



**HYBRID IDENTITY OF THE MAIN CHARACTERS IN LISA SEE'S
*CHINA DOLLS***

THESIS

Written by
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**ENGLISH DEPARTMENT
FACULTY OF HUMANITIES
JEMBER UNIVERSITY**

2018



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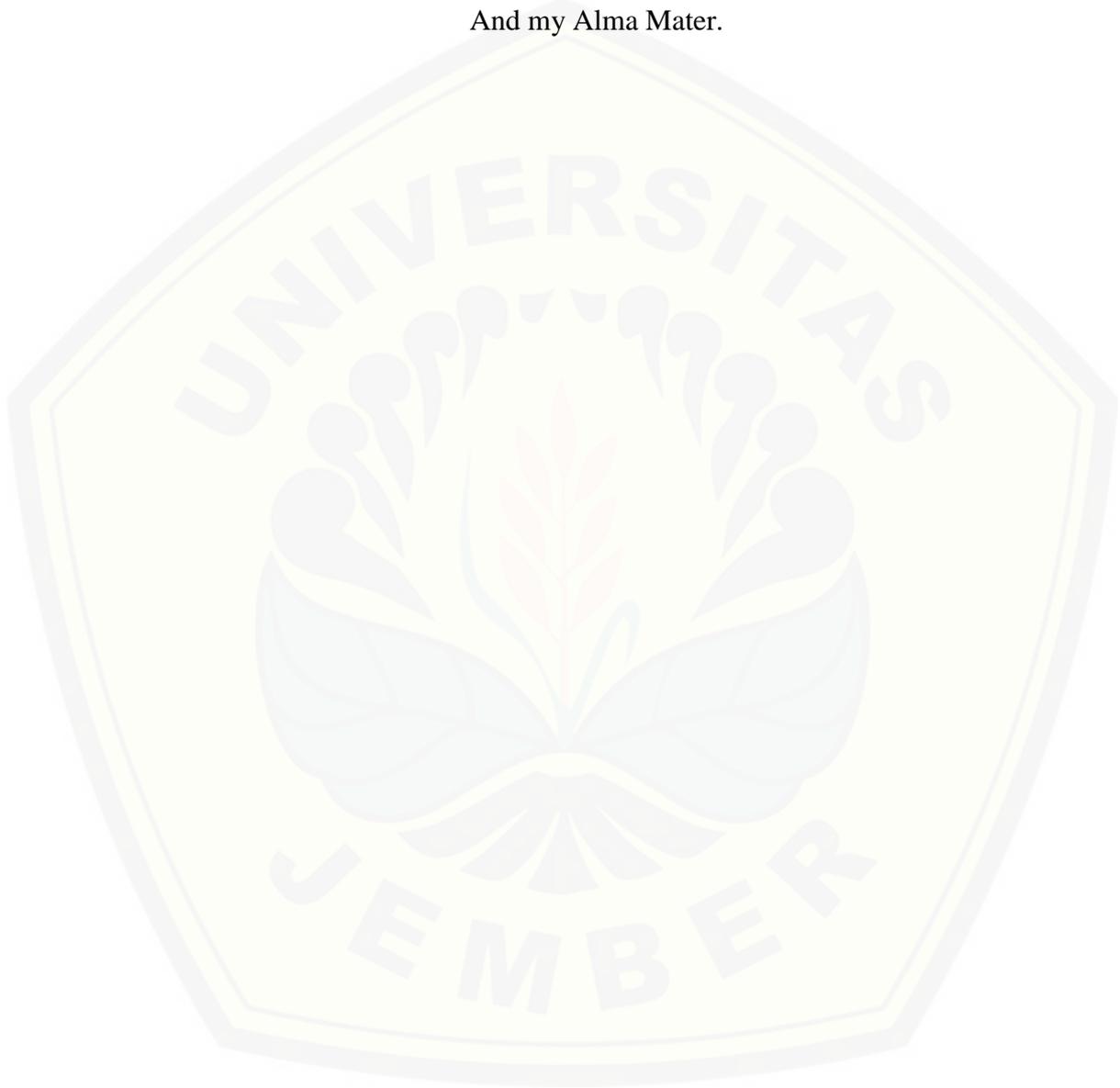
A thesis is presented to the English Department Faculty of Humanities Jember University as one of the requirement to get Award of Sarjana Sastra Degree in English Study

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DEDICATION

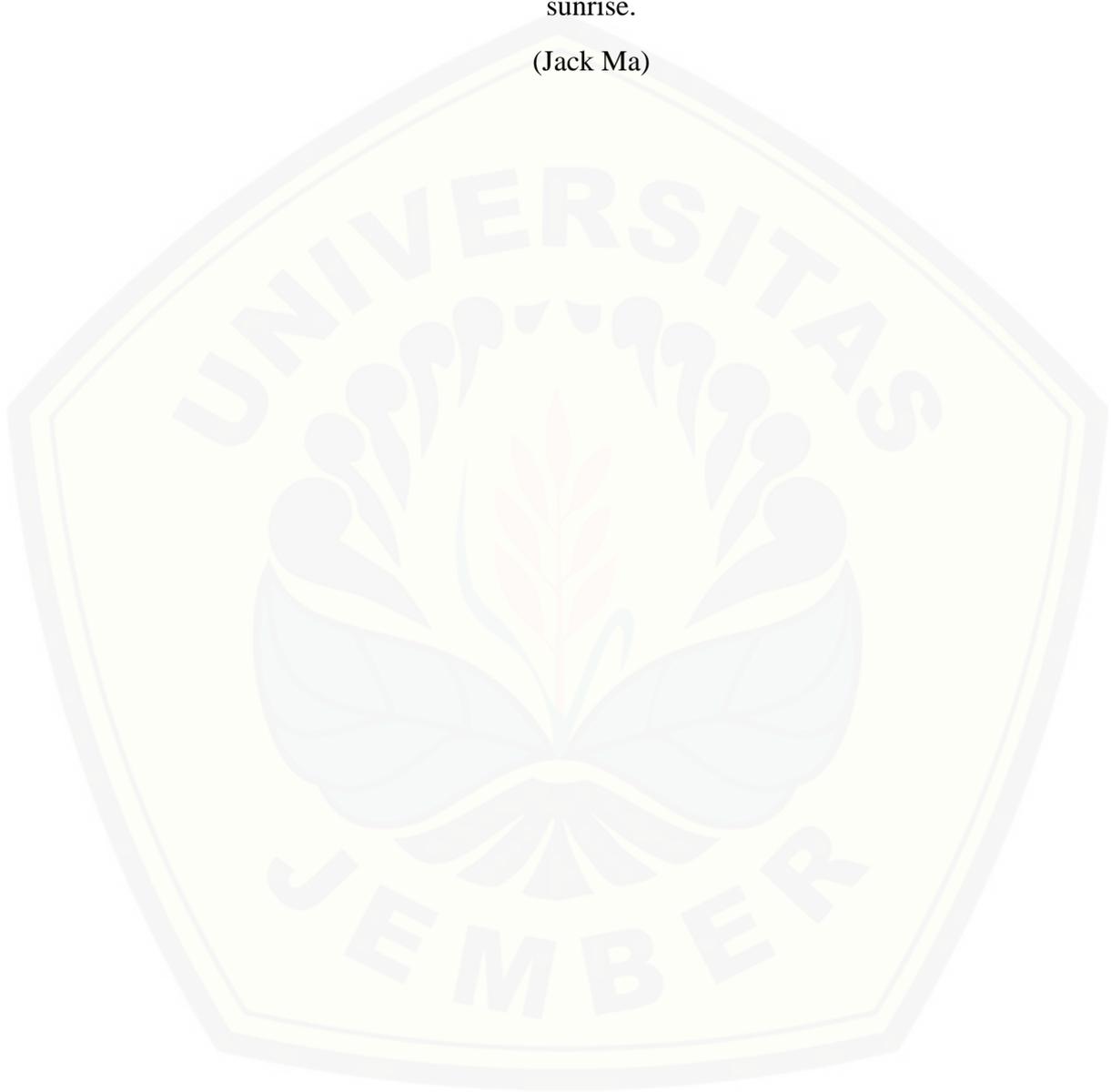
I genuinely dedicate this thesis to my beloved father, Achmad Taufik and my mother Ro'ifah, for all support, prayer, and everything they have given to me;
And my Alma Mater.



MOTTO

Today is cruel. Tomorrow is crueler. And the day after tomorrow is beautiful.
Most people die when it is 'tomorrow evening', and don't get a chance to see the
sunrise.

(Jack Ma)



DECLARATION

I hereby state that the thesis entitled **“HYBRID IDENTITY OF THE MAIN CHARACTERS IN LISA SEE’S CHINA DOLLS”** is an original piece of writing, except the quotation. I declare that the research and the analysis described in this thesis have never been submitted for any other degrees or any publications.

I certify to the best of my knowledge that all sources used and any helps received in the preparation of this thesis have been acknowledged. I do make this statement truly, and there are no pressures from other people or groups.

Jember, July 16th, 2018

The writer,

Muhammad Alfian Yazdad

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APPROVAL SHEET

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SUMMARY

Hybrid Identity of The Main Characters in Lisa See's China Dolls,
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This research analyzes Hybridity experienced by main characters in the novels, as the second generation of immigrants who live in the United States. Living in the new country which is totally different from their homeland brought difficulties for Grace, Helen, and Ruby. They have long process to adjust their new environment. Considering such an aspect, the hybridity is chosen as my topic in this research, because I want to know the form of hybridity that exists in the diasporic society. Their efforts to blend with host society are analyzed using hybridity theory through Homi K. Bhabha perspective.

This research uses qualitative research; it means the data with sentences form acquired from the novel, and other resources including books, Journal, and internet that are related with the topic. The data related with the main character's attempt to adjust new environment are analyzed with three concepts by Homi. K Bhabha that are unhomeliness, Mimicry, and hybridity. By using this concept, I also analyze the critical position of author. The author wants to tell the reader about the American diasporic society in the World War II period, giving discrimination for Chinese and Japanese immigrants include their descendant.

The result of this research shows that the main characters acquire hybrid identity by means of the round of their attempts as their strategy to survive and negotiate with the dominant culture. They practices some of host society culture sometimes maintain their own culture. They know the consequence of their acts will take out their own culture, but they still do it. They get their dream with full of sorrows. Lisa See agrees that the second generation of Chinese and Japanese immigrants have experience hybridity in order to find the peace and better lives in the midst of America as host society.

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Muhammad Alfian Yazdad

Jember, July 16th, 2018

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CHAPTER 1. INTRODUCTION

This chapter deals with elaborating the reason of choosing the object of this research. It also provides the background of study, the research questions and also the goals of the study. The complete descriptions of there are presented as follows:

1.1 The Background of the Study

China Dolls is a novel which was written by Lisa See. She is a Chinese American writer. She was inheriting Chinese blood from her grandmother. The novel was published in 2014. The setting in San Francisco in the late 1930s as the United States heads toward war with Japan until 1988. The Novel opens with a quotation attributed to Buddha, the sun, the moon, and the truth. Lisa see organizes her narrative around these three elements – The Sun (October 1938 – August 1940, The Moon (August 1940 – September 1945), and The Truth (December 1945-June 1948).

This novel was partly inspired by the real life events of Miki Taka of the vaudeville act Miki Taka sisters. Miki was tragically murdered in a love triangle. The novel depicts the racist, alienation and feeling rejection in their society, these three women manage insults and injuries with true determination. See forcefully dramatizes the plight of Japanese Americans through the fate of Ruby family. Even the survivor, Ruby evades capture for 14 months, disguised as the sexy Chinese danseuse. They must have migration to the place that was allowed them to stay. *China Dolls* is categorized of postcolonial literature.

Postcolonial literature formed a part of impact in 1980 of cultural materialism. Cultural materialism is a basic material from all culture used to criticize literary product in colonial and postcolonial condition. Academic expertise used it to provide the key to all opposite or anti-colonial purpose. Some of critics would dispute the understanding of all literature which is indicating the condition of repression and recuperation. Textually disrespectful of colonial right was met with radical anti-colonial that rise counter-textually clarifies indecorous

mixing of western genre with local content in postcolonial critic. The next Lela Gandhi says about postcolonial literature:

Despite its interdisciplinary concern, the field of postcolonial studies is marked by a preponderant focus upon “postcolonial literature”-a contentious category which refers, somewhat arbitrarily, to “Literatures in English”, namely, to those literatures which have accompanied the projection and decline of British imperialism. This academic privileging of postcolonial literature is informed by recent critical attempts to postulate the colonial encounter primarily as a textual contest, or bibliographical battle, between oppressive and subversive books (Ghandi, 1998: 141).

Postcolonial studies have become topic of discussion in this novel. The colonizer has power to dispose the other or colony. They make thoughts of the European position better than their colony. The colonizer properly constructs the way to over powering their colony. This condition make the non-European people struggle to get social equality. They have way to be accepted in their social life such as mimicry, Mockery, and they also experience homeliness lives. The ways that non-European do that called hybridity.

The conflicts of each characters in this novel is interesting to look at, but the tone of the story truly darkens when Pearl Harbor is bombed and the United States declares war on Japan. Fear and paranoia sweep across the country, especially on the West Coast, where a large number of Japanese, including those born in the United States, are about to be “relocated.” Anti-Japanese furor erupts. Until someone informs on Ruby and she has sent to the “Topaz War Relocation Center” in Utah.

I found the hybridity problems in this novel. There are three female characters; the first main character in this novel is Grace. She gets discrimination and bad treatment in American society. She is an American-born Chinese girl. She was born in Plain City, Iowa, and she is alienated from her Chinese heritage. She is a second generation of hybrid society of Chinese American. Her father always enforces her to act as usually as American do. And the second is Helen, her family live in San Francisco Chinatown. She must work had to get equality with American girls. She tries to imitate western manner. The third character is Ruby,

she gets the two different cultures, she wants to Chinatown to get a job, but in there she gets rejected from Chinese in Chinatown because her parents are Japanese.

I use the theory of hybridity by Homi K. Bhabha perspective to analyze main characters hybrid identity in novel *China Dolls*. The reason why I choose this novel is that the main characters in this novel experienced hybrid identity in their try to adapt into her new culture in the host society. In addition, the case that they experiences also happens to a lot other immigrants in United States of America.

1.2 Problems to Discuss

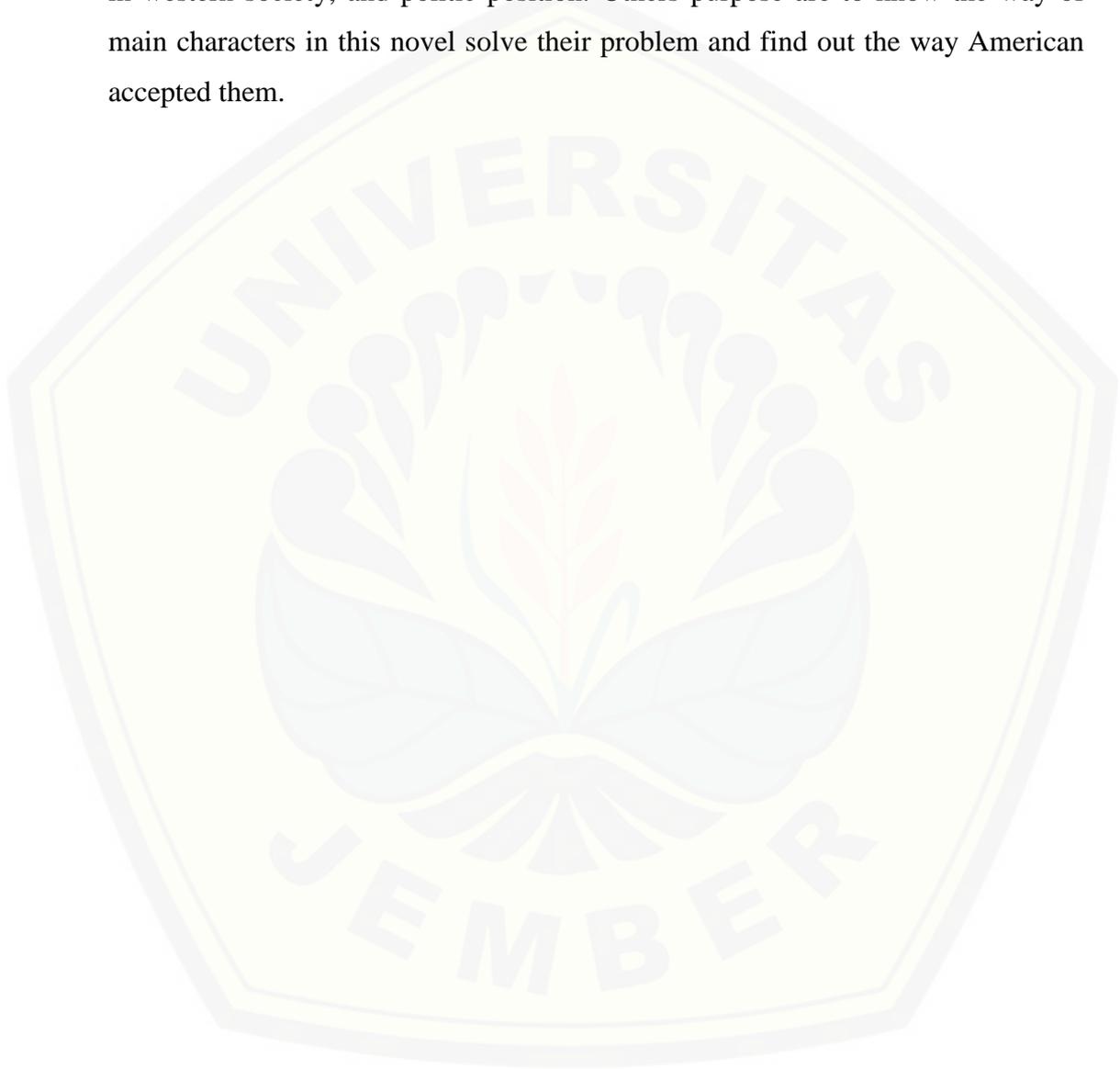
Based on the background of study above, Hybrid identity becomes the problem still does not solve. In middle nineteenth century in there racial issues getting rise. It's make Asian people as colonize struggle to get equivalence with colonizer. From that process they have mimicry, crisis identity, stereotype and discrimination.

In liminal space, diasporic subject may experience inbetween situation and location, in which they still believe and negotiate some of their mother culture, but also appropriate some of host cultures. Beside that problem of diaspora subject also experienced crisis of cultural identity. Cultural identity is not merely about essence but positioning; there is always a politics of identity, a politics of position, which has no absolute guarantee in unproblematic, transcendental law of origin. In the novel *China Dolls* Lisa See depict the problem of hybridity of Chinese girl in America. I make three research questions to discuss clearer they are:

1. How is hybridity represented in *China Dolls*?
2. How is the diasporic life in American society as it shown condition of the novel?
3. What is the critical position of the author?

1.3 The Goals of Study

The purpose of the study is to analyze the ambivalence of colonial discourse as the part of hybridity that experienced by two Chinese girls and a Japanese girl in *China Dolls*. This research tries to find how American treats them in western society, and politic position. Others purpose are to know the way of main characters in this novel solve their problem and find out the way American accepted them.



CHAPTER 2. THEORETICAL FRAMEWORK

In this chapter, implies the previous research and theory as an overview to conduct the research. The previous researches relating to postcolonial and hybridity issue are very important because it helps the writer in writing this research. The explanation about Homi K. Bhabha's theory, hybridity and diaspora are also presented in this chapter as the theory which writer used in this thesis.

2.1 Previous research

In this thesis writing, I use three previous researches that give contribution to this research. The first previous research I use is "Darling's hybrid identity in noviolet Bulawayo's we need new names" that was written by Abdul Azis Yusuf (2016). He uses postcolonial study as an approach in his thesis to analyze hybrid identity undergone by Darling, the main character in the Bulawayo's we need new names. Darling's migration from Africa to America causes her so many difficulties. The cultural differences she undergoes when she lives in America are not easy. She feels lonely. She feels alienated. Her friends make fun of her accent. Once she becomes a teenager, she tries to adopt the habits of her friends from school. Darling experiences hybrid identity during her time in Michigan. She struggles hard to gain a place in her host country by adopting new habits she copies from her friends. At the same time, she still misses the life when she was in Zimbabwe. His thesis gives contribution for me to understand how hybrid culture experienced by some characters.

The second previous research is from a journal entitled Hybridity and Mimicry: The Location of Culture and Identity in V.S Naipaul's "a House for Mr. Biswas and The Mimic Men" was written by Farjana Ferdous. This Journal focuses on the cultural dislocation and crisis identity of the Caribbean people, including what the main characters experience. In this cultural confusion, the main characters explained about Caribbean people who have been alienated in the island and they try to enter the colonial societies. The hybridity process locates the ambivalent position of Naipaul about mimicry the colonial authority. This journal also gives understanding about hybrid identity process was explained in Homy K.

Bhabha Theory and also Aniaa Loomba postcolonial perspective. This Journal at one's back to my thesis is to establish in my research for analyzing subject, and also to consolidate my assumption in this research.

The last previous research is "A study of orientalism through the main characters in Anchee Min's pearl of China" that written by Suhron in 2015. This thesis takes concept of postcolonialism that represent orientalism between west and the east used Edward said theory. It gives me information to know the position of west and the occident has lameness. This previous researches give me understanding about theory of postcolonialism in analyzing a literary work. The differences his research with mine is he explored hybrid identity in two cultures, but my research explored three cultures that are American, Chinese, and Japanese. I also elaborate author's opinion about hybrid identity.

2.2 Postcolonial study

Basically postcolonial study is the study about relation between colonized and colonizers. It covers the impact of the European conquest and colonization toward non-European lands, people, and culture. One of the most popular figures in this theory is Homi K. Bhabha. He argues that postcolonial critique emerges from colonial experiences. The encounters between the colonizers and the colonized long after the colonization are very essential in postcolonial study. For Bhabha, the colonizer cannot escape a complex and paradoxical relationship with the colonized. In postcolonial study, there are three prominent figures namely Edward Said, Homi K, Bhabha, and Gayatri Chakravorty Spivak.

Edward said is the first postcolonial critic, and he argues about three of overlapping domains; the first is cultural relations between Western and Asia, the second is the appearance of western specialist in oriental language in early nineteen, and the third is long term images, stereotypes and general ideology about "orient" as the "others", constructed by generations of western scholar. His theory gets critique by Bhabha and also Spivak.

Spivak explained postcolonial study in a label like third-world expresses the desire of peoples in the first world for manageable other to construct itself but

does not acknowledge this need. Her postcolonial theory also refers to feminist experience by the colonized woman.

Bhabha, offers analysis in which the identity of the colonizer cannot entirely be separated from that of the colonized, or at least from the supposed identity of the colonized. The colonized and the colonizer are connected after the colonization, in other hand he interest with experience of marginality.

According to Bhabha (1994: 112), the cultural relation of colonizer and colonized leads to a fusion of cultural forms that from one perspective, because it signals its 'productivity', confirms the power of the colonial presence, but that as a form of mimicry simultaneously 'unsettles the mimetic or narcissistic demands of colonial power'.

Postcolonial study covers the problems such as migration, diaspora, and hybridity. The characters that will be analyzed in this thesis are Grace, Helen, and Ruby. Grace is a Chinese girl who born in Ohio and move to and San Francisco (Chinatown). Helen is a Chinese family with roots in San Francisco Chinatown, she as the second generation of Chinese in the United States. Her family keep the Chinese tradition but she wants being American. The last Character is Ruby who was born in Los Angeles an move to Chinatown, and Utah. They are the minor and marginalized individual living in dominant culture in America. Postcolonial approach is agreed to use in analyzing diasporic life and be encounters in the host country. Postcolonial theory based on Homi K. Bhabha's perspective I applied in this thesis. He becomes the prominent names in postcolonial criticism. The reason of I prefer to take Bhabha's hybrid theory because it most suitable with the problems in novel *China Dolls* that was contained postcolonial thing.

For this research, I choose to used Bhabha's perspective theory about hybrid identity, Because it is square with problems that was happened in this novel. It applicable to analyze data of the psychological suffering of the main characters in the *China Dolls* to their unhomely feeling living in the United States.

2.3 Homi K. Bhabha's Theory

Homi K. Bhabha's is the one of most famous postcolonial theorist. He explained the minorities or stranger must complete some stages to survive in a new country. Bhabha stated that "postcoloniality, for its part, is a salutary reminder of persistent 'neo-colonial' relation within the new world order and the multinational division of labor. Such a perspective enables the authentication of histories of exploitation and the strategies of resistance (Bhabha, 1994: 6)".

Some postcolonial critics bring explanation about Bhabha's theory which gives support and clear comprehension about this theory. One of them is Ania Loomba with argued that "it is Homi Bhabha's usage of the concept of hybridity that has been the most influential and controversial within recent postcolonial studies. Bhabha goes back to Fanon to suggest that liminality and hybridity are necessary are attributes of 'the' colonial condition. For Fanon, you will recall, psychic trauma results when the colonized subject realizes that he can never attain the whiteness he has been thought to desire, or shed the blackness he has learnt to devalue. Bhabha amplifies this to suggest that colonial identities are always a matter of flux and agony... (Loomba, 1998:176)".

According to Bhabha the negotiation of cultural identity intertwine with the continual interface and exchange of cultural performances that in turn produce a mutual and mutable recognition cultural difference. He also explains in the passages below, this "liminal" space is a "hybrid" site that witnesses the production rather than reflection of cultural meaning. As one of the most prominent postcolonial theorists, he explained that the minorities would go through some stages when they come to live in a new country. Bhabha stated that "the stairwell as liminal space, in-between the designation of identity, becomes the process of symbolic interaction, the connective tissue that constructs the difference between upper and lower, black and white (Bhabha, 1994: 4). He concluded the stages of colonials live in diaspora, mimicry, and hybridity. When some immigrants live in diaspora, they may encounter several cultural problems in their life. The first stage most likely to be suffered is unhomeliness where the immigrants do not feel that they belong in the place they are currently living in,

their host country. Nostalgic memories and homesickness usually happen in this stage.

The next stage minorities usually experience when they are living in the host country is mimicry. Mimicry is a stage when the minorities use the culture of the host people in order to get accepted by the host society. And the next stage is hybridity. Hybridity is a strategy used by colonized people or the minorities which makes their life easier because they are following the dominant culture. However, they still keep their mother culture.

2.3.1 Unhomeliness

Unhomeliness is kind of feeling in-between homes, cultures, and identities. They are uncomfortable with their new home situation. Bhabha (1994: 9) says that “to be unhomed is not to be homeless, nor can the ‘unhomely’ be easily accommodated in that familiar division of social life into private and public spheres.” The unhomeliness is likely to occur when people who struggle with their hybrid identity feel uncomfortable with the place they currently live in because of the racial and cultural division in the society spheres. It happened to immigrants who move to other countries. They feel that they do not belong in the place they are currently living in and then the nostalgic memories of their homelands occur and strengthen their unhomeliness.

People from Asian or Colonized people who live in Europe mostly experienced unhomeliness. It is caused by western stereotype about eastern western. To be accepted in their society, the colonized people must do some way to be mingle that is Mimicry. The process of mimicry is formed around ambivalence that contain slippage, excess and difference. Slippage is the way for the minority subjects to follow the colonizer or dominant culture. While excess here is the subordinate subject can negotiate the colonial discourse, it means the colonized have the right to maintain their own culture.

2.3.2 Mimicry

According to Bhabha “mimicry emerges as one of the most elusive and effective strategies of colonial power and knowledge” (1994: 85). It becomes a

strategy the minorities use in order to make their life easier by following the dominant culture. From that way they can adaptation with the new culture where they life. The effect of mimicry is camouflage. Mimicry is a process where the colonized or the *other* is following the colonizer's culture, but not completely.

Minorities hide themselves in the mask of dominant culture that they are following so that their life in the host society becomes easier. They do not show who they really are because they are afraid that the society will see them differently. They still keep their mother culture and used the new culture to survive.

The colonizer subjects get ambivalent but In this case they do not totally accept the colonized subjects seem to follow their culture because it can disturb the discursive dominant culture. The theory of mimicry I used to analyze the data related to the way of main characters in the novel tries to appropriate dominant culture. It became the solution they accepted by host society and their strategy to survive.

2.3.3 Hybridity

Hybridity is the literary concept developed by Bhabha in his book *The Location of Culture*. It describes the construction of culture and identity within the conditions of colonial antagonism and inequity. According to Bhabha (1994: 6), hybridity is the process of the colonial governing authority undertakes to translate the identity of the colonized (the *other*) within a singular framework, but then fails producing something familiar but new.

The colonization affects many aspects of the colonized people's life including the economy, the politic, and also the culture. The colonizer's culture they brought during the colonization could affect the culture of the indigenus people or the colonized. The mixed culture occurs because of that matter. Having a hybrid identity is the best strategy for them to get approved by the host society. In this this discussion hybridity is important because it is the central term in the diaspora.

Hybridity is one of the effects of colonization. Hybridity in terms refers to the state in individuals or groups belong to more than one culture. In the process of appropriating the new culture in the host society, the diasporic subjects experience the process of unhomeliness, mimicry, and mockery.



CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

This chapter presents how the research is conducted. It explains some steps and suitable ways of processing the data. It clears up the readers related to the type of the research, how the data are processed and how the data are analyzed. The following discussion explains the research method in detail.

3.1 The Type of Research

The current research requires qualitative research. This method is used to get more understanding about human experience. According to Creswell (2014: 32), Qualitative research is an approach for exploring and understanding the meaning individuals or group ascribe to a social or human problem. The process of qualitative method is to entrust text and image data which has special steps in data analysis and withdraws diverse design. This method seriously concerns on the action of the data with the context outside the data. Social phenomena are not seen as the substantive form as the object of the research, but it deals with the content that motivates the action which plays on the social phenomena. In literary criticism, qualitative research uses written word as the data, so the data related to the topic are taken from novel as the main source of data, dictionary, theoretical books which relates to the theory used in this research, and some journal taken from internet.

3.2 Data Collection

Creswell, in his book entitled *Research Design* describes “the data collection steps include setting the boundaries for the study, collecting information through unstructured or semi structured observations, and interviews, documents, and visual materials, as well as establishing protocol for recording information (Creswell, 2014: 239)”. This research uses data from primary and secondary sources. The primary data are information about hybrid identity and diasporic life of main characters in the *China Dolls* novel, It is included the data of hybrid identity that being portrayed in form of words,

sentence, and phrases. It is related with diasporic life thought the dialogues and narrative events in the novel.

The secondary data is taken from close reading to some books and documents or references which are interrelated with this research to support the analysis of the primary data. Library research will be applied in processing the data as the suitable method to give compulsory information. I also take data from journal, article, and internet to sustain my analysis.

3.3 Data processing and analysis

After collecting the data, the next steps are data processing and data analysis. Data processing will be started from categorizing the data into two groups; the primary and secondary data. I will choose which data are important and which data are not. Data processing is a very important step because once the data are categorized, analyzing them will be easier. Based on the data, I use Bhabba's theory and categorize them into three categories, such as: unhomeliness, mimicry, and hybridity concept. The data are taken from the primary data Lisa See's *China Dolls*. They are related to the diaspora life of the main characters, how their lives as second generation who stay in the United States.

Based on the research questions and Bhabba's Theory, I draw hybrid identity that represent in *China Dolls*. I analyzed these data to cover how they mimic dominant culture such as American nightclub way, American foods and jobs. In addition, how they kept alive their mother culture, their psychological suffering leads to the first analysis through Bhabba's concept about unhomeliness. the data are about their unhomey, lonely and isolated living in the United States, specifically two Chinese girls and a Japanese girl trying to be accepted in American society without completely casting away their mother culture. The taken data will be used to answer the first question.

The second one is the data that are related to their way to be appropriate to the new culture. In this case, American culture is as their strategy of survival in the dominant culture. They do mimicry process that consisting of mockery which leads to hybridity. Their life is in-between Chinese, Japanese custom in

Chinatown and the influence of the American culture. In this case, *China Dolls* consists of three cultures that are Chinese, Japanese, and western. Furthermore, I will connect something found related to hybridity on diasporic subject with the history of social condition about Chinese and Japanese diaspora in the United States in the World War II to answer the second question.

After answering the first question related to the Hybridity life of the main characters in the novel and second question is about the contextual background of diasporic community in the United States, it is important to know the critical position of the author. Because it is needed to know the information in discussing this research, it will be related with the key concept with theory that I use in my research.

The last step in this research will be ended with drawing a conclusion. I will write brief explanation about the discussion and the result of the research. Moreover, I also hope this research will contribute for the next researchers of postcolonial topic.

Problem is, I don't have anything for you." (See, 2014: 9), Grace the little girl who run away from her parents tries to get job in San Francisco. Getting employment in United State is a problem. Her dreams to be successful and getting job are just imaginations. Americans discriminate Chinese as immigrant that make their country get trouble. Whereas Grace is just a second generation from Chinese immigrant in United States.

Somehow, when Grace decides to go to Chinatown of necessity, she feels uncomfortable with that condition. The social condition there is just too hard for her. It could be question for her to be accustomed to it, like Grace did. The job most available to Grace is just being a dancer of the night club. As the second generation of Chinese, unfavorable job likes Chinese danseuse girl in nightclub is common.

I looked up casting calls in Variety and The Hollywood Reporter, but the white girls always got the job. I went to Chinatown, but it didn't have single nightclub. My sorrow deepened. I was on my own now without a soul to help me (See, 2014: 136).

Grace feels disappointed with the condition of America that she found in journey. The environment she lives is complicated for strangers like Grace. There is a place called Chinatown which forms Chinese central Community in San Francisco. There is a large population of Chinese with the main jobs as entertainers in night club. In the middle of 19th century America joined World War II as British alliance. Automatically this condition sends down China position that was under colonization of British as colonizer. The China emperor does not have power to protect their inhabitant. In the beginning of her carrier Grace is getting jealous with white girls in the town, the inequitable of job qualification is causal factor. After Grace Moves to Chinatown, she realizes how difficult living alone in a place is, nobody supports her to survive. Actually she crestfallen with San Francisco and plain City because both do not allow Chinese girl to be successful in their society.

The sense in which the stalwarts of the CFDA entrust the transmission of Chinese culture to the future generation of US-born Chinese Americans will be diferent from the way they themselves have understood and tries to practice it-expectation will have to be adjusted

to acknowledge local condition, including the young generations' incontrovertible political subject hood in what the ancestors call their adopted land (Sau-ling C, 2010: 26).

Based on the quotation above Wong, Sau-ling C. states that second generation of Chinese immigrant in the 1959 and in middle 1970s have trouble to adapt to the local condition in their new homeland. They have different strategy to assimilate with the local culture. Chinese folk dance is the important job for Chinese immigrant in that era. So the ancestors bequeath that job to their young generation. It is unsuccessful because the young generations need more practice to adaptation.

“There's no point in keeping the secret any longer,” Mom continued matter-of-factly. “I was born in china, like I always told you. My parents sold me when I was five. Maybe younger, maybe a little older.” (See, 2014: 336).

The quotation above told about Grace's Mom which is Chinese inhabitant that fall victim to human trafficking when she was child. The immigration of Grace Parents happened when she was child. Knowing that reality brings memory of her homeland, so she knows not only the place she was born but also understanding her origin.

What our people in China where enduring at the hands of the Japanese, I didn't appreciate the deprivations of Chinese in this country, and I hadn't been through Angel Island, so I would never understand the terrible things that happened to our people there. (See, 2014: 114)

No wonder about the complicate life's of a Girl who is a moment ago knows her origin; it makes her confuse living in the United States. The conflict between China, Japan, and America make her expectation just dream and impossible. It shows how hard it has been for Grace. This indicates how troublesome the war has become. She surely did not sign up for this kind of war when she dreamed about moving in several towns in there. Black entertainers had the Chitlin' Circuit, and they cruised the blues highway through the south, playing club and dance halls. We Chinese had the Chop-Suey Circuit (See, 2014: 306).

Grace and her friend work in a night club in Chinatown, black entertainers or Negro also show their act in there. Basically both populations are minority. Becoming a stranger in a stranger land makes Grace think unconfident and experience suffering with other minorities.

It is true that suffering from being rejected in the society and dead set of getting a job is just a step that she has born with this condition. It affects her psychology. Rejections become a barrier to her achievement. That kind of problem was not in her imagination when she lived with her parents. It brings her into feeling unpleasant with result in her feeling unhomey moment. According to oxford learners dictionary, Home, “is the town, district, country, country, etc. that you come from, or where you are living and that you feel you belong to” (Oxford, 2006: 715). Grace lives in Chinatown in the first time she does not feel that she belongs there. It means that place is not a home for her.

“People come to America from all over the world,” he explained, “but our government is trying to keep all Chinese from entering the country.” We couldn’t see the immigration station from our vantage point but he told me about it. “They asked us all sorts of questions when we passed through on our way home from China. They treated my brothers, Helen, and me like foreigners, but we were born here.” (See, 2014: 100)

The quotation above shows that Grace and her friend who were born in America as second generation of immigrant had been treated like foreigners regularly. America is symbol of power and many people want to move there. Grace tries to look for the station of immigrant in there especially for Chinese. It means there is no place for strangers, and American did not want to give a place. The position of second generation is the same as her parents though she gets freedom to choose nationality, because she was born in America. He was ABC, American-Born Chinese, like me his American birth gave him freedom to state his views publicly (See, 2014: 71). The reality is totally different; it does not change the situation. The stereotype of Chinese means Japs was getting rise in that era. She feels American hated Chinese because they have similar face with Japanese.

Monroe then spent the next half hour telling me why he could never marry me: that I didn't cook Chinese food, they was an only child so I hadn't learned to care for children, that I didn't embroider, darn or that. I wasn't sufficiently political either. (See, 2014: 114)

I kept going out with him anyway, because I didn't want to hurt Helen's feeling's, and, if I'm honest, because he took me place I couldn't afford on my own. The next time I went out with him, he praised me: "you're as American as pink lemonade at a Kansas fair ." then he went on, proving Ruby right. "but Grace you'll be better off behaving like a proper Chinese girl" (See, 2014: 102).

The quotations above illustrate how Grace meets her friends Helen in China town, and she accepts in Helen Chinese compound. The problem was coming when she loves Helen brother's Monroe but, she acts and behaves too American. In the Chinese compound the tradition still exist. Monroe grows up in the traditional Chinese family in the Chinatown. There is no western culture contaminate. Grace American act makes Monroe did not want to marry her because Grace is too much American and does not know about how to cook Chinese food, and embroider. The relationship between Grace and Monroe is kind of good opportunity for grace to gets new family in Chinatown. The problem is she must behave like a proper Chinese girl. It is a big question when someone likes Grace who is educated by her parents as American. Because they want their daughter can survive in everywhere.

The Second World War gives more suffering for Chinese and Japanese ethnic in the United State. Every Chinese act measured up by American, nothing lost from their control. There are many Chinese girls that move from San Francisco and several of them fixed to barrack for soldier entertainment. I'll take your heat and raise you some. I had to sleep in a tornado shelter the other night. I'd forgotten the Midwest's humidity (See, 2014: 316). Grace was lives in war condition between dangerous places which brings her in mind to forget her memory in the part of Midwest zone. On the other hand, Grace yearns a place without war; however she gets rejected she still wants peace.

We hurried from attraction to attraction, from pavilion to pavilion exhibit to exhibit. We ate hot dogs, bags of popcorn, Catton candy, and drank five-cent Coca-Colas (See, 2014: 106).

Mothers send drinks, sandwiches, oranges, Chinese buns, and dumplings. One family delivered an entire roast pig! Soon people carried their placards in one hand and roast pork in the other. It was the largest demonstration of Chinese the United States had ever seen (See, 2014: 71).

This shows that Grace and her friend must be working very hard to survive. She must eat American cheap food likes hot dog, popcorn, and drink Coca-Cola. She almost drinks cola when met up with her best friend. Grace knows very well that is bad habit but have not choice to buy more expensive drink. Sometimes she wants to eat Chinese food beside she is still remembers home. Her mother sends food not only western food but also Chinese food. The sense of Chinese culture still exists in her mind and makes she remembers her origin.

Helen and I grew closer. She told me she hopped one day to have her own house and garden. She wanted to live a “normal” life with Eddie and Tommy when the war was over. Joe and I hadn’t made plans, but I didn’t what Helen wanted. I couldn’t imagine not performing. Maybe I would never be a Hollywood star, but I was a star in a Jewel of a city (See, 2014: 297).

The citation above reveals how Grace does not consider United States as her home because her anxiety and new family. It is a common situation that happen to a second generation who never going to the homeland. All the new cultures that she encounters make her feel different. Her suffers decrease when she always together with her best friends. She is still having ambition to be star in Hollywood even she just a dancing performer in a nightclub.

I called Max Field. My agent had wrung out his guts trying to get me another film without an ounce of success. Now he failed at getting me a gig in San Fransisco. “you’re famous,” he allowed, “but I can’t book you in a mainstream nightclub like Bimbo’s because you’re Chinese ” (See, 2014: 306)

The quotation above reveals United States is a strange place for someone who has Chinese looks like Grace. She believes and knows a better life is waiting a head of her. Get feeling alienated from the society and conceived of memories the previous home in this case her parents homeland. Those are the most common things experienced by someone who is living in diaspora like Grace. She experiences in-between situation exactly between Chinese, Japanese, and American and she feel trapped.

Unhomeliness is also experienced by Helen as Chinese girl in Chinatown. She is a Grace best friend, and from the important family in there, her parents is upper class and well known. The senses of Chinese culture are still kept by her because everyone in her compound does it. She wants to interact with western and get new friends outside her relation.

I lived in a traditional Chinese compound right in the heart of Chinatown, with twenty-nine of my closest relatives. A sense of futility had nearly overwhelmed me as I realized my life wasn't all that different from those of crickets, who, in turn, belonged to the emperor (See, 2014: 21).

The quotation above shows Helen unhomeliness in San Francisco Chinatown, Her family is traditional Chinese which was making her oppressed. The member of her relatives are afraid of their fate in United States, they are trauma with Japan invasion. How long her parents move from China, It does not have an effect on their memory. Helen as second generation in her compound automatically heirs that memory. Her parents always told them about their suffering when invasion came and civilian became victim. Little girl tries to digesting that memory but it is not totally swallowing. Grace is curious girl who is interested with American do.

Grace and I needed jobs, but getting employment anywhere-as Americans who looked Chinese-felt as futile as plowing the sand and showing the waves (See, 2014: 160).

The fact is that Helen is disappointed with America outside Chinatown. Employment is a big problem for her. She gets similar treatment with Grace, in

that era state-wide rejected occidental to get property and job. Helen has dreamed other place out of Chinatown become well than her place before. The place that she imagines is different from her expectation. It is not easy getting casual work when situation of world war getting rise. There is no choice for her; it usually happens because dwellers feel uncomfortable with the stranger whom they deemed as their enemy. Helen realize her effort just a plowing the sand, on the other hand she do useless things.

“This way,” I answered, but what in the world was I thinking—skipping work, walking through Chinatown unescorted, and talking to a total stranger? (See, 2014: 20).

Helen argues when she walks alone in Chinatown without her relatives or parents and talk with stranger makes her know anything. It happened when the American visited Chinatown to see the entertainment show. Helen begged to communicate and talk with American that visited in her town. To be Successful need a bravery to break the difficult situation. The place was still a skeleton, but as my mind put flesh on it began to see a nightclub like the one in Shanghai where I'd once danced fox-trot . . . (See, 2014: 23). She is still remembered China when she was ever come. The memory of her family homeland make she brought in the situation of unhomely feel. She describes there is better nightclub in shanghai for Chinese girl but the fact she is a Chinese American born. It makes Chinese inhabitant look her different because the effect of politics in the middle of war. The world war makes condition of China more struggle and United States more super power.

“Why would you do that?” Grace asked, sounding as unpolished as a servant-one brought in from the rice paddies to work in the landowner's house: dumb, without, an ounce of knowledge of how real people lived. But she'd been so nice to me and so open that I liked her despite her country innocence (See, 2014; 40).

According to the quotes above, being a second generation of Chinese who was born in America makes her need different strategy. It is useful to makes her social position better than first generation. Helen who is stem from important

family in San Francisco Chinatown, and she is still has difficulty to assimilate with occidental. Helen tries to clarify her parent's job just open laundry for Chinese people in there; actually it is not earning a mint of money. Her friend says that job likes a servant which brought in from the rice to work in the landowner's house.

“since lai kai's death, my life has been an abyss of suffering , filled with deep water and hot fire. I became a pariah even in my own family. They all ignored me. My parents, my brothers. Everyone except Monroe. Baa believes that a wife belongs to her husband, even in death. Marrying daughter is like tossing out a cup of water, ” Helen repeated bitterly (See, 2014: 217).

Based on the quotation above, Helen hated Japan emperor because in history they was invaded China and murdered many people in there. Grace husbands who is Chinese inhabitant and her son are falling victim to the invasion. Both are murdered in that incident make Helen fallen in the sadness. The depression continued although she married after long time with another man. In Chinese tradition when a women who has been married even in death. She was rejected to back home environment, it is a tradition that her father says. Helen feel unhomely when she live in China she live alone, and when she is coming home nobody cares with her condition cause the rules of tradition.

Grace frowned. Her ignorance of even the most basic Chinese words amazed me. I whispered, “He's talking about occidental-white ghost” (See, 2014: 28).

So here I am flanked by two babes. But that brings the other stereotype-that Chinese men are oversexed, and we're going to rape white women and pollute the race (See, 2014: 159).

The quotations above draws Helen shocked with Chinese stereotype occidental or called white ghost. It is the way most American called them in United States. Helen still memorizes the basic Chinese word in her mind but she marveled her friend to forget that. She finds the bad argument about the Chinese man oversexed and cannot mortify the flesh. She disagrees with American saying about that, circumstantially dispose Chinese women as sex slavery. Helen did not

like American way of thinking about apartheid. Helen actually disappointed them, because American collocate her position in labor or lower class.

I also wanted to avoid the kitchen, where my sister-in-law would ignore me and my mother would struggle for something to say as though anything she could utter could possibly change my status in the household or the world. (See, 2014: 44)

In the quotation above Helen understands about her position between Chinatown which located in San Francisco as the part of United State and her family homeland. She feels unhomely when she left China and unconfident with American treat. Helen chooses to assimilate with United State culture. Being someone who lives in diaspora society will have experience of living in diaspora with the goal of having a hybrid identity as a strategy to survive in the host country.

The last character also has hybrid identity in United State is Ruby. She is most suffered between her friends Grace and Helen. She is a second generation of Japanese who lives with her parents in Hawaii. Living in Hawaii is like life in the jail, Japanese hides their self and camouflage with Chinese. Ruby starts her day with confusing her fate. America is symbol of power in the World War II and Japan is enemy for them.

“I’m not ungrateful or unpatriotic,” I fought back. “ I love America, and I believe in peace.” “the emperor believes in peace too,” mom said. He cries the other countries in Asia that have been crushed beneath the boot of Western imperialism. (See, 2014: 95)

Ruby introduces her position for girl who loved America to assure the society. She says unpatriotic to decontrol from American military. The America treatments give sad experience because they break up Ruby with her family. She is still remembering her mother’s word the Emperor believes in peace too, it means she wants Ruby has nationalism toward Japan. She questioned why only Japan, even many country in Asia beneath western Imperialism.

“Oh!” the surprised syllable come out like the first time you put a hand down a boys pants. “ I get it. You’re like a Negro pretending to

be white.” She signed. Where I grew up ... prejudice, you know-“
(See, 2014: 58)

Ruby works as a dancer in the Chinatown Nightclub, and she just entertains the visitors. Spending time in Chinese nightclub makes Ruby meet other minority that in low position rather than her. Her real name is Kimiko Fukutomi and changes become Ruby Tom to adapted and undercover with Chinese. “Really, Helen, you can’t blame Ruby for events that happened in another country,” Grace threw in, defending me (See, 2014: 60). The quotation above explains how Chinese hated Japan and accuse them is responsible with their condition, in this case is her friend also hates her. The war atmospheres make United States unfriendly with Japanese who lives as resident. Ruby always gets bad treatment when she does not change their identity.

“we wouldn’t have been Americans if we hadn’t hated them. They attacked us and we dropped atomic bombs on their country. But why you hurt me Helen? What did I ever do to deserve what you did to me?” (See, 2014: 420).

The quotation above reveals Ruby get conflict with her friends who from Chinese family. Now Ruby live in Chinatown and her real identity unsolved by her friends Grace, and Helen. Ruby was confused when the secret is broke, because she does not has other friend in Chinatown. When this information spread to other Chinese in that town she will be deported from Chinatown.

Helen frowned. “you really are bumpkin,” she said. “Ruby is Japanese. Can’t tell?” she pointed to the sign above our heads. “It’s the forbidden city. Like Charlie said, it’s for Chinese. The Japs has invaded China, so no Japs allowed. Naturally, Baba wouldn’t want me to spend time with someone like her (See 2014: 57)”.

According to the quotes above Japanese does not have place between Chinese society and American society. The rejected from Chinese people happen caused by Japan attacking China. The stereotype of Japanese also enemy after western makes Ruby in-between situation. When she is assimilated with one of the both society, it does not make her survives. Because when she is assimilating

with Chinese society, she still gets discrimination and oppressed from American. Ruby decided to adopt both culture to be accepted in the United State society.

We sat in silence for a few minutes. This place was so desolated, our family had been so broken, and my life so destroyed that I wondered not only what hideous thin could happen next but how-if ever- we could recover what we'd lost individually and as a family (See, 2014: 261).

United State has power to oppress the Asian people in their territorial. American soldiers is sweeping out Japanese people which they meet. Ruby moves from several places to hide from their operation. She decided to run away and camouflages Chinese to deceive American. She feels every place in United State allowed did not Japanese to enter to their environment. Being alone in United State with no family and relatives make her feel America not her home. I can't believe how much I lost of myself in the champ. (See, 2014: 328). Ruby immediately lost her identity when she caught by American soldier and moved to relocation camp. She must give entertainment and service soldiers in there; it is continued until World War II has been over.

Unhomeliness is a feeling in between two or more culture. People who experience that process also feel that they do not have home between their places and that they lived now and their homeland. It is commonly happens in disporic society like in United State. As Bhabha says - the unhomeliness – that is the condition of extra-territorial and cross cultural initiations (Bhabha, 2014: 9). Ruby experiences that situation and she lives in two different cultures and move in several palaces in United States. Everyone here is full of advice and warnings. Don't speak Japanese when I leave the camp (See, 2014: 332). Ruby is being careful with this situation, many people in champ advised her not to speak Japanese outside camp. If she still speaks like Japan she will be punished. It makes her try to hide and replace her culture to be accepted in the United States.

4.2 Adjusting to New Environment

United States is a country in which immigrants visit it to get a new life. Especially in the middle World War II, there are many immigrants move from

their homeland to look for new better place than homeland before. This condition makes immigrants or strangers have diasporic life. While ‘diaspora’ is sometimes used interchangeably with ‘migration’, it is generally invoked as theoretical device for the interrogation of ethnic identity and cultural nationalism (Gandhi, 1996: 131). This theory is applied to the situation of the lineage of Chinese who lived in another country.

The discussion of diasporic life becomes more significant than ever, caused by great number of migration that happened all over the world. Diaspora has become one of the most popular topics to discuss by scholars in a few decades. Many scholars analyze the issues and relate to diasporic life. They study the problems experienced by immigrants and their effort to overcome with these problems.

Migration could then usually be classified as voluntary/involuntary and political/economic. Both are usually merge, with voluntary corresponding to economic, and involuntary to political. Linking these binary terms to “immigrant/refugee” then makes it possible to consider the migrants evolution as “natural”: a voluntary economic immigrant is in the country to work, because a political refugee forced to flee opposes his or her country politically (Dufoix, 2008: 59-60). Grace, Helen, and Ruby actually move to United States in the involuntary from their parents. Their parents move to America caused economic and politic reason, so automatically their children were brought in the process of immigration. As second generations who involuntary meet the new country, they must have different strategy from their predecessor to get better life. To separate economic and political causes immigrants usually very hard because both are interrelated.

The first main character who adjusts new environment is Grace; she realizes that she is different from her friends in the United States. The differences bring her to experience hard time when she was a child in the new environment. The other children also give her bad treatment because of those differences.

Slowly I began to understand why they hung out together and why they always picked on me. The evil triplets were beyond beautiful

with their long hair and perfect skin but they were just as much outside as I was even though they *looked* like they belonged (See, 2014: 138).

As a second generation of Chinese who was born in the United States, she has the right to choose her nationality. She becomes an American citizen regularly but her appearances and habits are still Chinese. Being a different person is not an easy thing for Grace to walk on. She can deal with her different behavior she knows she can adapt with copying what Americans do. At any rate, there are several things that she cannot change like her hair, and skin color. Grace feels confident with her look than the Occidentals owned.

They may have called this a place for families, but I hadn't seen anything like it in Plain City. I caught sight of a little boy with his eyes bugged out to here. Boing!-like in a cartoon. His mother finally noticed and dragged him out (See, 2014: 109).

United States is a place which is full of discrimination for newcomers. Grace's family adjusted to lives in Plain City, this city has a bit Chinese population. Grace, as a minority living between whites has deals with the differences. Every family and children around her home see and bugged her as something wrong happens. This kind of isolation makes Grace initiate to move from Plain City and find a place to be accepted for a Chinese American born.

My knowledge of Chinese hair was limited to three examples: my mother's tresses, which she kept in a bun; my father close-shaved head; and my manufactured curls. So even the hair was different—long and silky, short bobs, permanent waves, marcel, spiky, wispy, balding and in so many variations of black. Everything was foreign and strange as if I'd just disembarked from a boat in Hong Kong, Canton, or Shanghai—not that I'd been to any of those places—making me both elated and petrified (See, 2014: 15).

Grace decided to move to San Francisco Chinatown, there are large populations of Chinese in the United States. It is a place that many Chinese immigrants used to survive in America. They make this place as a place of entertainment, night club, and prostitution. There are not any choices for Grace as a Chinese girl except being a Chinese danseuse who entertains Chinatown visitors.

On the other hand, she only becomes victim to sacrifice in American power. But Chinatown forces Grace to know the specific characteristic of Chinese culture such the variety of Chinese hair models. Grace is also ordered to play role and imagine in Hong Kong, Canton and Shanghai setting place. It makes Grace drive in depression and being frustrated because she had been adjusted being an American since she was a child.

All the way home, he lectured me on rules about Chinese family life that I'd never heard before and concluded were awful. He recited the tree Obedience-when a girl, obey your father; when a wife, obey your husband; when a widow, obey your son-and said that he'd expect that from his wife and daughters (See, 2014: 102).

The first time she comes to Chinatown Grace meet Helen and she is acquaints with Monroe who is Helen brothers. She falls in love with Chinese person who is still traditional in the inside. Monroe tries to make Grace knows Chinese ideology and becomes a real Chinese girl. The hierarchical social structure positioned women subordinate to men, requiring a woman to obey her father at home, he husband after marriage, and her eldest son after the death of her husband (Jorae, 2009:11). These patriarchal ideology dictated women to limit their activity. Grace grows as an American girl and she disagrees with all of them. Grace does not want to be Chinese rather than she is more preferred to adapt the western culture because it is her ambition.

As she spoke, I couldn't help thinking of Eddie, who'd endured so much disgrace not only for being a dancer who preferred boys but for being a *Chinese* man, and even Monroe, who'd graduated from Cal but couldn't find work because he was Chinese. Both of those men – like my father – were enthusiastically American, but what had it gotten them? I could see it and understand it – and I felt terribly sorry for my mother – but even so many parents had systematically betrayed me (See, 2014: 340).

The quotation above tells about how difficult being Chinese second generation is in getting employment. Several of them disgrace with their job as dancer, and the other could not find work after graduate from university. The political conflict during World War II and American immigrant regulation are the

problems of Chinese struggling in there. Most of Chinese were enthusiastically American, included Grace's Father. The effect of their adaptation is still unsuccessful and Grace also feels disgrace with herself from her jobs in Chinatown.

There are many immigrants moving to America in order to earn money as there are opportunities available in there. A second generation of Chinese like Grace who lived in United States since she was born has many ambitions. The one of her goals is to get better life and better job than being a dancer in nightclub. The stereotype of Chinese in United States make Grace does not wants to be called as Chinese. She does that to ensure the environment about her identity.

“Be that as it may, I've got been told to be authentic. ” He snipped his fingers. “ I've got it. There's going to be a Chinese Village. Those folks are doing their own hiring. Maybe I can get you set as a dancer from China.” “I'm not from china. I was born here.(See, 2014: 10)”

In order to make western visit her nightclub, Grace and her friends must imitate to what the American like about music such Harry James. She also goes to variety clubs and playing gambling until morning. Sometimes she does act like American in that area. Those habits actually have ambivalence with Chinese culture which limits women activity in the domestic sphere. But in Chinatown girls who go outside to have fun in the night is common. If they still occupy their family tradition totally, the consequence is that they cannot assimilate with American.

Sometimes Helen and I were still so high from performing that we needed to shake things up, so we'd take Ruby to the pitt club or the variety club, which catered to entertainers after hours, to listen to Harry James blow “All or nothing at All” when he passed through town, and it was long jam session with boozing gambling until six in the morning (See, 2014: 99).

Grace ambition for being American is starting to be successful. She met Joes Michelle who is American inhabitant. She gets comment for her performance that her performance is novelty and similar with other performance. But, she has earned praise from him; it is the beginning Grace builds a relationship with

American. “My mother’s English was flawless. She was born in China but come to America so early that she’d lost her accent entirely (See, 2014: 12)”. Her backgrounds make her can adapt with new environment. Her mother beforehand imitates the way of American speak and teach the new language for Grace. She is growing with more Americanized rather than her Chinese personality. Grace blinked. “What I mean is, I don’t know what these things are. I’ve never eaten Chinese food. (See, 2014: 36).” Moreover, Grace never eats real Chinese Food because her parent wants their daughter becomes American personality.

His comment hurt down to my Bones, “We aren’t novelties,” I said as I bristled. “We’re just American girls who like to sing and dance.” “It’s true,” he agreed. “You’re a real hooper. You’re better than the rest of them. You should have your own act. You should be a headliner.” When he said that, I forgave all the said that, I for forgave all the other things he’d said and knew that in his eyes, I was special – Oriental or not (See, 2014: 118).

Grace tries to negotiate with American Culture as a strategy to be accepted by dominant culture. If she tries to act and look like them, she believes and hopes that those can help her. She has to keep her spirit to find peace living in the United States. One of the things she can do is marriage with American inhabitant to strengthen her citizens. She believes that marrying an American man is the best way which she can do for that time besides she loves him. Their relation is not easy; the government does not allow a Caucasian get married with other race like Ethiopian, Malay, Mongolian, and Mulatto. This rejection makes Grace and Joe have difficulties to get married. But, in the end they can get married after World War II ended.

Joe vetoed the idea, saying it would be fool hardly to leave the country now. Instead, he wrote to the state Bar of Nevada, asking if he could marry an Oriental girl there and received a letter denying the request on the basis that it was crime for Caucasian to “ intermarry with any person of the Ethiopian or black race, Malay or brown race, or Mongolian or yellow race.” He net wrote to the second nearest state, Utah, and was informed that “marriage between whites and Mongolians, members of the Malay race, Mulattos, or quadroons” was prohibited there as well. Each rejection infuriated Joe and further demoralized Ruby (See, 2014: 227).

After a writer took our order, Joe and I studied each other. He'd finished his two training, and the way he looked in his uniform – with the wings on the flap of his jacket pocket – was very impressive. His face had formed angles. His sandy-colored hair was trimmed and neat. His smile was still a bit crooked, but he was clearly a man now (See, 2014: 294).

The quotations above show that Grace feels so happy when she meets Joe after his training in American military. She misses him so much. She feels amazed with Joe's appearance. Her decision to marry Caucasian is a social movement for Grace because she has husband from western. The situation in that era makes her brave to undergo her marriage. Her obsession for being new generation of Chinese in the other land sets up her perspective about ideal man in substance like Joe sandy colored hair.

“Oh, honey. I'm so proud of you.” I didn't tell her about being blackballed or that I had no jobs lined up after Atlanta. Mom and Dad had run away from her past. I was running from lies that had been told about me, but wouldn't she believe me? So I asked about kids from school (See, 2014: 342).

The concept of hybridity allows the immigrants to maintain their mother culture. They still have appropriate new cultures to lose some of her mother culture in order to get accepted. In order to attain hybridity, she must be brave to let go of many things that are intolerable in her family before. In addition, Grace does anything to move from low social class caused by political and race stereotype. Being minority with different appearances invited social discrimination that compulsive them to adapt. The western who visited Chinatown are more interested in Chinese people rather than in her first place. Her movement to new place makes the process of her hybridity completed. She adapt from Chinese culture that she gets from Chinatown and western culture when she was in Plain City. Her pride of her successful career makes Grace remembered her memory struggling in the past.

As a girl, I'd believed my family and I would be outsiders forever. We'd washed people's dirty laundry. We looked different, but my family had struggled just like all the other families did in Plain City.

At the Forbidden City, total strangers asked if they could touch me, because they'd never touched an Oriental before. In Plain City, everyone had known me, and they hadn't wanted to touch me. In Chinatown, I'd learned from Helen the importance of family over the interests of the individual (See, 2014: 344).

The World War II gives effects for Mongolian race in the United State get marginality and separates them from the environment. The American saw Chinese is like seeing Japanese. Grace parents make a big mistake to migrate from their homeland to Plain City. The situation becomes out of control since Japan attack America. Every American saw Mongolian race as horror and terror. Grace make a good movement to Chinatown that makes her identity becomes Chinese. It is automatically declared she is from China and not Japanese.

More Chinese lived in the area, but that also meant the community was more conservative, so Mr. Arden and Mr. Ball poached a bunch of gals from Charlie and other club owners out west. Although Charlie had once labeled his glamour girls "Chinese" to protect them, all the entertainers at the China Doll were labeled "Chinese" so no one would be reminded about the dropping of the atomic bombs (See, 2014: 388).

In spite of the confusing situation that Grace experience. Grace still endures and gets labeled as Chinese girl. It is important to keep her safety from American that always charge Mongolian race is Japanese. So, labeled from Chinese top man help her life and career. All entertainers in China Dolls get similar label with Grace. China Dolls is a Chinese night club that shows their performance in Chinatown and going around several cities in the United State. The government ordered soldiers to arrest Japan who stay in their land. On the other hand, it also complicates Chinese life to struggle in every place in United State. The labeled in there functions as making American citizen not to be scared and forget about the war incident. Grace takes up this way to get the life peace after that big war.

Helen also experienced hard time in the United State since she was a child. Her background is different from Grace. Helen has traditional family; although they had moved from China to America to earn more money they still

keep their Chinese tradition. Helen feels oppressed with the tradition, because she is as second generation who grows up in new land. She confuses to adopt new culture from white or keep her parents culture. Chinese girl generally had little to say in their futures. The patriarchal cultural values of Chinese society discouraged the immigration of Chinese women. Confucian ideology dictated that women limit their activities to the domestic sphere (Jorae, 2009: 28). That ideology shows the Chinese women measured to get jobs outside the household. Helen regards it as to block her life and makes difficulties to adapt with American who often visited Chinatown.

Helen realizes that she cannot ignore her family easily. She gets pressure to get married with a man from rich family in Soochow. There is no choice than accepting her father offer. Helen knows Baba is conservative in the family rule. She matched with Lai's Kai whom she never meets before. In the beginning, she drives in depression but when she saw his photo and she loves Lai Kai's immediately. Before the day of wedding, Helen and her family go back to China. Their decision going back to China in the temporary times brings their memory of their homeland.

The traditional ceremony in wedding shows the cultures of immigrant that still exist after their movement. Helen wears Chinese traditional red dress in her wedding ceremony. She automatically moves to China in Soochow with her husband. Her life is full of happiness when she gets a son from her marriage. However, she does not have problems to live in China because her parents educate her in Chinese way. Helen easily mingled with Chinese environment although she was born in other land. But the happiness does not stand along because the war is beginning again. Japan attacks her place and the situation becomes scared and horror in all over China.

Over the next our, Helen told us that when she turned sixteen her father had arranged her marriage into the Kwok family in Soochow. "Baba informed me that Lai Kai's family was wealthy and that I would live a comfortable life. My future mother-in-law sent me his photo. He was so handsome. The story I told you about my family going back to china during the worst of the Depression was true, but

they would have gone anyway for my wedding. I was married on my eighteenth birthday. Lai Kai and I had a traditional ceremony. I wore all red and a traditional headdress with beading that hung down so Lai Kai and I wouldn't see each other before we reached the privacy of bridal chamber. Baba threw some water on the ground when I left our family compound in the home village, saying, '*Marrying out a daughter is like tossing out a cup of water.*' I loved Lai Kai from the first moment he removed my headdress. (See, 2014: 214)"

The sadness memory of Helen makes her feel difficult to accept the reality. She fall in anguish when she lost everything's in the war. She is lonely after Japan attacks toward China. Her husband and her son passed away because they were killed by Japan Soldier. Pearl Harbor strengthened the tie of a new relationship between China, the Unite States and Great Britain. As soon as the United States entered the war in December 1941, an alliance between China and the United States was established (Ma, 2014: 457). The reason of that aggression is political conflict between western and east. Japan wants to decrease the power of United State with striking China as their alliance. China was forced turn into the war because China status is under the British colonizer. Helen hated Japanese since that incident happened.

Helen told us about the invasion itself. Four years ago, Japanese troop landed on the shores of Hangchow Bay for the march to Nanking. They killed everyone and everything they saw (See, 2014: 216).

Helen comes back to San Francisco Chinatown. She does not have relation and live alone in China. So, she adjusts to go back to her family for raising her life spirit again. She remembers when she was trying to go out Chinatown, she felt lonely with no one cares about what Helen does. Once Grace and I were clearly out of Chinatown, my spirits lifted. No one from neighborhood was watching me, hoping to curry favor with my father by reporting my action (See, 2014: 21). Helen had been accustomed to get attention from her environment that mostly Chinese. When Helen is outside her environment, it makes her struggle and charges her for adapting western culture.

Helen negotiates western culture to adapt with the new environment that she lives now. She works as a dancer that actually disgraces her family. She tries to know how to dance in right way. She starts from seeing the western entertainers dance. It is good strategy that Helen does to improve her knowledge and her ability to dance. She also sees the fabric which dressed by performer is better than what she looks before. She is very admiring the way of westerners use fabric to improve their shows.

“I made this,” she boasted, “after I saw Eleanor Powell wear something like it in *Born to Dance*. I couldn’t the color of the playsuit in the film, but I thought this fabric would look pretty against my skin (See, 2014: 23).

Being a second generation of Chinese immigrant makes Helen can survive, but her father is still shock with the new culture. Baba always disallows his child to act like American. His believes how powerful Chinese effort is in being Americanized in which there is no opportunity to be accepted. The hybrid identity experienced by Helen when she meets her friends and starts to dance in several places. American look Chinese just like labor and blocks their social status. She realizes that working hard is the only way to get her success. Helen still keeps her mother culture and also tries to boil down to new culture.

Ruby opened her mouth to speak, but I rolled right over her. “Baba complains that my brothers are too Americanized. He says, ‘you might be Americanized, but you’ll never be accepted as Americans, even though you were born here.’ After that, he criticizes them for not being Chinese enough, because they *were* born here. We all were. (See, 2014: 39).

The happiness of surrendering from Japan is also felt by the Chinese community in the United State. The situation is being better than World War II was going on. They celebrate it as the American, it indicates at second hand they want to be American citizen and get equality with them. Helen is also happy for several reasons because the first she hated Japan and hope this case happens, the second is Eddie as her new husband coming home soon.

Japan surrendered a week later, on August 14. In Miami, people flooded the streets and carried on all night – making love, breaking windows, and overturning cars and trash cans. Church bells rang. Stranger hugged each other. Confetti fell on us like snow, and fireworks lit the sky. Eddie would be becoming home soon, and so would Joe (See, 2014: 373).

The Chinese society which works in nightclub in Chinatown is conservative people. They are scared to go home in the homeland because they had been America and it makes them get rejected from their homeland. The reality of most folks in China still tolerates their condition. Helen lives in the similar compound that it is hard to go back to China. She does her best that she can do to negotiate the culture. Even she wants to erase her identity and paying attention for western culture. “Aren’t they? You want an American life. I want an American life. Even Helen wants an American life.” and all of us, in our own ways, were doing the best we could to erase who we were (See 2014: 354). Helen tries to hide her mother culture to be accepted by white.

At last, Chinese could become naturalized citizens. Helen’s parents, however, refused the offer. “we don’t want to lose our rights to return to the home village,” Mr. Fong told me when I visited Helen and Tommy in the compound. “We don’t want to go home and be called barbarians or foreign devils.” But most folks considered the repeal an act of forgiveness (See, 2014: 278).

On the other hand, Helen has efforts to intend on the place chosen by her parents. A second generation must behave and act like inhabitant as their strategy to assimilate with their environment. She implicitly categorizes Chinese American born in surviving and being brave to leave her family’s tradition. Her ambition to get successful in United States becomes matter of fact. Additionally, most of Chinese second generation in America has big ambition to get equality with American in political or economic aspects. In that era, Chinese and Japanese always treated like labor in America.

Ruby has different background from Helen and Grace. She is a Japanese girl who lives in Los Angeles to earn more money than in Japan. Her mother works as a teacher for Japanese child in Hawaii. The status of her parents makes

her proud of them. Her family also has a curio shop; she makes visitors feel interested to come. She never gives up of getting visitor because she knows if she does not work hard she cannot eat. Sometimes she dances and sings aiming to make white people feel interested in. The memory of her childhood makes her feel strong to survive even she is far away from her family.

“Hardly.” Ruby tossed her hair. “I was born in Los Angeles my parents owned a curio shop across from the Orpheum theater—a hot place for vaudeville when I was tot. I used to dance and sing outside our store—just for kicks. People would stop, and my brothers would circulate through the crowd with hats, asking for change. We had a wild time! (See, 2014: 26)”

My mom is a teacher. She said she could go wherever children need her, but my parents still weren’t happy. They decided we should move to Hawaii (See, 2014: 26).

The War world war starts the struggle of Ruby’s life also starts automatically. United States has regulation with Japan who live in their country. Ruby shows her taking the part of American to defend her lives. In a pinch she loses her culture and identity to survive from the military interrogation. “Who’s going to win the war?” Agent Parker asked in harsh voice. “The United States,” I answered. “Are you pro-Japan?” “No”(See, 2014: 251). She rejected the FBI accusation being suspected that she is pro with Japan and she says in the side of America. If she does not defend her position in the new land she will be getting punished and dies as the enemy.

The positions of Ruby is complicated, her mother is Japanese with nationality enthusiasm. It drove Ruby in difficulties in adopting the new culture. The American government bounded Japanese life in some area to control their act easily. America in which the place she was born is unfriendly and does not accord her expectation. “Things might have been different for me too. Most Japanese were allowed to stay in in Hawaii and continue to live their regular lives (See, 2014: 262)”. Most of Japanese moved to Hawaii caused by political power during war. Ruby had different place location, she relocates in Angel Island. She employed as labor exactly like dolls that entertains American soldiers.

United States has big power to over control the war situation in their country. Ruby feels alienated with the kind of war situation. She tries to be better from her parents to adapt hybridity process. She loses almost her mother's culture and takes China and American Culture. I was nice enough, but I was ambitious. I wanted the adoration that comes from being famous and not just a pretty girl from the islands (See, 2014: 51). To be appropriate with the western culture, she needs to struggle to get what she wants. The stronger she takes big ambition, the more she needs to struggle for her Successful.

Men sat on their haunches on fire-escape landings-drinking tea from used jelly jars, smoking cigarettes, and watching us with expression that combined disdain and desire. I was used to that too (See, 2014: 47).

Ruby starts her first career by showing her dance with musical instrument around the way. This act she is doing to get American sympathy when looking for someone who give place and receive a Japanese to work. American stereotyped Mongolian race that similar with black and other labor classes. Ruby knows the way to respond to their treatment. She is slight over their humiliation because her dreams and ambition are more important rather falling into depression.

On the weekend, I visited Aunt Haru and Uncle Junji in Alameda. They filled me with soba and *Natto*-sticky fermented soybeans-slayers of *toro*, and cups of *matcha*. They asked me question: "Have you heard from your mother and father?" "Are you eating enough?" "Won't you comeback and stay with us? We can give you a job in Grocery (See, 2014: 92)."

Their bank account had been frozen, and they'd been forced to sell their business, car, and most of their possession for next to nothing, but they were allowed to take bedding and linens for each family member, toiletries, clothes, cutlery, dishes, and personal items as long as they could carry everything (See, 2014: 230).

The quotations above show how much immigrants and their second generations love having the foods from their hometown. It indicates that they do not have many chances to comfort with those foods often. Living in the United States make Japan second generation such Ruby does not have many times to

cook and eat her traditional food. She is separated from her parents and makes her live alone without relation in Los Angeles. She moves to several towns in the United States because there is no hope to stand alone in that place.

Ruby decides to visit her Uncle and her aunt in Alameda. They are her relatives that still exist since American oppresses Japanese in those countries. The homeland foods bring Ruby to the memory when she was with her parents. She gets many Japanese traditional foods from her visit. Aunt Haru and uncle Junji bother about her condition. They are offering her to work in their grocery nearby Alameda naval air station. Ruby subtracts their offer because she imagines there is no difference with her condition with her family shop. She wants to be better in her life than washing her scrap time with servicemen.

Conflict between Japan and America is not only about country with other country but also drawing out their citizens in the war. Japanese who live in America has under pressure when their assets confiscated by American government. They do not allow her having more money, and good positions in the society. American feel scared if one of Japanese on their land cooperates with Japan imperialism. The inhabitants see Japanese as horror that give terror when they have power. Ruby's parents also become the victims and outcast in the war zone. "I'm a little more worried about what might have happened to *them* than I am for people who live thousands of miles away from the attack. And what about *me*? I'm Japanese. (See, 2014: 205)". She misses her parents very much and she is confused with their conditions, because they are so near with war. It shows how weak she is in the economic and politic aspects. Being a Japanese and minority in United State forces her to be strong with any kinds of discrimination.

Grace feigned lightness. "What is this? Target practice?" "You didn't comfort me when Hideo was killed or when my parents were detained," I began, as all injustices she'd inflicted on me began to flash through my mind (See, 2014: 414).

The quotation shows Chinese still have inside animosity with Japanese. Grace, Helen and Ruby had been friends in a long time but both of Ruby friends do not care about bad situation which her experienced. Ruby remembered when

her brother was murdered by American soldier. “Hideo . . . was . . . ripped. . . in two.” Yori sobbed so hard I could be barely understand him. “I saw it, Kimiko. I saw it. He’s *dead* (See, 2014:209)”. Her brother was tragically murdered in the relocations place that near from war. This demonstrates that it is not easy for Chinese to forget hatred in the past even Ruby is their friends. To be a Japanese girl in this case is ironic for her families as broken and sprawl.

I waved her away. On the phone Yori shifted from, tears to anger as he told me that in just a few hours the rumor had started that fisherman, Japanese-language teachers, and Shinto priest were spies (See, 2014:210).

Besides those sadness experiences, it makes Ruby more in the depression. She hears issues about American spying on Japanese with certain profession, such as Teachers and fisherman. She heard the issues about some categories of Japanese will be spied by American. She is anxious about her parents being spied. She does not want something bad happens with her parents like Hideo experienced. As second generation of Japanese who lives in United State bring her to have many strategies to be accepted.

Ruby went to the American Embassy to get protection. Before she entered those places, she is not allowed because of her looks. Ruby learns the way to speak and communicate with language which is very Americanized. It is successful to assure American soldiers. She will be save in temporary times. It indicates that Ruby is going through mimicry process. Bhabha says Mimicry is a strategy for the others or minority to recognized by dominant society (Bhaha, 1994: 86). To be recognized she must include doing what they do. Ruby wants American society can accept her to blend in their environment. She also lives with Chinese community in San Francisco.

Living in the minority makes Ruby take cover behind the Chinese community in the United States. Actually Japanese has similar looks with Chinese from their eyes and skin. Fundamentally it drives Ruby behave like Chinese regularly. They hide with Chinese identity that she has from her friends. Nobody

knows the reality except her friends. Ruby shared her ideology with her friends that describe a Japanese must protect family self-esteem.

I went to the American Embassy. At first they wouldn't let me through the gate. You can imagine how I looked. But when I spoke, they heard I was an American (See, 2014:217).

“The Japanese share something with the Chinese,” she announced one night. “My face is my family's face. Weather I do is reflection on them. But whatever they do is a reflection on me too. If I disgrace myself, I also disgrace my family. If my family is disgraced, then I am also disgraced (See, 2014:220)”.

The discriminations from American society makes Ruby feel alienation. She tries to run out from the stereotype. American calls all Japanese who was born in there as alien. Ruby didn't seem to concern about it. “I'm not an enemy alien. I was born here, and I'm an American citizen. (See, 2014: 223)”. It becomes over control when the war tension is increasing. American military forces all Japanese in San Francisco to evacuate inland. They did not deem status of their citizen including their profession. Ruby has that treatment and evacuate in Topaz.

The instructions didn't distinguish between alien and nonalien. (it hit me than: *alien* and *nonalien*. Whether citizens or not, all Japanese were now considered *alien* (See, 2014: 228)).

The struggle of Ruby to live continued in the new place. American brings her into their prisoner. The political war makes her has no power to defend herself. “welcome to your new home,” he whispered in his heavy accent. He studied my clothes disdainfully. “We'll get you something useful to wear tomorrow (See, 2014: 256)”. The officer looks her clothes in bad condition and being replaced by the new one. The reality is that the officer is a Japanese old man who has sympathy to her condition and it makes Ruby surprised.

Scorpions! I've tried every mess hall, looking for something descent to eat – No luck – We're served things that make no sense – Spaghetti and rice at the same meal. People around here are gaining weight, but not me. I can't eat stuff (See, 2014: 321).

The quotation above shows that it is difficult to live in the war relocations. She cannot find proper foods to eat. Just Spaghetti and rice she can eat to survive. The taste of that food is very terrible for her. Everyone in the barrack consumes them to gain their weight, there no more foods to consume. Ruby has difficulty to eat spaghetti with rice because she remembers how tasty her food that her mother cooks.

Ruby loves American man, his name is Joe Michelle, but her friends Grace loved Joe in the same time. She loves Joe because he is an American inhabitant than she knows. She believes if she marries him, American society will accept her. The relationship between them is just to prove her American citizen and loses the old identity.

“Joe is so American.” Ruby spoke haltingly, as though she were afraid to reveal her true motives. “He’s the *most* American person I’ve ever met. If I marry him, won’t that prove I’m American too? (See, 2014: 227)”.

Being Japanese must be strong to cope with American. Ruby still remembers her mother who says white foreigners are never satisfied with their act. She understands that word from her mother really occurs in real life that American do not see Japanese who immigrant as a human. She gets from her experience; she also used her mother’s way to trick American forever. This way is actually successful before the white equalizes Japanese immigrants and Japan imperialism becoming enemy.

“but also remember, Kimiko, that the *Gaijin* – the white foreigners – can’t hear the difference if we are crying or laughing because they don’t see us a human. You will forever trick them. And tomorrow you will fly and laugh your way across the sky again (See, 2014: 253)”.

The successful of Ruby surviving in the wild times is caused by her ability to assimilate between American and Chinese culture. She knows when to behave like Chinese and the right times to behave like American society. The rubber king look loved Ruby, but she does not give response to him. Ruby still enjoys her successful career. She becomes one of popular entertainer in San

Francisco. Ruby gets many luxury things from Rubber king. Her old identity like Chatty, giggly, and flirtatious are unchanged.

The Rubber king bought Ruby a white ermine fur worth thousands of dollars, which she wore for grand entrances. He gave her diamonds – and rubies, of course. He had his chauffeur polish one of his cars – a prewar Cadillac convertible, mint green with white-wall tires – and presented it to Ruby to drive for as long as she liked (See, 2014: 372).

Grace's body – skinny legs and big tits – had finally caught up to the time and me. Every magazine and newspaper wanted to photograph her, even more than they did me (See, 2014: 377).

On the other hand, in the end of Ruby's Journey being successful and her ambition are complete. The popularity that she wants in her dreams becomes reality. Her economic now is stable and found the peace that she hopes when she was a child. United State is not scared place again for her. The society in those does not alienate her because of her career and her incomes. After Japan surrender in the war, the political tension decreased and give opportunity for second generation of immigrants. In addition, Ruby exploits the change; she does not waste her time before getting her dreams.

4.3 The Hybrid Identity

The diasporic of immigrants in the host country is very important to discuss. The discussion on social condition of immigrants in diaspora leans on the diaspora communities as immigrants with same origin usually form such a community. There are many differentiate in diaspora communities formed in United States with the other countries. According to Dufoix diaspora is a term that refers to any phenomenon of dispersion, an ethnic, national, or religion community in one or more countries (Dufoix, 2008: 2).

The concept of Diaspora is like living in between two cultures, the new cultures that they find in the host country and the cultures from their homeland. Having a Hybrid identity is a strategy for strangers to live in the dominant culture. The immigrants have to practice the dominant culture if they want to adapt in the new land. Grace has applied this strategy too. She learns many American cultures

and she acts like them. She starts from learning to speaking English with American dialect. Imitating the way to speak make them heard as American as possible. But the condition is similar when she cut from school again. As a second generation, she shows more her effort to assimilate with inhabitant. That is different from her father which has little effort to adopt the western culture.

...Speaking English means you are American, and we must be American at all times. Reciting sentence like I hear you cut school again and what's the big deal? Showed we were assimilated. But all that didn't mean Dad wouldn't exaggerate his accent for his customers if he calculated it would make them happy (See, 2014: 12).

The Chinese community in America is separated as in the lower position like black and others minority race. He'd say-I'm not black, but I'm not white either. Same here! So I told Max no He said they'll call it something like the Chinese Follies or Chinese extravaganza (See, 2014: 329). As the immigrants people with the same origin incline to make a community in the new land. The community could be either formal with some structures, rules and authorities, or just informal community, or group that does not have literal structure. The more organized a community, the more effective they can support the maintenance of their culture and traditions. In a group where they can get together once in a while could be very useful. They would not feel so lonely because they can share their problem with their fellow immigrants.

The community of immigrant that stays a long time in one country has child who called second generation of immigrant. Chinese population in United States centralizes in San Francisco. The second generations of Chinese have difficulties to raise their social class. The American does not give chance for encounters to get equal position with them. The possibility of "second-generation decline" means that children of immigrants who fail to graduate from high school or go on to collage are at risk of creating a new a multiethnic "rainbow underclass" by joining the blacks and native-born Hispanics who are currently shut out of the mainstream economy (Gans 1992: Portes 2003) in (Feliciano, 2006: 19). To solve those problems, they afford to show more their Americanized.

He may beat me at home, but he liked to boast to others about how many ribbons and apple-pie prizes I'd won. He'd pushed me to be an "all American girl," which meant that he let go to watch musical to inspire me to practice even harder (See, 2014: 8).

The citation above shows that Grace has pressure from her father to be accustomed to be more Americanized. However, her father is not Americanized; he adjusts her daughter to negotiate more to the western culture. Grace acts as if all American girls do because she does not have more choice. She also frequently watches musical with her father to improve her skills to imitate American. The frequency of watching other cultures makes her know more the American social environment.

In making decision before completing her hybrid identity, Grace has pride for herself. She does not want to speak English with strange accent like her father. She also rejects the profession as naked dancer to keep her honor in America. To improve her language similar to the native, she practices very hard. She does this way to be more Americanized like her parents wants although her parents totally cannot adapt the western culture. In the beginning she avoids the process but it makes her felt sick with fear and despair.

In just these few minutes I'd learn two things about myself: I would never lower myself by faking accent an accent like my dad did (or Charlie Chan did in the movies), nor would I work naked as a hoochie-coochie dancer (See, 2014: 12).

Her opinion of someone who is too Chinese in America is not proper. To survive in other place must be assimilated with the new environment. Grace meets Helen's brother and falls in love in the first time, but he is too Chinese. "I thought he was America like me," I told my friends later. "But he's much to Chinese. My mom married someone like that-American on the outside but traditional on the inside-and look how it turned out for her (See, 2014: 115)". It reminded Grace for her father's personality in which he is American on the outside but traditional in the inside. She does want to get married with someone like that.

The ideal husband for Grace is American man. This western man is best type man to occupy among western society. She learns many western cultures

from Joe behavior. Joe teaches her to make Cuba libres that is popular to consume by lower class in that era. She can also interact with all men in the club easily. She wants to learn this as the parts of western culture that she adapts with assimilated purpose.

Joe taught me to drink homemade Cuba libres, which we made by pouring into our Coca-Cola bottles. He told me he'd rather have me learn to drink properly with him than from the men in the club, where I might forget how to handle myself (See, 2014: 121).

To be Americanized does not make Grace totally forget about her native culture. She still has memory in her mind about the food she had ever tasted before. Jasmine tea and pork dumpling is traditional food of Chinese delivered by Helen is for her. It makes Grace feel difficult to say that she will go out from San Francisco. She worries to say farewell address for her best friend in the Chinatown.

I blubbered some more. Helen disappeared, then shortly returned with a pot of jasmine tea and a plate of cold barbecued- pork dumplings. "I can't stay here." My voice caught – like I was being suffocated (See, 2014: 133).

The kind of Grace's negotiation another culture keeps some of her native culture. She still has her culture and combines with new culture. It shows when she visits in a breakfast club and ordered some of Chinese food and listening western music. "How about Andy Pond's Breakfast Club on Kearny? We can eat bacon and eggs and listen to jazz at the same time (See, 2014: 196)". She also routinely visited Chinese restaurant in Alameda to find out nice Chinese foods. She buys a bowl of soup, pork chops, rice, and vegetables. She buys those foods to cure her feelings about home, and her parents.

Twice a week, I rode the bus to Chinatown, where I could buy a bowl of soup, a salad, three pork chops, rice, vegetable, a big piece of pie, and a glass of milk for twenty cents at the Sam Yuan Café' on Alameda. That meal could last in my stomach a day or two. (the rest of the time I ate mayonnaise sandwiches.) I learned that anti-Japanese sentiment was as strong here as it was in San Francisco (See, 2014: 143).

The photo caption for our Chinatown shopping expedition read: “Two Chinese dishes – not chop suey, mind you! – stroll along the tong-scarred streets of Chinatown, wearing fur coats over the latest western fashions. Stylist say that dollar for dollar Oriental beauties dress more smartly than their Occidental sisters (See, 2014: 193).

The citation above show the negotiation of grace is not only in her way to speak, her foods, and favorite music but also in the way dressing. Grace wears coats like occidental wears in that era. She hopes when she wears the coats is raising her beauty and interest the visitors more in Chinatown. But she gets comment from a stylist in Chinese that argued the oriental dress makes more money. The situation shows she is exploited by her social class in new land.

The second generations of Chinese immigrants get discrimination when they were children. The evil triplet is her friend that contradictory to her. They alienate Grace when she was in school because she is immigrant child. Anti-China rhetoric frequently mirrored antiblack rhetoric. These prejudice against Chinese and black, combined with an anti-Indian attitude, fueled the movement to segregate California’s schools in the mid-nineteenth century (Jorae, 2009: 112-11). Grace has a father that gruff in picking decision and act. Her father is being emotional from the depression that he experiences. The effect is that Grace and her mom becomes the target of his emotion.

The evil triplets left me feeling isolated and alone, but they weren’t as bad my dad. He’d beaten my mom and me for as long as I could remember. But when I started to fill out he focused his anger entirely on yours truly, and Mom could do nothing to stop it (See, 2014: 139).

I’d lost my job I loved. My friends high-hatted me. My agent didn’t believe me. I was blackballed by clubs in Chinatown. Even Helen, who helped me so many times before, was at a loss. My career and my life were in ruins (See, 2014: 306).

The quotations above shows the hatted of Chinese is still be felt by her until she grows up. The issue of her is a Japanese sympathizer makes many people in China town give a gap for her. It makes grace lost her job and none of club in San Francisco accepts her. The career that she builds from zero had been

destroyed by the issues. Actually she does not change the situation in a twinkling. For a while she must be in unemployment while she finds the solution.

It is very regrettably for a second generation girl lost her jobs by the situation. All Chinese people in the Chinatown community consider her as Japanese sympathizer from the issue accused by American detective. She is good girl who still cares about Chinese community in America although she is Americanized. She has sympathy to her race in the other land. As her contribution for community, she and other performance make a charity show to get donation.

“Grace, the others performers, and I do all sorts of things to help our community,” she continued. “” We’ve performed at charity show in Santa Cruz, Salinas, and san Jose to benefit the Rice Bowl Campaign (See, 2014: 195).

To survive needs a best strategy to negotiate to the other cultures. Grace follows the business show that entertains soldiers. She applies for Chinese danseuse outside Chinatown. It is the only one job that she can apply at the time because she is Chinese. She travels from any place around several cities in the United States. *if not for the Oriental Danseuse’ race, she would undoubtedly be in New York’s Rainbow Room or some other first-line cabaret. She is that beautiful, witty, and talented* (See, 2014: 313). She is very tired when she must entertain soldiers that look her as doll. Her memory can be easy to catch the Oriental danseuse girl show her dance. She is beautiful, witty, and talented that Grace ever seen in the Soldier camp. It is regrettably that the talented dancer sacrifices in cloistered place.

As American Chinese reborn and her choose nationality have consequences they must stand guard over America. Joe tells Grace about the battlefield condition. In that place many immigrants like Chinese, Mexican, Poles, Irish, and Negroes all joined the war to assist United States. I’ve seen more, done more, and learned more in the past few months than I imagined possible. Have I told you about the guys on our ground crews? We’ve got Chinese, Mexican, Poles, Irish, and Negroes all working together (See, 2014: 313). They join the war

because America government demands all immigrants in their land to assist them in the war. If immigrants do not want, they will be regard as enemy.

The intention to marry occidental is Grace's principal aimed to get new identity. Her dream was broken when she heard Joe propose Ruby to marry with him. She is startled her boyfriend and her best friend who are close. It shows the competition between second generations of immigrants to get American identity. In the beginning, Joe is interested in Ruby but in the end she chooses Grace to be his wife. Grace worries when Joe and Ruby are getting closer. She is thinking about the possibility cause of her descent, or her profession.

You weren't too happy when he proposed to Ruby. I'm Oriental too, and he's still an Occidental. Are you upset that our kids will be mongrels? (Your word!). Maybe you worry I've turned into a no-no girl. As you can see, I'm feeling very insecure (See, 2014: 324).

The novel ends with the story of Grace's Journey in the America being successful. She has anything that she dreams in childhood becomes reality now. Her social status moved from lower class to be equal with American because she can earn much money and buy whatever she wants.

They'll see me, and they'll know my life is perfect. And it's true. My life does look perfect: the nice house, the practical blue Volvo, two professional sons, their perfectly adequate wives, they adorable grandchildren, and then pleasant retirement days of tending my rose garden, teaching Jazzercise to seniors at the local sports club, taking walks with the wives of other retired partners from Joe's firm, and reading books and listening to music at night with him in the den (See, 201: 434).

In reality, Grace's childhood was full of forces and suffering. The memory of her childhood also has some sweet memories with her mothers. Those memories well-kept in her mind for relieve of her yearning toward her hometown. She runs away from her home and cannot go home because her father is very strict to educate western culture. As a second generation who lives in diaspora does not mean she can leave all life she ever had in her hometown with her parents. Some nostalgic memory will appear once in a while.

The Hybrid identity in the second character has little different with the first character. The first character has the Americanized father that China in the inside but America in the outside. The second character has very traditional father and lives in Chinatown. It shows that her parents as first immigrant do not adopt many western cultures in their daily lives. As second character in the novel, Helen has been educated in Chinese culture. In the Chinese culture, there is no reason for a girl doing the work outside the household. She is not allowed to go to college because her father sees that there is no opportunity for woman with education. Helen will be required to learn something common for Chinese girls like cooking, cleaning, sewing and embroidering. Sometimes she comes under pressure for those rules. She feels jealous for other girls in San Francisco who are not controlled by traditional rules. The position of Chinese girl in that era is difficult because they are isolated from the American environment.

It's hard for girls like us. Boys can go to college, but Baba says, 'a women without education is better than a woman with education.'" Neither of them seemed to recognize the Confucian saying. "We also aren't allowed to drive. We shouldn't show our arms. We can't show our leg. We're supposed to learn to cook, clean, sew, embroider- (See, 2014: 38)".

The stereotype of Chinese women makes Helen does not want to have a daughter in United States. She believes having a daughter in that situation will be more disorder for her life. So, she hated to have a daughter because she intertwines with her experience as Chinese girl in other homeland. Chinese boys worked as domestic servants, laundrymen, and factory workers, while girls worked as domestic servants (*mui tsai*) in Chinese families or as prostitutes (Jorae, 2014: 80). Everyone does not want to be positioned in those situations; this also becomes the reason of Helen to avoid having daughter. She hopes in the future she gets a son. "But girls are so adorable!" Grace squawked every Chinese woman wants a son," I explained. "What is a daughter but a disappointment?" "You don't mean that," Grace chided, but I mean exactly what I'd said (See, 2014: 170). It is the reason of Helen really wants son not daughter.

Becoming Chinese American of course have consequences that is stereotype. My concept of stereotype-as-suture is recognition of the ambivalence of that authority and those orders of identification (Bhabha, 1994: 80). American society in the middle nineteenth century hated Chinese immigrants who come in their land. Helen feels tired with this condition; the reason is this stereotype seals her to get better life. She also gets mockery from American that sees Helen or other Chinese girls like a disease in that country. It makes Chinese race being isolated from the environment.

The stereotypes about Chinese women were tiresome . . . and predictable. I swirled to the next table and overheard . . . “they’ll give you a disease if you get too close. Have you gotten that close? I’ve heard that their privates are as different as their eyes (See, 2014: 80)”.

The United States is not friendly for race that was colonized by British imperialism. It causes discrimination which develops quickly and marginalizes the minor race. For Chinese people, whatever about the job they get is good opportunity and there is no compromise to do. Chinese laundrymen also frequently lived and worked in isolation from the larger Chinese American community (Jorae, 2009:88). On the other hand, that discrimination circumstantially isolates Chinese with American society. Helen’s brothers feel upset with mockery that directed to their family.

“Baba makes plenty of sweat money in this country, but he says this isn’t our real home and that we shouldn’t live where we aren’t welcome. If one of my brothers gets upset someone on the street taunted him calling ‘chink, chink, chink,’ then Baba says, ‘ See? I told you so. Go look in the Mirror. Your eyes automatically tell you this is not your home (See, 2014: 39).

During the World War II, it is a moment for Chinese and other immigrants to survive in United States when the war was going on. To negotiate the situation, Helen joined the nightclub and left her compound. She celebrates Christmas day with decorated Christmas tree given by America as concession. The memory of her homeland builds when her mother gives a floor-light cheongsam ordered from finest tailors in Shanghai. Helen does not hide those

feels because the sweet memory with her mother for a long time will be pop up in her mind.

It was December 22, 1938, and the club would have its grand opening in just a few hours. When I left the compound, Mama and my sisters-in-law were decorating a Christmas tree-an America concession to the little ones in our household. I carried a small bag in which I'd packed a floor-length *cheongsam* that Mama had commissioned for me from one of the finest tailors in Shanghai. I didn't know if I'd have chance to wear the dress tonight, but you can never be too prepared (See, 2014: 73).

Mimicry is one of strategy that Helen can do to adapt with the condition. She learns dance and singing like American. She gets the knowledge about dancing and singing from her friend. Grace cleared her throat. "My father said I could have anything and do anything I want in America. That's he forced me to take dance and singing lessons with the other girls in town. He made me do everything they did (See, 2014: 42)". The mimicry process she obtains from Grace that made first the mimic. The habit of drinking alcohol also affect in Helen's life. It is common for visitor a great deal western does not accept the reason for ponies to stay away. They want Chinese girls accompanies them to join those party.

The other ponies and I heard this with mixed emotions: I wouldn't be fired (a disappointment to some, huge relief to me); a lot of us including Grace and me, were not old enough to drink (Charlie told us not to worry about that); and we were all going to join the party that happened in the club every night (See, 2014: 88).

Helen tries to adapt others culture with practice to communicate with people around her environment. The hybridity process that she experiences is still maintaining her native cultures. *We Chinese have a blood understanding of yin and yang. When a good thing comes, it comes in a pair; but bad things never walk alone.* She had placed us in situation as precarious as stacked eggs (See, 2014: 365). Helen takes her position in the sides of as Chinese girl who never forget her origin. The Chinese principal way of life she gets from her mother's since childhood.

Living in America must adapt and assimilate with the society. Helen combines her old culture with the new one. Waiters and waitresses dressed in red silk uniforms would hand out menus-the right side listed Chinese dishes, the left American (See, 2014: 78). To decide the ordered foods, she chooses both are to eat. Chinese foods are premiere food for her daily lives and American foods are complement as her process mimicry.

We set the table. People found their seats, and dishes started to stream out of the kitchen: almond chicken, roast duck, scrambled egg with *char siu*, minced pork with pickled vegetables, tofu with black mushroom, steamed fish with ginger, scallion, and cilantro. It wasn't a fancy meal – just home cooking – but the clatter of chopsticks on the sides of rice bowls, the noisy slurping tea, and the spitting out of bones and inedible bits all made me very happy (See, 2014: 173).

The mimicry processes that Helen does in adapting the way and type of western foods is one of her strategy. She wants to know the American taste and the reality she likes that and feels so happy. She has a husband which drinking martini likes of American habit. My husband, who'd gotten into the habit of drinking a martini before the first show, bought one for Mr. Flynn as well (See, 2014: 285). The mimic cultures she and her husband are doing to make American interest are dance tango, balero and rumba. She combined two different shows in a stage. It continues in a long time Helen and her little family works in those entertainment industries.

At the club, while Helen was backstage with Tommy, Eddie danced the bolero, tango, and rumba with customers to try to get back in the swing of things. Soon he and Helen (and the kid too, of course) started staying after the last show so they could practice their old routines and come up with some new ones. (They didn't have a traditional marriage, but they did love each other, and they'd always been fabulous dance partners.) (See, 2014: 379).

The memory of Helen life in China with her first husband and her family makes she is bear in mind that experience. Those memories will keep in her mind as her effort to moves from homeland. She tries to move one of her traditional culture in her second marriage. In the second marriage, Helen doesn't have

traditional marriage like in the first marriage. She thinks common marriage likes American is better because she lives not in China.

Hybrid identity is also experienced by Ruby which has little different problems in the process of adaptation with the new environment. Basically all main characters were born in America so they all second generation that have nationality choice. They will be American or get nationality likes their parents. Actually they lean to choose as American. The reason is being American give more opportunity in the future in their dreams. “People accept humiliation because they desperately want be in American and they want to be American,” “he said”. “You and I are lucky. We don’t have a desire to be American. We are American.” (See, 2014: 101). In this situation Ruby also choose as American to get her dreams in America. Although she is Japanese that labeled as enemy in America does not reduce her spirit to get her dreams.

The discrimination in that era makes Ruby feel suffer. She is camouflage with Chinese because to differentiate between Japanese and Chinese in physically is difficult for American. However, she stays away from American treatment she still gets it. *There is no lower helplessness than realizing you’ve lost control over every aspect of your life – And you want to hear the kids saying the pledge of Allegiance and singing “God Bless America.” But if we ask the authorities how long we’ll be in here, the answer is NO ANSWER! (Go ahead, Mr. Censor, black that out!* (See, 2014: 321)). In the camp, she understands how American hated Japanese. Ruby feels lost everything that she has like family and her career. The America that she dreamed before is not appropriate with the reality now.

The memory of Ruby’s childhood brings her mind when she still lives with her mother. It reminds her about her mother who always criticizes about her Japanese language. Naturally I attended my mother’s Japanese-language classes. Japanese was of no interest to me, whether at home or in school, and I wished I had a nickel for every time she criticized my use of preposition (See, 2014: 93). It shows her parents wants Ruby to know the good Japanese language and remembering her origin.

Being Americanized gives consequence for Ruby. The consequence is the rejecting from her family that sees her attitude is not Japanese. Her mother is embarrassed by Ruby because she preferred more with American culture than her traditional culture. Her brother also stopped speaking and stays away from her in several times. The reason is that they do not have place for other culture inside their household. These kinds of rejection make Ruby feels annoyance and has no place inside and outside the family.

My parents stopped speaking to me for two weeks after that. Hideo and Yori, my brothers, steered clear of me too. “You were born to be bad,” Hideo told me one day, sounding like a gangster he’d seen at the picture show in Honolulu. I wasn’t particularly bad, but I did have my own opinions. As a result, I was *komaru* ne-an embarrassment and annoyance (See, 2014: 95).

Ruby does not completely remove the Japanese culture inside herself. Sometimes she wears traditional dress likes Kimono to remember her mother’s culture. She wears Kimono in the intervals before her shows begin. Sometimes, it makes her be seen slowing up in her works. This situation refers to her effort to maintenance her homeland culture. It proved that she is still keeping her tradition as her mother heritage.

A little more than forty minutes later, Ruby opened the side door and held it ajar. She wore a kimono. Her nipples pushed against the think silk. “Sally got mad at me for being late last time. I can’t go out with you again. I don’t have time to get out of my costume, get dressed, then undressed, and back to my costume again (See, 2014: 112)”.

To be survived in other unfriendly homeland for immigrants must have strategies. As second generation of Japanese immigrant Ruby mimic the possible things that make her accepted in the new places. She mimics the Chinese name to be accepted in Chinese community in Chinatown. She changes her name Kimiko Fukutomi becomes Ruby Tom. It sounds like real common Chinese name. It is goon on her marque; she is thinking if Chinese community in Chinatown knows her identity, they certainly reject her.

“Anyway, I tell him my name is Ruby Tom. Only he doesn’t like it, see? ‘We’re going to turn you into something special – something no one else has,’ he said. ‘You will be Princes Tai, who escaped from China.’ If I was going to be a Chinese princess, then I sure as hell wasn’t going to accept fifty bucks a week!”(See, 2014: 182).

The discrimination that she experiences make Ruby has passion and desire to get married with American. She does that to raise her prejudice and level up her social statuses. “We don’t have miscegenation laws in Illinois, but marriage to Ruby would have been impossible. There’s prejudice, and then there’s prejudice. A bubble dancer is “– he struggled to find the right words before settling on – “a different kettle of fish (See, 2014: 199)”. Ruby is getting closer with Joe Michel and has plans to married. But Joe is a man who Grace loves. Ruby considers that condition will be broken her friendship with Grace. She becomes confuse with her position between friends or married an American.

The life in America is not appropriate with Ruby’s dreams when Childhood. America sees all Japanese immigrants as alien. The American Military pursue Japanese in their country to outcast in the camp. Even when they are successfull to catch Japanese they get reward from the department. Each passing hour brought more frightening news: the FBI had been watching “certain Japanese nationals” around the country for a year, rounded them up. In Nashville, the department of conservation put in a requisition for six million licenses to “hunt Japs” at a fee of two dollars each (See, 2014: 205). This treatment makes Ruby feels oppressed and desire.

Lives in the camp bring immigrants desire in their lives. Ruby is ashamed with her lives in the camp that difficult to get proper foods. She argues foods in there are not suitable for her. The cause is American soldier does not care with the immigrants health. That is war and there is no place for immigrants to enjoy their lives. It is her complaint with the situation that she shares with her friends in a letter. Ruby is disappointed with herself that cannot fight back and however, she just follows the American rules.

I told her some of details about life in the camp and how ashamed I was to be three; she murmured sympathies. When I come to the end,

she pulled the plug and stepped out of the tub. Not a wrinkle. Not a bump. Not an ounce of unwanted fat. Not an inch of skin that wasn't the color of cream (See, 2014; 354).

It is true that World War II give Ruby tragic memories. Her brothers tragically murdered by American soldier. This reality makes Ruby feels depressed and lost some part of her lives. Ruby peeled the envelope off the glass and held it in her hands for a few agonizing moments before ripping it open. In cold official language she was informed that Yori had been killed. Grace put a hand on Ruby's arm (See, 2014: 364). It shows the American soldiers brutality in the war era to catch Japanese immigrant in their land. Ruby has little lucky because she can camouflage with Chinese community.

What is important to assimilate with Chinese and American in the same time is not just the pretending, but the mimic strategy for Ruby to survive in other homeland. "I didn't want you to lose face," Grace explained, still trying to remain unruffled. "And you didn't want to talk about it. You wanted to make believe nothing had happened. You wanted to pretend you weren't Japanese – (See, 2014: 414)". The novel end with a story where Ruby outside the camp, and she continues her career with Grace and Helen. The all main characters on this novel have better life after the World War II ends.

4.4 The Critical Position of Author

China Dolls is narrated using the three words the sun, the moon, and the truth. The three things above are parts attribute to Buddha that divides the story into three periods. It seems as if the writer went through the same path as three main characters in the novel. From the biography, it can be seen that Grace, Helen, and Ruby are inspired from Lisa See lives. Grace and Helen from the Chinese family background like Lisa See that has Chinese blood from her grandfather. On the other hand, they are second generations of Chinese immigrants. Ruby has little different background because she is not Chinese but she has similar difficulties intertwine as immigrants in America.

Lisa See states that her work is influenced by her family and her grandfather. Her grandfather has the key position in Chinese immigrant

development. My great-grandfather was the godfather/patriarch of Los Angeles Chinatown. I don't look at all Chinese, but I grew up in a very large Chinese-American family (<http://www.lisasee.com/faq/>). Lisa See feels "outside" everywhere she decides to stay because she is Chinese with western look. She draws her experiences with the main characters. When she goes to other Chinese community or to China, people see her as outsiders. When she goes to white community people talks to me as though I belong but I feel foreign in the inside.

Lisa See gets writing skill from her family exactly her mother Carolyn See is a writer. She learns many things about writing from her. So, her mother is the best teacher for Lisa to be a good writer right now. Being a writer is her passion supported by her mother. She went to the Loyola Marymount University in Los Angeles and took art history major. She graduated with a B.A in Humanities. She ended up her major which Modern Greek studies. Generally, it seems like does not help me much as a writer but actually it helps greatly. She learns the pleasures and surprises of research, which are at the heart of all her literary.

She led an active and varied career. She worked as Publishers Weekly West Coast Correspondent for thirteen years. As a freelance journalist, her articles have appeared in Vogue, Self, and More and participated in numerous book reviews that held around the country. She was served as guest curator for an exhibition on the Chinese American experience at the Autry Museum of Western Heritage. Lisa See got honored as National women of the year by organization of Chinese American women in 2001. It was recipient of Chinese American of the Chinese American Museum's History Makers Award in 2003. The next honor is Golden Spike award that she received in 2017 and there are many awards she has related to her works that raise women themes.

Being a successful writer is Lisa See's dream since childhood. Now, her dream becomes true, her novel was very popular in America. She has always been intrigued by stories that have been lost, forgotten, or deliberately covered up, weather in the past or happening right now in the world today. She was then

considered as one of the brightest writers in the New York. Now Lisa See still writes and focuses with her next novel entitled *The Tea Girl of Hummingbird Line*.

Besides of her excellent success as a writer, it can be said that she was born as Chinese American with the low position in social and needs more hard work to save from Depression. It correlated with the main characters in the novel experienced. In one chapter in the novel, it is told that there are many second generations of immigrants who suffer to get their dreams in United States. It is written that “You always planned to leave home, I told myself. Just because you had to escape sooner than expected doesn’t mean you can’t still fly to the stars” (See, 2014: 4). It proves that there are many immigrants and their descent near give up to get their dreams. That statement is on the scene because mostly second generations could not be successful and end as a labor.

She started with the idea that I wanted to write. That triangle story is so complicated – for men and women. A literary work cannot be separated from its writer. Included how the writer gets idea to write and develop the story. There is a reason from Lisa See takes the idea to write *China Dolls* “There were so many great stories. I also felt that if I didn’t do this now, then I might not have a chance to interview some of the earliest performers. I interviewed Dorothy Toy and Mary Ong Tom when they were 93; I interviewed Mai Tai Sing and Trudy Long when they were 88. I count myself fortunate to have captured their stories and had chance to experience their humor, courage, persistence firsthand. Those four women were my greatest inspiration for *China Dolls*. So if you like dancing, there’s dancing. If you like backstage stories, there’s that. If you like stories about friendship, I think you’ll find that this is a very different take on the dark shadow side of friendship. The novel is set during one of the most transformative periods in our history – the end of the Depression, World War II, and the adoption of television into our homes in a big way. In the decade from 1938 to 1948, we, as Americans, changed how we looked at each other and at the world, what we ate, how we dressed, how we spent time with our families, and how we spent our leisure time” (<http://www.lisasee.com/faq/>). This proves that she tries to undergo the same problems between the real characters and the stories of outsider in the

midst of the dominant culture. Then she connected with her experiences with her experience as Chinese American.

Apart from the way Lisa See draws the characters, her complicity in the story of three main characters in the *China Dolls* portrays in one character. The name of character is Annie. In the entire chapters, this character emerges and gives interrogation for Grace and friends. After reading the novel, one might assume that Annie is the character that Lisa See includes to represent of her position in the story. The last chapter says “Annie peppers me with more questions. “Did you know you were perpetuating Asian stereotypes? How could you dance at a place called the China Dolls or even tolerate being called a China Doll?” (See, 2014: 439)”. It proves that Lisa See wants us to know the position of Chinese women in the World War II period. It can clarify that Annie’s character is similar to Lisa See who ever interviews Dorothy Toy, Mary Ong Tom, Mai Tai Sing, and Trudy Long as resource persons.

Every second generations of immigrants that grows up in United States experience depression in world War era. To survive from the chaos situation, all immigrants work very hard. Lisa See says in interview that “All writers are told to write what they know. My family is what I know. And what I don’t know – the women’s secret language, for example – I love to find out whatever I can and then bring my sensibility to the subject. I guess what I’m trying to say is that in many ways I straddle two cultures. I try to bring what I know from both cultures into my work. The American side of me tries to open a window into China and things Chinese for non-Chinese, while the Chinese side of me makes sure that what I’m writing is true to the Chinese culture without making it seem too “exotic” or “foreign” (<http://www.lisasee.com/faq/>)”. That other reason she takes position in the middle. It makes her could write about Chinese culture in their common lives such as married, having children, and sharing their common emotion. Her background gives her knowledge about the differences between Asian and western culture. She says the differences are in the particular of customs and both cultures.

CHAPTER 5. CONCLUSION

In the beginning, Grace, Helen, and Ruby go through unhomeliness moment. There are so many differences between their mother cultures and the host country that put in motion their nostalgic memories about their parent's homeland, but when she back to their previous home, they are also rejected because they have American identity. They also feel being alienated in the host country because they were differences. This condition makes them carve out to blend and adapting with western culture. The main characters are appropriate to some American customs and culture such as the way to eat, dress, talk, hang out, use the leisure time like the way American do. In the process of negotiating the American culture they reduce some of their culture that intolerable in the host country. It is their best way to negotiate with American way.

On the other hand, she acquires hybrid identity while they could allow finding peace and happiness in the dominant society. Their double identities make them wisely how to behave around American. They preserve the Chinese and Japanese Customs in the way to interact with their family, their community in the Chinatown, and also in the camp.

This research also develops the solution for diasporic life in the United States. There are many Chinese and Japanese immigrants that move to America for better life, but they often get difficulties. The difficulties that they experience also face their generation. This condition cause them forming a community with people from the same origin practicing their mother culture like communicating, and enjoying the food from their homeland.

Based on the description above, Lisa See and The three main characters have similarities from their experience and their origin. They are second generation of Asian immigrants, the differences is that Lisa See does not experiences World War II condition experienced by the main characters. To complete her idea, she interviews some of informants. Therefore, the author

clearly agrees with hybridity concept as a strategy for the others or minorities to survive living in the host society.



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