The Diaspora Effects On The Second Generation Of Immigrant In *East Is East*

A paper

Submitted to the Faculty of Humanities in Partial Fulfillment of The Requirement for Sarjana Degree

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A paper entitled "THE DIASPORA EFFECTS ON THE SECOND GENERATION OF IMMIGRANT IN EAST IS EAST" was examined at examination session of the faculty of Adab and Humanities in partial accomplishment of the requirements for the degree of strata I (S-1) at the English Letters Department.

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ABSRTACT


In this research, I analyzed *East Is East* relating to cultural studies, which is Diaspora. George as Immigrant from Pakistan married with Ella a British woman and he tries to apply his original culture (Pakistan) to his family in his adopted country (England). In cultural studies, George’s effort is called, Diaspora, people go from their homeland and try to develop their own cultural background at the adopted country. This research used qualitative and content analysis method, that is, the research explained by words. And the theory I used were intrinsic and extrinsic approaches. In intrinsic approach I only use plot, setting, and character. Plot informed the detail of the conflicts that happen in the play. Setting presented the properties that occur in the play. Character find out the character of George as the father who the one want his original culture will survive at the adopted country. In extrinsic approach, I used diaspora as the one of the branches of cultural studies. Through this theory I found whether George applies the culture purely or not. And how the effects of diaspora itself to all the children.
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CHAPTER I
INTRODUCTION

A. Background of the Study

There are so many marriage with different cultures nowadays. Husband and wife come from a different country with a different background. This is exactly what happen in East Is East, a drama written by Ayub Khan-Din. Here Ayub tries to tell a story about a marriage from two different continents. This play was actually a reflection about his parents life. The play is based heavily on Khan-Din's own life and experiences growing up in a bicultural, working-class background. This play tries to described problems, which is faced by a family with a different culture.

Cultural issue became an interesting problems to be analyzed, because culture forms one's self identity. In the drama, George as the main character took the domination. His identity as a Pakistani wants his culture still exists in London. Therefore, his cultural identity will be admitted by the society of London at that time.

George is an immigrant who lives in London. He married a British girl named Ella and had seven children. As a Pakistani he wants his culture not

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1 Khan-Din, Ayub, screenplay East Is East, New York, 1999.
disappear. He tries to apply his original culture (Pakistan) in his family and expected that all the member of the family will follow it.

It is interesting to do the research since it has real relationships with the reality. In this globalization era, the marriage with a different country become a normal thing to do. In East Is East, George tries to stick to his culture no matter where he is. He wants his culture always exists and the whole family do what he did also.

I am interested to analyze George's effort to preserve the culture in other's ethnic group. This effort causes many problems in his family, for most with his children, the second generation. In cultural studies, George's effort is called Diaspora, people go from their homeland and try to develop their own cultural background at the adopted country. George applied his Pakistani culture in his daily activities which is occur in the play, such as in greeting, wearing clothes, go to the mosque and including arranged marriage.

From the problems above I am interested to analyze further more about Diaspora, that has been done by George. And based on the statements above I plan to do an analysis with the title: The Diaspora Effects on the Second Generation of Immigrant in East Is East.

B. Scope of the Research.

I would like to limit the research in analyzing cultural matters and the effect of the culture itself on the second generation.
C. **Statement of the Problem.**

Based on the background of the studies, the research questions are

1. How does George apply his original culture (Pakistan) in his adopted country (England) in his family?

2. How does the diasporic life affect the second generation of immigrant?

D. **Objective and Significance of the Research.**

1. To know how George apply his culture in his family.

2. To know the effects of diaspora on the second generation.

3. The research is dedicated as requirement to finish undergraduate study in English Literary Department, faculty of Humanities of Syarif Hidayatullah State Islamic University.

4. I hope that this is will be useful to everybody who read this.

E. **Theoretical Framework.**

There are two ways to analyze drama, which are intrinsic and extrinsic element. Here, to analyze drama itself I use intrinsic and extrinsic approach. As I learned before intrinsic element includes: plot, character, setting and theme. And extrinsic element includes: the historical background, the social background, economic background, and culture background.

In intrinsic element I will analyze about the plot, setting, and character. Plot and setting will inform about the culture itself. Plot will inform
about the detail of the conflict that happen in the drama, which is the problem of culture, about how they apply their original culture (Pakistan) in the family and how the conflict grow and falling. Setting will present the properties that occur in the drama. As we know that, culture is not only about the knowledge but also about human activity. That will be explain through setting, because setting not only tells about time and place. The character here is only the character of George as the father. Find out how the character of George himself.

In extrinsic element I will use Diaspora theory, which is one of the branches of cultural studies. Through this theory, I will found whether George apply the culture purely or not. As I mention before that Diaspora is a group of people who go to other country and develop their original culture in their adopted country.

1. Intrinsic Element.

1.1. Plot.

Plot is one of important element. Plot is the sequence of events in narration, the structure of action and the incident by which the playwright tells a story\(^3\).

There are exposition, rising action, climax, falling action and resolution. In plot each part of it supported the plot from the beginning

\(^3\) Hall, Donald, *To Read Literature fiction, Poetry, Drama*, (USA: Holt, Rinehart & Winston, 1981). P.735
to the end of the story. Aristotle divided plot into three categories, there
are: a beginning, a middle, and an end⁴. And each category has own
components. The components of the beginning include exposition, the
middle includes rising action, climax, falling action, while the end
include resolution⁵.

1.1.1. Exposition

Exposition is an antecedent information necessary to
understand the forward progress of the action; it includes a
knowledge of the characters and their relation to each other, the
time, the place, the situation out of which the conflicts develop⁶.

1.1.2. Rising Action

Rising action is the portion of the play where the
complications and entanglements occur⁷. Usually in rising action
we can see conflicts every conflicts show in the story. So, rising
action may defined as the part of dramatic plot that begins with
the inciting force, gains in interest and power due to the
compilation and the struggles involving the opposing force, and
terminates with the climax⁸.

⁵ Ibid. P.13-14.
⁸ Ibid.
1.1.3. Climax

In climax conflicts became more complicated. The climax is the moment of maximum tension, the point after which the circumstance must change. Climax is synonymous with turning point, to change the story from rising action to falling action.

1.1.4. Falling Action

In falling action the tense getting weak. The term falling action applies to that part of the struggle section which takes us from the crisis to the last part, to the end of the play.

1.1.5. Resolution

Resolution is the end of the story. It could ended happy or sad depend on the kind of the play itself.

1.2. Setting

Setting is the place or time of a story – it's geography, era, season, and society. In simple way, by setting we can find out where the story taking place and when the story happen. There is another one which is in its broadest sense, encompasses both the physical locale that

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11 Ibid.P.10
frames the action and the time of day or a year, the climatic conditions, and the historical period during which the action takes place\textsuperscript{12}.

For more information, setting refers to the natural and artificial scenery or environment in which character in literature live, move and have their being. Setting also includes what in the theatre would be called props or properties – the implements and manufactured goods employed by the characters in various activities. Such things as the time of the day and the consequent amount of light at which an event occurs, the flora and fauna, the sound described, the smells, and the weather are all part of the setting. References to clothing, description of physical appearance, and the spatial relationships among the characters are also part of the setting. In the short, the setting of a work is the sum total of references to physical and temporal objects and artifacts\textsuperscript{13}.

The function of setting is as a background for action, that setting is so light that can be dispensed within a single sentence or two or must be inferred altogether from the dialogue and action\textsuperscript{14}. It can be simplify that we can find the information about setting from the dialogue between the actors and the actress. Such information can give an explanation a little about the story itself.

\textsuperscript{14} Pickering and Hooper, op. cit. P. 39.
1.3. Character

A character is an imagined person, created by the playwright in dialogue and stage direction, made particular by director and the actor. A character begins in the script—a potential, an outline, a series of possibilities noted in dialogue—and can be realized in different ways (and with different degree of success) by different director and actor\textsuperscript{15}.

In every play there are people who will take a role as a protagonist and an antagonist. The protagonist is need not be a hero or even heroic; the antagonist need not be a person; it can be any abstraction or force placed in dramatic conflict with the protagonist\textsuperscript{16}. It means that protagonist does not have to be a hero or admirable person because our concern here is with the object of attention, not its morality. As long as the character does not causes any conflicts with other character. And the antagonist here known as a person who has conflict with the protagonist.

2. Diaspora.

Based on the problems, that is, George tries to apply his original culture (Pakistan) in his adopted country (England) in the family. George wants his culture still exists although he is in London. Because of that the suitable theory will be Diaspora. There are so many definitions about Diaspora, such as, in Greek term meaning dispersion of a tribe or people.

\textsuperscript{15} Donald, op. cit. P. 738
\textsuperscript{16} Hubenka and Garcia, op.cit. P. 10
among other races or other beliefs. The oldest Diaspora was exists in Babylon and later in Egypt and other centers of Graceo Roman Civilization. The dispersion of the Jews in our time is also called Diaspora\textsuperscript{17}. Long ago, the terms Diaspora refer to the dispersion of Jews out of their homeland and among those of other faiths. Recently, however, the term has been expanded to refer to any people that has been dispersed from other homeland throughout the world\textsuperscript{18}.

According to Wikipedia, Diaspora means any people or ethnic population force or induced their traditional ethnic homeland; being dispersed throughout other part of the world, and the ensuing development in their dispersal and culture\textsuperscript{19}. Or we can simplify that people should go from their land and they try to develop their own culture at other’s country.

According to Stuart Hall, Diaspora does not refer us to those scattered tribes whose identity can only be secured in relation to some sacred homeland to which they must at all costs return\textsuperscript{20}. And also he said that Diaspora defined, not by essence or purity, but by the recognition of necessary heterogeneity and diversity; by a conception of ‘identity’ which lives with and through, not despite, difference; by hybridity\textsuperscript{21}. That nowadays the cultures are hybrid, difference and diversity, because of that it is so hard to find the pure

\textsuperscript{17} The World University Encyclopedia, Deluxe Edition 4, (Washington D.C.: Publisher Company, Inc.), P. 1535.
\textsuperscript{18} http://www.soa.ilstu.edu/antrophology/theses/peterson/Thesis--Final.html#_Toc39565785.
\textsuperscript{19} [www.wikipedia.com](http://www.wikipedia.com)
\textsuperscript{21} Ibid. P. 58.
one. Diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference. It means that when they are at the other country they still stick with their culture and try to develop through transformation constantly.

To find what can material culture tells about Diaspora, it is important to learn much about the relationship between people and their possessions through this study. The sentimental and emotional attachment to objects are very strong in people’s motivation and desires to obtain and maintain certain objects in their possession. These motivation are combined with several outside factors, including economics and pressures from those within and outside of one’s family or ethnic, religious, or socioeconomic group to produce a pattern of consumer choice that is riddled with indicators of social status and group identity.

F. Methodology of the Research

1. Method

I conduct the research by using qualitative descriptive and content analysis method. In qualitative research, I use verbal data and the relevant theory, that is, the analysis will be explained by words with Diaspora. The type of qualitative study that I will choose is content analysis. Content analysis is the study that tries to understand the message of the literary work,

http://www.siu.edu/anthropology/theses/peterson/Thesis--Final.htm#Toc39565785
analisis konten digunakan apabila si peneliti hendak mengungkap, memahami, dan menangkap pesan karya sastra.

2. Technique of Analysis

Data concerning with some events expressions, and conflicts happen in the play analyze by Diaspora theory. I analyze the drama itself by using intrinsic and extrinsic approach.

3. Instrument of Research

The instrument used here is the writer herself by checklist and tabulation the evidence from the play to support the statement. The evidence here will be presented by some expression, scene from the play which support the research.

4. Unit of Analysis

Unit of analysis analyzed is *East Is East* in form of screenplay written by Ayub Khan-Din in 1999, New York.

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In this chapter, I am going to analyze about George’s original culture (Pakistan) and find out how he apply the original culture to all the member of the family in his adopted country (England). Since George an immigrant from Pakistan the culture that he had been apply in England is Pakistani culture.

To find how George apply his culture I will analyze that by using intrinsic element. Which is by using plot, setting, and character. And also I will put the summary of East Is East, to give a little description about the story.

A. Summary of East Is East

There is an immigrant from Pakistan named George. He married a British girl named Ella. They have seven children named Nazir (homosexual), Abdul (good boy), Tariq (rebellious boy), Maneer (religious boy), Meenah (a girl with a boy attitude), Saleem (an artist), Sajid (a younger). They live in Salford, England. George runs a fish and chip shop near his house. Their children grow in the family with a different cultures. Inside the house they must do what their father do, while outside the house they have an influence from the England society.

As a family there are a lot of problems. Start with Nazir’s wedding. He has to marry a Pakistani girl which he does not love. The wedding torn apart when Nazir
decided to run away from his wedding because he is a gay. After the incident, George never realizes that his order makes his children frustrated. His children do what their father say because they are afraid of him. For example, Meenah must wear ‘Sari’, they must go to the mosque to learn how to read Quran. They are boring to do that. They were under pressure, that make them angry with the situation. George always force them to do his wish, go to the mosque, wearing traditional clothes, greet someone in Pakistani style, respect their father like children did in Pakistan, and do arranged marriage. Arranged marriage is where the two family meet and arrange their daughter and son marriage. If the family agree then the children will get married whether they like it or not.

There are always problems in the house. When Mullah told that Sajid never been circumcision yet, he is very embarrass and blame it on Ella. He thinks that it is the wife’s responsibility to make sure that Sajid has already been circumcised. After that Ella took him to the hospital for the circumcision. When everything set up and the next Sunday they all went to Bradford to visit other’s Pakistani family. Actually, George has his own intention to visit Bradford. He wanted to meet Mr. Shah to talk about the engagement. While the others think that this is only a visiting. George plans to marry his two sons (Tariq and Abdul) with Mr. Shah’s daughters. After the conversation, there is an agreement to marry both of them.

The problem appears when Tariq found out about the engagement. He is very angry and run away to Nazir’s place. As soon as they arrive in Nazir place, Nazir ask what had happen back in the house. After he knew about the problem he took his
brothers and sister back home again. He wants to meet George to face him. But his mother asked him to leave. She knows that if George sees Nazir he will kill Nazir, it is because Nazir brought a shamed to George which is Nazir runaway in his wedding day because he is a gay. She does not want that happen because she loves Nazir very much.

After that, on Sunday, Mr. Shah and his family come to introduce their children. At the beginning everything goes smoothly but something happen that makes the engagement blow up. There are no engagement or wedding. All of them try to against George and want him to leave them alone. They all tired always to listen to his order and being force to do what they didn’t like. They are no longer afraid of him. The story ended where, both Tariq and Abdul were not getting married and George crying in the shop with Ella.

B. Intrinsic Element

I. Plot And Setting

a. Exposition

The drama begins in Salford, England, 1971. It starts with the parade for Whit week walk. There are people crowd to see the parade. The girls in communion dresses, the boys in suits. The women in their Sunday best with handbags and matching hats. The banner with ribbons whish hold by the children. The scout marching band which Earnest one of the member of it. The street are very crowded of people which celebrate Whit sun. Although
this is Christians occasion Khan's children (Maneer, Saleem, Sajid, Abdul, Tariq, Meenah) which are Moslem also join the parade. Behind Auntie Annie, Abdul, Tariq carries a banner of the sacred heart. In the side of the road the marchers are cheering and clapping. Amongst the crowd is Mr. Moorhouse who shouts out orders to Earnest. But suddenly Annie saw George came home early from the mosque. Annie runs and warns the children that George is already on his way to go home. Hearing that, all the Khan's children running back to their house.

A sudden blast of music from bugles and drum, we open on the crucified image o Christ on the cross. Slowly we pan down the pole that holds the cross aloft to reveal Meenah, marching along determinedly. It is the whitsun parade. Around her are kids of all ages, the girls in communion dresses, all the boys in suits. There are lots of banners, many with ribbons, which the children hold. Lots of older men and women walk along as well, the women in their Sunday best with handbags and matching hats. There is a scout marching band amongst which we see Earnest in a scruffy uniform, of which he only has half, banging a drum. Behind the band come the girl guides and brownies with flags. Amongst the adults in the parade are representatives of the local service – firemen and nurses. Maneer and Saleem are carrying on their shoulders a papier-mâche model, which has a sign saying 'The Holy Sepulchre', that the Sunday school has made. In front of them Sajid, in his parka, carries a basket of crepe paper petals, which he throws willy-nilly. Beside him walks Auntie Annie.

From the exposition, I found out that the Khans family live in Christian neighborhood. When the neighborhood celebrate Whit sun the Khan's children join the parade. They still join the parade although they know they are Moslem. It is because that they become Moslem does not come from
their heart but because their father force them always to go to the mosque. Every time their father force them to go to the mosque, and learn how to read Quran, they felt very un-pleasure. There is only one child named Maneer who is learn to read Quran with pleasure, but the others just sit and felt bore. I think because of that Khan’s children still join the parade and ignored the fact that they are Moslem.

b. Rising Action

In every story or play there are always problems and conflicts happen. In rising action, we found the problems one by one come to the surface of the story. In *East Is East*, there are a few conflicts happen, such as:

- **When George prepare the wedding.**

  George is very happy that his son Nazir will get married with a Pakistani girl. He prepares everything from the things he has bought for the ritual before the wedding. Everything has been managed in Pakistani culture. George as the father of the groom also wears his best suit and wears a jinnah hat. After finish dressing himself, he look at the trunk where he spend garish wedding apparel that he has bought for Nazir. George picks up a watch which has Arabic writing on it. George is going to give that to Nazir. When everything set up George went to Nazir’s room. Where Nazir and Abdul prepare Nazir’s wedding suit.
There are ritual to do and dress to wear before they go to the wedding. The groom (Nazir) must wear a traditional clothe which is along white coat and Abdul tries to help Nazir in wearing a long white coat because Nazir has mehndi in his hands with red henna. And George helps him in winding a turban around Nazir’s head. Nazir also wears a tinseled garland around his neck. After finish with the turban George takes a small pot of kohl (a black eye powder) and apply it to Nazir’s eyes with a small stick gently. And then George takes some kind of wedding diadem made by cardboard painted gold. The wedding diadem was decorated with sequins, and in the front side hanging a veil of gold tinsel, which is covers up the face and reaching down to the waist. George ties this wedding diadem in front of the turban. And for the last touch George places a large red chiffon shawl with gold trim and gold stars over Nazir’s shoulder. There are a lot to use as a Pakistani groom.

Scene. 12. Int. Khan’s House. Abdul’s Bedroom. Sajid comes in and watches Nazir in awe. Close on Nazir Khan, 23, standing looking at himself in a wall mirror. He looks uneasy. Into the frame steps Abdul Khan, 21. He holds out a long white Pakistani wedding coat to Nazir. Who slips his arms through it. He attempts to button it up. We see his hands have been stained with mehndi (red henna). Nazir fumbles at the buttons; his fingers shake, he is terribly nervous. Abdul smiles and goes over and helps him with the buttons.

Scene. 13. Int. Khan’s House. George’s room. George Khan, a Pakistani in his mid-fifties, is dressed in his best suit and wears a jinnah hat. The radio is playing in the background. George kneels by a large trunk. In the trunk we see
garish wedding apparel bought for Nazir. George picks up a watch, which has Arabic writing on it. He starts to collect all the bits and pieces together.

George is winding a turban around Nazir’s head. Abdul stands and watches. Nazir is now dressed in his wedding suit; he also wears a tinselled wedding garland around his neck. Sajid still watches. George puts the finishing touches to the turban; he teases a large spray of starched material in the shape of a dove’s tail at the side of the turban, to stunning effect.

Abdul: It looks great, Dad.

George: Tradition sees son. All our people wearing this.

George now takes a small pot of kohl (black eye powder) and begins gently to apply it to Nazir’s eyes with a small stick. He takes a kind of wedding diadem made of cardboard painted gold. It is decorated with sequins, and hanging in front is a veil of gold tinsel, which completely covers the face, reaching down to the waist. He ties this around the front of the turban. Finally he places over Nazir’s shoulders a large red chiffon shawl with gold trim and gold stars. Abdul senses it is the time to leave. He picks up an old biscuit tin and opens the bedroom door. He beckons Sajid to follow him. Sajid refuses. Abdul’s hands reaches over and whips Sajid out of the room quickly and quietly, closing the door behind them.

The Khans family prepare to go to the wedding, but before that there is another ritual to do. The groom go to the van which has already been decorated with tinsel, silver paper, and ribbons the crowd of people throw the confetti and rice over them. When the van leaves to the wedding, still the crowd throw the van with the confetti and rice.

The front door of the Khan’s house opens and out come the kids. A crowd of onlookers throw confetti and rice over them. First comes Tariq then Saleem, Maneer, Meenah, Sajid and Ella. A neighbour’s dog sniffs at Meenah’s Sari as she passes, and receives a kick from Meenah which makes it whelp. They all pile
into a brightly painted mini-bus which is decorated with tinsel, silver paper and ribbons. Poppah Khalid slams on an eight track of Pakistani wedding music. The sound of drums and the shehnai (Indian recorder) fills the street. The mini-bus moves off in a shower of confetti and rice; the crowd parts and watches the mini-bus go off down the street.

As soon as they arrived in the church hall, there are already crowd by the guests. There are separate places for men and women. All of them wearing their traditional Pakistan clothes (shalwar kameez), but Ella and Meenah didn’t. Ella as George’s British wife wears like others British women with two pieces skirt and jacket. Meenah wears Sari which is known as Indian traditional clothes. Meenah wears sari which is her Auntie Riffat send from Pakistan. Meenah thinks that sari is a traditional Pakistani clothe, but the fact is that sari is an Indian traditional clothe. There is a different between India and Pakistan. The most of India are Hindu while Pakistan are Islam. It is can see from the way they did the wedding ceremony, all the guests separate between women and men. Ironically that they did the wedding at the church hall which is not reflected Islam.

Scene. 17. Int. Church Hall, Rochdale.
We're now in a large church hall with trestle table covered in soft drinks and boxes of crisps. It has been divided into two definite sections, men on one side, women on the other, the only common denominator being the infants running around and playing games. Ella is sat amongst the women, looking completely out of place in her two-piece skirt and jacket, smoking a cigarette. Meenah is sat next to her, equally out of place in her sari, as all the other women wear shalwar kameez. There is a small stage on which Nazir sits with Abdul and Sajid.
• When Nazir runs from his wedding.

It starts when everybody seems very busy to prepare themselves for the wedding. Nazir will getting married with a beautiful Pakistani girl. Everybody seem ready in the Church Hall, but suddenly in the middle of the ceremony Nazir changed his mind. He can not marry the girl, because he realize that he can not love the girl because of he is a homosexual. Seeing this, George gets very angry and disappointed. He thought that Nazir already died because he brings a shame to the family.

Scene. 17. Int. Church Hall. Rochdale.
George : you alright son?
Nazir starts to pull away, trying to say something to George but it wont come out.
Abdul : What’s wrong our kid?
Ella hears the commotion and looks up, she knows something is wrong.
George : Sit down, no do this.
Nazir : I’m sorry, Dad.
Nazir suddenly bolts for the door, knocking over a table as he does. A scream goes up from the bride’s family. People start to shout. Ella runs for Nazir but he’s too quick and is out of the door before she can get to him. George cries out to him.
George : Naziiiiir!

• George always told what their children should do.

First is George always force his children to go to the mosque. Every time the van’s mosque come, it is the time for the children go to the mosque to learn how to read Quran. They must do this whether they like it or not. George wants his children just like others Pakistani children which is proud of Pakistani culture.
Scene. 25. Ext. Outside the Khan’s House
George: (shouting through the letter box) open door baster!
The front door opens and Saleem is standing there. George grabs him, clips him round the head and pulls him out. He is followed by Meenah, who tries to pass George as he grabs Saleem, but to no avail. George grabs her as well. Meenah: I was just coming, Dad. I were just getting me veil, see.

While in the mosque, everybody (Khan’s children) in the mosque learn the Quran and look bored, Sajid go to the toilet shed to urinate. While Sajid urinate, others kids found out that Sajid is not circumcized yet. This is very ashamed for George as Pakistani and Moslem. As a Moslem every children must do the circumcision.

Scene. 29c. Ext. Toilet Shed.
Boy: You are not a good Pakistani family. You are a dirty family.
Mullah: (angry) you all come with me. I take you home now.

When George found what had happen, he look very angry and blame it all on Ella, his wife. George thinks that it use to be her responsibility to make sure the sons to get circumcision. While father’s responsibility are to give orders and make sure that all the children do his order.

Scene. 32. Int. Khan’s House. Living Room.
Ella: what the bleeding hell has he done now?
George: Done? I tell you what he bloody done. Mrs. He makes a bloody show of me. All your bloody family always makes a bloody show of me. I go to the mosque long time, now how can I looking Mullah in a bloody face cause your son got bloody tickle-tackle.
Ella is sure that all her six sons already done that. But she realized that Sajid has never done circumcision before. After that she took Sajid to the hospital to get the circumcision.

*Scene. 32. Int. khan’s House. Living Room.*
Annie: He’s right you know Ella. It’s still there.
George: You see, is your bloody fault!
Ella: Why’s it all down to me, you could have kept bloody count as well.

Second is George does not only force them go to the mosque he also force Meenah to wear sari. She must wear sari on the weekend and the special occasion. George thinks that Sari is a traditional clothes in Pakistan. He believes that because Riffat send that Sari from Pakistan. But the truth is that sari is Indian traditional clothes. It is very ironic that George himself does not know Pakistani traditional clothes very well.

*Scene. 116. Int. Khan’s House.*
George: Why you wear this bloody short skirt?
Ella: It’s her school uniform, George. She has to wear it.
George: Well she not bloody in school now! Sunday you wear sari you Auntie Riffat send you from Pakistan.
Meenah: Can’t I just wear me trouser suit instead, Dad?

Third is when Manceer, Saleem, and Tariq are in the shop. George always told what his children do. From the haircut, clothes he wants his children follow his order without any excuses. George wants his children like others Pakistani children who always listen to the father’s orders and wishes and being a good Pakistani to follow father’s instruction.

*Scene. 86. Ext. Chip Shop Yard.*
Saleem makes to go.
George: Leave pucking fish!
George looks at Tariq's hair.
George: I thought I telling you get bloody haircut?
Tariq: I was gonna get it done...
George: Maneer go get me scissors, no worry Mr, I bloody cutting. None of my son looking like baster hippy.

- Identity problem.

When the Khan’s children and others were sitting near the canal, Peggy (Stella’s best friend) called Meenah a Paki – a short for Pakistani. Hearing this Tariq refuses that they are a Paki. He thought that they were English. The conflicts about the identity continue between Tariq and Maneer. Maneer thought that they are a Pakistani and must accept that. But Tariq thinks different, he does not want to be Pakistani, he enjoys to be an English. It is because he was born and grows up in England. Tariq prefer to be English than Pakistani.

Scene. 44. Ext. Canal Bank. Throstles Nest.
Tariq: We’re English.
Maneer: We’re not! No one round here thinks we’re English. We’re the pakis who run the chippy.
Tariq: If you want to be Pakistani why don’t you fuck off to Bradford and take me dad with you.
All the other kid’s laugh at this. Maneer just stand and stares at Tariq, he has tears in his eyes.
Maneer: Being Pakistani is more than Bradford, Tariq. But you just hate me dad too much to see it.
Tariq: Oh, stop whinging you soft twat.
The problem of identity also shows, when Tariq and Abdul went to the nightclub. Tariq often goes to the nightclub by himself but that night Abdul force Tariq to go with him. As soon as they arrive, they are welcome by the guard in front of the door. Since Tariq often goes to the nightclub the guard already know him and let him past to get in the nightclub. In the nightclub he use an English name (Tony). He more comfortable and enjoy it, he rather like to be English than Pakistani. Seeing Tariq change his name to Tony, Abdul follow him to change his name into Arthur.


Bouncer : Alright Tony, how you doing?
Tariq : Alright Bazza. Thanks.
Tariq smiles and wanders past the bouncer, Abdul follows suit. He’s not to sure if he’s heard right. The bouncer stops him.

Bouncer : Where you off, smiler?
Tariq : This our kid, erm...
We see Abdul uncertain, Tariq is willing him on.

Abdul : Arthur... me name’s Arthur
The bouncer nods to him through.

The fact why Tariq change his name into English name, I think that maybe Tariq wants to be one of them (English) since he always wanted to be English. Tariq thinks that changing his name and join the English people in the nightclub will change him to become an English man. But, the fact is all of that can not change him become English because Tariq is a half-breed.
When Poppah Khalid pick them up for Bradford.

Usually every Sunday Khans family went to Bradford. And Poppah Khalid pick them up for Bradford. When Poppah Khalid arrived he was welcome by Abdul and Sajid in front of the house. Abdul greet Poppah Khalid in a Pakistani style.

Scene 46 Ext. Khan's House
Abdul: (shouting into the house) Dad, the van's here.
Abdul goes over to Khalid. They embrace Pakistani style, they embrace on the left, right then left again. Earnest and Sajid watch them.
Khalid: Salaam-alacum.
Abdul: Waalacum-salaam.
Khalid walks over to Sajid and pinches his cheek.
Khalid: Oi you, why you not give me salaam?
Sajid: Ouch! Ppopah Khalid, you're hurting me!
Abdul: Oi, say salaam to Popah Khalid.
Sajid: Oul Salam-alacum.
Khalid: Good boy.

When they are in Bradford, George and Mr. Shah were arrange their children marriage.

That night just like usual Khan's family did every Sunday they all went to Bradford to visit other's Pakistani family. The atmosphere of Pakistan is more obvious, the people, the clothes, streets sign in Urdu. George loves Bradford and wants to live there, but Ella did not agree with that. Bradford is a place where most of immigrant from Pakistan lived. There is why the atmosphere in Bradford just likes in Pakistan. It can say that Bradford is a little reflection of Pakistan.
Scene. 52. Ext. Bradford Street.
The mini-bus travel along the Bradford street. Street sign in Urdu, all faces in the street are of happy and smiling Pakistani, Women are in traditional dress (shalwar kameez). Girls wear veil, maybe the type of advertisements that you see in India, huge, brightly painted hoardings. George looks happy.
George : Everybody happy in this town, see.
Ella : Forget it, George. I don't care how bleeding big their grins are. We're not moving here.

When they are inside Abdul Karim's house the situation inside the house is like in Pakistan, there are men spoke in Urdu. They are all sitting around and pay attention to the radio. They all listen to the news of Pakistan. People in Bradford still stick with their original culture (Pakistan). They do not only speak in Urdu they also listen to the radio which tells about Pakistan to know the situation in Pakistan.

Scene. 54. Int. Abdul Karim's Parlour.
The room is bright yellow. There are two sofas and a couple of armchair. On one wall is large framed portrait of Mohammed Ali Jinnah (the founding father of Pakistan) flanked by two Pakistani flags. On the table are cups and saucers with dregs of tea in them. There are about seven men sat around smoking, all attention focused on an old forties radio. Abdul Karim sits in one of the armchair. He's the same age as George; he too wears a jinnah hat, and smokes a cigar. Everyone is speaking in Urdu. Abdul, Triq, Maneer, Saleem and Sajid are sat with George on one of the sofas with Poppah Khalid. All the kids look very bored.
Radio Announcer (here we listen to a snatch of Pakistani overseas service as it comes to an end).

When George came to Bradford, George has his own intention, which is to arrange his children marriage that already been talk with Mullah at the mosque days before. He will meet Mr. Shah and talk about the marriage they are intent to. Both George and Mr. Shah hope that their
children will get married. George plans to marry Abdul and Tariq with Mr. Shah’s daughters Nushaaba and Nigget. George hopes that the marriage will make his sons become a good Pakistani.

**Scene. 56. Int. Abdul Karim's Parlour.**

The men approve of George’s response, and mutter ‘Hah, hah, dead, he’s dead’ to themselves. Mr. Shah looks on pathetically apologetic. Mr. Shah now hands over the two large, ornate gilt-framed photographs of his daughters. He passes them along to George. As they go along the line of men, including Poppah Khalid, they are unsure what to say about these ugly looking daughters of Mr. Shah. So they just say ‘soni’ (beautiful). George gets them and, after an unexpectedly long pause, he nods his head (Indian fashion). He too agrees they are beautiful; all the other men, like a Greek chorus, agree.

George: Beautiful, yes, very beautiful.
All: Oh, Yes, Very beautiful, yes, yes.
Mullah: So, my friends, are you agreed --- Abdul will marry Nushaaba and Tariq will marry Nigget.
Mr. Shah: I am very happy. Very, very happy.
He rises and, slightly emotional, he walks over to George. George also rises and goes to greet him.
George: Your daughters are my daughters. We are one family.

When the arrange back in Bradford fixed, George told about the engagement to Ella. But Ella seems very surprise and angry. She does not agree with the engagement. She does not want to lose her sons anymore after losing Nazir. Now she does not want to lose Abdul and Tariq too. She thinks that her sons have right to choose to whom they will get married too. According to George, father’s wishes are sons command.

**Scene. 70. Int. George and Ella’s Room.**

Ella: For Christ’s sake, George! You’re not gonna go through all this again! You have to tell the boys.
George: I tell them when I want baster telling them.
Ella: They have right to know, George.
George: What you mean right? Pakistani believe if father ask son marry, son follow father instruction. I should have sent all bloody kids to Pakistan when young, other wife teach bloody respect.
Ella: Over my dead body. Look what happened to Nazir.
George: I tell you not mention that baster name to me. He dead.
Ella: No, he's not. He's living in Eccles. He might be dead to you but he's still my son.
George: Why, you no listen? You stupy? I tell you Ella, if you don't want to live my way, you pucking off now! And take your baster kids out my house.

After he told Ella about the engagement, he prepared the wedding by himself. He bought things for the wedding at the Montage market which sells the wedding stuffs. George bought wedding rings, watches which have Arabic written, wedding clothes and tinsel head-dresses.

Scene. 79A. Ext. Montage Market.
We see George in a jeweler's shop looking at rings. He also buys two watches, which have Arabic writing where the date should be.
Scene. 79B. Int. Montage – Pakistani Store.
We then see him in a large Pakistani store which sells wedding regalia. He stands in front of a counter on which are two piles of wedding clothes, including tinsel head-dresses, for Abdul and Tariq.

c. Climax

Climax is the peak of the story where the conflicts became more complicated. It is usually at this point that the full meaning of the struggle between the protagonist and the forces of opposition becomes clear.
When Sajid told about the engagement.

When Sajid is chase by Meenah and Tariq, he promised he will tell them a secret as long as they let him go. The secret is no other than about the engagement. He told that dad would marry Abdul and Tariq with Pakistani’s girl. Sajid hear the secret when he was in George and Ella’s room, he heard when George tells Ella about the engagement.

Scene. 94. Int. Boy’s Room.
Sajid : I know about the engagement!
Tariq : What engagement?
Meenah: Tell us!
Sajid : Me dad’s got you and Abdul engaged and you’re gonna get married.
Meenah: Fucking hell!
Tariq : Is this true, Sajid? If you’re lying I’ll have you.
Sajid : No, I’m not, I heard him tell me man.

To make sure about the engagement Tariq went to George’s trunk where he kept his things. Tariq knows that he can find the answer there. And he saw the wedding things that George has bought. Tariq does not believe this, he became very angry and start to drag things out. Tariq can not accept it. He will not marry a Pakistani girl. He wants to choose the girl he will marry by himself.

Scene. 95. Int. George and Ella’s Room.
Tariq : I don’t believe this. I’m not marrying a fucking paki! Did you know anything about this, Gandhi?
Mameer: What?
Saleem: Me dad’s gonna get Abdul and Tariq married off.
Mameer: No, I didn’t!
Tariq : Who the fuck does he think he is!
When Tariq try to pull all from the trunk, Maneer and the others try to collect them up to put those things back in to the trunk. They did not want George find out this. They know if George knows about this, he will kill them all. Suddenly, Sajid told them that George is coming. Hearing this the others living the room while Maneer still try to put the things back into the trunk. When George comes Maneer was still there.

Scene. 96. Int. Ella and George’s Room.
George: I ask you baster question, no think I no hit you, Mr! Did you do this? Who do this? Hah?
Maneer: I don’t know, Dad.
George hit him across the head.
George: You know who done this, who?
Maneer again says nothing and George hits him across the head again. Maneer still tries to fold things up and put them into the trunk.
George: Who do this?

When George does not have the answer who make all the mess, he drags Maneer out of the room and took him to Ella in the shop. He told what had happened in the room. But, as the mother she tries to protect Maneer as hard as she can. She asked Maneer to leave the shop.

Scene. 97. Int. Chip Shop.
George pushes Maneer to the ground, and locks the door. Ella goes to him and tries to comfort him.
George: He lucky I no fucking kill him.
George goes towards Maneer again. Ella stands between them.
Ella : Don’t you touch him again or I’ll swing for you myself I swear to God, George! Maneer go on out the back.
George: I no finished with you yet, Mr! (to Ella) you just same as you bloody kid, I your husband. You should agreeing with me like proper muslim wife.
There are quarrelling between George and Ella after Maneer went away. The tense getting high when Ella try to depend on her children. She is sick of what he had done, because George will not listen what they want to. He only gives order and the others follow it. Hearing this George become more angry and slaps her across the face.

Scene. 97. Int. Chip Shop.
Ella: they’re only trouble because you don’t listen to them, you never have.
George: you married to me 25 years and know nothing.
George is very angry.
George: I warning you Ella, you not talk to me like this.
Ella: Yeah, you’re right, 25 years I’ve been married to you, George. I’ve sweated me guts out in your bastard shop and given you eight kids as well. And I’ll tell you this for nothing. I’m not gonna stand by you and watch you crush ‘em one by one because for your pig bloody ignorance.
George grabs Ella violently by the hair and hits her across the face. She is thrown across the room and lands on the floor.

d. Falling Action

Falling action is a dramatic presentation of the results attendant on the climax. The problems that happen in rising action is getting weak.

- Tariq decided to run away.

After Tariq found out about the engagement, Tariq decided to run away from the house. He does not want to marry Pakistani girl. He is tired to always listen to what his father say. He plans to leave the house and went to Nazir place to stay.

Scene. 101A. Int. Khan House.
Saleem sees Tariq pass by with his suitcase.
Saleem: Where you going?
Tariq: Nowhere.
Saleem: Wait for me.

Tariq, Saleem and Meenah went away to Nazir place. Behind them Stella and Peggy follow them. As soon as they are in the hat shop Tariq asked the receptionist to meet Nazir Khan. Nazir is serving the client with the hat. Nazir act like a woman when he offered the hat that Nazir sold to the costumer. Nazir is very surprise to see his brothers and sister come to see him. He is wondering what had happened.

Nazir: He's posh French. Now put a sock in it and tell me what's going on at home.
They look at each other.
Saleem: You'd better tell him Tariq.
Tariq says nothing.
Meenah: Me dad beat me mam up.
Nazir is very angry.
Nazir: He did what.
Saleem: He's trying to get Abdul and Tariq married off and the whole thing just blew...

After Saleem told Nazir about the engagement, he does not let them to stay but he took his brothers and sister back home again. He thinks that he has no responsibility anymore. When he left the house it means that he has no responsibility to take care of his mother. It is all their brothers and sister’s responsibility to take care of their mother.

Nazir: You and Abdul have a responsibility now I’m not...
Tariq: That’s fucking rich coming from you! Where was your responsibility when you fucked off and left us?
Nazir known is true.
Nazir: right come on, get your fucking bags. We're gonna sort this out right now.
Saleem: Me dad'll go spare if he sees you.
Nazir: Fuck 'im. Tariq are you coming or what?

When Nazir has been asked by Tariq about the responsibility, he plans to took his brothers and sister back home and face his father to protect his mother. As they arrive his mother ask him to leave the house. Ella knows that as soon as George sees Nazir he will kill him. George will never forget and forgive him for all the shame he brought to George.

Scene 111. Ext. Khan’s House.
Nazir: Oh mam, what's he done to you.
Ella gives him a quick hug.
Ella: Nazir, you can't stay. You've got to go.
Nazir: Mam! Let me try and talk to him.
Ella has Nazir's head in her hands, she talks in a mixture of anger, love and frustration.
Ella: Don't you understand what you did to him! The shame you brought on him. I understand why you did it son, but he never will, he'll never forgive you.
Ella is worriedly looking up the street for George.
Nazir: Look at you. This isn't right.
Ella: We'll be fine, cock. You'll just make matters worse if your dad sees you here.
Meenah: Here they are now. George and Sajid come into the view at the other side of the road. Neither notice what's happening at the door. Ella pushes Nazir towards the car.
Tariq: What are you doing! Nazir don't listen to her.
Nazir is angry, upset and frustrated, he feels completely impotent.
Ella: Nazir, son, you'd bett go. Go on, I love you.
When Mr. Shah came to visit.

Mr. Shah and the family visit Salford to talk about the marriage they have been arrange before. Firstly, everything goes smoothly, they are talking about their daughters and sons. Mr. Shah came from a wealthy family. Each of his daughter have their own room. It is very different from George, George’s house is very small. For his children he only got three double beds and a single for Meenah. In the middle of conversation, Meenah came from the kitchen with the tea for the guests. Mrs. Shah looks at Meenah which wearing sari and Mrs. Shah looks confuses because she knows that sari is not a Pakistani traditional clothes. Seeing this Mrs. Shah asked her why Meenah wore Sari and tells her that shalwar kameeze will look better on her.

Scene 127. Int. Parlour.
Mrs. Shah: Where did you get this sari?
Meenah: Me Auntie Riffat in Pakistan.
Mrs. Shah: You should wear shalwar kameeze. It will look much better on you than this thing.
Ella springs to Meenah’s defence.
Ella: Her Auntie Riffat said lots of girls wear saris in Islamabad and she’s quite well to do in’t she George?
George: Riffat bloody stupy. (to Mr. Shah) even in Pakistan women getting too bloody moderns.
Ella: Well I think it looks lovely.
Mr. Shah: It is not traditional dress in Pakistan, Mrs. Khan.
George: Tradition sees, Ella.
There are a long conversation between Mr. Shah, Mrs. Shah, George, Ella and Annie. They are talking about their daughters and sons and also about the condition of their house. After the conversation Annie leaves the house and Ella leaves the parlour to living room where Saleem, Sajid, Meenah are. Ella comes in for her cigarettes, but what happen is Meenah told about the model that Saleem had made. When seeing the model, (a replica of a woman’s vagina) she is very angry and tries to grabs the model but Saleem get first. Ella chases Saleem around the room and out into the hallway followed by others Khan’s children. When they snatch away the model flew away and landed in Mrs. Shah lap. Everybody scream and left the house and the wedding never happen.

**Scene. 131. Int. Parlour.**

George, Abdul, Tariq, and the Shaha have become aware of the fracas outside the parlour.

Saleem: (o.o.v), mam let go! You’re pulling all the hair out!

The parlour door crashes open. The model, a life-size replica of a woman’s vagina, complete with pubic hair and enclosed in a black box a la early Peter Blake, comes whirling through the air in slow motion, and comes to rest in Mrs. Shah’s lap. Saleem has dived through to try and retrieve the vagina, and hits the deck at Mr. Shah’s feet. He is followed by Ella and the others. Mrs. Shah looks down at the model. There is a moment of non-recognition while we savour the image. Then she realizes what it is.

Mrs. Shah: Aghhhhh!

The girls: (realizing what it is) Aghhhhh!

Saleem: (seeing the girls for the first time) Aghhhhh!

George: (to Saleem) Up baster!

Mrs. Shah: What is this thing, move it! Get it away from me!

Ella: I’m sorry Mrs. Shah, the hair came off in me hand.
Ella has the remnants of a handful of pubic hair. Mr. Shah stands.
Mr. Shah : This is an insult to me and my family.
Mrs. Shah : I will never let my daughters marry into this jungli family of half-breeds.

f. Resolution

In resolution, we can find out the end of the story. All of the problems had been resolved. The story can end happy or sad.

- The wedding is never happened.

After the incident that Sunday, everybody seems to fight against George. They are tired to always listen to and do what George say. They will not listen anymore to what their father says. All the Khan’s children rebel against their father. They all became a rebellious children and hope that George do not command them what to do. They all want freedom to do anything they want.

Scene. 131C. Int. Hall.
Sajid : Get off her! Don’t touch her!
Abdul : If you go near her again I swear I’ll kill you.
George: You not talk to me like this.
Abdul : No dad, it’s over, alright. It’s finished! sajid pack it in.

saleem : Are you happy now, Dad? Is it what you wanted.
Meenah: Why don’t you just fuck off and leave us alone.
The others look at Meenah.
George: you my daughter! You don’t talk to me like that.
Meenah: I’m not your daughter. I mean nothing to you.
Meenah goes towards George threateningly, but is brought back by Maneer. George looks to Maneer.
George: I know what best for you all. Maneer you understand me.
Maneer is looking down at the floor.
George: Son!
Tariq: Have you got the message now!
George: Is all your baster fault.
Abdul: just calm down Dad, alright?
George starts to cry.
George: I only want to help you son, I no want to hurt you...Ella.
Ella: Just go George! If you can’t accept us as we are, then you just get out.
George goes. Ella start to cry.

When everything get more calmer, Ella went to the shop to see George. He is sitting alone in the darkness and tears are in his eyes.

Then they are in the shop, while the children outside running after Sajid with the model.

Scene. 134. Int. Chip Shop.
Ella: Do you want a cup of tea?
George: I have half a cup.

Meenah comes rushing out of the house after Sajid and Earnest run off down the street with the model followed by Peggy, Saleem, abdul, Maneer, Tariq and Stella.

II. Character

See how george treat his children in apply the Pakistani culture in their daily activities, I interest to find out how the character of George as the father which is always stick with his original culture (Pakistan). George as antagonist is because he is the one that have conflicts with all his children.
George is a very traditional person. He loves his original culture very much. He wants his tradition always live in his children heart. It is shows when George drees up Nazir wth wedding stufs in Nazir’s wedding.

Abdul : It looks great that, Dad.
George: Tradition sees son. All our people wearing this.

George is a rude person. He always force his children to do Pakistani culture in their daily activities rudely. If the children did not follow his orders, George wil hit them or threaten them and also speak rudely.

Scene. 25. Ext. Outside The Khans House.
The Mullah is banging on the door. George arrives. Earnest looks on.
George: (shouting through the letter box) open door baster!
The front door opens and Saleem is standing there. George grabs him, clips him round the head and pulls him out. He is followed by Meenah, who tries to pass George as he grabs Saleem, but to no avail. George grabs her as well.
Meenah: I was just coming, Dad. I were just getting me veil, see.
She show George her veil, but still gets a crack all the same, and is dragged to the van which is half full of other Pakistani kids.
George: You think I bloody deaf? Where sajid?

George not only did the harasmnet to his children, he also did that to his wife Ella. He wants the entire of family should follow him and to listen to whatever he said.

Scene. 97. Int. Chip Shop.
George: I warning Ella, You not talk to me like this.
Ella : Yeah, you’re right, 25 years I’ve been married to you, George. I’ve sweated me guts out in your bastard shop and given you eight kids as weel as. And I’ll tell you this for nothing, I’m not gonna stand by and watch you crush ‘em one by one because of you pig bloody ignorance.
George grabs Ella violently by the hair and hits her across the face. She is thrown across the room and lands on the floor.

George is a selfish person. He wants all of his children to follow him and apply George’s original culture (Pakistan) in their daily activities no matter they like it or not. George never listens to his children’s wishes. All he wants is that all his children follow his orders without excuses.

Scene. 86. Ext. Chip Shop Yard.
Saleem makes to go.
George: leave pucking fish!
George looks at Tariq’s hair.
George: I thought I telling you get bloody haircut?
Tariq: I was gonna get it done...
George: Maneer go get me scissors, no worry Mr, I bloody cutting. None of my son looking like baster hippy.
CHAPTER III

THE EFFECT OF DIASPORA ON

THE SECOND GENERATION OF IMMIGRANT

A. Cultural Identity.

In the beginning, it is just George’s desire so that his children become a good Pakistani. Because of that George always applies his original culture (Pakistan) to his family, hoping that all the member of the family get used with Pakistani culture.

The word culture has many different meanings. In anthropological usage, defined culture is not restricted to certain special field of knowledge; it includes ways of behaving derived from the whole range of human activity\textsuperscript{24}. For social scientists culture means the entire way of life of a society. This consists of all the shared products of a given society: its value, knowledge, norms and material goods\textsuperscript{25}. There are two kinds of culture in every human society – Material and non-material. Non-material culture refers to the abstract intangible creations of society such as knowledge, values, beliefs and social norms. Material culture


includes the intangible physical created by society and includes arts, crafts, clothing, dwelling and tools.

Each country have their own culture. Culture of one country or group different to others. So, there are term of cultural identity to know which culture its from. According to Stuart Hall, there are two different way to see cultural identity. The first position is the ‘cultural identity’ as terms of one, shared culture, a sort of collective ‘one true self’, hiding inside the many other, more superficial or artificially imposed ‘selves’, which people with a shared history and ancestry hold in common. This definition explain that our cultural identities reflect the common historical experiences and shared cultural that show us as on people. For the example is the language, Pakistani which lived in Bradford speak with Urdu as their language to communicate to others. Language being use as one of the sign to describe that they as one people (Pakistan). Since language is the one kind of culture, it means that they all shared their culture through language. Urdu is known as one of their official language in Pakistan. Thus, the new state of Pakistan recognizes Urdu and Bengali as official language in the west and east wings respectively, but uses English as the official state language and as one if the media of instruction in universities. The second senses, is the matter of ‘becoming’ as well as ‘being’. It belongs to the future as much as to the past.

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is not something just happen. It is have histories where the culture identity came from.

The strength of our cultural identities involves the degree to which we see our cultures as important in the way we define ourselves. We tend to see our cultures as more important in how we define ourselves when we are in another culture than when we are in our own cultures. We are more aware of our cultural identities when we found ourselves in another culture than when we are in our own culture\textsuperscript{30}.

B. The Effects of Diaspora on The Second Generation.

George's original culture, in this case is Pakistan already bring influence and affect to his children. George keeps force his children to stick with Pakistani culture. He applies his culture in his daily activity. He always told his children what they must do. The fact is, it is very hard to ask them to stick with their culture with pleasure because all of them was born and grow up in London. They never know their father's original culture. Inside the house they been push to do their father's order. While outside the house they do what they want to do. George's effort to preserve his children with Pakistani culture actually causes rebellious children. At the beginning of the story his children always do what their father ask but inside their heart they really want to be free – free to do what

they want – and that situation already brought hatred of the children to their father.

The affects on applying Pakistani culture by George to his children is different. They rebel against their father, felt afraid of their father, and also they surrender of what their father do. But even so, at the end of the story all of them fight against their father together. It is because they all feel tired to do what he want and they no longer felt afraid of their father.

I. Nazir

Nazir is the most known as a rebellious son, because he run away from his wedding day. He run away from his wedding because he did not love woman but man. He is a homosexual, but he is being forced to marry a beautiful Pakistani girl. His father arranged the marriage, because George wants his sons to marry a Pakistani girl and become a good Pakistani. Knowing Nazir run away George gets very angry and feels ashamed of what Nazir did.

Scene.17. Int. Church Hall. Rochdale.
George : Come son, sit down, everything ok.
The bridge family is now looking over, concerned at the delay. The Mullah is looking at George questioningly. George goes towards Nazir, Nazir backs away from George; he pulls off his Turban and diadem and lets them fall to the ground, the tears leaving long back line from the kohl on his eyes.
George : Sit down, no do this.
Nazir : I’m sorry, Dad.
Nazir suddenly bolts for the door, knocking over table as he does. A scream goes up from the bride's family, people starts to shout. Ella runs for Nazir but he’s too quick and is out of the door before she can get to him. George cries out to him.
George : Naziirrrr!
Since the incident, George never thinks that Nazir still exists. George thinks that Nazir is already dead. He thinks that Nazir already brings ashamed on him. George will not forget and forgive for all that Nazir had been done. George never know that Nazir is a homosexual. George never understands why Nazir runs from his wedding. George is a very old fashioned person which still stick with his original culture tightly.

Caption: six months later.
On the wall we see the photographs of Ella and George and surrounding them in order of age, are the picture of the kids. There is blank space where Nazir's has been removed.

2. Abdul.

Abdul is good boy. He is the wisest child in facing the problems. As the oldest son after Nazir's leaving, Abdul tries to protect his mother, brothers, and sister. He always follows his father's order to give a good example to his brothers and sister. And also he does not want to lose his family. He wants to live with his family forever. Better for him to do father's order even though he did not like it than lose the family. He loves his family very much. He is trying not to be a selfish person that is why he obeys his father's order. It looks like he surrenders to his father's order.

It is show when his father arranged his marriage, he did not as angry as Tariq did. He thinks that it is better for him to do what his father says.
He does not want to lose his family as Nazir did. Runaway could not solve the problem and he does not want live in terrified life whenever he sees his father. He better married that Pakistani girl as long as he does not lose his family.

Abdul: Why can’t we sit down and try and talk to him?
Tariq: Don’t you understand yet? He’s never gonna give a shit about how we feel or what we think. ‘I am your father, you are my son, you do as I say, Bas.’ Abdul, come with me.
Abdul: I don’t want what you want.
Tariq: What the fuck do you want?
Beat.
Abdul: I want my family. And I don’t want anyone hurt anymore. He might be satisfied with just one of us getting married.

3. Tariq.

Tariq is a little bit rebellious son. In the beginning Tariq always listen to his father order although with a force. Tariq never did his father’s order with pleasure. Until that moment, he found out that his father arrange his marriage with a Pakistani girl. He shows his disagreement by leaving the house. He plans to go to Nazir’s place. He wants to leave the house since it works for Nazir. Tariq can not stand no longer to listen to his father’s order.

Tariq is throwing things into a suitcase, in no particular order. Abdul stands watching. He stops and turns on Abdul.
Tariq: You just found out me dad’s getting you married and you did not say ‘owt.
Abdul: It’s not as simple as that.
Tariq: He’s making a decision that’ll affect the rest of your life. It’s simple, Abdul!
Abdul: So what you’re doing’s gonna solve everything, is it?
Tariq: Solved it for our Nazir, didn’t it?
Abdul: Has it? Do you call that a life? Terrified to see his family in case his dad gets a hold of him.

Since Nazir took Tariq back home, finally Tariq tries to talk to George. Tariq wants George to listen to what Tariq wants. Beside that Tariq tells George that he has right to choose to whom will he get married. There are a quarrelling between them. George will not give up. When Tariq asked him if Pakistani woman is so great why did he marry a British woman. Hearing this question George very angry but there is nothing he can do because Tariq was right. George wants his sons marry a Pakistani girl but what happen is so up and down, the facts is George is not only married with Pakistani women in Pakistan he also married a British woman in London. George realized that he did marry a British woman but that did not make him to give up. He still thinks that father’s orders are children command.

Scene 118. Int. Chip Shop.
George is standing gutting fish as Tariq comes in. He goes over to George and watches him gut the fish. Silence.
Tariq: Look Dad, all we want is for you to listen to what me and Abdul have to say.
George: Abdul not behave like this, is all you and that baster Nazir! Filling him bloody head.
Tariq: It’s not just me, we’re all fed up with being told what to do and where to go.
George: I warning you, Mr! I not bringing you up to give me no respect. Pakistani son always shows respect.
Tariq: Dad. I’m not Pakistani, I was born here, I speak English not Urdu.
George: Son, you not understand' cause you not listen to me; I trying to show you good way to live. You not English, English people never accepting you. In Islam, everyone equal see, no black man, or white man. Only Muslim, it special community.

Tariq: I'm not saying it's not, Dad. I just think I've got right to choose who I get married to.

George: you want choose like Nazir, heh? Loose everything. You want bloody English girl? They not good, they go with other men, drink alcohol, no look after.

Tariq: Well if Pakistani women are so great, why did you marry me mam?


Maneer is a religious boy, he is the calmer one. He never says a things to his father when his father give him an order. He always follows George order. Since he is a religious boy for him to do father’s orders already an obligation. In Islam, to do father’s order is an obligation for the children. As long as the order does not bring the children into a falsehood, the order must been followed. George loves Maneer very much because Maneer always follow his order and never ignore what his father say. Maneer is George’s golden boy. It is because Maner is the only one who can read the Quran and speak Urdu. When the Khans children are in the mosque to learn how to read Quran and get bored, Maneer is the only one that learns to read Quran.

Scene, 28. Int. Mosque.
We are in the living room of a large Victorian house, which is completely bore except for a carpet and wooden benches, which are laid out in lines across the room. Behind the benches sit Pakistani kids, boys at the back, girls in traditional dress at the front. All except the khans, who sit at their own bench away from the other’s, are reading a variety of different book. They all bobbing up and down as
they learn the verses. The Khans just sit, looking bored, with little pink cards with Arabic alphabet on. Their stillness is highlighted by Maneer’s bobbing up and down in the middle of their live as he learn his verses.

Maneer is more understand that he is a Pakistani. And as a Pakistani he must do Pakistani culture. Even though his mother is a British and they all live in London that would not change them into English. How hard they try to be part of English man that will not be in reality, because they are a half breed.

Scene. 44. Ext. Canal Bank. Throstles Nest.
Tariq : We’re English.
Maneer: We’re not! No one around here thinks we’re English. We’re the Pakis who run the chippy.
Tariq : If you want to be a Pakistani why don’t you fuck off to Bradford and take me dad with you.
All the kids laugh at this. Maneer just stands and stares at Tariq; he has tears in his eyes.
Maneer: Being Pakistani is more than Bradford, tariq. But you just hate me dad too much to see it.
Tariq : Oh, stop whinging you soft twat.

5. Saleem.

Saleem is an artist. He takes art at the college. He takes art because he loves drawing. He still takes art although George wants Saleem take engineer. Saleem lies to George that he takes college in engineer. The truth is he takes art. He afraid that if he tells the truth George will get angry and will force him to take engineer. Saleem thinks that George can do everything he wants inside the house. While outside the house Saleem
wants do what he likes best. He enjoys doing anything that has related to art.

Scene. 33. Int. Chip Shop.
We pull to reveal Saleem drawing penis as Meenah stands by and watches Maneer mops the floor as Tariq brings in a basket of spuds.
Saleem: We draw'em all the time at the college, it's that bit there, it protects the end of the penis.
Meenah: Hey, that's dead good that, Saleem.
Saleem: Really Meenah, I wouldn't be on a foundation art course if I couldn't draw.
Meenah: People sand there naked and you draw'em?
Saleem: Draw'em, paint'em, sculpt'em. But don't say out to me mam.
Meenah: Me mam? It's me dad you've got to worry about mister engineering student.

George is the only one who does not know that Saleem takes art. Ella knows that Saleem takes art, but she does not know that Saleem made a model of a penis and a vagina as his work. Ella agrees anything that her children do as long as their children happy. But when Ella found out the model that been Saleem made, she is very angry.

Scene. 100. Int. Khan's Living Room.
Saleem: Mam, I need another two and six for me model.
Ella takes out her purse and hands him some money. We see her face is scraped and slightly swollen (nothing too over the top). She attempts to lighten the atmosphere.
Ella : When are we gonna see this great work of art, them?
Saleem: Sunday...it's round at Roy's. I've just got to put the hair on.


Meenah is the only daughter in the house but that would not make her became spoil. She is a girl but her attitude like a boy. She hates wearing sari. She likes playing football with others kid in the neighborhood. It is
because, she has not a sister but brothers. Most of them are men, that is why she acts like her others brother. Because of she has not a sister to talk about girl stuff. Her mother is too busy at the chip shop.

Her father wants her to wear sari on the weekend and the special occasion. George wants her to act like others Pakistani girl. Meenah does not like sari, it’s feels like a burden for her to wear sari. Whenever Meenah wears sari makes her look like a sack of spuds. She felt very uncomfortable when she wears sari, but there is not other’s choice for her. Because she knows that if she ignore George’s order George will get angry.

George: Why you wear this bloody short skirt?
Ella: It’s her school uniform, George. She has to wear it.
George: Well she not bloody in school now! Sunday you wear sari your auntie Riffat send you from Pakistan.
Meenah: Can’t I just wear me trouser suit instead, Dad?
George throws his tea cup across the room where it smashes against the wall sending tea everywhere. They all look at him.
George: You no hear what I say, Baster! You pucker deaf?
Meenah is shocked and scared, will he follow up with a smack across the face? She looks to Ella for support.
George: Don’t lok your bloody mom, Mrs! She no bloody help you, I telling what to do, you understand? You all better understands now!

7. Sajid

Basically, all the Khans children afraid of their father. They all did their father’s order because they afraid of their father. If they did not follow his father’s order, his father will threaten them that he will kill them all or his father will use violent by hit them all. The most afraid to his father is Sajid. Sajid’s frightened of George because Sajid is the youngest of all the
children. Sajid is only twelve years old. In that age afraid of someone who
bigger and authoritative is a normal thing. This is exactly what happened to
Sajid. Sajid afraid of George, because George is bigger than Sajid and
George has the authority since George as the chief in the house (father).
Sajid always did his father’s orders because if not, George always threatens
him. Once George threatens them (member of the family) that George will
burn them all to death.

Scene. 97A. Int. Back Room Chip Shop.
Maneer stands with his back pressed against the wall. Tears run down
his cheeks. Frozen with fear all he can do is listen to his mother being
beaten.
George: You baster bitch! You call me pig, you pucker, you talk to me
like this again I bloody kill you bitch and burn all you baster family
when you sleep!
Slowly we pan up and see standing in the doorway that leads into the
shop, Sajid he’s crying but makes no sound. Ella looks up at George.
Her face an icy visage. She wipes blood from her nose and stares
defiantly. George’s face is a torrent of emotions: anger, fear, rage,
regret. His lips tremble as he looks at her.

Each child has their own way in facing their father’s order. There are
listen to the order and surrender to it or there are rebel against their father’s
order. That was happen along the story, but what happen at the end of the
story, that each of them (Khans children) fight against their father. Abdul
which is always follow George’s order at that time very angry, it is because
George tries to hit his mother. Abdul got angry and swear that if George
touch her again Abdul swear he will kill him. Sajid which is afraid to
George, he trying to hit George. Saleem, Meenah and Tariq tell him
something that they hate very much. They all tried always to listen to the order and do the order even though they did not like it. They said impolite words to George to described they disagreement on George’s act. They all want freedom – free to choose what they want – and there are no more fear and force. Even Maneer did not say a word when George looking for his support.

Finally, seeing his children reaction of what George ever did for so long, George was very sad and there is nothing he can do. All the member of the family against him, George has been force into a corner. All of them want him to leave the house. All George can do just go and try to find the answer why all of his children did that to him. George as a father should realize that his children would not do this if there were not reasons for the children do that. There is always a reason for every action.
A. Conclusion

Based on the intrinsic and extrinsic approach, I got some conclusion from the research, below:

1. George tries to introduce his original culture (Pakistan) which is as their cultural identities as a Pakistani. The way George introduces and apply the culture is very straight, that is, all his children must do what their father's said without any excuses. Basically, all the Khans children did not know a thing about Pakistan. It is because that all of them were born and grow up in England. The only information about Pakistan culture, the Khans got was from their father. George did not explain about Pakistan, but George forces them to do the culture in their daily activities.

2. George applies his original culture to his children with hope that his children become a good Pakistani. George applies his original culture in his daily activities, such as, greet in Pakistani style, wear traditional clothe, go to the mosque, do arranged marriage, watch and listen news about Pakistan, and always obey father's wishes.

3. George did not do his original culture (Pakistan) purely. There are others activity did not do base on Pakistani culture. For examples are, Meenah wears sari (Indian traditional clothes) but the truth is Pakistani traditional
clothe is Shalwar Khameeze, In Nazir’s wedding they listen to Indian record and they did the wedding at the Church Hall – not a Muslim place. George did not live in Bradford (where others Pakistani immigrant lived) but Salford. It is very ironic that George wants his children apply Pakistani culture, but George himself did not know Pakistani culture very well.

4. Ella as George British wife has to face the dilemma. One side, she must obey to whatever George have been said. And the other side, she wants his children to feel happy and does not have to do what they do not like. Ella’s position made her feel confuse, who the one that she has to defend.

5. The culture that been applied affects all the Khans children. Therefore, all the Khans children been force to apply Pakistani culture by George whether they like it or not. Because of being force, the Khans children did their father’s order without pleasure. Khans children did their father’s order because they are all afraid of their father, but not because they like the order.

6. The effect that affects all the Khans children is all of them rebel against their father for good. Because of tired to always listen to their father at the end they all fight against their father for freedom. All the Khans children became a rebellious kid. Even though at the beginning they all listen to their father – except Nazir – but at the end they can not stand anymore and try to get their rights as children.
B. Suggestion

In making this research, I have tried to do it as good as possible. However, I do admit that the research is very far from being perfect. There may still be a lot of weakness in either grammar, sentences, explanation, analysis or other important aspects of this research. Useful inputs and critics from any readers are very expected to complete and make it better.

To understand the play, it is better to take two approaches, there are intrinsic and extrinsic. Since the story tells about a marriage with a different cultural background with all the problems (culture problems) the extrinsic approach must have related to the cultural study which is Diaspora. The people who understand about Diaspora can understand about this play also.
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