ABSTRACT

Rachmiyanti, Cultural Identity in Ayub Khan Din’s East is East. Thesis; English Letters Department, Adab and Humanities Faculty, Syarif Hidayatullah State Islamic University, Jakarta 2009

The writer analyzed a drama of East is East by Ayub Khan Din. This research is related to cultural study which focuses on the theory of identity. The writer used qualitative and content analysis method. The writer uses herself as a researcher to analyze how Khan’s children face the problems with Western and Eastern cultures in the East is East drama and the unit of analyzes of this research is the drama entitled “East is East” by Ayub Khan Din. The objective of this research is to understand Khan’s children identity and Western that covers Eastern culture in East is East drama.

East is East drama reflects Eastern and Western cultures which describe about the representation of George Khan’s children cultural identity in Britain. This drama shows the problems of Khan’s children cultural identity. The problems emerge in Khan’s children because their father, George Khan, forces them to apply Pakistani culture in the house and in Britain community. The writer analyzes that there are some different ways in accepting cultural identity, they are to reject, to acceptance and to negotiate Pakistani as well as British culture.

Khan’s children who reject Pakistani culture are Nazir and Tariq, their reasons are they were born in Britain and spoke English. Meenah prefer to embrace Pakistani culture because he is a Pakistani boy and Abdul, Saleem, Meenah choose to negotiate Pakistani culture because they are afraid of their father.
APPROVEMENT

CULTURAL IDENTITY IN AYUB KHAN DIN’S EAST IS EAST

A Thesis
Submitted to Letters and Humanities Faculty
In Partial Fulfillment of the requirements for
the Degree of Strata 1

RACHMIYANTI
102026024501

Approved by:

INAYATUL CHUSNA, M.Hum
150331233

ENGLISH LETTERS DEPARTEMENT
LETTERS AND HUMANITIES FACULTY
SYARIF HIDAYATULLAH STATE ISLAMIC UNIVERSITY
JAKARTA 2009
A Thesis entitled "cultural identity in Ayub Khan Din’s *East is East* drama" has been defended before the Letters and Humanities Faculty’s Examination Committee on September, 16 2009. The thesis has already been accepted as partial fulfillment of the requirement for the degree of strata 1.
DECLARATION

I hereby declare that this submission is my own 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 ward of any other degree or diploma of the university or the other institute of higher learning, except where due acknowledgment has been made in the text.

Jakarta, 16 September 2009

The Writer

Rachmiyanti
ACKNOWLEDGEMENT

In the name of Allah, the Gracious, the most Merciful

There is no nice word to say at first, but thanks to the God who has given the writer opportunity to finish this paper, without his blessings, it is impossible that this paper can be presented. Then, may peace and blessing of Allah be upon the prophet, Muhammad SAW (peace be upon him), who has guided us how to be a good and successful person in this world.

On this occasion, the writer would like to thank her family, especially her beloved parents Umi and Abah, who have given her finance, facility, prayer and support in studying at the State Islamic University.

And also, the writer would like to address her gratitude and appreciation to Mrs. Inayatul Chusna, M. Hum, who has guided her to finish this paper, without her this paper probably could not be written perfectly.

The writer also presents great honor to some people who have given some helps to do this research. They help her in many kinds such as legality, time, and energy, particularly to:
1. Prof. Dr. Komarudin Hidayat, MA, the Rector of Syarif Hidayatullah State Islamic University of Jakarta.
2. Dr. Abdul Chair, MA, the Dean of Letters and Humanities Faculty, Syarif Hidayatullah State Islamic University of Jakarta.
3. Dr. Muhammad Farkhan, M.Pd, the Head of English Letters Department, Letters and Humanities Faculty, Syarif Hidayatullah State Islamic University of Jakarta.
4. Drs. Asep Saifuddin, M.Pd, the Secretary of English Letters Department
5. All lectures of English Letters Department who have taught and educated the writer during her study at Islamic State University Syarif Hidayatullah, Jakarta.
6. Her sisters, Rahmawati S.Pd, Rosmiyati S.Pd, Siti Hujanah S.Pd.I. Her brothers, Lukman Hakim S.Sos, Supriyadi S.Pd, Mashudin, Mahmudin S.H.I and her the youngest sister Rina Nurhasanah who have been given love, finance, prayer and support. May Allah always give happiness for eternity.
7. All staff of libraries, such as Adab and Humanities Library of UIN Syarif Hidayatullah, University of Indonesia, American Corner of Syarif Hidayatullah and Educational National Library.

8. Her best friends, Nasai, Ratna, and Adi who give her support and prayer. Thanks for everything.

She realizes that her paper actually has not been perfect yet, there are many mistakes in its contents. Therefore, the writer would like to receive some inputs and comments. Finally, the writer hopes this paper will be guidance for some literary study.

Jakarta, 16 September 2009

The Writer

Rachmiyanti
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>APPROVEMENT</td>
<td>ii</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>iii</td>
</tr>
<tr>
<td>LEGALIZATION</td>
<td>iv</td>
</tr>
<tr>
<td>DECLARATION</td>
<td>v</td>
</tr>
<tr>
<td>ACKNOWLEDGMENT</td>
<td>vi</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>vii</td>
</tr>
<tr>
<td><strong>CHAPTER I</strong></td>
<td></td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td></td>
</tr>
<tr>
<td>A. Background of Research</td>
<td>1</td>
</tr>
<tr>
<td>B. Limitation of the Study</td>
<td>3</td>
</tr>
<tr>
<td>C. Statement of the Problem</td>
<td>3</td>
</tr>
<tr>
<td>D. The Objective of Research</td>
<td>3</td>
</tr>
<tr>
<td>E. Significance of Research</td>
<td>3</td>
</tr>
<tr>
<td>F. Methodology of Research</td>
<td>3</td>
</tr>
<tr>
<td>1. The Method of Research</td>
<td>3</td>
</tr>
<tr>
<td>2. Technique of analysis</td>
<td>4</td>
</tr>
<tr>
<td>3. Instrument of the research</td>
<td>4</td>
</tr>
<tr>
<td>4. Unit of analysis</td>
<td>4</td>
</tr>
<tr>
<td>G. The Organization of the Paper</td>
<td>5</td>
</tr>
<tr>
<td><strong>CHAPTER II</strong></td>
<td></td>
</tr>
<tr>
<td>THEORETICAL FRAMEWORK</td>
<td></td>
</tr>
<tr>
<td>A. ...................................</td>
<td>6</td>
</tr>
<tr>
<td>B. ...................................</td>
<td>7</td>
</tr>
<tr>
<td>C. ...................................</td>
<td>13</td>
</tr>
<tr>
<td>D. ...................................</td>
<td>16</td>
</tr>
<tr>
<td>E. ...................................</td>
<td>21</td>
</tr>
<tr>
<td>F. ...................................</td>
<td></td>
</tr>
<tr>
<td>G. ...................................</td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER III</strong></td>
<td></td>
</tr>
<tr>
<td>RESEARCH FINDING</td>
<td></td>
</tr>
</tbody>
</table>
A. Data Description

B. Data Analysis

B.1. Pakistani culture

a) Customs
1) Clothes ........................................ 26
2) Greeting ........................................ 29
3) Arranging marriage .......................... 31
4) Language ........................................ 32

b) Religion ......................................... 32

B.2. British culture

a) Customs
1) Clothes ........................................ 35
2) Food .............................................. 35
3) Beverages ...................................... 36
4) Kissing .......................................... 36
5) Going to the Night Club ...................... 36

B.3. Khan’s children perception towards the two Cultures

B.1. Rejected

B.2. Negotiated

B.3. Embraced

CHAPTER IV CONCLUSION AND SUGGESTION

A. Conclusion ...................................... 49
B. Suggestion ...................................... 50
C. Bibliography .................................. 52
D. Appendices .................................... 
CHAPTER I

INTRODUCTION

A. Background of the Research

Culture may be defined as behavior peculiar to Homo sapiens together with material object used as an integral part of this behavior. The material object consists of language, ideas, beliefs, customs, codes, institutions, tools, technique, work of art, rituals, ceremonies.¹ In another word, language can be defined as culture. For example Pakistani who lived in Bradford speaks Urdu as their language to communicate to others. Language being used is functioned as sign to describe that they belong to some culture. Since language is one kind of culture, it means Pakistani people shared the same culture. Urdu is known as one of their official language in Pakistan.²

Culture is also worked as a media of identification. We can identify one group with another by the culture they apply. Culture as identity takes important role when one group of people lives in a place with different culture than they are. This identity then differentiate or separate one group with another.

In correlation to the literary work cultural elements often uses as background in developing a story, for example last dance at dum-dum by Ayub Khan Din. This play uses cultural background between Anglo and

¹ Jacob E. Safran and another, The New Encyclopedia Britannica, vol.16, Chicago
² B.L.C. John, South Asia, (New York: Barnes and Noble, Inc., 1971) p.92
Indian. The characters of the play are a group of elderly and lonely Anglo-Indians living in a decaying colonial house. Mr. Chakravatty (Indian) is landlord and Hindis extremist. He wants to evict a group of elderly from his land because they unable to pay their rent to him. So, Mr. Chakravatty rents his land to British woman, Lydia. Mr. Chakravatty and Lydia want to apply their culture (such as dance) to a group of elderly. But, they reject two cultures because they want to defend their own culture.³

*East is East* is a play using two different cultural elements (Britain and Pakistani) in narrating the story of the characters. The Khan’s family applies two cultures. The father is Pakistani, while the mother is British and the children are mix race of Anglo-Pakistani. So, this family has two different cultures.

Each of the six children seems to symbolize, in different ways, the conflict of being to live between two cultures. Two of them have rejected Britain in different ways one by clinging on to his Moslem faith, the other by retreating into his parka coat that he never takes off. In contrast, two of the other children consider themselves as English. Meanwhile, the youngest child has not decided yet to choose the cultures as he was too young.

The conflicts they face become the main reason why the writer chooses to analyze *East is East.*
B. Limitation of the Study

The writer will limit the study to Western and Eastern cultures in *East is East* and Khan’s children identity.

C. Statement of the Problem

According to the background and limitation of the study, the writer formulates the problems that will be guided into

1. How are Western and Eastern cultures represented by the Khan’s family?
2. How do Khan’s children perceive the two different cultures?

D. The Objective of Research

The objective of the study is to understand Khan’s children identity which covers Western and Eastern culture in *East is East*.

E. Significance of Research

The significance of the research is classified into two matters, the practical and academic matters. The practical matter has some beneficiaries for all students of English Literary Department, who are expected to have more knowledge about identity. And the academic matter is dedicated as a requirement to finish undergraduate study in English Literary Department, Faculty of Humanities of Syarif Hidayatullah State Islamic University.

F. Methodology of Research

1. The method

The writer uses qualitative descriptive and content analysis method. In qualitative research, the writer uses verbal data and the relevant theory, that is, the concept of identity. The type of qualitative study that
the writer chooses is content analysis. The meaning of content analysis is the study that tries to understand the message of the literary work.\textsuperscript{4}

2. Technique of Analysis

The writer will describe the play as follows:

The first step, the writer reads the \textit{East is East} carefully and accurately. The second step, the writer reads to look for the topic for research. The third step, the writer tries to collect the sources by visiting library and browsing website. The fourth step is the writer classifies the data and analyzes them. So, the writer uses the descriptive analysis technique in this study.

3. Instrument of the research

The instrument used in the research is the writer herself by collecting, reading, analyzing the relevant data of the research and using the suitable approach for the analysis.

4. Unit of analysis

Unit of analysis analyzed is \textit{East is East} in form of screenplay written by Ayub Khan-Din in 1999, New York.

G. The Organization of the Paper

The research is divided into four chapters:

CHAPTER I: Consists of the background of study, the limitation of research, statement of research, the objective and significance of study, and methodology of research which consists of The Method of Research, Technique of Analysis, Instrument of Research, and Unit of analysis.

CHAPTER II: Consists of the theories which explain the concept of identity and the conflicts following the forming of identity.

CHAPTER III: The research finding.

CHAPTER IV: Conclusion and Suggestion.
CHAPTER II
THEORETICAL FRAMEWORK

A. Representation

Representation is a process to symbolize human’s personality. It means that a process of identification human being in the world society. In cultural studies representation is assumed to produce meaning in which we are as subject recount our experiences and feeling. Representation can assume our identity. There are three senses of representation, as follow:

1. To ‘represent’ means to stand in for, as in the case of language, which when at Sporting event, for example, signals that country’s presence at the event. The flag stands for or symbolizes a nation, distinguishing France from China. In Britain, the Royal Standard represents or symbolizes the royal family and the institution of monarchy.

2. To ‘represent’ means to speak or act on behalf, as in the sentence ‘a spokesperson on behalf of a lesbian mother voiced the concerns of their constituents. A person who represents a group in this sense may also serve a symbolic function. An example might be the Pope, who speaks and acts on behalf of the Roman Catholic community but might also stand as symbol of Roman Catholicism.

3. To ‘represent’ means to re-present. In this sense, a biography or historical writing re-present the events of the past. Equally, a photograph re-present a moment or event which has already occurred –it present the occasion
again, a photograph or painting can also, of course, represent someone or something in this sense of standing in for. Poster of rock-stars, religious paintings and public statue all fulfill this function. Images that function in this way are said to be iconic.

From those three possible senses of the word “represent” above, the writer can conclude that the last sense of representation is the exact meaning for this research because *East is East* drama represents culture of Pakistan-British and Pakistani life in Britain.

Human being is social creature who need others people. When someone interact with other, he or she express her or his uniqueness, this uniqueness become his or her identity either by language, religion, Family relation or occupational. As the writer explains, representation is a process identification human being in the social life. For example Pakistani represents their culture with Pakistani wear *shalwar kameez*, from this clothes society know, where she comes from. So representation as cultural process establishes individual and collective identities.

**B. The Concept of Identity**

There are a lot of definition of identity, according to July Giles and Tim Middleton. The term identity refers to the capacity for self-reflection and awareness of self. Identity may be contrasted with the notion of *self*, related to *self image*. It means that identity is reflection ourselves.

Identity negotiation is a process where a person negotiates the meaning of their identity with society. This definition clarifies that identity
represents the individual’s process to look for her or his personality or identity in the social life.

Identity has relation and difference is established by symbolic marking in relation to others for example the representational system which mark difference could include a uniform.

Identity is also maintained through social and material conditions. The social and symbolic refer to two different processes but each is necessary for the making and maintaining of identities. Symbolic marking is how we make sense of social relations and practices, for example, regarding who is excluded and who is included.

Identity is produced are the level of the self. Individual and human nature define themselves. All of the level attempt to draw several assumptions in the context of cultural and social, from the efforts we can describe several assumptions of what sort identity and difference are.

Equally, the identities that individuals adopt in order to define themselves are produced, at least in part from the cultural and social context in which are find ourselves and from which are draw certain assumptions about “human nature”, “individuality” and “the self”.5

Therefore, the effort to define things is subjective according to our experience and knowledge. Sometimes we find obstacles when we define thing and let to a conflict.

Identity is an action to know who I am or to know who she or he is for example if we want to someone’s identity by recognizing who he or she is,

---
we can use some categories as a tool. To know someone’s religion, just take categories of religion identity such as he is Muslim, Catholic etc. To recognize someone’s personality, it can be used categories lonely, quite or shy concern. The aspects of identity can be categories, as follows:

1. Aspect religion such as Muslim, Jewish.

2. Family relation such as mother, father, son, and niece

3. Occupation such as teacher, engineer, student

4. Social such as sex, age, ethnicity, sexual orientation.

5. Physical appearance such as hair color, skin color, eye color, body shape, physical disabilities, height, kind of clothes worn.

6. Personality such as shy, concerned for other, morose, a loner, gregarious.

7. Cultural such as interested in music, a film goer, football-mid

These categories or these tools as you have probably realized by now, are not watertight. Skin color can also be a mark of social identity; physical disability may not simple be about appearance, but may have ramifications for all other aspects of identity; sex may have some bearing on how far appearance is important to identify (women are more likely to experience their identity as linked to how they look); political commitment may derive from being born into a certain class or nationality.

---

7 *Ibid*, p.31
However, the action to mark someone’s identity is not anyway by using those categories because it is telling the reality of who you are really are or probably we think that the only person who defines right is ourselves.

Despite, we describe ourselves and may categories we draw upon (social, personal, and biological, cultural). We tend to and want to believe that there is a “real me’ in which resides the essence or core of our nature.  

Identity is manifestation or underlying cultural practices that are autonomous of the consciousness of individual members of the cultural group practices that can be observe as a matter objective social science.

Identity indicates that the identity can be used to comprehend a cultural of a society. Identity is a parameter in analyzing the ethnic group as the contributions of social science.

In the study of culture, many people are interested to analyze the features of society. Sometimes we are curious to know the custom, social life, and many more to be recognized of what kind of identity they are. It is also discussed by Judy Gales in her book, studying culture:

Perhaps it is more accurate to comprehend identity, as the interface between a private sense of self that includes conscious and unconscious feelings, rational and irrational motivations, and personal believes and values, and those factors that constitute the social context in which we experienced those feeling and motivations (for example age, ethnicity, sex). If our deepest desires and our most personal experiences constitute on individual consciousness. Identity is the way we way choose to represent ourselves and act out thought, beliefs and emotions in the social world.

---

8 Ibid, p.32  
This statement above emphasized that to present our identity by using it as representation of ourselves. Identity is used to know the social status such as ethnicity, races, age, marital status, etc and also this statement is explained that everybody have the basic rights to express their emotion (happy, sad, angry and soon), belief (we may choose our belief such as we choose to be Muslim, catholic, Jewish) and way of thinking in the social life. These differences become his or her characteristic or identity in the community. Identity is the way we present ourselves to be known by word society. Another one system identity is shaped by social and history unconsciously; hence, his or her identity can be shaped by others, or in the word identity are formed through classification that social in term of similarities and differences. From definition and ways how identity is formed, Identity can be divided into two kinds, they are:

9. Fragment identity is identity which is shaped consciously with very dominant consciousness. It means that he or she forming her or his identity consciously.

10. Multiple identity or split personality is identity which is shaped unconsciously with influences by the others. For example, Sharman was born in Pakistan. Because she wants to continue her study to England, so she must to live in England. Finally, she lives in England. When she visits her friend, suddenly her friend neighbor an elder woman looks at her and she asks “do you come from Pakistan?” Sharman answers “yes, how do
you know?” “I saw from your hair and eyes color” and Sharman says “I see”

Identity is not only experienced at the level of the self “collective, ethnic and rational identities are important ways in which people negotiate a sense of belonging often allied to this political solidarity.” It can be interpreted that to present an identity, people sometimes have to be tolerance each to other. If it is not running well, it can lead to a conflict.

Identity can be shaped by the structures of that society; they are also shaped by the subjectivities of individual women and men in our roles as social actors. Subjectivity, in this context, signifies differently from orthodox understandings of the term such as that the given by the oxford English Dictionary “proceeding from personal idiosyncrasy or individuality; not impartial or literal”.

Subjectivity can be defined as that combination of conscious and unconscious thoughts and emotion that make up our sense of us, our relation to the world and our ability to act in that world. Unlike the individualist notion of people as rational, self-motivated individuals in pursuit of their own clear and stable self-interest, the concept of subjectivity can capture both the notion of people as intentional subject –actors in the world- and at the same time as subject to forces beyond their conscious control.

---

11 Ibid, p.45
12 Ibid, p.191
C. Identity Crisis

Identity becomes man or woman personality. But getting longer and longer due to of many interaction of each people to others, identify may lose from man or woman itself. Identity crisis often happens to adolescence. It cause of their interaction to others. Most of adolescences are still seek for their personality. It can be shown by their behavior that often changes on their life which is allowed the change of culture from other countries.

Erik Erikson\(^{13}\) is one of the most influential scholars in the history of the study of adolescent development. Drawing on his diverse experience as teacher, psychoanalyst, ethnographer among Native Americans, and therapist of World War II veterans, he developed a comprehensive theory of human development across the life span. However, the primary focus of Erikson’s work was on adolescence, and adolescent development is where he has had greatest influence. In Erikson’s theory of human development across he life span, each period of life is characterized by distinctive development issue or crisis. Erikson used the term identity crisis to describe the process through which young people construct their identity.\(^{14}\)

According to Erikson, an identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself. So, someone look at another person is different from him. Erikson suggested that people

\(^{13}\)Erik Hamburger Erikson was born in June 15 1902 in Frankfurt, German. Died In may 12 1994. He is American psychoanalyst whose writing in social psychology, individual identity and the interaction. (Jacob E.Safra, the new Encyclopedia Britannica Vol.4, 15\(^{th}\), Chicago 1768 p. 543)

\(^{14}\)Jeffrey Jensen Arnett, Emerging Adolescence and Adulthood a Cultural Approach Third Edition, Clark University, p.175
experience an identity crisis when they lose "a sense of personal sameness and historical continuity".\textsuperscript{15} Actually, identity crisis are characteristic of late modernity and that their prevalence only makes sense when seen in the context of the global transformations which have been defined as characterizing contemporary life.

Erikson’s theory of identity development four identity statues or ways of resolving the identity crisis, as follows\textsuperscript{16}:

a. Identity diffusion is status that combines no exploration with no comment. For adolescents in identity diffusion, no commitments have been made among the choices available to them. Furthermore, no exploration is taking place-the adolescent at this stage is not seriously attempting to sort through potential choices and make enduring commitments. In sum, the state adolescents are in when they have not yet experienced a crisis or made any commitments.

b. Identity moratorium involves exploration but no commitment. This is stage of actively trying out different personal, occupational, and ideological possibilities. Different possibilities are being tried on, sifted through, some discarded and some selected, in order for adolescent to be able to determine which of the available possibilities are best suited to them. so, the state of adolescents who re in the midst of crisis but who have not made clear commitment to an identity

\textsuperscript{15} \url{http://en.wikipedia.org/wiki/Identity_crisis_(psychology)}

\textsuperscript{16} John W. Santrock, \textit{Adolescence tenth edition}, University of Texas at Dallas, p.180
c. Identity foreclosure classifications have not experimented with range of possibilities but have nevertheless committed themselves to certain choices-commitment, but no exploration. This is often a result of their parent’s strong influence. At this term the adolescent are in when they have made a commitment but have not experienced a crisis.

d. Identity achievement is the classification that combines exploration and commitment. Identity achievement is the classification for young people who have made definite personal, occupational and ideological choices. By definition, identity achievement is preceded by a period of identity moratorium in which exploration takes places. If commitment takes place without exploration. It is considered identity foreclosure rather than identity achievement. It means that the state of adolescent who has undergone a crisis and made a commitment.

The identity achievement and moratorium statues are notably related to a variety of favorable aspects of developments. Adolescents in these categories of identity development are more likely than adolescents in the foreclosure or diffusion categories to be self-directed, cooperative, and good at problem solving. Adolescent in achievement category are rated more favorably in some respect than adolescent in the moratorium category. As you might expect, moratorium adolescent are more likely than achievement to be indecisive or unsure of their opinion. In contrast, adolescent in the diffusion and foreclosure categories of identity development tend to have less favorable development in other areas as well. Diffusion is considered to be the least
favorable of the identity statues and is view as predictive of later psychological problem. Compared with adolescent in the achievement or moratorium statues, adolescent in the diffusion status are lower in self-esteem and self-control. Diffusion status is also related to high anxiety, apathy and disconnected relationship with parent.

The foreclosure status is more complex in its relation to other aspects of development. Adolescent in the foreclosure status tend to be higher on conformity, conventionality and obedience to authority than adolescent in the other status. Adolescent with the foreclosure status tend to have especially close relationship with adolescent’s parents, which may lead them to accept their parents’ values and guidance without going through a period of exploration as adolescents with the achievement status have done.17

D. **Pakistani Identity**

Culture is one of socialism human life that related to their environment too. Usually, it is affected human life before. Also, it related to human mind based on their belief to the God existence and an environment human’s life. Each of culture may be hold as human’s identity that differentiates to others. Each of people may have personality to show who is he or she as their identity. Little by little each of people interact each other to their environment so, it becomes community. From this community human’s life express their mind and attitude based on their equality. As long human life is in progress, culture will be exist and change as the progress of the

---

modern life. The whole of description above is related to the representation of human community.

Not only in eastern, but also western life often face many acculturation of culture. But it often each of culture resist from their life even though east culture in the middle of western life. The reason is due to of eastern follow their old culture stronger than the recent. Included in this case is religion, and etc. Pakistan is one of the country that applies such acculturation of culture, and most of Pakistan’s culture interaction that often be analyzed is related to Britain.

The majority of Pakistan is Muslim and their customs follow from that faith. For example, Muslims may only eat halal meat and Pakistani recipes reflect this. Major festivals such as Lailat al Qadr, Eid ul Adha and Eid ul Fitr come from the Islamic calendar. They also reading Qur’an and praying.

Pakistan language is Urdu, it means land lord\textsuperscript{18}, and Urdu is the only official language of Pakistan. Despite English is generally used instead of Urdu. English is the lingua franca of the Pakistani elite and most of the government ministries. Urdu is closely related to Hindi but it is written in Arabic alphabet rather than in Devanagari. Urdu also has more loans from Arabic and Persian than Hindi.

Men’s Pakistan clothes are wear baggy pants that get narrow at the ankles. They are called salwar. They also wear long shirts that hang down to their knees, called kameez. Woman wear scarves on heads called dupattas.

\textsuperscript{18} Hasan Shadili, Ensklopedia Indonesia 5, p.2515
In the big cities, Pakistani will wear western style clothes such as jeans, T-Shirt, tank-top.\textsuperscript{19}

Pakistan has many kind of food. Pakistani food such as, Pakistani cooking today consists of staple foods which are cheap and abundant. Wheat and other flour products is the mainstay of the diet, one familiar form being chapatti, unleavened bread akin to a Mexican tortilla. This is made with dough prepared from whole wheat flour.

There are a lot of things that Pakistanis or Paki cannot eat. Paki can't eat anything from a pig. Muslims refrain from eating any pork. Most Pakistanis follow this diet restriction rigidly and will even avoid foods cooked with lard. Alcohol is also prohibited in Islam. Many Pakistanis will eat only 'halal' meaning 'kosher' meat.

Chicken, goat and beef are popular either in curried form or char-grilled in a \textit{tandoor}. Specialties include \textit{kebabs}, \textit{tikka} (barbecued spiced chicken), \textit{korma} (meat curry) and \textit{pulao} (rice cooked with meat). The four main components of a Pakistani meal are bread, \textit{chawal} (rice), \textit{Sabzi} (vegetables) and \textit{gosht} (meat). \textit{Naan} is the most popular form of bread and is eaten at almost any meal. It is flat, leavened bread made in a \textit{tandoor} or clay oven and is normally purchased to supplement the home-cooked meal. \textit{Parathas} and \textit{chapatis} both flat round breads are also favorites.

\textsuperscript{19} Ezinearticles.com/?Wedding-Clothes-and-Jewelry-in-Pakistan
Another basic food is lassi, milk from which curds and butterfat have been removed. Vegetables, usually seasonal, lentils are commonly used. Families with larger incomes eat more meat, eggs and fruits. And the more affluent cook with ghee, which is clarified butter, instead of with vegetable oil.

Marriage in Pakistan is the most standard and stable living form for adults. A marriage is seen not only as link between a man and a woman but it is also considered a union between their parents' families.

Most marriages in Pakistan are arranged. Arranged marriages is an integral part of Pakistani society for centuries and it is quite normal for people to have their marriages planned by their parents and other respected family-members. Arranged matches are made after taking into account factors such as the backgrounds of their families (wealth, social standing, and caste). Often a marriage is made within the extended family, such as between cousins.

Mehndi, or the Rasm e henna ceremony, typically takes place one or two days prior to the main wedding day. The event is traditionally held separately for the bride and the groom, and henna is symbolically placed on the couple's hands.

When the marriage happen, the bride wears a red gharara or shalwar kameez²⁰ which is heavily embroidered traditionally; other bright colors may also be seen. The dress is always accompanied with heavy gold jewelers, kohl.

²⁰Shalwar kameez have two meaning, they are shalwar is baggy pants get narrow at the ankles and kameez is long shirts is hang down at the knee (En.wikipedia.org/wiki Marriage_in_Pakistan)
(black eyes powder) apply it to her or his eyes with small stick. The groom may wear a traditional dress such as sherwani with a sehra or turban though some may prefer to wear a western such as tank-top, T-Shirt, jacket and jeans.21

Pakistan came into Britain existence in 1947 meanwhile Muslim migration came to Britain began from the mid nineteenth century22. The term Pakistani Britons is used to denote a person of Pakistani ancestry or origin, who was born in or was an immigrant to the United Kingdom. Most Pakistani Britons speak English, generations will consider English as their ‘first’ language.

Pakistani or Paki23 are some 800,000 people of Pakistani origin who live in the UK24. The new immigrants of today are building their own communities. They are preserving their own traditions as they blend into the new British, which are party, their creation as well. Many Pakistani women continue wear the shalwar kameez and occasional sari in their homeland and they also use the red dot and bindi. There are many immigrants speak little English.25

In the matter of political, social and economical life, Pakistan and UK cooperates each other. Due to of cooperation of both countries, The UK and Pakistan are working together to raise awareness and promote debate about

---

21 en.wikipedia.org/wiki/Marriage_in_Pakistan  
22 http://www.islamsfortoday.com/britain.htm  
23 The term Paki used to describe Pakistani immigrant. http://www.pbs.org/newshour/indepth_coverage/asia/partition/britain.html  
24 http://www.britainusa.com/sections/articles_show_nt1.asp  
25 Dorothy and Thomas Hoobler, We Are Americans Voices of the Immigrant Experience, USA.2003
the murders known as “honor killings.” British police have been working with the Pakistan police on practical strategies for tackling these murders. This project will help to increase understanding of the respective cultures and religious traditions, which underpin our society. On political life, both of countries work together with the international community, to try to resolve the conflicts, which fan the flames of intolerance and injustice and fuel extremism. And we need to encourage democratic change and strengthen the unity and understanding between the Muslim and non-Muslim worlds.

E. British Identity

England is only one of the three countries in Britain (Scotland, England and Wales). People born in England are called English or British and can say that they live in England, Britain or the UK. British usually wear tank-top and jeans in daily activities.

British breakfast usually served by mushy peas, pork scratching and deep-fried Mars Bar, and a cuisine. This usually consists of bacon, sausages, egg, tomatoes, mushrooms, baked beans and fried bread, call “full breakfast”. In British breakfast it proceeded by cereals, served with tea or coffee, and followed by toast, butter, jam and marmalade.

Having said that, Britain still fight hard to shake off a culinary heritage of ready-sliced white bread, fatty meats veg boiled to death, all

---

26 http://www.britainusa.com/sections/articles_show_nt1.asp
washed down by tea with four sugars, and in many parts of the country this diet still remains firmly in place.\(^{28}\)

In this case British consist of some kinds of drink, for beverages in Britain there are two kinds that are alcohol and non-alcohol. Alcoholic drinks like Beer. This beverage is the most popular alcoholic drink in Britain, and it’s usually served in pints, depending on location but we can also ask for half of it. And the second kind of beverage is Non-Alcoholic drinks, The British national drink is undoubtedly tea, and they can almost measure their geographical position by its strength in cafes. From a point some districts tea gets progressively stronger (and more orange), the sort of brew teaspoons stand up in. in smarter cafes and teashops you can get something more exotic like herbal tea. If British drinks to takeaway or carry out, some pubs sell beer in cans and bottles, it is cheaper.\(^{29}\) And if British have enough time British usually go to club or pub to drink beer. The word *pub* is short for *public house*. Pubs are popular social meeting places. Pubs are an important part of British life. People can be talk, eat, drink, meet their friends and relax there. Pubs often have two bars, one usually quieter than the other, many have a garden where people can sit in the summer. Children can go in the pub gardens with their parents. At the pub, British smoke too. The Smoking is habitat in the all world. Everybody likes smoke and also British. This habitat not only man smoke but also woman.

\(^{28}\) *Ibid.* p. 117  
\(^{29}\) *Ibid.* p. 121
British will give good response when British meet new someone, British gives response with handshake or kissing. A handshake is the most common form of greeting among the people and is customary when you are introduced to somebody new. And kissing, it is only when you meet friends, whom you haven't seen for a long time, you would kiss the cheek of the opposite sex. In Britain, the kiss is generally enough.

The gay issue is a divisive political issue in the United Kingdom. The term gay may refer to all homosexual, certainly male. It’s a term that can be used as a noun or adjective to describe homosexual man as well as their sexual orientation. Homosexual identity is a developmental process that eventually leads to personal acceptance of positive homosexual self image and a coherent personal identity. The concept of homosexual identity has been used extensively in the literature on homosexuality since the late 1960s.30

Generally, most of the gay men are unconsciously about why they have being gay. According to Seidman Stevens homosexual identity is divided into two classified of identity. They are closeted and coming out gay.

**Closeted gay.** In the Jargon of contemporary homosexual culture, those who hide their sexual identities are referred to closeted. The term closet or closeted has been extended to indicate any identity affiliation that a person keeps secret for fear of persecution or exclusion, which hide their sexual

identities are referred to as either closeted or said to be in the closet. It happens because of fear or rejection from them.

**Coming out gay.** It means identify themselves as gay. The first person, you have to reveal is yourself. After that, you can deal with friends and family for many people. The coming out process is difficult, but most people come out because, sooner or later they can’t stand hide that they are any more. Coming out is simply about being true to yourself.³¹

British youth usually wear T-shirt and jeans in their daily activities and they also go to club for spend their leisure time. In the United Kingdom, man or woman are smoking. It is habit.

³¹ [http://www.winkipedia/coming_out/othercloset.html](http://www.winkipedia/coming_out/othercloset.html)
CHAPTER III
RESEARCH FINDING

East is East is drama tells about two cultures between Pakistani cultures or Eastern cultures and British cultures or Western cultures. Hence, this family has different background of cultures. George Khan is the head of household. He comes from Pakistan and his wife; Ella; she comes from Britain. George Khan represents Pakistani culture and Ella represents Britain culture. Therefore, the Khan’s Family is mixed-race.

In this chapter, the writer analyzes the content of East is East drama based on the concept of identity and representation. From the finding, the writer will classify into parts, they are data description and data analysis.

A. Data Description

From the play scripts, the writer tabulates the selected data that will be analyzed as follows:

Table of Pakistani and British cultures

<table>
<thead>
<tr>
<th>Culture</th>
<th>Types of customs/ Languages/ Religion and others</th>
<th>Descriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Pakistani Culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Customs</td>
<td>a. Clothes</td>
<td>Shalwar (female; Parka, Jinnah hat, Kameez (male)</td>
</tr>
<tr>
<td></td>
<td>b. Greetings</td>
<td>Assalamualaikum</td>
</tr>
<tr>
<td></td>
<td>c. Arranged</td>
<td>If the two families</td>
</tr>
<tr>
<td>B. British Culture</td>
<td>Food and wear</td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------</td>
<td></td>
</tr>
<tr>
<td>1. Customs</td>
<td>a. Clothes</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Food</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Beverages</td>
<td></td>
</tr>
<tr>
<td>2. Habits</td>
<td>a. Kissing</td>
<td></td>
</tr>
<tr>
<td>3. Leisure</td>
<td>a. Going to night club</td>
<td></td>
</tr>
</tbody>
</table>

| B. Data Analysis |

Each character represents culture either from the clothes, food, language, beverages or greeting by different ways. Each culture has the uniqueness. To know more about Pakistani culture and British culture, the writer will analyze the selected data as under:

1. Pakistani culture
The most Pakistanis are Moslem community. So is Khan’s Family. Therefore, Khan’s Family must reflect Pakistani culture based on Islamic law. There are several aspects which reflect Pakistani culture. Those are customs and religions. Some of Pakistani customs are clothes, greeting, and language. Pakistani religions practices are prayer, reading Qur’an, circumcision.

**a. Customs**

Some of Pakistani customs can be seen finding the following items:

1. **Clothes**

   As Moslem the Khan’s family must wear clothes that cover his or her body. The traditional clothes of Pakistan women are *Shalwar Kameez*. It is the kind of baggy pants which are narrow at the ankles and long shirts hanging down at the knee. Pakistani women are also wear veil. It is to cover women’s hair in the public place.

   Member of the Khan’s family who wear *Shalwar Kameez* is Meenah. Actually, she does not wear Pakistani traditional clothes; *Shalwar Kameez*; but, she wears *sari*. George recommends Meenah to wears *sari*. Meanwhile *sari* is Indian traditional clothes. As George knows and believes that *Sari* is Pakistani traditional clothes because George gets *sari* from Auntie Riffat. She lives in Pakistan.

*On scene 127 Int. Parlour*

*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.

Meenah usually wears sari on the holiday and on the special occasion such as on wedding party. She is forced by her father; George; to wear sari. If Meenah does not wear sari, her father gets angry.

Scene.116. int. Khan’s house.
George:well she not bloody in school now! Sunday you wear sari you auntie Riffat send you from Pakistan.
Meenah : can’t I just ear me trouser suit instead, Dad?
George throws his teacup across the room where is smashses against the wall standing tea everywhere. They all look at him.
George: you no hear what I say, Baster! You pucker deap?

Meenah forced to follow his father’s order. Although, she really dislikes to wear sari.

Meanwhile, Pakistani traditional clothes for men are khameeze, Parka, Jinnah hat. Member of the Khan’s family who wear Pakistani traditional clothes is Sajid. He always wears parka either on the holiday or on the special occasion. It means that he wears parka everyday. He never takes off his parka.

Scene 9. Int. Khans’ living room
SAJID,12, sits, oblivious to the confusion around him, reading a comic, he is dressed in his parka coat with one of the waistcoats over the top. He never takes the coat off, and has a facial tic. He scratches his head.

He always wears parka because he is afraid of his father consequence, he follows father’s order, although, he does it forcibly.
Marriage is a sacral moment. At the time, George’s first son, Nazir, is going to get married and there are the kinds of Pakistani traditional clothes for a groom. A Pakistani groom wears a *Jinnah hat*, traditional clothes which is a long white coat, a turban; a long tunic with sash at the waist, a tight, thin collarless shirt underneath; a tinseled garland around groom’s neck, used a watch which has Arabic writing on it, a *kohl* or black eye powder on groom’s eyes.

*Scene 14. Int. Khan’s house. Abdul’s room*  
*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 tinseled 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 dove’s tail at the side of the turban, to stunning effect.*  
*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 ground the front of the turban. Finally he places over Nazir’s shoulders a large red chiffon shawl with gold trim and gold stars.*

Every Pakistani groom must wear those clothes, Nazir too.

But, Nazir does it forcibly because he is forced by his father.

2. *Greeting*

In teaching Islam, Moslem greets another Moslem by saying *assalamu alamualaikum*. Pakistani has the unique greeting especially for men. When Pakistani meets another Pakistani, they usually greet each other by saying *assalamu alamualaikum* and
Pakistani men embrace on the left, right then left again. Member of the Khan’s family who reflect this greeting is Abdul and Sajid. Every time, they meet Pakistani people, they greet by saying *assalamu alamualaikum*, such as when they meet Poppah Khalid; their neighbor.

*Scene. 46. Ext. Khans’ house.*

*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 salam?
Sajid: ouch! Popah khalid, you’re hurting me!
Abdul: Oi, say salam to Popah Khalid.
Sajid: Ow! Salaam-alacum.
Khalid: good boy.

Abdul only who is willing to do greet by saying *assalamu alamualaikum*, while Sajid does Pakistani greeting because he is forced by Abdul.

The Khan’s Family arranges the wedding party. People go to the Hall to attend and to watch Nazir’s wedding party. George Khan separates seat place into two seat places, for women and men.

*Scene 17. Int Church Hall. Rochdale*

*We are now in a large church hall with trestle tables covered in soft drinks and boxes of crisps. It has divided into definite sections, MEN on one side, WOMEN on the other.*

George divides into two sections because in Islam, person who have not married prohibit to seat together.

3. **Arranging marriage**
In Pakistan, the most marriage is arranged marriage. It is the two families meet and arrange their daughter and son marriage. If the two families agree then the children will get married whether they like or not.

The Khan’s Family and the Shah’s Family are going to arrange for their children’s marriage. George plans his sons; Abdul and Tariq; with Mr. Shah’s daughters; Nushaaba and Nigget. They plan to marry Abdul with Nushaaba and Tariq with Nigget. George and Mr. Shah hope that their children will like to get married.

Scene 56. Int. Abdul Kkarim’s Parlour
George: beautiful, yes, very beautiful.
All: oh yes, very beautiful, yes, yes
Mullah: so, my friends, are you agree- Abdul marry Nushaaba and Tariq will marry Nigget
Mr. Shah; I am very happy
He rises and, slightly emotional, he walks over to GEORGE. GEORGE also rises and goes to greet him.
George: your daughter are my daughters, we are one family.

At the first time, Tariq rejects it but he is forced constantly by George and then, he does it forcibly. Abdul is willing to do it because he wants to make his father happy.

The Khan’s Family is going to arrange the wedding party. The groom usually goes to the van which has already been decorated with tinsel, silver paper and ribbons and Pakistani throw the groom by much confetti and much rice.

Scene 16. Ext. Khan’s house
They all pile into brightly painted mini-bus which is decorated with tinsel, silver paper and ribbons.
Confetti is a multitude of pieces of paper or metallic material. It is made in variety of colors such as green, red, blue, yellow etc. Pakistani throw confetti in order to the new couple has many children.

4. **Language**

Urdu is official language of Pakistan. In Bradford, Pakistani speaks Urdu language. When, the Khan’s Family visit Abdul Karim’s house, the George Khan and the Abdul Karim’s Family speak Urdu. The Khan’s children who understand Urdu language is Maneer only.

*Scene 54 int. Abdul Karim’s parlour*

*All the MEN join in with the anthem. GEORGE notices that MANEER the only one singing*

Maneer is willing to speak Urdu language in Pakistani community because he realizes that he is one of a Pakistani boy.

b. **Religion**

Islam recommends the circumcision for all Moslem especially male. Male Moslem must do the circumcision. Therefore, when one male, Sajid, member of the Khan’s family, has not been circumcised. George is really gets angry and shames because it disgraces the Khan’s Family as Moslem.

George then, arranges Sajid to be circumcised. Although, Sajid refused strongly on the idea of being circumcised, George still forced
him to undergo it. It is because for George as a Pakistani who is notably a Moslem.

Scene 36. Int. Hospital
Close on SAJID’s face, screaming, as we pull back to reveal a NURSE pulling up his trouser. We’re on the ward of an old Victorian hospital. A DOCTOR stands at the beach.

GEORGE arrives with a half eaten bag of grapes.

George: everything OK, tickle-tackle all gone?

Doctor: the circumcision was absolutely fine.

Circumcised is one of the regulations for male Moslem.

Moslem has daily rituals. It is prayer. There are five daily prayers.

Moslem is recommended to perform five daily prayers. Prayer is Moslem’s obligation. A Moslem must prayer. Member of the Khan’s family who prays is Maneer.

Scene 78 Int. Boy’s room.

MANEER sits praying

He is the only son who performs five daily prayers at the Khan’s family. He is willing to do five daily prayers.

The Qur’an is a Moslem’s holy book. the Qur’an is source of Islamic law. Every Moslem demands for able to reading Qur’an. Member of the Khan’s Family who is able to read the Qur’an is Maneer. At the Khan’s family, he is the only a boy who learn Qur’an.


All expect 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 verses. The khan 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.

He is willing to do read Qur’an because he realizes that he is a Moslem and a Pakistani boy.

Pakistani culture is introduced by George. He is a Moslem hence, he applies Pakistan culture to his member of the family based on Islamic law. The Khan’s family reflect Pakistani culture particularly religions and customs. The first is aspect religions. They are circumcision, praying, and reading Qur’an. Member of the Khan’s family who reflect aspect religions are Sajid and Maneer. The second is aspect customs. They are clothes, greeting, arranged marriage, and language. Pakistani women traditional clothes are Shalwar Khamez and for men are Parka, Jinnah hat and Shalwar Khamez. Pakistani greets by saying assalamualaikum and embrace. Pakistani speaks with Urdu Language. Member of the Khan’s family who reflect aspect customs are Meenah, Sajid, Abdul and Maneer.

2. British culture

British are Christian. British culture is introduced by Ella. The Khan’s family reflects British culture through customs, clothes, food, beverages.

a. custom

1. Clothes

British clothes style is simple enough. In daily activity, British women usually wear tank-top, T-shirt, skirt, jacket, hat and trouser. Ella
as a British woman, she always wears these clothes moreover, on the wedding party.

Scene 17 Church Hall. Rochdale
ELLA is sat amongst the women, looking completely out of place in her two-pieces skirt and jacket.

2. Food

British can eat all food including Pork. Member of the Khan’s family who eat Pork are Meenah, Maneer, Saleem, Tariq and Sajid.

Scene 39. Int. living room.
Sudden pandemonium. MEENAH grabs the air freshener and start to spray the room, MANEER then starts to shove bacon sandwiches and sausages into any convenient hiding place. SALEEM wafts his portfolio about, helping to disperse the smell as TARIQ opens a window. One by one they leg it out the back way. Only MEENAH is left.

They hide the pork because their father prohibits them to eat pork.

George considers his family as Moslem forbid to eat pork.

3. Beverages

British often drink alcoholic drinks such as beer, whisky and vodka. Member of the Khan’s family who sometimes drinks alcoholic drinks is Abdul, when his friends make party.

Scene 30 int. garage. Salford.
Peter: Abdul come and have a drink. Fat Twat’s getting married tomorrow.
Abdul: Naa, you’re alright mate.
One of the blokes, MARK, who is slightly she worse for wear, staggers over to ABDUL drinking from a small bottle of whisky.

He drinks whisky just to appreciate his friend. Although, he has been ever drink alcoholic drink, but it is not become his habit.
4. Kissing

Kissing is an expression of romantic affection or sexual desire. Kissing is British’s habit. Member of the Khan’s family who often kiss are Tariq and his girlfriend; Stella.

*Scene 44, ext. Canal Bank. Throstles nest
We open on TARIQ and STELLA in the long grass, kissing

They sometimes kiss in the public place. In Britain, kissing opposite sex in the public place is normal thing.

5. Going to the Night Club

Night Club is the place of British to spend leisure time. British often go to the club. Member of the Khan’s family who go to Night Club are Tariq and Abdul. They want to join with British.

*Scene 66, Int. nightclub.
We are now in the grubby entrance hall of the club. As TARIQ and ABDUL stand in a queue at the top of the steps we can hear the dull thud of Afro-Caribbean music emanating from the main body of the club.

They are going to the club at the night when their father is going to the bed so that he does not know their action. Tariq is willing to do it because he considers that he is a boy of English.

There are a lot of British cultures. Those are clothes; tank-top, T-shirt, skirt, jacket, hat and trouser; kissing, drinking alcoholics drink such as whisky, beer and vodka; and also going to the Night Club.
Member of the Khan’s family who reflect British culture are Abdul, Tariq, and Meenah.

3. Khan’s Children perception towards the two cultures

Khan’s children perception towards the two cultures divided into three categories in the following rejected, negotiated and acceptance Pakistani culture.

Cultural values defined as the norms, beliefs, behaviors, artifacts, and other meaningful symbols represented in the pattern of life adopted by a group of people or members of one cultural group adopt the beliefs and behaviors of another group. Usually, the expression of cultural values is different in Western cultures than in Eastern cultures. As a result, most immigrants encounter many unfamiliar cultural values in the initial stage of immigration to a Western culture. Immigrants adjust to the new culture, their traditional cultural values are increasingly challenged by western cultural values leading to some degree of personal changes, a process called acculturation. An immigrant will respond new culture by rejected, embraced or negotiated it.

George khan is an immigrant from Pakistan, he fells in love to Ella. Finally, they get married. George Khan’s Family lives in Salford, London, Britain. The Khan’s Family lives in a mainly white community. The Khan’s Family runs a fish and chip shop near their house.

---

32 riceinfo.rice.edu/projects/HispanicHealth/Acculturation.html
33 www.google.com
They have seven children, among others Nazir, Abdul, Tariq, Saleem, Maneer, Meenah, and Sajid. The Khan’s children grow up in the family with different cultures between British and Pakistani culture. Inside the house, Khan’s Children have to do what their father said and Khan’s children force to do everything in Pakistani style; it means that Khan’s children are forced by George. He has a liberal English wife. Ella as a liberal English wife, she gives freedom to her children. The important thing for Ella is her children’s happiness. Meanwhile, outside the house Khan’s children have an influence from British society.

George’s efforts to apply Pakistani culture to his children cause the conflict within at the Khan’s Family. From George Khan’s effort, George’s children response divided into three categories, they are embraced, negotiated and rejected Pakistani culture.

1. Rejected

Khan’s first son is Nazir. He is twenty-three years old. He assimilated into British culture. Moreover, he forgets Pakistani culture and he considers that British culture as his heritage culture during he lives in Britain. His behavior shows that he is a British boy such as he admits that he is a gay and he lives with his community.

Therefore, he runs away in the middle of his wedding party. His father engagement with a Pakistani girl and Nazir is forced to marry a Pakistani girl with a Pakistani girl who he has never been seen before. He cannot get married because he is a gay and he can not deny his feeling.
On the scene 17. int. Church Hall. Rochdale
George: come son, sit down, everything OK.
The BRIDE’s FAMILY is now looking over, concerned at the delay. The MULLAH is looking at GEORGE questioningly. GEORGE goes towards NAZIR, NAZIR back away from GEORGE; he pulls off his turban and diadem and lets them fall to the ground, the tears leaving a long black line from the kohl on his. George: sit down, no do this.
Nazir: I’m sorry, dad
GEORGE grabs NAZIR and slaps him. BEAT. MEN move in.
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: Naziiiir!

Nazir’s rejection to get married with a Pakistani girl makes his father gets angry and feels ashamed. For George, Nazir was dead.

Scene 56. Int. Int. Abdul Karim’s Parlour
GEORGE takes out his photographs of ABDUL and TARIQ and passes them along the line of MEN. Again they all voice their opinion as they along line.
Mr. Shah: seven sons, you are truly blessed.
George : six sons, one is dead.

George considered that Nazir was dead because he ran away from his marriage and he also ran away from the house, Nazir never came back to the house anymore. George never forgave Nazir’s fault.

Scene 111. Ext. Khan’s house
ELLA has NAZIR’s head in her hands, she talks in 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.

Nazir speaks English fluently with his a new community; gay community, he is very happy with his determination and selection.
It is clear that Nazir more comfortable to be a British boy than a Pakistani boy. So that, He receives in English community but he rejects in Pakistan community.

Nazir rejects Pakistani culture because he is a British boy and he was born in Britain.

Tariq Khan is twenty years old. He is a rebellious boy. He is the same as Nazir. Tariq like to British; he assimilates into British culture because he was born in Britain and he spoke English.

*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.*
*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.*

In the time of Tariq lives in Britain. There are no representations of his heritage Pakistani culture. From George’s entire son, Tariq is the only son who does not show Pakistani culture because he really hates Pakistani culture.

He really wants to be a British boy. He prefers a British boy to a Pakistani boy. Hence, in daily life, his behavior more comfortable reflect British culture.

He often goes to the club even, he has a British name; Tony. He uses the name of Tony when he is going to go to the nightclub. He changes his name because he wants to be one of the British community. He thinks that changing his name into a British name; Tony, and join to British community in the nightclub will change him to be a British boy. In fact, all of his efforts
can not change him to be a British boy because he is a half-breed; Pakistan and Britain.

Scene 66. Int. night club
It’s quite obvious why they don’t get in, but they don’t argue. The bouncer sees TARIQ and smiles.
Bouncer: alright, tony, how you doing?
Tariq: alright Bazza, thanks.
Tariq smiles and wanders past the bouncers, Abdul follow suit. He’s not to sure if he’s heard right. The bouncers stop him.

He has a girlfriend. Her name is Stella. She is an English girl. They love each other. They are as a couple of beloved, he often kisses Stella in the public place.

When he knows that his father is going to marry him with a Pakistani girl, he gets angry so much and he does not want to do it because he has a right to decide who he will get married to.

Scene 118. Int. Chip Shop
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 a right to choose who I get married to.

All of Tariq’s the way of life shows British culture, it explained that he rejected Pakistani culture because he was born in Britain and he spoke English.

2. Negotiated

Abdul is twenty-one years old. Abdul’s way to deals with British culture and Pakistani culture in the home and in the England society. He
prefers to choose Pakistani culture to British culture at home because he does not want to lose his family such as he receives and agrees with his father’s plan to get married him with a Pakistani girl. Actually, he does not like to get married with a Pakistani girl but he does it because he does not want to separate with his family and he loves his family very much.

_On the scene 101 Int.Tariq and Abdul’s bedroom._

*TARIQ* is throwing things into a suitcase, in no particular order. *ABDUL* stands watching. He stops and turns on *ABDUL*.

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 think “I’m your father, you are my son, you do as I say, Bas” Abdul come with me.
Abdul: I don’t want what you.
Tariq: what the fuck do you want?
BEAT

*ABDUL, I want my family and I don’t want hurt anymore. He might be satisfied with just one of us getting married._

Although, he assimilates into Pakistani culture but he still keeps British culture, in the British society, there are British cultures that should be negotiated such as, Tariq will go to the club, he wants to follow to the club, and that’s why, Abdul wants to know the club. Arriving at the club, Abdul finds the obstacle that he must change his name into an English name without thinking twice, he changes his name into Arthur so he can enter the club and is received by British community. His name change into an English name makes him confident and he enjoys with his a new name.

_Scene 66. Int. nightclub_

We see *ABDUL* uncertain, *TARIQ* is willing him on.
Abdul: Arthur…me name’s Arthur
The bouncer nods him through.
Although, he is at the club, he still keeps show Pakistani culture. When he wants to drinks, he orders lemonade juice to a waiter. His language shows British culture because he grows up in Britain and his daily language is English. When he is asked by his father to sing a song in Urdu language, he can not sing it and when he listens to Pakistani speak Urdu he does not understand and he can not speak Urdu too. He cannot understand it because her father has never taught him.

Scene 54. Int. Abdul Karim’s parlour
George: oi, why you no sing?
Abdul: we don’t know the words, Dad.
George: then all baster hum!

In other words, his behavior more comfortable represents Pakistani culture than British culture for instance he always greets Paki in Pakistani style by saying *salaam-alacum* and he also embraces in Pakistani style.

It means that he negotiated Pakistani culture because he loves his family and does not want to separate with his family.

Saleem is an artist. Truly, He assimilates into British culture but, he just shows British culture in the outside and in the inside house, he shows Pakistani culture because he is forced by his father and he wants to do Pakistani culture what his father likes best.

In the outside, he can do everything what he wants. His behavior shows British culture with the way he takes art at his college because he likes drawing, his decision is not known by George. His father just knows that he takes college in engineer. He has a job; his job is a model.

*On the 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 college, it’s that bit there, it protect 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 stand 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.

It means that Saleem negotiated Pakistani culture because he is afraid of his father and wants to make his father happy.

Meenah is sixteen years old. She is a girl but, her attitude likes a boy. She is to be boyish because her relatives are men. Of course, she is influenced by her brothers. Actually, she is more comfortable to show British culture than Pakistani. So, she often plays football with her friends.

Scene 88. Ext. Monmouth Street.

EARNEST is out on the street, kicking a ball against the wall in front of his house. He sees MEENAH walking along.

Earnest: alright Meenah! D’ya wanna play football?

Meenahu: OK pongo.

Her behavior and her get dressed are prohibited by her father. She is forced by her father to wear sari, but she does not like to wear sari because sari makes her burden and she look likes a sack.

Scene 9. Int. Khan’s Living Room.

Close on MEENAH KHSN’s face as she screeches. MEENAH is 16, she wears a sari which makes her look like a sack of spuds.

She is not really comfortable to wear sari. She considers that she is a British girl, she shows her British culture through her behavior to eat British
traditional food such as pork. It means that she negotiated Pakistani culture because she is afraid of his father.

Sajid is the youngest at the Khan’s Family. He is twelve years old. Basically, he prefers British culture to Pakistan culture, because George’s force and he is afraid of his father, therefore he shows Pakistani culture.

Sajid’s the way of get dressed that he always wears traditional Pakistani clothes; *parka*; at his daily life. He does the circumcision although he is forced by his father. Because Sajid is still young, he is not decide yet and choose the embraced, the rejected or the negotiated Pakistani culture.

3. Acceptance

Maneer Khan is a religious boy. Despite, he lives in Britain. He prefers show Pakistani culture to British culture. He ignores that himself as a Pakistani boy because none of the British ignore that he is a British boy. He realizes that he is a Pakistani boy therefore, his the way of life in Pakistan style.

*On scene 44. Ext. Canal Bank. Throstles Nest*

*MANEER* sits gloomily throwing stones into the water. *MEENAH* takes look *SALEEM*’s sketch.

*Maneer: we’re not! No one round here thinks we’re English. We’re the Pakis who run the chippy.*

As a good Pakistani boy, he has to do Pakistani culture. British do not influence himself to change his personality to be a British boy because he is a half-breed; Pakistani and British.
For Maneer, his father’s command is an obligation and he must do father’s command. In daily life, he always shows Pakistani culture and Islamic law. He always does prayer five times daily.

*Scene 78. Int. Boy’s room*

*MANEER sits praying*

Urdu language is not daily language at Maneer’s home but, he is able to speak Urdu. It means that Maneer accepts Pakistani culture because he realizes that he is a Pakistani boy.

From Khan’s children reflect Pakistani culture and British culture, all of the Khan’s children experienced identity crisis. According to Erikson, an identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself. So, someone looks at another person is different from him. Identity crisis often happens to adolescence. It cause of their interaction to others. Most of adolescences are still searching for their personality. It can be shown by their behavior that often changes on their life which is allowed the change of culture from other countries.

Khan’s children experienced identity crisis because they confuse to determine their culture between Pakistani cultures or British cultures, for the Khan’s children culture is their identity. When the Khan’s children want to reflect British culture at home, they find obstacle because the Khan’s family reflect Pakistani culture, it means contradiction and when they want to reflect Pakistani culture in British society, the Khan’s children are being different with them.
In short, at the Khan’s Family, there are three categories in response George’s applies Pakistani culture. The first is rejected Pakistani culture. There are two people. They are Nazir and Tariq. They chose it because they were born in Britain and they spoke English.

The second category is negotiated Pakistani culture. There are three people. They are Abdul, Saleem and Meenah. They confuse to choose their ancestor cultures. They have a right to choose their ancestor cultures but their father forces them to apply Pakistani culture.

The third category is acceptance Pakistani culture, he is Maneer. He realizes that he is a Pakistani boy and he must apply Pakistani culture.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

There are two cultures which are represented in this paper. They are British and Pakistani culture. Ayub Khan Din tries to represent the real Khan’s family who has two different cultures. They are British culture and Pakistani culture. Throughout East is east, the Khan’s family members reflect Pakistani culture and British culture.

British culture is introduced by Ella. The Khan’s family reflects British culture such as clothes, food, beverages and customs. British clothes especially for women are T-shirt, tank-top, skirt, jacket, hat, and trousers. One main British food is pork. Most of British Beverages are alcoholic drinks, among others whisky, beer and vodka. British customs are going to the club and kissing.

Pakistani culture is represented by George Khan. He is an immigrant from Pakistan. Pakistani is a Moslem, therefore the Khan’s family reflect Pakistani based on Islamic law. Pakistani culture is divided into two categories, they are religions and customs. The Khan’s family reflects Pakistani culture through religions such as prayer, reading Qur’an and circumcision. He also represents Pakistani customs such as clothes, greeting, and language.
Pakistani clothes are *shalwar kameez, parka, Jinnah hat*. Pakistani usually greets by saying *Assalamualaikum* because of they are Moslems. And Pakistani Language is Urdu.

George forces his children to apply Pakistani culture and Khan’s children deal with two cultures can be three categories. They are to embrace, to reject and to negotiate to the two cultures.

Khan’s children who embrace Pakistani culture is Meenah. His reason is a Pakistani boy. Nazir and Tariq choose to reject Pakistani culture because they were born in Britain and spoke English and Abdul, Saleem, Meenah choose to negotiate Pakistani culture because they are afraid of their father.

**B. Suggestion**

The writer has analyzed Pakistani and British cultures using the theory of identity related to the cultural studies. Anyhow the writer suggests for other researchers who are interested in Pakistani and British cultures to take other books in reputable library such as British and Pakistani Embassy, in order to have more complete information of the two cultures.