

**CULTURAL CHANGE
IN CHIMAMANDA N. ADICHIE'S NOVEL
*HALF OF A YELLOW SUN***

*Submitted as a Partial Fulfillment of the Requirement to Obtain the Strata One
(S1) Degree*

THESIS



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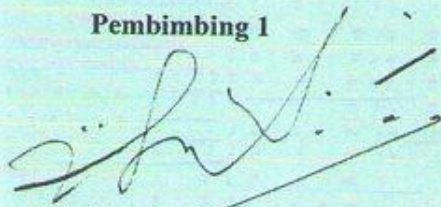
Half of a Yellow Sun

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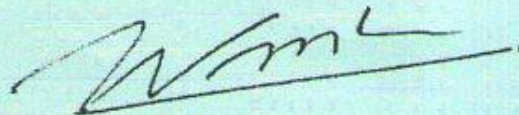
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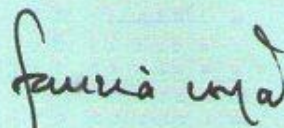
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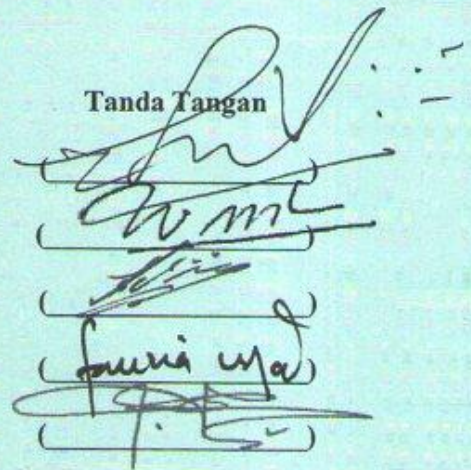
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ABSTRAK

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Skripsi ini merupakan analisa novel “Half of a Yellow Sun (2007)” yang ditulis oleh Chimamanda Ngozi Adichie. Topik yang dibahas dalam analisa ini mengenai perubahan budaya. Perubahan tersebut melanda negara yang kaya pada sumber daya alam namun sangat lemah pada sumber daya manusia. Perubahan budaya dari budaya tradisional menjadi budaya barat yang ditanamkan oleh penjajah. Poin permasalahannya terdiri dari dua fenomena yaitu akulturasi dan trans-kulturasi. Akulturasi merupakan budaya yang dikembangkan oleh penjajah di negara jajahan. Trans-kulturasi yaitu pengadopsi budaya penjajah saat generasi muda dari negara jajahan belajar dan bekerja di negara yang telah menjajah mereka. Tujuan penganalisaan ini adalah untuk mendapatkan jawaban sejauh mana novel ini mengungkapkan adanya perubahan budaya melalui phenomena akulturasi dan trans-kulturasi. Penganalisaan novel ini dilakukan dengan menggunakan context based interpretation yang melibatkan elemen dari novel tersebut seperti karakter, plot dan setting. Dalam mengungkapkan adanya perubahan budaya setelah masa penjajahan. Konsep yang digunakan adopt, adapt, adept dan hbridity yang dikemukakan oleh Homi K Bhabha. Hasil analisa menunjukkan bahwa perubahan budaya terjadi pada generasi muda dari negara bekas jajahan. Perubahan yang terjadi berdasarkan dua fenomena; akulturasi dan trans-kulturasi. Perubahan budaya yang terjadi saat penjajah menguasai daerah jajahan, disebut dengan akulturasi. Perubahan budaya yang terjadi saat generasi muda kembali dari negara penjajah. Selama di negara penjajahan mereka mengadopsi segala budaya dan kebiasaan setempat. Kondisi ini terus terjadi sehingga perubahan dari budaya tradisional menjadi budaya dari negara penjajah kata lain budaya barat. Perubahan tidak hanya terjadi di kota-kota besar namun sudah menyebar ke pelosok kampung yang ada di negara bekas jajahan.

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Last but not least, I hope that this thesis can be useful for the readers. I am waiting for the suggestion and critics for making this thesis better and better.

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Padang, February 2011

Desmeri

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Almost all countries in this world face colonized. It happened especially in countries in Africa and Asia, such as Nigeria, India and Indonesia. These countries are rich in natural resource but poor in human resource. Rich in natural resource means has affluence in natural assets, for instance materials (diamond, oil, natural gas, coal, petroleum, mineral, wood, topsoil), land of fauna, flora, forest and wildlife. In contrast, these countries are poor in human resource. It means the people from these countries do not have ability to process natural resource. It is likely to occur because of the inadequacy of knowledge to process natural resource.

This phenomenon occurs in Nigeria and become the reason why the western people come to Nigeria. The western includes British, French and the United Stated of America. They colonize Nigeria by war and practice western culture to the indigenious. They carry some bad effects for Nigerian. Many Nigerian lose their family because of war, depraved in physical and mental condition without hope and loses spirit for life. Besides that, this situation also gives another important effect for young generation in Nigeria; such as cultural change.

In addition to the West's colonization, cultural changes also happen because of some factors such as immigration, ethnic conflict, racism, multiculturalism

cross-cultural, interracial marriage and economic factors. In Nigeria, cultural changes ensue because of colonization. The Nigerian's culture vanishes and changes. Nigerian cannot keep their own culture because of the colonizer comes and slowly disposes the indigenous culture.

Cultural change is a general phenomenon that happens all the time in society, especially after colonial era. A change occurs in accordance with nature and human that always wants to make a change. Cultural change happened in Nigeria post war, it happens in some ways. An anthropology Dennis O'Neil (2006) divides three phenomenon of cultural change are diffusion, acculturation, and trans-culturation. Diffusion is the movement of things and ideas from one culture to another. It means when diffusion occurs, the form of trait may move from one society to other society. Something that is cheapest in producer country (America), it will become luxury and expensive for consumer country; Nigeria, India, Indonesia. For instance, a food of American "hamburgers" which is named McDonald's brings to Africa, Asia. The local people in Africa and Asia accept it as luxury foods for special occasions. Because of it's been relatively expensive and exotic. While, in America they are different. The hamburgers are cheap, ordinary, everyday fast food items and soul in the cart.

Acculturation is the second phenomenon of cultural change in colonized country. Dennis O'nail (2006) says it happened to an entire culture when people traits diffuse in a large scale and substantially replace traditional culture patterns. The concept of acculturation deals broadly with changes in cultural attitudes between two

distinct cultures. The focus is on the group rather than the individual, and how minority or immigrant groups relate to the dominant or host society. Acculturation process affects a range of behaviors, values, and beliefs. All of the scales used to measure acculturation include items on second language proficiency, because being able to communicate in the language of the host culture is a condition that minority have learn about. Some scales also assess patterns of language use, friendship, choices, cultural awareness, ethnic pride, food, music, friendship, movie preferences, place of birth and contact with one's homeland.

Nowadays, many people in the colonized country speak English instead of their ancestral language. They wear western style clothes. They follow western culture, lifestyle, food, habit. And they choose to study in western school. One of example was the case on the contact between British and India. British colonize India. British leave their norm and values in this country. Many of Indian use English as their second language adopt British lifestyle. The most striking aspect is the official language. The Indian use English as the language of television programs.

Another phenomenon is trans-culturation, based on Cuban anthropologist Fernando Ortiz (2011) trans-culturation often be the result of colonial conquest and subjugation, especially in a postcolonial era as native peoples struggle to regain their own sense of identity. Trans-culturation is what happened to community when they move to another society; they adopt cultures, name and lifestyle of that area. It means after colonizer leaved colonist country, people who are from colonist country come and live in western countries for example England, French and United State. They

come for study and work. They usually imitate the culture which is conducted by western. They do not think about the negative effect for their own culture in the future. They only think the western culture is more modern than they traditional culture. It's a reason why young generations adopt the western culture. This condition makes the young generation lose their traditional culture.

After the colonial period, the phenomenon of cultural changes happens in a small province that is well-known as Biafra. This province is in Nigeria. Biafra has three biggest ethnics, one of them is Igbo. Behind Nigeria became an independent country, many Nigerians especially Igbo people moves to America and Europe. They stay in America and Europe for studying and working. They adopt western culture, language, food, music and lifestyle. Their mindset and lifestyle influenced by American and European culture. After they succeed, they come back to Nigeria.

When Igbo people came back from America and Europe, other ethnics (Hausa-Fulani and Yoruba) see them very differently than the time before they leave Nigeria. The Igbo people adopt Western education, lifestyle and religion. According to Journal of African study (2008) population pressure in the Igbo homeland combined with an intense desire for economic improvement drove thousands of Igbo to other parts of Nigeria in search of work. They are able to improve their economic life. They adapt the western culture, religion and lifestyle as well as their new habit. Igbo has high economic level and educated. By this condition Igbo has a power to manage others ethnics.

Many Nigerian copied western style. This situation is shown in the way of young generation life. It includes language, culture, lifestyle; dress, name, norm to address someone, foods, music, dances, and drink whiskey every morning like the American-European do. Because of they have differences habits, Igbo people forget if they are Nigerian. These situations not only happen in the city but also in the suburban area such as village and town.

The Cultural change mentioned above is also revealed in literary work. This phenomenon is captured in CN Adichie's novel *Half of a Yellow Sun* (2007). The novel displays cultural change by Igbo ethnic in Nigeria. The Igbo people are rich, modern, and have education. Igbo people do not use their native language, lifestyle, food and their own culture. They change their own traditional culture become western culture. This situation make Igbo lost their traditional culture. Varieties of culture change that appear in the novel are acculturation and trans-culturation.. Thus, it makes the novel interesting to be analyzed.

1.1.1 A Brief of Nigeria between 1967-1970

Nigeria is a developing country which gained independence from Britain in 1960. Nigeria belongs to more than 300 differences in culture and ethnic groups. The three largest ethnic groups are Igbo, Hausa-Fulani and Yoruba. The Hausa-Fulani people live in Northern Nigeria. Most of them are farmers, work as craft workers and traders. The Yoruba people live in southwestern and farm the land in the surrounding countryside. And the Igbo live in Southeastern Nigeria. This ethnic are rich, educated,

and powerful. They are success because of being educated and worked in western countries. Each ethnic group has their own language, but for an official language they use English. Almost 50 percent of the people in the north Nigeria are Muslim. Nearly 40 percent of the people in Southern Nigeria are Christians.

The arrival of British in the 1870s and increased encounters between the Igbo and other Nigerian led to a deepen sense of a distinct Igbo ethnic identity. The Igbo also proved remarkably decisive and enthusiastic in their embrace of Christianity and Western education. The Igbo's dispersed style of government and centralized system required for British indirect rule. British colonial rule was marked with few conflicts between the Igbo and other large ethnic groups (the Hausa-Fulani and the Yoruba). On May 30, 1967, Igbo declared the Eastern Region an independent republic called Biafra. Civil war between Biafra and the rest of Nigeria broke out in June 1967.

During the early 1970s, Igbo land was severely devastated. Many hospitals, schools, and homes had been completely destroyed in the brutal war. In addition to the loss of their savings, many Igbo people move to western country.

After British colonization, there have been some changes in the Nigeria government and citizens. Many of the Igbo peoples emigrated out of the traditional Igbo homeland in southeastern Nigeria due to an absence of federal presence, lack of jobs and poor in infrastructure. Many Nigerian like Igbo, Lagos and Abuja moved to the city in Europe and the United States.

1.1.2 Cultural Change

Cultural change is built up by two key words; culture and change. In order to comprehend what the phrase means, it needs to uncover each of the words first. Cultural is concerning of culture. In Thesaurus (2008) culture is a way of life of a group of people—the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. It means that interpreted of norm and value which implied in a culture since long time ago and hereditary from generation to generation.

In Britannica Concise Encyclopedia (2010) culture is intergraded pattern of human knowledge, belief, and behavior that is both a result of an integral to the human capacity for learning and transmitting knowledge to succeeding generations. It means culture as a result consist of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, work of arts, rituals, ceremonies and symbols for generations to the next generations.

And the term of change, according to Meriam-Webster Online (2009) stated that change is a passing from one phase to another. It means feeling boredom that happened at society and also it's happen because of seeing something that difference. In Thesaurus (2010) change is modifying with a new things. Other meaning is making a variety, or substituted for another.

Cultural change in this thesis means a sign of modification social life and way of life in society. Cultural change happens because of colonist norm and value

after they colonized. It occurs because of colonizer culture in colonized country. This change includes of native language, habits, values, rituals, norms, history, education, lifestyle and even the way to address someone.

1.1.3 A Brief of Chimamanda N. Adichie

Chimamanda Ngozi Adichie was born on 15th September 1977 in Enugu, Nigeria. She grew up in Nsukka, in the house formerly occupied by Nigerian writer Chinua Achebe. Adichie completed her secondary education at the University's school. She went on to study medicine and pharmacy at the University of Nigeria. At the age of nineteen, she left for the United States. She gained a scholarship to study communication at Drexel University in Philadelphia. And she went to pursue a degree in communication and political science at Eastern Connecticut State University. She completed a master's degree in creative writing at Johns Hopkins University, Baltimore.

During her life, Adichie has gained many achievements. Her first novel *Purple Hibiscus* (2003), Hurston/Wright Legacy Award 2004 for best debut fiction category and Commonwealth Writers' Prize 2005 for best first book (Africa). And her second novel *Half of a Yellow Sun* (2007), PEN 'Beyond Margins' Award 2007, Orange Broadband Prize for Fiction 2007 and Longlisted for the International Impact Dublin Award 2008.

Her second novel *Half of a Yellow Sun* has been praised by several critics. Chinua Achebe (2007) says that Nigerians do not usually associate wisdom with

beginners, but here is a new writer endowed with the gift of ancient storytellers. She is fearless, or she would not have taken on the intimidating horror of Nigeria's civil war. She came almost fully made. Furthermore, praise also comes from Chicago Tribune (in editorial reviews, 2007). They say that a novel that uses fiction to its best advantage, telling the stories of ordinary people-loving, fallible, passionate and vulnerable-ineluctably caught in savage circumstances of chaos, breakdown and violence. Written with unflinching clarity, what Adichie's novel offers is a compassionate, compelling look at the nearly unfathomable immediacy of war's effect on people. In addition, The Nation (in editorial reviews, 2007) say that engrossing. In its deeply insightful portrayal of one of Nigeria's most traumatic epochs, Adichie's novel affirms a different kind of historical 'truth' -not the facile truth of facts, figures, and dates- but the deeper truth of throbbing, lived experience.

Adichie's second novel *Half of a Yellow Sun* (2007), Knopf (in USA, 2007), the novel editor at Anchor Books, says that Adichie as the youngest writer of a new generation who came of age in the shadow of Nigerian civil war. In the interview with MotherJones.com (2007), she stated that:

"Considering how central civil war is in Nigerian history, there aren't many people who have talked about it or written about people who actually went through the war. But whether or not there had been other books about the war, I don't think it affected my decision to write about it. I wrote about it because I felt it was something I had to do. My grandfather died in the war, my family went through the war, and it affected my parents in really profound ways. I've always wanted to write about that period-in some ways to digest it for myself, something that defined me but that I didn't go through."

She was using her emotional experiences as a witness of civil war in Nigeria. In her second novel also a tremendously evocative novel of promise, hope and disappointment of war. Moreover, Adichie's fictions are full of with the Nigerian pictures about her country after war. Book Forum (2007), Times writer, say that Adichie fictions have told about the Nigerian (Biafran) peoples point of view regarding Nigerian life, ethnic and culture. The novel is telling about Nigerian (Biafran) peoples who live a gorgeous, pitiless account of love, violence and betrayal.

1.1.4 Half of a Yellow Sun

Half of a Yellow Sun (2007) is a novel written by Chimamanda Ngozi Adichie that reflects cultural change. Cultural change is amending from old culture become new culture; from traditional culture become western culture. Cultural change ensues in Biafra-Nigeria. Nigeria -Biafra- has three biggest ethnics; Igbo, Yoruba, and Hausa-Fulani. Igbo is the biggest ethnic in Biafra-Nigeria. Nigeria is a country which is rich in natural resource but poor in human resource. It makes colonizer -European and American- have spirit to come and colonist this country. While colonizers stay in this place, they change Nigerian culture. The change includes in history, language, education, lifestyle and the way to address peoples.

After colonizer leaves Nigeria, many Igbo people move to colonizer country. The colonizer country includes French, England and the United State. Young generation of Igbo has high spirit to studying and working in the western countries -

England, France and the United States. After succeed in the western countries, they comeback to Biafra-Nigeria. The Igbo people also show if they use western culture in the society. Igbo adopts colonizer culture, education and lifestyle. In this novel cultural change is shown through from two phenomenon of change; acculturation and trans-culturation.

Acculturation is an old traditional culture replaced by the dominant of new culture. It happens because of colonizer -European and the United State- stay in colonized land of Biafra-Nigeria. Igbo as the biggest ethnic assess if foreigner's culture is more interesting and more modern than their traditional culture. Acculturation occurs in society such as language, history, education and the lifestyle. One as an example is language, Igbo using English in school, office and society.

Trans-culturation is the last phenomenon of cultural change. Trans-culturation happens in society. They move to another society; they adopt cultures, name and lifestyle of that area. In this case the Igbo go to western countries; England, French and the United States of America. They studying and working in the western countries with purpose to get a better life, to become rich man and educated person. They return back to their homeland by very drastic changed. They adopt western culture. Its include culture, lifestyle, food and name. For example, they are using western name for their child. And copied all western lifestyle, it includes the attire and attitude in society. The change is done by Igbo's young generation.

The Igbo starts to leave their original culture. Unconsciously Igbo culture has changed, event in suburbs area. These situations occur in the life of young boy

from suburban area. His name is Ugwu. He is an eleven years old. He comes from a small village in Nigeria. He has big family and very low in economic life. He comes to the city to be a houseboy in a rich man of Nigerian. He is an eleven years old. He is clever. He also has high spirit to know much about life, education, western culture, language, lifestyle, and habits. Because of this situation he has an instance to restart his study. He studies in a good school which is dominant by riches Nigerian. He is the older student for the first year in elementary school. He takes all subjects easily. He comes from poor family but he likes to change everything that he wants. Such as learn foreign language, cooked western food, and think like American or European do.

The other character is Ollana. She is a young lady who has graduated her education in European school. Before she studies in Europe, her father took her in the western school in Nigeria. Her family is a rich Nigerian. After she backs to Nigeria, she has forgotten her traditional norm, value, culture and language. She speaks English every day. She also uses western name to address somebody. She adopts all western value such as culture, language, lifestyle, food, and fashion.

1.2 Problems of Study

This analysis is focused on cultural change. The research questions to reveal the meanings are:

1. How far does the whole novel *Half of a Yellow Sun* (2007) expose cultural change?

2. To what extent do fictional devices, characters, setting and plot sustain the meaning of cultural change?

1.3 Purpose of Study

This study is going to find out how far *Half of a Yellow Sun* reflects cultural change. It is also intended to find out how characters, setting and plot (conflict) give contribution in showing cultural change.

1.4 Previous Study

The analysis in the novel *Half of a Yellow Sun* (2007) that focused on cultural change has been found. Beside that both of this studies in journals that have given contribution in analyzing this novel.

The first is paper that focus on this study is written by Dr Mohamed Fawzy El-Dessouky (2010) *The Cultural Impact Upon Human Struggle for Social Existence in Chinua Achebe's "Things Fall Apart"*. In this paper shows how the African black culture represented by Ibo tribe comes into disagreement with the white one imposed by the British imperialism. Achebe explains that people who are the native Africans to show the inner conflict that took place inside major characters, in their pursuit of mere existence within a declining culture in the face of a tyrannical white one.

In this study Mohammed find two aspects of conflict; an internal conflict which is traced within the same culture among its members and inside a specific

character, and an external conflict took place between two cultures the African and the British. For example language of literature in Africa; the writer writes in French or English or write in a native language and translated into French or English.

In the novel *The Things Fall Apart*, Achebe presents to us a different perspective of life. He accomplishes this by introducing to us an African tribe named Ibo. There are tremendous differences between these people and the Europeans at the time. That is precisely why Achebe wrote this novel. He wrote it so that readers can learn about his beloved African culture. It is show how easily away of life can be destroyed. *The Things Fall Apart* is about the fall of the African tribes with the colonization of Europeans.

When England sent colonizers and missionaries to Africa, it had great effect on African tribal life and on Chinua Achebe. Achebe became slightly interested in British culture and began reading English writings; only to disgust with the message British authors were trying to get across.

In *the Things Fall Apart* Achebe tells the study an Ibo village of the late 1800's and one of the great men, a warrior named Okonkwo. He is a champion wrestler, a wealthy farmer, a husband to three wives, a title holder among his people, ancestral spirit at tribal ritual. However life changes dramatically for the Igbo society. Okonkwo arrivals with the British colonizer and missionaries style. British colonizer knows as the white man. The white man introduces their religion.

The order of Igbo society is disrupted with appearance the white man in Africa and introduces white religion. The main character Okonkwo who is looked

highly upon by his people, is unable to adapt to changes that accompany colonialism. He tries to live traditional culture of Igbo, however the arrival of the white man into this society causes him to fall apart. In the end of the story, Okonkwo in frustration decapitates an employee of British. Ten commits suicide which is a sin against the tradition to which he had clung to. The conflict in this novel, vested in Okonkwo, derives from the series of crushing blows which are leveled at traditional values by an Alien and more powerful culture causing, in the end, the traditional society and the white man. By using a character such as Okonkwo, he showed how even the strong willed people of the Ibo society were unable to overcome the British influences.

Traditional way of living for the Ibo society was rapidly changing in the early 1900's due to European colonialism. Many Nigerians were being absorbed by the British and staying from their traditional belief and value. With the advent of the white man there was a loss of native values such as communal harmony, placing society above self, respect for aged and reverence for achievers. This resulted in the absence of self analysis and a stable code of ethics in the society of pre-independent Nigeria. Lured by western education and well paying jobs. The youth of the country did not hesitate to stop to the levels of immortality and dangerous permissiveness.

The last analysis that gives contribution is written by Jacob Patterson-Stein *De-Nationalizing American Music in the 'Third Space' of Graceland* Chris Abani's Novel (2004). In his analysis, *Graceland*, constant in early 1980s, how Nigerian involves drug smuggling, the organ trade, migration going to America and movement of culture, tourists, and capital coming from America. Jacob focuses on

the characters and setting. As the protagonist character in this paper is Elvis. Elvis tries to find his place in the world. He is a Nigerian. He lives in America. He copies everything that American do without understanding why and what for them do it.

Graceland shows that music can be distinguished and separated from the rest of foreign culture presence in *Graceland*. His analysis requires an examination of the imported cultural presence that is given explicit national labels to be contrasted with non-nationalized, transatlantic, and domestic cultural mixture. Patterson's journal occupies Homi Bhabha's idea of a third world about the mixing of cultures and understanding the society.

Both analyses above show how peoples from Nigeria want to change their traditional culture. Cultural change happen because of society feels boredom. In the first analysis cultural change as effect of cultural impact upon human struggle for social existence as the caused for the changing happen. Meanwhile, cultural change in second analysis appears people from colonized countries move to western and take western culture. However, the focus of this study is different from the previous studies. This study analyzes the cultural change in societies live, which performed by acculturation and trans-culturation process. This study focuses on the character, setting and plot (conflict) to reveal the meaning.

1.5 Theoretical Framework

The analysis of this novel relates to the concept of adopt, adapt, and adept and hybridity proposed by Homi K Bhabha. And the historical background as

evidence to support analysis in this thesis. Cultural theory it is said this particular concept is often used to see the literary works from African, Asia or other colonized countries. There are three phases of changing in this concept. The first phase is “adopt”. In this phase the subject only adopt the cultures of the colonizer unconsciously. The second phase is called “adapt”. At this phase the subject starts to be more critical and he or she feels the cultures adopted are not suitable. In addition, there are rebellions inside the subject to be more independent and stand in a certain position. The last phase is “adept”. It happen when the subject finally makes its own declaration of cultural independent whereby the subject remakes the without any connection or influence from the object he/she adept. The subject has his or her own independence (Barry, 1995).

The histories put in this chapter are Bhabha in Lagary (2010) stated that hybridity is the creation of new cultural forms within the contact zone produced by colonisation. It takes many forms including cultural, political and language. Young (2009) stated imperialism and post colonialism has remarked on the negativity sometimes associated with the term hybridity. He shows how hybridity influence in imperial and colonial discourse in giving damaging on union of different races.

The term hybrydity associated with Homi Bhabha ‘Cultural Diversity and Cultural Differences’, Bhabha stresses the independent of colonizer and colonized. Bhabha argues that all systems and statements are constructed in colonized country. He wants colonized country effort to open up the nation and international culture.

Hybridity in novel *Half of a Yellow Sun* (2007) shows how people change their culture after colonizer leave colonized country. The Igbo ethnic move to western and adopt western culture. They lost their original culture and change to be westernized.

Cultural changes occur due to several factors. They are internal and external factors. According to Wikanmultiply (2004) internal factors are communication, forms and the mindset of society; other internal factors such as changes in the population, new discoveries, and the emergence of conflicts or revolution. And external factors are natural disasters and climate change, colonize, and the influence of other cultures. There are also several factors that prevent change, for example, less intense relationships with the communication of the community. Science and technological development is slow, the nature of a traditional society. There are interests that are firmly embedded in the community. Negative prejudices against things that are new such as taste fear that if there is no hesitation in the community if any change, ideological barriers, and the influence of the custom or habit.

The form of this analysis is also supported by text based interpretation. According to Guerin (1999) the text based interpretation focused on the work itself. It is important to examine the fictional devices within the text to reveal the meaning of cultural changing. It will focus on the characters, setting and plot (conflict).

Character deals with the characterization which develops in literature. This characterization will drive to the understanding of the text. Madden (2002)

stated that character is observed through their thinking, speaking and doing. Based on those elements of character the interpretation can be developed. The characters in this novel are Igbo people who do cultural change.

Setting is not only where and when the novel takes place. Setting has elements include; location, time, period, weather, social, political, historical and economic conditions. Madden (2002) explain that setting is location and atmosphere of the story. It has a direct and indirect impact on character and conflict. It supports and emphasizes the story's meaning. Hence, the use of character and setting help to analyses process to get meaning.

And the last one is plot, this analysis is focused on the conflict. Conflict is actual opposition of needs, values and an interest in the characters. It is supported by Flanagan (2009) who explains conflict as the struggle between two opposing forces. He also adds that conflict does not only between a character and an outside force but it also take place in the character's own mind. For instance, a character may have to decide between right and wrong, between two solutions to a problem or they must deal with their own mixed feelings and emotions. In this analysis, the conflicts that are faced by the characters are outside and inside of themselves help to reveal cultural changing.

Context based interpretation considers to the text in relation of biographical, historical and culture information (Jacobus, 1999; 10). It is necessary to see beyond the work to the context that influences that work itself.

1.6 Methodology

The analysis of this novel is aimed at finding out the cultural change in Chinua Achebe's novel *Half of a Yellow Sun* (2007). The meaning of the text is probed through the analysis on characters and setting which are then combined with context base. To analyze the characters, it will be done by determining the protagonists that show cultural changing. Characters, setting and plot are inseparable, because both are interrelated each other. Setting gives many contributions in exploring the meaning. It provides the conditions and description of cultural changing. Finally the analysis is done by relating it with the concept of adopt, adapt and adept and hybridity.