

CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Framework

The purpose of this chapter is to elaborate the theory used for analyzing the novel *A Step from Heaven* by An Na. There will be two sub-chapters included: Theoretical Framework and Review of Related Studies. The sub chapters in theoretical framework will be divided into 5 sections: Post Colonial Criticism, Diaspora, Unhomeliness, In-between-ness, and Hybridity.

2.1.1 PostColonial Criticism

In many literature works, especially the countries which have been long colonized such as Afrika and India, they always have those main characters whose are battling with colonization and facing the difficulties to place their identity. Thus, the theorists created Post Colonial Criticism in order to examine those literatures specifically through the lens of colonization.

Post Colonial Criticism is a theory which is used to examine literary works to analyze a whole range of colonization practices, to reveal the history of colonial, cultural conflict and identity crisis. As Ashcroft et al said in his book:

Postcolonial criticism is concerned with the way in which literary texts, in many different ways, reveal the traces of colonial encounter, the confrontation of races, nations and cultures under conditions of unequal power relations that

has shaped a significant part of human experience since the beginning of the age of European imperialism (4).

Ashcroft also states that Post-colonialism is the way to understand the culture effects of colonization until present days (2). The term “colonial” epitomized the practice of colonization in the past, while the word “post” indicated of the process of colonization which happens until present time. Therefore, Post Colonialism is not merely discusses about the practice of colonization happens in the past, but also the effect of colonization which emerges even after the colonization is gone.

Theory of Post-colonialism is first introduced by Edward Said through his book, *Orientalism*. He is considered as the father of Post-colonialism because through his book, *Orientalism* he writes something phenomenal which is becoming the basic reference for Post colonial study. In his book *Orientalism*, Edward Said mainly discussed about West condescending the East. Thus, from *Orientalism* book the terms “Orient” and “Other” is started to be known. Said describes “Orient” as a place somewhere in Europe’s where the greatest happens, civilization and cultural at its best (1). As for “Other” is “a term to characterize the colonized subject as a means of establishing the binary separation of the colonizer and the colonized” (Ashcroft, 169). Therefore, from the description above, colonizer often associated with the West while colonized is associated with the East.

Discussing about colonization will never be apart from questioning the culture and identity. It is Homi K. Babha with his famous works, “The Location of Culture”

brings it up nicely. In his book Babha mainly talks about politics and culture, how they intertwine between colonizer and colonized. Babha is also known for his own theory, Hybridity. According to Ashcroft, “Hybridity is commonly refers to the creation of new transculturalforms within the contact zone produced by colonization” (108).

2.1.2 Diaspora

The definition of Diaspora according to Tyson, “is the state when people are separated from their original home land” (421). People who move from their home land to another country are considered experiencing Diaspora. This condition caused by many reasons it could be voluntarily or forcibly, as Ashcroft said in his book, “The most extreme consequences of imperial dominance can be seen in the radical displacement of peoples through slavery, indenture and settlement” (217). As we known before, the effect of colonization constantly remains in the present times. The effect has been descended hereditarily. One of the effects is the phenomenon of migration. “Migrant act of survival” (7) is the understanding of migration by Homi K. Bhabha. The act of survival is experiencing by Diaspora for they have to survive in the new land. They have to adjust the new environment and face the difficulties they have never experienced in their home land. It is supported by VirinderKalra, in a book *Diaspora and Hybridity*, that Diaspora has a relation between homes and abroad which concerns with the condition as marginal people (9).

2.1.3 Unhomeliness

The concept of “home” and migrant communities is discussed by John McLeod in his work *Beginning Postcolonialism*. He states that the migrants eventually will be experiencing displacement as they live separated from their homeland (211). He also adds that the longing to return the homeland is only act by the imagination (211). Therefore, those who are experiencing Diaspora by migration will have the strong sense of belonging home but sadly they could not actualize it in the real life.

This unstable condition of Diaspora is known as the term “Unhomeliness”. Unhomely according to Homi K. Bhabha is:

The negating activity is indeed, where presencing begins because it captures something of the estranging sense of the relocation of the home and the world – the unhomeliness – that is the condition of extra-territorial and cross cultural initiations. To be unhome is not to be homeless, nor can the unhomely be easily accommodated in that familiar division of social life into private and public spheres. (9)

Unhomeliness put Diaspora in the condition of being not home in their native land. “To be at home, is to occupy a location where we are welcome, where we can be with people very much like ourself” (McLeod 210). In this case, they could not describe which “home” would fit into them; it will lead them to make their process of settlement becoming unstable.

2.1.4 In-between-ness

Everyone experiencing Diaspora must suffer identity crisis. It because they are trapped between two cultures and could not classify which one they should belong. One of identity crisis experienced by Diaspora is “In-between-ness”. Homi K. Bhabha in his book the *Location of Culture* stated that, “In place of the polarity of prefigurative self-generating nation’s in-itself and extrinsic other nations, the performative introduces a temporality of the ‘in-between’ ” (148). The cultures that experiencing by the Diaspora are the mixes between, as Bhabha said above, “in-itself” and “extrinsic”. The word “in-itself” means their original culture, while “extrinsic” means their new land culture. The people who are trapped into these mix culture commonly could not identify their true identity.

Thus, from the statement above it is known that the ambivalent of two cultures is destabilizing the identity of Diaspora. The destabilizing of their identity is causing the Diaspora experiencing “In-between-ness”. In addition, “In-between-ness” will lead Diaspora to experience “Hybridity”.

2.1.5 Hybridity

In his book *Location of Culture*, Homi K. Bhabha stated, “Hybrid is the transformational value of change lies in the rearticulating, or translating, of elements that are *neither the one* (unitary working class) nor the other (the politics of gender) but something else besides, which contest the term and territories of both (28). This statement is also supported by Ashcroft, “Hybridity has frequently been used in post-

colonial discourse to mean simply cross-cultural ‘exchange’.” (109). Both of the theorists above use the word “change” to describe Hybridity. Because indeed, Hybridity is a process of exchanging two cultures which create a new one.

The condition of “In-between-ness” also one of the reasons Hybridity is exist. It is mentioned by John McLeod in his book *Beginning Postcolonialism*,

“In particular, the ‘in-between’ position of the immigrant, his or her errant, impartial perceptions of the world, have been used as the starting point for creating new, dynamic ways of thinking about identity which go beyond older static models such as national identity and the notion of ‘rootedness’” (216).

It is clearly mentioned above that “In-between-ness” also serves as the starting factor of Hybridity which later creating a new culture and identity. The confusion of embracing two cultures which is the feature of “In-between-ness”, will lead the forming of Hybridity. It could be identified when the Diasporas are finally comfortable having both of two cultures.

2.2 Review of Related Studies

Studies on Diaspora are not new objects. There have been a lot of researches regarding the topic of Diaspora, not merely in context Post Colonial discourse but also in economy, psychology, etc. This study analyses the comparison between parents-child diasporic identities in novel *A Step from Heaven* written by An Na. Interestingly, the research using the same novel as the writer has been conducted by Kelly L. Meyer for her thesis requirement in Minnesota State University in 2009. Her

study, entitled *Mother-Daughter Relationships in Two Korean American Immigrant Novels: Kim Ronyoung's Clay Walls and An Na's A Step from Heaven* focuses on how the female characters in the novel interacting with their mothers as a Korean Immigrant. The purpose of this study is to see how the characters and their mothers as Korean immigrant survive in the new country. In addition, this study also identifies the relationship between mother-daughter which is not like any other bounds such as mother-male relationship. The findings of this study explain that in mothers-daughters relationship, they are look up for each other. There is more than “survive” as they together struggling in their new land. They support and strengthen each other despite the cruel reality that happens to them. Learning from this study, the writer challenges herself to analyze the same novel--which also used in previous study—to use different approach i.e. Post Colonial Criticism and different subjects. Hopefully, this study could contribute in the field of Post Colonial research.

Another previous study of Diaspora is composed by Karen Nguyen. Her study entitled *Diasporic Approaches to Home and Family in Dionne Brand's What We Are Long For and Madeliene Thien's Certainty* is a thesis to fill the requirement to graduate in McMaster University in 2008. In this thesis Nguyen uses Diaspora Approach in order to analyze the meaning of “home” which is offered in those novels. Interestingly, the subjects of this thesis are also Diasporas, to be precise; first and second generation of Diaspora. She also examines the differences of first and second generation in a matter of “consciousness”. The findings of this research reveal

how the concept of “home” not simply just the “place” to live in, but also highly associated with family relation. Even though the previous study by Nguyen also uses Diaspora as the objects of her analysis, but in general the discussion of our studies are extremely different. However by studying this previous study, the writer could learn better the understanding of Diaspora approach.

The last related study is proposed by the undergraduates of Universitas Airlangga. It is written by Chinintya Suma Ningtyas in 2014 and Citra Anindita in 2013. Chinintya Suma Ningtyas, in her thesis entitled *The Dynamics of Kimberly Chang’s Post Colonial Identity in Jean Kwok’s Novel Girl in Translation* focuses on the dynamics of Kimberly Chang’s post colonial identity and reveal it through Abrogation and Appropriation approach. In the other hand, Citra Anindita with her thesis, *Revealing the In-between-ness through Abrogation and Appropriation of Nan as Chinese Diaspora in Ha Jin’s Novel A Free Life*, examine the condition of “In-between-ness” in Nan as Diaspora and also reveal it through Abrogation and Appropriation. Both of them focus on the same thing, which is revealing the post colonial identity through Abrogation and Appropriation approaches. They use the tool Abrogation and Appropriation to analyze the language of both Diasporas. Even though the writer is not using Abrogation and Appropriation, but these two studies help a lot for the understanding of post colonial identity.

Based on all of those previous studies, the writer found that none of them deals with the comparison of parents-child diasporic identity. The comparison of parents-child diasporic identity is the main issues of this study. Regarding the

similarity of the theory, the writer uses it as the approach of different focus. Thus, this study considered pure and original

