

CHAPTER TWO

LITERATURE REVIEW

2.1 Literary Review

This study is about the identity construction of urban Native Americans as depicted in Tommy Orange's *There There*. This study will use several previous studies to help the writer finish the analysis. Asia and Samanik (2018:426) stated that, “previous studies were selected based on the topics discussed, and these studies will be used as a reference and enlightenment to the writers in developing research analysis.” There are six previous studies used in this study as follows:

In the first study, Krivokapić, Runtić, and Strossmayer (2020) entitled *Native American Urban Narratives: Theodore Van Alst's Sacred Smokes and Tommy Orange's There There* has the objective of examining the depiction of Native American urban identity in two different novels, *Sacred Smokes* by Theodore Van Alst and *There There* by Tommy Orange. The paper analyzed the writers' strategies in describing hybrid identities and the complex diaspora experiences of each character depicted in each novel. This study used Stuart Hall's and James Clifford's identity and diaspora theory and Robert Young's distinction hybridity. The findings of this study are: The writer argues that Theodore Van Alst and Tommy Orange's texts have strong roots in describing the original culture of the characters based on their perspectives, especially "synecdochic" and "homing." The writer argues that the diaspora situation experienced by each character is quite limiting but still allows them to be themselves. They can transcend deterritorialized and unstable transcultural positions by creating new modes of their coherence and culture. The

study contributes to enlightening the analysis as it uses the same object materials. The difference in this research is in the theory used. This study applies Homi K. Bhabha's hybridity as a theory.

In the second study, Dizayi (2015), with the title *The Crisis of Identity in Postcolonial Novel*, this article explores identity in postcolonial literature by investigating postcolonial novelist's work. The writer describes the identity issues found in each novel by emphasizing the background and characteristics of each novelist. The findings of this study are: In the first novel, *The Mimic Men* by V. S. Naipaul, the writer found that Naipul used satire as the characteristic of his work, and this novel is concerned with the alienation of individual's plight after the colonial period as the identity issue. In the second novel, *The Lonely Londoners* by Sam Selvon, contextualized postcolonial writing and prevailing trends in English writing are known as the characteristic of Selvon. This novel is concerned with Carribean identity within the West Indies as the issue of identity. In the last novel, *Season of Migration to the North* by Tayeb Salih, the writer found that the novelist used the Sudanese experience when being colonized as the characteristic of several of his novel. Loss of identity and cultural hybridity become the concerns of this last novel. This paper is used as inspiration in understanding identity construction and the postcolonial theory because this research uses the postcolonial theory of Homi K. Bhabha.

In the third study, Hamidah (2013), in her study entitled *The Hybrid Identity on Leila in Caryl Phillips' The Final Passage*, describes many postcolonial issues as

the main issue. Leila's character is a mulatto who cannot find a place in her environment either in the Caribbean or England. This hybridity issue appears, including unhomeliness and otherness. This thesis employed the postcolonial theory of Homi K. Bhabha, who is concerned with studying mixed cultures. This study applied a qualitative descriptive research design and used the novel as the main data. The analysis shows the conflict from the main character, Leila as the mulatto. As a result, a mixture of cultural hybridity created new things within Leila, leading to profound grief. In the end, hybridity becomes a means to create a new existence that always is full of risks. This study applied Homi K. Bhabha's theory which can be used as a reference for developing this research. This paper is expected to provide in-depth knowledge about Homi K. Bhabha's theory application to different object materials.

In the fourth study, Purwoko (2021) entitled *Ambiguous Identity of Berthold in Film Aku Ingin Menciummu Sekali Saja*. This paper aims to analyze how identity can be integrated into the structure of society and have a flexible nature with changing times. The writer applies discourse analysis and film studies to examine the object material. Berthold's character represents the Papuan people who have experienced injustice and bad treatment by the government. Berthold's character also means a person who experienced a confusing identity. In the findings, the writer argues that identity issues are formed due to political issues that create diversity from one identity and reject other identities simultaneously portrayed by Berthold characters. He represents Papuans, who the central government marginalizes. Berthold's character is also described as seeking a national identity to defend his community.

Due to the similarity of identity issues and incredibly ambiguous identity, the writers chose this paper as one of the previous studies and gave enlightened the research.

In the fifth study, Gasztold (2020), in her paper entitled *History, Heritage, and the Urban Native Experience in Tommy Orange's "There There."* This study aims to identify how Native imaginary can place them into various critical theories. The study found that Tommy Orange tries to restructure the way we think about Native peoples of the future by critically creating imaginary writers of Native history by being attentive to their lives. This study used Native epistemology and European postmodern theories to develop the analysis. This study found that the postmodern approach is appropriate for representing the cultural fragmentation due to colonialism. Native Epistemology used in the narrative structure is considered to represent a subjectivity formed into various postcolonial perspectives and represents the fragmentation and cultural crisis when colonialism occurred. This paper provides enlightenment to the writer about urban Native America in the novel *There There* and is chosen as one of the previous studies in this research.

In the sixth study, Kusumaningrum (2019) entitled *The Crisis of Identity in A Pair of Jeans by Qaisra Shahraz*. The study aims to know how multiculturalism can cause an identity crisis. The identity crisis is described by one of the Muslim female characters named Miriam. She comes from a Pakistani family but grew up and lives in England. She has experienced a crisis of identity caused by multiculturalism since her childhood. This study used Homi K. Bhabha's postcolonial concept of

hybridity. The findings of this study are: first, Miriam's character experiences an identity crisis due to Miriam's multicultural environment in which she lives and grew up, both in educational and social circles. Second, the identity crisis because of ambivalent factors due to multiculturalism's hybridity and mimicry process. This study is chosen as the previous study because of the similarity of issue and theory, namely the identity crisis and hybridity.

2.2 Postcolonial Approach and Postcolonial Theory

2.2.1 Postcolonial Approach

This study applies the postcolonial approach, especially the hybridity theory by Homi K. Bhabha. Postcolonial studies are formed based on historical facts, namely European colonialism against eastern nations (Ashcroft, Griffiths, & Tiffin, 1995). Postcolonial is generally defined as a theory that examines the problems of the former colony after gaining its independence. However, postcolonial does not mean after independence, but postcolonial begins when the colonizers first contact with indigenous peoples because of the continuity of colonialism that continues. Postcolonial studies are used to understand ex-colonial countries, especially during the end of colonialism, and this study is known as a theory, discourse, or term to understand current colonialism (Kasih, 2018). Postcolonial is a study that has a fairly broad scope, and the themes studied almost cover all concepts of culture, politics, ideology, and others. The topics developed in postcolonial are race, ethnicity, and culture. These things always clash in the discourse of postcolonialism, between natives and colonial or imperialism.

Postcolonialism is a discipline that studies the effects of colonialism and imperialism. “Postcolonialism is an issue that can be analyzed using postcolonial studies” (Mertania & Amelia, 2020:8). Postcolonialism is used to criticize colonialism and imperialism in the world. Colonialism is controlling one country over another to expand that country. “At the same time, imperialism is a political system that aims to colonize other countries to gain power and greater profits” (KBBI, 2007:427-582). Postcolonialism is a new form of thinking about cultural differentiation as an ideology that criticizes the domination of Western culture. Postcolonialism opposes the universalism of Western cultural values such as individualism, rationalism, functionalism, and materialism. What for the West is universalism, but for the people of the East is imperialism. In this regard, the West will continue to maintain its superiority and interests by showing these interests as if they were the interests of the world community.

Postcolonial term focuses on the cultural production of societies undergoing European Imperialism. It is used extensively in history, politics, sociology, communication, and economic analysis, as these various fields are also influenced by imperialism. Said (1994) stated that imperialism lives on where it lived before, in a general cultural circle and undoubtedly political, ideological, economic, and social practices. In other words, colonialism resulted from imperialism expanding its power in far-flung areas. Colonialism and imperialism justify political, military, economic, social, and cultural domination. The postcolonial theory developed rapidly after the era of Said as a thinker in postcolonial studies. Postcolonial theory enters various fields of knowledge used to criticize and dismantle the hegemony of

the West over the East. Edward Said is a pioneer of postcolonial theory in his book entitled *Orientalism*. This book was published in 1978. “*Orientalism* is defined as a depiction of the western way of dominating, restructuring, and having the authority to dominate the orient or eastern nation” (Said, 1978:20).

Orientalism is a scientific discipline that discusses the East, such as language, religion, history, and socio-cultural problems. *Orientalism* is also a scientific discipline and method created to accompany the ideology of colonial power. What's worse is that *Orientalism* cannot be separated from efforts to exploit the potential of resources in the third world (East). *Orientalism* is one of the biggest sources and the most productive machine that gives birth to literature that further strengthens the position of their colonial power (West). In other words, “the West is considered superior while the East is inferior. The inferior is a group dominated by superior groups with specific goals and ways” (Ally and Kasih, 2021:109). Apart from Edward Said, several important figures also developed postcolonial theory, such as Homi K. Bhabha, known as the Hybridity theory, and Gayatri C. Spivak, a figure who popularized the Subaltern theory. In short, hybridity theory examines the creation of a new culture resulting from meeting two or more cultures without leaving the old culture. Meanwhile, the subaltern theory focuses on groups of oppressed people, especially women who are dominated by the colonizers.

Postcolonial is a term that refers to the time after the occurrence of colonialism. Postcolonialism does not only refer to the study of literature after the colonial era or independence but also broadly refers to everything related to 21st-century

colonialism. In the field of literature, postcolonial theory is one of a series of emerging studies or theories after the establishment of structuralism theory began to be questioned. In the twentieth century, structuralism-oriented ideas dominated literary studies. Structuralist theories, which base their studies on literary objects, have reached their peak. The development of literary theory then developed very quickly, giving rise to several concepts which often contradict each other and complement each other. Postcolonial is the study of literary works and other fields related to colonialism or imperialism.

Postcolonial studies try to dismantle the cloak of colonialism practices behind some literary works as the superstructure of colonial power. Literature is seen as having strength either as a form of power hegemony or vice versa as an opponent of hegemony. The goal of developing postcolonial theory is to counter the former impact of colonialism on knowledge and culture. Postcolonialism is a theory that assumes and simultaneously explores the fundamental differences between colonial and colonized countries in responding to the direction of their cultural development. This theory is applied to examine the character of a culture born, especially in third-world countries. Postcolonial studies are considered appropriate for the writer's object of the study. In this study, the writer will use Homi K. Bhabha's hybridity. It is expected that this theory can help the writer in the study's analysis stage.

2.2.2 Hybridity

Identity is always considered a constant, not a dynamic thing. It emphasizes that an individual's identity is single or can be understood as a form of totality to one

identity, which indicates that human identity is absolute and will never change. According to Bhabha, this type of identity is an identity that is mistaken in her definition of identity. Bhabha (1994:51) states that “identity is a process; because identity is a process, it is not a result, and because identity is also not a result, identity is dynamic and constantly changing.” Therefore, individuals cannot create totality and absolutely for identity because of its dynamic nature. With this, individuals cannot define or narrate their true identities. In addition, for Bhabha, identity is not singular but plural because identity is constantly created through hybridity. “Identity is discursive, which means it is always associated with many other discourses, and no discourse is independent or singular” (Bhabha, 1994:51).

Hybridity is a form of the inability of ex-colonial society to identify them as a nation; they are not Western and not Eastern. Thus, an identity deconstruction process will happen due to mixing cultures between Western and Eastern cultures and creating a new culture. Fithratullah (2019) added that hybridity is an idea to change, combine, and create a new acceptable culture after adjustment. Therefore, hybridity can be analogous to an unlimited number of words that make identity impossible to define. Homi K. Bhabha is one of the most essential and crucial theorists when discussing postcolonialism, and his ideas are important to understanding the postcolonial movement as a whole.

Hybridity refers to something that is not in a pure state but is actually an amalgamation of two or more phenomena in literature and refers more specifically to postcolonialism. Hybridity is a trait colonized subjects adopt when they strike a

balance between their culture and colonizers. To illustrate this idea, Bhabha refers to the early phase of colonization from the late 18th to early 20th centuries, marked by colonial events. Bhabha focuses on the aspect that colonialism is not defined as the domination or forced oppression of the colonizer and subject to the colonized but also as the events in which complex individuals belonging to established and diverse cultures come into contact.

The colonizers invaded the colonized space by carrying the ideology that their ideas, life, and culture were superior to those of the colonized. The colonized, influenced by the colonial power, changed, and they were able to imitate some of the characteristics of their colonizer so that it became part of their culture. However, this changing culture remains unsatisfactory for the colonized. They try to fight back and return to what they consider a pure culture before contacting the colonizer. Bhabha, against this, believes cultural purity is just a myth. Bhabha (1994) argues that culture is not a separable static entity that can fix in a specific space and time. However, in his view, culture is an entity that undergoes constant change, with the setting of things becoming more prominent at some points and others crumbling. Bhabha (1994:114) states that “culture is a matter of mixed hybridity because there is no cultural isolation as people can travel.” There may be an unexplored cultural space, but once they encounter a foreigner, the purity is tainted because the foreigner may have a different language or background.

The concept of hybridity is not as simple as it seems. An invader who has forcibly taken people's lands and colonized them gives rise to the idea that they need a higher

power or culture over them. So, this can result in adopting some aspects of the colonizer to the colonized. But Bhabha's ideology may refer to the idea that cultural hybridity develops in a state of disintegration. So as the ideology of Bhabha, the colonized people had the idea of resistance instilled the most. Applying these superior norms results in the colonized being superior to the colonizer. The idea of Bhabha may not be considered an act of offense against the colonizer. Still, it shows the colonizer that the colonized can imitate so much purity and excellence because of hybridity, leading to the idea that the colonized are far superior and capable of managing power themselves. The concept of hybridity speaks of the idea of how cultures blend into one (Bhabha, 1994). It happens when someone tries mimicry and does the same thing as everyone else. It leads us to the next concept, which is mimicry.

2.2.3 Mimicry

Bhabha (1994) defines mimicry as how colonized people try to imitate those in power, namely the colonizers. In other words, mimicry is an attempt by the colonized to copy the things the colonizers have. "Mimicry is done by imitating the language, culture, manners, and ideas that were colonized excessively based on Bhabha's understanding" (Huddart, 2006:39). It is often seen as a way or some strategy carried out by colonized people with the mindset that by imitating those in power, they will someday have the ability to mimic the colonizers. Therefore, the colonized people suppress their originality and turn themselves into some optical illusion. Bhabha (1994:86) further states that "mimicry is the desire of a different subject to become another subject, which is almost the same, but not in the end."

As a result, they lost the same rights as the invaders. The colonizers colonized the people by claiming that they needed someone who could educate them or make them more civilized.

The concept of mimicry reads where the colonized people will dress and act as rulers. But Bhabha sees mimicry as an act of submission because it threatens the invaders. After all, they want people who have the potential to imitate directions but at the same time lack critical thinking and approach. So, if a colonized in the process of mimicry achieves ideas from the thought process, he can step forward to the colonizer, thus becoming submissive. So, according to Bhabha, mimicry can have positive and negative impacts. The negative is that the person loses his own cultural identity, but at the same time, imitating also exposes the invaders to their strange ideas and behavior. On the other hand, mimicry can also be subversive. It is done by a person who imitates. They know the colonizer and can prevent them from acting differently towards the colonized subject.

Mimicry is one way for the East to let go of the definition of identity created by the West. Mimicry is imitation. For the West, it is the behavior of the backward nation, namely the East. But the fact is that the mimicry practiced by eastern nations never made them look the same as western nations. Therefore, the mimicry practiced by Eastern nations indirectly confuses the definition of identity made by Western nations about Eastern nations. Bhabha always emphasizes that mimicry is similar but not quiet. It refers to mimicry as mockery. Imitating and never being the same creates ambiguity or ambivalence within the East.

In this concept, the East does not need to be East as the West labels it. When the East rejects the Western discourse about their identity, the East indirectly creates ridicule against the definition created by the West. Bhabha refers to mimicry as a mockery when the East tries to imitate the West, but they still maintain their identity as the East. The mimicry process will create a mixture of Western and Eastern cultures identified as mimicry as mockery. So, the East is not trying to develop inferiority, but the East is trying to dismantle that the East's identity is not like the discourse made by the West. It is called a mimicry process, a form of identity deconstruction. Timur can be whoever they want and cannot be stressed with an Eastern identity considered inferior.

2.2.4 Ambivalence

Now the third concept is ambivalence. Ambivalence in postcolonial terms is how both colonizers and colonized respect each other. Colonizers may view their colonized subjects as inferior but perceive them as exotic creatures. In the same way, colonized people can regard the colonizer as superior but corrupt. At the same time, according to Bhabha, colonial relations are based on ambivalence. The colonizers wanted their relationships or people to imitate them and not become replicas. Ambivalence then comes into play concerning hybridity. The colonized subject will take on certain aspects of the colonizer and return to their own cultural identity. The desire to be like the colonizers led them to adopt certain parts of the colonial tradition. But at the same time, the colonizers may hate some trades and not like the colonizers. For that reason, in one of his books, Bhabha explains this

further by giving an example of a Bible translation being used as a tool for colonization by Christianizing people. “The Bible is translated into the mother tongue, making it easy to approach and understand by a wider audience” (Bhabha, 1994:108). But Bhabha argues that once the Bible is translated into the original language, it loses its authenticity as certain things are omitted and added to the original text. So, there is an ambivalence to that.

Ambivalence is a concept where contradictory things come in the same space and time. They accept and reject at the same time. The West thinks that when they make the East look like they are a success, the West will define the East's identity. On the other hand, the West fears that the East will become more Western than itself. Ambivalence manifests the implementation of mimicry and hybridity by subordinate groups to dominant groups (Bhabha, 1994). It allows the emergence of hybrid space, third space, intermediate space, or transcendent space or world. “This in-between space provides a place for elaborating singular and communal self-reliance strategies that give rise to new signs of identity and innovative sites for collaboration and contestation in defining ideas about society” (Bhabha, 1994:1-2). With the liminal concept, Bhabha positions "culture" as a process in "in-between space" and "third space" or "liminal space," where it is both a collaboration and a contest between the present and the past.

Culture is also in between what goes on inside and outside society; between what can be included and what can be excluded; between the traditional and the modern; or between the local and the global. Culture is not just values, ideas, and actions

from the past that are intact and pure, nor are they just what is obtained from the present. From the process of crossing the boundaries of differences that does not mean being completely fused, culture becomes a process that goes beyond the original subjectivity by which society as a subject can construct a strategy of selfhood amid differences and the power that makes them subordinate. From the "liminal" concept, Bhabha also tries to dismantle and disrupt the integrity of cultural knowledge, which is written and discoursed in binary formations as the foundation for the continuity of power by the dominant group, both in colonial and post-colonial times. Cultural differences between the colonizer and the colonized or between the dominant and the marginalized are exploited to emphasize the superiority of the first party and its appropriateness to oppress the second.