



**THE IDENTITY PROBLEM EXPERIENCED BY THE MAIN CHARACTER  
IN CHIMAMANDA NGOZI ADICHIE'S *AMERICANAH***

**THESIS**

Written by  
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**ENGLISH DEPARTMENT  
FACULTY OF LETTERS  
JEMBER UNIVERSITY  
2016**



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**THESIS**

A thesis presented to the English Department,  
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As one of the requirement to get the  
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In English Studies

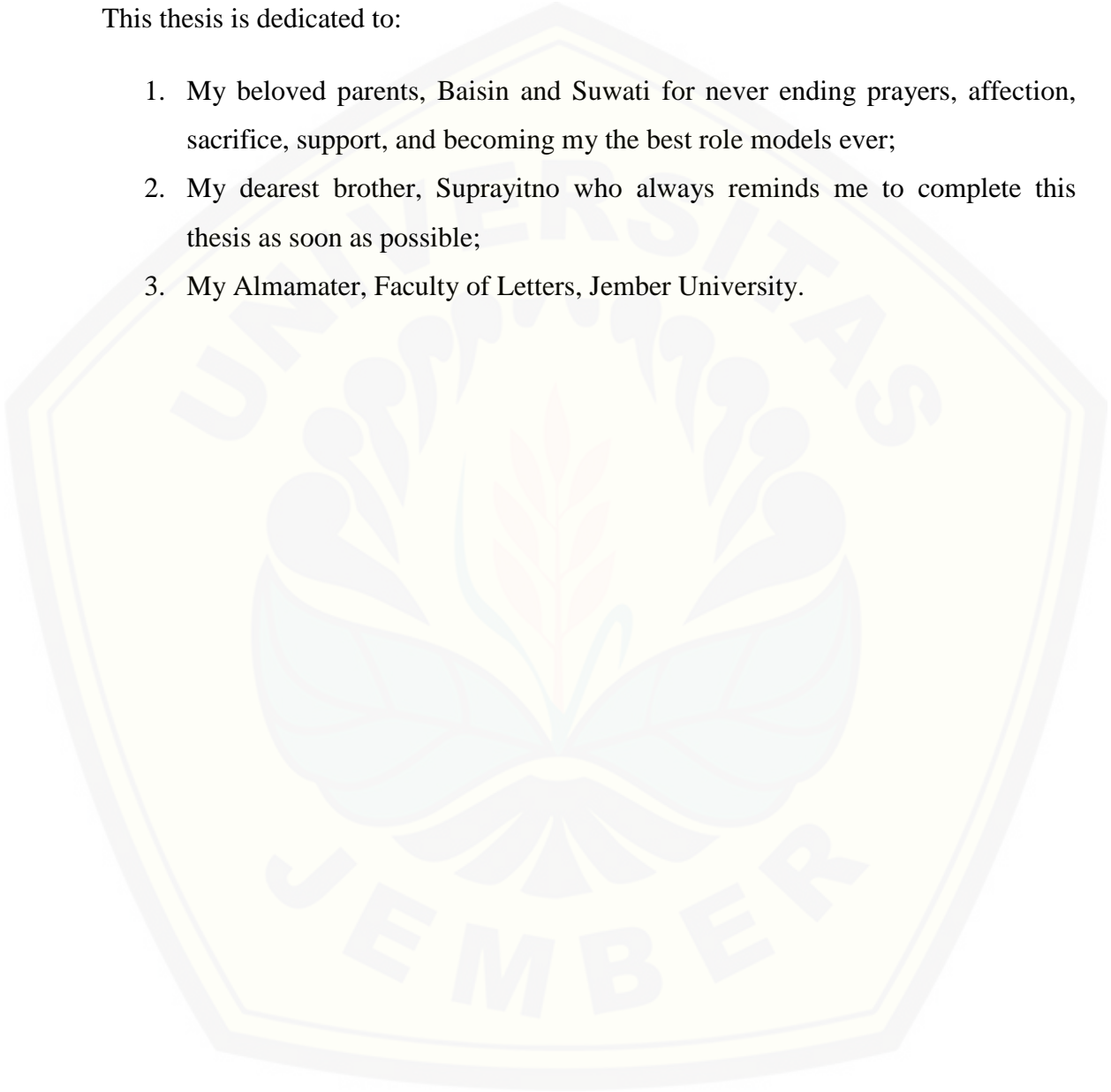
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## DEDICATION

This thesis is dedicated to:

1. My beloved parents, Baisin and Suwati for never ending prayers, affection, sacrifice, support, and becoming my the best role models ever;
2. My dearest brother, Suprayitno who always reminds me to complete this thesis as soon as possible;
3. My Almamater, Faculty of Letters, Jember University.



**MOTTO**

**Every day is a journey, and the  
Journey itself is home  
(Matsuo Basho)**



## DECLARATION

I hereby declare that this thesis entitled **The Identity Problem Experienced by the Main Character in Chimamanda Ngozi Adichie's *Americanah*** is an original work, except the quotation. I certify that the analysis and research described in this thesis have never been submitted for any other degree or any publication. I certify to the best of my knowledge that all sources used and any help 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 group.

Jember, 07 June 2016

The Writer,

Dewi Sri Rahayu

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At last, this thesis is not perfect. So criticism and suggestions are welcome.

Jember, 07 June 2016

Dewi Sri Rahayu



## SUMMARY

**Identity Problem Experienced by the Main Character in Chimamanda Ngozi Adichie's *Americanah*; Dewi Sri Rahayu; 120110101001; 2012; English Departement, Faculty of Letter, Jember University.**

*Americanah* tells about a young Nigerian woman named Ifemelu who decides to return to Nigeria after living in USA. This research tries to analyze the identity problem experienced by the main character due to appropriating American culture. In order to support the analysis, I apply theory of hybridity by Homi K. Bhabha. Qualitative research is applied in this research as it is delivered in the form of words, sentences, and phrases. Moreover, this research is divided into two kinds of data. The first is primary data, which are derived from narrative and descriptive dialogues in Chimamanda Ngozi Adichie's *Americanah* that is related to identity problem. The second is secondary data, which are derived from books, journal, articles, theses and internet sources.

This research gets the conclusion that hybridity can be a bridge between two different cultures. Ifemelu as a diasporic subject finally achieves hybrid identity as her survival strategy in the midst of cultural difference. It starts from the concept of unhomeliness, mimicry and hybridity. Referring to the text, Ifemelu releases much of Nigerian culture to get recognition in USA. It makes her tend to be more Americanized rather than Nigerian. However, her hybrid identity triggers a problem on her returning to her homeland. It leads Ifemelu to be called an Americanah because she still appropriates American culture. She is considered as a foreigner because of the influence of American culture. In this case, Americanah refers to the identity based on living experience in USA. For being called an Americanah, she chooses to re-practice Nigerian culture in order to be accepted by Nigerians. This



event leads Ifemelu remains becoming hybrid subject neither as a Nigerian or an American completely. Moreover, I find out the close relation between text and context related to the life of African diaspora. Therefore, through this novel, Adichie has a little different understanding about the Bhabha's concept which hybridity does not always position diasporic subject in between identity.



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## CHAPTER 1. INTRODUCTION

This chapter deals with the explanation for choosing the object and the subject matter. The problems and the aim of the analysis are also discussed in this chapter. The complete description is as follows:

### 1.1 The Background of the Study

Chimamanda Ngozi Adichie was born on 15 September 1977 in Enugu, Nigeria. She immigrated to United State and became a well-known author. She is the author of three novels, first is *Purple Hibiscus* released in October 2003 in which this novel receives critical acclaims. Second is *half of Yellow Sun* released in August 2006 in United Kingdom and is set before and during Biafran war. The last novel is *Americanah* that I am going to analyze in this study (<http://www.britannica.com/biography/Chimamanda-Ngozi-Adichie>).

*Americanah* was published in 2013. The term of *Americanah* is given to Nigerian immigrants in America that have recently moved back to Nigeria. It points out an identity based on life experience in America. They pretend not to understand Nigerian culture, the mother tongue and no longer behave as Nigerian people in common. They no longer want to appropriate Nigerian values because of fitting and appropriating in modern country. It can be said that they refuse to practice Nigerian culture and constantly practice American culture in their life (<http://www.theguardian.com/books/2013/apr/11/americanah-chimamanda-ngozi-adichie-review>).

The story of *Americanah* tells about a young Nigerian woman Ifemelu who decides to return to Nigeria after living in the United State. She leaves her homeland and comes to USA in the pursuit of getting higher education. In USA, she undergoes the psychological suffering and the lost of cultural belonging because of facing cultural

difference. As a diasporic subject, she experiences in between condition in which she tries to appropriate American culture but not completely because she still believe in some of her mother cultures. It leads Ifemelu to find new identity which is known as hybrid identity. Her hybrid identity is used as a bridge between American and Nigerian culture. In short, the issue of hybridity in *Americanah* belongs to the genre of diaspora literature.

Diaspora is about people arriving at a new location, settling down, and having a memory and a longing for “elsewhere” or another place (Bhatia, 2007: 79). It means that diasporic subject engages with new environment, arranges with new life and tries to adapt new culture to be part of her/him. It happens because living in a new place does not mean living in own homeland where diasporic subjects can practice the original culture totally. Meanwhile, he/she can not prevent the feeling unhomy condition, alienated and suffering because of being miles away from the home. Therefore, making survival strategy in the midst of cultural difference is necessary.

Ifemelu as diasporic subject makes survival strategy by appropriating American culture such as the way of thinking, customs, style, food, and etc. Those particular things are used as the signs for becoming a part of American society. Although hybrid identity is merely used as strategic choice to survive in the midst of American culture, it brings a new problem on her return to Nigeria. She still follows American culture that leads her to be called an *Americanah*. She becomes a foreigner because the changing of her identity and to solve her feeling, she begins to re-practice Nigerian culture to be accepted by her group. Hence, she remains becoming hybrid subject neither as an American nor a Nigerian. It leads herself finding problem regarding her identity.

Based on explanation above, I am interested in analyzing *Americanah* novel as the object of analysis because this novel contains the issue concerning Ifemelu’ hybrid identity that tends to be more American rather than Nigerian. Thus, the study of *Americanah* is under the umbrella of postcolonial study using Bhabha’s Hybridity

theory. It is applied in this analysis as a survival strategy done by Ifemelu in the midst of dominant subject.

## 1.2 Topic to discuss

In conducting a research, giving a topic discussion is needed in order to give valid problems in analysis. Topic becomes the main discussion in this analysis. This research tries to discuss about the Ifemelu's life in USA and feeling of alienation since she comes to USA and the way how she makes survival strategy by following American culture. Moreover, it also discusses about Ifemelu's hybrid identity that becomes a problem in her homeland.

## 1.3 Research Questions

The main problem of this analysis is about identity problem occurred on Ifemelu's life. In the *Americanah*, Ifemelu as diaporic subject experienced in between condition and practice cultural diversity as a survival strategy in the midst of dominant subject. Thus, this analysis consists of three questions in the following:

1. How does the author represent diasporic life in this novel?
2. How is the social context as the background of the novel?
3. What is the critical position of the author?

## 1.4 The Goals of the Study

1. To gain the description about the immigrant's life and the way to make survival strategy in the midst of cultural difference.
2. To expose the African diasporic life in 20 century as social context as the background of the novel.
3. To explain the author position about the life of diasporic subject through the novel



## CHAPTER 2. THEORETICAL FRAMEWORK

This chapter focuses on the description of theory that will be applied in this analysis. Previous research is also described in this chapter and the aim is to avoid similar analysis. To provide appropriate theory related to analysis is necessarily needed to sustain the analysis process.

### 2.1 Previous Research

Discussing the previous research is a must to avoid similar analysis with other research. It aims to find a gap and reach different analysis and new perception. I use two previous researches using postcolonial theory dealing with Hybrid identity.

The first previous research belongs to Johan Syah Akbar Islamy entitled *Mother and Daughters' Hybrid Identity in Amy Tan's The Joy Luck Club* (2015). This thesis depicts about the different identity experienced by migration family in the United State happened to the mothers and daughters' life as the main character. Qualitative research is used in this thesis to describe the process of hybridity concerning postcolonial issue. He applies theory hybridity through Bhabha perspective to analyze about hybrid identity on immigrant Chinese's mother and Asian-America's daughter. He describes that mothers do not fully accept American culture and they still maintain the partial Chinese culture. While, their daughters tend to follow American culture and consider Chinese culture is ancient. Therefore, it leads to conflict between them. The result of this thesis mentions that hybrid identity can bridge the different identity between mothers and daughters.

The next previous research is written by Siti Nur Hamidah entitled “ *The Hybrid Identity on Laila Charil Philips' The Final Passage*. This thesis describes hybrid identity on Laila as mulato girl who feels that she does not belong to a certain race. Both white and black races do not consider her as part of theirs. This thesis wants to reveal the emergence of new culture in the social activity of the main character. The result of this thesis proposes that the process of hybridity does only



produce something abstract but also can be something concrete and physical known as mulato.

I use two previous researches above because I find the similar topic but different object about the life of immigrant diaspora using theory hybridity. Those researches have huge contribution for me to study about diasporic literature. Moreover, it also helps me to analyze the data from different novel.

## **2.2 Postcolonial Study as Theoretical Framework.**

It is interesting to discuss about postcolonial study. Before discussing more detail about postcolonialism, it is necessary to know about colonialism first. Colonialism is one form of practice which results from the ideology of imperialism, and specifically concerns the settlement of one group of people in a new location (McLeod, 2000: 8). It means that colonizers come and settle in colonized subject and attempt to authorize the land through political, economical, and cultural practice. The aim of colonialism is to take over the source of colonized land for the sake of colonizers. The colonizers construct the binary opposition which considers the colonized subject as inferior people that characterize like backward, uneducated, barbarian, stupid, uncivilized, and etc. The colonized subject inevitably imitates and expresses the modern thinking and the way of colonizer to survive in the midst of dominant subject. It becomes the emergence of postcolonialism.

The most important point to keep is that postcolonialism must base its theoretical concepts on the historical fact of European colonialism and its various effects on the various practices in post-colonial times. (Ashcroft, Griffiths, Tiffin, 1995: 2)

The concept of post-colonialism relates to the effect of colonialization on cultures and societies in the third world. In 1980 this term of postcolonialism becomes popular and is used by literary critics to identify cultural effects of colonialization written by European author in colonial times and non-European author in independent time. In addition, they want to examine how the impact of

colonizers' dominant toward non European lands, people, and culture. Moreover, they want to know how the complex culture they experience and how the complicated the process of hybridity. Postcolonialism covers wider discussion in experiencing colonialism, migration, slavery, suppression, resistance, representation, race, gender, and etc.

Postcolonialism investigates a culture as a complex of hybridity and a survival strategy, no longer as romantic and traditional nostalgia in the construction of national/regional culture as well as transnational culture caused by the process of displacement and contemporary migration (Bhabha, 1994 : 172).

From the quote above it means that postcolonialism is to expose the way of colonized people express and practice the colonizer's culture and their original culture. It also investigates how the colonized subjects blend two different cultures as the way to enter dominant power of colonizer by using culture. Culture becomes the crucial tool in order to survive in the midst of difference and it no longer becomes the needed thing for the national culture. Moreover, it also plays an important thing in constructing the process of hybridity and investigating how complex culture is.

### **2.3 Homi K. Bhabha's Theory**

This study attempts to apply postcolonial theory by Homi K. Bhabha. He is one of well-known thinkers of postcolonial theory. His theory brings resources to literary study concerning colonial archives and diasporic life. He has a huge contribution in a set of challenging concepts such as unhomeliness, mimicry-mockery, ambivalence, and hybridity. Those concepts reflect the way of colonized subject to resist against the hegemonic power of colonizer. He would like to excoriate that colonialism is not only as a straightforward oppression, violence, domination, and exploitation but also as a complex period and cultural complex as the product of in between condition. He also exposes the colonialism's culture that affects colonized culture that leads to the absence of pure culture.

The concept of hybridity becomes the crucial tool of this analysis. Hybridity is shaped through the interaction with the related concepts including unhomeliness, ambivalence, and mimicry-mockery. Those related concepts can strengthen the shape of hybridity. So, this chapter is going to describe about unhomeliness, mimicry and hybridity as follows:

### 2.3.1 Unhomeliness

The term of unhomeliness refers to the colonized subjects who experience the feeling of alienation and displacement in their own land because their original cultures are subdued by colonizers' culture. Colonizers regard that their cultures are modern, educated and civilized while the colonized's culture is backward and uncivilized and it is asked to assimilate. As Bhabha states:

. “...the crucial importance for subordinated people of asserting their indigenous cultural traditions and retrieving their repressed histories. But he is too aware of the danger of the fixity and fetishism of identities within the calcification of colonial culture...” (Bhabha, 1994: 9)

The citation above implies that to maintain the original culture in the midst colonial power will threat the existence of colonized subject. The idea of appropriating colonial power becomes the effective strategy to survive. As minority subject, it is necessary to follow and practice the dominant culture as a way to enter the dominant power. Due to practicing dominant culture, the colonized subjects lose their sense of cultural belonging. They lose their original culture partially as a consequence of the dominant's suppress. Therefore, they experience psychological suffering which is known as unhomeliness.

Bhabha states that unhomeliness is the condition of extra-territorial and cross-cultural initiations. To be unhomed is not to be homeless, nor can the unhomely be easily accommodated in the familiar division of social life into private and public spheres (Bhabha, 1994: 9). Home in this case means culture. It means that the unhomeliness is kind of cultural identity crisis experienced by minority subject as the

result of practicing dominant culture. They experience the stage of unhomy condition and question what culture they belong. Hence, it leads to them losing their authentic or pure culture.

Tyson states that unhomeliness is the feeling that one has no cultural home or sense of cultural belonging (Tyson, 2006: 427). Unhomeliness refers to feeling of displacement and sense of alienation due to the colonial settlement or the movement from one country to another country by slavery and invasion. It is also probably the consequence of willing or unwilling to live from known place to unknown place. It causes the absence of pure culture.

The stage of unhomy condition is mostly undergone by diasporic subject including Ifemelu as an immigrant in America. She experiences the feeling of displacement because of facing cultural difference. She is regarded as the other by American society. Moreover, she experiences new culture she faces everyday and her original culture left behind. Thus, it makes her have sense of cultural lost.

### **2.3.2 Mimicry**

As the colonized subject living in the midst of colonizers, they need to mimic the colonizers' culture as a way to enter the dominant power where they still consider the colonized as the others. The mission of colonial power who asserts the authority toward colonized gives a rise on the notion of mimicry. Moreover, mimicry can also be taken as a way to subvert the authority and hegemony of colonizers. On Bhabha perspective, mimicry becomes the strategic choice to be survived in the midst of antagonism.

“Mimicry is the desire for a reformed, recognizable other, as a subject of a difference that is almost the same, but not quite. Which is to say, that the discourse of mimicry is constructed around an ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference” (Bhabha, 1994: 86).



From the citation above, it can be concluded that the request on the colonized to resemble the colonizers results in mimicry. Mimicry is the way of colonized subject imitating dominant culture such as the lifestyle, the way of thinking, foods, how they behave, education system, and etc. However, the colonized mimic almost the same as the colonizers but not quite because the absolute imitation will make the colonized fail in underlining the colonizers' ideology and power discourse as the base domination. Therefore, mimicry is constructed around ambivalence. Ambivalence is love but hate which means that the colonized subject practices the partial colonizer culture as the sign of becoming colonizer subject and still negotiating the cultural difference. Therefore, it can undermine the colonial stereotype as superior subject.

Bhabha states that mimicry does not merely "rupture" the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a 'partial' presence (Bhabha, 1994: 86). Partial presence means that the colonized subject applies double vision in their way imitating colonizers' culture. They exercise the process of appropriation and inappropriation toward dominant culture. The colonized subject appropriates the colonial power and it is used as the sign to show their subjectivity in colonial power. In a mean time, the colonized also inappropriates the colonial culture by not being assimilated into supposedly. This term is known as form of mockery. The double vision undergone by subject mimicry that contains imitation and difference makes the colonized both similar and also terrifying: so mimicry is at once resemblance and menace (Bhabha, 1994: 86).

"... A desire that, through the repetition of partial presence, which is the basis of mimicry, articulates those disturbances of cultural, racial and historical difference that menace the narcissistic demand of colonial authority. It is a desire that reverses in part the colonial appropriation by now producing a partial vision of the colonizer's presence..." (Bhabha, 1994: 88)

The effect of mimicry on the authority of colonial discourse is profound and disturbing (Bhabha, 1994:86). It results a menace for colonizers because through

repetition with difference, it can disturb the dominant culture. On the other hand, colonizers exercise ambivalence as well and they show no absolute identity that can be mimicked by colonized. Thereby, colonized has no absolute identity that can be betrayed of. Mimicry is like camouflage, not a harmonization or repression of difference but a form of resemblance that differs from or depends presence by displaying in part (Bhabha, 1994: 90). It can be concluded that it is known as metonymy presence where the colonized shows partial presence as the colonizers and as the native. However, it can be a menace and mockery for colonizers.

Mimicry is the way of diasporic subject imitating and entering the dominant subject. The main character as diasporic subject practices and adapts the American culture as the sign of becoming American. She plays double vision and partial presence toward dominant culture. However, she does not fully accept the American culture, besides she still maintains her Nigerian culture and it is called as mockery for American culture.

### **2.3.3 Hybridity**

The concept of hybridity based on Homi K. Bhabha is important in postcolonial times. The term hybridity refers to the cultural mixing between the colonizer and colonized culture. It results in hybrid identity and new identity formation emerges as the consequence of the mixing and movement between home and elsewhere, here and there. Hybrid identity refers to identity of someone or somebody because of mixing two different cultures. However, hybridity is not merely the cultural mixing between two cultures but it brings cultural and political negotiation between colonizers and colonized. Furthermore, it brings an effect on the absence of authentic or pure culture for colonized.

“Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal (that is the production of discriminatory identities that secure the

“pure” and original identity of authority. Hybridity is the revolution of the assumption of colonial identity through the repetition of discriminatory identity effect. It displays the necessary deformation and displacement of all sites of discrimination and domination” (Bhabha, 1994: 112)

Hybridity is the product of mimicry constructed around ambivalent and it is used as an effective way to reunderstand the colonizers’ culture as the base of domination. The process of hybridity can plague the notion constructed by colonizers through disavowal reaction. It evokes that the original of colonized’s culture is secured from the colonial authority. Bhabha further states that colonial authority can not be replicated perfectly because the colonial presence is always ambivalent. However, the colonized replicates the colonizer culture not in the same way as colonizers and it is known as repetition with difference. This gap is the failure of colonizer discourse and becoming the resistance for colonizers itself. The colonial hybrid disturbs the demand of colonial power and reimplicates its power in the mode of resistance. It proves that the colonized is able to keep the original culture alive. Therefore, hybridity is the strategy to negotiate its subjectivity in the midst of dominant power by displaying to be partial colonizer and colonized.

“Bhabha himself is aware of the dangers of fixity and fetishism of identities within binary colonial thinking arguing that “all forms of culture are continually in a process of hybridity.” (Meredith quoted in Rutherford 1990: 211).

It can be concluded that sustaining their original culture in the midst of colonizer culture will endanger colonized subject because they are considered as the other by colonizer. They become the inferior and passive subject. Otherwise, by having hybrid identity and imitating colonizers culture, it places themselves under easier control of the colonizers because they seem to believe in colonizers’ culture. Nevertheless, they remain positioned in different level because they still negotiate the mother culture partially. Meanwhile, they do not totally practice and follow the dominant culture of colonizers.



Colonial hybrid is the articulation of the ambivalent space where the rite of power is enacted on the site of desire, making its subjects at once disciplinary and disseminatory, negative transparency (Bhabha, 1994: 112). It means that hybrid-subject still plays double articulation toward dominant subject and makes an effort to multiply their subjectivity and culture. Therefore, it emerges a diverse reunderstanding toward dominant culture.

Dominant culture is no longer appropriated as the symbol of authority but as the sign that produce slippage that can disturb the wholeness of discourse construction about domination. Further implication may it can disturb the cultural difference.

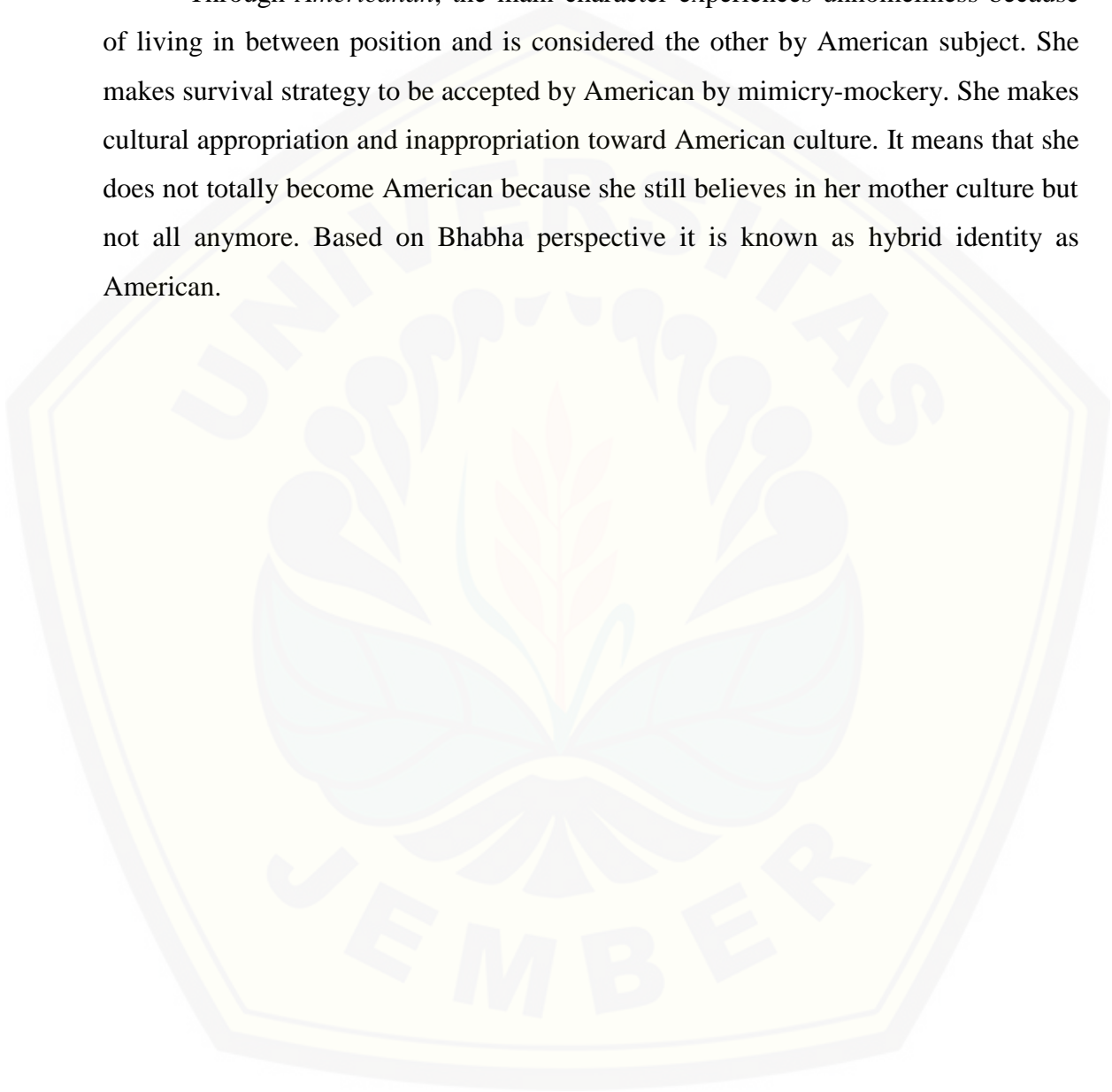
“Hybridity is the name of this displacement of value from symbol to sign that causes the discourse to split along the axis of its power to be representative, authoritative. Hybridity is a problematic of colonial representation and individuation that reverses the effects of the colonialist disavowal, so that other denied of its authority-its rules of recognition” (Bhabha, 1994: 113-114)

Colonized subject makes a disavowal toward dominant subject by process inappropriation in colonizers' culture. It can disturb the basic discourse construction power and knowledge. It causes the colonized resembles as dominant subject while they still produce slippage and difference. In some cases, they still practice their original culture in the midst of dominant culture. Hybridity aims at creating and showing the difference as the effect of in between culture. It can be concluded that hybridity itself can become the survival strategy to deceive colonial authority.

In short, culture is used as a tool for colonized for entering the dominant power. According to Bhabha, there are no pure cultures because culture is the mixing process within every form of identity. Moreover, there are no cultures that can keep the originality because it always undergoes the interaction between others. Bhabha further claims that culture is in between process. Culture who is the consequence of the interaction of different culture not comes after the process of hybridity is named as cultural in-betweenness. It occurs from the collaboration between past and present,

here and there, inside and outside. Hybridity becomes the bridge between the colonizer and colonized subject.

Through *Americanah*, the main character experiences unhomeliness because of living in between position and is considered the other by American subject. She makes survival strategy to be accepted by American by mimicry-mockery. She makes cultural appropriation and inappropriation toward American culture. It means that she does not totally become American because she still believes in her mother culture but not all anymore. Based on Bhabha perspective it is known as hybrid identity as American.



## CHAPTER 3. RESEARCH DESIGN AND METHOD

This chapter serves research methodology that is used to analyze the research problem. It consists of three subchapters. First subchapter deals with the type of research, the second explains about how data are collected. The last is data processing and data analysis utilized to explain how the data are categorized, and analyzed.

### 3.1 Type of Research

This research applies qualitative research. According to Blaxter, *et al* (2006: 64) qualitative research is concerned with collecting and analyzing information in as many forms, chiefly non-numeric, as possible. The chosen object of this analysis is novel thus qualitative research is applied. This research concerns with verbal description and narratives not in a number. The data are collected in the form of word, sentence, and paragraph not in the form of numbers. Hence, the analysis is composed in the form of quotation from the novel and it can be direct and indirect quotations.

Library research is used as a medium to accomplish this analysis. Blaxter, *et al* (2006: 65) states that library research is the process of research that does not need to enter to the field. It means that the data are gathered by reading the books in the library dealing with thesis, chosen theory and other books to support the analysis.

### 3.2 Data Collection

The need to conduct this analysis is close reading activity. It is done in order to comprehend the whole parts of the novel perfectly and obtain the deep interpretation. It takes more than once to read in order to get a clear comprehension of the novel.

There are two kinds of data in this thesis: primary and secondary data. The primary data of this analysis are all information and facts related to the issue of diaspora and identity problem experienced by Ifemelu in her returning to her

homeland derived from the *Americanah*. On the other hand, the secondary data are all information derived from books, journal, articles, thesis, and internet related to postcolonial issue. The secondary data are used to strengthen the analysis process.

### **3.3. Data Processing and Data Analysis**

Data processing begins by collecting all the data derived from primary and secondary data and then the data are categorized based on research questions. Afterward, I choose which of the data are important and unimportant. The unimportant data will be deleted in order that it makes the process analysis easier. The important data will be classified again based on the subchapter in the next chapter. Data processing is very important in conducting analysis process because the data that have been collected is used to answer the research questions in the next analysis.

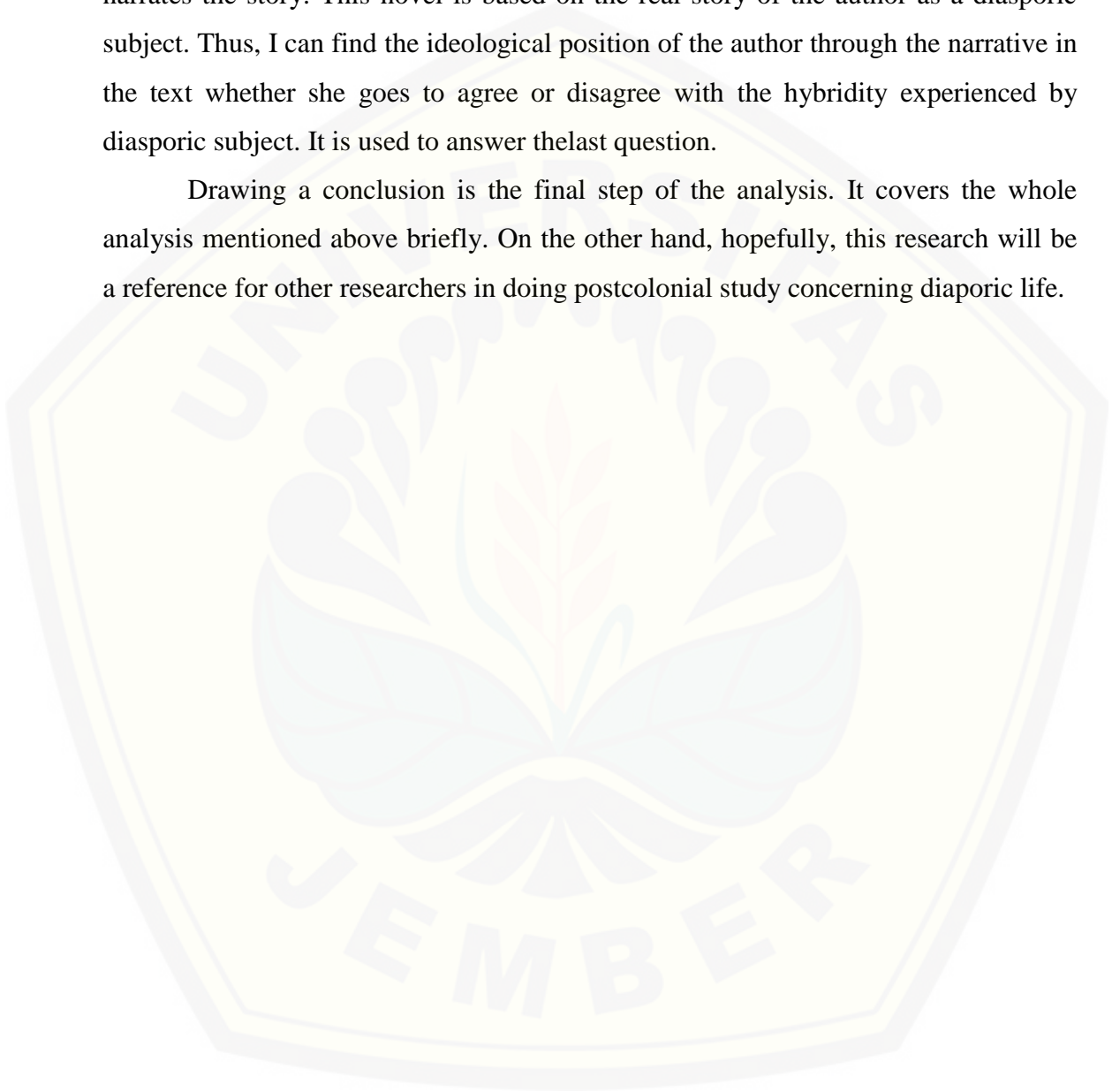
After the data are categorized and classified, the next step is analyzing. This analysis aims at answering the research questions. Giving the limitation in the analysis is needed in order not to out of the planned goal. This analysis starts to analyze the novel concerned with Postcolonial approach using Homi K.Bhabha hybridity theory.

To start the analysis, the first step is to expose the main character in the novel named Ifemelu. Data related to postcolonial issues are categorized into three parts including unhomeliness, mimicry and hybridity. The first analysis starts with the life of Ifemelu as new comer and her feeling of dislocation since she comes to America that is used to answer the concept of unhomeliness and the way she makes survival strategy by adopting American culture lead to the next analysis through the concept of mimicry. Finally she gets hybrid identity and hybrid identity itself brings a new problem on her return to Nigeria and it is used to answer the first question.

The second step is describing the social context as the background of the novel. This analysis is supposed to reveal the real condition of African diaspora in America. It is designed to answer the second question in this analysis.

The last step is to find out the ideological position of the author through this novel. The first thing is to reveal the background of the author and how the author narrates the story. This novel is based on the real story of the author as a diasporic subject. Thus, I can find the ideological position of the author through the narrative in the text whether she goes to agree or disagree with the hybridity experienced by diasporic subject. It is used to answer the last question.

Drawing a conclusion is the final step of the analysis. It covers the whole analysis mentioned above briefly. On the other hand, hopefully, this research will be a reference for other researchers in doing postcolonial study concerning diasporic life.





## CHAPTER 5. CONCLUSION

The issue of diaspora has been the global issue nowadays. In the past the term diaspora refers to the Jews people who migrate for political exile. However, in recent decades the term diaspora has extended meaning which refer to refugee, migration, workers and etc. They do migration in voluntary migration. Most people from Eastern hemisphere end up migrating to Western country for searching their fortune and improving their future's life.

After discussing the main problem in the previous chapter, I find out the answers concerning identity problem experienced by Ifemelu as the main character in the novel, the historical context of African diaspora in America and the last is the position of the author through the novel.

Ifemelu as a diasporic subject finally achieves hybrid identity as her survival strategy to survive in the midst of majority group. It is started from the concept of unhomeliness, mimicry and finally she gets her hybrid identity based on the Bhabha's theory of hybridity. Hybrid identity which becomes the bridge between two different cultures brings a problem on her returning to her motherland. She still practices American culture and leads her to be called an Americanah. For being called an Americanah, she decides to re-practice Nigerian culture to reduce her unhomey feeling. It aims in order to be accepted by Nigerian people and not considered as a foreigner. It can be concluded that she becomes the hybrid subject in her homeland neither as a Nigerian nor an American. It leads herself finding identity in betweenness.

African diaspora as social context intends to reveal the real condition of African diaspora in America and it is related to the novel to find the correlation between the text and context. In recent decades, African diaspora do voluntary migration for improving their life. In host land, they find the struggle to be adjusted with American way of living. They should negotiate American culture to be accepted in host land. However, they also maintain the connection and perspective with their

homeland by gathering with other African diaspora. Moreover, they also maintain the distance by keeping in touch using advanced technology.

Concerning the author position, Adichie wants to criticize the reality hybridity by Bhabha which is merely used as a survival strategy in host land, it does not always place diasporic subject *in between* identity. Back to the novel, Ifemelu tends to be more Americanized rather than Nigerian. She releases much of her Nigerian cultures to be accepted in America. It can be seen through the text in which she is called an Americanah in her homeland.

To sum up, being diasporic subject always contains the complex process in which one has to negotiate with a new culture and release some of original cultures to be accepted in host society. Diasporic subject will experience the problem regarding identity as the consequence of appropriating new culture. The experience of new culture will influence the identity of diasporic subject to always transform because identity are never static, always changing and in process. Further implication for diasporic subject is the absence of pure identity



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