THE AMBIVALENCE OF IDENTITY AS A RESULT OF INTERGENERATIONAL CULTURAL CLASH IN PP WONG'S THE LIFE OF A BANANA

AMBIVALENSI IDENTITAS SEBAGAI DAMPAK DARI PERTENTANGAN LINTAS GENERASI DAN BUDAYA DALAM NOVEL *THE LIFE OF A BANANA* OLEH PP WONG

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Abstract

This research aims to identify the intergenerational cultural clash and its effect into identity making process in PP Wong's The Life of a Banana. The theory of post-colonialism specifically about ambivalence by Homi K. Bhabha is used to answer the objectives. The objectives are 1) to analyze intergenerational cultural clash that occur between the main character and the grandmother, 2) to reveal the cultural clash between the main character with her classmates, and 3) to identify how the clashes result into the character's ambivalence identity. This research applied descriptive qualitative method using content analysis technique. The main data of this research was a novel by PP Wong entitled The Life of a Banana, published in 2014 by Mansoon Book. The data were some phrases, clauses, and sentences related to intergenerational cultural clash and ambivalence found in the novel. The key instrument of this research was the researcher himself. The researcher employed some steps during collecting the data, i.e. reading and rereading, classifying, interpreting, checking, and concluding. To obtain trustworthiness, the researcher used intra rater technique and peer debriefing method. The findings of this research showed that there are three aspects as intergenerational clash between the main character and her Chinese grandmother: education and career selection, rearing system, and cultural clash. He also found that there are three aspects of cultural clash between the main character and the classmates: stereotype, physical appearance and language. All those conflicts in the forms of clashes contribute into ambivalence of identity of the main character.

Keywords: *post-colonialism theory, intergenerational clash, cultural clash, ambivalence.*

Abstract

Tujuan dari penelitian ini adalah untuk mengidenitfikasi pertentangan lintas generasi serta budaya dan dampaknya terhadap prosess penentuan idenitias dalam novel berjudul The Life of a Banana oleh PP Wong. Teori yang digunakan adalah post-colonialism oleh Homi K. Bhabha. Tujuan penelitian ini adalah 1) untuk mengalisis pertentangan lintas generasi dan budaya antara tokoh utama dan nenek, 2) untuk mengungkap pertentangan budaya antara tokoh utama dengan teman kelas, dan 3) untuk mengidentifikasi bagaimana pertrntangan-pertetangan tersebut menyebabkan ambivalensi identitas kepada tokoh.. penelitian ini merupakan metode deskripsi kualitatif dengan teknik analisis konten. Data utama dari penelitian ini adalah novel The Life of a Banana oleh PP Wong yang diterbitkan tahun 2014 oleh Mansoon Book. Data berupa frasa, klausa, dan kalimatterkait dengan pertentangan-pertentangan tersebut. Instrumen kunci dari dari penelitian ini adalah peneliti sendiri. Beberapa langkah yang ditempuh oleh peneliti yakni; membaca dan membaca ulang, mengklasifikasi, mengartikan, mengecek, dan menyimpulkan. Untuk meraih kelayakan, peneliti menggunakan metode saling cek. Penemuan dari penelitian ini menunjukkan ada tiga aspek dari pertentangan lintas generasi yaitu dalam hal pendidikan dan karir, sistem mendidik, dan budaya. Peneliti juga menemukan ada tiga pertetangan antara tokoh utama dengan teman sekelas sebagai tuan rumah yaitu stereotip, penampilan fisik, dan bahasa. Semua konflik tersebut berkontribusi terhadap ambivalensi idenditas dari tokoh utama.

Kata Kunci: teori pos-kolonialisme, pertentangan lintas generasi, lintas budaya, dan ambivalensi.

BACKGROUND

Culture is essential to human's life because it is a part of an identity. Culture is usually defined as customs and traditions. However, the meaning of culture is beyond customs and traditions. Culture also covers beliefs and the way of life. Every person belongs to a certain culture as part of their identity. The culture can be a community's culture, ethnic's culture, or nation's culture. Community culture is a culture that was created based on the similarity on the interest. While nation and ethnic culture mean culture that based on the place where they were born or lived, such as Chinese culture, African culture, etc.

Nations' culture and ethnic's culture cover both physical appearance and the way of life. By the physical appearance, someone could easily be known as a Chinese when they have small eyes and yellow skin, while people with dark skin will be identified as Africans. Nevertheless, a person who looks Chinese in appearance does not always mean he/she is holding the way of life as a Chinese. It depends on the circumstances of how and where he/she is living.

When individuals were born and raised in a foreign country, they face double cultures. One is the family's culture, and another is the host country's culture. This situation result in hybridity. Hybridity is a creation of new transcultural forms (Ashcroft et al., 2007:108). It is a process in which new unique individuals are created from a cross between two cultures. These individuals have strong access for both cultures. They also attach to both family's culture and the host country's culture strongly. It is because they have to interact with both cultures in their daily life.

As individuals who were born and grown up in a foreign country, they will not attach to their origin culture as intense as their parents or grandparents do. It means that they are more open in adapting to the host country's culture than their parents or grandparents. Even in many cases, these individuals prefer to embrace the host country's culture than their origin. It is due to the level of interaction that mostly they have with the peers. Meanwhile the older generations prefer to hold their origin values and beliefs. In this situation, the clash between the younger and the older generation is inevitable.

An individual will always inherit culture or identity from the old generation, especially the physical appearances, such as the shape of their eyes, the color of the skin, the hair, or the names. By those things, a person will easily be judged for who they are and what culture they belong to, regardless the beliefs and values that they really hold. Even though they have chosen the host country's culture as their identity, they will still be called as outsider by the local people or colleague. They will also be treated as the outsider. This treatment from the local people might be in the negative conduct. Especially when the host country is the colonizer which historically conquered their country. It created a perception within the colonizer's society that they are

superior and more powerful than those who come from the colonized country. Therefore, discrimination in the form of mocking, bullying, or physical attack commonly happens to those post-col individuals.

Such situation often makes these individuals question their identity. This also makes them live in disorient because they feel like they do not fit in both place and culture. This causes the ambivalence of identity. Ambivalence is a simultaneous and contradictory attitudes or feelings (as attraction and repulsion) toward an object, person, or action. (Young, in Ashcroft, et. al., 1995: 10). This phenomenon occurs within literary work of *The Life of a Banana* by PP Wong.

In postcolonial criticism, Homi Bhabha is one of the most prominent thinkers. In his work, *The Location of Culture (1994)* he has contributed several concept such as hybridity, ambivalence, mimicry, stereotypes and otherness to postcolonial theory. All those concepts reflect the colonized people's ways to resist the unsecured power of the colonizer (Habib, 2005: 751).

Bhabha also expresses a state of "in betweenness" as a part of hybridity. This term means a person who stands between two cultures (Habib, 2005: 750). Bhabha's theory of hybridity has become the main reference for anyone who wants to analyze postcolonial studies. His writings bring resources from literary and cultural theory to the study of post-colonial criticism.

Bhabha (1994: 57) states that the stereotype image of the colonized is a negative one. In other words, they are considered inferior to the colonizers in color, race, knowledge, and culture. Here he states that colonial discourse is a tool of power. The colonizers have tendencies to highlights the inferior status of colonized before them in all senses.

According to Bhabha (1994: 66) the colonizer circulates Stereotype about the laziness or stupidity of the colonized population through racist jokes, cinematic images, etc. as the foundation where colonizer bases its power.

A discussion explains that the ambivalence of hybridity occurs after the hybrid individuals bear their hybrid lives and go through the process of seeing the hybridity as a failed representation of the identity. It is due to the realization that after embracing and "becoming" the colonizer identity, the hybrid individual still does not feel being represented by the colonial identity. There is a gap of presence in identity that the hybrid individual suffers (Bhabha, 1994: 115).

The ambivalence of identity experienced by an individual is also due to the clash of culture and intergenerational clash. Rogers and Steinfatt (1999: 96) state the meaning of cultural clash as "the conflict that occurs between two or more cultures when they disagree about a certain value". The culture that commonly happen among the generation of immigrant (grandparents to the children, or parents to children) are in the form of

language, education, career, belief or philosophy, and rearing system.

Intergenerational cultural clash refers to a clash between parents and children over cultural values —occurs so commonly among immigrant families that it is regarded as a normative experience (Lee, et, al., 2005: 3).

There are three main points that become the focus of this research. They are intergenerational clash, cultural clash, and ambivalence.

RESEARCH METHOD

The Kind of the Research

This research is a qualitative research employing content analysis method.

The Time and Place of the Research

This research conducted since July 2015 to February 2017 in Yogyakarta.

The Object of the Research

The main source of this research is a novel entitled *The Life of a Banana* by PP Wong.

The Data Analysis Technique

The researcher did several steps in analyzing the data from the novel in order to get the data and interpretation. The steps are presented as follows.

1.	Reading and re-reading PP Wong's The Life of a Banana in order to get a deep and comprehensive understanding of the data content.

2.	Classifying the data, which were related to the research question, namely intergenerational clash between the character and the grandmother and the cultural clash between the main character with the classmates.

3.	Interpreting and scrutinizing the meaning of the data in line with the topic discussion in this research. The interpretation and analysis of the researcher were important to achieve the research objectives.

4.	Checking the measure of trustworthiness by triangulation process.

5.	Making some conclusion based on the analysis that .has been done to the data of the research. The conclusion aimed to know whether the research objective is really achieved or not.

FINDINGS AND DISCUSSSIONS

This chapter focuses on the discussion of three points: 1) the identification of intergenerational cultural clash between the main character and the grandmother, 2) the identification of cultural clash between the main character and the classmates, and 3) ambivalence of identity as the result of intergenerational and cultural clashes. The Clashes are intergenerational and cultural clashes between Xing Li, as the main character with the grandmother and the classmates. The grandmother is a representation of the first British-Chinese generation in the family, while the classmates represent the host country's society.

### A.	The Identification of Intergenerational Cultural Clash Between the Main Character and the Grandmother

The intergenerational cultural clash occurs between Xing Li as the main character and the

grandmother. Xing Li, as a hybrid individual has strong access to both Chinese cultures and British cultures. Moreover, as the third generation, she has an easier way of digesting the host country's culture through her frequent interaction with the peers. The frequent interaction with both cultures allows her to become a bicultural individual. In this state, she is considered as a hybrid identity because she belongs to both cultures (Barry, 1995: 198).

Intergenerational cultural clash that happen between the immigrant parents and the adolescents are caused by following differences: 1) education and career selection, 2) rearing system, and 3) cultural clash.

1. Education and Career Selection

Chinese parents have strict standards that have to be fulfilled by the children (Stevenson & Chen & Lee in Diamond, et al., 2006), including which school they have to go, what course and major they have to take, and what future they have to obtain. This is because education is seen as an indicator of status in Chinese culture. Chinese parents consider children's academic success as a prime family pride and successful parenting, while children's academic failure as a big shame to the family (Moon, 2008: 26).

> **She says Lai Ker and me are Wus. We have to work hard now and go to Cambridge or Oxford University**. Then we must become a banker, lawyer, or doctor; only one of the three though 'cos they are the best jobs and earns the most money. Lai Ker has already bagged being a doctor, so I guess that means I'll be a banker 'cos they have lots of dosh. Though I'm not

very good at adding things. (Wong, 2014: 19)

Chinese parents force the children to only take the first class career in the future. The first class careers are the careers that regarded by the society as the "smartest" and earn most money, such as doctor and lawyer (Yang; 2012). This stigma is still strongly upheld especially by the first Chinese immigrant generation, not to mention, the grandmother.

The more people fulfill their societal expectations, the more respect they get. One of those social expectations is in academicals arena. It is why Chinese parents making sure their children are well developed, especially in terms of academics (Castro, 2013). Like mainstream Chinese parents, Grandma is also set a high academical standard for Xing Li. In order to fulfill that expectation, Grandma invites a private tutor that will train Xing Li on Math,

> **Grandma says I've got to be smarter at Maths and she's got me a special tutor called Mrs Wing**. She's arriving tomorrow morning and is going to give me "special pre-school" training in Maths before I start my new private school called West Hill. **I have to listen to everything Mrs Wing says or there will be trouble**. (Wong, 2014: 19)

Chinese mothers raise children who are academically successful because they are more demanding and strict than those Western parents (Dewar, 2011). Besides, Chinese mothers also spend their time in pushing their children to study, practice and achieve. They have no tolerance, nor excuse for the children.

2. Rearing System

Chinese rearing system is influenced by Confucianism, where it carries appropriate child-rearing expectations and effective child-rearing techniques (Wu, at al., 2002). The expectations of Chinese parents includes in their children's manner, while the effective child-rearing techniques are the base of physical punishment from the parents. Confucianism, as the main influential philosophy to Chinese tradition and norms, is still well-preserved by many Chinese immigrant communities (Wu and Singh, 2004).

The clashes in rearing system between the grandmother and Xing Li occur mainly because they come from different generation. The grandmother, as the first generation maintains the way of life as a Chinese firmly, while Xing Li as the third generation tends to be more open to British cultures.

a. Rules Inside the House

Chinese parents believe in authoritarian style of rearing system. It is a style of child-rearing that emphasizes high standards and a tendency to control kids (Dewar; 2011). The way to control the children is by a lot of strict rules inside the house. It covers the standard on how to behave inside the family.

> "Now you both listen here for IMPORTANT thing. You act good. I act gooder. **You act bad. I act badder. UNDERSTAND?"**
> **Grandma picks up the feather duster and whacks it HARD onto the table. It almost breaks and I can see even Lai Ker is scared.**
> "UNDERSTAND?"
> We both nod together. I reach for Lai Ker's

hand under the table and he gives it a tight squeeze. (Wong, 2014: 20).

For Chinese parents who still adhere Chinese value strongly, a strict rearing system is believed as the bestway to nurture the children. The different views occur as the result of different generation and beliefs between them. Grandma, as the first generation of Chinese stick on the philosophy of how a Chinese should behave, while Xing Li as the third Chinese generation is no longer hold onto such philosophy.

b. Rules Outside the House

Chinese parents have high standard in hygiene both in the foods they consume and the items they use. That is why Chinese parents are selective in choosing the things they use. This habit is not only applied inside the house, but also outside the house when they interact and socialize to other, including when they use public facilities. Chinese parents always make sure that the facilities they use are clean from any possible germs and bacteria. Grandma as a Chinese grandparent inherit that habit. It portrayed in the following part of the novel.

> Before I can say a word, she is wiping the seats with her wet wipes. People are starting to stare. Grandma uses three wet wipes for each seat. Then Grandma takes a tissue out and unfolds it S-L-O-W-L-Y. She puts in on her seat. My mouth is a little open and she gives me a dirty look.
> **"Why look so shock? What more shock is you sit down on warm seat and get rectal cancer**."
> ……………………………………………………
> **"LOOK so dirty bring dirty dog on train."**
> **"But Grandma he's blind."**

"That's why he can't see how dirty dog is."
A young English woman in a business suit shakes her head and quietly tuts.
"Why you tut tut? YOUR BUSINESS BE RUDE TO OLD WOMAN?"
The woman turns red and looks down. The rest of the carriage pretends to read their newspaper. I'm SUPER embarrassed. (Wong, 2014: 54)

For Grandma, and other Chinese elder, it is something common to be that strict in public. For Xing Li, who has not enough exposure on Chinese cultures, she thinks Grandma is too much. Grandma asks Xing Li why she was so shock with her action in weeping the seat with tissue, because for Grandma, it is their culture as Chinese. This controlling rearing system in public places is considered attentive and warm by the parents but is considered authoritarian by the children (Birman and Poff, 2011: 1).

a. Harsh Punishment

For Chinese parents who still adhere to traditional Chinese rearing style, they believe that corporal punishment is an effective method to develop and train the integrity of the children's character (Lu, Liu and Wing, 1999). Chinese parents do not recognize it as a punishment or deterrent. However, for the adolescents who do not understand Chinese culture or philosophy well, they might consider it as a totalitarian parenting that is considered harsh and cruel. The punishments given by Chinese parents are considerably harsh. It could be in the form of physical punishment.

"**You think you smart to speak rude to Granma. Your mother spoil you too much.**"

……………………………………………………
Grandma comes in and locks the door. **She hits me over and over and over again with the feather duster**. Uncle Ho tightly close his eyes. There are feathers everywhere; I can hear the feather duster whipping against the backs of my legs. **Ithurts SO MUCH –my legs feel like they are being hit with a hot fire poker…She hits me twenty-one times. Each hit is precise, painful and done in complete silence. I don't want to cry.** (Wong, 2014: 88-89)

Disobedient and unrespect to parents is seen as a serious violation of filial piety and a serious shameful conduct within Chinese culture (Chen at al., 2003). Thus, Grandma reacts into such harsh corporal punishment.

3. Cultural Clash

As in other clashes between Grandma and Xing Li, Cultural clash also happens because there are different culture orientation between them. While Grandma is strongly holding Chinese cultures in her life, Xing Li is something in-between.

Grandma says she only just managed to get on Mrs Wing's list of students 'cos they play mahjong together. Mahjong is a Chinese game that loads of old people play. I don't know the rules but I know you have to shuffle hundreds of small tiles with pictures and Chinese words on them. I think you need to be clever to make sure you get all the good tiles so you can beat the rest. **The only person who can beat Mrs Wing at mahjong is Grandma. When grandma plays mahjong, she shuffles the tiles so quickly it gives her opponent headaches**. (Wong, 2014: 23)

For Grandma and other old Chinese generations, mahjong is not just a mere game. It is a symbol of cultural background and philosophy.

Chinese believes the game kept their mind sharp and contributed to the longevity if their lives (Liu Xiaozhuo, 2011: par.1). This is when the past continues to speak to hybrid individuals (Hall in Williams and Chrisman (ed.), 1994: 395). This means they cannot simply ignore the past. Conversely to Grandma who is good at playing it, Xing Li as a Chinese granddaughter, does not understand how to play it. Not only that she does not understand how to play, she also does not know the philosophy of the game. This fact brings another confusion to Xing Li as a hybrid individual because she feels that there is a big gap between her and the Chinese culture which is represented by Grandma. Xing Li feels like she does not belong to a Chinese descent even though physically she is a Chinese.

B. The Identification of Cultural Clash Between the Main Character and the Classmates

The cultural clash happening between Xing Li as the colonized individual and the classmates as the representation of the host county could be separated into three parts; 1) Stereotype 2) Language and 3) physical appearance. Those three discussions are the clashes that faced by Xing Li during her time in school. These also become the issues that mostly happen to the colonized individual when they live in a colonizer country.

1. Stereotype

The English society, as the colonizer country's citizen, naturally perceive their position higher than the society comes from the colonized. The higher position includes the racial position of the UK citizen. Xing Li, even though she was born and raise in the UK, she encounters such race position degradation due to the fact that she comes from a Chinese identity. Xing Li has been labelled with certain stereotype by the UK citizens which represented by the classmates. The stereotyping done by the classmates toward Xing Li can be seen below:

> I am not welcome at West Hill. Her friends call her "Shils" for short and she is the queen of West Hill. **She told everyone that I'm some refugee on an assisted place and the school only let me in 'cos they felt sorry for me. Assisted place kids usually don't have posh accents and 'cos I don't sound like Prince Charles, no-one believes that Grandma is rich**. When I was in the lunch queue, Shils tripped me up and told me off for being a "clumsy chinky bitch". (Wong, 2014: 29)

. By stating that Xing Li came from refugee on an assisted place and the school felt sorry for her, Shils emphasizes that Xing Li has a lower position than the rest of the class where it is dominated by the British students. Shils highlights the inferior status of Xing Li as a Chinese-colonized individual. This inferiority addressed to Xing Li is originated from the history that the UK as the colonizer was assumed better in everything than Singapore as the colonized country.

Shils represents the colonizers on the way they want to maintain and prolong the stereotype of the colonized society as a poor and less educated individual. Maintaining the stereotypes

that are based on the past is considerably important for the society of colonizer country to secure their higher position. In the passage above, it shown that the stereotype maintained by the colonizers is a negative stereotype. It proves the point stated by Bhabha (1994: 57) that the stereotype image of the colonized society is a negative one.

The effort to maintain the different status between the colonizer and the colonized individual could also be done through retelling the past or history over and over again to the younger generation. It aims to remind to the society, both to colonizer and colonized upon their different social position which has been starting long ago.

> Mr Wood speaks to the rest of the class as if he is telling them some wonderful historical fact. He points at me with her fat fingers. He's got a fat face, fat hands, fat belly. Even giant round teeth looked fat.

> **"THIS young lady's ancestors may have been fighting alongside the British in the First World War. This is very exciting because we gave the Orientals a special name, as they were kind enough to help us. We called them Gerk-hers, spelt G-H-U-R-H-K-H-A-S. They were very helpful indeed."** (Wong, 2014: 64)

The word "Gurkha" comes from the hill town of Gorkha from which the Nepalese kingdom had expanded. Gurkhas have been part of the British Army for almost 200 years (BBC: 2010). Gurkha has nothing to do with Xing Li's ancestors as the Chinese.

The continuity of the stereotype toward postcolonial individual is a form of modern invasion done by the colonizers. This stereotype circulated by colonizer is a negative stereotype that is based on the past history where the British used to invade long ago. By maintaining the negative stereotype of a colonized individual, the colonizer wants to justify its action in treating the colonized individual differently. The different treatment tends to be discriminative, considering they had lower status than the host country. The discrimination faced by the colonized individual are rooted from the negative stereotype. It also becomes the standard of the colonizer to consider them as uncivilized so that it is justified for the colonizer to feel more superior through its "civilize" terms.

2. Language

The language possessed by Xing Li as a hybrid individual from a Singaporean family is presumed to be lack of Englishness. Despite the fact that Xing Li was born in England, she is considered as a newcomer in the UK. This assumption is simply based on the physical appearance that she possess as a Chinese descent. The fact that Xing Li has a Chinese appearance as well as a Chinese name make her gap with the local society, which is represented by the school's stakeholders, wider. The inability of the teacher and the classmates to pronounce her name correctly contribute to this wide gap that she feels.

> "Class, before we begin, I would like to announce we have a newcomer all the way from China."

(I was born in Hackney)

"Her name is…"

Mrs Wilkins pauses and squints her eyes as if she were reading another language. She looks at me as if she has a giant question mark over her head, and then shrugs her shoulder.

"X?"

"Ing?"

"Axe-ing Lee?"

The class burst into laughter and repeat my mangled name over and over again like Etonites chanting at a rugby match. (Wong, 2014: 28)

The incorrect way in spelling and pronouncing Xing Li's name done by the teacher leads into more and more mockery by the classmates. They even relate the wrong spell into the background of Xing Li's family that is presumed as a poor and uneducated family. This presumption is based on the stereotype that the colonizers hold upon the colonized people as lower society.

As an individual who comes from a colonized family background, Xing Li is presumed to have a lack understanding of English. This belief is kept by the colonizer society until now. That is why the British usually underestimate the capability of those who looks Asian to have lack of proficiency in speaking and understanding English.

3. Physical appearance

Physical appearance has a strong relation with the identity of an individual, especially when it relates to a race and ethnicity. From the physical appearance, someone could identified as a Chinese or Asian when they have small eyes and yellow skin. This based on the stereotype stated by Kim and Yeh (2002: par.5), the stereotypic physical features of the Chinese are short, flat nose, big round nostrils, narrow eyes and eyeglass wearing. However, a person who looks Chinese in appearance does not always mean he/she is embracing the way of life as a Chinese.

Shills shouts loudly at me from across the pool so all the girls can hear.

"Sing-song are you okay? **You look TOO skinny; I hope you are eating okay. I never see you eating. If you want I can give you some of my lunch**."

"I'm fine."

"**Don't worry Sing-Song, we are here for you and your eating problems**. That is what friends are for."

"I'm fine." (Wong, 2014: 66)

Xing Li, as most Chinese citizens has a thinner body compare to those UK citizens. This thin body possessed by Xing Li later becomes another means for the classmates to mock her. The superiority of the colonizers that is reflected in that text proves that the colonizer have a standard of how a good body should look like. This standard can only be fulfilled by the colonizers as they were born innate with such physical condition. Thus, when Xing Li comes with her differences, she is considered as the Other. And by "the Other" means a negative sense that is justified to be mocked.

C. The Ambivalence of Post-colonial Identity in Xing Li as a Result of Cultural Hybridity.

The analysis of ambivalence in Xing Li's post-colonial identity can be divided into two parts i.e.

(1) the ambivalence in identity-making process and (2) the impact of ambivalence on the main character. Both analysis of ambivalence can be gradually found in Xing Li as the main character of the novel.

1. The ambivalence in identity-making process

The ambivalence in identity-making process is initially established from the experience Xing Li faced from two different situations.

Xing Li believes that the discrimination is simply because of her cultural differences to the British society. It drags Xing Li into a state of pondering what it would be if she was not living in a country like Britain where she is seen as different and treated badly because of it. The following script describes the feeling of Xing Li and the way she gazes into the situation of not seeing as different.

> **I start to daydream about what it would be like to grow up in a country where I am not seen as different**. **Somewhere where I am popular and don't have to explain my name or that I'm Chinese**. It would be a really cool place. **Where Asians and Jaimaicans are just seen as doctors, school girls and business women. Not "the Chinese doctor", "the Asian school girl" or "the black businesswomen of the year"**. **It would be a country where I was not seen as "ethnic" or "exotic" but just "me"**. (Wong, 2014: 34)

The difference in races, which means different in physically as well, sometimes become a misjudgment toward these individuals because a person who "looks" Asian does not always means

that they have an Asian identity inside. The labels such as "the Chinese doctor", "the Asian school girl" or "the black businesswomen of the year" given to the colonized subject based on their physical looks is a form of othering practiced by the colonizer.

In identity making process, dual orientations for a post-colonial individual who has a hybrid cultures seems to happen highly. Xing Li, as a British born Chinese experiences this confusion on orientation. She gazes on the imagination of two conditions, between being a true British and a Chinese. The moment when Xing Li visited Singapore and after she came back to England but feels strange in both countries highlights her confusion in finding her identity. Xing Li gets dragged between Singapore and England, between being a Chinese and being a British individual.

2. The impact of ambivalence on the main character

As the ambivalence is the confusion of wanting and repulsing an identity, it drags Xing Li into a horizon of questioning her identity and how should she define herself. The ambivalence in identity making process brings consequences that Xing Li should face. The consequences or the impact after an individual experienced an ambivalence might be in the form of confusion. But not only that, they might also face disorient and misbehave toward both cultures, the British and Chinese. Ambivalence, as the manifestation of intergenerational and cultural clashes brings a desire to somehow separate this individual with

either one of the identity, or both identities. It appears because often times this individual feels not being represented with both identities. It also appears as the result of clashes that they have experienced.

> Maybe if I had run away faster? Maybe if I had shouted louder? Maybe if I had kicked quicker? **Maybe if I had not joined West Hill? Maybe if Mama did not die? Maybe if I didn't live in London? Maybe if I hadn't been Chinese?**
>
> **It's 'cos I'm Chinese.**
>
> **If I weren't Chinese, Shils would have left me alone**. (Wong, 2014: 191)

CONCLUSION

The intergenerational cultural clashes among Chinese community (representing by Xing Li and Grandma) can be formed into three aspects. They are; the education and career selection, rearing system, and culture. The cultural clash between Xing Li, as an individual who considerably come from colonial subject, happens with the classmates; 1) stereotype, 2) language and 3) physical appearance.

The clashes between Xing Li and Grandma as the representative of Chinese identity as well as Xing Li and classmates as the British, makes her become ambivalence. She faces dual orientations between being British and being Chinese. These double orientations result into confusion in identity making, because Xing Li later experience ambivalence of identity. As the follow up of her ambivalence, there is a desire to hate and separate her from both identities.

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