SOME SCENES OF THE FILM

Dan kau pamerkan lukamun ke dunia.

Kami pergi berdoa pada Dewa untuk menyadarkan kalian.

Semoga tingkat A.
SOME SCENES OF THE FILM

Pasanglah gambar pemandangan indah, bukaninya pria botak ini! Ayah!

Ini bahkan tak ada haknya. Bagaimana bisa cocok dengan sarimu?

Kenapa aku harus pakai sari? Nanti malah lepas.
CHAPTER I
INTRODUCTION

A. Background of the Research

Cultural issue became an interesting problem to be analyzed, because culture forms one’s self identity. In the film of *Bend It Like Beckham*, Jesminder called Jess as the main character is not proud of her cultural identity as an Indian. Her family want their Indian culture is still exist in England, so that their cultural identity will be admitted by the society of England at that time.

According to Stuart Hall, there are at least two different ways of thinking about ‘cultural identity’. The first position defines ‘cultural identity’ in 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. Cultural identity, in this second sense, is a matter of ‘becoming’ as well as of ‘being’. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. ¹

According to Stuart Hall, cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous play of history, culture and power. He also says that cultural identities are the points of identification, the unstable points of

identification or suture, which are made, within the discourses of history and culture. Not an essence but a positioning.\(^2\)

*Bend It Like Beckham*, a film directed by Gurinder Chadha tells about the life of a family of Indian that emigrate to England. This family consists of father, mother, and their two daughters, Pinky and Jess. Both her parents try to preserve and practice Indian culture in their everyday life.

India is a country that really defends on their culture. The culture which is defends until this time represents Indian people’s love to the cultures heritage. It can be seen from cultural events, habits, arts, attitudes, and other physical elements such as dress code and complementary accessories that are still used by Indian people in this film.

India is a developing country with so many populations; as one of the five countries which amounted to the largest population in the world. It has a lot of people who migrate to other countries, one of them is England.

Jesminder is the second generation of immigrants in England. Football is her hobby in England. As an Indian, her family want Jesminder to keep the Indian cultures. Jesminder tries to apply her original culture (Indian) in England, even though she loves the football. She always follows what her mother wants, including wearing long dress.

The writer is interested to analyze Jesminder’s effort to preserve the culture in the multicultural communities in England. This effort causes many problems in her family such as Jesminder refuses all of her mother orders that

related to Indian, and she also rebels against both of her parent orders to practice Indian tradition from her native country (India) like wearing the Sari. In cultural studies, Jesminder’s effort is called diaspora, people go from their homeland and try to develop their own cultural background at the adopted country. Jesminder applies her Indian culture in her daily activities such as in greeting, wearing the clothes, worshiping the God, and arranging marriage. From the problems above the writer is interested to analyze the diaspora of Jessminder’s life.

B. The Focus of the Research

The writer limits the research in analyzing diaspora of the main character named Jesminder.

C. Research Question

Based on the background of the problems described above, this research questions are:

1. How does Jasminder (Jess) apply the Indian culture when she stays in England in the film of *Bend It Like Beckham*?

2. What are the effects of diaspora on Jesminder’s life?

D. The Significance of the Research

The research is dedicated as requirement to finish undergraduate study of English Literature, Faculty of Humanities of Syarif Hidayatullah State Islamic University. The writer hopes that this thesis will be useful to everybody who wants to do the similar study.
E. Methodology of the Research

1. The Objective of the Research

   1. To know how Jess applies Indian culture when she stays in England
   2. To know the effects of diaspora on the second generation of Indian immigrants in England especially through Jesminder.

2. The Method of the Research

   This research uses the descriptive qualitative method. In qualitative research, the writer analyzes the research of diaspora qualitatively or without using any numerical system.

3. Data Analysis Techniques

   Data concerning with some events expressions and conflicts happen in the movie are analyzed by diaspora theory. The writer watches the film of Bend It Like Beckham, understands the story, underlies the dialogue on script of some characters related to diaspora analysis and analyzes the data as the evidence then. So, the data will be analyzed through “Descriptive Analysis Technique”.

4. Instrument of the Research

   The instrument used here is the writer herself in this study; the writer reads deeply and identifies the diaspora values that occurred in Jasminder’s family.

5. The Unit of Analysis

   The unit of analysis is the BBC film Bend It Like Beckham directed by Gurinder Chadha and published in 2003.
6. Place and Time

This research is conducted in Ciputat, in the Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University and has been started since August 2010.
CHAPTER II
THEORETICAL FRAMEWORK

A. 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.  

In every play there are people who will take a role as a protagonist and an antagonist. The protagonist is needs 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.  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 protagonist here knew as a person who has conflict with the protagonist.

B. Diaspora

Diaspora is the concept that movement the people from any nation or group away from their own country. The other word, diaspora is the movement of Jewish people from any nation or group away from their own country to live and

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work in the other country. The fundamental concept of diaspora can be defined as a community of people who have experienced migration and those born in the State who was born in the new settlements. Diaspora applies entities or a link to a specific culture of the place of origin, which is still one important reference, not only for the generation who experienced the migration, but also for the generations who was born in the new settlement. This concept also implies that the reference to culture of origin remain relevant, although likely to continuously processed and changed according to cultural dynamics that occur in the new settlements.

Many people outside the field of immigration or diaspora studies have different interpretations of the terms “first” and “second” generation. The term “second generation” shifts away from the necessary criterion of nativity; the immigrant generation is then, considered to be the first generation South Asian American/Canadian/British rather than erasing this history from the trajectory of the group in the new country. First generation immigrants, often unaware of the significant contrasts between Eastern and Western cultures, discover in the midst of raising their children that there are often conflicting messages their children encounter in the hopes they will fit in, while at the same time staying true to their own cultural ideals. It means as much as the history of migration and settlement for these populations and for other populations that have moved across the globe has changed, so did the concept of diaspora. Today, diaspora has made a dynamic

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6 Georgiou, Myria, Thinking Diaspora: Why Diaspora is a Key Concept for Understanding Multicultural Europe. (New York:Harvester, 2001). p.4
7 Farha Shariff, The Liminality of Culture: Second Generation South Asian Canadian Identity and the Potential for Postcolonial Texts. (University of Alberta, 2008). p. 69
comeback in the debates around ethnicity, nationality and nationhood, boundaries and identity. A concept that has transformed in time, diaspora has returned to address and assist the understanding of migration, post-migration and reterritorialisation, people’s multiple senses of belonging and loyalties beyond national boundaries. Diaspora has become an intermediate concept between the local and the global that nevertheless transcends the national perspectives.

In the emerging field of diaspora studies, there exists a need for additional empirical research and rhetorical consideration of the specific phenomenon of ethno national diasporas. The essential questions of diaspora are when and why individuals and small groups of immigrants decide to stay in their host country, maintain or revive their historic ethnicity, and form diasporic communities that preserve ties with their homeland. Diasporic communities are at the same time local and international forms of social organization. 8

There are so many definitions about diaspora, such as, in Greek term meaning dispersion of a tribe or people among other races of other beliefs. It has been used for many such cases in history, but in its narrower sense it signifies the dispersion of the Jews outside of Palestine. The oldest diaspora was the exile in Babylon and later in Egypt and other centers of Greco Roman civilization. The dispersion of the Jews in our time is also called diaspora. 9 It means, the terms diaspora refer to the dispersion of Jews out of their homeland and among those of

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other faiths. Recently, however, the term has been expanded to refer to any people that have been dispersed from other homeland throughout the world.

The Jewish experience continued to influence Safran’s view of the vital important of homeland in defining one of the essential characteristics of Diaspora. For him, members of Diaspora retained a collective memory of their original homeland; they idealized their ancestral home were committed to the restoration of the original homeland and continued in various ways to relate to that homeland. For him the concept of a Diaspora can be applied when members of an expatriate minority community share several of the following features:¹⁰

- They, or their ancestors, have been dispersed from an original centre to two or more foreign regions.
- They retain a collective memory, vision or myth about their original homeland including its location, history and achievements.
- They believe they are not and perhaps can never be fully accepted in their host societies and so remain partly separate.
- Their ancestral home is idealized and it is thought that, when conditions are favorable, either they, or their descendants should return.
- They believe all members of the Diaspora should be committed the maintenance or restoration of the original homeland and its safety and prosperity and

They continue in various ways to relate to that homeland and their ethno communal consciousness and solidarity are in an important way defined by the existence of such a relationship.

The concept of diaspora goes along way back in human history; it was initially used by the ancient Greeks to describe their spreading all over the then known-world. For the ancient Greeks, Diaspora signified migration and colonization. For the Jews, the Armenians and the Africans who later adopted the term, the concept implied more painful meanings of loss of a Homeland, violent deterritorialisation and longing for return. Diaspora implies a decentralized relation to ethnicity, real or imagined relations between scattered people who sustain a sense of community through various forms of communication and contact and who do not necessarily depend on returning to a distant Homeland. It means, that people should go from their land and they try to develop their own culture at other’s country.\textsuperscript{11}

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, even if it means pushing other people into the sea. And also he said that diaspora defined, not by essence or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of ‘identity’ which lives with and through, not despite, difference; by hybridity. \textsuperscript{12}

That nowadays the cultures are hybrid, difference and diversity, because of that it is so hard to find the pure one.

Diaspora identities are those which are constantly producing and reproducing themselves a new, through transformation and difference.\(^\text{13}\) It means that when they are at the other country they still stick with their culture and try to develop through transformation constantly. According to Jane Fernandez, the term “diaspora” has been complicated by issues of global mobility, multiple dislocations, technological advancements, and postmodern consciousness. Terms such as classic diaspora, modern diaspora, voluntary diaspora, post-diaspora, transnational diaspora, and metropolitan diaspora suggest a certain degree of anxiety with the limitations of a term that has become critical usage for concepts regarding dispersion, dislocation, exile, vibrancy, and such like.\(^\text{14}\)

The several definitions of diaspora: whether involving the dispersion of a classical group/people, or forced dislocation from the homeland, or voluntary migration, or indicating an attachment to multiple nations/histories, has one thing in common. In all these varying categories, the underlying premise that girds the issues of diaspora involve concepts of identity and belonging.\(^\text{15}\) It means, diaspora is one of the most critically debated terms in contemporary discussions of migration and identity. It remains us that diaspora is a distinctly human phenomenon, involving the displacement, movement and separation of peoples.


Diaspora is usually caused by the spread of humans that are imposed or driven by political factors, economical and social. In the diaspora it is necessary to distinguish two types of groups, as indicated by Glissant. First is the group that moved (the same is due to the disposal or disperse) into another place that continuing the ancestral culture them. The second group is the group where their culture has change become something else, such as the slave trade.  

The phenomenon of diaspora to challenge our understanding of stable and given of identities. Mass movement of humanity, globalization and global communications allow the meeting, overlapping and cultural mix. These phenomena experienced in the era of advanced capitalism fused the ancient understanding will require discussion about identity and become warm and very relevant. The concept of diaspora actually encourages us to think of identity as something that flows and marked contingency, uncertainty and conflict. Identity as such is not synonymous with the roots or genealogy, but as a journey. Thus, we would not be obsessed with the authenticity of identity, but we will be more focus on hybrid identities. 

In this context, concepts such as hybridity and diaspora become useful for understanding how European cultures emerge in the uneasy meeting of the old and the new, the local, the national and the transnational; how diasporic minorities are characterized by internal diversity, especially within generations and how diasporic communities involve as much internal conflicts of power, as well as

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conflicts with others; and how diasporic cultures are not homogenous, harmonious or singular expressions of community consensus and how they actually involve negotiations and conflicts within and outside the group. Hybrid identity is an identity that shaped of meeting various kinds of cultural styles. This concept emphasizes cultural mix that gives rise to new identities. After all, we need to distinguish between two kinds hybridization. First, "structural hybridization" refers to the various loci hybridity (eg places where the border or the bleak city of Miami and Singapore). Structural hybridity offers a variety of options to the group of diaspora organizations. Second, 'cultural hybridization' distinguish between the choices made by the diaspora groups whether to experience the reversal or diversion.

The first impulse is felt diaspora groups who still have not decided to carry on the ancestral culture or not at the new place is a 'reversal'. Reversal is an obsession to return to the original point. However, the reversal also is an act that refuses the possibility to participate with others. For those who choose to continue to stay somewhere, the desire for reversal will decrease in travel time. The reduction is due to cultural linkages with diaspora groups and the State ancestral fading. The need for cultural with the new site will become a stronger impulse and dominant. Gradually, Diaspora population that will turn into a nation and with that reversal will not think anymore but instead Diaspora population that will experience the 'diversion'.

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The concept of diaspora also invites us to see identity not as a unity but as something that is multi-dimensional and sometimes split. Someone did fill some subject positions. Someone diaspora of Indian descent and Catholic religion in Malaysia for example is someone who speaks in English has a Portuguese surname and enjoys Malay food, Tionghua and India. It means, the concept of diaspora to bring some problems. First, is through the concept of hybridity we mixed with other cultures to form a hybrid identity. Thus any identity at any time was a hybrid. Second, the phenomenon of diaspora to challenge our understanding to stabilize and to give identity.

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CHAPTER III

RESEARCH FINDINGS

A. The Application of Cultural Identity by Jesminder

In this chapter, the writer analyzes Jessminder as a second generation of Indian immigrants who lives in England that experiences diaspora. She does not like her culture from her native country (India) such as cultural events, habits, arts, attitudes, and other physical elements are dress code and complementary accessories. She always refuses all of her mother orders that related to India; instead she loves to practice her adopted country’s cultures like playing football. Even though she does not refuse an arranged marriage, she hopes that if she has an arrange married, she will have a husband who lets her play football whenever she wanted, as it is described in the following dialogue:

Jess : It’s not fair, the boys never have to come home and help
Jess : Wonder if I had an arrange marriage,
Jess : Would I get the someone who’d let me to play the football whenever I wanted.
00:07:24,875 - 00:07:33,541

Based on the dialogue above, Jesminder loves to practice her adopted country’s culture like playing football. Football becomes her activity in England, but her parents do not approve her to do it because it is contradicted with Indian culture. Both of her parents hope that her daughter applies Indian culture in England. It makes her confuses with her identity because she does not know Indian culture but she has to practice and to do it in England.
Jesminder is an immigrant who lives in England with her family. Both of her parents are Indians who love their India cultures and always apply Indian cultures in England such as cooking Indian food named pickle (achar) as Indian traditional food, wearing long dress with complementary accessories. Let us see the following dialogue:

*Jess’s Mother:* Don't forget my dhania, four bunches for a pound.
*Jess’s Mother:* And more carrots. I'm making achar.

00:03:21,959 - 00:03:26,166

Based on this dialogue, the mother loves to cook achar, Indian food and hopes that her daughter will be a good Indian. The family always defends on their original culture and then they apply the Indian cultures in everyday life such as wearing the traditional Indian clothes or Sari and the other accessories at their house and hanging the God’s picture in their house. This is described in the following picture:

Based on this picture, this is the represented culture that applies by the mother as an Indian that loves the cultures heritage in everyday life. The mother looks at the God’s picture and talks to the picture in their house as part of her praying to God, as it is also described:
Jess’s mother: A-level results...
Jess: Hurry up, Mum!
Jess’s mother: Good.
Jess’s mother: Thank you!
Jess’s father: Jesminder Kaur Bhamra,
Jess’s father: BA, LLB,
Jess’s father: You can become a fine, top-class solicitor now.

Furthermore, the mother also prays to God when she wants to go somewhere. She wants her daughter becomes a proper Indian who is religious and believes in God.

Jess’s mother: I don't want the shame on my family.
Jess’s mother: That’s it! No more football!
Jess’s father: Jessie, your mother is right.
Jess’s father: It's not nice.
Jess’s father: You must start behaving like a proper woman. OK?
From the dialogue above, her parents also do not allow their daughter Jess, humiliates the family because of football. They want their daughter behave like a proper Indian woman. They do not want their daughter practices the adopted country’s culture like playing football anymore.

Jesminder confuses with her identity because she does not know her Indian culture but she has to practice and to do it. For example, she joins her sister’s engagement, she joins it involuntarily. However she does not feel comfortable, as it is shown in the following picture:

Based on this picture, Jesminder looks unhappy when she joins her sister’s engagement, especially when she wears the Sari at first to be a proper Indian woman. She feels uncomfortable and looks without smile because she does not know the Indian culture. On the other hand, she likes football as part of England cultures. Now, let us observe the following picture:
Jesminder is very enthusiastic in playing football in the park. She has a passion on football as also can be seen from the pictures of David Beckham on her wall-room. She gets the inspiration of football from David Beckham. About this she has a conversation with her mother as the following dialogue:

**Jess**: Mum, it’s Beckham’s corner!

**Jess’s mother**: Hey, come downstairs. Your sister’s going crazy.

**Jess**: Mum, I can’t hang around all day!

**Jess**: I’ve got to go!

00:02:28,792 - 00:02:37,166

The dialogue above, shows that she really likes Beckham’s corner therefore she feels dejected what her mother wants it is related to India. Another dejection is described in the following conversation:

**Jess**: Sick of this wedding, and it hasn’t even started.

**Jess**: Oh, Mum, do I have to go shopping again?

**Jess’s mother**: My mother chose all my 21 dowry suits herself.
Jess's mother: I never once complained.
Jess's mother: You girls are too spoilt!
Jess's mother: Don't forget my dhania, four bunches for a pound. And more carrots. I'm making achar.

The dialogue above, describes that the reason why Jess feels dejected to her mother is because that her mother asks her to act like buying traditional Indian food at the market for the engagement party of her sister. Now, let us see the following picture and the conversation between Jesminder and her mother:

Jess: Mum, why do I have to wear a sari? It will just fall down!
Jess's mother: Your first sari is when you become a woman.

The mother wants to see the daughter practices Indian culture in England such as wearing the Sari for all of her families in her daughter wedding day, including Jesminder has to wear it because as the Indian ancestor the mother wants Indian culture still exists in England. Therefore the mother wants to see Jesminder to wear the Sari at the first time to be a proper woman as an Indian ancestor. Even though Jess refuses to wear the Indian dresses or Sari, but she has to do it in order to follow her mother's order.
Another point is that her father does not allow her daughter to play football, because football is taboo in Indian culture. He wants his daughter to practice Indian culture. He does not want his daughter to practice the adopted country’s culture like playing football because he does not want her daughter becomes disappointed like him. It is described in the following conversation:

Jess’s father : When I was a teenager in Nairobi, I was the best fast bowler in our school.
Jess’s father : Our team even won the East Africa Cup.
Jess’s father : But when I came to this country, nothing.
Jess’s father : I was not allowed to play in any of the team, and these bloody goras in the clubhouses made fun of my turban and sent me off packing!
Jess’s father : None of our boys are in any of the football leagues.
Jess’s father : You think they will let our girl?
Jess’s father : I don’t want you to build up Jesminder’s hopes.
Jess’s father : she will only end up disappointed like me.

00:44:08,542 - 00:44:44,499

Her mother also never allows her daughter to practice football, especially running around half-naked in front of people or men in the sun. Even though her daughter a good in playing football but her mother never approves her to do so, instead her mother wants her daughter to practice Indian culture such as learning full Punjabi dinner, meat and vegetarian, as described in the following dialogue:

Jess’s mother : I don’t want you running around half-naked in front of men, huh?
Jess’s mother : Look how dark you’ve become, playing in the sun!
Jess : But, Mum, I’m really good!
Jess’s mother : What family will want a daughter-in-law
Jess’s mother : Now exams are over, I want you to learn full Punjabi dinner, meat and vegetarian!

00:21:58,209 - 00:22:11,833
Jesminder does not want to be an Indian and she also does like to practice Indian culture from her native country in England. It makes the mother gets angry when she knows the daughter does not like to practice Indian cultures, especially when Jesminder does not buy shoes for wedding instead she buys football shoes.

As the described the following dialogue:

Jes’s mother : Jesminder, you’ve been gone all day for two pair of shoes! Come here!
Jess : It's not that late, Mum, I was looking at other things too, like...handbags.
Jes’s mother : Let’s see ‘em, then.
Jes’s mother : Football shoes.
Jes’s mother : But you can’t give 'em back.
Jes’s mother : I've got to get some proper shoes for the wedding

Those are some examples of how Jesminder have problems with her identity as an Indian who lives in England, so called diaspora.

B. The Effects of Diaspora on Jesminder’s Life

Based on the explanation before, Jesminder is the character that experiences diaspora. The next, the writer is going to analyze the effects of diaspora on Jesminder’s life. Some of them are:

1. Confusing her own identity

Jesminder is the second generation of Indian in England who experiences diaspora. Basically her parents born as Indian ancestors but she does not know her Indian culture. She refuses her mother orders that related to India, such as greeting in India, wearing Sari, and learning the Punjabi food in daily activity. She confuses her identity, because her activity is contradicted with her Indian culture,
instead her activity is related to her adopted country’s culture. Let us see the following picture:

Based on this picture, the effect is that Jesminder looks unhappy when she joins her sister’s engagement by wearing the traditional clothes and the accessories. Because of that she confuses her own identity because she does not know Indian culture but she has to practice and to do it. Especially she does not like to be presented around the Indian people because the Indian people always arrange her to marry Indian people, as described in the following dialogue:

Jess’s father  : You must start behaving like a proper woman. OK?
Jess           : It’s out of order. Anything I want is just not Indian enough for ‘em!
Jess           : I mean, I never bunked off school like Pinky or Bubbly.
Jess           : I don’t wear make-up or tight clothes.
Jess           : They don’t see all those things! Parents never see the good things.
Jess           : Anyone can cook aloo gobi, but who can bend a ball like Beckham?
00:22:54,125 - 00:23:18,666

Based on the dialogue above, the parents want Jesminder to be a proper Indian woman, they do not want Jesminder humiliates their family like showing her thigh in front of men when she plays football in the park. The effect is that Jesminder disappointed with her parents because her parents never see the good
things of what she does. Now, let us see and observe the dialogue and the picture are in the following:

Jess : My mum’s never wanted me to play.
Jess’s friend : You just can't take no for an answer.
Jess : Yeah, but my sister's getting married so my mum and dad are stressed out.
Jess : I won't be able to get out of the house for training and matches.

Based on this dialogue and this picture, Jesminder really loves to practice her adopted country’s culture like playing football, but her mother does not want Jesminder to play football anymore. The effect is that Jesminder runs away from the house to the Hounslow Harriers to join the club of football.

Jesminder tries to practice her Indian cultures by wearing Sari for her sister’s marriage. Even though she wants her Sari more fitted and needs different shoes, she does not like to wear her Sari, but her mother always orders her to wear it. As it is described in the following dialogue:

Jess : No, Mum, I want my choli more fitted. That's the style, innit?
Jess : Mum, I need to buy different shoes to go with the sari and the suits.

00:23:51,250 - 00:24:05,041

00:30:44,542 - 00:31:29,541
Based on this dialogue, even though she wears sari but she uses different shoes. As a result, she wears improper Indian clothes by using Sari with football shoes.

2. Being a free girl

Jesminder loves to practice her adopted country’s culture because she wants to be a free girl. She wants to do what she wants to do. As an Indian ancestor, her mother does not want her daughter to be a free girl. Let us observe the following picture:

Based on this picture, Jesminder looks happy when she is at the outside and meets with her English friend or her football team. Because of that she prefers to practice the cultures of England rather than Indian cultures. The effect is that she becomes a free girl because she likes football and she wants to be a good soccer girl in order to develop her talent, as it is described in the following dialogue:

| Jess’s friend | : Come on, Jess. You can't leave me alone out there. |
| Jess’s friend | : Joe's got an American scout coming over. |
| Jess’s friend | : Anyway, don't worry about your mum. Just say you got a summer job. |
| Jess’s friend | : I could put in a good word for you at HMV with me. |
| Jess’s friend | : So... |
| Jess’s friend | : now we've got that sorted, gonna show me what your fella can do or what? |

00:24:05,167 - 00:24:24,083
On the other hand, she confuses how to notice about the competition at HMV to her parents because her parents do not want her to practice the culture of England. As the result, she joins the football club with all of her teams in Germany with the reason that she will get the job at HMV.

Jess’s father: If this is the only way I'm going to see you smiling on your sister's wedding day,
Jess’s father: then go now, but when you come back,
Jess’s father: I want to see you happy on the video.
Jess’s father: Play well and make us proud.

Based on the dialogue above, at the HMV, Jesminder does not like to introduce her India culture in front of her team because Indian girls are not supposed to play football and are always arranged to marry with Indian people.

3. Adopting the British culture

At the end, the father allows Jess to play football at final day with her team in Germany, even though this is contradicted with Indian culture. He does not want his daughter feels disappointed.

Jess: Indian girls aren't supposed to play football.
Jess’s friend: That's a bit backward. It ain't just an Indian thing, is it?
Jess’s friend: I mean, how many people come out and support us?
Jess: So are you, like, promised to someone?
Jess’s friend: So if you can choose, can you marry a white boy?
Jess: White, no, black, definitely not, a Muslim...
Jess’s friend: I guess you'll be marrying an Indian, then.
Jess: Probably.

00:28:18,625 - 00:28:44,041

01:25:04,125 - 01:25:16,374
Jesminder feels comfortable when her father allows her to play football in Germany. Actually by playing football, she wants to make her parents proud by showing good play of her.

To be concluded, Jesminder is the second generation of immigrants in England who experiences diaspora. She confuses her identity because she does not know Indian culture but she has to practice and to do it. She refuses all of her mother orders that related to India; instead she loves to play football as part of England culture. She wants to be a free girl. Therefore, she loves to practice the cultures of England as playing football. Finally she prefers to adopt the new culture as she can join to play football at final day with her team in Germany.
A. Conclusion

Each country has its own culture; culture of one country or group different to others. We tend to see our cultures as more important in how we define ourselves when we are in other cultures than when we are in our own cultures. We will be aware of our culture identities when we found ourselves in other cultures.

Jesminder tries to introduce her Indian culture from her native country (India) which is as her cultural identities as an Indian. The way she introduces and applies her culture is not straight. Her family comes from India ancestors. Jesminder does not like Indian culture, even though her parents force her to do it in England, the parents apply their Indian cultures to their daughters with hope that their daughters becomes good Indians, such as wearing Indian traditional clothes (Sari), conducting arranged marriage, learning Punjabi food, and praying to their God “Bubaji”.

Jesminder as an Indian second generation of immigrants has to face dilemma. One side, she must obey the orders of her parents. The other side, she wants to feel happy with what she wants to do, especially through football. But parents do not approve her to play because it is contradicted with Indian culture. Jess’s position makes her feel confused, which one that she has to defend.
Jesminder is forced to apply Indian culture by her parents whether Jess likes it or not. Because of being forced, Jesminder did her parent’s orders reluctantly.

These problems make she rebels against both of her parents order. Because she wants to be free to do what she wants, especially for playing football. Both of her parents never support her to be a good soccer player because it is contradicted with their culture, especially as an Indian woman.

The diaspora is shown when Jesminder confuses with her culture identity and she does not know her Indian culture but she has to practice and to do it. On the other hand, she loves football and England cultures. However, finally she gets approval from her father to apply a new culture as having support to play football.

**B. Suggestion**

The writer admits that the research is very far from being perfect. There may still be a lot of weaknesses in either grammar, sentences, explanation, analysis or other important aspects of this research. Useful inputs and critics from the readers are very expected to complete and make it better.

In this study, the writer suggests the readers to comprehend more deeply about the diaspora concepts if they want to do the similar research. Finally, the writer hopes that this study will be useful in future improvement of studying cultural identity. Especially the characteristics and the effects of diaspora.
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ABSTRACT

Ewis Mulyawati, Diaspora Effects on the Second Generation of Immigrant in Bend It Like Beckham Film. A Thesis: English Letters Department, Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University Jakarta, 2011.

In this paper, the writer’s study uses a qualitative method by describing and analyzing the film of *Bend It Like a Beckham* (2003). The writer tries to understand the diaspora in this film through the main character Jesminder by using the diaspora theory. *Bend It Like Beckham* is a film that describes cultural problems, that are faced by Jesminder as the second generation of immigrant in England who tries to apply Indian culture in England. Jess’s effort is called Diaspora; people go from their homeland and try to develop their own cultural background at the adopted country. However her parent does not approve her to practice her adopted country’s culture such as playing football because her activity is contradicted with her original culture.

The diaspora’s effects on Jesminder’s life and it makes her confuses with her culture identity. This is because she does not know Indian culture but she has to practice and to do it. This paper focuses on the development of Jesminder’s character, especially on her diaspora.
APPROVEMENT

DIASPORA EFFECTS ON THE SECOND GENERATION OF IMMIGRANT IN BEND IT LIKE BECKHAM FILM

A Thesis

Submitted to Letter and Humanities Faculty
In Partial Fulfillment of the Requirements for
The Strata One Degree (S1)

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The thesis has been defended before the Letters and Humanities Faculty's Examination Committee on Mei 18, 2011. It has been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, June 8, 2011

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DECLARATION

I hereby declare that this submission is my original work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, April 2011

Ewis Mulyawati
In the Name of Allah, the Most Beneficent, the Most Merciful.

All praise be to Allah SWT, Lord of the Universe Who has blessed the writer in completing this thesis. Peace and blessing be upon our Prophet Muhammad SAW, His family, His companions, and all of His followers.

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Jakarta, April 2011

The Writer
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