

**THE PORTRAYAL OF PRIYA RAO'S CULTURAL IDENTITY
IN AMULYA'S MALLADI *THE MANGO SEASON***



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"If you want a place in the sun, you have to put up with a few blisters." - Abigail Van Buren

ABSTRAK

Dwi Sekar Adiati. 2012. *The Portrayal of Priya Rao's Cultural Identity in Amulya Malladi's The Mango Season*. A thesis. Jakarta: English Language and Literature Department, Faculty of Languages and Arts, State University of Jakarta.

Tujuan penelitian ini adalah untuk mengetahui bagaimana pembentukan identitas budaya dari karakter utama di novel *The Mango Season*. Penelitian ini menggunakan teori identitas budaya dari Stuart Hall. Data kajian ini diambil dari narasi dan dialog yang menggambarkan masalah identitas melalui proses resistensi, adaptasi, dan asimilasi. *The Mango Season* adalah novel yang bercerita tentang kehidupan imigran India yang berdomisili di Amerika yang mengunjungi keluarganya di India. Hasil dari penelitian menunjukkan bahwa identitas dari karakter utama novel ini, Priya Rao, tidak pernah stabil dan selalu berubah sesuai waktu, budaya, dan tempat dimana karakter utama berada. Pembentukan identitas dari karakter utama terjadi melalui proses resistensi, adaptasi, dan asimilasi. Pada akhirnya karakter utama meninggalkan budaya asalnya, India, dan terasimilasi oleh budaya Amerika.

Kata kunci: identitas budaya, resisten, adaptasi, asimilasi, imigran India.

ABSTRACT

Dwi Sekar Adiati. 2012. *The Portrayal of Priya Rao's Cultural Identity in Amulya Malladi's The Mango Season*. A thesis. Jakarta: English Language and Literature Department, Faculty of Languages and Arts, State University of Jakarta.

The purpose of this study is to reveal how the cultural identity of the main character portrayed in novel *The Mango Season* by Amulya Malladi. This study uses the theory of Stuart Hall to support the ideas of identity. The data is analyzed using Stuart Hall's cultural identity theory. *The Mango Season* is a novel which has a story about the life of Indian immigrant who visits her family back in India. The data of this study are taken from the narrations and dialogues that portray resistance, adaptation and assimilation processes, and then they are analyzed using the theory above. The forming of identity is seen through the main character, Priya Rao, who is an Indian immigrant. The conclusion of this study is the identity of the main character of the novel, Priya Rao, is never fixed and always be shaped. The transformation that she has been through is caused by time, culture and place where she is positioned. Finally, she is assimilated with American culture which she holds as her identity.

Key words: cultural identity, resistance, adaptation, assimilation, Indian immigrant.

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The Writer

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CHAPTER I

INTRODUCTION

1.1 Background of Study

The higher the level of the population in an area, the harder competition to meet the needs of each individual. Many people choose to move to a better place to provide their needs of health, security, education, welfare etc. Immigration seems to be one of the solutions to get a better life. Bijay K. Das (2000:203) states that immigrants are people who leave their country for a foreign country for good. They move from their origin country to a new country and usually decide to live there permanently due to work, study, marriage, etc. Some of them choose to live in the new country in searching for comfort and wealth.

United States during its history has been a destination for immigrants. Each of the years this country receives many of immigrants from world wide. American Community Survey (ACS) of the Census Bureau's 2010 states that the US immigrant population stood at almost 40 million, or 13 percent of the total US population of 309.3 million. Immigration touches on countless aspects of American life such as the economic, political, social, and cultural aspects. (<http://www.migrationinformation.org/USfocus/display.cfm?ID=886> retrieved on April, 13 2012).

One group of the immigrants is India, which is also known as one the world most-found immigrant in many countries, especially in the United States. The United States is home to about 1,622,522 Indian immigrants, making them the third-largest immigrant group in the United States after Mexican and Filipino immigrants(<http://www.migrationinformation.org/USfocus/display.cfm?ID=785>). The tremendous population in India has an impact of Indian people to migrate to developed countries, mostly to United States in gaining wealthiness and better life than their origin country.

In making better life, the immigrants often encounter problems. One of which problems is their identity. Giles and Middleton (1999:12) define that identity is an understanding of “what” or “who” himself/herself. Identity is not a single thing, it is complex and consists of various aspects, including social aspects (gender, sex, and ethnicity), physical aspects (hair color, skin color, and body shape), and cultural aspects (political affiliation or preference of life). Identity has important roles of human because the identity gives an idea of who he/she is and how it relates to the others and the world in which he/she lived. Identity also gives the position in the world as a bridge in the process of interaction with people and environment. Various aspects of identity may arise in the immigrants’ life which can lead conflict and crisis identity. In terms of language, customs, and lifestyle, immigrants often face difficulty in adapting with the environment of other countries.

Culture has a role in creating the identity of a human. The formation of identity of a human can not be separated from element of culture. Culture and

human have a relationship that tied to each other. Immigrants often have difficulty in dealing with two different cultures, their origin culture and the host culture. As Giddens in Chris Barker said that, "identity is a project means creation, always in process, a moving of 'come to', not 'come in'. It is reconstructed from the present condition grounded in the memory of the past with the notion of what we have to become in the future, the future that is intended.

Stuart Hall (1990:222) explained that identity is something that has never stopped its formation. It is not just something that "exists", but something that continues to "become". In forming the identity, processes such as resistance, adaptation, and assimilation are occurred. Immigrants who are strongly tied to the past culture will be difficult to accept the host culture and they will face a process in along time. Then, gradually they can adapt to new cultures, they might be assimilated to the host culture.

Migration experienced by the immigrants, trigger the issue of identity because the immigrants no longer live in their origin country. The Indian immigrants have varies jobs in the United States. One of them is Amulya Malladi, an Indian writer who lives in the United States. Her piece of work, *The Mango Season* novel is a novel which is inspired by her real life as immigrant in the United States. *The Mango Season* is a novel in 2004. According to Bharti Kirchner, author of *Darjeeling and Pastries: A Novel of Desserts and Discoveries*, with humor and grace, Amulya Malladi has constructed a family story in which the heroine must make the difficult choice between the traditional and the modern. This novel tells about an Indian woman who lives in the United States for 7 years,

then she have to visit her family back in India. In India she has problems to adapt India's culture as she has applied western values in the United States.

In the field of literature, the issue of cultural identity is not new. Some researchers had discussed it, such as Kanthi P. Tjahjono who analyzed the formation of identity in *Sweetness in the Belly* (2008) and July Rohana who analyzed the formation of identity in *Digging to America* (2010). This study also discusses the cultural identity issue focusing on the main character of the novel entitled *The Mango Season*.

Since the cultures in the novel are very different, between West (United States) and East (India), the cultural intersection might appear in the main character of the novel, Priya Rao. The writer interested in seeing the cultural identity of the main character whom back to India after she had living in the United States for 7 years.

Cultural identity is chosen because the writer is interested in studying the process of formation of cultural identity of the main character. The writer uses cultural identity theory by Stuart Hall to show whether the main character in this novel, Priya Rao, is keeping the Indian's culture or the Western's culture as her identity. This study also elaborates the formation of cultural identity through three processes, they are: resistance process, adaptation process and assimilation process.

1.2 Problem of the Study

How is the cultural identity of the main character portrayed in Amulya Malladi's *The Mango Season*?

1.3 Limitation of the Study

The writer limits the study on the narrations and dialogues concerning with the cultural identity issue of Priya Rao, the main character in *The Mango Season*.

1.4 Purpose of the Study

The aim of the study is to analyze the portrayal of cultural identity in the main character of *The Mango Season*.

1.5 Significance of the Study

The significance of the study is to give the contribution to students of English Department of State University of Jakarta who want to analyze cultural identity issue.

CHAPTER II

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Cultural Studies

In concerning with the study of culture, Simon During (1993:1) defines the cultural studies as the study of contemporary culture. It emphasizes the investigation of cultural production and the social construction of values, mindset, and belief systems. The elements can be raised in this study is diverse, because culture is related to various aspects; customs, languages, values, practices, etc. The concentration of this study which shows a certain message relates to the issue of cultural identity, social class, ethnicity, ideology, sexuality, nationality, or gender. Stuart Hall (1997:6) describes cultural studies as a formation of ideas, images and practices, which provide ways of forms of knowledge and conduct associated with a particular topic, social activity or institutional site in society. Cultural studies is constituted by a regulated way of speaking about 'objects' that cultural studies brings into view and that cohere around key concepts, ideas and concerns.

Ziauddin Sardar (1997:24) in his book *Introducing Cultural Studies* lists following five main characteristics of cultural studies:

- a. Cultural studies aims to examine its subject matter in terms of cultural practices and their relation to power. For example, a study of a subculture

(such as white working class youth in London) would consider the social practices of the youth as they relate to the dominant classes.

- b. It has the objective of understanding culture in all its complex forms and of analyzing the social and political context in which culture manifests itself.
- c. It is both the object of study and the location of political criticism and action. For example, not only would a cultural studies scholar study an object, but he/she would connect this study to a larger, progressive political project.
- d. It attempts to expose and reconcile the division of knowledge, to overcome the split between tacit cultural knowledge and objective (universal) forms of knowledge.
- e. It has a commitment to an ethical evaluation of modern society and not to a radical line of political action.

In studying the culture phenomenon in various societies, researchers in cultural studies use many kind of theories; media theory, literary theory, feminist theory, communication studies, social theory, or political theory. Thus, the cultural studies concern with meaning and practices of people's everyday life in society.

The writer mentioned before that there are many aspects can be analyzed in cultural studies. One of them is cultural identity, whose explanation will be described below.

2.2 Cultural Identity

Culture is the complex everyday world we all encounter and through which we all move. Edgar (2008:82) elaborates that culture begins at the point at which humans surpass whatever is simply given in their natural inheritance. As such, the two most important or general elements of culture may be the ability of human beings to construct and to build and the ability to use language.

Hall (1990:222) in his essay *Cultural Identity and Diaspora*, states that identity is a 'production', which never complete, always in process, and always constituted within, not outside, representation. This statement support by Giddens in Chris Barker (2003:118), he says that "identity is a project means creation, always in process, a moving of 'come to', not 'comes in'. It is reconstructed from the present condition grounded in the memory of the past with the notion of what we have to become in the future, the future that is intended."

"Cultural identity is not a fixed essence at all, lying unchanged outside history and culture. It is not same universal and transcendental spirit inside us on which history has made no fundamental mark..." (Stuart Hall, 1997: 227)

Identity is something that is made or a creation which is represented by language. It is an entity that always changes. It is concluded that identity is something made inside representation and hasn't finished. It is processed time by

time and never stops. The condition of the present and past shape the identity of someone to be in the future.

Moreover, Hall (1990:223) divides two different ways of thinking about cultural identity. The first position identify '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. Within the terms of this definition, our cultural identities "reflect the common historical experiences and shared cultural codes which provide us, as 'one people', with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history". Individuals share the same backgrounds of history and culture codes which are shared in one society that shape a cultural identity as one people, and give a flat and stable foundation meaning of identity to that society.

Hall states the second position about cultural identity in his essay:

The second position recognizes that, as well as the many points of similarity, there are also critical points of deep and significant *difference* which constitute 'what we really are'; or rather – since history has intervened – 'what we have become'. 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. 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. Far from being grounded in a mere 'recovery' of the past, which is waiting to be found, and which, when found, will secure our sense of ourselves into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past. It means the process of identity is based on place, time, history, and culture.

The second position of cultural identity means that identity is never fixed. The history kept in mind. It is continually shaped by the culture and depends on the place where someone is positioned. As Hall (1990:227) says that cultural identity is not fixed essence at all, lying under changed outside history and culture. It is always constructed through memory, fantasy, narrative, and myth. Cultural identities are the points of identification or suture, which are made, within the discourses of history and culture. Not an essence but a positioning. It can be concluded the identity is shaped by culture, place, time and history continually (never stop) in the place where someone is positioned and in the way her past culture is positioned. It is not only about something exist (a matter of being), but also something that keep on moving (a matter of becoming).

For immigrants who move to other country, the cultural identity is something that they belief must be take care, because that is the way they shaped from their origin country. The language, religion, tradition or values are some of the identity products they have which reflected them, who they really are. But

they somehow will realize of keeping themselves to be exist in terms of their identities. Their identities will keep processing and continuously working creates something.

The tools to shape cultural identity are resistance, adaptation, and assimilation which explanation will be described below.

2.3 Resistance

Hall (1996:287) argues that the strength of resistance through ritual lay in its conception of resistance not as a fixed quality or act. Resistance is not thought of in the singular and universal, an act which defines itself for all time; but it is constituted by repertoires whose meanings are specific to particular times, places, and social relationships. Hall (1006:294) defines the resistance “as challenges to and negotiations of the dominant order which could not be assimilated to the traditional categories of revolutionary class struggle.

Hall (1990:225) claims that people who felt ‘loss of identity’ caused by slavery and migration, that make them leave their country, can be healed only by set their past condition in their new place. It can restore an imaginary fullness or plentitude, also to reset their broken rubric past. Those things are the sources of resistance and identity. Their past condition that is reconstructed in their memory can heal them from the loss of the identity and become the foundation of their resistance.

The other theorist, Barbara Bush (1999:16) defines resistance as any action, individual or collective, violent or lawful, covert and overt, that is critical

of, opposes upsets or challenges the smooth of running the colonial rule. Resistance represented an important point of interaction between the powerful and powerless.

Resistance usually faced by minority group such as immigrants from other countries. They resist the dominant culture or the host culture of their new country and tend to maintain their culture as cited in Rohana (2010:18). In conclusion, resistance occurs when an individual or groups move to a new country from their origin country and they tend to maintain their culture, habit, belief, values, and way of thinking of their origin country.

2.4 Adaptation

Kim (1988:299) argues that most persons in most situations adapt to the stress of cultural differences. As the time goes by, the person will learn and become accustomed to the ways of the new culture and thus will “adapt” to cultural differences. Many immigrants struggle to manage with the feelings of inadequacy and frustration in the changed environment: some resist change and fight for the old ways, others desperately try to 'go native', often experiencing a sense of failure and despair. Whether for a long or short term, international migration represents a situation where the newly arrived strangers are required to cope with substantial culture change (Young Yun Kim: 1988:5). Adaptation moment is a condition being in two cultures, the previous and the new culture. The immigrants and sojourners do not belong to any culture since they applied both of them. By the time living in the new country, they are categorized themselves to be the people of the new country. They are gradually familiar with

the habit, the way of speaking, mindset, values, dressing, and thinking of the people in the new country. The immigrants start thinking in the same way; do the same way of dressing, and even trying to speak as fluently as the dominant group (cited from <http://my.ilstu.edu/~jrbaldw/372/Adaptation.htm>, retrieved on April, 12 2012). It means that adaptation is a process when origin culture is fluid. They try to imitate the dominant culture. If they want to live in the new country, they want or not they have to adapt the habitual of the dominant.

Kim (1998:14) states that adaptation required the effort of immigrants to be able socializing in the society and all various conditions in the new country, which is definitely different with the origin culture, without grounding to their past condition. For immigrants, the move from their original culture to the host society is permanent, or is regarded as such at least initially. Although some may eventually return to their homeland, most immigrants are committed to the new society in the sense that it is now the setting for the conduct of their lives. Being participants in that society for better or worse, they are unlikely to be able to segregate themselves from frequent contact with host nationals. Because of the necessity to make a living and attain social membership in the host society, most immigrants must be concerned with their relationship to the environment in a way similar to the native population. Temporarily at least, they are between two worlds the familiar environment of their original culture and their new place in the host society. Sooner or later, the immigrants and sojourners come to better structure, or make sense of, personally relevant situations in the host society.

Being immigrants in the new country, they will face these conditions, they will or not, sooner or later, for better or worse, they will automatically adapt the new culture. They will do, eat, live, and work the same with the dominant. Being fully adapted or not, but they will be sure having this process.

2.5 Assimilation

Assimilation is the process by which individuals take on identity, behavior, language, and values of another culture in order to change his/her identity, as well as the process by which outsiders is incorporated into a society. Through assimilation, we take in new information or experiences and incorporate them into our existing ideas. The process is subjective, because we tend to modify our experience or information to fit in with our pre-existing beliefs.

Park and Burgess (1921:735) states that assimilation is a process of interpretations and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and by sharing their experienced history, are incorporated with them in a common cultural. The immigrants gradually adopt the customs and attitudes of the prevailing culture. The new absorption of the main cultural body by the immigrants may somewhat is put forwarded than their real identity. It may even causes the origin culture is destroyed at all.

The process of assimilation would not be complete without affected by the interaction of several variables; change of cultural patterns to those of the host society, large-scale entrance into institutions of the host society on the primary

group level, development of a sense of people hood based on the host society, large-scale intermarriage, absence of prejudice, absence of discrimination, and absence of value and power conflict.

Assimilation is difficult because the individual must forsake his or her cultural tradition to become part of a different, often antagonistic, culture. Those who assimilate must totally break with the past. The immigrants who choose to assimilate will abandon their origin culture for the sake of adopting the new culture. Assimilated-immigrants are most usual with the ways of life of the dominant group and tend to apply them in their life. For example, they have a style of fashion that completely same with the dominant culture than their origin culture, and think from the point of view of the dominant's (Alba: 2003: 26). Bash and Hirschman state that assimilation is the process by which a subordinate individual or group take on the characteristics of the dominant group and is eventually accepted as part of the group. Moreover, assimilation must involve not only an effective effort by minority group to take all distinguishing actions and beliefs, but also the complete, unqualified acceptance of that individual by the dominant culture.

2.6 Culture and Custom of India

The culture and custom of India in this chapter will elaborate the definition of arranged marriage, love marriage, divorce in India, Indian clothing, and caste in India.

2.6.1 Arranged Marriage

Arranged marriages have been part of the Indian culture since the fourth century. Prakasa (1982:17) states that arranged marriages provide six functions in the Indian community: (1) helps maintain the social satisfaction system in the society; (2) gives parents control over family members; (3) improves the chances to preserve and continue the family ancestry; (4) provides an opportunity to strengthen the kinship group; (5) allows the consolidation and expansion of family property; (6) enables the elders to preserve the principle of endogamy. The practice of arranged marriages began as a way of uniting and maintaining upper caste families. In time, the system spread to the lower caste where it also was used for the same purpose. Prakasa (1982:15) also states that marriage is treated as an alliance between two families rather than a union between two individuals.

Prakasa (1982:14) explains that marriage is a sacred union in the Hindu faith. "One is incomplete and considered unholy if they do not marry". Many families begin marriage preparation well in advance, with the help of kinsmen and friends because of these beliefs. Once a match is found and arrangements met, the two families meet to discuss dowry, time, and location of the wedding, the birth stars of the man and woman, and education. During this time, the males of the family crowd in the center of the room, while the couple sits at the edge of the room and exchange glances. If the two families agree, they shake hands and set a date for the

wedding. Gupta (1971:146) states that most females are married before puberty, with almost all girls being married before 16, while most boys are married before the age of 22.

2.6.2 Love Marriage

Marriage has always been a favorable institution in India but people have always condemned love marriages. In the earlier times, marriages were conducted exclusively according to the urge and selection of the parents. Women did not have any freedom and were forced to marry the one, her parents chose for her. With time, Indian society has undergone terrific change. The social structure of the society has become more flexible and women are treated equal to men. As the result, interaction between the opposite sexes increased significantly. This has contributed to the increased percentage of love marriages in the country. Nevertheless, this phenomenon remains restricted in urban and semi urban areas. Furthermore, love marriages still did not get the same respect and position in the society as arranged marriages. (This definition is cited from: <http://www.culturalindia.net/weddings/love-marriage.html>).

2.6.3 Divorce in India

In the journal of Comparative Family Studies, P.R. Amato (1994:212-214) explains that divorce is still a highly stigmatizing action even that one have the right to divorce. Women are looked upon more harshly than men in this regard. There continue to be segments of Indian

society that feel divorce is never an option, regardless of how abusive or disloyal the husband may be which adds to the greater disapproval for women. A divorced woman often will return to her family, but may not be wholeheartedly welcomed. Unavoidably, the overall status of the family and household are lowered by having a divorcee living with amongst them.

2.6.4 Indian Clothing

Kuiper (2011:49) elaborates that clothing for most Indians is quite simple and typically untailed. Men frequently wear dhoti. Dhoti is the traditional Indian clothing of men. It is an unstitched piece of cloth usually 5 yards long that is tied around the waist and legs. The knot is tied at the waist. Most of Indian women wear saris and salwar kameez. Sari is an unstitched piece of clothing usually four to nine meters long. The most common style resorted to by the women in India involves wrapping sari around the waist, with its one end draped over the shoulder, thereby covering the chest. Then, salwar kameez is the traditional Indian clothing for women. Salwar, also pronounced shalwar, refers to the loose fit pajama that is quite wide at the top and in comparison pretty narrow at the bottom. The term Kameez on the other hand is used to refer to the long tunic.

2.6.5 Caste in India

The caste system in India is an important part of ancient Hindu tradition and dates back to 1200 BC. The term caste was first used by

Portuguese travelers who came to India in the 16th century. Caste comes from the Spanish and Portuguese word "casta" which means "race", or "breed". Many Indians use the term "jati". These are castes fall under four basic varnas: Brahmins—priests, Kshatryas—warriors, Vaishyas—traders, and Shudras—laborers.

2.7 Novel

The terminology of word novel come from Latin word “novellus” which come from “novus”, in Italian word “novella”, Spanish word “novella”, French nouvelle for “new”, “news”, or short story of something new which is defined as today a long written, fictional prose narrative. Kennedy and Gloria (1995:272) defines that novel is a book-length story in a prose, whose author tries to create the sense that while we read we experience actual life. It can be concluded that novel is one of a type of literature works form which long written and the readers can imagine the story in the real life. The elements of novel are character, narrative point of view, dialogue, plot and setting.

2.7.1 Elements of novel

The elements of novel in this chapter will elaborate the definition of character, narrative point of view, plot, setting and dialogue.

2.7.1.1 Character

Brown (1962:212) stated that character is an imaginative construction based on the words and the forms which the author has put

together as semblance of people or virtual people. Character is an element needed to make an imaginative story. The character can be human, animal, mythical, supernatural or personifications of an abstraction. Koesnobroto has separated two kinds of character: major character and minor character. Major character is the main character in a story which mostly dominated the narration and dialogue. Minor character is a character which less important than the major character.

2.7.1.2 Narrative point of view

Narrative point of view is the perspective from which the reader will view the events in a story. As Jennifer Jordan-Henly divides four points of view used by the author: *third-person omniscient* (this view gives a full over-view of the multiple perspective. The reader will know all that is being said, done, thought, and felt by all the characters), *third-person limited omniscient* (it is the point of view in which the narrator only tells the narration in one perspective), *first-person* (narrator participates in action but sometimes has limited vision), and *objective* (narrator is unnamed. It does not assume characters' perspective and is not a character in a story).

2.7.1.3 Plot

Plot is the series or pattern of events which create a storyline. Plot can be constructed in different ways, whether it is being unfolded or front-to-back. The arrangement of how plot show a storyline consists of: first,

causality – one event occurs because of another event. Second, foreshadowing, in which a suggestion of what is going to happen. Third, is suspense, in sense of worry feeling that established by the author. Forth, conflict, it is struggle between opposing forces. Fifth, exposition, it is a background information regarding the setting, character, and plot. Sixth, complication of rising action, it is intensification of conflict. Seventh is crisis, in which the story comes to the turning point. It is when the moment of great intension fixes the action. Finally is resolution which outlined the way the story turns out (<http://www.roanestate.edu/owl/ElementsLit.html>).

2.7.1.4 Setting

Setting is a place and time of the action in which the story is set. It provides the historical and cultural context for characters. It major purpose is to establish realism and to organize a story.

2.7.1.5 Dialogue

Dialogue in a novel refers to the conversation exchange between two characters or more. Dialogue is aimed to give information, express feelings, ask question, and give opinion. From the dialogue, readers can see how a character of the novel is drawn in a story.

2.8 Synopsis of the novel

Priya Rao left India when she was twenty to study in the United States, and she's never been back. Seven years later, she has to return and give her family

the news: she's engaged to Nick Collins, a kind, loving American man. It's going to break her family's hearts.

Returning to India is an overwhelming experience for Priya. When she was growing up, summer was all about mangoes—ripe, sweet mangoes, redolent with juices that dripped down your mouth, hands, and neck. But after years away, she sweats as if she's never been through an Indian summer before. She has a trouble acclimating to her homeland, India. When Priya and her mother go to Monda Market to buy mangoes, Priya prefers to wear a pair of shorts than salwar kameez because of the hot weather but her mother forbid it. Then, she refuses to taste a mango from a mango seller which is not hygienist.

Then, Priya and her mother take a rickshaw to go to Amamma's (Priya's grandmother) house to do mango pickle with other relatives. She doesn't comfortable with the transportation's condition in India. She said "The road was bumpy and the auto rickshaw moved in a mysterious ways. I realized then that I couldn't drive in India. I would be dead in about five minutes flat. There were no rules: there never had been. You could make a U-turn anywhere, anytime you felt like it. Crossing a red light was not a crime. If a policeman caught you without your driver's license and registration papers, twenty to fifty rupees would solve your problem."

Amamma's daughter-in-law, Lata is pregnant. She and Jayant already have two young daughters, but Thatha (Priya's grandfather) want a male heir in the family. Amamma's son, Anand, married with Neelima secretly. His parents

don't like her because she is not from Telugu Brahmin, but Maharashtrian Brahmin. They also did not like her, because Anand and Neelima got married because of love. "Anand, to everyone's surprise, had a love marriage. He fell in love with Neelima. She was a Maharashtrian and they got married in secret without telling anyone about it until after the tree knots of the mangala sutra had been tied."

Steeped in old family tradition, her parents and grandparents put pressure on their unmarried daughter, Sowmya, to wed, saving them from bitter embarrassment. Arranged marriages are the norm - with a suitable mate from one's own caste.

But Priya's relatives remain the same. Her mother and father insist that it's time they arranged her marriage to a "nice Indian boy", named Adarsh. He works for Nortel Networks Company. Priya has no choice. She agrees to have pellichupulu (match-making) with Adarsh. Priya feels that she can't possibly tell her family that she's engaged to an American. One day later, Adarsh family tell Priya's family that Adarsh want to marry Priya. But Priya refuse it.

Now she is forced to choose between the love of her family and Nick, the love of her life. Finally, Priya tells to her family that she wants to get married with Nick, an American. Her father and mother try to accept Priya's decision. They will attend Priya's wedding in San Francisco, America.

2.9 Theoretical Framework

From the theories above, this study will apply Stuart Hall's cultural identity theory and supported theories: resistance, adaptation and assimilation theory as the part of cultural identity process. The cultural identity issue can be seen through the dialogues and narrations. Then, the dialogues and narrations are divided into three processes of the cultural identity; they are resistance, adaptation, and assimilation. The cultural identity theory is used because it is related to the issue of cultural identity's formation of the immigrant.

CHAPTER III

RESEARCH METHODOLOGY

3.1. Research Method

The research method of this study is descriptive analytical method. Nyoman Kutha Ratna (2003:53) defines descriptive analytical method as method which is done by conducting the study to the facts and elaborates it in details. This method collects the data, and makes the description of the data found by analyzing them qualitatively, and then the writer interprets the analyses. The writer will analyze and describe the collected data using Stuart Hall's cultural identity theory.

3.2. Data and Data Source

The source of the data is *The Mango Season* novel by Amulya Malladi and the data is taken from the narrations and dialogues of main character which contained cultural identity issue in the novel.

3.3. Data Collection Procedure

These are several steps in collecting the data:

- Reading the whole chapters in the novel thoroughly
- Identifying the narrations and dialogues in the novel which indicate the cultural identity issue.
- Making a table of cultural identity process

NO.	NARRATION AND DIALOGUE	PROCESS			ANALYSIS
		R	AD	AS	

3.4. Data Analysis Technique

The processes of the data analysis are:

- Categorizing the data through three processes: resistance, adaptation, and assimilation; and using cultural identity theory by Stuart Hall.
- Putting the result of analysis into the table of cultural identity process
- Interpreting the analyses.
- Drawing a conclusion.

CHAPTER IV

FINDINGS AND DISCUSSION

4.1 Data Description

This chapter presents research findings of cultural identity of Priya Rao, the main character in the novel. Primary source of the data in this study is Amulya Malladi's *The Mango Season*. It consists 272 pages and was published by Ballantine Books in 2004. The writer identifies and analyzes the cultural identity of the main character from the narrations and dialogues that show the change of Priya Rao's cultural identity. The narrative point of view of the novel uses first-person point of view from the main character of the novel. The dialogues and narrations that portray cultural identity of Priya Rao are analyzed thoroughly.

4.2 Findings and Discussion

In this subchapter, the discussion begins with the resistance process followed by adaptation process and assimilation process to set the main character's cultural identity. This study reveals that there are 5 resistance processes, 5 adaptation processes, and 40 assimilation processes.

4.2.1 Resistance

The resistance process of Priya Rao, the main character of the novel, is found when she did flashback her experiences when she had been in the United

States for 7 years. Priya Rao is a first-generation of Indian immigrant in U.S who came to the United States to do a master in Computer Science at Texas A&M. She works in Silicon Valley, California. She had been left for 7 years but she had to come back to India due her family's request. In the beginning, when she first came to the United States she maintained her origin culture. Priya holds the Indian's value which said that an Indian should marry an Indian with the same level of caste. Priya is a Telugu Brahmin Indian. She has no idea to have relationship with American guy instead of Indian one, as mentioned below:

When I first came to the United States, if anyone had told me I would be dating, living with, engaged to an American, I would have scoffed (p. 13).

Besides, Priya also tends to hold her belief not to eat beef. Hindus regard the animals as sacred and they will not kill or eat them. Cow is believed as a sacred animal which symbolize as health and wealth. In California, Priya can not eat beef although she convinces herself that cow in America may be not sacred like in the India. This statement supported by Hall (1990:225) who said that past condition that is reconstructed in their memory can heal them from the loss of identity and becomes the foundation of her resistance.

It was just one of those things I had brought along with me to the United States, like **my inability to eat beef, no matter how many times I told myself that the cow in America was probably not sacred (p. 70)**

In India society, Priya calls all of her parents' friends as uncle and untie. When in America society, Priya have a hard time to call Nick's mother by her name because in her previous country calling the elder by their names is disrespectful.

Mahadevan Uncle is one of Nanna's friends. In India, I have no idea why, but all of my parents' friends are called uncle and auntie. For the longest time I had trouble calling Frances, Nick's mother, by her name because she was so much older than I and I felt I was being disrespectful calling her by her first name (p. 133).

Priya also prefers to resist the host culture. As stated by Stuart Hall (1990:225) that the condition of the past was reconstructed in their memory that caused immigrants to resist. Priya holds her culture, belief, value, and mindset of her previous country, India. She thought from the point of view of Indian culture that unmarried couples who living together are sinners.

When Nick first suggested we move in together, my answer had been an unequivocal "no." **Unmarried couples living together were exactly the kind of thing I had been raised not to do (p. 166).**

Then, Priya grew up in Indian society which believes that Indians are morally superior to western one. She also believes that Indian values are more superior to western one. She resists the American values because she thinks that her culture is morally superior to American one.

Growing up, the West and Westerners were almost surreal beings. **It was a given that "they" had different morals and values than "we" did and "we" were morally superior (p. 244).**

The resistance process in this study only can be found about 5 findings.

4.2.2 Adaptation

The next process of the formation of cultural identity of Priya Rao is adaptation. Living in the U.S. for seven years made some transformation of Priya Rao identity that can be seen by her appearance, they way of thinking, etc. Cultural identities are the points of identification, the unstable points of identification suture, which are made, within the discourse of history and culture.

Not an essence but a positioning (Hall: 1990:225). Identity is not about something stable, it has transformation. Priya adapts the style of American fashion. She prefers to wear a short in a hot summer day.

I would have preferred to wear a pair of shorts to ward off the tremendous heat (p. 28).

When Priya came to her friend's house, Sean, she met Nick. They got chemistry that Priya didn't ever feel before. She never found an American man is attractive, but Nick was the exception. She fell in love, so was Nick. Then, they pursued a relationship.

I hadn't planned on falling in love in Nick. We met at a friend's house. As soon as Nick said, "Hello," I knew he was trouble. I had never before found an American attractive. I was of course flattered that Nick was attracted to me as well, but I didn't expect him to pursue a relationship. And I really didn't expect that I, even in my wildest flights of fantasy, would be amenable to dating him. But he was, and I was (p. 93).

As the time goes by, Priya adapts the lifestyle of the host culture. In the beginning of her life in America she does not interest to have a relationship with an American but gradually she sees an American man is attractive. Finally, she pursues a relationship with an American man.

In adapting the host culture, she occasionally drinks a glass of wine and smokes cigars. She receives the American culture. As Kim (1988:229) said that individual will learn and become accustomed to the ways of the new culture and thus will "adapt" to cultural differences.

"I'm not very Indian either," I told him evenly, still standing. "Don't be fooled by the sari and the bindi and the jewelry. I work hard and play hard. I'm not even going to remember when Ugadi is unless

someone will tell me. **I drink an occasional glass of wine and I known to smoke cigar to bring in the New Year...**" (p. 44).

In the beginning of her life in the United States, Priya adapts to lifestyle of the host culture. She goes to Nick's mother to celebrate Thanksgiving. Priya wants to be accepted by Nick's family. It shows that Priya gradually adapts to the host culture where she belongs to be accepted by the society.

Nick's family was wonderful whenever we went to visit them in Memphis, they were all hugs and acceptance. **When I went with Nick the first time, it was for Thanksgiving and I was very nervous.** What if they didn't like me? I was an Indian and I wondered if they would hate me for that as my parents would hate Nick for being American (p. 110).

When she first came to the United States she only had Indian friends same as the others first generation Indian immigrant. Priya thought that she would be the same as other first generation Indian immigrant. Then, her society grew up. It shows the adaptation that Priya did in the United States. She befriends with non-Indian friends. Even though her family warns her not to get too friendly with foreign people because they can not be trusted. Her family also warns that she should remember what the English did to India. From Priya's family statement it can be seen that her family's past condition about the colonial construct them to resist the colonizer. In contrary with her family's thinking, she did not think about Indian friends or American friends. All she knew that they are her friends. No matter what are they color of skin which they have. This statement shows that Priya is assimilated with the open minded way of thinking that American have.

Most first generation Indians in the United States only had friends who were Indian. I had never thought I would be any different. I had started out with only Indian friends but my circle grew as I grew. Now, I was in place where I didn't think in terms of Indian friends and

American friends. I had somewhere down the line stopped looking at skin color (p. 253).

The adaptation process in this study only can be found about 5 findings.

4.2.3 Assimilation

The third process that Priya did was assimilation process. In the early of her arrival to the United States, Priya regarded that it was impossible to fall in love with American because she was raised to value that Indian people should marry only with Indian in the same level of caste, in which her level of caste is Brahmin. Time by time she preferred to move in with Nick, her American boyfriend. She wanted to start to life with her own terms. As mentioned below:

A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms (p. 14).

The culture and the place where she belonged now shaped her identity continuously. As stated by Hall (1990:225) that cultural identity is a matter of 'becoming', it's not fix, but always formed by history and culture. Priya tends to hold the host culture gradually. After she moved in with her American boyfriend, Nick, they started to have sex. Soon, they decided to get married.

Before I knew how it happened, and before I could think of all the reasons why it was a really bad idea we were dating, we were having dinner together. **As if things were not bad enough, we started to have sex and soon we moved in together and after that everything really went to the dogs because we decided to get married (p. 72).**

From the dialogue below, it can be conclude that Priya is fully assimilated with American culture. She lives together with her American boyfriend. She already abandons her Indian values that unmarried couple can not live together.

Also, in this dialogue Priya also has the American point of view about marriage. She thinks that marriage is a serious business. So, people do not have to marry the person who they had sex with.

“Because they want to live together for a while, not spend the rest of their lives together. Maybe they just want to test the waters. Marriage is serious business. You don’t marry the first guy you sleep with or live with for that matter.” I said (p. 117)

Other cases that show the changing of Priya was she became assimilated with American’s open minded way of thinking. She thought that arranged marriage in India has restricted the individual’s freedom to choose their own choice. The decision was always on the parents’ hands. As mentioned below:

Arranged marriage is not just a crapshoot, as many believe it to be. It is a planned and business-like approach to marriage. A man’s parents want certain qualities in their daughter-in-law, and a woman’s parents want certain qualities in their son-in-law. What the children want usually does not figure in the equation. The parents try to find the perfect match and hope for the best (p. 74).

Priya thinks from the point of view of dominant culture and she called the arranged marriage as a regular meat market. She thought that arranged marriage is just business-like thing where both of man’s parents and woman’s parents purpose the certain quality of their son/daughter-in-law. If the families agree with the qualification, they will set a date of marriage without concerning what the children want. When she came back to India, her parents set her up in a pelli-chupullu, a bride-seeing ceremony, as one of the steps of the arranged marriage. Priya refused to do pelli-chupullu because she thought that it was not dignified for her. But finally, her family convinced her to look at the boy first. Priya can hold out against her parents’ desperation of their 27-year old-unmarried-daughter.

Life would have been easier if I had fallen in love with a nice Indian Brahmin boy—even better if I hadn't fallen in love at all and was ready to marry some nice Indian Brahmin boy my parents could pick out like they would shoes from a catalog.

Priya thinks that arranged marriage is like pick out shoes which her parents' like from shoes catalogue. She is assimilated with the American way of thinking. She neglects the concept of arranged marriage as one of the Indian's culture that she should maintain.

"I hear a boy is coming to see you tomorrow," Anand said, as we went up the stairs. "Two boys in one day. . . . My mother must be in heaven." "Yup," I said sarcastically, "one for me and one for Sowmya. **Just a regular meat market.**" (p. 147).

The boy whom Priya's parents arranged to do bride-seeing ceremony named Adarsh. He is Brahmin who did engineering in BITS Pilani, master at MIT and has MBA from Stanford. When Adarsh and his family came to the Thatha's house to do the bride-seeing ceremony, Rada, Priya's mother, asked Priya to bring ladoo to Adarsh's family. She refused to serve food because thought that she like paroded around like a meat for sale if she did that. The quotation below supports the statement:

"I'll go there and sit and talk like a normal human being but if you want me to demurely carry food around for them while they look me up like I'm a cattle for sale, you're both very mistaken," I said in a soft, ominous voice. **I refused to be paroded around like a meat for sale**, so I casually walked into the hall as if I didn't know who was there and why (p. 185).

Rada ordered to Priya and Adarsh to sit outside on the veranda so they can talk personally. Then, 10 minutes later, Priya's father comes and interrupts them because it is still not right for them to be talking so freely too long. Priya do not concern the arranged marriage as her value that should be maintained. She does

not want to take a risk to marry with someone that she talks with about 10 minutes. She can not marry a man whom she did not really know even her tradition expect her to do that.

“I spent all of ten minutes with him. It’s hard for me to say what he’s like. You expect me to marry this man and I don’t even get a chance to talk to him before Nanna shows up asking if he wants chai.” I said. “How much time you need?” Thatha asked. “A whole day? A year? Priya, marriage is what all that time is for.” **“Not in my world,” I said easily “I don’t want to risk marrying the wrong man because tradition expected me to not know him before marriage. I can’t take that chance.” (p. 197).**

Priya refuses to marry with Adarsh because she can not leave Nick. She confesses to her aunt, Sowmya, that she already has an American boyfriend. She disagrees with Sowmya statement that she should marry Adarsh whom her parents think is good for her because it is Indian way. She does not agree with the idea that children always obey what parents’ command.

“What do you want me to do? Dump Nick to marry some guy my parents think is good for me?” I demanded. “Yes,; Sowmya said firmly. “That is our way.” **“Oh, screw our way,” I said,** and threw a raw mango on the counter (p. 139)

Priya visited her family in India after 7 years living in the United States. She has a trouble to adapt her homeland’s weather. She and her mother were in Monda market to buy mangoes for mango pickle ritual. In the market, she can not adapt the blazing sun. Her body gets bad smell because of her sweat. She also does not comfortable with the Indian weather.

I wiped my neck with a handkerchief and stuck it inside my purse. **I probably smelled like a dead rat because I felt like one. My body was limp and the sun blazed down at eight in the morning as if in its zenith (p. 30)**

She could not stand with Indian summer. She complained about her skin which turned dark because the weather and her hair turned so frizz because India's bad water. Since she had arrived three days ago, she thought that India was a hellhole.

My skin had turned dark almost as soon as the Indian sun had kissed me and I knew no amount of sunscreen was going to stop my melanin from coming together to give me ultra-ultra-tanned look. My hair had also become stringy. It was all the extra chlorine in the water. And my ... I winced; I was doing that complaining-about-India thing that all of us America-returned Indians did. **I had lived here for twenty years, yet seven years later, the place was hellhole (p. 53).**

Priya also complained about traffic in India. She compared it with the traffic situation in the United States. There were no rules in India. People can make U-turn anywhere they want. She dislikes the way of Indian solve the problem if they get caught without driver's license by paying a sum of money to the policeman.

The road was bumpy and the auto rickshaw moved in a mysterious ways. I realized then that I couldn't drive in India. I would be dead in about five minutes flat. There were no rules: there never had been. You could make a U-turn anywhere, anytime you felt like it. Crossing a red light was not a crime. If a policeman caught you without your driver's license and registration papers, twenty to fifty rupees would solve your problem (p. 30)

She thought that Indian was more chaotic than her host country, America. She used to have an American lifestyle where everything keeps in order. She does not comfortable with the way of Indian's people life.

Everything that had seemed natural just seven years ago seemed unnatural and chaotic compared to what I had been living in and with in the United States (p. 32).

Divorce in India is still stigmatized even that individual have the right to divorce. This statement also supported by the quotation:

“These friends of hers got married,” Ma explained to the others. “Same caste, same ... real good match. They went to America and now they are getting a divorce after four years of marriage. What happened? If they were in India, it would have never happened.” **She was absolutely right. They definitely would not have gotten a divorce in India. After all, divorce was still not commonplace. The pressure from their families would have kept them together even as Nilesh screwed everything in a skirt including Manju’s older married cousin (p. 119).**

When Priya’s mother told a story about Indian’s divorce, she blamed the divorce because these Indian couples went to America, and she said that if the couple stayed in India, the divorce would never happened. Priya argued that divorce is never an option in Indian’s society regardless of how disloyal the husband. If man abuses her wife, the wife still sticks to their marriage because women are looked upon harshly if they divorced. A divorced woman often returned to her family, but not wholeheartedly welcome. The status of family is lowered by having a divorcee living with amongst them.

“How can you say that about the West when you know nothing about it? **“Damn it, this country has its own screw-ups. Men beat up their wives and the wives stick to their marriages. At least in America they have a way out. They can walk out of their sick marriages. Here people don’t decide who they should marry, spend the rest of their lives with—their parents do. That seems okay to you?”** Silence fell like rain in monsoon. *Thatha* looked at me with the look reserved for the belligerent or the retarded—I wasn’t sure which (p. 120).

Priya argued that these couple has a way out in what is the best for them without parents’ interruption and a judging society if they still live in India.

Identity was processed continuously. It is not a fixed origin to which we can make some final absolute return (Hall: 226). She did not consider herself as Indian anymore and could not always ground on her past condition, the origin culture.

I knew where home was and it definitely was not here in Hyderabad. These people were not family. How easily they had decided to give me up. Anger ripped through me. I don't conform to their rules, I don't exist, not important to anyone anymore (p. 213).

Priya does not see the world from the Indian's point of view. She considers India as her ex-world because she is so Americanized now.

I was seeing this world, my ex-world from my Americanized vision. This ex-world of mine was different to me now from what it had been before. I saw some things better, while other things had blurred beyond recognition (p. 176).

She decided that she has no reason to maintain her origin culture. She did not feel that India, her origin country, was her home anymore. Her home was San Francisco. Identity is never fixed and it is not grounded to origin to which we can make some final return. It is a matter of becoming, it is not something exist, continuously process and never stop.

I had been so eager to leave, so excited that I had never thought that when I came back everything would be different to me and for me. I had never thought about how it would never be the same again, about how the cliché "you can never really go back home" would stand true. This was not home anymore. Home was in San Francisco with Nick. Home was Whole Foods grocery store and fast food at KFC. Home was Pier 1 and Wal-Mart. Home was 7-Eleven and Star-bucks. Home was familiar, Hyderabad was a stranger; India was as alien, exasperating, and sometimes exotic to me as it would be to a foreigner (p.159).

When she comes back to America, she feels free of worries about being bad daughter to her family and can live her life in her own rules. She knows that America is her home now, the place that makes her comfortable.

It was a relief to be back in the U.S. This was familiar territory and I didn't feel like a cross between a delinquent teenager and a bad daughter anymore (p. 270).

In the end of the novel, Priya Rao left her culture and assimilated fully to America. She did not resist American culture anymore, instead she adopted it. Her identity was formed by the culture in her society, America. The identity is never fix, always shaped time by the time. Furthermore, the culture in where someone is positioned shaped her identity

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the discussion on previous chapter, it can be concluded that the main character of *The Mango Season*, Priya Rao, experienced the formation of cultural identity through three processes: resistance, adaptation, and assimilation. In beginning, she resists the American culture and maintains her origin culture. She resists having a relationship with American man. As the time goes by, she adapts the host culture such as: drinking wine and smoking cigar occasionally if she and her friends want to celebrate something. She also adapts the fashion of American for example: she prefers to wear a short than Indian clothing. Finally, she is being assimilated by the American culture. She lives with her American boyfriend and wants to marry soon even her family decline to have an American son-in-law. The identity of the main character is dominated mostly by her assimilated values, way of thinking and lifestyle of America. From those narrations and dialogues, it can be concluded that the identity of the main character of the novel, Priya Rao, is never fixed and always be shaped. The transformation that she has been through is caused by time, culture and place where she is positioned. Finally, she is assimilated with American culture which she holds as her identity.

5.2 Suggestion

Novel is rich source that can be analyzed by the students of English Department because there are many aspects of the novel that can be studied and analyzed by using many varies of theories. Each theory possibly will produce different point of view in analyzing and interpreting the novel. This study reveals that this novel is still possible to be analyzed from different approach by using culture shock theory or other theories to enrich the literature study in English Department, State University of Jakarta.

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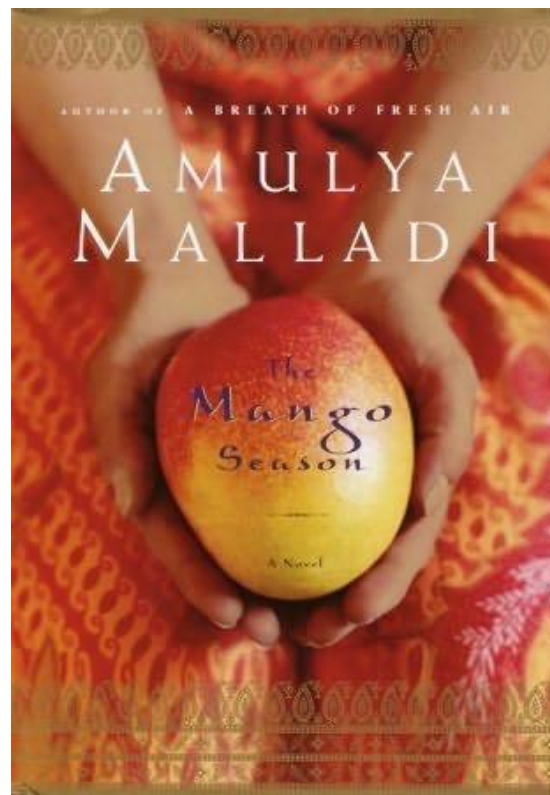
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APPENDICES



Product Details:

- Paperback : 272 pages
- Publisher : Ballantine Books
- Author : Amulya Malladi
- Language : English
- ISBN-10 : 0345450310
- ISBN-13 : 978-0345450319
- Product Dimension : 5.2 x 0.6 x 8 inches
- Shipping Weight : 7.4 ounces

TABLE OF PRIYA RAO'S IDENTITY PROCESS

NOTE:

R: Resistance

AD: Adaptation

AS: Assimilation

NO.	PAGE	TEXT	PROCESS			ANALYSIS
			R	AD	AS	
1.	PROLOGUE p. 13	When I first came to the United States, if anyone had told me I would be dating, living with, engaged to an American, I would have scoffed.	x			Priya maintains her origin value that she should marry with Indian man in the same level of caste. She resists to an idea of having a relationship with American man.
2.	p. 14	Seven years later, I wore a pretty little diamond on my ring finger and carried in my heart the security only a good relationship could provide.			x	As the time goes by, she is assimilated with the host culture and engaged with American man.
3.	CHAPTER I: USE YOUR SENSES p. 25	My light pink salwar kameez was dirty and I was sweating as if I had never been through an Indian summer before. But I had been through twenty Indian summers, and now seven years later, I was having trouble acclimating to my homeland.			x	When she visits her family in India, she has a trouble to adapt with Indian's hot weather because she used to live in America's chilly weather.
4.	p. 28	I would have preferred to wear a pair of shorts to ward off the tremendous heat but Ma instantly rebelled at the idea.		x		Priya adapts the fashion of America. She prefers to wear a short because it's more comfortable than

					Indian clothes. She is assimilated by American lifestyle in clothing.
5.	p. 29	<p>My mother picked up a mango and asked the mango seller to cut a slice. She handed the slice to me. "Here, taste," she instructed, and I looked, horrifies, at the slimy piece of raw fruit thrust under my nose. Was she out of her mind? Did she expect me to eat that?</p> <p>I remembered stealing mangoes from the neighbor's tree and biting into them with the relish of a theft well done. I remembered sneaking into the kitchen at night to eat the mangoes Ma was saving for something or other. I remembered sitting with Nate and eating raw mangoes with salt and chili powder, our lips burning and our tongues smacking because of the tartness. Now, I couldn't imagine putting that piece of white and green fruit inside my mouth. It was not about taste, it was about hygiene, and suddenly everything everybody had warned me about India came true.</p> <p>My Indian friends who visited India after living in the United States said: "Everything will look dirtier than it did before." I never thought myself</p>		x	<p>She can't imagine eating the mango which the mango seller asked her to try. She thinks it is not hygiene to eat the mango in Monda Market. Then, she realizes that she is so Americanized after living in the United States for 7 years.</p> <p>These narrations and dialogues obviously portray the assimilation process that is faced by Priya. She is comfortable with the American's lifestyle so she feels insecure with the lifestyle of India.</p>

		<p>to be so Americanized that I would cringe from eating a piece of mango that had languished in that man's basket where he had touched it with his hands and I shook my head when the man scratched his hair and used the same hand to find a piece of food between yellow teeth, while he waited for judgment to be passed on his mangoes.</p>			
6.	p. 30	<p>I wiped my neck with a handkerchief and stuck it inside my purse. I probably smelled like a dead rat because I felt like one. My body was limp and the sun blazed down at eight in the morning as if in its zenith. It had just been three days, but I was already tired of being in India, at home, and especially tired of my mother.</p>		x	<p>In the market, she can not adapt the blazing sun. Her body gets bad smell because of her sweat. She also does not comfortable with the Indian weather and the way her mother treats her like a child.</p>
7.	p. 32	<p>The road was bumpy and the auto rickshaw moved in a mysterious ways. I realized then that I couldn't drive in India. I would be dead in about five minutes flat. There were no rules: there never had been. You could make a U-turn anywhere, anytime you felt like it. Crossing a red light was not a crime. If a policeman caught you without your driver's license and registration papers, twenty to fifty</p>		x	<p>She complains about the traffic in India. She compared it with the traffic situation in the United States. There were no rules in India. People can make U-turn anywhere they want. She dislikes the way of Indian solve the problem if they get caught without driver's license by paying a sum of money to the policeman.</p>

		rupees would solve your problem.				
8.	p. 32	Everything that had seemed natural just seven years ago seemed unnatural and chaotic compared to what I had been living in and with in the United States.			x	She thought that Indian was more chaotic than her host country, America. She used to have an American lifestyle where everything keeps in order. She does not comfortable with the way of Indian's people life.
9.	p. 38	The breeze was pleasant while the auto rickshaw moved, but the heat and the smell of the mangoes became intolerable when the auto rickshaw stopped at a red signal or for some other reason. There were many "other" reasons: stray cattle on the roads, frequent traffic jams, a couple of Maruti cars parked against each other in the middle of the road as the drivers passionately argued over whose mistake the accident was.			x	This narration explains the chaotic India from Priya's point of view. She used to have an American lifestyle where everything keeps in order. She does not comfortable with the chaotic of India.
10.	p. 41	Life would have been easier if I had fallen in love with a nice Indian Brahmin boy—even better if I hadn't fallen in love at all and was ready to marry some nice Indian Brahmin boy my parents could pick out like they would shoes from a catalog.			x	Priya thinks that arranged marriage is like pick out shoes which her parents' like from shoes catalogue. She is assimilated with the American way of thinking. She neglects the concept of arranged marriage as one of the Indian's culture that she should maintain.
11.	p. 44	"I'm not very Indian either," I told him evenly, still standing. "Don't be		x		In adapting the host culture, she occasionally drinks a

		fooled by the sari and the bindi and the jewelry. I work hard and play hard. I'm not even going to remember when Ugadi is unless someone will tell me. I drink an occasional glass of wine and I know to smoke cigar to bring in the New Year...				glass of wine and smokes cigars. She receives the American culture. As Kim (1988:229) said that individual will learn and become accustomed to the ways of the new culture and thus will "adapt" to cultural differences.
12.	p. 49	I think most Indian women trained to find only Indian men attractive; maybe it has something to do with centuries of brainwashing.			x	In her America way of thinking, Priya amazed that Indian women only attract by Indian men. She thinks that this because of centuries of brainwashing. In her culture, women should only marry Indian men in the same level of caste. It can be conclude that Priya is assimilated by American way of thinking that have change her idea of choosing the right man.
13.	p. 53	My skin had turned dark almost as soon as the Indian sun had kissed me and I knew no amount of sunscreen was going to stop my melanin from coming together to give me ultra-ultra-tanned look. My hair had also become stringy. It was all the extra chlorine in the water. And my ... I winced; I was doing that complaining-about-India thing that all of us America-returned Indians did. I had lived			x	She could not stand with Indian summer. She complained about her skin which turned dark because the weather and her hair turned so frizz because India's bad water. Since she had arrived three days ago, she thought that India was a hellhole.

		here for twenty years, yet seven years later, the place was hellhole.				
14.	p. 65	I never understood why Indian women wore saris in this day and age when alternatives like salwar kameez wouldn't be frowned upon. A sari was uncomfortable, and the midriff-the area where most of the battles of the bulge were fought and lost-stood exposed like an unraveled guilty secret.			x	Priya does not comfort to wear saris because it reveals the area of fatty stomach which is area of body that should be covered.
15.	p. 67	Ma came out of the house hurriedly, responding to the honks, wearing a red and yellow cotton sari, and my eyes took time to adjust the bright colors. I didn't like knowing that I had to adjust India-it was absurd. I was Indian, yet everything seemed only vaguely familiar. I couldn't remember how I used to feel when my mother wore a sari that made her look like a large Tequila Sunrise.			x	She had been living in the United States for 7 years; she does not amaze of how beautiful sari is when her mother wears it. Instead, she thinks that her mother is look like a large Tequila Sunrise. She can not adjust the bright color that Indians usually wear in their clothes.
16.	p. 70	At home Nick and I had hardwood floors and carpet and I could never walk barefoot on either since neither was as cold as stone. It was just one of those things I had brought along with me to the United States, like my inability to eat beef, no matter how many times I told myself that the cow in America was probably not sacred.	x			Priya also tends to hold her belief not to eat beef. Hindus regard the animals as sacred and they will not kill or eat them. Cow is believed as a sacred animal which symbolize as health and wealth. In California, Priya can not eat beef although she convinces herself that cow in America may be not sacred like in the India. This

					statement supported by Hall (1990:225) who said that her past condition that is reconstructed in her memory can heal her from the loss of identity and becomes the foundation of her resistance.	
17.	p. 72	Before I knew how it happened, and before I could think of all the reasons why it was a really bad idea we were dating, we were having dinner together. As if things were not bad enough, we started to have sex and soon we moved in together and after that everything really went to the dogs because we decided to get married. And now I was sweating in my parents' home, dreading having to tell them about Nick.			x	The culture and the place where she belonged now shaped her identity continuously. As stated by Hall that cultural identity is a matter of 'becoming', it's not fix, but always formed by history and culture (225). Priya tends to hold the host culture gradually. After she moved in with her American boyfriend, Nick, they started to have sex. Soon, they decided to get married.
18.	p. 74	Arranged marriage is not just a crapshoot, as many believe it to be. It is a planned and business-like approach to marriage. A man's parents want certain qualities in their daughter-in-law, and a woman's parents want certain qualities in their son-in-law. What the children want usually does not figure in the equation. The parents try to find the perfect match and hope for the best.			x	She thought that arranged marriage in India has restricted the individual's freedom to choose their own choice. The decision was always on the parents' hands. She became assimilated with American's open minded way of thinking.
19.	p. 78	"Have you learned to cook yet?" she asked, and I grinned sheepishly.			x	Priya did not learn to cook. She prefers to find a husband who

		<p>“Some,” I said. “But not Indian food. It takes too long and it’s too spicy to eat every day. And if I really feel like it, I just go to a restaurant they do a better job than I ever can.” “You should learn to cook,” Sowmya admonished. “What are you going to do when you get married? Make your husband eat outside food?”</p> <p>“I will teach you how to cook,” Sowmya suggested, and I shook my head, laughing.</p> <p>A woman not knowing how to cook was unacceptable to Sowmya.</p> <p>“I’ll just find a husband who can cook,” I said to her.</p>				<p>can cook than learns how to cook. In India, food is very essential. Indian woman must be able to cook. As Priya lives in the United States, she neglects her origin culture and lives in the way where she belongs now, the United States.</p>
20.	p. 85	<p>Anand and Neelima had been married for over a year now and by all Indian standards they should at least be pregnant. It always boggled me, the lack of contraception and planned parenthood. Most of the married couples I knew from India had a child within a year of their wedding, which meant that they never thought about contraception. Most Indian couples wouldn’t dream of having sex without the benefit of a nice, five-day marriage celebration.</p>			x	<p>Contraception and planned parenthood in India mostly neglect by Indian society. Most of the married couples race to have a child immediately. Priya’s way of thinking which consider that married couples should have contraception and planned parenthood reflect how the American values in Priya’s mind root deeply.</p>
21.	p. 93	<p>I hadn’t planned on falling in love in Nick.</p>			x	<p>As the time goes by, Priya adapts the</p>

		<p>We met at a friend's house. As soon as Nick said, "Hello," I knew he was trouble. I had never before found an American attractive. I was of course flattered that Nick was attracted to me as well, but I didn't expect him to pursue a relationship. And I really didn't expect that I, even in my wildest flights of fantasy, would be amenable to dating him. But he was, and I was.</p>			<p>lifestyle of the host culture. In the beginning of her life in America she does not interest to have a relationship with an American but gradually she sees an American man is attractive. Finally, she pursues a relationship with an American man.</p>
22.	<p>CHAPTER I: CHOPPING MANGOES AND EGOS p. 95</p>	<p>"Anand . . ." He paused thoughtfully, then continued, "made a mistake. . . . But what do they say in English? To err is human?" I shook my head. "He married the woman he loves; that's a blessing, not a mistake." <i>Thatha's</i> eyes twinkled.</p> <p>"Love isn't all that it is cracked up to be, Priya. Marriage needs a lot more than love."</p> <p>"But love is essential," I argued. "You fall in love later," he said with a patriarchal wave of his hand, "<i>after</i> you get married and have children"</p> <p>He was set in his ways and I in mine. We lived by a different set of philosophies. In his rulebook, duty was high on the list, and in mine, personal happiness was a priority. "What if you <i>never</i> fall in love with</p>		x	<p>In India, people have always condemned love marriages. In the earlier times, marriages were conducted exclusively according to the urge and selection of the parents. Love marriages still did not get the same respect and position in the society as arranged marriages. Priya disagrees with Thatha who said that Anand's marriage is a mistake because it is a love marriage, not an arranged marriage. Priya neglects the values in her village, Hyderabad which still condemns love marriage.</p>

		<p>your wife. or husband?" I questioned.</p> <p>"You always love your wife . . . or husband, as the case might be," he said in that authoritarian tone that broached no further dispute.</p> <p>"In several arranged marriages, couples don't fall in love with each other, they merely tolerate each other," I told him. "I know some women who are unhappy with the husband their parents chose . . . but they can't do anything about it. Why condemn anyone to a lifetime of unhappiness?"</p>				
23.	CHAPTER II: THATHA AND HIS MERRY WOMEN p. 98	I used to think it was barbaric, eating the pickle with bare hands, tearing into the fleshy part of the mango that stuck to the core. Now I thought it was exotic, as if from a different culture and therefore tolerable.			x	Priya thinks herself as a foreigner when she does the mango pickle ritual. She sees this ritual as if it's from different culture. She is fully assimilated with American culture.
24.	p. 98	Neelima came upstairs and spread the muslin cloth on the coconut straw bed. We dunked the mangoes in the bucket filled with oil, salt, and turmeric. It was great fun, just like the olden times when I was a child visiting my grandparents. My hands would smell of turmeric and stay yellow for days. I hadn't done this for so long and I was stung by the loss. I had lost so much since I had left India and I hadn't even thought about it. I			x	She considers herself as a part of America. She does not miss her origin culture. She sees the world from American point of view now.

		had become so much a part of America that the small joys of dunking pieces of mango inside gooey paste were forgotten and not even missed.			
25.	p. 110	Nick's family was wonderful whenever we went to visit them in Memphis, they were all hugs and acceptance. When I went with Nick the first time, it was for Thanksgiving and I was very nervous. What if they didn't like me? I was an Indian and I wondered if they would hate me for that as my parents would hate Nick for being American.		x	In the beginning of her life in the United States, Priya adapts to lifestyle of the host culture. She goes to Nick's mother to celebrate Thanksgiving. Priya wants to be accepted by Nick's family. It shows that Priya gradually adapts to the host culture where she belongs to be accepted by the society.
26.	p. 117	"All women want children," Lata said negligently. "So, my brother who lives in Los Angeles told me that nowadays Indians-not those foreigners, but Indian girls and boys-live together ... do everything when they are not married. Why can't they simply get married?" "Because they want to live together for a while, not spend the rest of their lives together. Maybe they just want to test the waters. Marriage is serious business. You don't marry the first guy you sleep with or live with for that matter." I said.			x From Priya's dialogue, it can be conclude that she is fully assimilated with American culture. She lives together with her American boyfriend. She already abandons her Indian values that unmarried couple can not live together.
27.	p. 118	We are not like all those white women who have			x Also, in this dialogue Priya also has the

		sex with hundreds of men. We marry the man we have sex with. Neelima trapped him,” she said. “Why would he marry her because he had sex with her? How should that matter?” I knew it was pointless to discuss Neelima or the institution of marriage with Lata, but my mouth ran away before I could put a leash on it.			American point of view about marriage. She thinks that marriage is a serious business. So, people do not have to marry the person who they had sex with.
28.	p. 119	Manju and Nilesh were classmates from engineering college in India. They started their romance in the first year of college and survived as a couple through four years of engineering college, two years of graduate school in the United States, and a year or so of working in Silicon Valley before getting married. But happily ever after had evaded them. They had recently divorced and I made the big mistake of telling Ma about it. She immediately decided that it was because of the evil American influence. “These friends of hers got married,” Ma explained to the others. “Same caste, same ... real good match. They went to America and now they are getting a divorce after four years of marriage. What happened? If they were in India, it would have never happened.” She was absolutely right. They definitely		x	When Priya’s mother told a story about Indian’s divorce, she blamed the divorce because these Indian couples went to America, and she said that if the couple stayed in India, the divorce would never happened. Priya argued that divorce is never an option in Indian’s society regardless of how disloyal the husband. If man abuses her wife, the wife still sticks to their marriage because women are looked upon harshly if they divorced. A divorced woman often returned to her family, but not wholeheartedly welcome. The status of family is lowered by having a divorcee living with amongst them.

		would not have gotten a divorce in India. After all, divorce was still not commonplace. The pressure from their families would have kept them together even as Nilesh screwed everything in a skirt including Manju's older married cousin.			
29.	p. 120	<p>“And then there are those religious fanatics,” Thatha added, and I lost it.</p> <p>“And here there are none?” I demanded.</p> <p>“How can you say that about the West when you know nothing about it?”</p> <p>“Damn it, this country has its own screw-ups. Men beat up their wives and the wives stick to their marriages. At least in America they have a way out. They can walk out of their sick marriages. Here people don't decide who they should marry, spend the rest of their lives with—their parents do. That seems okay to you?”</p> <p>Silence fell like rain in monsoon. <i>Thatha</i> looked at me with the look reserved for the belligerent or the retarded—I wasn't sure which.</p>		x	<p>When Priya's mother told a story about Indian's divorce, she blamed the divorce because these Indian couples went to America, and she said that if the couple stayed in India, the divorce would never happened. Priya argued that divorce is never an option in Indian's society regardless of how disloyal the husband. If man abuses her wife, the wife still sticks to their marriage because women are looked upon harshly if they divorced. A divorced woman often returned to her family, but not wholeheartedly welcome. The status of family is lowered by having a divorcee living with amongst them.</p>
30.	p. 122	I smiled that sick sarcastic smile I was warned against by Ma all my life. “Yes, but in that society no one can pressure me into having a child so that a family can		x	Priya becomes part of America as she tries to changes her family's mind about the evil and corrupt Western world. She defends America from her

		<p>have a male heir and—”</p> <p>“<i>Priya.</i>” My mother silenced me with that one sharp word. “You don’t know what you are talking about.” Silence fell again. Except for the chewing of food and the movements of steel utensils, no one said anything.</p> <p>Now I had done it and I wanted to kick myself. This was not how I was going to soften the blow—this was how I was going to make it more severe. Of all the stupid things to do I had to go and try to change my family’s mind about the evil and corrupt Western world. I might as well have tried to climb Mt. Everest in my shorts.</p>				family’s opinion about how bad America is.
31.	p. 122	I was seeing this world, my ex-world from my Americanized vision. This ex-world of mine was different to me now from what it had been before. I saw some things better, while other things had blurred beyond recognition.			x	Priya does not see the world from the Indian’s point of view. She considers India as her ex-world because she is so Americanized now.
32.	p. 127	Thatha was not my hero anymore because I saw him in a harsher light, an American light that didn’t condone men like Thatha. I had changed. I agreed with Sowmya. I hoped it was for the better.			x	Priya does not go along with Thatha principal of life anymore because she sees the world from the point of view American. She realizes that she holds American culture and abandons the Indian one.

33.	CHAPTER III: NANNA'S FRIENDS, FRIEND'S SON p. 130	I stared at the white cloth that was draped around his hips and wondered why south Indian men persisted to wear this garb in the twenty-first century. It was great during the summers, but still, a thin sheet of cloth wrapped around your legs was hardly protection. Added to that was how men did not wear any underwear beneath the <i>lungi</i> . One false, thoughtless move and all was open for public viewing. I had seen my share of penises because of the fascination south Indian men had for <i>lungis</i> .			x	She wonders why south Indian men persisted to wear lungis in the twenty-first century. Lungis is the traditional Indian clothing of men. It is an unstitched piece of cloth usually 5 yards long that is tied around the waist and legs. Priya is assimilated with the modern fashion in America, so she does not comfortable too see people use that kind of cloth in the modern era.
34.	p. 133	Mahadevan Uncle is one of Nanna's friends. In India, I have no idea why, but all of my parents' friends are called uncle and auntie. For the longest time I had trouble calling Frances, Nick's mother, by her name because she was so much older than I and I felt I was being disrespectful calling her by her first name.	x			In India society, Priya calls all of her parents' friends as uncle and untie. When in America society, Priya have a hard time to call Nick's mother by her name because in her previous country calling the elder by their names is disrespectful.
35.	p. 139	"What do you want me to do? Dump Nick to marry some guy my parents think is good for me?" I demanded. "Yes,; Sowmya said firmly. "That is our way." "Oh, screw our way," I			x	She disagrees with Sowmya statement that she should marry Adarsh whom her parents think is good for her because it is Indian way. She does not agree with the idea

		said, and threw a raw mango on the counter.				that children always obey what parents' command. She does not think Indian rules are suitable for her.
36.	p. 140	<i>YOU WON'T BELIEVE THIS BUT SOME NICE INDIAN BOY IS COMING OVER TOMORROW AFTERNOON TO "SEE ME." BLOODY HELL! HOW DARE MY PARENTS DO THIS TO ME, NICK? THIS IS HUMILIATING. THEY EXPECT ME TO PARTICIPATE IN THIS BARBARIC RITUAL OF ALLOWING SOME MAN TO COME AND ASSESS MY WORTHINESS AS A WIFE.</i>			x	This is another Priya's statement about the arranged marriage in India. She thinks that arranged marriage is a humiliating and barbaric ritual. She is assimilated with the American way of thinking about freedom to choose her own husband.
37.	CHAPTER III: CONFESSIONS AND LIES p. 147	"I hear a boy is coming to see you tomorrow," Anand said, as we went up the stairs. "Two boys in one day. . . . My mother must be in heaven." "Yup," I said sarcastically, " one for me and one for Sowmya. Just a regular meat market. "				Priya thinks from the point of view of dominant culture and she called the arranged marriage as a regular meat market. She thought that arranged marriage is just business-like thing where both of man's parents and woman's parents purpose the certain quality of their son/daughter-in-law. Priya refused to do pelli-chupullu because she thought that it was not dignified for her.
38.	p. 159	I had been so eager to leave, so excited that I had never thought that when I came back			x	She decides that she has no reason to maintain her origin culture. She does not

		<p>everything would be different to me and for me. I had never thought about how it would never be the same again, about how the cliché “you can never really go back home” would stand true. This was not home anymore. Home was in San Francisco with Nick. Home was Whole Foods grocery store and fast food at KFC. Home was Pier 1 and Wal-Mart. Home was 7-Eleven and Star-bucks. Home was familiar, Hyderabad was a stranger; India was as alien, exasperating, and sometimes exotic to me as it would be to a foreigner.</p>				<p>feel that India, her origin country, is her home anymore. Her home is San Francisco now.</p>
39.	p. 166	<p>When Nick first suggested we move in together, my answer had been an unequivocal “no.” Unmarried couples living together were exactly the kind of thing I had been raised not to do.</p>	x			<p>Priya holds her culture, belief, value, and mindset of her previous country, India. She thought from the point of view of Indian culture that unmarried couples who living together are sinners.</p>
40.	p. 178	<p>A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms.</p>			x	<p>Gradually, she is assimilated with the lifestyle of American people. She decides to live in her own terms by move in with her American boyfriend.</p>

41.	CHAPTER IV: THE SIMILARITY BETWEEN CATTLE AND WOMEN p. 185	“I’ll go there and sit and talk like a normal human being but if you want me to demurely carry food around for them while they look me up like I’m a cattle for sale, you’re both very mistaken,” I said in a soft, ominous voice. I refused to be paroded around like a meat for sale , so I casually walked into the hall as if I didn’t know who was there and why.		x	When Adarsh and his family came to the Thatha’s house to do the bride-seeing ceremony, Rada, Priya’s mother, asked Priya to bring ladoo to Adarsh’s family. She refuses to serve food because she thought that she like paroded around like a meat for sale if she did that. The words ‘paroded around like a meat for sale’ are supports the argument that she does not agree with bride-seeing ceremony. She is assimilated with the way of thinking of American.
42.	p. 188	“Doesn’t it seem a little barbaric to come and see a bunch of girls while you’re in India and pick one to marry?” I asked.		x	Priya communicate to Adarsh about her opinion in bride-seeing ceremony. She thinks it is Indian’s barbaric ritual. She is assimilated by the American culture. She thinks from the point of view the host culture.
43.	CHAPTER IV: NUMBER 65 AND THE CONSEQUENC ES OF CONFESSIONS AND LIES p. 195	I found Indian rituals appealing but I didn’t have to live them; Sowmya and Lata did. My life was better and my choices infinitely more appealing than theirs.		x	Priya thinks that Indian ritual such as mango pickle is appealing. But, when she compare it to the life that she had been through in the United States, she thinks that her life now in the United States is more appealing than Indian rituals.

44.	p. 197	<p>“I spent all of ten minutes with him. It’s hard for me to say what he’s like. You expect me to marry this man and I don’t even get a chance to talk to him before Nanna shows up asking if he wants chai.” I said.</p> <p>“How much time you need?” Thatha asked. “A whole day? A year? Priya, marriage is what all that time is for.”</p> <p>“Not in my world,” I said easily “I don’t want to risk marrying the wrong man because tradition expected me to not know him before marriage. I can’t take that chance.”</p>		x	Priya does not concern the arranged marriage as her value that should be maintained. She does not want to take a risk to marry with someone that she talks with about 10 minutes. She can not marry a man whom she did not really know even her tradition expect her to do that.
45.	CHAPTER V: BRIDEGROOM S AND BOYFRIENDS p. 201	<p>I knew where home was and it definitely was not here in Hyderabad. These people were not family. How easily they had decided to give me up. Anger ripped through me. I don’t conform to their rules, I don’t exist, not important to anyone anymore. My own father walks out and doesn’t bother to tell me whether he is dead or alive as if my marrying Nick is the end of the world.</p>		x	She is fully assimilated with American culture because she no longer considers Hyderabad as her home. Her home is America now.
46.	p. 231	Just seven years and all this seemed alien. This browbeating and digging into personal lives seemed alien.		x	When Priya’s neighbor asked her about her bride-seeing ceremony, she feels that it is a personal thing that someone should not ask. She thinks that Indian people are digging to her personal lives and

						she does not comfortable with it.
47.	CHAPTER V: FATHER OF THE BRIDE p. 244	Growing up, the West and Westerners were almost surreal beings. It was a given that “they” had different morals and values than “we” did and “we” were morally superior.	x			From Indian culture, she learn that her culture morally superior than American culture. So, she resists knowing about the American culture because she already has a superior culture.
48.	p. 253	Most first generation Indians in the United States only had friends who were Indian. I had never thought I would be any different. I had started out with only Indian friends but my circle grew as I grew.		x		When she first came to India, she only has Indian friends. Then, her community grew and befriends with non-Indian people. She adapts the host culture to live in a multicultural society. She opens her way of thinking.
49.	p. 268	Now, I was in place where I didn’t think in terms of Indian friends and American friends. I had somewhere down the line stopped looking at skin color.			x	Then, she is assimilated with the American’s way of thinking that she does not think in terms of Indian or American friends. They are all friends to her without looking at the skin color.
50.	EPILOGUE: READY TO EAT p. 270	It was a relief to be back in the U.S. This was familiar territory and I didn’t feel like a cross between a delinquent teenager and a bad daughter anymore.			x	She feels relief when she comes back to America because she knows that America is her home now.