

HYBRIDITY, AMBIVALENCE AND IDENTITY IN SELECTED SHORT
STORIES BY NADINE GORDIMER AND AMA ATA AIDOO

RANA ALI MHOODAR
PLA173010

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Language Academy
Faculty of Social Sciences and Humanities
Universiti Teknologi Malaysia

ABSTRACT

This research tries to apply post-colonialism and feminism theories to study Nadine Gordimer's *Beethoven Was One-Sixteenth Black* and Ama Ata Aidoo's *Diplomatic Pounds and Other Stories*. It will primarily focus on identity and how the colonized people and women adapt to the colonial and gender bias. Therefore, the research's statement of the problem lies in exploring the hybrid and ambivalent identities. In addition, it tackles women's intersubjectivity as a way of opposing both colonial and gender discrimination. Being so, it attempts to achieve three objectives, namely, 1) To analyze the colonized people's cultural hybridity as empowerment of their native identity, 2) To examine the ambivalent relationship between the colonized people, both men and women, with their colonizers portrayed in the selected works, and 3) To explore women's abjection of patriarchy which leads to their intersubjectivity after being subaltern to men and the colonizers. The selected works have been studied from different perspectives. For example, Graham Riach (2016) approaches the affinity between metafiction and allegory in Gordimer's *Beethoven Was One-Sixteenth Black* to explore the authorial critique of social fragmentation depicted in the stories. Furthermore, Delia Kumavie (2015) relies on feminism to examine the inferior social status of women in Pan-Africanism societies as portrayed in Aidoo's *Diplomatic Pounds and Other Stories*. The research methodology, accordingly, was a textual analysis of the selected works. It followed a close reading of the selected work's characters, settings, and narrative points of view to identify the postcolonial and feminist tenets that will be pursued in the research. The research's finding was mainly the exploration of the native South African and Ghanaian hybrid identities due to the ambivalent interaction between the traditional culture and the foreign culture. Another research finding was the scrutiny of the native South African and Ghanaian women

whose identity becomes hybrid due to their rejection of colonial and gender discrimination for gaining their intersubjectivity to be self-autonomous. To conclude, the research's primary outcome lies in discussing Gordimer's and Aido'o's depiction of African and Ghanaian postcolonial societies that rejected colonialism and gender bias by adapting the colonial culture. Thus, the native identity became hybrid and ambivalent in order to cope with the colonizers' cultural identity. It is recommended that future research could approach the selected works to apply ecocriticism, psychoanalysis, and new historicism to explore new thematic insights and narrative techniques.

