

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

In this era, many people in the worldwide want to find a good life to another country. Especially from the development countries which have several issues in their country that make them move from one country to another country. It happens because of crime, slavery, and poverty in their native country. They move from one country to another country to seek for good in their life. They become immigrant to other country that has the better stability than in their country. They move permanently for looking a job, marriage or study. They stay in there for long time. Usually, they move to the wealth country which still has the bright life and good condition.

As immigrant chains say, Immigrants from northern and central Europe were being fully established, as young men and young families came to the United States from many countries and sent passage money home so that others might follow. "America letters" began to circulate in many countries, as immigrants extolled the virtues of their new country and urged others to come; they did, and would do so in great waves, for many generations. The immigrant chains would be a key element in the immigration of peoples from all over the world to the united states, and continue to be so today, as immigrants from the Americas, Asia, Africa, and Oceania replicate the earlier European-American experience (Brownstone and Irene M. Franck : 2001)

During the twentieth century, there were some countries that considered as a destination of immigration, especially United States. We face that in this country

many immigrant people live and look for such fortune in there. They come from around the world not only from U.S neighbor country, but also from spread country in the world. People know U.S is a democratic country which has modern knowledge and thinking. They think they have challenges if they live permanently for looking a job and a better condition than in their country. But, the case of immigrant still becomes a big case in this era.

As the great immigrants in the world, many various ethnic live in this country, we can see the portion of the immigrants in U.S. The United States remains a country of Immigrants. The absorption of immigrants is a basic and distinctive feature of its national character. The number of foreign-born residents has tripled in the United States during the past decades, evolving from Percentage of immigrants admitted to the United states by region of birth in total U.S. Immigration, 1996-2000 Africa 3%, Europe 12%, Oceania 1%, Asia 32%, south America 6%, north America 46% (brownstone and Irene M. Franck : 2001). U.S is known as the country which receives lots of immigrants per year.

Chinese immigrants live in U.S, they have transformation processes from eastern people to western people. They are influenced by the place in their new society. They have new identity which is transformed from time to time in this place. They have new habit, and new characteristic, even sometimes they have to change their life. Their culture is fluid, even they keep their culture strongly. They live in the new country, so they have to assimilate with the dominant culture. Sometimes they lose their identity at all. Besides, they face adaptation, adoption, and rejection. Immigrants may face difficulties to transform their culture from their origin culture to

the new culture, even they have been living in a long time. But as the time goes by, they have to adapt the new culture. Even sometimes, the origin people in that place do not accept them abruptly. In this such situation, immigrants tend to keep their culture and custom very tightly. Especially immigrants from Chinese, they have a place to do some activities relating with their culture which called Chinatown.

Cultural identity and diaspora often appear in literary work or media, for example in novel. In *Typical American* novel, cultural identity and diapora are acted by Chinese immigrants. This novel reflects the cultural values of American and Chinese. *Typical American* tells immigrant who comes to the United States for studying. First time when Ralph comes to America, he still keeps his culture, he will not adapt American culture, and he finds the difficulties to change his name become American name. But, as the time goes by, his culture is assimilated to be American culture. This novel is very interesting to be analyzed, because it is written by Chinese woman, Gish Jen. She is second generation immigrant of United States of America. It is true story, it has natural experience, and the immigrant's life tells very detail and very dramatic. She is very intelligent telling what immigrants feel to be the outsiders. According to The Guardian, Gish Jen is one of women writers who write about classic American historical themes of cultural and religious identity. She is the list of six contenders of American women writers (The Guardian, 2009). *Typical American* novel reflects the character who facing many difficulties to keep Chinese values.

Concepts of cultural identity, diaspora and Raymond William general overview about culture are used to conduct this study since it is considered as an approach related to the formation of immigrant's identity. It is an interesting topic,

because it tells about the life of immigrant who lives in the new country. Many problems are faced by those people through the cultural problem in that country.

## **1.2 Research Question**

How are cultural identity and diaspora portrayed in the *Typical American* novel?

## **1.3 Limitation of the Study**

The writer focuses on cultural identity and diaspora which are faced by the main character in the *Typical American* novel.

## **1.4 Purpose of the Study**

The purpose of the study is to show how cultural identity and diapora portrayed in *Typical American* novel.

## **1.5 Significance of the Study**

The results of this research are expected to give the significant both for writer and readers to enrich their knowledge of other culture. Hopefully, this study will be also beneficial for English Department students who have interest in studying culture. The writer expects that people know about cultural identity issue in the novel. Novel is just not for entertaining, but sometimes it reflects social and culture. Cultural identity and diaspora also happen around us. By analyzing cultural identity issue, it is hoped that the writer knows the other cultures deeply, and respect them. Furthermore, the reader will have good analysis in reading

novel. So, they get the message and social values behind the story. It is hoped to the English Department students to have a good analysis in applying cultural studies theories in the literary works.

## CHAPTER II

### LITERATURE REVIEW

This chapter presents some theories included in this study. The theories are about cultural identity, Raymond William's general overview about culture, diaspora, Chinese values, American values, Chinese American values, some elements of novel, and theoretical frameworks.

#### **2.1 Identity**

Identity is actually something formed through unconscious processes over time, rather than being innate in consciousness at birth. There is always something 'imaginary' or fantasized about its unity. It always remains incomplete, is always 'in process', always 'being formed'. Thus, rather than speaking of identity as a finished thing, we should speak of *identification*, and see it as an ongoing process. Identity arises, not so much from the fullness of identity which is already inside us as individuals, but from a *lack* of wholeness which is 'filled' from *outside us*, by the ways we imagine ourselves to be seen by *others* (William, 1976).

According to Raymond William, dynamic of culture consists of dominant culture, emergent culture, and residual culture. The dominant culture or bourgeois culture has effectively seized is indeed the ruling definition of the social. It is seizure that has especially to be resisted. For there is always, though in varying degrees, practical consciousness, in specific relationship, specific skills, specific perceptions, that is unquestionably social and that a specifically dominant social order neglects, excludes, represses, or simply fails to recognize. A distinctive and comparative feature of any dominant social order is how far it reaches into the whole range of

practices and experiences in an attempt at incorporation. The dominant culture reaches much further than ever before in capitalist society into hitherto 'reserved' or 'resigned' areas of experience and practice and meaning. The dominant culture is unable in any real terms to recognize (Newton: 1997, 239).

The dominant culture is the majority of the society, ruling and most powerful class. Within the dominant values of any culture, there are many elements of the past and contemporary. Dominant culture is the superior culture which is believed by major community in one country. It includes the way of life and thinking. It is not culture which have to do or fully adopted by new people, but it will affect the way of someone life in the new country.

William argues that residual culture includes available elements of its past, but their place in contemporary culture process is profoundly variable. The residual, by definition, has been effectively formed in the past, but it is still active in the cultural process, not only and often not at all as an element of the past, but as an effective element of the present. A residual cultural element is usually at some distance from the effective dominant culture, but some part of it, some version of it and especially if the residue is from some major area of the past, it will in most cases have had to be incorporated if the effective dominant culture is to make sense in these areas. Moreover at certain points the dominant culture cannot allow too much residual experience and practice outside itself, at least without risk. It is in the incorporation of the effectively residual-by reinterpretation, dilution, projection, discriminating inclusion and exclusion- that the work of the selective tradition is especially evident (237). It can be concluded that residual culture means that culture which exists in the

past, but the implementation of it in the contemporary condition is varied. It is formed in the past, but it is still active in the present culture. It does not represent as the element of past culture but as element of the present. This culture is formed by the past condition, but it is not the part of dominant culture, it is used to resist dominant culture. By residual is meant those beliefs, practices, etc. that are derived from an earlier stage of that society, often very long ago, and which may in fact reflect a very different social formation (different political, religious beliefs, etc) than the present. Residual beliefs often remain dominant long after the social conditions that made them dominant have disappeared.

Within the dominant, there are also emergent elements that are substantially alternative to the dominant.

In the Marxist theory: the formation of new class, and within this, in actual process, the (often uneven) emergence of elements of a new culture formation. Thus the emergence of the working class as a class was immediately evident. The making of new social values and institutions, far outpaced the making of strictly cultural institutions, while specific cultural contributions, though significant, were less vigorous and autonomous than either general or institutional innovation. A new class is always a source of emergent cultural practice, but while it is still as a class, relatively subordinate, this is always likely to be uneven and is to be incomplete. The process of emergence, in such conditions, is then a constantly repeated, and always renewable, move beyond a phase of practical incorporation. In this complex process there is indeed regular confusion between the locally residual (as a form of resistance to incorporation) and the generally emergent (238).

These must be distinguished from those that are simply novel elements of the dominant. Emergent practices are those that are being developed, usually unconsciously, out of a new set of social interactions, as societies change. They often are very different from and actively challenge the dominant. They may



themselves become dominant eventually, but that is not an inevitable process. They start at the margins of society, and may eventually become less marginal. But they may not ever become central. All dominant practices were once emergent not all emergent practices become dominant.

## **2.2 Cultural Identity**

According to Hall cultural identity is seen not as reflection of a fixed, natural, state of being but as a process of becoming. Cultural identity is continually being produced within the vectors of similarity and difference. Cultural identity is not an essence around which cultural identities could form are multiple and proliferating. Identity is as a 'production' and to the possibility of multiple, shifting and fragmented identities which can be articulated together in a variety of ways (Barker : 2000, 114). It means that identity is a process which is passed by people who want to seek their identity. Based on Hall's thought, identity is a production, identity is not fixed, it can be formed by situation which is faced by people.

Hall argues that the concept of identity became a central category of cultural studies during the 1990s. It pertains to cultural descriptions of persons with which emotionally identify and which concern sameness and difference, the personal and the social. For cultural studies, identity is a cultural construction because the discursive resources that form the material for identity formation are cultural in character (Barker : 2004, 118-120). It can be said that identity of someone is constructed by social condition.

Identity is an essence that can be signified through signs of taste, beliefs, attitudes and lifestyles. This argument is in direct contrast with the understanding of identity as it has developed within cultural studies, where subjectivity and identity are widely held to be contingent culturally specific productions (Barker : 2002, 121).

Hall claims to offer a “different way of thinking about cultural identity” by theorizing identity “as constituted, not outside but within representation” and hence of cinema or literature “not as a second-order mirror held up to reflect what already exists, but as that form of representation which is able to constitute us as new kinds of subjects, and thereby enable us to discover places from which to speak”. Hall ends by citing the relevance to his model of identity of Benedict Anderson’s redefinition of the community as “distinguished, not by their falsity/genuine, but by the style in which they are imagined” (Hall: 1990; 402).

According to Hall every identity is placed, positioned, in a culture, a language, a history. Every statement comes from somewhere, from somebody in particular. It insists in specificity, on conjuncture. But it is not necessarily armor-plated against other identities. It is not tied to fixed, permanent, unalterable oppositions. It is not defined by exclusion (Hall: 1993: 138). He means that identity is not permanent, identity can be changed by culture of people.

Cultural identity, in this second sense, is a matter to of ‘becoming’ as well as of ‘being’. It belongs to the future as much as the past. It is not something which already exist, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essential past, they

are subject to the continuous 'play' of history, culture and power. Far from being grounded in a mere 'recovery' of the past, which is waiting to be found, and which, when found, will secure our sense of ourselves into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past.

Based on Hall's thought, it can be concluded that identity is a process of becoming and being, it can transform from the first identity to another identity. It is not fixed or permanent, it is not essential or nocturnal. Identity can be changed, positioned and placed by culture and social condition.

### **2.3 Diaspora**

Diaspora concept which focuses attention on travel, journeys, dispersion, homes, and borders in the context of questions about who travels, 'where, when, how, and under what circumstances' (Barker, 2000: 200-201, Brah, 1996: 196). Diasporic identities are at once local and global. They are networks of transnational identifications encompassing "imagined" and "encountered" communities. Diaspora identity is focused less on the equalizing, proto-democratic force of common territory and more on the social dynamics of remembrance and commemoration defined by a strong sense of the dangers involved in forgetting the location of origin and the process of dispersal (Gilroy, 1997 :318).

This means that for sojourners, travelers, immigrants who come to another country, they will bring their culture, they still want to keep their culture, usually it happens for second generation immigrant. They are longing to be elsewhere and

yearning to be home (Treacher, 2000). They miss their origin culture, they want to know about their culture. So, they try to develop their culture in the host culture, they still do their tradition and custom in the new country.

## **2.4 Chinese Values**

Chinese values generally refer to ideals stemming from Confucianism that form the basic ethical foundation of Asia, such as the principle of benevolence, familiarity (with patriarchal authority), nepotism, authoritarianism, national consciousness, community spirit, fervor for education, hard work, and frugality. These values should be seen as fundamentally different from the Western values of individualism, rationalism, human rights, and legalism. Community spirit is also a key value of Asian values. By maintaining strong ties based on community spirit and solidarity, people of Asian countries contributed to economic development of the region. Chinese values are like tolerance to others, harmony with others, Solidarity with others, Non-competitiveness, trustworthiness, being conservative, intimate friend, and respect to tradition (Lee Hong-Jong, 2003).

China was a monolithic social and political entity. The salient features of traditional China, such as an agriculture-based economy, a highly centralized paternalistic bureaucracy, a family-dominated social structure, a unified written language, and an integrated value-system further give impression that China, unlike the diversified and dynamic west, had for centuries been stagnant, if not unchanging, prior to the opium war (Wong: 1982).

### **2.4.1 Social life**

The Chinese home, privacy hardly exists at all, except between members of the opposite sexes who are not spouses. Chinese children, even in homes which have ample room, often share the same chambers with their parents until they reach adolescence. Not only do parents have freedom of action with reference to the children' belongings, but the youngsters can also use the possessions of the parents if they can lay their hands on them (Hsu: 1981, 79).

### **2.4.2 Religious Practices**

In traditional Chinese thinking, the family was the center of society, so if China was to be a moral society, living in harmony with Heaven's way, the place to begin was in family relationships. A hierarchical, class-stratified society was created in which each person knew his or her role and was expected to accept the inequalities of the system for the larger good. Sacrifices were offered to one's ancestors because it was believed that the spirits of the ancestors would punish moral offenders and see that good behavior was rewarded. Belief in life after death was also strengthened by the building of altars to one's ancestors and the placing of spirit tablets on them (Orr, 1980).

Two other major Chinese religions – Buddhism and Taoism. Orr (1980) reported that very few Chinese, educated or not, found any great difficulty in following all of these religious traditions. Each was regarded as “a different road to the same destination” (p.86). Folk religion assumes that the world is alive with spirits

and gods, such as kitchen gods and earth gods. These deities have magical power and are feared.

## **2.5 American Values**

Most Americans would have a difficult time telling you, specifically, what the values are that Americans live by. They have never given the matter much thought. Even if Americans had considered this question, they would probably, in the end, decide not to answer in terms of a definitive list of values. The reason for this decision is itself one very American value their belief that every individual is so unique that the same list of values could never be applied to all, or even most, of their fellow citizens. Although Americans may think of themselves as being more varied and unpredictable than they actually are, it is significant that they think they are. Americans tend to think they have been only slightly influenced by family (Kohls, 1984). Typically American values are like Personal Control over the Environment, change, time and its control quality, individualism and privacy, competition, future orientation, action/ work, informality, directness, openness, practicality and efficiency materialism.

### **1. PERSONAL CONTROL OVER THE ENVIRONMENT**

Americans no longer believe in the power of Fate, and they have come to look at people who do as being backward, primitive, or hopelessly naïve. To be called "fatalistic" is one of the worst criticisms one can receive in the American context; to an American, it means one is superstitious and lazy, unwilling to take any initiative in bringing about improvement. In the United States, people

consider it normal and right that Man should control Nature, rather than the other way around. More specifically, people believe every single individual should have control over whatever in the environment might potentially affect him or her. Most Americans find it impossible to accept that there are some things that lie beyond the power of humans to achieve. And Americans have literally gone to the moon, because they refused to accept earthly limitations. Americans seem to be challenged, even compelled, to do, by one means or another (and often at great cost) what seven-eighths of the world is certain cannot be done.

## **2. TIME AND ITS CONTROL**

Time is so valued in America, because by considering time to be important one can clearly accomplish more than if one "wastes" time and does not keep busy. This philosophy has proven its worth. It has enabled Americans to be extremely productive, and productivity itself is highly valued in the United States. Many American proverbs stress the value in guarding our time, using it wisely, setting and working toward specific goals, and even expending our time and energy today so that the fruits of our labor may be enjoyed at a later time.

## **3. INDIVIDUAL AND PRIVACY**

In the United States, privacy is not only seen as a very positive condition, but it is also viewed as a requirement that all humans would find equally necessary, desirable and satisfying. It is not uncommon for Americans to say and believe

such statements as "If I don't have at least half an hour a day to myself, I will go stark raving mad.

Individualism, as it exists in the United States, does mean that you will find a much greater variety of opinions (along with the absolute freedom to express them anywhere and anytime) here. Yet, in spite of this wide range of personal opinion, almost all Americans will ultimately vote for one of the two major political parties. That is what was meant by the statement made earlier that Americans take pride in crediting themselves with claiming more individualism than, in fact, they really have.

### **2.5.1 Social life**

American culture is the result of a multicultural amalgam that has been consolidating itself through the years and that is in permanent evolution, with a rhythm and a dynamic that surprises a European point of view. The American emphasis within the home is on privacy. There are not only doors to the bathrooms but also to the bedrooms, and often to the living rooms and even the kitchen. Space and possessions are individualized. Parents have little liberty in the rooms of the children, and children cannot do what they want in those parts of the house regarded as preeminently their parents' domain.

America's insistence on its superiority over the rest of the world, especially the non-western world, is both similar to and different from the underlying Peking's anti-United States posture in the recent past. America seems to symbolize youth, affluence, and a land full of unlimited opportunities. Even at this level of generality,



the basis for mutual appreciation of cultural values seems at best precarious (locke, 1998).

## **2.6 Chinese American Values**

The first Chinese to arrive in United States found themselves in a new land among new people with new ways. To ease their fears and sense of loneliness and to find comfort in the familiar, the Chinese clung together. They ate their own food, wore the clothing they were accustomed to wearing in China, and followed their own customs and traditions. When they settled in the United States, they brought with them ideas, customs, institutions, and practices that became the bases for communities they established, known as “Chinatowns”. Despite more than a century of migration, the Chinese have not fully adopted the culture, language, and behavior of the United States. Although no people from outside cultures seem ever to have been fully absorbed by a host culture, the forms and techniques by which the Chinese have maintained their traditions are unique. Their culture and social exclusiveness within the cities of the host cultures is a phenomenon of worldwide historical significance (Wong: 1982, 80).

Native-born Chinese Americans and foreign-born Chinese who are citizens of United States constitute a solid professional group with similar operations. They tend to desire total acceptance by the dominant culture and are willing to fight for equal treatment. They often work as professionals. Interracial marriage is high

among this group. These Chinese Americans work hard to bring more social agencies and community organizations to the various Chinatown.

It should be noted that many Chinese immigrants to United States had no intention of remaining here, and this is the reason they held on to their own culture. In their traditional culture, the set of mores defined a strong obligation of the individual to the family and those of superior class. These situations; modesty, humility, and respect in the presence of superiors; and the absence of complaining in the face of hardship. Because they created their own communities, they were able to retain these cultural values. By forming their own communities and exhibiting nonthreatening qualities, they were able to resist acculturation without arousing the concern of the dominant group (Locke, 1998).

Chinese Americans still hold to many cultural values and attitudes that are deeply rooted in their native culture. Rawl identifies that significant personality traits among Chinese Americans to include familism, collective responsibility between kinship members, group solidarity, conformity, and suppression of individuality. Some Chinese have been found to be strongly past-oriented and may experience rigidity in role and status. With the process of acculturation, many Chinese Americans have adapted while maintaining traditional values such as the belief in the family structure and a strong system of discipline (90).

Only through an awareness and acceptance of all aspects of the Chinese American culture can educators only truly understand the complexity of human behaviors of Chinese Americans. Chinese Americans continue to be both Chinese

and American, and they must do so without sacrificing the security provided by their ethnic identity or the challenge offered by the dominant culture (92).

### **2.6.1 Language**

The major dialects in China are Cantonese and Mandarin. Chinatowns were formed by early Chinese settlers from Guangdong, and the Cantonese dialect is the predominant dialect spoken in the United States. Other dialects, such as Shanghainese and Fukienese, may also be heard around Chinatowns in the United States. Because the language has a different symbol for each word (about 25,000 Chinese characters exist), the written language is difficult to learn. Chinese children must study much longer than their American counterparts. The language is structured to emphasize indirect communication.

Although written Chinese is standardized and is read by educated Chinese throughout the world, the spoken language is extremely varied. The heavy emphasis on language memorization is partially responsible for the selection of applied and natural sciences as majors for many Chinese students in the United States. Well-developed memorization skills are part of the reason so many Chinese students excel in the sciences. This contributes to Chinese Americans taking the courses (Don C. Locke).

### **2.6.2 Religious Practices**

The religious roots of the Chinese are varied. Ancestral cult worship is the oldest and most pervasive of all Chinese religions. It is based on the belief that the

living can directly communicate with the dead. It is believed that the dead, though now living in a different world, can still influence and be influenced by events in this world.

The varied religious traditions among Chinese Americans are celebrated in festivals such as the Chinese New Year, “Sweeping of the Grave Festivals” dedicated to remembering the dead, and the Mid-Autumn Festival, which is rooted in many ancient legends and celebrates fertility and longevity (Wong, 1982). Although the Chinese have mingled some ideas of Christianity with their own religions, most Chinese people have failed to convert to Christianity with their own religions, most Chinese people have failed to convert to Christianity (Bonavia, 1980).

## **2.7 Novel**

The word novel comes from the Italian, *Novella*, which means the new staff that small. The novel developed in England and America. The novel was originally developed in the region from other forms of narrative nonfiction, such as letters, biographies, and history. But with a shift in society and development time, the novel is not only based on data nonfiction, author of novel can change according to the desired imagination (Kennedy and Gioia: 1995, 272).

As stated in (Bernstein: 2002: 18-27), novel has structure and elements. The structures of novel are introduction, conflict, plot, resolution, and conclusion. Meanwhile, the elements of novel are theme, narrator and point of view, characters, dialogue, and symbolism.

Sumardjo (1998: 29) says that “novel is a story with the prose form in long shape, this long shape means the story including the complex plot, many character and various setting. A novel is a totality, a comprehensiveness that is artistic. As a totality, the novel has passages elements, most related to one another in close and mutually dependent. The elements of a novel-builder who then collectively form a totality that-in addition to the formal elements of language, there are many more kinds. The division of the element in question is the intrinsic and extrinsic elements.

Intrinsic Elements (intrinsic) are the elements that build the literary work itself. Elements are what because the literary present as a work of Martial Arts. Intrinsic elements of a novel element (directly) participate and build the story. Extrinsic elements (extrinsic) are the elements that are beyond the works of Martial Arts, but indirectly affect the building or system of the organism's Martial Arts. Extrinsic elements of a novel must be still seen as something important.

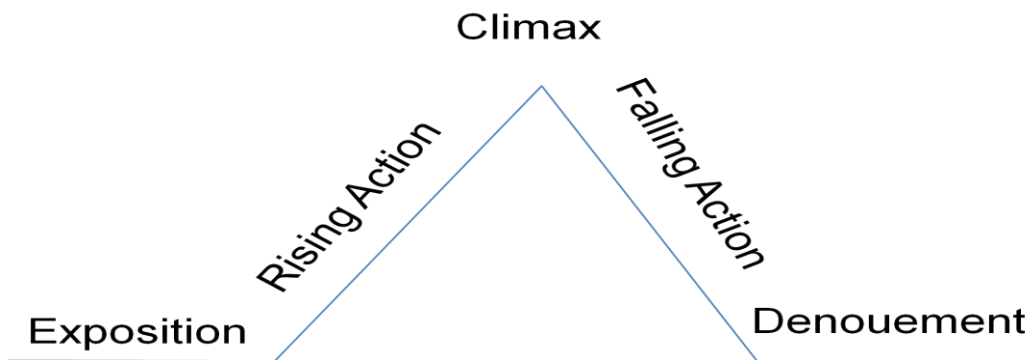
Wellek & Warren (1956). As an intrinsic element, the element also comprises a number of extrinsic elements. The element in question (Wallek & Warren, 1956: 75-135), among others, is the state of individual subjectivity authors who have attitudes, beliefs, and outlook on life all of which will affect the work that he wrote. Novel is narrative text informing of prose with a long shape that including some figures and fiction event. The intrinsic elements of novel are plot, setting characterization, point of view, and theme. The details of those elements are as follows:

- a. Theme is the idea or point formulated as the generalization of a story or it is about what the story is generally about. So, theme can be seen as an

abstraction of completed story with the uses of language to describe the action, depict the setting, and portray the characters. As the reader, we should not see that theme as the hidden thing of a story but it should be aware about the theme of the story we read as the provisional understanding, which do not explain the whole story (DiYanni, 2001: 86-87).

- b. Plot: Plot consists of a stimulus and response, also referred to action and reaction, or cause and effect of the story. Conflict is the basic tension that creates suspense or mystery of the work, and arouses expectation for the story. Most plot involved conflict, external or internal conflict between protagonist and antagonist. Most of plot, contain more than one conflict. Many novels contain one/ more subplots that parallel to the main plot. Here are the explanation of those elements in plot: (Gwynn, 2002: 8).

The Aspect of Plot:



- Exposition:

A beginning section provides the necessary background information, sets the scene, develops the situation, and dates the action. Exposition is the

information which needed to understand a story. It also introduces the characterization and conflict, or something potential to be the conflict. It may accomplish in a single sentence, a paragraph, even an entire chapter or more. According to James Pickering, (1981: 17) A historical novel set in a foreign country several centuries ago surely needs to provide more background information than a novel with contemporary setting. Since this is a historical novel and film so the background of information more specific than others. It is the first incident that makes the story start.

- Complication: the second part of the plot which shakes up the stable situation and begins the rising action of the story.
- Climax: the central moment of crisis in a plot or moment of greatest tension.
- Falling action: the fourth part of the plot of a story, in which built-up tension is finally released.
- Resolution: the final part of a plot which leads into the story's ending and returns the characters to another stable situation. In a story, it could be opened or closed resolution at the end of a story.

### c. Character

According to Sudjiman (1992: 41) defines the character as a person who has different role in the story, and this role will develop the story. Characters are usually presented through their actions, dialects, and thoughts, as well as by description. According to Foster, we should note further that character is not essential to fiction in the same way that plot is, without plot, fiction is impossible.

The types of character:

a. Simple (flat) character

According to Forster (1926: 104) a simple character is a single characteristic, trait, or idea, or at most a very limited number of such qualities. The flat character can be expressed in one sentence. Flat characterization is usually minor actor, flat character is often necessary in a story, along with round characters.

b. Complex (Round) character

A round character is usually a main character, and it is developed over the course of the story. A complex character is a character that must be round, it means that he has many different emotions. He/ she cannot be just happy or just sad all the time. According to Foster, he/she just has demonstrated the complexity of human nature (this does not mean that he cannot be supernatural) it just means he has to show variety and hit close to whom with his readers.

Forster says that it was round because we see all sides of him. Major character is usually a round character, and it is with the very complexity of such characterization that most engrossed and fascinated.

## **2.8 Theoretical Framework**

Typical American novel tells about Asian-Chinese Immigrants who come to United States of America. This study is aim to find the portrait of cultural identity and diaspora in this novel. Cultural identity and diaspora issues can be seen through the



narrations and dialogues. Those narrations and dialogues that portray cultural identity and diaspora issues are conducted by using cultural identity's Stuart Hall, and it also uses Raymond William concepts to find dominant, residual and emergent culture. Then it analyzes by using diaspora's Gilroy.

## CHAPTER III

### METHODOLOGY

#### 3.1 Research Method

In conducting this study, the writer uses the method of descriptive analytical study. According to Kuntha Ratna (2004: 53), Descriptive Analytical Study is a study which is conducted by describing the facts, and then doing analysis based on the facts. However, in descriptive analytical study, the writer not only describes the facts but also gives some understandings and sufficient explanation. Therefore, in this study, the writer tries to analyze some important elements in novel, including theme, plot, character and then relate it to cultural identity theory.

#### 3.2 Data and Source of The Data

The source of the data is *Typical American* novel by Gish Jen, published in 2008. The data are Narrations and dialogues of all characters indicating cultural identity, dominant culture, emergent culture, residual culture and diaspora

#### 3.3 Data Collecting procedures

- a. Determining *Typical American* as the object of the study
- b. Reading the novel thoroughly
- c. Identifying the narrations and dialogues of all characters indicating cultural identity and diaspora issues.

### 3.4 Data Analysis Procedure

- a. Analyzing those narrations and dialogues of all characters which indicating dominant culture, emergent culture, residual culture based on theories by Raymond William.
- b. Putting the result of analysis into the table of classification

No	Character	Narrations and dialogues	Residual	Dominant	Emergent	Plot				
						Exposition	Rising Action	Climax	Falling Action	Denouement

- c. Making narrative analysis of the classified narrations and dialogues by using theories Stuart Hall, Raymond William, and Gilroy
- d. Making interpretation of the analyses by considering to those theories
- e. Drawing a conclusion

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

In this chapter, the writer identifies and analyzes the Chinese values of characters in *Typical American* novel, Ralph, Helen, Theresa, Old Chao, Janis, Grover, Pinkus. It will be analyzed through narrations and dialogues that portray Chinese values in this novel. Raymond William and Stuart Hall's theory are used to conduct this study. Furthermore, diaspora theory is also the approach related to this study. The analysis will be classified into three processes of Raymond William's systemic cultures, residual culture, dominant culture and emergent culture and then correlate with plot of this novel to see how cultural identity is shaped. This analysis is divided into four sub-chapters. First, it is about Chinese values and American values; second it is about main character vs family which relates with cultural identity through plot of this novel. Third, it is about residual vs emergent culture and fourth is about diaspora of this novel. The result of this study is put in the table of classification.

#### **4.1. Chinese Values vs American Values**

In this study, Chinese values are analyzed through narrations and dialogues are portrayed in this novel. Chinese values are values which are growth in eastern countries that adapted by those characters in this novel. They are Ralph, Helen,

Theresa, and Old Chao, they create a “space” with American people. They resist to American values and try to fight foreign dominated.

However, American values are also appeared in this novel. As the dominant culture, American values are portrayed through narrations and dialogues indicating dominant culture. American values are shown by Grover and Pinkus as the dominant people. In this novel the Chinese people tend to judge that American people have no manners, free, unreliable, and etc. These are shown from the negative side of American.

#### **4.1.1 Chinese Values**

As first generation immigrants, Ralph, Helen, Theresa and Old Chao still want to keep and build up their values in America. They do not want to lose their cultures. They try as much as they can by doing their traditions and customs. As cited by Wong (1982), Chinese people eat their own food, wear the clothing they are accustomed to wearing in China, and followed their own customs and traditions. Chinese has “strong” tradition, in everywhere they live they tend to keep their culture, they are not easily assimilated with other cultures.

“I got you. “ Ralph nodded.”That’s Chinese way.” “what?” “All the Chinese guys, you know, outside they look like they live some lousy place, but inside, beautiful.” “no kidding” (p.105).

Ralph always upholds his Chinese values. He puts his values on above of American values. He is proud to be Chinese man, because he always says that Chinese is beautiful. He bounds himself to be Chinese, because he thinks that

Chinese values are everything, he does not want to change his attitude and the way he lives.

“Doer type. I got you.” “I had the correct attitude. Very important.” “positive attitude, right? Use imagination?” “you got it.” “I can do all things in Christ who strengthen me,” quoted Ralph” (p. 107).

He thinks that he has correct and positive attitude and judges himself like a good Chinese man. This situation always happens to other Chinese people. They believe that Chinese values, culture and attitude are better than western values. They shape their personality to be Chinese people. Because they think that western people do not have good morals, they are freedom, and do not act in positive ways. He always acts by considering his religion, religion is everything because they do their life by the name of God.

“And pretty soon, no one knew quite how, “typical Pete” turned “typical American” turned typical American this. Typical American that. “Typical American no-good,” Ralph would say” (p. 67)

Ralph has friend, Pete who is a dominant. He was born and grew in America. He acts like the other American people, he has style like the other dominant. But, his performance, style and attitude are annoying. Ralph thinks that typical America like Pete is not good. He categorizes American people, typical American like this and typical American that. He does not like typical American way of life. He is doing this way to make himself not to be American. He still wants to act in Chinese ways.

“Typical American unreliable! They agreed Pete would come back. Or else the owner would come. For the the rent, they agreed. Nonono,” Ralph protested, thinking, fleetingly, Typical American wasteful.” (p. 78).

He judges typical American is unreliable. That is what he believes about American people. He also thinks that typical American is wasteful. It is because of the American way of life, he thinks that typical American is bad in everything even he lives and seeks a good life in this country. But those are his believing about the dominant.

“You know why we used to say typical American good-for-nothing?” Theresa said at supper. “That was because we believed we were good for nothing.” “You mean I thought I was good for nothing.” Ralph could laugh about anything these days” (p. 126).

Ralph and Theresa compare Chinese and American values. They say that American people are not good in anything. That is their perspective about American people. And they trust that their values is better than American. They still resist to American values, because in their believing American values are bad.

Wistfully, “typical American just-want-to-be—the-center-of-things.” They were sure, of course, that they wouldn’t “become wild” here in America,....there was “no one to control them.” Yet they were more sure still as they shook their heads over a clerk who short-changed them (“typical American no-morals!”) (p. 67).

Helen says that American people are *wistfully*, they just want to be the center of things. Ralph and Helen have same perspective about American people. They are in America not to be wild as American. Because Helen thinks that American people have no control, no one can control them. American has free action and free will. They live by themselves and their life is their own. This thing makes Helen does not want to act like American people. She also says that American people have no morals. This is the difference between Chinese people and American people. Chinese people always hold their values, morals, and attitudes but

American people are not like Chinese people, they do as they want, they live free and no control.

Ralph's sister also says that "*typical American don't-know-how-to-get-along*"; in her mind American people do not know how to interact with others. By this meaning American and Chinese people have "space" they cannot be close easily. In the multicultural country like America, where diversity and difference exist which affect problems between them. The central problem what immigrants think about American, they always think that American has domination, power and superiority. So, they think American people do not want to get close with them.

"Of course, it was still important that her hands be too delicate to wield the mop, or the rust-spotted butcher's cleaver. Once, in an effusion of sympathy, a strange American woman had squeezed Helen's hand (typical American no-manners); the American had wondered....." (p. 76).

That is Helen thinks about American. They have no manners, it means that American people do not know how to act and how to get accepted by people around them. American always act as they want, they do not consider other people. It is different with Chinese, they always hold their manners wherever they live. Even they live in America, but they still do and act with their manners. Chinese people are not easily influenced by other cultures.

Chinese people always care to others among them. This is what Chinese values are for. Eastern people tend to pay attention other people, even they are not their family, friends or something, but they do not want to neglect someone. America has different condition, as Theresa says "*Theresa fussed with a dish. "Well, you know," she said. "Typical American no-consideration-for-other-people."*. This is the image of American people. American people live individually, they are not



considering others people around them. They do not care, even their neighbor, because they tend to solve their problems by themselves. It is the difference with Chinese, the role of family, friends, and parents have big impact for them.

“A kind of bird, ‘ explained Theresa; then he laughed too. “Typical American just-dumb!”) They discovered stories everywhere. A boy who stole his father’s only pair of pants. A mother who kept her daughter on e leash. An animal trainer who, in a fit of anger, bit his wife’s ear off.”(p. 67).

They too resist to American people, it can see from those narrations and dialogues on above, they say that American people are no-good, unreliable, wasteful, good for nothing, just want to be the center of things, no one to control them, no morals, do not know how to get along, American no manners, just dumb. Those are American characteristics in Chinese perspective. There is no dialogue between Chinese and American cultures because there is essentialist boundary created by values in each culture. Those are in Chinese thinking but never be discussed with American people. Those characteristics are not negotiable yet.

As stated on Wong (1982) China has family dominated social structure. It means that family has big role in society. Togetherness and role of parents in family are very important in Chinese values. Family has big impact to member of family. As cited on Orr (1980) in traditional Chinese thinking, the family was the center of society, so if China was to be a moral society, living in harmony with Heaven’s way, the place to begin was in family relationships.

“Did they talk to each other more than? average? Less? Did they kiss enough? Fight too much? What mattered? He wished he were in China, where if there turned out to be something wrong with the marriage he could always take a concubine. That a better system, he thought, more sure” (p. 69).

Ralph is married to Helen, he is thinking about his marriage life. What his marriage life goes well and his marriage life is harmonized or not, that is his thought. He wishes he was in China, so he can do his marriage life in better system, in Chinese way, not in American way. He very loves Chinese values, he still tends to do everything in Chinese way, because he thinks American values are not good for him

“At home, the husband would command, the wife obey. They would find harmony under their pillows the way that children, New Year’s morning, found chestnuts” (p. 69)

That is the Chinese rules, wife stays at home, husband works, and husband gives command, then wife obeys the husband’s rule. He still adopts these values, he still in Chinese thinking that does not give a freedom for his wife. It is the Chinese people believe, they still think that women must stay at home, and obey all the husband’s rules. Chinese values still put patriarchy system on top, a man who handles everything. It has different condition with dominant culture, because dominant culture or American people have adopted equivalence between men and women, but Chinese does not think so.

“What if you get married? Ralph wanted to say, but didn’t have the heart. “I’m the father of the family, “he explained instead. “it’s my job, the house. You are only ---” (p. 140).

Married, become the head of family and the father of his children, that is one of someone dreams. Based on Chinese perspective, father is dominated in family. He has rule, he manages his family. Chinese people still differentiate between husband and wife, husband is the superior of his family, and wife is the subordinate one. What the husband says, it must be obeyed by wife. It is different with American

values. American values adapt the equivalence between husband and wife, no one is being subordinate.

“The greatness America! He thought. Freedom and justice for all! The light changed. It began to drizzle. Now he noticed how bedraggled some of the men looked up close.....” (p. 183)

The American values are shown here. America is freedom and the justice, America does not too bind the citizen. That is the difference between Chinese values and American values, it can be shown from differences between the country's systems. China was monolithic social and political entity (Wong: 1982). So, it means that the citizen is bounded by the justice and law. And America has liberalism system.

“And because he has so much money, that guy is not have one wife, like here. That guy is have five, then wives.” “Ten wives!” Mona and Cellie were amazed. “Sure.” Ralph shrugged. “Chinese guys, those rich guys, they have as many wives they like. I'm talking about those guys, really rich” (p. 197).

In China from long time centuries, a man who was really rich always had more than one wives, they were called concubine. This was Chinese tradition long time ago. But in contemporary world, that tradition does not exist anymore, because China has new rule about family system. And in America, a man always has a wife. Even though marriage life is not important in America, but a man just has a woman for serious relationship.

“and you know what's the important thing in this country?” The girls shook their heads. “Money. In this country, you have money, you can do anything. You have no money, you are nobody. You are Chinaman! Is that simple” (p. 199).

That is the point of living in America. They want to get involved in American dream for getting a better life, so they move from China to America. This is the

meaning of American dream “money” and “good life”, everyone wants to reach it, so it is called money is important in this country, you have money so you can do anything. This kind of principal of living, no money you are no body. As Chinaman who comes to United States, they must get success and find a better life than their life in China.

“In China, one lived in one’s family’s house. In America, one could always name whose house one was in; and to live in a house not one’s own was to be less than a man. In America, a man had need of a weapon. He ought to have killed Grover Ding, that other intruder”..(p. 283).

This is the difference between Chinese and American in living. Chinese people always live in a home with their family. They are living peaceful and harmony with their family. They have no problem if they live with their parents when they have marriage life. They usually have extended family living in a home. There are parents, children, grand children, and children in law. But in America, they usually live individually; they call “a weapon’, but it means an apartment. American has nuclear family, there are parents and children, grand parents never live together when their children have marriage life.

Helen says that “*American kids, their mothers teach them nothing,*”. She says like this, she compares herself with American mothers. Because she is a housewife, she does not work in outside, she is not a career woman, she just stays at home, cares her children, and obeys her husband rules. These are the differences between Chinese and American mothers. Most of American mothers are career women, men and women position is equal. They build their marriage life together. So, it means that their caring is not totally for their children, they teach independent

life to their children since they are in school level. This is what Helen means about teach nothing.

“She had always been nice about her morals; she grew nicer still. How dangerous place, this country! A wilderness of freedom. She shuddered, kept scrupulously to path. Once she had allowed other residents to wink at her, and had sometimes even winked back. Now she stiffened and turned away” (p.142)

Theresa says that America is a dangerous place and a wilderness of freedom. These are what she thinks about America. She does not feel comfort to live here. This is the land of freedom, so everybody must hold his/her moral. She is Chinese woman, she grows nice and still keeps being nicer woman. She thinks that she must be careful living in this country, because if she does not manage herself to be a good woman, she will lose her manners. Manners are very important, wherever she lives, she must keep her manners. Even this is not China, but she is still Chinese.

” Old Chao said this pointedly; but then as if remembering himself, continued in a more amiable tone. “Maybe that’s the trick. You know, American people, they always ask this, ask that. Not me.” When people tell you to hop to it, you hop, hop, hop.” “That’s right. That’s Chinese way. Polite” (p. 99)

Eastern people or Chinese people have a word which called “politeness”. This is the basis of living. Being polite means everything. As mentioning on above, polite covers attitude, moral, and manner. If we are polite mean that we do those kind of politeness. The key word of Chinese values is that, So, Chinese way of living always upholds “politeness”. As Old Chao says that American people always ask this, ask that. This is different with Chinese, because Chinese people tend to keep privacy, not all questions are being asked. They ask for the thing which is necessary.

Thus, Chinese values are portrayed here through Chinese characters in this novel. They are all first generation immigrants; they still keep their values in America. They still hold their manners, attitude, moral, and politeness. And they have different perspectives about American people. They judge American people are not good, Americans are dangerous. As Don C. Locke says that By forming their own communities and exhibiting nonthreatening qualities, they were able to resist acculturation without arousing the concern of the dominant group. This is Chinese American's way of life. They manage their communities in America, they hold their values without neglecting the dominant.

#### **4.1.2 American Values**

American values in here are acted by Grover, Pinkus, and Janis's character. They act as dominant culture in this novel. As cited in Don C. Locks America's insistence on its superiority over the rest of the world, especially the non-western world, is both similar to and different from the underlying Peking's anti-United States posture in the recent past. American values are the result of multiculturalism. These were brought by European point of view.

"Grover reached across the table and removed the top half its bun. "Nobody," he said, "eats a burger naked." He piled on top ketchup, mustard, relish, a tomato slice from his own cheeseburger super deluxe, a few rings of onion, five French fries" (p.103)

Grover is American born and a success man. The way he lives is totally American. He eats burger, mustard, cheese burger and French fries. Those are meals which eaten by the most American people. They do not eat rice like Chinese

people eat. Food is the part of tradition and custom. What they eat is usually reflect their character.

“Was Theresa ready to look? Too polite to object, Helen found herself listening. In China, friends were always arranging things for each other; Janis’s reaction felt familiar, a form of goodwill Helen knew how to accept. A friend of Henry’s, Janis said. A Ph.D. “But, well, he was born here,” she finished”.

Janis explains to Theresa that Grover was born here, in America. He is different with a Chinaman. They compare about politeness between Chinese and American. Chinaman is polite, he knows how to interact with friends, how to be accepted by others, and how to be familiar with someone. But, Grover is different, he is American, so he does not consider those things.

Grover is Ralph’s friend, they build a business together. Grover is rich, so he invents his money to Ralph, and Ralph manages this business. Janis says that *“Well, I should say he’s completely American,” said Janis. “you mean....” “Well,” said Janis. “He loves Chinese food.”* Because of his friendship with Ralph, he becomes Chinese food lover, even he is completely American. But, it does not mean that Grover is close with them. He still thinks that he is superior.

“This is America, I can marry who I want.” He laughed. “you did not think” – he mimicked an America girl – “I’ll choose. I’ll pick.” “stop” “you were a nice Chinese girl.” “stop” “It was the right thing to do” (p. 223)

They all are now in America, for living and get involved in “American dreams”. This is not only for Chinese people who want to get success in this land, but also Grover. He is rich but he has no family, he lives alone and lonely. He says that he can marry to someone he wants. He can choose everyone to be his wife, even though a nice Chinese girl. He has fair love with Helen, Ralph’s wife. He does

not consider that Ralph is his friend, he is just doing what he wants. This is America when a marriage life is not too important. Someone can make a love with husband or wife who has marriage life. A commitment is not important in this country. Because of most American people live together without marrying first. This is the difference between American and Chinese in marriage life.

Grover is one of American people who have wealthy life, so he can say *“Millionaire! Self-made man!” “In America, anything is possible.” “Just from one day, happen to get talking!”* . This is what people say “American dream”. It means that everyone wants to get a bright future, becomes millionaire, success and has long life. And then, in this country, America, a place of multiculturalism, everyone wants to move in here to get a brighter life. As Kuper (1999) said that Enlightenment vision of a common human civilization, carried by vanguard nation, also persists in America. This is what people intention to move in this country. There is American and Chinese live together, they build a business together for reaching a better life. Because in America everything is possible, America has freedom and justice, everyone can be millionaire.

*“well, maybe not a beggar,” put in Helen, comfortingly. “That’s right! How could you land up a beggar? Don’t listed to him!” Janis gestured with unusual vivacity. “He thinks this is China! As if there are beggars here,” said Old Chao” (p. 92).*

America is popular with liberty and power of this world. So, rest of people in the world think that American citizens have better life than other countries. Old Chao says that it is not China because there are no beggars in here. So, it can be



concluded that every citizen in America is living wealthy, it is different with China. China still has problem with liberty, wealthy, and population system.

“I know, in China, everything’s through the back door. You think I don’t know? I have ears, I listen, I know. But China is China, this is America, and you see?” He waved his hand at his windows, his desk, his shelves of books. “Through the front door. Listen to me. You want to get somewhere, .....(p. 37).

This is what dominant man thinks about China. Pinkus says that American people are always through the front door not like Chinese. It means that American people always see the fact, the truth, with bravery face. When Ralph is almost deported from America, he begs Pinkus’s help, but Pinkus does not help as Ralph wants. He is curious that Ralph wants to sneak around. Because he thinks that this is America not Chinese, when everything must be faced by clear thought. This is the difference between American and Chinese, where in China the role of friends, relation, and family are useful. But in America we must face the life by our self, that we call individualism.

“Do you hear me? This is America you’re in now. If you want to sneak around, you should go back to China. Here in America, what we have is morals, right and wrong. We don’t speak around” (p. 40).

Pinkus declares to Ralph that he is in America, do not think America is same with China. America is America and China is China. Pinkus says that American people have morals, even right or wrong. Even they are freedom; it does not mean that they do not morals at all. American people know how to communicate with someone. If they are close with someone, it does not mean that they take

benefit from his/her. American people do not want to beg someone's help spontaneously.

“Your Hometown is where?” “Hometown!” Grover laughed, instantly recovered. “you’ve been here how long? And still asking about people’s hometown.” He shook his head. I’ll let you in on a secret. In this country, the question to ask is: “so what do you do for a living.” .....(p. 105).

America is a big country, where it has more than 50 countries part. But with this condition, citizens in America do not think that hometown is important. They live in United States of America, so they want to be called as American. It has different perspective with Chinese people. They think that where people are from, in what part of their country they live is important. American people never consider about their hometown, the important thing in their life is all about job and money, and what we do in our life.

#### **4.2. Cultural Identity of Main Character vs Family**

Cultural identity is the focus in this sub-chapter. America is as a place to shape Ralph's identity, because there are changes in his life from being a Chinaman to be a citizen in New York. There are differences between Ralph in “China” and Ralph in “America”. And it also happens to rest of the characters in this novel. They are Chinese and now they live in America. They have transformation identity or we call “identity crisis”. They want to hold still their Chinese values, lose it, or to be American people.

Identity crisis happens in such situation when people think that two cultures which fighting each other become problem in their life. They think that those cultures cannot be unified. Identity crisis happens because there is experience which makes someone gets confuse with his/ her first identity. As shown from his transformation as the story flows.

#### **4.2.1 Plot of the Story**

Ralph is the main character in this novel, he comes to America is for getting Doctorate degree. He likes to adapt Chinese values than American values, in the beginning he lives in America, he is doing and eating still in Chinese way. But, as the time goes by, he wants to try American food and American's way of living.

According to Hall, Identity is not fixed, identity is being and formed (Barker : 2000, 114). It wants to see how the identity is shaped through plot of this novel. How identity is transformed from introduction until denouement. Because identity is becoming, from Chinese identity into American identity, it is a process which passes continually. A process is passed by Ralph that he wants to keep or lose his culture. In this point, cultural identity is kind of positioning act which doing by Chinese people continually, it can be changed depend on the situation.

First coming in America, Ralph makes some lists about kind of activities that must do and not to do in America. His ways to be like this are to keep his Chinese values in this country. He shapes himself not to be American.

“He also wrote down a list of subsidiary aims.

1. I will cultivate virtue. (A true scholar being a good scholar; as the saying went, there was no carving rotten wood.).
2. I will bring honor to the family. What else?
3. I will do five minutes of calisthenics daily.....(p.6)

Those lists are made by Ralph, he tries to keep his values in his ways. He will keep his manners, his Chinese values in there. He just wants to eat what he likes, he must study hard, makes his family proud of him, does not play with girl, just keep straight to get doctorate degree. As first generation who comes in US, he bundles himself, he maintains himself not to adapt dominant culture. He does not want to enter the dominant culture because he thinks that by entering the dominant culture, he thinks that he will be bounded and hegemonised by this culture. Because he thinks that dominant culture has bad perspective, such as no moral, brutal and not polite.

“Name?” he repeated, or rather “nem,” which he knew to be wrong. He returned red, thinking of his trouble with long a’s, th’s, l’s, consonants at the ends of words. Was it beneath a scholar to hate the alphabet? Anyway, he did” (p. 10).

Ralph still has difficulties to understand English pronunciation. His language is Shanghainese, so it is different with English language. He finds problems in pronouncing consonant at the end of words, because Shanghainese does not have this. He gets confuse in long a’s, th’s, l’s, these are the main problems of Chinese people who want to pronounce English words correctly. As English learner this problem is common happen, especially as first generation of immigrant.

“Naaame,” she said, writing it down. She’d seen this before, foreign students who could read and write and speak a little, but who just couldn’t get the conversation. N-A-M-E. “Name Y.F. Chang.” (His surname as he pronounced it then sounded like the beginning of angst; .....(p. 10)

As a Chinese who comes in US, he has to have an English name. Ralph does not know that his name must be changed to be English name. His surname is

Y.F. Chang, he thinks that Y.F as his English name, and after the officer explains to him, he already got aware that he does not have an English name. Thus, his problem about his name is solved, he is given an English name by the officer then Ralph is his English name. He just receives this name without knowing what the meaning of his name. Then finally he knows what the meaning of Ralph is, Ralph means a dog, but he still wants to use this name as his English name. By this point, he has been assimilated to American culture, he changes his name from Chang to be Ralph.

“Between equations, they marveled that their tests would be scored to the whole point, instead of to five decimal places. Was it fair? Who knew? This was America. They forged on, mostly speaking Mandarin, saving their English for impersonations of certain professors” (p. 14).

He mostly forgets that he is in America now, he still keeps his English and says in mandarin. He uses his English only when he meets his professor. It happens because he still lives and communicates with the other Chinese people. This is the way of Chinese people save their culture in the dominant land, they do not want their culture is disappear by speaking English all the time. This is one of ways to keep Chinese values, by saving his mandarin.

“He refused to be made an American citizen. He thumbed his nose at the relief act meant to help him, as though to claim his home was China was to make China indeed his home. And wasn't it still?”(p. 23)

He does not want to be American citizen, he is in America just for studying, he still believes that China is his home, he does not want to be Americanized. Thus, he does not want America as his homeland, he is still in believing that he is in America now, but his thought, his heart is still in China. He shapes his identity to be

Chinese, because he assumes that identity is essential, and it shows as “national identity”.

“His new job. Being Chinese, he had thought the safest place to work would be in Chinese restaurants scattered like toys in around the legs of the el on 125<sup>th</sup> street.....And as it turned out, his lack of experience didn't matter. “please, may I speak to your boss, “he'd say in Mandarin. “what you say?” .....(p. 34)

Ralph gets job in Chinese restaurant, he does not have experience at all, so he decides to get a job in this place. He works in this place is not only to get money, but in this place, he still can speak mandarin, eat Chinese food and communicate with other Chinese people. It is the way to keep his Chinese values, by doing such those things he can hide his feeling to be back to China.

“Once or twice he tried asking in English, but it was no use. Talking wrong, he might as well have been a barbarian invader; the town gates were closed. Still he knocked, until finally a tiny girl perched on a stool in the fresh-killed meat store said, “yes?”. In perfect English, this was.....(p. 34)

As the time goes by, he still gets confuse in using perfect English, until he thinks by himself that he is a barbarian invader, in the deep of his heart he also wants to get well in speaking English. He wants to communicate with dominant people, but they neglect Ralph speaking, they just want Ralph talks in English fluently. Ralph wants to have good pronunciation in English, he wants to have as perfect as American people speak. In this time, he starts positioning himself to get good pronunciation.

“.....Americans were going to have to do something with them – probably send them all back to school. Sign-up sessions. Ralph went along with everyone else. No, he wasn't a communist. Yes, his status was “no status.” As for how he got that way, “English not so good, excuse please?”.....” (p. 58)

Ralph has finished his doctorate degree, he gets Ph.D. But by the time people think that he has no status, he is claimed as a communist by dominant people. He just has an expired visa, so people think that he does not have status in this country. He is rejected, deported from this country, because of his visa. He believes that he is not communist, even he comes from China. He has manner and religion, so it is impossible if people say he is a communist.

“Over a neighbor who snapped his key in his door lock (“typical American use-brute-force!”). or what about that other neighbor’s kid, who claimed the opposite of a Democrat to be a pelican? (“Peckin?” said Ralph.)” (p. 67).

He is still in thinking that typical American is brutal. He claims typical American like that because he does not want to do what they do. He still wants to act as his past, in Chinese way. He still cannot position himself that he lives in America, communicate and collaborate with American people. He still thinks that American culture is not good for him

“My authentic Chinese face got me in the door. South pacific, a local production. You know, ‘Happy talk, keep talkin’, happy talk.” Ralph clapped. “That’s what you are in this country, if you got no dough, a singing Chinaman.” Grover paused. “True or false?” (p. 106).

He is proud and happy having Chinese face, he says it to the dominant one, Grover. Even he is in America and he is an immigrant, but he is proud to be himself, he does not want to be subordinated by the dominant (American), he has right to speak in this country. He is not totally assimilated, because he always resists to American culture. Chinese face means that his identity is Chinese, it is to show to others that he is not Americanized.

“.....Ralph was practicing up, to be sure he’d be able to participate. Other developments: he’d discovered supper for a dollar at General Lee’s, and

also banana splits with extra nuts and marshmallow sauce (the specialty of the luncheonette down the street” (p. 14)

In this sequence, Ralph tries to cook American food. He cooks banana splits with extra nuts and marshmallow sauce. Usually he eats Chinese food, and the beginning of this novel, Ralph makes promise that he will eat what he should eat, not eat what he does not want to eat. But along he lives in America he is curious to American food. So, in this sequence he tries to negotiate with American culture. How and what people eat is part of someone’s culture.

“But this was America he was in now, which meant who-knew-what. Research: as his classmates grappled on with Finite Element Analysis of Structures, Ralph began watching Americans and, his English having improved, even talking to Americans –.....” (p. 17)

From this narration, his culture starts becoming from Chinese to be Americanized. It is the stage when he wants to be part of American. He tries to have English as good as American people. He is in America, he wants to know about America, learn more about this culture. As the time goes by, Ralph English is getting improved. He is now confident in speaking English.

“He lay waiting to see what happened anything could happen, this was America. He gave himself to the country, and dreamt” (p. 42).

Now, then he knows that he is in America, not in China, he tries to negotiate with the condition in America. He has dream in this country, he went to America to get P.hD, to study, to have a better life than his life in China. His life flows without knowing will be. He contributes himself to this country, to be a great Chinese who succeeds in America. America is the land of dreaming for anyone else. Now he



realizes that he is in America, he gives himself to this country, he tries to adopt and adapt anything that could happen.

“.....Rice, but no place to cook it. Bread. Rice, but no place to cook it. From an open door, the smell of hot dogs. Hot dogs! A step. Ketchup. Another step. Relish. Pickle slices. Even the paper boat began to seem appetizing, glistening in his mind with left-over condiment and grease.

Ralph’s food in China is rice, it is the meal that Chinese people eat. Even he is in America, but he still wants to eat like what he ate in China. Rice is his staple food, he does not want to change his eating habit, but in America this is very difficult to find. Western people usually eat bread, sausage, meat and etc. These meals are very different with Chinese’s meals. Food and eating habits reflect someone’s culture. Ralph fights himself and tries to negotiate with the condition. And then he has not problem if he does not eat rice, he tries to eat anything. Now, he can eat bread, hot dog, and ketchup. He eats what American people eat.

“Dinner,” said Ralph. “we had dinner, then lunch, then breakfast, in a dinner. He owned it.” “Dinner, then lunch, then breakfast?” “I had a burger, with ketchup and mustard and relish and tomato and onion and French fries. And a black – and- white ice cream soda” (p. 112).

In this sequence, Ralph can assimilate with American culture. In this narration is mentioned that from dinner, breakfast, then lunch, Ralph eats American food. He eats burger, ketchup, mustard, relish, French fries and ice cream soda. There is not rice anymore in his menu. In this part, we can show that he is positioning himself to be part of American culture. He never eats those meals before.

“In Mandarin, change is handily expressed: a quick le at the end of the sentence will do it, as in tamen gaoxing le - now there are happy. Everywhere there are limits, but the thin fattens, the cloudy clears. Thankfully! It had already been nine years since Ralph had touched foot in the United States” (p.123)

He has been 9 years in US, but he still has the limits to get close with the dominant. He is happy and thankful can live in America along 9 years, but he still brings his past cultures. He gets his life in this country, he gets his Ph. D He is difficult to be close with the dominant, because he builds the “distances” between Chinese and western values. 9 years were passed by Ralph, but he still constructs his identity as Chinese identity, what he acts, thinks and way of life still in Chinese ways.

“Was this, finally, the New World? They all noticed that there seemed to be no boundaries anymore. Helen, for instance, had become friends with Janis again, who had happily given birth to a son, Alexander, about Mona’s age. No one seemed to mind that Old Chao had not only been granted tenure.....”(p. 126)

He says that this is new world, that it means he more realizes that he now adopts American culture. He thinks that he becomes “another Ralph”. Nine years ago, he is Yifeng, now he is Ralph. Then in this sequence, we can see that Ralph becomes closer with dominant people. There are no boundaries anymore between American and Chinese. Now, they can live together and become friend. His adaptation with American culture is good, even he believes in his culture, but he can assimilate easily with American culture. It is same with Stuart Hall’s thought that identity does not become a problem when someone can be someone else in anywhere else.

“What’s so America? We had a car, growing up. Don’t you remember?” Ralph argued that in fact this way they could avoid getting too Americanized. “Everywhere we go, we can keep the children inside. Also they won’t catch cold.” (p. 128).

In his marriage life, he gets tenure; he has better life, a car and a house now. Even he realizes that he is Americanized, but he avoids to be Americanized.

He still controls himself not totally assimilated with American culture. He still tries to keep his first identity, because he does not want to be free as American people. He is afraid that his children become too Americanized, so he says that he wants to keep his children be carefully, keep inside not to become Americanized.

“Ralph furrowed his brow. When Callie turned three they decided that Mona and Cellie would learn English first, and her Chinese. This was that Janis and Old Chao were planning or doing with Alexander; Janis didn’t want him to have an accent for Ralph and Helen, it was a more practical decision” (p. 128).

In this part, there is contradiction between first generation immigrant and second generation immigrant. Those are first generations want to keep their Chinese values, but they do not apply what they believe to their children. They want their children learn and do in American’s way. They send their children to learn both English and Chinese languages, but they must learn English first then Chinese. What they want is their children can be part of American people. And amazingly, they do not want their children have English with parent accent.

“What had they understood about America? Evenings, they shook their heads at themselves. We didn’t realize. We thought we knew. But we didn’t know. We thought we lived here. But actually knew nothing. Almost nothing. Completely nothing!” (p. 157-158).

When the story rises, we see that he is confused with his identity. In the previous sequence, he says that he does not have boundaries anymore with American people, he feels he becomes closer with American culture, but those mean nothing. He still gets confuse with his identity. He thinks that he knows America, because his life is successful in here, but as time goes by he realizes that he does not know anything about America, completely nothing. In this part the main character finds “identity crisis”, he is fighting with himself that he is still Chinese or Americanized.

“..... It was as if the land they had been living in had turned out to be no land at all, but a mere offshore island, a featureless mound of muddy scrub and barnacle-laced rock..... Whereas this New World – now this was a continent. A paradise,.....Every dream some dreamily true (p. 58).

He always says he is in the “new world”, he thinks his previous world and his present world is different. In this part is very different with the first section. He does not like American style and American people. But now he says that America is paradise according him. America is a land of dreamily true. Sometimes he thinks that he does not know anything about America, he hates America and sometimes he is proud living in America.

“And yet he found that in America, in practical, can-do, down-to-earth America, he had much company in this activity – that a lot of people wondered who they were quite seriously, some of them for a living. It was an industry. This astonished him” (p. 177).

From this narration, Ralph more knows about America. His perspective is changed. Now he wonders to America, America is the land of industry, the land of success men. He gets aware that in America anything can do, America is down to earth. Now he knows America is, America is the land that what he wants to be.

“Near ink, one gets stained black.’ You have completely forgotten how to behave.” “Oh really,” said Ralph, in a normal voice now. “And how about you? Two boyfriends now, one wasn’t enough, huh?” He made smacking noises in the air” (p. 200).

Ralph in his Chinese thinking tells to his sister that his sister forgets her Chinese values, she does not know how to behave like Chinese woman. She is completely different with her in china and in America. He is curious that his sister has two boyfriends. In China, woman and man position is very different. If a man has many wives is regular, but woman has more than one husband is not polite. Woman still becomes second class. So, if a woman has a boyfriend, and she gets close with other man, then a Chinaman will think that she has no manner, she forgets what her

culture is. As Chinese, she must behave in proper way even though she is not in her country. Culture must entail someone in anywhere else someone lives in.

“Older sister!” Ralph laughed. “My jiejie with two boyfriends! Kisses everybody! Everybody!” More smacks in the air. The girls looked up. Ralph cradled the fish head with his two hands, stroking it with his thumbs. “O love, love.” He kissed it. “love! O love!”..... “Like a fish.” (p. 208)

Ralph accuses that his sister has two boyfriends. He thinks that Theresa has got impact of American people. Theresa kisses everybody and Theresa is like a fish, that what he thinks about Theresa. Because he thinks that give kisses for everyone is not proper. In China, when someone kisses anyone else, it means that he or she has a good relationship with them. But, in America, it is different, kissing for everyone in everywhere they do, it is proper. In this part, Ralph still adapts his Chinese values. He does not like what Theresa do, because he thinks that they are Chinese people, so, do not do like that. He is weird about the way of Theresa behave.

“Thinking ahead to the day they’d be sick of chicken too, Ralph considered adding hamburgers to the menu. Maybe barbecued ribs. Or what about egg rolls?”(p. 239).

In doing his business in America, Ralph has chicken restaurant. He is doing his it with Grover, an American. He has chicken for his menu. But he thinks that it will be better if he adds egg rolls, hamburgers and barbecued ribs. It is different with Ralph before, he does not sell Chinese food, but he tends to sell American food. In this falling action, Ralph’s identity becomes fluid. He can accept American culture. Now, he has no problem if does not eat “rice” anymore, because he can do what American do. He is one of success immigrant in America. He is an educated man,

someone will feel comfort in the place where he or she lives. Cultural identity is not crystallized, but it can be changed and can reconcile with the condition.

“.....a man was as doomed here as he was in China. Kan bu jian. Ting bu jian. He could not always see, could not always hear. He was not what he made up his mind to be. A man was the sum of his limits; freedom only made him see how much so. America was no America. Ralph swallowed” (p. 296).

He positions himself as Chinaman, a man who lives in China, he is not aware that he is in America now. He thinks that his identity is Chinese, cannot be changed and eternal. His identity is essential and permanent, that is Chinese identity. He thinks that America is not America, because he shapes himself to be Chinaman forever. It is not a Stuart Hall concept that identity is not fixed. He assumes that freedom in America is nothing, he is Chinaman, so he must obey his culture.

Cultural identity is not just about defining the first cultural identity and the other cultural identity. But it is a process of becoming. It reflects to Ralph as main character in this novel. He is a Chinaman who moves from China to America. His first identity is China, then in the new land, he finds the reality that he is an American citizen who lives in Florida, he does not live in China anymore. Based on plot of the story, his identity has passed continually. In the beginning of the story, he moves to America, he resists American culture, he thinks that his identity is essential, that is Chinese. Then as the time goes by, he can adapt and adopt American culture, even sometimes he gets confuse about his identity. Sometimes he can accept that he lives in America now, but sometimes he still resists to American culture. He always tries to avoid being Americanized.

In the story rises until falling action, his identity starts fluid from Chinese into American, he can reconcile himself with American culture. He does not eat rice anymore, but he can eat burger, salad, ice cream soda, and many more. He wants his children learn English than Chinese and he does not want his children have Chinese accent like him. He thinks that his children must follow American system, because he wants his children have wealthy life in America. And then in the denouement, he says that he realizes that he does not know America, he knows nothing about this country, he just knows that he wants to be a success man in America. He wants he is not Americanized, he does not want lose his Chinese values.

#### **4.2.2 Family**

In this part of cultural identity, the writer wants to see cultural identity of Ralph's family. It wants to see the differences of cultural identity process between Ralph as main character and his family. Cultural identity of Ralph's family will be seen through Helen and Theresa characters. How their identity is shaped in this novel.

“..Tokyo, San Fransisco. Theresa picked the English name Helen for her delicate friend. Like Helen of Troy, she explained: also it sounded like Hailan, her real name, Sea Blue. They frolicked in a melancholy way, half giddy with freedom and travel, half fearful and lonely and worried, and irritated to....”(p. 52)

Every Chinese people who come to America, they must change their name to be English name. Hailan is her Chinese name and then it changed to be Helen. It

is the first step to reconcile her to be part of American. She is the wife of the main character. She likes freedom of living since she has lived in China.

To save money, Helen rented a Western-style, white gown with a matching veil (p. 58).

From this narration, Helen seems fully assimilated to dominant culture, she has been hegemonized by its culture. She wants to marry Ralph by adopting American culture. It can be shown from her dress, she wants to wear gown in western style, not Chinese style. In the introduction of this novel she is easily to adopt American values. It is very difference with Ralph's identity, Helen has no problem if she acts like the dominant people.

Now, America. For the first few months, she could hardly sit without thinking how she might be wearing out her irreplaceable clothes. How careful she had to be! Theresa could traipse all over (p. 62).

Helen just already lived in few months in America, but she has been thinking hardly to be part of American. She is thinking what and how she wears. She is very easily hegemonized by western lifestyle. She tries to wear American style, not like Chinese woman anymore. She does not be traditional like the other immigrant women. She is easily to reconcile Chinese culture with new culture, she has no problem that she still wants to be Chinese or American, because she is easily negotiating with any condition.

".....developed a liking for American magazines, American newspapers. American radio .....She did not insist on folding all her clothes, but used the closet too. She began to say "red, white, and blue" instead of "blue, white, and red" and to distinguish "interest" from "interested" from "interesting"(p. 63)

In can be seen that Helen seems very close with American values, what she reads and listens are about American. She is reading American newspapers and



magazines and listening to American radio channels. It is so amazing, she can be part of American without any problem, and she enjoys having new habits, new country, and new values. Then she starts learning anything about American, she learns American flag, that is red, white, and blue, and she learns English as good as American people.

“No, no like this, “ and add a shuffle, turning out her knees as Helen laughed. They studied the way Pete blew his nose, that they might get it right; they studied his sneeze, his laugh, the self-important way he flipped through his calendar” (p. 67).

Besides she learns about American values, she also imitates Pete’s lifestyle. She imitates the way Pete blows his nose, laughs, sneezes and flips through his calendar. Helen is not like the other first generation immigrant, usually first generation immigrant will hold their values strongly. They do not want to change their identity, because it will show to the others that Chinese is their nation identity. But it is different with Helen, the way she lives is totally similar with the dominant.

“She loved the advertisements especially, so gorgeously puzzling. Which part of the picture was the “velvet”? which the portrait neckline”? also she liked the insights into American home life – the revelation that most Americans showered every day, first thing in the morning, for example.....” (p. 77).

The other thing she learns is she studies the way American people in showering. She also likes the American home style, not Chinese style. From this point, she seems forgetting Chinese values. She does not want to struggle handling her values like Ralph, but she totally adopts American values. She transforms her identity from eastern woman to be western woman. She does not want to keep at all her values. In this introduction, her first identity almost loses.

I thought we agreed the children are going to be American,’ puzzled Helen (p. 128).

The writer has mentioned before that first generation immigrant will send and urge their children to be part of dominant culture. As she says that she wants her children are being Americanized. In this sequence, when the story rises, Helen as Chinese woman is very interested to American values, she adores to the lifestyle and the evidence of freedom. She has no problem if her children are being American culture, learn and live same with the dominant. She is doing like this just because she wants her children life will be better than her, her children can enter American system and study with the other American children.

“A lawn like this was America. It was the great blue American sky, beguiling the grass upward. It was the soil, so fresh, so robust, so much better quality than Chinese soil; Chinese soil having been prevailed upon for too many thousands of years” (p. 159).

The other thing she is being Americanized, she compares American and Chinese, she is more proud to America in every single thing. She says that America is so fresh, so robust, so much better quality than Chinese soil. It can be seen that along the plot of the story, she tries to be close with the dominant, she positions herself to be part of American people

“Helen invited Old Chao and Janis over to celebrate. “You know what I’ m going to buy? She told Ralph. “Champagne!” (p. 169).

In this sequence, Helen is acting like American people, she celebrates party, with champagne. This is so western style, champagne for celebrating party. Champagne means prestige and high dignity, but Chinese people look this like no morals and it is kind a sin. But, Helen neglects this value, she does not think it is like being a sinner, but it is like an action to express her feelings.

“In China, people had worried more about being recognized; even here, if Helen were snubbed, she might sigh, “of course, he did not realize who we are.” Who

we are being so many hard facts held like candies or coins, just up one's sleeve – one's father, one's mother, ....." (p. 177).

From the beginning of this story, Helen has adopted American values, she acts like American people. She wants to be part of them, and then come finally she gets confused about who she is. Even she is doing all the things in American's way, but she realizes now, that she does not know her in this new place. It means that how she is positioning her Chinese identity toward American identity. She seems losing her Chinese values.

"A dog?" said Helen, at home. "Now we really are Americanized." (p. 251)

Then in the last of the story, Helen's family puts dog as their pet. Pet is like their family, they give everything for their pet. It is what American people do to their pet. Helen says now we are really Americanized. She realizes to her condition that she is totally Americanized, being part of American people, and doing anything what American people do. She is fully assimilated to dominant culture.

"Helen said that was exactly how dogs got trained in America, so he signed up for a class. It was good to have to be someplace every once in a while, and though he did not like the way the dogs nuzzled each other – such familiarity! It was obscene – he took intense pleasure in the classes themselves (253).

She sends her dog to get trained, to have class for pet. Her family loves her dog so much then she calls it is such familiarity. American people consider that pet is like friend, like a human. They get a training to be a good pet. From this point, she imitates to American's way of thinking.

"Helen had understood nothing about love. She had understood nothing about how people could come to mark off her life. For example, she had considered that great divide of her self's time to be coming to America. Before she came to America, after she came to America. But she was mistaken" (p. 288).

After knowing, judging and arguing that she is Americanized, then she realizes that she knows nothing about America. She has been placed herself to be

part of American, before she comes and then lives and finally she is being Americanized, she had shaped herself to be Americanized. She does not have identity crisis, because she can adapt and adopt American values easily. Her identity is totally changed, from traditional Chinese woman, then being modern style woman in San Francisco America. She does not keep her values at all, but she tends to do anything in American's way.

“It was a paradigm of Western influence gone wrong. Her father had insisted on giving the children cow's milk, with the result that Teresha turned out a giantess – five seven! With feet that entered rooms before she did” (p. 47).

The other Ralph's family is Theresa, she is Ralph's sister. In this introduction she has already been aware that western influences are wrong, it hegemonizes her family, to act and do like western people. Western values seem allowing the Chinese people to be as freedom as American people. She realizes that she has been influenced by western people, and she is assimilated to the dominant culture.

Theresa (who would eat anything, even cheese and salad) of course thought her silly. “In shanghai you ate foreign food,” Theresa said (da cai, she called it – big vegetables). “why shouldn't you eat it here?” (p. 63)

Theresa is first generation immigrant too, but she has been eating foreign food when she was in China, now she is in America, so she can eat anything, even cheese and salad. She does not shock with the dominant culture, because she can be positioning herself wherever she lives.

“It was true that she still inquired of people if they'd eaten yet, odd as it sounded; Ralph invented his grammar on the fly; even Theresa struggled to put her Chinese thoughts into English. But now she had English thoughts too – that was true also. They all did.....” (p. 123).

The time flows such a way, and her identity is also goes as she wants. She learns English so much, and she wants to change her Chinese thought to be American thought. Now she realizes that she has American thought, she wants to get away her Chinese thought. She does as American people do, her English improves very well and she feels comfort with American values, so she thinks she must change the way she is thinking, not in Chinese ways.

“Well...” Theresa tactfully nibbled a slice of stir-fried hot dog. “Anyway, now that you are assistant professor, life has a different look to it, right?” (p. 126).

In the story rises, her identity is very clear that she is Americanized, she does not eat rice anymore, but she eats hot dog now. Her adoption is gone well, she adopts and adapts American values without getting confuse. She can be part of American people, she can reconciles herself to emerge to American values.

“These were the same reasons Ralph advocated buying a car. “Seems like someone’s becoming one-hundred-percent Americanized,” Theresa koddled.” (p. 135).

Her brother has succeeded in America, he can do anything with his money, as the dominant says, you can do anything if you have much money. Ralph can buy a car and live wealthy, then Theresa argues that he becomes one hundred percent Americanized. By seeing from this aspect, people can look that they become totally American and forget their Chinese.

“And do you know what he does now?” “what?” “He brings beer.” “Beer?” “Beer! They drink it with dinner. Sometimes my brother even lets the children have a sip.” (p. 205).

Then it can be seen that for being Americanized, immigrants tend do all the things relate to American’s way of life. In this climax, she very holds American values; her Chinese cannot be seen anymore. Now she is familiar with “beer”, for

dinner, party and many more. Bear is near with liberty and freedom, that is symbol of America.

“She was in many ways Americanized, but in this respect she was Chinese still – when family marched, she fell in step. And wasn’t this what she’d longed for? Reunification, that Chinese ideal, she could not eat an orange without reciting to herself, as she did at New Year’s, *quan jia tuan yuan* .....” (p. 265).

In this denouement, she emphasizes that she still holds Chinese, even she is doing in many ways Americanized. She still respects to Chinese values. It means that Theresa can absorb new culture easily. The other hand, her identity is not getting crisis, because her environment support her to be like that. As Stuart Hall argues that cultural identity of someone always relates with the problem over his or her. How they position themselves in the new place and how they are being poisoned in the new community.

Based on those characters, Ralph, Theresa, and Helen, it can be seen that there is vice versa among them. Cultural identity of someone is varied; it is based on the problem over them. In this novel shows that Ralph is getting identity crisis, he does not want to be Americanized, he bounds and maintains himself just to be Chinese person. Then it is different with Theresa and Helen, they are easily to be became Americanized. They are aware that they are almost one hundred percent Americanized, but in the end of the story, Theresa emphasizes that she is still Chinese woman even she is Americanized. It is near with Stuart Hall theory that cultural identity is fluid, they can negotiate with new culture.

#### **4.3 Residual Culture vs Emergent Culture**

As stated by Raymond William, residual culture includes available elements of its past, but their place in contemporary culture process is profoundly variable (237). In this novel, Chinese Immigrants make residual culture as Chinese fundamentalism. It is the tools for them to resolve adaptation problems with their new environment. In the identity crisis which has been passed by the characters, it becomes cultural identity that exists in the central of dominant culture. This cultural identity is used to resist dominant culture.

All characters in this novel try to bring and keep their culture in the new land of America. They create their residual culture exists in between dominant culture. In this novel, the narrator illustrates residual culture which brought by Ralph, Theresa, Helen and other characters. They tend to resist and emerge to dominant culture. It will see how the characters are positioning residual and emergent culture to face dominant culture.

Writer makes classification of residual and emergent culture, and the result of this, many residual cultures which have been done and acted by the characters. In their perspective, their residual cultures are about their positive attitudes, manners, morals, and the things which have done in Chinese way. They create the "distance" in the space between residual and dominant.

Two cultures meet that create the differences which are redundant each other. The characters change values and cultures which there not always have dialogues between them, so, it will fight and contradict each other. In this novel, emergent culture is encounter two cultures between American culture and Chinese

culture. The conflict arises between the main character and family. Ralph represents residual culture and his family represents emergent culture.

In this novel, Ralph's cultural identity tends to be essential, because he does not want to be Americanized. His identity is very difficult to be fluid. But, his adoption and adaptation are good. He can position himself in between dominant culture and emergent culture. Even he finds identity crisis, but he still can maintain himself in his way. He bounds himself to be Chinaman, even he has been living for nine years in America.

However, his family, Theresa and Helen can enter the dominant culture easily. Their new identity is constructed by the condition (Barker : 2004, 118-120). They tend to act as modern as American people. Especially Theresa, she amaze to dominant culture, she does not totally resist to American values. She tends to be Americanized, she worships to dominant culture. She is fully assimilated to the dominant. Her cultural identity is fluid easily, she still brings her Chinese values, but it seems losing. Since she was in China she had adopted American way of life, like she has been eating burger, hot dog, bread and any kind of American meals. Besides, she has type that her husband must be modern type.

Theresa's identity also can be seen from Ralph's narration, that he says Theresa has two boyfriends, she kisses everyone, she is like a fish. These are Ralph's arguments about Theresa. This is the difference between Ralph and Theresa. Theresa behaves like American people, than Ralph is still in his way, in Chinese thought. Theresa emerges to dominant culture, she is being part of



dominant space. In this part, the writer sees there is negotiation between residual and dominant culture that becomes emergent culture.

The other Ralph's family is Ralph's wife, Helen. Helen is Chinese too. She does not totally emerge like Theresa. Helen is a house wife that her activities are only keeping her children and her husband. Ralph is very strict in applying his rules to his wife. He is positioning woman as second class of society. He thinks that wife must obey her husband rules, she must stay in home not do anything in the outside. From this point, Helen's identity is constructed by society, so as Chinese woman, she acts like her husband command.

In addition to Helen's identity, from the beginning until the end of story, she has done in many ways Americanized. She cannot control herself to not become part of American. What she does and eats are being Americanized. And then she wants to send her children to enter dominant system. Because she thinks that if her children adopt American values, it will give impact that they will get a better life than her.

In the other hand, what she acts is not like traditional Chinese woman anymore. She has fair love with the dominant, Grover. She is making love with Grover in behind Ralph's back. She gets wrong influence of American values. She drinks champagne, listens and reads anything about American. She emerges to the dominant culture.

In this novel residual and emergent culture have different perspectives. The main character of this novel, Ralph creates the "space" between residual and

dominant. Both Chinese values and American values are redundant. He gets conflict over the dominant culture, he is fighting himself to be who he is. In this novel, emergent culture is the result of encounter between Chinese values and American values. Conflict in this novel is represented by Ralph and his family. Ralph represents residual culture and his family represents emergent culture.

In the other sides, if they want to be close with dominant system, they must reconcile themselves with American culture, it means that they are ready to lose their part of residual culture. If they do not want to enclose and adopt dominant culture, it gives effect to them that they will be difficult to be part of dominant culture, and they will become marginalized. The main character of this novel does want to adapt dominant culture, and he makes residual culture as his fundamentalism.

Ralph thinks that if he becomes Americanized. It means that he will lose his Chinese values, then he will be hegemonized by dominant culture which he thinks that American values have bad tendency. He chooses Chinese culture, these mean that he will not stay on superiority of dominant culture, if he chooses dominant culture, it means that he will lose his root culture. He avoids both of two cultures, he decides to make a distance with dominant culture, and he fights this culture.

Helen and Theresa assimilate with dominant culture. They are as minority people must change and adopt all the things which relate with dominant culture, they must change their ethnic and then become part of majority people. Their residual culture in the long run will lose, and then they become part of dominant culture. This means that they assimilate and become emergent culture. But even they are

emergent, but they still hold Chinese values. In the beginning of this analysis has mentioned that they reject typical American, they judge American has no morals and attitudes, but as the time goes by, they become Americanized.

Those Chinese people evoke an irony that they still want to live and to get involved in American dream, but they reject all the things about American values. They do not want to enter dominant system, however they fight dominant culture. Even they realize that they are Americanized, but they still hold and keep Chinese values.

#### **4.4 Diaspora in Typical American Novel**

First generation immigrants still have cultural values which they bring from their country. But second generation immigrants live with new values which are different with first generation. Their culture is believed as the root of cultural identity which is essential and never changed. People who have longing to their homeland and have the same background with any kind condition, they have same contradictory desires, that is “longings to be elsewhere and yearnings to be home” (Treacher: 2000, 104).

“So it was that Ralph felt not only his future to have failed, but with it his past, the twin engine that might have sustained him. He missed his home, missed having a place that was home. Home! And yet his life there, no; it didn't begin to fill the measure of his hopes for a life. It was no golden time.....” (p. 33)

Ralph faces longing condition, when he misses his home, his China and its culture. In the memories and imaginations of Chinese immigrant communities, their origin place as stopping and waiting their homecoming, but in the real life, time

cannot be stopped and repeated. He misses everything about his country and his family. He wants to back home, acts as he wants. Because he thinks it is new world, when everything is different, in this place he is not like him anymore.

“He took the family to a picnic of the society of Chinese Engineers – something he’d always avoided before – and ate tea eggs. He played horseshoes and liked everyone. Everyone! Some people talked of nothing but China; others of nothing but America. Some had houses, some didn’t. Some spoke Shanghaines” (p. 179)

He is doing some activities to recover his yearning to his home, he plans a picnic, it is for his family and his Chinese friends. By doing such activities he seems back to China, gathering with Chinese people and speaking Shanghainese. It feels like home, it is such a happiness when people with same background, values and culture gather, they all feel like a family.

.....She went to Chinatown three times a week, thinking of it as one more foreign quarter of Shanghai, like the British concession, or the French. She learned to cook, so that she’d have Chinese food to eat. When she could not have Chinese food, she didn’t eat (p. 62)

In this narration, Helen still wants to develop her Chinese values in America. First generation immigrants develop their Chinese values very well, it can be seen from the evidence here, they do and apply their custom and culture in a place that they call China town. This place is used to gather among the other Chinese people. Usually they cook and eat all about Chinese. And Helen does not eat if she does not find Chinese food.

“Downtown some more, to Chinatown. English-speaking or not, Mona and Cellie knew this much Chinese: da bao were big buns with chicken and egg and juicy chunks of Chinese sausage (unless they had a red dot on them, those were sweet bean paste); cha shao was roast pork. ....” (p. 132)

China town is a place when Chinese people can speak in mandarin, shanghainese or the other dialects freely. They must not speak English in this place.

Mona and Cellie are Ralph's children, even though they know English and their parents tend to teach English than Chinese, but they know Chinese more than English. It means that Chinese values are still alive among first or second generation immigrants. If Chinese people come to China town, they can find anything about Chinese necessities that should not find in the other place of America.

"The next February, they had an extra-elaborate Chinese New Year's dinner, with cunning little dumplings, and balls, and buns, in addition to the usual hot pot with gold-chain bean threads. The next spring, Callie learned to read. The next June, Theresa began her specialty training (obstetrics)" (p. 164).

America is democratic country, when the citizens can speak and do out load. Even immigrants but they still get their right to do the things which still correlate with Chinese values. In America, Ralph's family still celebrates Chinese New Year. They do this celebration like in Chinese, there is no forbidden in doing cultural celebration in America, because they have right to do it. This shows that Chinese values, tradition and custom still exist in their life, even they are much influenced by host culture.

"The next morning, Theresa found a special breakfast laid out on the kitchen table. All Chinese food – a bowl of sweet, hot soybean milk, and two long, twisting oil sticks to dip in it; also two onion cakes. A dream meal. Sitting down, she touched everything .....She'd bought you had to go to Chinatown"(p. 205)

They do all Chinese custom not only in Chinatown, but also in their home. They serve Chinese food in the home. Even Theresa eats fast food, like burger, hot dog and etc, but in this narration is shown that she still absorbs her Chinese. Meals or foods are the things which can be an object to recover all the things about their origin culture. These are used to remember and to be close with their "homeland".

They usually apply their longings to any kind of food. They bound and maintain it as Chinese people.

“.....Memories filled him – New Years’ feasts, fireworks, chestnuts.”He missed his home, missed having a place that was home. Home! And yet his life there, no; it didn’t begin to fill the measure of his hopes for a life. It was no golden time. He might gild it, but in truth it was lacking” (p. 24).

As first generation of immigrant, he feels alone in this country, he tries to be a strong immigrant, he tries to keep straight not thinks about his land anymore, but it is difficult to him. Sometimes he misses his homeland, he misses his family, his china and anything about China, until by the time when New Year comes, he celebrates New Year in Chinese way. It is what immigrants feel, sometimes they want back to China, live with their family and do what they should do in their homeland. This always influences them to remember and go back to China.

“They celebrated Christmas in addition to Chinese New Year’s, and were regulars at Radio City Music Hall. Ralph owned a davy Crockett hat. Helen knew most of the words to most of the songs in The Kind and I, and South pacific” (p. 123)

First generation immigrants in this novel maintain themselves to have their essential identity, they bring it from their homeland, and develop in the new country, they never want to lose their Chinese values easily. They still celebrate Chinese New year with Chinese songs. As Chinese immigrant communities, they grow their values in the new place.

Chinese Americans still hold to many cultural values and attitudes that are deeply rooted in their native culture (Don J Locke, 90). Rawl identifies that significant personality traits among Chinese Americans to include familism, collective

responsibility between kinship members, group solidarity, conformity, and suppression of individuality. By this point, it shows that Chinese American use their longings to develop their values in America. Chinese people like gathering, togetherness and solidarity. And they make Chinatown as the place for sharing and telling experience about their homeland.

From diaspora concept, it portrays that Chinese values are still alive in the host country. They still do and apply their values, tradition and custom because they miss their homeland. It is like a media to transform their willingness to save their identity. Chinese values grows in Chinese immigrant communities who are longing to be home, it sees from the activities which they do in the Chinatown, a place for sharing, gathering and applying Chinese values.

## **CHAPTER V**

### **CONCLUSION**

This chapter explains the conclusion which is presented relevant to the purpose of the study that is to investigate the portrait of cultural identity and diapora in *Typical American*. Based on the analysis in the previous chapter, it can be concluded that cultural identity and diaspora of Chinese Immigrant in *Typical American* is portrayed thorough dominant, residual and emergent culture. Based on the plot of the story it shows cultural identity transformation of those characters. From the introduction, cultural identity of main character and his family is very different. The main character, Ralph resists to dominant culture. Ralph comes to United States of America, in the first coming he makes a list for the things which must do and not to do in this new country. He bounds himself just to have Chinese

identity. He keeps his Chinese values very tightly in the beginning of the story. When the conflict rises he starts to negotiate with dominant culture, he can reconcile himself to be part of dominant culture. Then from climax up to falling action, he assimilates to American values, he eats and acts like American people. He realizes that he is Americanized, but in the denouement he says that he knows nothing about America, he is just an immigrant of China. From the plot which described, he has identity crisis from the beginning, he wants to be Americanized or not, and then finally he realizes that his identity is China, not America, because he does not want to be Americanized. He also rejects dominant people, he judges that American people is bad and no moral.

The other Chinese characters, Helen and Theresa have different cultural identity transformation. They very easily adapt and adopt American culture. They construct themselves to be American people. They have no identity crisis, because they can be positioned and positioning themselves. Their identities are fluid because they can negotiate Chinese values with American values. Even though they are Americanized, but they still do Chinese custom and tradition as they can.

And the other hand, if the writer looks from residual and emergent culture, Ralph as the main character mostly acts in Chinese ways, residual and emergent culture show that Chinese values still alive in the ways to negotiate with the dominant culture. Chinese values are portrayed by vice versa its values and American values, Chinese values are bounded by those characters tightly. Moral, attitude, politeness, togetherness and solidarity are the portrait of Chinese values.



This shows that Ralph's Chinese identity is essential, his Chinese identity is not changed.

Diaspora phenomena are portrayed by the custom and tradition which are done by those characters. They are longings to their origin culture, then they make Chinatown as if their homeland, a place when they share experience, speak in Mandarin, cook and eat Chinese food. It is done for applying their Chinese values. This phenomenon is portrayed by the activities, and feeling to be home, so, even they are in America, but they still maintain and bound their identity in Chinese ways.

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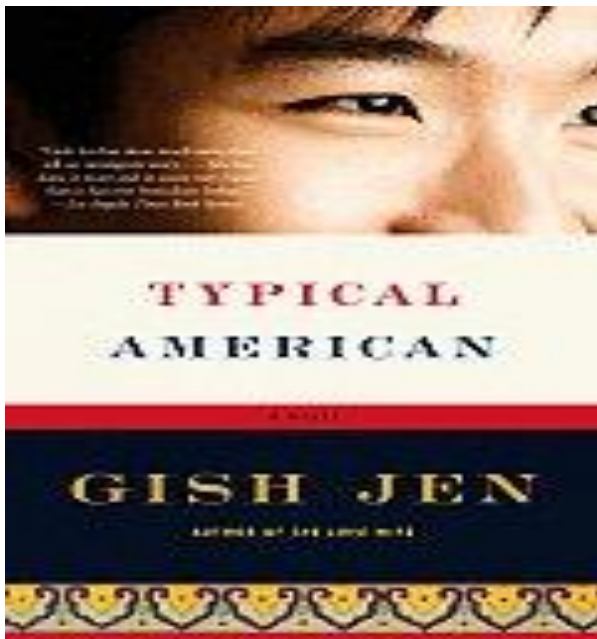
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### SYNOPSIS OF TYPICAL AMERICAN NOVEL

**Typical American**, Jen's first novel, does supply plenty of enchanting Chinese-American nuances, but above all it's an irresistible story. Jen manages to make her book suspenseful, startling, and heartrending without ever losing her discerning comic touch. Her characters are both thoroughly Chinese and universal in

their quirky, abruptly wayward individuality. They keep us off guard, where we as novel readers belong.

The book begins with some standard immigrant-without-a-clue comedy. Yifeng Chang has left behind his father, an embittered old-fashioned scholar-official, his worried mother, and his dutiful older sister in a small town near Shanghai and has arrived in New York in 1947 to study engineering. The first problem is choosing an American name. Baffled, he asks the brassy Foreign Student Affairs secretary to give him one, and she chooses the name Ralph from a long list of ex-boyfriends. The newly christened Ralph falls awkwardly in love with her, forgets to renew his visa, and sets off on a course of slapstick self-sabotage driven by his Chinese penchant for secrecy and intrigue, along with his fear of being sent back to China, where the Communists have taken over and his family has disappeared.

Snatching serious trouble from the jaws of minor confusion, he's about to sink out of sight when his sister, now called Theresa, turns up and sets him back on track. He completes his degree, marries Theresa's best friend, Hailan, or Helen, and gets a teaching job. Eventually the couple, with two high-spirited little girls and Theresa, move to suburban America, Broadway show tunes, baseball, and upbeat 1950s slogans dancing in their heads.

That's when the surprises start. Sober, virginal Theresa is drawn into an affair with Old Chao, a married Chinese colleague of Ralph's. A suave, shady millionaire businessman named Grover Ding talks Ralph into quitting teaching in order to get rich quick by running a take-out chicken place. Helen also begins to fall

under the spell of Grover's ruthless charm. American impulses take the place of 3,000-year-old Chinese customs. At every turn Jen pulls our well-worn Chinese stereotypes out from under us.

Toward the end, the book flirts with implausibility and melodrama but keeps its balance with the help of Jen's quiet wit and serenely felicitous style. The dark comedy of secretive errors and errant secrets ends on a note of vinegary wisdom: "A man was the sum of his limits," Ralph concludes. "Freedom only made him see how much so. America was no America." No utopia, that is. This book is a wry, levelheaded tribute to America and to the people who keep discovering it.