

CHAPTER I

INTRODUCTION

1.1 Backgrounds of Study

In the 21st Century, though colonialism is generally considered to be a relic of the past, nearly 2 million people across the globe still live under virtual colonial rule (Quintero, 2012). It is difficult to form a precise definition of colonialism, because there was such a broad range of power dynamics across different colonies. But traditionally, the term "Colonialism" can be understood as the practice of invading other lands & territories, for the purpose of settlement and/or resource exploitation. When an invading force confronts an Indigenous population already occupying a territory, colonialism becomes a violent conflict between two hostile and opposing ways of life, with one attempting to impose its will on the other (Hill, 2006).

Gord Hill in his book *Colonization and Decolonization: A Manual for Indigenous Liberation in the 21st Century* also explains that there are four stages of colonialism. The methods & history of colonization are unique in every case, due to many different variables. Despite this, there are common patterns that can be easily recognized. In the Americas, Africa, and Asia, colonization generally consisted of 4 stages: *recon*, *invasion*, *occupation*, and *assimilation*.

Recon stage of colonialism begins first with small recon forces that map out new lands or regions and gather intelligence. These are often celebrated today as voyages of

"exploration" & "scientific discovery." The second phase is *invasion*, which begins a period of armed conflict as Indigenous nations resist colonial forces. Invasion can begin immediately after the recon, or may be delayed by a period of trade & settlement that serve as a basis for later invasion. In every case, colonial military strategy is often genocidal and includes the destruction of food supplies, resources, & shelter, as well as massacres & biological warfare. When Indigenous peoples are militarily defeated, the occupation is expanded. The third stage, *occupation*, would be started when a colonial government is set up to control the surviving population of Natives, who are contained in reservations, or enslaved. The colonizers would exploit the resources of the region.

After the first three stages of colonization is completed after occupation of a territory by the colonizing forces, assimilation as a tool for imposing control is an important part by the indoctrination of surviving Natives into the European system. There are meetings of two distinct cultures, but one of them is more dominant than the other. Indigenous society and culture must be dismantled and erased as far as possible in order to do this (Hill, 2006). Nevertheless the target of this practice to Westernize and erase the indigenous culture of the colonized cannot be achieved completely. Some natives would adopt that new culture but it is not easy to leave their original culture. This phenomenon will lead to cultural hybridity.

Rosaldo (1989) states that we live in a world marked by borrowing and lending across porous national and cultural boundaries. Ang (2001a, p. 16) argues that the concept of hybridity confronts and problematizes all these boundaries, but does not erase them, and suggests a blurring of boundaries and, consequently, an unsettling of identities. Our

understanding about the term "hybridity" traditionally carried the connotation of being "impure", "racially contaminated" and genetically "deviant" in social evolution theory. The term "hybrid" and "hybridity" have been re-appropriated to signal cultural synthesis in the end of 20th century. Goldberg states (1994, p. 10), "Hybridities are the modalities in and through which multicultural conditions get lived out, and renewed". Hybridity is tied to the idea of cultural syncretism, which foregrounds complicated cultural entanglement rather than cultural difference partly solidified by multiculturalism.

Migration is an universal phenomenon and as old as humankind itself (Sharma, 2013). European commercial and colonial expansion created the demand for intercontinental migration via the sea routes (Boogaart, 1986). Flows of people from the European continent started to migrate into the colonized area after the era of colonization began. Stephen (2002) says that colonialism and migration is just the same. That colonialism is just another form of migration, an institutionalized migration but its migrants still maintain strong links with their or their ancestors' former country. As both a noun there is a basic difference between colonialism and immigration. That colonialism is the colonial domination policy pursued by the powers of Europe, while immigration is the act of immigrating, the passing or coming into a country for the purpose of permanent residence (it is different to migration that is temporary in their movement).

It is obvious that postcolonial migrations will not exist in the first place without colonization. Postcolonial migrations is the inevitable consequence of decolonization. Ulbe Bosma in his book *Postcolonial Migrations and Identity Politics: Towards a Comparative Perspective* offers insightful and in-depth overview focusing on Postcolonial Migration.

Western European countries were as ill-prepared for the Second World War to come as they were for its devastating consequences to their colonial empires. Even less did they anticipate the large-scale migrations that would accompany decolonization (Bosma, 2012). Since the era of decolonization starting from the end of the Second World War, transnational migration, the movement of human populations between states, is growing and has been changing in nature (Soguk, 1999). Transfers of sovereignty and constitutional changes (that were sometimes accomplished after serious armed struggles, sometimes after protracted negotiations, and often following a combination of both) from the colonizer to the colonized resulted in extensive, unforeseen movements of citizens and subjects to their former countries. According to Bosma, this wave of postcolonial migration affected the Western world as a former powers of colonizer as the result of decolonization, that liberates oppressed and colonized people as well as the liberation of land & territory.

In terms of their education, employment opportunities, and religion, postcolonial immigrants vary widely. Immigrants who have commonalities with the colonizer mostly in education and religion, also known as 'positive social capital' are more easily integrated (Bosma, 2012), while immigrants who do not possess this positive social capital tend to face more challenges. Many migrants, especially those who are skilled, economically secure, and welcomed in their host countries, do not share the struggle or the deep historical dislocation of the postcolonial. However, those many millions of immigrants who cross borders and live tenuous lives in inhospitable circumstances, facing issues of class, subjugation, and exploitation (Nair, 2013). Bosma also argues that the colonial background of immigrants did indeed carry some drawbacks. One cannot ignore the legacies of colonial

societies with their racial prejudices. Many of these prejudices continued to exist as stereotypes in post-colonial metropolitan society. Colonialism still continues in new shapes and forms in our present-day post-colonial societies.

In the present day, over 31 million people of Indian diaspora spread around the globe, who are Indian descent or origin (Williams, 2019). Since the early 20th century Indian people have migrated to the Western World, starting from the United Kingdom, their colonizer. Despite years of contact with Indians in Asia since the colonization era, it has only been in the last 20 years that British people have witnessed large settlements of Indians in England. This group of people is called British Indians or Indian Britons. People under this criteria are citizens of the United Kingdom whose ancestral roots are from India and includes people born in the UK who are of Indian origin as well as Indians who have migrated to the UK. British Indians comprise about 1.4 million people in United Kingdom, making them the single largest visible ethnic minority population in the country as well as making up the largest subgroup of British Asians and are one of the largest Indian communities in the Indian diaspora, (Chandra, 2013).

Not only to the United Kingdom as their ex-colonizing power, Indian people in the past migrated to the American land as well, mostly to United States. Indians are among the largest ethnic groups legally immigrating to the United States. In the United States they are often referred as Indian Americans or Indo-Americans (not to be mistaken with the native Americans that is often called Indians as well). So in order to avoid confusion with the Native Americans, The United States Census Bureau uses the term Asian Indian to refer to

this particular ethnic group. Indian Americans make up about 1.2% of the U.S population with a population of almost four million (Terrazas, 2010).

Since the first Indian came to the United States in the 1700s, the immigration of Indians has taken place in several waves. In the first decade of the 20th century, a major wave of immigration to California, mostly from the region of Punjab took place. Most of this early immigrants are Sikhs that became farmers and established their own community and farm in 1912 in Stockton, California. In the 1950s another significant large wave followed, mainly included college students and professional workers.

In general there are not only one term proposed by scholars to refer to a kind of literature that is called immigration literature. Susan Bassnett used the term "Travel Literature" instead of "Immigration Literature". As she states it, 'Travel literature, like translation, offers readers access to a version of another culture, a construct of that other culture. The travel writer creates a version of another culture, producing what might be described as a form of translation, rendering the unknown and unfamiliar in terms that can be assimilated and understood by readers back home. The travel writer operates in a hybrid space, a space in-between cultures, just as the translator operates in a space between languages, a dangerous transgressive space that is often referred to as 'no-man's land'.

Hutnyk (2005, p.98) classified the writings with the theme of diaspora under the category of immigration literature. According to Hutnyk "migration and movement produce much cultural product- writing, film and art. Writings of diasporic character, so often marketed under the signature of hybridity, have been among the most often

acclaimed, and most debated items in theorizing the socio-political predicament of our times".

There are already a handful of academic studies and books that explore specifically about postcolonial immigrants. Ulbe Bosma in his book *Postcolonial Migrations and Identity Politics: Towards a Comparative Perspective* offers insightful and in-depth overview focusing on Postcolonial Migration. Ulbe Bosma as a researcher in the Free University of Amsterdam discusses and presents the overall issues of postcolonial migration. What are the factors that cause the postcolonial migration, what issues faced by the immigrants, countries that often become destinations of these immigrants, and many more.

Hannah Butt in her paper *A Postcolonial Perspective on Immigration Regimes and International Order* tackles the issue about contemporary immigrants and the immigration regimes itself, especially in the United Kingdom, from the postcolonial perspective. The paper aims to demonstrate the tensions which immigration opens up in the study of International Relations as an academic field and in the assumptions about the world order on which the discipline largely operates, and secondly to demonstrate the strength of the postcolonial perspective, over other perspectives, for studying international relations.

Khadria (1991) in his paper *Contemporary Indian immigration to the United States — is the brain drain over ?* focuses on the Indian immigrant wave started in the 1950s United States, as have been mentioned before, that the immigrants in that particular era consists of college students and professional workers. The sizable dimension of the wave of those highly qualified and educated Indian immigrants earn itself the name of "brain drain".

Brain drain is the phenomenon where human capital from the less developed country to the more developed country, in this case from India to United States. At that time India was known for its information technology expert that sought education in United States. This paper explores the main question if that brain drain that once occurred in the 1950s United States already over.

And there are already a handful of academic studies and books that explore the issue of cultural hybridity in literature. Teresia Nabu (2009) in her undergraduate thesis *Cultural Hybridity Resulted from Crisis of Identity as the Impact of Westernization Revealed Through Kiyooki's Character Seen in Yukio Mishima's Spring Snow* focuses on the crisis of identity experienced by a protagonist in Mishima's *Spring Snow*. She argues that this cultural hybridity is the result from identity crisis, that is the impact of Westernization. The writer utilizes the Postcolonial approach of literary criticism to find that the character incorporates the Western cultures and values with his internalized Japanese values thus creating a hybrid culture.

Lingga, Purnomowulan and Adji (2019) in their paper *Pembentukan Identitas Hibrid Tokoh Imigran Dalam Roman Landnahme Karya Christoph Hein* discusses about the formation of hybrid identity in Christopher Hein's *Landnahme*. The novel tells a story about a Silesian German immigrant that moves to East Germany after the Second World War. The protagonist has to face discrimination and Othering from the local residents, who think that he is a Poland, which he is not, because he speaks German just like them and comes from Silesia, which historically was a part of German Empire that has been

occupied by Poland. This paper focuses on the protagonist's adaptation as an immigrant and to find how mimicry and ambivalence are portrayed in their relation to hybridity.

Amrulloh (2014) in his thesis *Cultural Identities on Hybridities and Mimicry in Zadie Smith's White Teeth* sought to find and reveal the hybridity of culture as well as mimics experienced by the characters (not in one specific character like the previous study above) in the novel that takes its setting in India that was once colonized by British Empire. Furthermore he also highlights the issue about immigrant identity issues, the Indian immigrant to the Western world. Postcolonial approach of literary criticism is used alongside with the descriptive qualitative method to match.

A paper by Farahzad and Monfared (2010) titled *Hybridity in Immigration Literature and Translated Literature* aims to detect and compare the signs of hybridity in immigration literature and translated literature, in particular the Persian themed literature. The researcher adopted an analytical comparative corpus-based approach. The collected data was classified into two large classes as: 'Level of hybridity' and 'Type of hybridity'.

Apriliani (2018) in her thesis *Hybridity Analysis On "Half Of A Yellow Sun" Novel (A Postcolonial Study)* aims at explaining the elements of postcolonial and influences of education of identity and culture of English Half of the *Yellow Sun* novel by Chimamanda Ngozi Adichie that brings the issue of British colonization process against the Igbo nation. The writer utilizes Homi K. Bhabha's theory to analyze the postcolonial elements especially hybridity. Similar to other studies mentioned above, this study uses the qualitative descriptive method to analyze the data in form of quotations and sentences. The

result found here that element found in this research is hybridity that influences the colonial educations and languages in various fields.

This study in particular aims to find the hybridity issues in Salman Rushdie's most recent novel published in 2019, *Quichotte*. The writer finds that the hybridity issues may be used to analyze the characters in this story, as many of them shares the same characteristics as an Indian immigrant comes from the city of Bombay (now Mumbai). Most of the characters, including the protagonist, migrates to the United States and to the United Kingdom. So the story mainly takes setting of place in the modern day, Trump-era United States and gives the reader a look of Indian community in America. As immigrants comes from the background of their native Indian culture, interaction and contact with the Western culture, mainly USA, could possibly leads to cultural hybridity.

Salman Rushdie himself is an Indian immigrant from the Kashmir region, now residing in New York, United States. Many of his previous novels in the past brought the issues about postcolonial India and immigrants. Homi K. Bhabha in his book *The Location of Culture* (1994) even wrote ".....many of my ideas on "migrant" and minority space have been sparked off by the novels of Salman Rushdie".

The writer of this study decided to choose Salman Rushdie's novel *Quichotte* not only because of its postcolonial immigrant issues. The topic of the research about hybridity might not be a novelty as there were a handful of research conducted carrying this topic. But due to the recency of the novel's publication date in August 2019, it seems that there have not been much research conducted, especially in Indonesia, on this particular novel.

1.2 Research Question

How are the cultural hybridities portrayed by the immigrant in *Quichotte* characters?

1.3 Purpose of the Study

This study aims to find and analyze:

The cultural identities of hybridity on the immigrant characters in *Quichotte*

1.4 Scope of the Study

This study puts its focus on the cultural hybridity theories in Postcolonial field. Hybridity theories from several experts will be used, but the one that will be used most is Homi K. Bhabha's theory. The corpus of this research will be the novel *Quichotte* by Salman Rushdie, published in the year of 2019.

The hybridity theory then will be applied on the characters of the novel that fits the criteria of being an immigrant. They are the main character, Ismail Smile also known as "Quichotte", Miss Salma. R, Dr. R. K. Smile, Evel Cent (Awwal Sant) and the characters in the outer story,(this novel is a metafiction that there is a story within a story. Quichotte's realm is in the inner story), Sam DuChamp or also called "Brother" (the writer who writes the story of Quichotte), and Sister (Brother's Sister).

1.5 Significance of the Study

The writer hopes this study would be useful to be a reference study related to the topic of Postcolonial literature studies. Practically it is hoped that this study can be a helpful material and example for the upcoming researches.

