

## APPENDICIES

### AN ANALYSIS ON DIASPORA AND ITS EFFECTS ON THE FEMALE MAJOR CHARACTER AS THE FIRST GENERATION IN AMY TAN'S NOVEL *THE KITCHEN GOD'S WIFE*

N O	QUOTES	FORMS	PAGE S	ANSWERING PROBLEMS	REFERENCES	COMMENTS
1.	And then the war began, and I did not know this either.	Monologue	177	1  (Diaspora)	“Later in the 1980s and onwards, the term diaspora was regarded as a metaphor designation to describe different categories of people expatriates, expellees, political refugees, alien residents, immigrants and ethnic, and racial minorities tout court” (Loktongbam 56).	During her life in China, she experienced the war era, which happened year by year, and finally through this reason Chinesses, including Winnie, did diaspora to America. The war which happened at that time was between China vs Japan. The colonialism of Japan in China got an attack from Chinese, that was why the war happened. Winnie and other people were regarded as the refugees of the war

						who had to run off from the chaotic in the homeland as Loktongbam's explanation.
2.	So we left for Yangchow at the end of summer, only a few weeks after the war began. And we went by boat, because by then many roads and railways were already blocked.	Monologue	195	1 (Diaspora)	Diasporic journeys are essentially about settling down, about putting roots 'elsewhere'. The dispersion occurred as a result of conflict and war (Brah 443).	At the time when the war began, Winnie, her husband and others left their homeland and went to Yangchow to flee from the war. The condition was chaotic; it could be seen from the monologue, all of the transportations were blocked and no way to go. Fortunately, they left earlier so that they still could use the transportation before it was blocked. The words 'the war began' indicate that the movement done by them was to avoid the war, to safe themselves from the

						conflict. Exactly, as explained by Brah who mentions that diaporas as the result of conflict and war.
3.	We would leave Nanking soon, maybe in two weeks, maybe less. “We have not been here even one week,” I started to say. Wen Fu was not smiling, and I knew his meaning: The Japanese were coming.	Dialogue	207	1 (Diaspora)	<p>The term diaspora has become a loose reference confusing categories such as immigrants, guest-workers, ethnic and “racial” minorities, refugees, expatriates and travellers (Vertovec 6).</p> <p>Oppressed people that may once have conceived of their situation in the context of “majority-minority” power relations are now embracing diasporan discourse as an alternative (Butler 190).</p>	<p>They moved as refugees of the unfinished war. Moreover, Winnie’s husband was a soldier, their lives never be calm, they had to live, and they had to survive no matter what. The phrase ‘Japanese were coming’ indicates that China was in a crisis, since the war was about to begin. The coming of Japan means war. They also could be categorized as oppressed people. They had been oppressed by the situation which forced them to move</p>

						evethough they did not want to move.
4.	The back of the truck was quickly filled with nine people, all of us elbow-to-elbow crowded. The driver, a man we called “Old Mr. Ma.” He wasn’t really old. That was a term to respect. He was in charge of taking us all the way to Kunming.	Monologue	222	1 (Diaspora)	The contemporary common usage of the word “diaspora” which links the word to the experience of the Jewish people in their exile to Babylon and their dispersion throughout the Mediterranean world is too exclusive an application. Viewed as a mass migration, movement, or flight from one location or locations, diaspora could be viewed as an event in the history of several people of antiquity. (Shaye and Frerichin 4 qtd. In Vertovec)	Winnie and other refugees had to move from one city to another in order to safe from the war. They moved in a mass, could be seen from the explanation that the truck was fulfilled by many people until it was crowded. Diaspora is always done by mass of people because of the conflict happened in the homeland, because they experienced the same thing, and then they built the same feeling, the last they had an ability to protect each other.
5.	I remember when we finally arrived in a bigger city, Kweiyang. Wen Fu knew a	Monologue	226	1 (Diaspora)	... portrayals of Chinese immigration as an evil, “unarmed invasion” were	The scene happened when Winnie and other Chinese moved to the new city called

	<p>saying about Kweiyang, something like this: “The sky doesn’t last three good days, the land isn’t level for even three inches.” That was because it rained all the time. And the city was very bumpy. The buildings and streets went up and down like the back of a dragon. And behind the city stood sharp rocky hills, looking like ancient men, too stiff to move.</p>				<p>shared by several witnesses before the committee which was charged with investigating the “social, moral, and political effects” of Chinese immigration (Lee 36).</p> <p>“Diaspora community” seem increasingly to be used as metaphoric designations for several categories of people-expatriates, expellees, political refugees, alien residents, immigrants, and ethnic and racial minorities (Safrah 83).</p>	<p>Kweiyang. However, they faced the tragic look of the city. The city where they just arrived shows how the chaotic happened because of the war. It seems like there was no city which safe to live. The bumpy city and the broken streets and buildings were not the right place to live, but they had to survive with the condition since there was no place to go. The political factor was played in the chaotic of the nation. As Lee explained, migration of Chinese could be because of the political effect and it has already supported by Safrah.</p>
6.	“Kuomintang soldiers	Dialogue	326	1	Brubaker explains “some	Here, Winnie’s father was

	<p>marched to the houses and businesses of those who had collaborated with the Japanese. Our factories were immediately shut down, until it could be determined what should be done with this traitor to China. Soon after that, the Kuomintang came to our house. Your father could say nothing, of course. So I explained what had happened. I told that your father hated the Japanese with all his heart..” “The Kuomintang said it was still not good excuse, because the public would always believe he had been a traitor.”</p>			<p>(Diaspora)</p>	<p>emigrant groups have been construed as diasporas because of their continued involvement in homeland politics, sometimes involving the support of terrorist or ultra-nationalist movements” (Brubaker 2)</p>	<p>rich, he had a factory and had a cooperation with Japanese in his business before the war began. But after the war and China could win the war, the Japanese were expelled from China. Those who had a cooperation with Japanese were attacked by the nationalists because they were regarded as a terrorist or an enemy of the nation. Winnie’s father house was blocked by the nationalists. Then, Winnie could do nothing, she also hated her father since she was abandoned by him after her mama left when she was a child. It pushed Winnie’s</p>
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						desire to leave her homeland in order to gain a better life.
7.	I said the Communists were coming, the Kuomintang were already leaving. Who knows if things would be better or worse.	Monologue	388	1 (Diaspora)	<p>Immigrants are motivated to leave their countries for a variety of reasons, including a desire for economic prosperity, political issues, family reunification, escaping conflict or natural disaster, or simply the wish to change one's surroundings (Simona 67-68).</p> <p>Movement or diaspora is needed by certain people in certain condition, to re-live, re-transform and re-produce to be better (Brah 444).</p>	<p>After some of the problems dealing with the conflicts in her homeland, Winnie could do nothing and think properly about her life in China, it seems like there was no hope to get a better life. After the war had finished, Kuomintang as the nationalist came, disturbed their family. Then, Communists took over the state and made the nation became worse since the revolution of China became the Communist state. Here, Winnie became confused and had to be careful in choosing the choice between</p>

						staying in China and being tortured or moving to America gaining a new hope for her life. Simona's words are proven since Winnie was motivated to do diaspora because of her own desire to change her surrounding became better and escaped from the conflict. The reason Winnie made moving as one of the choice was to be 'a new human being'. As Brah's words, she has to transform to be better.
8.	Lucky for me. 6 days later I was in America with your father. 5 days after that, the Communist flags went up in Shanghai, no more planes or boats could leave.	Monologue	394	1 (Diaspora)	They also had a civil war between their Republicans and Communists from 1927 to 1949. In 1949, the Chinese Communist Party won the victory and took control over	Winnie was a soldier's wife, indirectly she had involved in the homeland politics. Winnie and those who did diaspora left during the end of the war. In the war era,



				<p>China. Since the Communist Party gained political power over China in 1949, China had been isolated from the rest of the world for almost twenty years, during which time, the border of China was completely sealed off. Within the border, there was no economic and technological advancement what so ever (Wong 9-10).</p> <p>Diaspora is defined as the dispersal of a people from its original homeland (Butler 189).</p>	<p>China had authorized by 2 blocks, Communist was one of them. They had politics conflict at there. Communist won the war in the end, Communist began to spread their influence around China, and made some rules which one of them almost made Winnie failed to do diaspora. That was to prohibit any kind of vehicles leave China. However, fortunately before the rules were applied, Winnie succesfully left China and stayed in America. This kind of movement which is called as diaspora based on the definition which is stated by Butler.</p>
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9.	<p>In China, if you called someone Old Lady, you were being respectful, very polite. In this country, people say, “Hey, old lady! Watch where you’re going!” They’re not being respectful. I see the looks on their faces, mean.</p>	Monologue	366	2 (Acculturation)	<p>Acculturation can be “reactive”, that is, by rejecting the cultural influence from the dominant group and changing back towards a more “traditional” way of life, rather than inevitably towards greater similarity with the dominant culture (Berry 701).</p>	<p>Here, Winnie was surprised by the way American called an Old Lady by saying ‘Old Lady’, which according to Chinese ways of thinking, this was inappropriate in China. She as the first generation still could not loss her own culture, even in the simple matter, so she began to think American in the negative way. This was the result of her anxiety feeling after doing diaspora.</p>
10.	<p>My mother has always been very proud of those red banners. All the sayings, written in gold Chinese characters, are of her own inspiration, her thoughts about life and death, luck and</p>	Monologue	23	2 (Acculturation)	<p>The mothers cherished ideologies of old China and on the other hand their daughters believe in modern American individuality and independence (Loktongbam 57).</p>	<p>Winnie still standed for her traditional culture as a Chinese, who still believed that red color as a symbol of luck which was not believed by Americans. Reflected from Jebastine and</p>

	<p>hope.</p> <p>My mother claims these banners are the reasons why Ding Ho Flower Shop has had success flowing through its door all these years.</p>	Monologue	23		<p>The immigrants find it difficult to assimilate into the host culture and they consider the cultures and traditions of their homeland superior to that of the host country (Jebastine and Ravindran 60).</p>	<p>Ravindran's explanation, Winnie as the immigrant felt difficult to assimilate or fuse completely into the host culture, exactly as the explanation. She still could not forget and reject how strong Chinese's culture had stamped on her life, even she lived in the different continent from her homeland. Because of that, the first immigrant never could assimilate into the host culture. As Jebastine and Ravindran's explanation, they regard that their original culture is more superior than the host culture.</p>
11.	What I came to think of as	Monologue	29	2	Those values such as working	The scene was told by Pearl,

	<p>her theory of the Nine Bad Fates. She said she had once heard that a person is destined to die if eight bad things happen. If you don't recognize the eight ahead of time and prevent the, ninth one is always fatal. And then she would ruminate over what the eight bad things might have been, how she should have been sharp enough to detect them in time. To this day it drives me crazy, listening to her various hypotheses, the way religion, medicine, and superstition all merge with her own beliefs.</p>			<p>(Acculturation)</p>	<p>hard, respect for learning, harmony and family are some of the core values embedded in Confucianism (Cheung 678).</p>	<p>Winnie's daughter. She complained about her mama who was too ancient, because Winnie still trusted the 'ancient belief' that Chinese usually did. The reliance believed by Winnie made Pearl felt uncomfortable, since she felt difficult to live her life by her own style, Winnie always influenced Pearl's life with Chinese culture. It could be understood since Winnie was the one who from the mainland or in this case was China. Meanwhile, Pearl as the latter had been westernized since she never met Chinese culture directly in the mainland.</p>
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12.	<p>“Sounds like Santa Claus,” says Phil Cheerfully. “Hnh!” my mother huffs in a tone that implies Phil is stupid beyond words. “He is not Santa Claus. More like spy-FBI agent, CIA, Mafia, worse than IRS, that kind of person! And he does not give you gifts, you must give <i>him</i> things. All year long you have to show him respect..,” “Well, that’s pretty inexpensive way to get some luck,” I say. “No!” my mother exclaims, and startles us all. “You never know. Sometimes he is in a bad mood. Sometimes he says, I don’t like this family, give them bad luck. Then you’re</p>	Dialogue	55	2 (Acculturation)	<p>Shear in 1993 as quoted in Samir’s article supports by revealing the communication between mothers and daughters is not only disturbed by generational differences. The most important is the barrier of two cultures clashing, the older Chinese culture and the present American culture (303).</p>	<p>Winnie was a little bit emotional when Phil and Pearl took the matter of God was easy for them. Winnie did not like if her God was similarized by Santa. The difference worldview between Pearl and Phil, and Winnie about the God believed by Winnie made them difficult to unite the perception. In addition, there must be a bicker between both. Winnie completely refused Pearl’s statement which a little bit underestimated the way Chinese prayed to the God, since it was so expensive just for praying. Winnie did not like that statement, and</p>
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	in trouble, nothing you can do about it. Why should I want that kind of person to judge me, a man who cheated his wife? His wife was the good one, not him.”					started to tell the superiority of the gods.
13.	“Isn’t it amazing?” Pearl said. “She already speaks in complete sentences. Most kids her age use only 2-words phrases. She’s really smart.” And I said, “What is it to have her be this kind of smart? You should teach her manners, not to ask too much, same way I taught you.”	Dialogue	82	2 (Acculturation)	Confucianism continues to be the fundamental source for the Chinese way of life for over two thousand years. The immigrant mothers, brought up in a culture deeply grounded in such Confucianism, greatly influenced by the cultural value. In Chinese traditional society, the parents have the absolute authority over their children in the family. The mothers have the duty of taking care of their daughters and the right to arrange their	Pearl, Winnie’s daughter, was proud of her daughter because she had said a lot more than her friends. Winnie rejected Pearl’s thought because based on Chinese’s traditional thinking, attitude was more important than cleverness. Therefore, Winnie suggested to give more attitude lessons toward her daughter, than being proud of her cleverness. The sentence ‘you should teach her

					daughters' lives and expect unconditional obedience from them (Peng 5).	manners, not to ask too much , same way as I thought you' became the indication that Winnie felt that she had the right to authorize her daughter by giving her some rules or suggestions.
14.	My mother patted my hand. "Oh, I know what you are thinking," she said quietly. "Of course, every baby is born with <i>yin</i> and <i>yang</i> . The <i>yin</i> comes from the woman. The <i>yang</i> comes from the man..."	Dialogue	398	2 (Acculturation)	Acculturative change may be the consequence of direct transmission; it may be derived from non-cultural causes, such as ecological or demographic modifications induced by an impinging culture; it may be a reactive adaptation of traditional modes of life (Padilla & Perez 37)	Winnie still brought her traditional thinking as Chinese, even though she was living in America for a long time, but she never left her identity as Chinese even in the small thing was like the perception of baby-born. It is because her traditional mode of life was still linking in China, as the first generation it was quite difficult to kill the

						traditional thinking which was rooted in her mind. This kind of case can be included as a reactive adaptation resulting acculturation.
15.	“Ma,” I say, and shake my finger at her. “Red is a good color for Chinese Weddings,” she insists.	Dialogue	402	2 (Acculturation)	Chinese did not have many reasons to sustain their identifactory ties with host land, when they realized that they could not become thoroughly host land, they reached back to their more promordial notion of origins: Chinese culture (Ang 11).	Here, eventhough Winnie had lived in America for a long time, but she still maintained Chinese culture. In this part, she maintained about the thing which always believed and became a particular thing by Chinese, that was red color. They believed red could give a luck for those who used things in red. Winnie suggested Pearl to put things in red. Red as the identity to show that they were Chinese, no matter what



						kind of event they attended. The reason was just one, that was about belief. As Ang's words, they had no reasons to explain the belief.
16.	What are you looking at? Oh, that statue. You never saw that before. Yes, that's true, very fancy, fine porcelaine. And the style is good too. See how nicely she sits in her chair, so comfortable looking in her manner. Look at her hair, how black it is, no worries. Although maybe she used to worry. I heard she once had many hardships in her life. So maybe her hair is dyed. But her smile is genuine, wise and innocent at the same time. And her hand,	Monologue	414	2 (Acculturation)	One thing that anyone who is interested in Chinese studies has to know is that Confucius and Taoism have dominated the whole Chinese thinking system (Wong 19).	Winnie actually had followed her husband to embrace Protestant, but her identity as Chinese could not be detached from her. She still believed in Confucius thought with the gods which were shaped in statue that could give luck for those who believed on them. She still sacred them as if she was Confucius, she even interpreted the manner of the statue, Kitchen God's Wife, and connected it with the future condition of the

	<p>see how she just raised it? That means she is about to speak, or maybe she is telling you to speak. She is ready to listen. She understands English. You should tell her everything.</p>					<p>family who owned it. Wong's explanation is true, those who want to study about Chinese should not forget that the Confucius culture could not be separated from them, even though their religion is not Confucius. They regard it as the tradition of China, to show their identity as Chinese. They are proud to be Chinese and respect toward their culture, faith, and tradition.</p>
17.	<p>“What man is dead?” I finally asked, pointing to the letter. “Oh yes, that man”. And she sighed, pretended she was exasperated with me. “That man, that man. You know the</p>	Dialogue	78	2 (Memories)	<p>The sudden appearance of memory in academic and popular discourse is to be understood in metahistorical terms as a return of the repressed (Klein 77).</p>	<p>After several years did diaspora, Winnie got a letter from her friend in China which mentioned that her ex-husband died, suddenly the memories dealing with</p>

	<p>one. How can you not guess? That bad man". My breath stopped. I could see him, Wen Fu, my 1st husband, the one I told Helen to never mention.</p>					<p>her homeland was coming, was like a roll of film, she told about her time lived in China, even since she was a child. How her life in the homeland was terrible, she was afraid if those memories shackled her calm life in America. She hated those memories and did not want anyone to mention or remind it. Because she was afraid if the truth about who actually Pearl's dad was disclosed.</p>
18.	<p>Sure, I could tell them: I had other children from that first marriage, to someone else. It was a very bad marriage. I made a mistake. But now that man is dead.</p>	Monologue	85	2 (Memories)	<p>Schudson (1992) observes that most people understand memory as "a prosperity of individual minds". To those not trained as social scientists, memory appears to be psychic event associated with a specific</p>	<p>Winnie finally tried to be trustworthy toward her terrible life when she was in China to Pearl which was kept by her secret for several years. According to her, the memory of China meant the</p>

					person (Klein 73).	memory of one specific person who made her life terrible, Wen Fu was her first husband before moving to America. She actually still lived behind Wen Fu's shadow even after lived in America, this meant she had no trained enough to handle her mind toward the homeland. Since undirectly, she was remembering her first husband.
19.	Over the years, I tried to remember her face, the words she said, the things we did together. I remember her ten thousand different ways. That is what Chinese people always say <i>-yi wan-</i> ten thousand this and that, always	Monologue	89	2 (Memories)	The past continuos to speak to us. But no longer addresses us as simple, factual 'past', since our relation to it, like the child's relation to the mother, is always-already 'after the break'. It is always constructed through memory, fantasy,	Eventhough Winnie had been left by her mother since she was a child, but the memories of her togetherness with her mom sometimes made she missed her mom so bad. Many times she tried to remember

	<p>a big number, always an exaggeration. But I have been thinking about my mother for almost seventy years, so it must be ten thousand different times. And it must be that she has changed ten thousand different ways. Each time I recalled her. So maybe ten thousand my memory of her is not right anymore.</p>				<p>narrative and myth (Hall 395).</p>	<p>her mom by building her old memories, and when she said perhaps her memory was not right, it had been created through the fantasy that she could only imagine about it. The core was, the memory about her mom and their togetherness in China were always kept in her mind. It built the fantasy as if her mom was beside her.</p>
20.	<p>And it between I pour myself a cup of the chrysanthemum tea before the waiters take it away. “This sure is good, this tea,” I say, trying to move my mother and aunty Hellen into neutral terrain. “Oh, you haven’t tasted tea until you go to Hangchow,” says my</p>	<p>Dialogue</p>	<p>409</p>	<p>2 (Memories)</p>	<p>Diasporas always leave a trail of collective memory about another place and time and create new maps of desire and of attachment (Ang 6).</p>	<p>Several days after Winnie told everything to Pearl, they both met with Hellen. They healed their heart after everything was opened by drinking a cup of tea in a cafeteria. Talking about tea created Winnie and Hellen to throwback to the old</p>

<p>mother. “The best tea in all the world.” “Oh,” says aunty Hellen, her eyes lighting up. “We should go to that magic spring we once visited. Winnie-ah, you remember, that time we lived in Hangchow.” She turns to me to explain. “The water coming out was heavy as gold. Your mother tasted it too.” “Very sweet,” my mother says. “They put too much sugar inside.” “Not sugar,” says aunty Hellen. “It was some kind of flower seeds, a very rare flower. It bloomed once every nine years, something like that. You crashed the seeds and put them in the water.” “Very</p>					<p>memories, when they lived in China together. The memories which were started by a cup of tea made them nostalgic not only the time when they tasted China’s tea in China, but also made them remembered with the taste until the trail of the event they through together.</p>
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