HYBRID IDENTITY IN TSITSI DANGAREMBGA’S
NERVOUS CONDITIONS AS SEEN THROUGH THE
CHARACTERISTICS OF NYASHA:
A POSTCOLONIAL READING

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
for the Degree of Sarjana Sastra
in English Letters

By
LAURA ARTHA MANOFA SIANTURI

Student Number: 134214102

ENGLISH LETTERS STUDY PROGRAM
DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
SANATA DHARMA UNIVERSITY
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Defended before the Board of Examiners
On June 6, 2017
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Yogyakarta, May 16, 2017

Laura Artha Manofa Sianturi
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NERVOUS CONDITIONS AS SEEN THROUGH THE
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Pada tanggal 16 Mei 2017

Yang menyatakan,

Laura Artha Manofa Sianturi
We cannot fight for our rights and our history as well as future until we are armed with weapons of criticism and dedicated consciousness. 

Edward Said
For My beloved family

And for those

who still question

their identities
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ABSTRACT


This undergraduate thesis discusses how hybrid identity occurs in the postcolonial discourse. A Zimbabwean character whose name is Nyasha is the focus of this study. She experiences hybrid identity after she goes to England for five years and back again to her hometown. Her distinct characteristics comparing to other Zimbabwean girl lead to the harsh criticism and rejection from her surroundings. This construction of Nyasha’s identity inspires the researcher to study how Nyasha’s hybridity is seen through the postcolonial reading. Postcolonial reading observes the continuing effects of colonialism in literary texts.

The researcher formulates two problem formulations in this study. The first is to find out how Nyasha’s hybrid identity is presented in Nervous Conditions. Then, the second objective is to understand how Nyasha’s hybrid identity in seen from postcolonial point of view.

This study is a library research. The primary source of this study is a novel by Tsitsi Dangarembga entitled Nervous Conditions. Some books, journals, and articles related to this study are also used. Postcolonial approach is used in this thesis. There are two steps of doing this study. First is arranging some theories and studies related to this study. The theories used in this study are the theory of characterization from Murphy and theory of hybridity from Bhabha. Then, the second step is to answer the problem formulations by analyzing the novel using selected theories above.

The analysis produces some results and findings. The first finding is the description of Nyasha. Physically, Nyasha is depicted as skinny and like to wear “inappropriate clothes”. Further, Nyasha’s characteristics are intelligent, inauthentic, anxious, and rude. She has contrasting difference of characteristics comparing to how Zimbabwean daughter should be. The second finding is the way Nyasha’s hybridity seen from postcolonial point of view. This study analyzes the hybridity from her attitude, way of thinking, action, and language. From the analysis, Nyasha’s surroundings cannot accept her because of the reproduction of colonialism. As colonialism needs justification to colonize, the existence of hybrid identity in Nyasha challenges the fixity concept and proves that there is no superiority in the concept of culture and identity.
ABSTRAK


CHAPTER I

INTRODUCTION

A. Background of the Study

“"The status of ‘native’ is a nervous condition introduced and maintained by the settler among the colonized people with their consent.” It is written by Jean-Paul Sartre in the preface of Franz Fanon’s book The Wretched of the Earth and become the title of the novel Nervous Conditions by Tsitsi Dangarembga. Set in Rhodesia, now Zimbabwe, the novel depicts the impact of the colonization to the native people that are formerly colonized by Britain.

In the novel, the complexities of characters as native people are described through their contact with another culture. The story tells about the life of Tambudzai, a young Shona girl, who moves from her hometown in Umtali to pursue the education at the mission school where her uncle Babamukuru is the headmaster, and later on to Sacred Heart convent school, where she realizes her minority position as most of the students are white. She admires them (the whites) greatly but at the same time reminds herself of her identity as Shona.

The most complex character that is analyzed in this research is Nyasha, cousin of Tambudzai. She is a native of Zimbabwe but she goes to England for five years and back again to Zimbabwe after her parents graduated. She has direct contact with the English people and went back again to her own people. Later, she gets anorexia due to her failure to identify who she is. She is neither English nor Zimbabwean.
The Author creates the character who undergoes hybrid identity. Hybridity itself could be defined as “racial intermixture” (Young, 1995: 6), or the “diverse intercultural mixtures” (Kraidy, 2005: 1). Bhabha explores hybridity in postcolonial literature as the symptom of resistance by the colonized, as the contamination of imperial ideology, aesthetics, and identity by natives striking back at colonial domination (1994: 6).

Bhabha explores the hybrid condition in which everyone lives in. For the Colonizer, the existence of hybridity is threatening because it jeopardizes the legitimation of colonialism (1994: 86). To maintain the superiority of Whites, there must be a clearance about identity, that one race is inherently “the best” rather than others. The existence of hybridity creates the ambivalence because the idea of identity is blurred and the idea of “fixity” is questionable. As the result, the idea of identity is always reproduced to maintain the stability of colonialism.

In this analysis, the writer tries to analyze the relation between the Colonizer and Colonized depicted in the novel and how the hybrid identity is formed. As the concept of hybridity is still faced ambiguity for critics due to the vast and broad meaning that can be included in hybridity, the marginalized as well as the superior, the writer wants to see how the hybrid identity is not in an equal relationship but challenging each other. Although there is no identity that is pure, the domination of one identity to another identity exists and is reflected in the novel through the characters.

The character in the novel is easily anxious and nervous to her “double identity”. She suffers from her hybrid identity as depicted in the novel by
Nyasha's insight “It’s not their [her parents’] fault. They [the British] did it to them.” There is a set of difference between Zimbabwean and English. In the novel, the evidence of this disparity is seen from how Zimbabwean is expected to have low comprehension, as the novel states

Perhaps other parents, believing that we really were retarded lot, thought it best to let their children’s abilities to mature a little before exposing them to the rigours of formal education... Whatever the reason, many of us did not begin school until we were eight or even nine years old... (Dangarembga, 1989: 13).

This is a set of belief that is penetrated by the Colonizers to create distinction by race, that it is justified to colonize “these people” as they are not “smart” enough to handle their own life. The existence of Nyasha then challenges this concept of distinct race. She is a native Zimbabwean but her ability to reason is the same with the capability of the Colonizers. Thus, this study aims to scrutinize further about Nyasha’s hybrid identity from postcolonial perspective.

B. Problem Formulation

There are two problems which need to be answered, which are:

1. How is Nyasha’s hybrid identity presented in Nervous Conditions?

2. How is Nyasha’s hybrid identity in Nervous Conditions seen from postcolonial point of view?

C. Objectives of the Study

This study has two objectives. First, this study aim is to identify the characteristics of character who undergo hybrid identity presented in the novel Nervous Conditions. In this section, the writer will describe and discuss the
characterization in the story. Second, this study objective is to analyze how Nyasha, who undergo hybrid identity, seen from postcolonial point of view. By analyzing through postcolonial perspective, the writer wants to show the intermixture of culture that is undergone by the character and the implication to the character.

D. Definition of Terms

In this part, the writer wants to give some definitions of key terms that are used to avoid misunderstanding in the further explanation about this thesis. Those definitions of key terms are taken from the books about the theory of postcolonialism.

1. Hybrid Identity

Barry states that hybridity is a situation when the individual and groups belong simultaneously to more than one culture (Barry, 2002: 199). Hybridity is making one or two distinct things to merge; as a result, it is difficult to point out which one is native and which one is foreign. Hybridity thus makes difference into sameness, and sameness into difference, but in a way that makes the same no longer same, the different no longer simply different (Young, 1995: 26).

The term hybrid identity described by Georg Simmel is the condition of a person who is in an indeterminate state of who s/he is. This person has a new identity which is the result of the combination of two identities, the identity which he is born with and the identity which s/he develops as s/he grows (Smith and Leavy, 2008: 4). It can be inferred that hybrid identity is the identity that refers to
the creation of new transcultural identity as the result of contact with more than one culture.

2. Colonial Discourse

As the postcolonial reading deals with various backgrounds and debates, it is important to understand the other important terms such as colonialism and colonial discourse first. Chris Tiffin and Alan Lawson explain colonialism as “an operation of discourse, and as an operation of discourse it interpellates colonial subjects by incorporating them in a system of representation” (1994: 3). Colonialism needs both the use of force and physical coercion and the existence of a set of beliefs that are held to justify the possession and continuing occupation of other peoples’ lands (McLeod, 2000: 37). The use of term “interpellates” is derived from Louis Althusser’s work on the important role of interpellation in the functioning of ideology. Interpellates can be defined as “calling”; the idea is that ideology calls us, and we turn and recognize who we are.

Reading literature in the context of colonial discourses serves several purposes. First, this reading approach, sometimes called “colonial discourse analysis”, refuses the humanist assumption that literary texts exist above and beyond their historical contexts. It situates texts in history by exposing how historical contexts influence the production of meaning inside the literary texts, and how literary representations themselves have the power to influence their historical moment. Second, criticism of colonial discourses dares to criticize what is considered as the ‘very best’ of Western high culture – opera, art, literature, classical music – is caught up in the history of colonial exploitation. Third, the
attention colonial discourses in the past can act as a means of resisting the continuation in the present colonial representations (McLeod, 2000: 38).

"Discourse" based on *Oxford English Dictionary* carries several meanings: onward course, process or succession of time, events, actions; the faculty of reasoning or rationality; communication of thought by speech or conversation; a narrative, tale or account; familiarity, and a spoken or written treatment of a subject in which it is treated or handled at length.

The definition of discourse holds different perspective in postcolonial analysis. “Discourse in this sense is a whole field or domain within which language is used in particular ways” (Loomba, 2005: 38). It means that discourse is a field where the language is used as a powerful tool to achieve a certain goal. History does not just provide background of the texts, but forms an essential part of understanding the meaning of the text.

Colonial discourse is a term brought by Edward Said to explain the idea how colonialism suggests certain ways of seeing, specific perspective on understanding the world and knowing the position of Colonizer who is superior and Colonized who is inferior. This idea justifies the action to rule over the other who is considered “uncivilized” to create the better way of living (McLeod, 2000:18).

Postcolonial theory then can be seen as a “theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past” (Gandhi, 1998:4). It can be inferred that this theory is used to
analyze the effect of colonialism in the colonized countries to disclose the desire between Colonizers and Colonized. It is also to unfold the troubled relationship and ambivalent history between them.
CHAPTER II
REVIEW OF LITERATURE

In this chapter, the writer explores some reviews in order to support the analysis. This chapter consists of the review of related studies, review of related theories, and review of related backgrounds in Africa during colonization and after the independence. The last part is the theoretical framework.

A. Review of Related Studies

There are some of the studies used either similar topic or object with this thesis. One of the researches is an undergraduate thesis entitled “Negotiation of Identity in a Colonial State in Tambu in Dangarembga's Nervous Conditions” by Yoeweni Widarti Retno Dewayani (2002) from Sanata Dharma University. It concerns the idea of negotiation in the main character, Tambu. Using sociological approach, the writer found that only by forgetting their origin, the Colonized can become successful in their life.

Unconsciously, Tambu is culturally colonized by the education. Tambu becomes enamored by the more irresistible culture for having so many things that can lift up their social status. Tambu has hopes in the English culture that it can bring progress to herself and her family. She has fallen deeper into the English culture by wanting all those “white things”. The novel has shown that the Westerners may have physically left their colonies in Africa, but they retain as locales on the ideological map over which they continue to rule morally and intellectually (2002: 72).

It shows that the major character in the novel, even though she faces the contact with another culture, as she pursues the education in Sacred Heart Convent school where most of the students are white, but her view toward the
colonialism effect to another character does not have a significant change. Divided into three sections, the analysis of the study scrutinizes Tambu’s view of the effect of colonialism on Nyasha, Nhamo (Tambu’s brother), and the way Tambu negotiates herself with her new society.

In the first section of the analysis, Tambu sees Nyasha as someone who is torn between two cultures. She is torn between the culture of her home, Rhodesia and that of England. Nyasha is unable to be accepted among her Rhodesian friends. She does not have many friends because they do not like the way she speaks. They would imitate the way she speaks because Nyasha’s accent is just like the whites. Moreover, it is not Nyasha’s accent that they do not like but Nyasha herself. In their point of view, Nyasha’s acts and talks like whites; she does not act inferior like other young girls in Rhodesia.

In the next section, Tambu sees Nhamo as the one who forgets his own origin. Education has made him forget his past. It is proven from Nhamo’s losing speaking in Shona. Nhamo wants to prove that English culture is more superior than his native one. (2002: 53-59).

In the third section, Tambu unconsciously has the desire of all those “white” things. Her original reason to pursue education becomes an excuse to obtain her desire. Like Nhamo, Tambu succeeds in assimilating herself to the English culture because she finds it more comfortable than her Rhodesian one. (2002: 60-67).

From this research, it is found that colonialism emerges in the form of education, which is given to the characters in the story. Through the education that
they receive from the westerners, the natives are affected and resulted to their experiencing the assimilation process. From the analysis, it can be concluded that the writer thinks that Tambu fails to keep her Rhodesian identity because she is more attracted to English culture. Education plays a big part in transmitting the English culture to the characters, especially Tambu.

Unconsciously, Tambu is culturally colonized by the education. Tambu ends up wanting to have so many things that can lift up her social status. Tambu has hopes that English cultures can bring progress to herself and her family. She has fallen deeper into the English culture by wanting all those “white” things. The novel has shown that the Westerners may have physically left their colonies in Africa, but they informally retain there to rule morally and intellectually.

This research then will see the *Nervous Conditions* from the new perspective, who is Nyasha. The previous study has found that the Colonized deliberately wants to be considered the same as the Colonizer, this study will concern with the colonizer’s legacy that rejects the colonized subversion in the form of hybrid identity. It is the colonizers’ aim to “civilize” the colonized through education, but they demand difference in the figure of the colonized that they can never be the same as colonized. “A difference that is almost the same but not quite”, (Bhabha, 1994: 86) this is the concept that is inherited within colonialism and can be seen through Nyasha’s character who struggles to define her own identity.

The other related study that is analyzed in the article in African Journal of History and Culture entitled “The Formation of a Hybrid Identity in Tsitsi
Dangarembga’s *Nervous Conditions*” by Peiman Amanolahi Baharvand and Bahman Zarrinjooee (2012) from Islamic Azad University. They found that Western cultural hegemony resulted in the form of a new hybrid identity in the colonized natives. The journal concerns with two sections. First part analyzes gender discrimination as a great obstacle for women in the colonized Rhodesia. The second part focuses on the racial discrimination practiced by colonizers, as well as the identity crisis experienced by the natives.

Tambudzai, Nyasha, Maiguru, Ma’shingay, and Lucia represent the wretched women of Southern Rhodesia, now Zimbabwe, who suffered both racial and gender discrimination. They have no right to receive an education, because they are inferior to men. Moreover, they should work at home and in fields, thus there is no time for them to attend school. On the other hand, they are victims of racial inequality which is practiced by the white colonizers who consider them as inferior black creatures. Consequently, not even education can release those who manage to receive an education through ordeal, from misery. That is why Maiguru is entrapped in spite of getting a master degree, and Tambudzai is treated as an “other” in Sacred Heart College (2012: 36).

The dominance of colonizers over the language, educational system, and identity formation leads to the disruption of native identity. This situation is created in Zimbabwe where a large number of whites live in there and rule over it. The colonizers create their own educational system in Zimbabwe in order to impose a new culture, a new language, and a new way of life onto the native people, which legitimates the superiority of West and its culture. They employ their language as a device to bring natives to the civilization. Accordingly, Zimbabwe turns to be bilingual nations, as they use native languages in daily activities and the other aspects such as government, administration, and education use English. Consequently, the native languages of the colonized countries are
marginalized. The natives attend white schools and get familiar with the culture which is supposed to civilize them. The indigenous people learn the language of the colonizers and begin to speak it even at home. Some of them consider the new language as a sign of prestige. The research found that native people of Zimbabwe only adopts the concept of ‘beautiful’ and ‘attractive’ whites; and as the result, forget their own local practices which do not appeal anymore. Since the natives, based on the author, are brainwashed into thinking that the whites are going to civilize them; a good image of the colonizers is shaped in their mind. Tambudzai's impression of the colonizers is a good example of this tendency. She says:

They (the whites) had come not to take but to give. They were about God's business here in darkest Africa. They had given up the comfort and security of their homes to come and lighten our darkness. It was a big sacrifice that the missionaries made. It was a sacrifice that made us grateful to them [...] We treated them like deities (Dangarembga, 1988).

This research has different view compared to the previous finding that the colonized forgets their native culture and it is the result of brainwashing by the Colonizer. This idea of “fixed” culture is also inherited from colonialism. There are no clear distinctions about which one is native and which one is foreign. The condition where we live is progressive and always changing as the result of active contact with other culture. It also resulted in the formation of the hybrid identity of people because they start to have combination of more than one culture in one identity. This situation is actually not problematic; however, the superiority of colonizers need to always eliminate the condition of hybrid identity. It is important to always remain fixed for the colonizers. Thus, what is problematic is not about whether the natives forget their own culture but about the construction
created by the colonizers about the colonized, about who they are, what are their cultures, and what they should become. It creates the prescription on how Colonized should be.

B. Review of Related Theories

There are two theories explicated in this study. First is the study of theory on characteristics. The theory is used to analyze Nyasha’s character in Nervous Conditions. The second theory is the theory on hybrid identity. These two theories are used to discover Nyasha characters’ hybrid identities as the main focus in this research.

1. Theory of Characteristics

   Based on Murtagh J. Murphy, there are nine ways which the author employs to understand the characters which are personal description, character as seen by another, speech, past life, conversation of others, reactions, direct comment, thoughts, and mannerism. In this study, the characterization of the character will be seen from the methods as follow:

   a. Personal Description

      The author can explain a character from his/her physical appearance such as his/her body and clothes (1972: 161). The reader will be able to visualize the appearance of the character through the personal description given by the author in the text, such as the proportion of the body, or the character's choice of clothes.

   b. Character as Seen by Another

      The author describes the characters through the other characters in the story like in the personal description; the description of character as seen by
another is helping the reader to create the portrayal of the characters in the story (Murphy, 1972: 162).

c. **Speech**

The description can be the character’s speech or in the conversation through another character’s speech. Murphy explains, “Whenever a person speaks, whenever he is in conversation with another, whenever he puts forward an opinion, he is giving us some clues to his character” (Murphy, 1972: 164). The speech of the character can become a more direct portrayal about who s/he really is.

d. **Past Lives**

The author can give out clues to the reader that shape a character’s nature through his or her past life in order to get some ideas about his or her thoughts, behavior, and action. “This can be done by direct comment by the author, through the person’s thought, through his conversation or through the medium of another person” (Murphy, 1972:166). It can help the reader to understand the character better because they can understand certain reaction or decision of the character through this method.

e. **Reaction**

The author gives out clues to a character by letting the readers know how the character reacts to various situations and events (Murphy, 1972: 168).

f. **Mannerism**

The author describes the character’s ways of behaving, which may also tell the readers about specific characteristics of different people. The manner of the
character is habitual and it can help the reader to understand the attitude of the character about certain matters (Murphy, 1972: 173).

2. **Hybrid Identity Theory**

Colonial discourse has ambivalence view about the concept of colonized people. It demands both similarity and difference in the figures of the colonized. Further, colonial discourse has the effect of making people alienated from what they must believe is their true identity. There are no fixedness of identities. However, British continue to rule as if that fixedness exists. Homi Bhabha explores the ambivalence and hybridity which occur in the relations between the colonizer and colonized. The cultural differences between colonizer and colonized create acceptance and rejection, admiration and disavowal which then produced the forms of hybridity.

The process of ambivalence and hybridity during colonialism shape the way Colonizer and colonized perceive each other. In relation to identity, Postcolonial studies have different view by acknowledging the instability which affect the identity. Said states that the major characteristic of identity is instability. Identity is always in progress and undergoes a process of changes. During the development of Self, it embraces different identities and continuously change from one identity to another due to the diversities within identity (1993: 407). It can be concluded that there are no possibilities that Self can be fixed and not affected by anything from its surrounding.

Postcolonialism concerns with construction of how identity is actually “all defined in relation to the Whites” (Fanon, 1963: 216). The result of this concept is
the formation of the colonized people’s pre-colonial identity and culture. The colonized no longer have an identity that they can recognize as their own because their identity is constructed by the colonizers. Thus, it causes crisis of identity which affects their failure in achieving the recovery from the past and difficulties of separating from the cultures which formerly influence the colonized.

In this thesis, the theory of Homi Bhabha is used to explain the ambivalence relationship between the colonizer and the colonized. According to Bhabha, the ambivalence relationship between colonizer and colonized is always intertwined with the existence of mimicry, which can be understood as actions of imitating the Other. This operation of mimicry results in ambivalent effects for colonizer and colonized. It is because the existence of mimicry creates the ambivalent attitude where there is “the desire to be reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite” (Bhabha, 1994: 86). There are the desire and fantasy of the Self to become similar to the Other and it involves the process of identification and rejection. People imitate what they admire and reject what they resent, and in this action of mimicry that the hybrid identity appears. Thus, mimicry is the desire of Self to be similar with Other which results in an “impure” or “hybrid form” because it can never be able to imitate the original form the Other or the identity of the Self from pre-colonial era.

Hybrid identity contains the mixture of cultures and identities. The justification of colonizer further creates the situation where the different entities of
the culture are conditioned to become a single hybrid identity. In this case, hybrid identity appears in ambivalent situation like what is described by Robert Young.

Hybridity is making one of two distinct things [...] Hybridity thus makes difference into sameness, sameness into differences, but in a way that makes the same no longer the same, the different no longer simply different. [...] Hybridity thus operates within the same conflictual structures and as contemporary theory. Both repeat and reproduce the sites of their own cultural production whose discordant logic manifests itself in structural repetitions, as structural repetition. (Young, 1996: 25-26).

Young shares the same view with Bhabha that the concept of hybridity is always in constant progression. Hybridity also shows the relationship of the colonial influence imposed by the colonizer and the resistance shown by the colonized. However, the attempts to set a certain standard toward another culture cannot be achieved without being influenced by elements of other cultures. Therefore, the purity of one culture can never be achieved and maintained.

C. Colonialism and Postcolonialism in Zimbabwe

Before the arrival of British commissioners in 1880s, Rhodesia was called South Zambezia. It used to be ruled by a powerful Matabele tribe headed by Lobengula, the King. South Zambezia was a country with high-quality lands and great gold mines, as an attractive site to be conquered by the European powers. Portugal was the first European country to raid South Zambezia, but it was only after 1888 that South Zambezia faced invasion from Britain (Sylvester, 1991: 7). Cecil Rhodes, a British millionaire signed a contract with Lobengula and began commerce in South Zambezia. Based on the treaty with Cecil Rhodes, the indigenous rulers agreed to avoid making another treaty with the other European countries without confirmation of British.
Cecil Rhodes was not merely a trader. He performed his role as the agent of the British Empire in Southern Africa. Rhodesia was even named after Cecil Rhodes. He obtained mineral rights from Lobengula, the king, in 1888, and established The British South African Company. King Lobengula sold the mineral rights for twelve hundred pounds a year, one thousand rifles, one hundred thousand rounds of ammunition and a steamboat. This contract was a “great damage” to Rhodesia (Russak, 1992: 14).

The British officials in London authorized Cecil Rhodes to handle the affairs of Rhodesia and equipped him with armed forces. Rhodes claimed the fertile lands of Rhodesia soon and gradually took the control of almost the entire Rhodesia. The British South African Company’s armed forces attacked the ruling native tribe in Rhodesia to obtain more lands. The British forces defeated the natives and killed Lobengula in 1894. The murdering of the king was a fatal blow to the native Rhodesians. They even cancel out their resistance.

The settlers from England arrived after the defeat. As the result, the administration of Rhodesia which was controlled by Cecil Rhodes replaced by the new white settlers after the best lands taken away by the new settlers, the natives became merely cheap laborers. Nonetheless, despite the oppressive policies of The British South African Company in Rhodesia, there was still some hope for the natives, because they could cultivate a small portion of the lands. Moreover, they were granted some civil rights to lessen their grief. Meanwhile more white settlers arrived and the domination of The British South African Company turned out to be unbearable for the white minority, because they could not tolerate even the
least rights given by Cecil Rhodes to the miserable indigenous black natives. Therefore, a Legislative Council was established in 1899 and power was shifted from Cecil Rhodes and his company to another group of whites who were more merciless in handling the natives. (1992: 12).

The first formal government in Rhodesia was established in 1923 and Rhodesia became a colony of Britain. This process continued until the 1960s when a Labor Government resumed power in Britain. Since the racist policies of Britain in South Africa creates the bad image for the colonizers country, the government in London decide to give back power to black majority rule, but the white government in Rhodesia under the Prime Minister Ian Smith did not accept it and declared the Unilateral Declaration of Independence on 11 November 1965. The international reactions to UDI were varied. The British Government imposed sanctions on Rhodesia and the members of the United Nations did not recognize this country. Meanwhile, Rhodesian nationalists rebelled and the civil war broke out. Since there was no direct confrontation between the white forces and black rebels, it was nearly impossible for Ian Smith and the government to suppress the riot. The policy of guerrilla war taken by the black nationalists overpowered Ian Smith. Nowhere was secure for the white settlers. Moreover, the Rhodesian Government was weak due to international sanctions and emigration of the whites back to Britain. UDI ended in 1979 and the British Government granted independence to Rhodesia. Robert Mugabe won the election in 1980 and he was the first Prime Minister of Zimbabwe, the new name for Rhodesia. However, the effect of colonialism remains in this country. (1992: 107).
D. Theoretical Framework

In this study, the writer uses some related studies, theories, and background. In this part, the writer explains the contribution of each review starting from the related studies. The writer uses two related studies. As this study mainly talks about the native character from Zimbabwe from Postcolonial theory, the writer uses some similar studies which also discuss the same ground. The related studies give contribution to this research by giving insight on how far the novel entitled *Nervous Conditions* has been analyzed. As the related studies in this research mostly discuss the identity of the main character who is Tambudzai, the related studies can be used as the basic ground from where the writer can analyze the novel from different perspective who is Nyasha.

There are also some related theories used in this research to answer the research questions. The first theory is intrinsic theory which is the theory of characteristics to analyze the story. This theory gives contribution in giving the writer understanding on how to know the character is presented in *Nervous Conditions*. This theory, used in the first research question, helps the writer to determine the characterization of Nyasha and her identity. As this research discusses the character's hybrid identity seen from postcolonial perspective, the theory used is Hybrid Identity theory by Bhabha. Therefore the two problem formulations in this research will be answered.
CHAPTER III

METHODOLOGY

A. Object of the Study

The object of the study is a novel entitled *Nervous Conditions*. This novel is a novel used for the conducting the thesis by Zimbabwean Author, Tsitsi Dangarembga. Originally, the novel was first published in 1988 in Great Britain by the Women’s Press, Ltd. In 1989 this novel won the Commonwealth Writers Prize in the African section.

The novel is a semi-autobiographical novel about a young Shona girl named Tambudzai who lives in poverty in Rhodesia, now Zimbabwe. Her brother’s death made her able to pursue the education in the mission school where his uncle is the headmaster. Later, she is able to go to Sacred Heart Convent School. The novel also tells about her surroundings, the story of her family and how the situation and psychological mindset of people in Rhodesia.

B. Approach of the Study

The writer uses postcolonial approach in this thesis. This approach deals with both historical continuity and change of colonial institutions as well as many other things, and it has to lead the reader to a better understanding of the colonial system. According to Peter Barry there are four characteristics of postcolonial criticism, which are: (1) An Awareness of representations of the non-European as exotic or immoral ‘Other’ (Barry, 2009: 187) (2) Language (Barry, 2009: 188), (3) The emphasis on identity as doubled, or hybrid, or unstable (Barry, 2009:
(4) The stress on ‘cross-cultural’ interactions (Barry, 2009: 189). This approach is most compatible to answer the questions which are formulated in the earlier chapter and also in the problem formulations to identify the impact of postcolonialism in the colonized, not only in physical aspects but also in their psychological and changes in identity.

As Bressler said that “born out of the colonized peoples’ frustrations, their direct and personal cultural clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identities, postcolonial theory slowly emerges”. (1999: 266). It is understood that the postcolonial approach also gives the understanding about what happened to the relationships of Colonizers and Colonized as well as their changes in identity as the result of colonization.

C. Method of the Study

This thesis uses library research method. The data are obtained from books and texts related to the topic. The writer uses two kinds of data, primary and the secondary data. The primary data used in this thesis is the novel Nervous Conditions by Tsitsi Dangarembga. The secondary data are some books of theories, articles from the internet, historical data, and other studies related to the work.

In analyzing the work, the writer applies some steps. The first step was doing a close reading to the novel. The second step was collecting supporting data from some book of theories, articles from the internet which has the correlation with the topic. The third step was presenting the intrinsic element of the novel, which is the characteristics of the character named Nyasha. After that, the hybrid
identity of the character will be revealed through the postcolonial point of view.

The final step was drawing a conclusion of the whole analysis.
CHAPTER IV

ANALYSIS

In this chapter, the two questions of problem formulation mentioned in the first chapter are answered. The theories written in chapter two and method from chapter three are utilized to answer the problem formulation. This chapter is divided into three parts. The first part identifies the characteristics of Nyasha. The second part analyzes how Nyasha’s hybrid identity is presented from postcolonial point of view. The last part contains the interpretation and reflection of the writer toward Nervous Conditions.

A. The Characteristics of Nyasha

In this first part of analysis, I use the theory from M. J. Murphy to describe the characteristics of Nyasha. The characteristics of Nyasha is obtained from the way character is seen by Another, speech, past lives, reaction, and mannerism. This characterization of Nyasha then is divided into two sections: the physical descriptions and the characteristics of Nyasha. The physical description refers to how Nyasha is described physically. Nyasha’s characteristics refer to Nyasha’s personality, including her thought, reaction, and habits that affect her behavior.

1. The Physical Descriptions of Nyasha

Based on Murphy, the first way to understand the personality of the character is by obtaining the information of the character’s personal description, in terms of physical appearance. Thus, at first, the researcher describes the physical description of Nyasha.
The author of the novel depicts Nyasha’s physical appearance through the way she is seen from another’s character (mostly Tambudzai who is the major character). In the description of Tambudzai, Nyasha is described as a bright young girl, “my cousin Nyasha, pretty bright Nyasha” (Dangarembga, 1989: 37). She mostly wears clothes that cannot cover her thighs:

There was no other explanation for the tiny little dress she wore, hardly enough of it to cover her thighs. She was self-conscious though, constantly clasping her hands behind her buttocks to prevent her dress from riding up, and observing everybody through veiled vigilant eyes to see what we were thinking. (Dangarembga, 1989: 37).

When Nyasha and her family back from England, she starts to receive the rejection because of the clothes she wears. It deemed inappropriate for her to wear such tiny clothes. Her friends at school sneer at her and criticize her clothes, “The way she dresses for the Saturday night dances! And the way she was acting with George [or Johnson or Mathias or Chengetai]!” (Dangarembga, 1989: 94). Her parents and others disapprove of her way of clothing because it is considered as too short, as stated in Tambu’s narration, “Nyasha liked to avoid her parents and their parent at these times because they were too bound to say something offensive, like complaining that her gym-slip was too short...” (Dangarembga, 1989: 99).

Nyasha choice of clothing is her own decision and she chose to wear the clothes that seem inappropriate for other people. The moment when the school holds the dances event, Nyasha chooses to wear the dress that for Tambudzai is too short and inappropriate. “Nyasha stuffed the pantie-hose she had just removed down the foot of the bed and straightened her dress, which was so short it did not
need much straightening,” (Dangarembga, 1989: 112). Nyasha continues to receive the criticism for her choice of clothing throughout the story.

Nyasha is also considered skinny for Zimbabwean. She shows concerns for her body and she considers that “skinny” is beautiful. As she comments that Tambudzai’s bottom is too fat and she needs diet (Dangarembga, 1989: 92). Nyasha also stated that she is on a diet to make her body “svelte” and “sensuous” (Dangarembga, 1989: 197). Whilst, for Zimbabwean, Nyasha’s body goal is not healthy at all. Tambudzai describes her body as:

Nyasha was indeed looking svelte when she dashed out to hug me, flinging her arms round me almost before I had stepped out of the car. In fact to svelte. By my standards she had grown definitely thin, but I knew that she preferred bones to bounce and so I said nothing (Dangarembga, 1989: 197).

Her choice of looking good making her look very thin and she prefers it rather than the beauty standard for the woman in Zimbabwean which is bubbly and bouncy. For Tambudzai, Nyasha is “grotesquely unhealthy” (Dangarembga, 1989: 199). Later, she is recognized with anorexia as the result of her suffering that is coming out in the form of resistance to eating the food.

2. The Characteristics of Nyasha

The characterization theory by Murphy is employed to obtain the characteristics of Nyasha. There are five steps used to analyze Nyasha’s characteristics. First, I analyze another character’s description about Nyasha. Second, I analyze Nyasha’s speeches. Third, I analyze Nyasha’s past lives as it provides background for Nyasha’s character. Next, I analyze Nyasha’ reaction. The last one, I analyze Nyasha’s mannerism described in the story (Murphy, 1972:
161-173). From these methods, the characteristics of Nyasha can be seen as follow:

a. Intelligent

Throughout the story, Nyasha is described as an intellectual. She has the thirst for knowledge, far ahead of her young age. She has already read D. H. Lawrence’s book entitled *Lady Chatterley’s Lover* which is considered hard to digest for her age because she is only 13 years old while her mother read that at postgraduate level (Dangarembga, 1989: 81). She loves to read books and prefer going to bed hungry rather than not being able to read books. (Dangarembga, 1989: 82-83).

Nyasha is beyond the word “intellectual” itself, she loves to read and is critical about her surrounding as well as what happens to her people and others. She does not only read but also questions about what is just and what is not, what is wrong and what is right, what is the truth and what is the lie. She is critical of her past and history of her people as she said “It’s bad enough,” she said severely, “when a country gets colonized, but when the people do as well! That’s the end, really, that’s the end.” (Dangarembga, 1989: 147). It shows her concern for the people and situation in Zimbabwe.

Another evidence to prove her intelligence is her score in school as well as her teacher’s praise for her. Her teachers think that she is a genius (Dangarembga, 1989: 97). She also passes her examination and gets the highest aggregate in the whole school (Dangarembga, 1989: 109).
b. “Inauthentic” Shona

Before Nyasha went to England, she is well accepted in her society and her environment. She plays “long, exciting games” (Dangarembga, 1989: 38) with her cousin, Tambudzai. The rejection starts when she is back to Rhodesia. She is considered “indecent” because her choice of clothes and her way of wearing it. Later, her parents even opposed her because they think that she is also acting inappropriately because of her inability to adjust to the environment in Rhodesia. His father, Babamukuru claims that he was distressed, sad, hurt, and annoyed because of Nyasha's behavior as he states “I don’t know what’s wrong with our daughter. She has no sense of decency, none whatsoever,” (Dangarembga, 1989: 81). The people around Nyasha thought at first that Nyasha only needs adjustment to Rhodesia’s way of living, but after three years she remains the same and makes people impatient with her behavior and starts to mock her. As a result, she does not have many friends, the girls in her class do not like the way she spoke and at the end, it is revealed that Nyasha is the one they do not like:

As it turned out, it was not Nyasha’s accent they disliked, but Nyasha herself. ‘She thinks she is white,’ they used to sneer, and that was as bad as a curse. ‘She is proud,’ pronounced others. ‘She is loose,’ the most vicious condemned her. ‘The way she dresses for the Saturday night dances! And the way she was acting with George [or Johnson or Mathias or Chengetai]! It's obvious. It shows for everyone to see.’ After that there would be a discussion about what Nyasha had or had not actually been doing on the dance-floor and the talk would end up with someone voicing the general opinion that she could get away with anything because she was the headmaster's daughter. (Dangarembga, 1989: 94).

She is considered “strange’ because of her identity as Shona yet she acts like the whites. She talks in British accent and for the society there, it is offensive.
The way she dresses, dances, and acts will always under the spotlight because they think it is not how the people in Rhodesia will act. At the end Nyasha screams out her dissatisfaction because she feels rejected by society:

They do not like my language, my English, because it is authentic and my Shona, because it is not! They think that I am a snob, that I think I am superior to them because I do not feel that I am inferior to men (if you can call the boys in my class men). And all because I beat the boys at maths! I know that I should not complain, but I very much would like to belong, Tambu, but I find I do not... (Dangarembga, 1989: 196).

For the people, her existence offends the native Zimbabwean. As Zimbabwean, she is supposed to act according to her environment. Thus, she needs to be obedient and acts according to the tradition in Zimbabwe.

c. Anxious

Throughout Nervous Conditions, Nyasha is shown as the character who is anxious upon herself. She has the confidence the first time she landed back to Zimbabwe, but it fades after a short while. People expect her to be just like any other children in Zimbabwe by acting and behaving inferiorly. However, she rejects these kinds of enforcement, and it leads to the rejection and harsh criticism.

Nyasha is anxious about her identity. She feels that she is Zimbabwean, but people mock her as the one who tries to be "English". Her journey to find her identity continues as she faces hatred from her schoolmates and even her parents. She cannot fit in. Thus it results in her anxiety and feel anxious throughout the story. She wants to act according to her own, she wants to behave as she wishes, and she wants to have her own way of thinking. These kinds of way are not allowed for Zimbabwean children as they have to follow social orders.
At the beginning of the story, Nyasha is seen as the confident person, but then it is revealed that she is also feeling nervous. She is afraid to be rejected. In her statement she states that she is frightened that day. She had forgotten about Zimbabwe, and it is a real shock for her (Dangarembga, 1989: 78). She does not feel comfortable at all upon her coming back to her own land. She feels anxious and tries to conceal it by showing indifference demeanor.

The rejection to Nyasha continues even by her parents and friends, she shows her brave attitude in front of others, but she shows how she actually feels anxious about everything. When she faces rejection and expectation from her parents, she feels anxious but at the same time she cannot simply adjust to the environment of Zimbabwean. Her way of thinking forbids that. She resists the enforcement of people that she has to be inferior, but she still feels anxious inside. She previously argues with her father, but she is actually feeling anxious inside. As she states that she actually wants to obey her father, but she is “not made that way” (Dangarembga, 1989: 190). Other daughters are conditioned according to Zimbabwean standard and Nyasha is the exception. She is critical and it results in her suffering.

d. Rude

Nyasha is portrayed as the rude young girl. She behaves in a way that makes people question her attitude. Her bad behavior can be seen from a simple daily behavior, such as asking for milk but later she rejects it and responding to her parents carelessly. She is supposed to answer when her mother asks her what she is reading, but instead, she only lifts up her book, so her mother can see by
herself (Dangarembga, 1989: 75). It is important to understand that the principle of parent and children relationship in Zimbabwe is different from other countries. In Zimbabwe, the children are considered as the parent’s possession and they have to obey the parent completely without any questions.

Nyasha has a strong character that makes her able to think rationally and act independently. People think that she is a “miserable child” and “troubled” (Dangarembga, 1989: 52). Zimbabwean sets standard that the good children are the obedient one, and the disobedient are the miserable and troubled children. There are many problems which arise from this behavior of Nyasha, she is considered as not Zimbabwean is part of it. The “considered nature” of Zimbabwean children is their politeness and obedient. Nyasha's action then cannot fit the moral standard of Zimbabwean children, and it results in her alienacy and hybridity.

B. The Hybrid Identity of Nyasha Seen from Postcolonial Point of View

Nyasha is a young girl born and raised in Zimbabwe. She went to England and back again to Zimbabwe after five years. After she went back to Zimbabwe, she faced rejection from her surroundings and even from her parents. They think that she does not act like how Zimbabwean should be. Her parents think that she offends them due to her bravery in quarreling with her father. In the story Nyasha fights numerously with her father, Babamukuru, because of her egalitarian act. Her father wants her to be obedient and inferior like any other Zimbabwean children to their parent. However she acts and strives for her rights to be considered equal.
Nyasha has a different way of seeing life in comparison to other people around her. She is adolescent, but she has already read D. H. Lawrence’s novel and critically analyzed the world’s problem, such as how the “Jews’ claim to Palestine, whether or not monarchy was a just form of government, how the nature of life, relations before colonization, why UDI was declared and what it meant.” (Dangarembga, 1989: 93). People surrounding her just accept the reality as it is. Her cousin, Tambudzai, loves to read fairy tales, and her parents are just grateful to the privilege given to them. For Nyasha, she likes to question everything. She is not grateful for privilege given to their family and considers the oppression and discrimination to Zimbabwean are very severe.

At the end of the story the condition of Nyasha becomes worse as she is forced to be obedient by her father and mocked by her friends at the school for her behavior which is not like most of the Zimbabwean. She ends up eating well in front of her family but later throws up everything in the bathroom with the toothbrush. She chooses not to adjust to something she does not want to, and her environment rejects it. She meets the white psychiatrist but Nyasha is rejected. She says that Africans do not suffer in that way and she is only making a scene. (Dangarembga, 1989: 201). She then meets the black psychiatrist and puts into a clinic, and she is getting better. (Dangarembga, 1989: 202).

The fact that Nyasha is Zimbabwean who has been brought to England for five years and goes back to Zimbabwe makes her experience hybrid identity. It is in accordance to what William Edward Burghardt DuBois states that people who are involved in the mixture of two cultures will experience a kind of “two-ness” as
the result of the contact with another culture(s). Nyasha is born as Zimbabwean and raised there, but the culture that influences her growth is English. She is never considered as part of English, but she is not considered as a native Zimbabwean either. As a result she has the hybrid identity in her.

Nyasha’s act reflects her doubleness as she acts bravely in front of her father because she wants to be treated equally and respected. In another occasion, she mocks the existence of the white as Colonizers because of the oppression and discrimination, but at the same time she adopts the white’s way of thinking that woman should be treated fairly as she agrees when her mother, Maiguru, run away from the house. She sometimes mocks the shallowness of Zimbabwean’s way of thinking but she also shows great interest in Zimbabwe’s traditions and rituals. In this study, Nyasha’s hybridity is seen from her attitude, way of thinking, action, perception, and language.

1. Nyasha’s Attitude

Nyasha shows diverse attitudes toward the Whites and Zimbabwean. For the Whites, she shows the contradiction of attitude as she hates them but comfortable with it at the same time. Her hatred can be seen from the way she despises everything that comes from Whites. She sees that discrimination and oppression from West made Zimbabwe becomes dependent toward “White’s kindness” to them.

When her cousin’s family, Tambudzai, faces a problem, for example Lucia (Tambudzai’s aunt) gets pregnant while she has no husband, there are two
different opinions regarding the matter. Tambudzai’s father proposes cleansing ceremonies, while Nyasha’s father proposes a wedding.

Nyasha’s attitude toward the different opinions shows Nyasha’s stance in a clash between Zimbabwe and West. She disagrees with his father’s proposal because for her it does not solve the problem. For other people, the West’s way is always progressive, which means it is good. In Zimbabwe, people are supposed to leave the old ways behind to become a better people. For this argument, Nyasha shows a great dissatisfaction that people cannot assume that West’s ways are always the progressive ways. She strongly believes that West’s way is not always the solution. As she states:

When I confronted Nyasha with this evidence of the nature of progress, she became quite annoyed and delivered a lecture on the dangers of assuming that Christian ways were progressive ways ‘It’s bad enough,’ she said severly, ‘when a country gets colonized, but when the people do as well! That’s the end, really, that’s the end.’ It was the end of the debate too. (Dangarembga, 1989: 147).

Nyasha is always suspicious about the thing coming from West. For her, colonization in the past makes Zimbabwean consider that everything comes from Zimbabwe’s past and traditions are bad while everything comes from West is good. Her attitude shows that she is suspicious about Whites and she also blames them for the oppression and discrimination in the past. (Dangarembga, 1989: 63).

She rampaged, shredding her history book between her teeth (‘Their history. Fucking liars. Their bloody lies.’), breaking mirrors, her clay pots, anything she could lay her hands on and jabbing the fragments viciously into her flesh, stripping the bedclothes, tearing her clothes from the wardrobe and trampling them underfoot. ‘They’ve trapped us. They’ve trapped us. But I won’t be trapped. I’m not a good girl. I won’t be trapped.’ (Dangarembga, 1989: 201).
In another occasion, Nyasha shows different attitude toward Whites in the way that she shows great respect and admiration. Most of the young Zimbabwean women will act politely, accept everything that is given. However, Nyasha acts differently. Her attitude shows that she positions herself like the Whites who is superior and has the independence to their choices. She is happy when her mother leaves the house because she thinks that her mother is saving herself and she has right to do that (Dangarembga, 1989: 173-174).

At another moment she is asked about the thing she wants. As her uncle’s family wants to give her the best, she is offered the milk and the others munch on vegetables. After others eat vegetables and she is given milk, she becomes angry and people start to claim that she has bad behavior (Dangarembga, 1989: 52). Her attitude shows the freedom of choice, something that children in Zimbabwean will not act upon. She acts freely and her attitude shows that she adopts the attitude from the Whites.

The ambivalent attitude about Zimbabwean shows in hybridity as well for Nyasha. At one time she adopts the attitude from Zimbabwe and another moment she despises the Zimbabwean’s way of treating the children as the inferior being.

2. Nyasha’s Way of Thinking

Nyasha has a different way of seeing things as she critically assesses things. She often regards the importance of freedom of choices, but at other time she prefers the traditional's way. She prefers the freedom of choices when she complains that her mother has no right to take her things without her permission (Dangarembga, 1989: 83). She also has different body standard in comparison to
other Zimbabwean that see the beautiful physical body is bubbly and bouncy. She regards her cousin, Tambu, as fat while Nyasha’s mother considers that Tambu is not fat (Dangarembga, 1989: 92).

The children in Zimbabwe are most likely obedient and accept a thing as it is, while Nyasha has a different way of accepting something. For Tambu, Nyasha supposedly just accepts anything that is given to her and be content with it, as other Zimbabwean will accept anything given to them.

This was the way Nyasha was, persistently seeing and drawing attention to things you would rather not talk about; shredding to bits with her sharp wit the things she thought we could do without, thought she was odd and rather superior in intangible ways. Peripheral adults like her teachers thought she was a genius and encouraged this aspect of her. But her mother and father were worried about her development (Dangarembga, 1989: 97).

For Nyasha, her habit to critically assess things are problematic. She wants to be accepted, but her critical nature makes people reject her. She states that she actually wants to adjust and she wants to mingle with others. She believes that her father has the right to dislike her. It is her fault that she cannot adapt with Zimbabwe. Nevertheless, she cannot help it, she cannot change as people’s wish. She just wants to “take it like everybody else does” but she cannot (Dangarembga, 1989: 190). For Nyasha, she has to analyze and scrutinize everything. She cannot simply be obedient and adopt culture(s) because she only copy what she admires and rejects what she resent.

As stated in the novel, Nyasha even thinks that her critical tendency creates a difficult situation for her. She wants to be able to “take it for granted” like anybody else, but her characteristic makes her act rightfully. Thus made it is
hard for her to blend in with the society. She often blames her critical nature that makes her life become miserable as she claims:

But they are silly, you know, really imagine all that fuss over a plateful of food. But it’s more than just food. That’s how it comes out, but really it’s all the things about boys and men and being decent and indecent and good and bad he goes on and on with accusations and the threats, and I’m just not coping very well. Sometimes I look at things from his point of view, you know what I mean, traditions and expectations and authority, that sort of thing, and I can see what he means and I try to be considerate and patient and obedient, really I do. But then I start thinking that he ought to look at things from my point of view and be considerate and patient with me, so I start fighting back and off we go again. I suppose it’s all right really,’ she said, attempting to smile.’ (Dangarembga, 1989: 190).

She is rejected by the people surrounds her. Her parent thinks that she is the one who does not want to adapt to the environment. Her friends think that she is arrogant because she acts critically while she is expected to be obedient and grateful. She does want to be accepted by society, but she just cannot take anything for granted. She is torn because of her critical nature and society’s expectation.

In the other side, Nyasha has a tendency to prefer tradition over the common belief. She is aware of the history of Zimbabwe and the suffering of the people, she realizes the damage that has been done to Zimbabwean and the impact it has until now. She is not pleased with the fact that she can live comfortably in Zimbabwe because it is the result of “White’s kindness” to their family and her parents have to give “payback” to the White. Their family has to educate people in Zimbabwe and bring them to the colonization. She knows all of these things while she still lives well-off and consumes glamorous things given to her family. She despises the West and the colonization but she lives by them.
When Lucia was pregnant before she gets married, it is considered as a shame in family. After the tough discussion, the family has two decisions upon her. Jeremiah, Tambudzai’s father, proposes the cleansing ceremonies as he claims that their family has been cursed and needs cleansing to make God favor their family again while Babamukuru, Nyasha’s father prefers the marriage as the more progressive and modern way to solve the problem in their family.

She was curious too about the proposed cleansing ceremonies, confessed that her ignorance of these things embarrassed her and asked me about all sorts of fine details, details that I was not very sure of since we did not often perform the rituals any more. And I was quite proud of this fact, because the more I saw of worlds beyond the homestead the more I was convinced that the further we left the old ways behind the closer we came to progress. I was surprised that Nyasha took so much interest in the things our grandparents and great-grand-parents had done we had quite a debate about it, but I was sure that I was right, because Babamukuru himself had opted for a wedding rather than the cleansing ceremonies. When I confronted Nyasha with this evidence of the nature of progress, she became quite annoyed and delivered a lecture on the dangers of assuming that Christian ways were progressive ways ‘It’s bad enough,’ she said severely, ‘when a country gets colonized, but when the people do as well! That’s the end, really, that’s the end.’ It was the end of the debate too. (Dangarembga, 1989: 147-148).

For Nyasha, she has curiosity about the tradition. She finds them amusing. She finds that people leave the tradition due to the colonization of the West. She thinks that people should not always equalize everything which comes from West as “good, modern, civilized” and everything which comes from colonized countries as “bad, uncivilized, and not progressive.” She considers that Zimbabwe’s tradition can also be the solution for Zimbabwean’s problem.
3. Nyasha’s Action

Nyasha’s actions are different from time to time. She acts compulsively at one moment and acts recklessly at another moment. She acts compulsively and understands when her cousin, Tambu, moves to her house and does not know how to operate things and too shy to ask to Nyasha. When Nyasha shows how to switch the lamp and how to use tampon and other things, she shows consideration and creates comfort to another:

‘six switch the light off when you’ve finished, Tambu.’ Nyasha told me sleepily. She was in the mood for bedtime talk, telling me that she could not sleep with the light on but had left it on for me so that I would not bump my toe against a bed-leg or some other piece of furniture in the unfamiliar room (Dangarembga, 1989: 88).

Nyasha puts consideration as Tambu is not accustomed to the technology in Nyasha’s house. She used to sleep with the lights off but she leaves it on for Tambu. Later, she knows that Tambu does not know how to switch off the lamp. Nyasha does not mock her or saying inappropriate comments due to her lack of knowledge.

Nyasha was perceptive. I had admired this about her when we talked earlier that evening, but now it annoyed me, made me feel silly.
‘This is it,’ she said, pointing to a black patch in the wall beside the door. ‘It’s down now, which means it’s on. It’s off when it’s up.’ She switched the light off and on again to demonstrate.
‘Switch it off,’ I told her nastily, ‘otherwise you won’t sleep.’
She switched the light off and climbed back into bed. Typically she had the last word: ‘You haven’t put your bedclothes on. You’ll have to do it in the dark.’ (Dangarembga, 1989: 89).

Nyasha shows consideration to her cousin despite the hateful remarks given to her. Instead of being angry to Tambu, she shows her understanding and does not act as if she were superior to Tambu. Her action shows how she is
considerate toward others and does not always act selfishly. In another occasion, Nyasha shows action that is opposite to how Zimbabwean usually behave. When her mother asks her, she just acts carelessly:

‘Go and clean yourself up, Nyasha. Say hello to your cousin.’ Instructed Maiguru.
‘Hello,’ my cousin said cheerfully, half-way across the room.’
‘Nyasha!’ Maiguru insisted.
‘I have said hello, before you came out,’ Nyasha called, passing out of the living-room into the depths of the house. ‘Anyway,’ she added pointedly, ‘I’m going to clean myself up.’ (Dangarembga, 1989: 74).

Nyasha’s action shows how she act freely and independently. She shows the difference in act in comparison to other Zimbabwean’s children who will act according to the norms and be the obedient child. Nyasha, oppositely, acts as she wishes and resembles the freedom of West when they react to something.

Sulkily Nyasha sat down and took a couple of mouthfuls. Excuse me,’ she said. She rose from the table, her food unfinished.
‘Now where are you going?’ Babamukuru demanded.
‘To my bedroom,’ replied Nyasha.
‘What did you say?’ cried Babamukuru, his voice cracking in disbelief.
‘Didn’t you hear me tell you I don’t want to hear you answer back? Didn’t you hear me tell you that just now? Now sit down and eat that food. All of it. I want to see you eat all of it.’
‘I’ve had enough,’ explained Nyasha. ‘Really, I’m full.’ Her foot began to tap. Instead of sitting down she walked out of the dining room. (Dangarembga, 1989: 84).

Unlike other Zimbabwean children who will obey their parents, Nyasha has the egalitarian nature resulted to different action she does in comparison to other Zimbabwean children. She acts independently, without considering her role as the daughter and the role of a parent who is supposedly more superior than her. She has different act compare to other Zimbabwean children. She acts and treats...
everyone equally with her and she expects another people will also treat her equally. In Zimbabwe, her action is stereotyped as rude and insolent. A child is expected to act more inferior to the older people especially their parents. To the smallest gesture like when Nyasha’s mother asks what kind of book that she is reading, she only raises her book so Maiguru (Nyasha’s mother) can see by herself (Dangarembga, 1989: 75).

Nyasha’s action also can be deemed inappropriate because she smokes, and the “good” Zimbabwean children are supposed not to smoke. She smokes whenever she feels suffocated and stressed because of the social expectation and standard imposed on her. She wants a company, but as people around her age think that she is troubled, they choose to avoid her.

‘Will you come to me?’ asked Nyasha as I walked into the bedroom. ‘Where to?’ ‘To smoke a cigarette.’ ‘You smoke cigarettes!’ I was aghast. Babamukuru was right! His daughter was beyond redemption. ‘Yes,’ said Nyasha, trying to be cool in spite of her seething anger and succeeding in sounding strained. ‘I need to relax with all the hysteria in this house. You don’t have to smoke,’ she assured me, ‘but I’d like some company. Really, I would’ (Dangarembga, 1989: 84)

Even further, Nyasha shows the act that is very different in comparison to the other Zimbabwean children. When she had a fight with his father, she showed the need to be respected and treated equally. His father (Babamukuru) tells her to be obedient and strikes her, and Nyasha then acts aggressively by saying that Nyasha has told him not to hit her. She, then, punches Babamukuru in the eye. (Dangarembga, 1989: 115). She has different action in comparison to other
children in Zimbabwe are supposed to be. She did not hesitate to act superiorly to her own father and speak upon her own behalf.

When she finally reconciles with her father, her action becomes more distant and she shows detachment to her own family. It shows how she does not feel comfortable anymore with her own family as she does not show respect to her family. She puts up certain distant to her surroundings as she thinks that no one can understand what she wants and her aims.

Not only had she stopped talking to us, but she was growing vague and detaching herself from us. She was retreating into some private world that we could not reach. Sometimes, when I talked to her, quite apart from passed my hand in front of her eyes, she did not see me either and I had to shout very loudly to bring her back. (Dangarembga, 1989: 118).

Nyasha’s action shows how she is actually going back and forth between a proper Zimbabwean and the English which is more independent. She does not like to be treated as the inferior entity. Rather, she likes to be considered equal and has the same right with any other people.

4. **Nyasha’s Perception**

Nyasha shows different perception from time to time. At one time, her perception shows how she thinks about how badly Zimbabwean is oppressed and at another time she despises how Zimbabwean still behold their own standard on what is right and what is wrong. Nyasha has some great confidence upon her reason, and she has some trouble adjusting with others as she does not think that she fits in with the society. Nyasha is an intelligent, and she also has an interest in reading. Her perception is that there is nothing wrong with reading.
'But, Mum, I get so bored. I’ve read everything in the house that you can say I can and there’s not much of a library at school. What’s all the fuss about anyway? It’s only a book and I’m only reading it.’ (Dangarembga, 1989: 75).

She has a big interest in reading and she perceives that there is nothing wrong in the book, they are only book and that book is never a real threat for people. Later, she shows her great despise to the colonization of the West and how she really thinks of them.

Nyasha was beside herself with fury. She rampaged, shredding her history book between her teeth (‘Their history. Fucking liars. Their bloody lies.’), breaking mirrors, her clay pots, anything she could lay her hands on and jabbing the fragments viciously into her flesh, stripping the bedclothes, tearing her clothes from the wardrobe and trampling them underfoot. ‘They’ve trapped us. They’ve trapped us. But I won’t be trapped. I’m not a good girl. I won’t be trapped.’ Then as suddenly as it came, the rage passed. ‘I don’t hate you, Daddy,’ she said softly. ‘They want me to, but I won’t.’ She lay down on her bed. ‘I’m very tired,’ she said in a voice that was recognisably hers. ‘But I can’t sleep. Mummy will you hold me?’ she curled up in the Maiguru’s lap looking no more than five years old. ‘Look what they’ve done to us,’ she said softly. ‘I’m not one of them but I’m not one of you.’ She fell asleep.

The next morning she was calm, but she assured me it was an illusion, the eye of a storm. ‘There’s a whole lot more,’ she said. ‘I’ve tried to keep it in but it’s powerful. It ought to be. There’s nearly a century of it,’ she added, with a shadow of her wry grin. ‘But I’m afraid,’ she told me apologetically. ‘It upsets people. So I need to go somewhere (Dangarembga, 1989: 201-202).

She thinks that she is actually the result of colonization. It is the White that makes her condition worse. She is not accepted by the Zimbabwean because they think that she is not part of them, but she is also not considered as White people because she was born to Zimbabwean parents. She always struggled in between and she cannot find her own identity as she always torn between the Zimbabwean and the White. She is not born as the White and she cannot be considered as
White but she also did not act like Zimbabwean and it is hard for people to accept her ‘in-between’ identity.

5. Nyasha’s Language

Nyasha uses mostly English for her conversation. She is able to speak Shona, a Zimbabwean language, for a while when she was a kid before she went to England. After five years, she went back and lost all of her ability to speak Shona. She can only communicate use English. She then starts to relearn Shona but she still speaks mostly in English, especially when it deals with the serious matter.

Our conversation was laboured and clumsy because when Nyasha spoke seriously her thoughts came in English, whereas with me, the little English I had disappeared when I dropped my vigilance to speak of things that mattered (Dangarembga, 1989: 77).

Her ability to speak in English does not disappear over time, instead, her accent and the way of speaking English is still as perfect as the first time she went back to Zimbabwe. Her schoolmates accused her as a snob. She only wants to show off her superiority compare to any other students. She refuses it but at the same time, she does not want to be disrespected. She shows her intelligent side in school and does not want to have less score in comparison to the “man” that is supposed to be more superior in Zimbabwe

They do not like my language, my English, because it is authentic and my Shona, because it is not! They think that I am a snob, that I think I am superior to them because I do not feel that I am inferior to men (if you can call the boys in my class men). And all because I beat the boys at maths! I know that I should not complain, but I very much would like to belong, Tambu, but I find I do not. I spend a lot of time reading and studying now that you are not here for us to distract each other,... (Dangarembga, 1989: 196).
To be accepted by people in Zimbabwe, one should act and think according to their roles. If you are woman, you are supposed to act inferior to man. Nyasha’s behavior, attitude, the way of thinking, and action overthrows it all because she behaves as the people who behold her own power and dignity. She refuses to bedisrespected and to treat people not according to their roles but according to their own self.

’It’s not their fault. They did it to them too. You know they did,’ she whispered. ‘To both of them, but especially to him. They put him through it all. But it’s not his fault, he’s good.’ Her voice took on a Rhodesian accent. ’He’s a good boy, a good munt. A bloody good kaffir,’ she informed in sneering sarcastic tones. Then she was whispering again. ’Why do they do it, Tambu,’ she hissed bitterly, her face contorting with rage, ’to me and to you and to him? Do you see what they’ve done? They’ve taken us away. Lucia. Takesure. All of us. They’ve devriped you of you, him of him, ourselves of each other. We’re groveling. Lucia for a job, Jeremiah for money. Daddy grovels to them. We grovel to him.’ She began to rock, her body quivering tensely. ’I won’t grovel. Oh no, I won’t. I’m not a good girl. I’m evil. I’m not a good girl.’ I touched her to comfort her and that was the trigger. ’I won’t grovel, I won’t die,’ she raged and crouched like a cat ready to spring. (Dangarembga, 1989: 200).

Nyasha confirms that she is actually the victim of colonization. She wants to be herself. She acts freely and independently as she thinks it is the right thing to do. Nonetheless, in Zimbabwe, there are certain standards for Zimbabwean daughter. They should not act superiorly, and they should act obediently. Female should always be the subordinate of male and the word of man cannot be challenged.

The contact with English people for five years makes Nyasha beholds the belief that she is equal to anybody and should be treated equally. Nevertheless, when she goes back to her home, people despise her characteristics because they
think it is “White” and she cannot behave that way. Actually, there is no “fix
identity” as what Zimbabwean should be or West should be because people are
always progressing and changing.

There are no culture or identity that are pure and are not influenced by
other cultures or identities in this world. This concept of how Zimbabwean or
West act is reproduced to justify colonialism. The people in colonized countries
are not smart enough to rule on themselves. They need help from the West, and
the West is more superior than they are. This concept, which is reproduced for
generations, harms people like Nyasha. Nyasha is considered as the challenge for
this “fixity” concept as she has the critical and egalitarian nature.

As Zimbabwean, Nyasha is suppressed to be “just like any other children”
“standardized children” but Nyasha has her own convictions, to be what she wants
to be. Nyasha’s existence then challenges the exercises of colonialism belief that
are already perceived as the truth in Zimbabwe. People continuously rejects and
mocks her at the end. It results in her anxiety and illness.

C. Interpretation and Reflection

Tsitsi Dangarembga spends her early days in Zimbabwe and goes back and
forth between Zimbabwe and England. Nervous Conditions is partially
Dangarembga’s autobiographical work and contains her view regarding the
colonialism in Zimbabwe. In the novel, Tsitsi claims that the colonialism still
exists in Zimbabwe even though the country has declare its independence in 1980.
The continuation of colonialism is not only exercised by the colonizer but also by
the colonized.
Dangarembga sets the novel as the critical resistance toward the colonialism in Zimbabwe. It is because the legacy of colonialism and construction upon colonized are still occurring in Zimbabwe. For example, the novel states that Zimbabwean still think that they are retarded (1998: 13), dependent, and cannot stand by themselves. It conditions them to adopt the White’s way of living to be civilized, but at the same time shows that colonized will never be the same as colonizer. Dangarembga further exposes what will happen if the colonized people try to copy the colonizer.

In the story, Nyasha suffers from her hybrid identity, as she is expected to act like Zimbabwean because she is born Zimbabwean but still follow the White’s way of living. Through Nyasha, Dangarembga tries to show the ambivalent relationship between the colonizer and colonized. They adopt what they admire and reject what they resent. For the colonizer, they want the colonized to be similar with them, but they do not want them to be completely the same like them. They demand differences to separate the colonizer and colonized. The differences are also needed to prove the superiority of the colonizer.

On the other hand, the colonized tries to adopt colonizer’s way of living. They follow education and standard of civilization that are set by the colonizer. However, they cannot completely be like the white because they are Zimbabwean. This ambivalent relationship between them continues even after the independence. Colonizer creates the view that there is a fixed identity, while it does not exist. Then, the challenge upon this view keep appeared in the form of hybrid identity. It shows that identity is always progressive and changing in instability.
CHAPTER V
CONCLUSION

_Nervous Condition_ by Tsitsi Dangarembga portrays the condition of Zimbabwe and the people during the conflicted time after colonialism. The researcher explores the major character named Nyasha. She is Zimbabwean descent who experiences life in England for five years.

In this thesis, there are two problem formulations that are analyzed and answered. The first problem is the description of Nyasha. The writer finds out that physically Nyasha is depicted as skinny and like to wear “inappropriate clothes” according to Zimbabwean. Her view of beauty is influenced by how English perceived beauty. She also likes to wear “inappropriate” clothes because it is simple for her. Further, Nyasha’s characteristics are intellectual, inauthentic, anxious, and rude. She has contrast difference of characteristics in comparison to how Zimbabwean daughter should be.

Nyasha is intellectual and critical. She gets the higher grades in her class and she also likes to question everything. Her capability is different from other Zimbabwean girls that should have the lower grades than boys. She is also inauthentic because she does not act like other Zimbabwean girl, and it bothers other people as they want her to act according to the standard. Her anxious behavior is the result of the rejection that people in Zimbabwe give to her. Also, people consider that she is rude because she acts freely, and the Zimbabwean girl
is not supposed to do that. The characteristics of Nyasha shows the influence of other culture to her identity. It resulted in her hybridity.

In the second problem formulation, the hybridity of Nyasha is scrutinized. It is seen from her attitude, way of thinking, action, and language. This analysis shows “Nyasha’s doubleness” as she despises the colonialism of West but at the same time she adopts it. She also continues this doubleness as she rejects Zimbabwean’s suppression to her but at the same time, she admires it.

Nyasha faces rejection throughout the story due to her dualness. People in Zimbabwe cannot accept her action because they consider that she is not White and is not supposed to act like the one. Nyasha, in another side, has her own conviction and she believes that no one can dictate how she should be. It is also revealed that the belief of how Zimbabwean should act is the reproduction of colonialism in the past. As colonialism needs justification for their act, they reproduce the image of how Colonized is uncivilized, inferior, and need help from them. The existence of hybrid identity like Nyasha challenges this fixity concept because she shows that actually, Zimbabwe could be equal as them.
BIBLIOGRAPHY


