Hibridity and Cultural Identity Through Jude as a Syrian Character in Warga’s Novel *Other Words For Home*

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I. INTRODUCTION

When some individuals first meet, they are forced to ask about their home, but when it is posed to the diaspora community, the question becomes more complicated. In reality, the home is more than just a structure with numerous shapes or a previous residence. Home as the field of day-to-day living experience is a spatial locality discourse, the place where perceptions of identity and belonging arise from ordinary and unintended daily experiences (Raj 2014). In this case, the home becomes a location where the community becomes the owner or supporter of a particular culture through its own behavior in the daily life system. Immigrants leave a place known as home or homeland then reconstruct home by migrating outside and “Home is no longer just one place. It is locations” (Coward, n.d.). Home is not only an imaginary location from which one’s identity is derived but also an imaginative line that appears to be a marker for the relative-limiter—the socio-cultural life circle. It is not a place we “come from” but rather a place “we are” (Wise, 2000).

Moreover, immigrants have long grappled with identity difficulties as a community isolated from their hostland. In some instances, immigrants identify a place where they live in the sense that a hostile situation is referred to as “not a home”; in some words, a person cannot feel a bond to their current place (Coward). Identification of the meaning of a home is difficult since the concept of a home is continually juxtaposed with diaspora identity. In seeking self-identity, if they try to stick to an essentialist view of homeland identity, it becomes outdated and lose its allure (2014). Immigrant who insist to apply their previous identity regardless the socio-cultural conditions in

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the host country will face many difficulties. It is easy to lose one’s identity, change one’s identity, and reform one’s identity while transiting (Grace et al, 2016). According to Salman Rushdie in his book East, West, “Home has become such a dispersed, broken, varied term in our current travails” (Rushdie, 1994). Immigrants organize groups to celebrate their history while supporting its growth beyond the country to avoid being absorbed by the host culture. The ways they establish narrative links with faraway people and places have been selected and changed through time to sustain a connection with a “remembered homeland” and recreate that tie for present needs and future generations (Story & Walker, 2016).

Immigrants who migrate from their native country to the west are more likely to accept ideologies such as Eurocentrism. Eurocentrism is a form of seeing on European or western countries, which postcolonialism has criticized. Postcolonialism is a major threat to the deployment of Eurocentrism (Matin, 2013). As for Jim Blaut, who said that Eurocentrism was dangerous for the people of the world because it was dangerous to the people of the world. Its name was white people who set out to dominate, influence, and irrevocably Improve a deeply mistaken world (Blaut, 2000). Modern colonialism forms a historical discourse that legitimizes itself as Eurocentric (Montón-Subías & Hernando, 2018). Political issues and the search for identity are part of the postcolonial discourse. A nation’s dependence on a Eurocentric viewpoint has a considerable impact, especially regarding identity. According to Loomba, colonialism distributes knowledge to several processes, blurring the identity of the colonized, marginalizing a conflict, utilizing indigenous ideas to gain access to colonial practices (Loomba, 2005).

The domination of western is a transformation in the development of Eurocentrism. The promise of egalitarian enlightenment was launched as the consumer’s right to choose, buy, and be under American Fordism. The people of the world, it is said, look with envy, imitate Americans (Peet, 2005). America is a picture of perfection, it becomes the most dangerous belief in consciousness with its great technological sophistication (2005). This domination gives rise to American exceptionalism. Americans have always thought of themselves as distinct from the rest of the world. American exceptionalism is about the differences between civilized and uncivilized countries. This thinking style relies on orientalism, where there is a differential conquest and mission justification (Nayak & Malone, 2009). America’s exceptionalism is a form of historical clashes in the Western world. Examples of forms of violence against Muslims or Arabs. According to Said, the West is able to distinguish itself from others, namely the Islamic culture in the East. Orientalism created a false perception of the early Islamic civilization (as well as Islamic culture, including its contemporaries) (Said p. 6). This led to a critical situation between Muslims and Americans.

“Other Words for Home,” tells the story of a Syrian family consists of a father, a pregnant mother, a son, and a daughter called Jude. They live an ordinary life, but it becomes dangerous when widespread anti-government demonstrations result in war. Her father sent his wife and Jude to her uncle’s house in Cincinnati to prevent any unpleasant incidents. Adolescence is a period when someone experiences confusion in life when a teenager begins to doubt what they have gotten from their parents or when they find something new that can be believed to guide living life (Klimstra & van Doeselaar, 2017). Jude, as a teenager, is experiencing doubt about what is going on in her life. She felt a lingering feeling of un-belonging, realizing that America is not a place where she should be. Stuart Hall stated that “The link between these communities and their ‘homeland’ or the possibility of a return to the past is much more precarious than usually thought” (Hall, 2020).

Furthermore, the seeking process in humans always forces them to move from one place to another place. It has been going on since the stone age and has changed as the world has become more sophisticated with modernity globally. While migrations and diasporas have always been, after two world wars and many other conflicts in this century, the mix of people within borders increasingly rendered traditional national models anachronistic (Gunew, 1994). The search for identity carried out by the Syrian character in the novel focuses on this research. It becomes the focal point of this research. However, this makes the writer interested in exploring further how the Syrian character in this novel opposes colonialism discourses in constructing American exceptionalism. According to the explanation before, the writer is interested in depicting the notion of Home in the diaspora world through the perspective of a Syrian character named Jude. To examine Jude defines home create acts of
the character oppose to colonialism the writer uses the theory hibridity by Homi K. Bhabha and Stuart Hall’s theory of cultural identity and diaspora.

II. METHOD
This research attempts to home study the field of postcolonialism through the Syrian Character in Other Words for Home by Jasmine Warga. This research identifies how Jude, as a Syrian character in Other Words For Home interprets the notion of a home and how the notion of home explicitly opposes the notion of American exceptionalism through Hibridity and cultural identity. The writer uses the qualitative method with descriptive analysis. Qualitative research focuses on the process of investigating comprehension that explores social or human problems (Creswell & Poth, 2018). Through the participants’ subjective experiences, qualitative research seeks to obtain insight into the precise meanings and behaviors experienced in a given social phenomenon (Aspers & Corte, 2019). It attempts to understand human behavior, emotion, attitudes, and experiences (Mohajan, 2018). The writer analyzes the data using close reading or reading techniques. After reading the object of this research, which is Other Words for Home novel by Jasmine Warga, the writer re-reads it carefully, highlights the critical parts, and pays close attention to the words and ideas of the passages that have been gathered to be the evidence of the analysis. Close reading investigates the relationship between the internal workings of discourse to discover what makes a particular text function persuasively (Allen & Brearton, 2015). As a way of enriching a reader’s experience of a given text, close reading is fruitful; a scholar’s interpretation of a text may help another reader to—seel or observe in the text elements that might have otherwise remained latent(Djohar, 2019). In essence, by using close reading, the writer concentrates on reading the text, gathering the passages, and observing it.

III. RESULTS AND DISCUSSION
The writer examines and describes the research data from Jasmine Warga’s novel Other Words for Home to answer questions concerning the perspectives of Syrian immigrants defining the notion of home with the use of postcolonial home studies. The writer focuses on describing the notion of Home articulated by the Syrian immigrant in this novel and the link between ‘home’ and the narrative form of resistance to an ideology of American exceptionalism that is mirrored in the novel’s tale with this concept.

Jude defines the notion of the home encompasses home as a source of cultural identity, a sense of belonging, memory, the process of being, and the process of becoming. Another term for dwelling tells the story of a Syrian family living a typical life on a coast. Moreover, all changed when their nation became embroiled in political instability, and they realized that the location they were living in was no longer secure for their survival. They lead conventional lives, but it quickly gets perilous. While there were large anti-government demonstrations that escalated into war. Then Jude’s father chooses to transfer Jude, along with her mother and future sister, to live with her long-lost uncle in Cincinnati.

Furthermore, Other words for Home essentially depict the narrative of immigrants who battle against culture and the defense of a memory of the country and how the individuals’ reasons for moving to differ. As a result, the writer argues that the Syrian character who challenges the notion of “home” undergoes identity conflict, resulting in the Syrian character Jude, suffering a hybridity state as a opposed to the ideology of American exceptionalism.

West and East
The concept of dividing the world into two halves has existed since time immemorial. Views of the West and East are included. The existence of this point of view resulted in an identity crisis in the eastern world. binary opposition structure Such dichotomies, according to Western thought, are overly reductive because they imply that any national culture is unitary, homogeneous, and defined by fixity or an essential core (Djohar, 2019). The west is always convinced that it is the most advanced country, whereas the east is regarded as a civilizationally backward nation. The separation of the two worlds, western and eastern, gives rise to hierarchical thinking. Hierarchical thinking is defined here as a point of view that creates a class order and then illustrates that the West is superior and special than the East, with a hierarchical view like this making the Western nation arrogant and believing that the Eastern nation lacks what the Western nation has. Furthermore, the West sees the East as a nation that must be conquered and educated in order to become civilized.

Western nations use their superiority to conquer and deceive the East, not only through
education but also through oppression and exploitation, in order to broaden their ideology. The author of the novel *Other Words For Home* depicts racism experienced by minorities in the West as a result of the binary opposition between the West and the East. Western nations take advantage of their power to oppress the passive peoples of the east. Jude is the main character in *Other Words For Home*, and she is subjected to the conditions of both the West and the East. Jude is frequently subjected to racist treatment by an American in her life in Cincinnati. The colonialists always assumed that the original cultural identity was the foundation for a nation built on unshakeable historical divisions and changes. The existence of the diaspora group in facing the dual state between homeland and hostland was made a gap by the west in order to maintain the western nation’s identity. In order to maintain a western identity, the west tends to create an inhospitable environment for the diaspora. So, in contrast to the increasingly bleak situation, the move should have been a happy beginning. the image of an expanding homeland and increasing resistance pressure The west took advantage of this situation to maintain its dominance over the eastern nation.

In this subchapter, the writer discusses defining the notion of a home described by the character Jude as immigrants from Syria who live in Cincinnati, U.S. Cultural identities are the unstable points of identification or suture formed within the discourses of history and culture. It is not an essence but rather a positioning (Hall, 2020). Jude experiences obstacles in adapting to face racism, alienation, and marginalization at this stage. It is because there is a continuous and inherent stereotype of Arab Muslims who are considered as inferior. The discussion about the home begins to be explored a lot Jude and her mother begin to live in Cincinnati. The reality they face says that they are already in America, and there is no certainty that they will return to their homeland. A home is no longer just a building that has a foundation. It is all more complex when the writer explores the *Other Words or Home* novel more deeply. Home is described in this novel as a feeling of unpretentiousness: indecision, dilemmas, anxiety, feelings of rejection, and unbelonging.

The story begin a background in a middle eastern country, namely Syria. A land between Turkey and Jordan. Exactly a decade ago, the turmoil in Syria began. In 2011, a wave of the Arab spring phenomenon started to spread in Syria. It led to the rise of a revolutionary movement against the government of Bashar al-Assad which was founded on an insurgency and armed forces attacking health facilities, civilians, terrorism, and chemical attacks (Cheung et al., 2020). Which caused the Syrian civil society to leave Syria in droves. The Syrian war has culminated in the world’s largest humanitarian disaster since world war ii, with more than 4 million people fleeing the country and another 7.6 million displaced (Flanigan & Abdel-Samad, 2016). In this spread, they have to leave the culture and language they remember before. *Other words for Home* begin the story with the beauty of life in Aleppo, Syria where Jude and her mother live, forced to migrate to their uncle’s house in Cincinnati, in several cities in Syria where war begins. There are many differences between the culture of the homeland and the hostland, it will be difficult for Jude to adapt.

And she smells like she always has,
Agarwood oil and rosewater.
It is the smell of Home,
Of love,
Of safety.
It is a smell that makes me feel like it is okay
For me to say anything.
Why did you bring me here? I ask, the same question
I am always asking,
But am never getting a satisfactory answer to
(Warga, 2019).

The quote above shows that the home described by Jude is the trepidation that Jude felt the night before going to her new school in Cincinnati for the first time. Smells that she always encountered when she lived in Syria. Through the aromas of “agarwood oil” and “rosewater”, she feels warmth and a serenity. Memory and the sense of smell are inextricably intertwined. It can happen spontaneously, with a smell functioning as a trigger to recall a long-forgotten memory or experience. Through smells, Jude can feel her origin country again. “Here” in the line thirteen is referred to “America”. Although she can find her home through the smells, she cannot find the true home like Syria. This demonstrates that the house Jude describes is a type of mythological narrative created by the mind using Jude’s memories from her time in Syria. Jude moved to America still requires a long adaptation process because Jude is
a minority in a very different environment from her life in Syria. The question Jude asked to her mother was an expression of Jude’s concern when she had to adapt to a new environment.

The sun is still out
Even though the days are getting darker and darker
Earlier and earlier (Warga, 2019).

Afterward, Jude felt that her life was not as bright as it used to be when she lived in Syria. In the process of becoming Jude, she encounters cultural differences that cause problems. Immigrants are viewed as exhausted, fearful, depressed, hopeless, and perpetually nostalgic for their loss (Bobowik et al., 2018) having been born in Bolivia, Colombia, Morocco, Romania, or Sub-Saharan African countries. The sample was drawn from public records and obtained through a probability sampling procedure by ethnicity with stratification by age and sex. We conducted mediation analyses using structural equation modeling (SEM). Jude felt the unfriendly society in the environment towards her. Jude’s days did not turn out well. So Jude can only think that every day she goes through will end badly. It gives Jude its own difficulties.

I tell myself that she doesn’t invite me
Because there isn’t any space,
But then one day,
I notice there is an empty seat
At the very end of the table.
I get up from the table
Where I have been sitting
By myself
And run to the bathroom,
Where I hide in a stall,
And sob
And wonder if this lonely ache
Inside of me
Will ever go away (Warga, 2019).

Nevertheless, there is a cause and effect that is felt by Jude when she feels a rejection in her new environment, namely being alienated. In this case, Jude is part of “the other” an individual from the east that means different and has nothing in common. The mentality of superiority among the Americans makes them closed to accepting differences, especially for easterners. The quote above is a moment where Jude finds discriminatory behavior from her cousin. Discrimination occurs through residential segregation when individuals are treated unequally in accessing jobs, education, health care, social services, because of their race or ethnicity, status as a foreign-born person, ethnic origin, and race (Szaflarski and Bauldry 174). Sarah, Jude’s cousin who is half American-Syrian because her father, feels overbearing of her identity born in America, so she feels appropriate to do this domination. Jude realizes that her cousin’s treatment at school is excruciating; with her disappointment and sadness, she cries with feelings of loneliness that have not ended. It did not happen when Jude was in Syria. A method used by colonizers to weaken the colonized is to isolate the colonized mentally and physically from the new environment in which their hostland.

I am scared that the only place
In middle America that I belong
Is a middle eastern restaurant
I push open the door,
And at once, I feel at Home,
Greeted by old friends
The smell of cumin and thyme,
The strong scent of Arabic coffee brewing on a stove
In the back of the kitchen (Warga, 2019).

As the writer explained, smells and memory have a very intense bond. In Jude’s loneliness, Jude finds a home where she can revisit her old memories of living in Syria. A restaurant with the aroma of artin at Jude’s home, Syria. Every person can empathize with various immigrants’ loneliness, particularly Arab immigrants (2019). They have a collective memory, vision, or myth about their original homeland—its physical location, history, accomplishments, and, often, sufferings. A space intended not only for people to eat but as a space to pour out they worries when the new culture they face is not as good as their previous life. In the warmth Jude felt at the restaurant, she discovered a worries where Jude was afraid that the only environment that could accept Jude’s presence was a Middle Eastern restaurant.

And I am filled with a terror of not quite knowing
Where I am or
Where I am going.
I wrap my arms around her
And I hold on,
I hold on to that feeling of Home (Warga, 2019)

Based on the previous quotation Jude feels the pain in the middle of her sleep. Jude’s emotional pain increased when she heard the news about her brother in Syria. She come across the juxtaposition
of ambiguous notions about the two worlds, which leads her to an ever-tormenting state of dual existence. She frequently discovered, to their horror, that she belong nowhere and are residents of no man’s land. She cannot forget their past or fully embrace the new land, so they try to live with the dilemmas.

A woman stops us.
Hey! She says, pointing a finger at mama’s face.
Hey! She repeats, the word like a stone thrown,
You don’t have to wear that anymore (Warga, 2019).

Jude and her mother felt various hatreds. The quote above shows a picture of islamophobia in America. Jude and her mother went home after a check-up at the hospital. The belief that Jude and her family hold is that when a woman reaches the point of maturity marked by menstruation, she is required to wear a scarf. While they were walking, an American stopped them and loudly shouted at Jude’s mother not to wear the scarf. As a country where the Islamic religion is a minority, the stigma of a terrorist for someone who dresses as a Muslim is very high. America is a country that most upholds freedom in all aspects. But it is different if it is associated with Muslims. Because of their visibility, Muslim women dressed in Islamic garb attract negative attention, increasing Islamophobic violence and hate crime against many women (Brayson, 2021). This form of hatred will lead to discrimination. The integrity of Muslim women regarding their right to wear a scarf as a form of obligation and obedience in their religion seems to be limited. In diaspora must undergo major reshuffling of their thoughts and activities, which causes them to feel alienated in their new life, but in this situation Jude’s and her mother chose to maintain the values they had before move to immigrating to America.

That I try my best to keep at bay,
That are like wolves in the night,
Howling that I am not from here,
That I don’t belong here,
That I will never belong here (Warga, 2019).

The sense of belonging to the family and the nation is shattered for the diasporia. The quote above expresses Jude’s dissatisfaction with the process of adjusting to her new environment and culture in America. One of the main characteristics of diaspora is the desire to return, but they do not. Jude is in a dual-state. As a result, they are pursued by feelings of loss, hopelessness, and alienation (Paudel, 2019). As from the quote above, Jude has done her best to assimilate the host culture, but to no avail. Jude also realized that she would not be able to fit anywhere. As newcomers, they are unable to integrate into the local culture fully. Because locals perceive immigrants as foreigners, it is difficult to break down the barriers to their social lives.

Sarah gives me a look and I know it is a warning.
Mina says, are you thinking of trying out?
But the way she says it
Does not sound like a question,
More like a joke (Warga, 2019).

Arab people are always considered as individuals who are different and not following the western image. There are so many stereotypes that construct the east are inherent in western people so that European society is easily underestimating Eastern people. East is always depicted as feminine, passive that needs to be dominated, exotic, and mysterious. The quote above illustrates when Jude’s school will hold a performance. With mediocre English skills, Jude is considered not to have a role in the performance because the actors in the performance are actually played by natives who speak English natively. Jude, as a migrant student from Syria, is considered unable to meet the standards of qualification for participating in the performance.

And see that the man is following me.
My heart jumps up in my chest,
And it hammers furiously.
Go back to where you came from, he says.
We don’t want you here (Warga 137).
That they all see people like me
And think
Violence
Sadness
War (Warga 142).

The quote above is a picture of American society after an explosion. The horrific tragedy happens in a city far from Cincinnati. An uncontrollable explosion occurred with bloodshed and death. It happened when the media speculated that the perpetrator of the blast was a Muslim and of Arab descent. The “othering” of Muslims since 9/11 has had a long-term impact on Muslim Americans’ lives, affecting their sense of belonging and inclusion in the fabric of American society. Muslims in America have been racialized as
‘dangerous’ and ‘uncivilized’ (Tariq). After the bombing tragedy, the image of Muslims as the subject of radicalization narratives of negativism increased, thus pairing Islam as an opposition party to the west. This narrative is what connects western hatred against Muslims in U.S. However, it is not Islam’s religious or cultural aspects that are threatening, but rather the fear of political and economic power shifting to the middle east that causes western concerns (Silva, 2017). Jude becomes a suspicious subject for westerners, because she is a Syrian.

Terrorists.
The red paint glistens in the winter sunlight like jewels, Like blood.
It is splashed across
The storefront of Layla’s parents’ restaurant.
My vision blurs with tears.
For the first time since I’ve been in America,
I wish I didn’t read English (Warga, 2019).

The quote above is an image of the west that Jude had never imagined before. Jude’s did not expect the impact of the aftermath of an explosion that occurred far from where she lived happened to her own best friend. The hateful behavior caused by the west after the bombing tragedy caused a deep trauma in American Muslims. Terror after terror came one after another. The restaurant owned by Layla’s parents has become the target of Islamophobic terror. Jude finally understood why Layla was always so gloomy after the explosion. They worry about the future, feelings of anxiety and fear of hate crimes, stigmatization, and the break-up of Arab communities, which has its members in isolation (Ven, 2012). The sadness that caused Jude’s pain might not have happened if Jude had not learned English as expressions of regret and disappointment about the social situation that occurred after an explosion.

Hibridity
In this subchapter, the writer discusses the definition of a home described by Jude’s character as a Syrian immigrant in Cincinnati, America, which is an unavoidable form of cultural contact. In the novel Other Words For Home, the character Jude interprets the hybridity problem. Jude, the main character, describes her experience as a Syrian refugee mixed with American culture. Syria’s political unrest forced Jude and her mother to flee to the United States. Her uncle is married to an American woman named Aunt Michelle, and they have a daughter named Sarah who is Jude’s age. Her uncle was a Syrian, but he had lived in America for so long that her Syrian identity had long since faded. This is where the hybridity begins, beginning with Uncle Mazin’s house. Jude is confronted with new habits, meanings, and languages. Jude discovered that she and her homeland, Syria, had nothing in common.

Jude noticed a difference, as did her cousin Sarah. Other than that, Sarah sees Jude as someone who is different from her. The factors that influence cultural hybridity toward Jude are environmental factors. Jude continued her education in Cincinnati, where her cousin was enrolled. She discovered circumstances he had never seen before while living in Syria. At her new school, she meets students who each have their own personality traits. Jude and her classmates share a common ancestry, that of a diaspora group. As a result, Jude and her classmates are enrolled in an ESL, or English as a Second Language, class. English is the language she hears on a daily basis at school. Syria’s Jude only speaks in Arabic. Jude understands English but is not very good at pronouncing it. As a result, Jude faces a number of challenges in developing herself at her new school. Jude’s inability to learn their culture and language makes him look down on them.

According to Esser (2006) said that mastery of the language of the country of migration destination is critical for obtaining education, employment, and social contacts. This motivates Jude to learn more, particularly about the language, so that she can use English fluently and correctly. Considering the attitude described above, it is clear that author places that a diaspora that is a minority is able to equate themselves with the dominant environment in their environment. in marginalized groups minorities are always perceived to be inferior to and worse off than the dominant group. As a result, minority groups feel isolated and rejected in their surroundings. The feeling of loss, dislocation, alienation and rootlessness, unbelonging, and unhomeliness, which is felt by Jude, creates a new form of culture identity. Jude will feel a sense of belonging and attachment to a new culture and social system at this point. However, her sense of belonging and attachment is solely based on her level of importance because this process aims to ensure her acceptance of a new social system.

The feeling of loss, dislocation, alienation
and rootlessness, unbelonging, and unhomeliness, which is felt by Jude, creates a new form of culture identity. Jude will feel a sense of belonging and attachment to a new culture and social system at this point. Moreover, Jude is a young girl from the Middle East. The relationship between the west and the east is regarded as unequal, where the west is always superior and special in all aspects, whereas the east is antithetical to the nature of the west. In practice, colonialism was not truly finished after it ended. Thought colonialism is a form of colonialism that still exists today. The east is always portrayed as a passive object. Jude becomes the main character, positioned as an eastern minority who demonstrates that the superiority of western identity can be surpassed by Jude as an Eastern minority.

Through exploring more than one culture ‘in-between space’ or the ‘third space of enunciation as Bhabha mentions it in the location of culture (Bhabha, 1994). It forms a cultural identity Jude into a hybrid. Jude as a character who experiences a hybrid, is described through the process of thinking, behavior, and language. However, the treatment that Jude gets is a form of American exceptionalism in which the school’s friendship with American dominance proudly feels superior and exceptional compared to students from other countries. As a Muslim girl who migrated from Syria, Jude represents an inferior position in the eyes of the West. However, Jude’s adaptation process has resulted in a new identity that allows him to stand out more in society, both at school and in her home surroundings. In other words, Jude’s character can be seen in the resistance of a minority when he encounters racism, oppression, and social injustice. Jude also demonstrates her ability in a school competition. Jude’s existence in the novel Other Words For Home aims to oppose an understanding of American Exceptionalism, that an Arab Muslim has the right and is able to obtain an equal place both in the environment they live in and in the world of education without positioning themselves as the other.

For diaspora, homeland always evokes painful nostalgia. According to the quote above, Jude’s memory of her brother, who still lives in Syria, gives her the strength to overcome the obstacles she faces in adapting to her new environment. Jude’s bravery has earned her social recognition from her classmates, and she has successfully resisted all forms of discrimination that she has faced. However, the greatness demonstrated by an Arab Muslim demonstrates that American Exceptionalism is a concept that is not absolute and unstable in maintaining its superiority.

I am less afraid of getting wet than I am of what is inside.
I swallow the knot in my throat and replay my brother’s parting words to me,
Be brave.
Be brave, be brave, be brave echoes like a chorus in my head as I climb the stairs and enter my brand-new world (Warga, 2019).

I push open the door,
And at once, i feel at Home,
Greeted by old friends
The smell of cumin and thyme,
The strong scent of Arabic coffee brewing on a stove
In the back of the kitchen.
Marhaba, I call out,
More to the smells than to Anyone,
But a girl emerges from the kitchen.
I recognize her.
I have seen her in the halls.
She is the only girl in my school
Who wears a headscarf.
She asks in Arabic (Warga, 2019).

Jude’s new life in Cincinnati is filled with the dominant aspects of western culture. The language she uses when starting interactions with her new environment is English. The dishes made by aunt Michele were identical to European food that she had rarely encountered before and had never tasted. Jude met new people who were not from Jude’s origin identity. The quote above is a picture of when Jude re-discovers her previous identity before moving to her uncle’s house in Cincinnati. In the middle of America, Jude finds a room she never encountered during her move to America. A warm space full of nostalgic memories. A woman wearing a headscarf approached Jude in Arabic. Jude finds warmth amidst the indecision and loneliness she feels in the process of adapting. It proves that culture is an unstable entity where the long period of an immigrant living in western lands does not make them forget where they came from.

That you can write in two languages. I wish Sarah knew how
To speak Arabic.
I shrug.
In America, I have picked up a habit of shrugging (Warga, 2019).

The quote above described a moment where she was jealous of Jude. Jude, who left Syria began to study English seriously. Although not long ago she spoke English, she displayed her ability to use two languages at once. Also, the shrugging behavior above shows a new habit of Jude in shrugging. In America the behavior of shrugging the shoulders indicates either helplessness or innocence. It shows that Jude is starting to absorb the hostland culture. There is a process of mimicry in the formation of a hybrid identity; the act of mimicry is built unconsciously by the colonized to emulate the colonizers. The colonized develop a new mindset, behavior, spirit, and way of life, resulting in a new identity. According to Bhabha in the concept of mimicry there is also an element of mockery. (Bhabha, 1994).

Her finger moves from mama’s face to 
Point to her head,
To her Hijab.
You’re in America now. You’re
Free.
As I pass the woman, my shoulder inches from
Her chest,
I say,
Excuse us. Thank you. We are
Happy (Warga, 2019).

Based on the quote above, it can be seen that jude put up a fight when a woman committed an immoral act by pointing at Jude’s mother’s face and Hijab. In the modern world, forms of colonialism are packaged according to the times. Globalization and westernization are new forms of colonialism. In the present day, America as the world’s largest economy, has become the ideological source of globalization. The strategy created by the colonial group is a form of disconnectedness (Peet, 2005). The behavior of the woman who is pointing her finger to Jude’s mom is a disconnectedness strategy by making Jude and her Syrian mother feel ostracized and oppressed. West consistently portrays women as a symbol of subjugation, oppression, and coercion. According to Baat’s perspective, wearing the Hijab is a form of oppression by Muslim men against Muslim women. However, Jude proved it with her attitude and said, “we are happy” meaning that Jude’s mother wearing the Hijab was not a compulsion that made her oppressed by this situation. In this case, Jude shows a form of effort in destroying negative discourse about the east, especially Arab women.

Or there is aunt Michelle who
Pulls me aside and asks me if
I really want to wear it
And I look beautiful no matter what
But she hopes I know it is my choice.
No matter how many times I explain to her
That of course it is my choice
As angry as it makes them.
I want women like aunt Michelle
To understand
That it is not only women who look like them
Who are free
Who think
And care about other women (Wargs, 2019).

From the quote above, it can be concluded that the Hijab used by Jude is also a symbol of an individual’s freedom and absolute rights. America is the most vocal country in promoting independence in all fields, especially human rights. Jude’s assertiveness shown in the quote above is Jude’s resistance in defending her identity as a Muslim and Syrian. For Jude wearing the Hijab is a choice herself. She also shows with the firmness that Jude said to aunt Michelle that a Muslim with a Hijab dares to fight against America’s social structure for women who wear the Hijab.

But then I remember it doesn’t matter,
I have a role!
I’m in the play!
And I have this magical thing called
Punch.
Liters of it (Warga, 2019).

From the quote above, an expression is shown when she gets a role in a stage. Schools become a target space for developing the ideology of superiority in America. In this case, Jude, a Syrian girl wearing a hijab, becomes a field of ridicule for her American theme. However, the binary opposition about the Arab stereotype is an uncivilized, mute, incompetent group growing up at Jude school. In addition, Jude experienced hybridity in language. Jude, who speaks Arabic at home, adapted perfectly when she proved her ability by successfully winning a role for a stage at her school. This certainly breaks down the wall about the hijab stereotype that is a barrier to growth, and a Syrian immigrant with language limitations that she has can adapt and compete with Americans.
IV. CONCLUSIONS

Other Words for Home tell about the life of the Syrian immigrant diaspora who were forced to move to America because of the political turmoil in Syria. Jude, who is a teenager, goes through difficult times where he has to adapt to his new environment in Cincinnati, United States. During the process of adapting, Jude was always approached by the memory while living in Syria.

In accordance with the research findings in chapter three, the writer concludes that the definition of home for Jude is a feeling of discomfort, belonging and alienation where Jude feels attracted to herself when she wants to start socializing with her new environment. As a result, Jude’s life in Cincinnati is filled with complexity and confusion. Jude received was discrimination, a stereotype of Jude’s anxiety if the place she was walking on wasn’t meant for her. It made Jude realize that her memories of Syria stuck with Jude. Yet from Jude’s homeland she also got the strength to be someone who was brave. However, Jude experiences a hybrid identity regarding language use and behavior. Jude, who uses Hijab and had not much studied English in Syria, managed to get a role with a good performance in the school musical. It is a competence that the view of superiority in the understanding of American Exceptionalism towards Muslim Arab women who are considered weak and should not be questioned.

REFERENCES


