose English fashion style for her appearance. Comfortably, she acted as an English woman. Although her behavior was different to Palestinian values, she still considered herself as not as a true English. Ghada's denial and rejection of everything about Palestine strengthen her choice to be part of English.

1.8 Aku kemudian menjadi terisolasi dari mereka semua... 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”... aku tak tertarik dengan kejadian Timur Tengah dan aku secara umum menutup hubunganku dengan Arab.

Excerpt 1.8 illustrates that Ghada's rejection of her Palestine identity emphasized her enthusiasm to be part of English community.

The evidence above proved that place, culture, and society can influence the construction of someone's identity. In relation to the story, Ghada experienced hybridity, which was dominated by the English culture instead of that of Palestinian. Identity is dynamic because its construction process depends on two aspects - space and time, for example the construction of Ghada's identity was influenced by the England condition. As Barker (2000: 212) said, an identity constructs what we have been thinking about ourselves that is influenced from the recent and past experiences, and describes what we want in the future. For instance, Ghada's hybrid identity is created from the combination of her Palestinian personality and the English culture's absorption.

The second phase of hybridity construction is the re-emergence of her nationalism as a Palestinian. Five pieces of textual evidence supported this finding.

After constructing her personal identity by adopting English culture, Ghada recognized that her love for Palestine and Islam was rekindled. The evidence can be read in the excerpt 1.4.

1.4 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.

The lack of knowledge about Qur'an did not influence Ghada's admiration of its language diction. It revealed the fact that the domination of new adopted culture did not remove the culture that she had before. In other words, assimilation and adaptation of a culture became a positive, heterogeneous and

dynamic issue because the assimilation processes cause an individual to be a multicultural person.

Socio-political problems increase Ghada's love for Palestine. As stated at excerpt 1.6 and 1.9 follows.

1.6 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.

1.9 ... lagu kebangsaan Israel berkumandang memenuhi udara. Aku kaku begitu gelisah. Bagaimana mereka dapat melakukan hal semacam ini, aku berpikir marah... Aku pikir, "Aku tidak bisa berdiri mendengar ini. Aku harus duduk." Tapi saat aku melihat berkeliling, setiap orang di ruangan 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.

Nasser, who was considered as a threat for England, was one of strengths and motivators for the fight for among the Arab countries, especially Palestine. Insults against Nasser meant insults against the Arab community. It increased Ghada's sense of love for Palestine. Furthermore, it shows the power of English as the colonizer toward Palestine as the colonized through political aspects, as mentioned in excerpt 1.6. In addition, the excerpt 1.9 showed how Ghada was insulted when the Israel national anthem was sung. However, she did not have any courage to react against it because she wanted to respect her relatives.

Palestine was the first thing in her mind when she had to think about where to go after graduation though the situation is not promising. The evidence is in the excerpt 1.10

1.10 *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.*

Ghada proved her love for Palestine through her contribution as a social worker in the evacuation camps. She was also willing to leave her comfortable life in England. It was a kind of redemption for her because she had ignored Palestine so long. It is presented in the evidence 1.13.

1.13 *Meninggalkan praktek medisku untuk pekerjaan politik di Inggris, tampaknya adalah sebuah pelarian dari tanggung jawab yang sungguh memalukan. Aku putuskan 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. Ini adalah momen menentukan dan aku merasa disembuhkan, tersucikan, dan merasa damai.*

From those two phases above, Ghada experienced a shift of identity. Ghada experienced what Barker (2000: 209) called the third category of cultural assimilation, that is the culture that has transitional characteristics and involves multiple aspects in which the construction of hybridity is not focused on the cultural gap but on the new culture. In this case, Ghada felt that she was an Asian-English.

Finally, the last phase of the hybrid's construction of Ghada's personality is the ambivalent attitudes toward her identity and nationality that often shifted depending on the condition.

Excerpt 1.7 explains how Ghada's happiness in being considered as a dark skinned English woman. This means she accepted a dual identity, that is being

a dark person and an English woman. A dark person, in this case, referred to a Palestinian.

1.7 “Rada!”- dia menyebut namaku- “Rada! Dimana si Arab?” Aku menjawab, “kamu benar, aku si Arab.” Dia memandangu bingung. “Apa maksudmu?” Dia mendesak. “Benar ko, aku bukan Inggris.” “Jangan bodoh,” dia menjawab tak sabar. “Kamu itu gadis Inggris berkulit gelap, itulah kamu.” Aku senang mendengarnya sekaligus tak nyaman. Aku tahu gambarannya tidak seluruhnya mewakili aku, meskipun aku tak dapat mengatakannya juga. Bagaimanapun, saat itu, aku tak mau membantahnya. Dianggap senilai dengan orang Inggris cukup baik bagiku.

The ambivalent attitude was also presented in evidence 1.17 in which Ghada kept silent when she was considered both as an English and Palestinian woman. Her silence revealed her acceptance of having two identities at the same time.

1.17 “Terakhir,” kata Siham, “Ghada adalah seorang Arab dan Muslim.” John tak bergeming. “Dia lebih Inggris daripada Arab,” dia berkata, “dan tak satupun dari kami religius.”... Aku tetap diam selama pertemuan ini.

The processes that were experienced by Ghada was not involved in changing identification but was categorized as a hybrid identity. It proves that the identity is a dynamic thing depending on the personal condition and situation. It is mentioned in evidence 1.12.

1.12 Tapi perang Timur Tengah mengubah semuanya. Polarisasi ini memaksaku mempertanyakan lagi, “Jika aku bukan salah satu dari mereka, lalu siapa aku?” Dan jawaban penolakan suamiku untuk berada di pihakku menambah kuat masalah ini.

The excerpt showed that Ghada’s confusion was caused by the Middle-East war. It boosted her nationalism since she had a different argument from that of her husband about the Palestine’s conflict and it felt just like a betrayal for her.

Ghada tried to construct her identity by returning to Palestine but it did not work; it is showed in the point 1.15.

1.15 Dua tahun di Arab, tak membantu menemukan akarku. Aku malah mulai takut tak menemukan apapun, setidaknya di tempat yang telah aku cari.

The changing condition in Palestine isolates Ghada from her birthplace.

1.16 Waktu yang aku habiskan di luar, membuatku jauh dari Inggris. 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 sedikit bersesuaian dan aku bergaul sejarang mungkin dengan mereka.

In point 1.16, Ghada's English identity even became the reason for her isolation when she was in her motherland. However, her obscured identity and the temporary cultural absorption of English had been a reason why Ghada was isolated and became an introvert person.

All evidence showed Ghada's hybrid identity was uncertain though she had tried to construe a fixed identity for herself. Her personality even showed ambivalent attitudes which made it difficult for her to construct one single identity.

4.2 The Factors of Hybridity Construction

This subheading details the four main factors of the hybrid construction of Ghada's identity.

a. Family

The first factor is her family. There are eight pieces of textual evidence which showed this factor. Four excerpts presented how Ghada's parents did not teach her the sufficient lessons about Palestine culture so that it influenced Ghada's admiration for Palestine. This condition was easier the absorption of English cultures into her identity.

2.1 Kehidupan di Palestina penuh resiko, dan kata ibuku, bukanlah tempat untuk membesarkan anak. Jarang ada hari tanpa tembakan di jalanan atau berita mengerikan, entah di daerah mana dari negeri ini? Tak seorangpun merasa aman.

2.5 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... Sekali kakekku membalikkan punggungnya untuk 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."

2.6 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.

2.7 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."

From the points above, it showed that family had an important role in giving the cultural knowledge for its members. Cultural absorption in a person is a proof that identity construction keeps changing. It means that the

construction process of an identity has a dynamic characteristic depending on its external factors. Additional learnings of a certain domination culture in a person may cause the domination of one culture to another. As Barker (2000: 212) stated that identity is constructed in the junction of age, class, gender, race and nation, and it will change as time and place go by. From the evidence, hybridity was constructed by cultural assimilation which is bounded individually so that it generates the new and different concept of culture.

In this circumstance, Ghada's family did not give the sufficient lessons about Palestine and its culture, so that Ghada showed the tendency to adopt English culture, which she was familiar with it.

The evidence below is a custom in Ghada's family in which they looked down on the Palestinian culture and adopted the Western style in their daily life.

2.2 *Baju tradisional ini biasa dikenakan penduduk desa Palestina... tak seorang wanita pun yang bukan petani mau mengenakan jubah seperti ini, seindah apapun sulamannya. Wanita dari kelas menengah seperti ibuku sangat tertarik dengan gaya berbusana Eropa terbaru, seperti yang digambarkan dalam film Mesir. Mereka meniru gaya rambut bintang film Mesir, juga baju dan stoking sutra yang dikenakan.*

2.3 *Mereka biasanya membuat pohon Natal dan kue special, ma'moul... Kami juga membuat ma'moul selama hari Raya kami, tapi ibu juga membuat di Hari Natal, karena dia tak mau kami merasa tak merayakannya.*

Those evidence illustrated how Ghada and her family absorbed Western and Christian culture and abandoned Palestinian culture. Its processes influenced the construction of identity in the family, especially Ghada.

Family is the first environment which influences the construction of a personal identity. In relation to the story, Ghada could easily absorb habitual

actions of her family. However, she still had different opinions about some aspects of the culture from other members. It was showed in the excerpt below.

2.4 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... Anak laki-laki lebih dihargai dari anak perempuan, dan wanita jarang dimanjakan dan dipersiapkan untuk meladeni para lelaki dalam keluarga... ini tampak sebagai ketidakadilan, aku merasa kesal dan benci pada saudara laki-lakiku karena itu, seakan ini semua kesalahannya.

2.8 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 menerima cara pandang tradisional ibuku atau konservatisme ayahku juga penjagaan Siham atas moralku.

Ghada had different opinion about one of the customs in Arab families in which men were more respected than women. It was contradictory to Ghada's ideas. She thought that it was unfair. Each member of Ghada's family had different perception of life. All those things caused a gap between Ghada and her family.

When a person has different opinions to the tradition of family or certain culture, he or she tends to look for another tradition or custom that is suitable with him or herself. In relation to the story, Ghada preferred being an English to a Palestinian because she found English culture to be more flexible and free than that of Palestinian.

b. Childhood Trauma

The second factor causing the construction of hybridity in Ghada's personality is her childhood trauma when she was in Palestine. Two pieces of textual evidence supported this finding.

2.9 Hala pun menuliskan pesanannya 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. Kami telah mengadopsi prasingka 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.

2.10 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.

Ghada had lost the joy of being a child because of the destruction of Palestine that had haunted her life and became a trauma for her. It was the reason for Ghada to forget her childhood and all about Palestinian.

c. Migration to England

The third factor is the migration of Ghada's family to England. The excerpts are presented below.

2.11 Tak diragukan orang tuaku berpikir mereka akan mengurangi kepedihan dengan menyimpan rahasia kepergian kami hingga saat terakhir. 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.

2.12 Apa yang dia katakan? Kami tak bisa pergi dari sini. Ini tidak mungkin benar. Aku mengikuti Siham ke kamar tidur, penuh dengan pertanyaan. “Ke mana kita akan pergi? Apa artinya ini? Mengapa mereka tidak berkata apapun?”

The spontaneous migration of Ghada’s family to England influenced the construction of Ghada’s hybrid character. In addition to that, her family concealed from her their decision to move from Palestine. Consequently, she was fed up with that and it disturbed her mental. Ghada’s dissatisfaction as a teenager made it easier for her to choose a new culture and to absorb it into her personality. The culture, in this context, was English culture because England was the place where Ghada started new life and constructed a new identity.

d. Living in England

The last factor of the construction of hybridity in Ghada’s personality is her living in England.

Living in England supported Ghada in forgetting Palestine. As mentioned in three pieces of evidence follow:

2.13 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 kau telah mengunci masa kanak-kanakku di Palestina dalam kenangan pribadi dimana dia secara ajaib telah membeku sepanjang masa. Ibuku disisi lain, telah memutuskan untuk menciptakan Palestina di London, seakan kita tak pernah meninggalkannya.

2.16 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 mempertanyakanku, dimana aku lahir? Dengan spontan aku menjawab “Palestina”, dan mereka akan merespon dengan, “Apakah anda tadi menyebut Pakistan?” Kini lenyaplah dari

kesadaran orang Negara dengan sejarah kekacauan yang membuat frustrasi pemerintahan Inggris hanya lima tahun sebelumnya. Bahkan, pembicaraannya lebih mengarah ke Israel, “negara baru yang membuat kemajuan pesat”.

2.18 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 perhubungan terakhirku dengan dunia Arab telah hilang.

The excerpt 2.13 could be seen that Ghada regarded Palestine as the last chapter of her life after her life in England. She considered living in England as the new story. In other words, it is the process of Ghada's transformation from a Palestinian to an English woman. When she tried to forget all about Palestine, she could take refuge in the English culture. However, her mother created a Palestine atmosphere in their new home. This contradiction produces a cultural assimilation between English as Ghada's background and Palestinian as her mother background. The assimilation is then absorbed into Ghada's personality.

Ghada easily forgot all about Palestine because of the England condition, which had very little thing to do with Palestine. In addition to that, Ghada considered that English fulfilled her emptiness of identity. It was mentioned in the excerpt 2.16.

The lack of knowledge about Palestine strengthened Ghada's adaptation of the English culture. In addition, her sister, who was the only mediator for her to know and comprehend Palestinian culture, moved from London. This perfected her effort to forget Palestine. It was illustrated in the evidence 2.18.

Barker (2000: 201) stated that in 1950es, in England, the white people, which are relatively homogeneous to native people, are disturbed by the existence of Asian immigrants. Asian teenagers are going to school every day and have to socialize with and adapt to white people and other ethnics. In relation to the story, Ghada tried to adapt to the society and to be the best outsider in the Western community.

During this time, she felt to leave her Palestine identity behind and being a dark skinned English woman. She tried to be successful in the things about English. One of the minor external factors is the spoiled treatments which were given by the nun. It caused Ghada's keen on England increased. It is presented in the evidence 2.14

2.14 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.

After convincing herself that she was a dark skinned English woman, Ghada lost her confidence because she often made mistakes and being laughed at. Furthermore, since English people treated her as an outsider, she felt victimize and was treated unfairly. It is mentioned in the excerpts 2.15 and 2.17.

2.15 Pembacaan publik pertamaku dalam bahasa Inggris berakhir dalam rasa malu. 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..." , tapi sebelum aku membaca lebih jauh para gadis dan guru tertawa keras. Aku begitu stress hingga tidak coba membaca lagi selama berbulan-bulan.

2.17 '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 asimilasiku sendiri dan menjadi korban.

The evidence above strengthened Gilroy's argument in Barker (2000: 215), that is in Western country, coloured skin people are symbolized as a stack of problems, objects, and victims. They are considered as being incapable even in controlling their own life.

In addition to that, when people create a new culture from the process of hybridity, they may go through a mimicry process - imitating the dominant culture which might ambivalence. In assimilation, a person has to choose among the existing characters.

Hybridity - an assimilation of cultures between the colonizer and the colonized in order to create a new culture - may shift the positions of an identity, such as presented in the excerpt 2.19.

2.19 "Well, dia berasal dari Devon, dekat Dartmoor. Dia pernah mengatakan padaku bahwa hal yang paling dia cintai adalah berlarian di ladangnya dan membuka tangannya kearah 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."

2.20 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. 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.

Excerpt 2.20 showed how the construction of hybridity in Ghada's identity created a problem for the rest of her life. Ghada's efforts did not answer the

question what she should be – as an English or a Palestinian woman. As a result, she became distant with her family.

In addition to the evidence above, Barker (2000) gives an example that an Asian-British girl can identify herself in her Asian identity to argue that Asian traditional costum must be respected or to argue that Asian people are not represented in TV. However, on the discussion about relationship, she can also speak based on the sight of Western feminism to fight against patriarchy, which is done by a sum of Asian men. In short, she is not only involved in the changing of identification, but also shows a hybrid identity that comes from different kind of sources.

From all of those factors, it shows that the external factors – family, migration, and living in England - are more dominant than the internal ones – childhood trauma - in the production of Ghada’s hybrid identity. Her hybrid identity is constructed from a process of negotiation between her external and the individual factors. As a result, it is safe to say that there is no single identity but multiple and hybrid identity. This kind of identity is unstable because it continually changes in accordance with the contexts.