

APPENDICES

DIASPORIC EXPERIENCES PORTRAYED IN LULING CHARACTER AS THE FIRST-GENERATION IN AMY TAN'S *THE BONESETTER'S DAUGHTER*

TABLE A. THE PROCESS OF DIASPORA AS REFLECTED IN THE NOVEL

No	Data	Form of Data	Page	Comment	Reference
1.	When Kai Jing finally told me, I didn't have even one moment to be relieved that the bad news was not about me. 'The Japanese attacked last night, he said, 'close to Peking, and everyone is saying it is war for sure.'	Monologue	237	In the phenomenon of diaspora, the movement is affected by either forced or unforced factors. LuLing's movement from her land, China, to other countries is both, due to war in her country, that becomes the forced factor, and due to her personal intention that becomes the unforced factor. However, the war is the first reason that triggers her leaving her homeland. The news about the coming of Japanese that was aired through a radio which was retold by her first husband, Pan Kai Jing, later	Based on Avtah Brah, ". . . Perhaps the dispersion occurred as a result of conflict and war, resulting in the creation of a nation state on the territory previously occupied by another, as has been the experience of Palestinians since the formation of Israel . . ." (444).

				<p>known by LuLing that it was also became the news of the war in her land. A bad situation caused by the war becomes one of the forced factors for people move to another place in order to safe their life. Thus, though that feels so hard, many of the people prefer to leave their land and move to other country in the phenomenon of diaspora.</p>	
2.	<p>In my heart, America was the Christian heaven. It was where Kai Jing had gone, where he was waiting for me.</p>	Monologue	267	<p>One of the essential things of diaspora that is about putting roots ‘elsewhere’, lets the diasporas to reside in another place for any kind of reasons. The war was not the only reason for LuLing at last decided to go to America. She had another reason which was more personal because it dealt with her first husband. LuLing had a belief that America was the heaven when the</p>	<p>According to Avtah Brah, “Diasporas are clearly not the same as casual travel. Nor do they normatively refer to temporary sojourns. Paradoxically, diasporic journeys are essentially about settling down, about putting roots ‘elsewhere’.” (443)</p>

				<p>soul of Pan Kai Jing went to. Hoped that their soul could meet again, thus, she was thinking about going to America someday. Her wish seemed to turn into reality when there was an offer about going to America from Mrs. Riley, another foreigner who was also an acquaintance of Miss Grutoff. She was offering the people in the orphanage to accompany Miss Grutoff sailing from Hong Kong to America. The weak condition of Miss Grutoff became the reason for Mrs. Riley to look for someone who can help the headmaster in her way of getting a treatment from doctor in America. Considered about that might be the way for her to be closer with Kai Jing's soul, LuLing became the one who wanted to take that chance.</p>	
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3.	<p>America? Miss Grutoff did not ask this only as a favor. We all knew she was also offering a great opportunity. A visa to America . . . In my heart, America was the Christian heaven. It was where Kai Jing had gone, where he was waiting for me. I knew this was not actually true, but there was a hope that I could find happiness that stayed hidden from me. I could leave the old curse, my bad background.</p>	Monologue	267	<p>For the destination country, America is the most destined country for the diasporas. There are several reasons for them to go there. Besides considered as a country that can offer freedom, the diasporas as Chinese are regarding America as the place where they can build a better life there. This is also realized by LuLing when an offer of going to America came up to the orphanage people. A presumption that America was a big land that could give a great opportunity to everyone who came there also passed within their thought. That was why, besides LuLing who wanted to go there, GaoLing also wanted to be the one who could accompany Miss Grutoff back to America.</p>	<p>As quoted in “Theoretical Perspectives on African Migration”, Jones conveys that as the destination country, America offers great economy opportunities besides its readiness for assimilation and social mobility in its social and political institutions (qtd. in Takyi and Konadu-Agyemang 18).</p>
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4.	<p>GaoLing: ‘But I can’t leave my sister, any more than she can leave me,’ GaoLing said.</p> <p>LuLing: ‘Don’t argue,’ I told her, ‘I’m older than you. You go first, then I’ll go to Hong Kong in a month or so and wait for the sponsorship papers to come through.’</p>	Dialogue	269	<p>In the phenomenon of diaspora multiple journey becomes one of its characteristics. It is signed by the dispersion of the diasporas to two or more countries when they can move to more than one country before they finally lived permanently in one destination country. Before finally moved to America, LuLing prior lived in Hong Kong. The decision about the one who should accompany Miss Grutoff had finally been decided. LuLing who knew that GaoLing also wanted to go to America, eventually gave the chance to her. Although LuLing seemed to be succumbed to GaoLing by letting her to go to America first, but she gave a sign that she still wanted to go there by saying to GaoLing that she would wait a sponsor from her. She</p>	<p>As quoted in ‘Defining Diaspora, Refining a Discourse’, William Safran provides characteristics of diasporas, as follows:</p> <ol style="list-style-type: none"> 1.Dispersal to two or more locations 2.Collective mythology of homeland 3.Alienation from hostland 4.Idealization of return to homeland 5.Ongoing relationship with homeland (qtd. in Butler 191)
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				had an expectation that the sponsor could come quickly and would never take a long time to get. Therefore she said that she would follow GaoLing and Miss Grutoff to Hong Kong which became the country of access for them to America and would wait the sponsor there.	
5.	Each night when I returned to the rooming house in Hong Kong, I lay on a cot with wet towels over my chest. . . . I was living in Kowloon Walled City, along the low point in a wide gutter, when the scales and blood and guts gathered, swept there by the fishmongers' buckets of water at night. . . .	Monologue	271	LuLing finally went to Hong Kong and lived there to wait the sponsor from GaoLing. Hong Kong became her first destination country before she sailed to America. There, she lived in an inn close to the harbor. Her expectation that she would get a sponsor in immediate time did not come true. She had even lived there for a month. Instead of sending sponsorship papers, GaoLing only send a letter to her.	As quoted in 'Defining Diaspora, Refining a Discourse', William Safran provides characteristics of diasporas, as follows: 1.Dispersal to two or more locations 2.Collective mythology of homeland 3.Alienation from hostland 4.Idealization of return to homeland 5.Ongoing relationship with homeland (qtd. in Butler 191)

6.	‘My other news is not so good, either. I learned I cannot sponsor you, not yet. . . The quota for Chinese, however, is very low, and the number who want to get in is beyond count. To be honest, your chances are like a leak moving against a flood.’	Monologue	272	As the most destined country in the phenomena of diaspora, America had ever restricted the number of immigrants who wanted to go there, including Chinese. The issue of Chinese low quota in America raised in the first wave of Chinese migration. That was the time when LuLing wanted to go to America. After reading GaoLing’s letter, LuLing found that her hope was vanished. In her explanation, GaoLing said that in the near future she might not be able to provide a sponsor for her because the factor of quota. The sponsor from GaoLing became the only thing that could support her to get the opportunity for going to America. However, as a new comer in America GaoLing could not casually give a sponsor for LuLing	In “Migration in China: Changing China. Changing the World”, Ko Ling Chan reveals that in the first wave, the migration is dominated by male peasants who are basically low skilled, mostly to Southeast Asia though they also move to the West, in order to work and earn money. At that moment, the Chinese immigrant did not have an intention yet to move permanently and still want to bring the money back to their family in China. Moreover, United States as the West host country against them for getting U.S. citizenship and still cannot fully accept them in their country. . . . (4)
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				unless she became an American citizen. The news about limited quota for Chinese in America seemed to make her way to go there became more difficult. Thus, instead of living in Hong Kong in a short period, LuLing needed to live longer there and wait in uncertain time until the sponsor from GaoLing came through.	
7.	The next day, I sold the oracle bone to the second shop I had gone to all those months ago. With my savings as a maid, I had enough money to buy a ticket in steerage. I got the boat schedule and sent GaoLing a telegram. Every few days, I gave Fu Nan money for his habit, enough to put him into dreams. And then finally the visa was approved. I was a Famous Visiting Artist.	Monologue	284	After several months lived in Hong Kong, eventually LuLing could go to America as a Famous Visiting Artist. That was a sponsor GaoLing got from an American citizen. In America, GaoLing who apparently kept trying to search a sponsor for LuLing, met two brothers whose family name was Young. The father of the family was the one who raised the notion about Famous Visiting Artist sponsor. Though she needed to make a few	As quoted in 'Defining Diaspora, Refining a Discourse', William Safran provides characteristics of diasporas, as follows: 1.Dispersal to two or more locations 2.Collective mythology of homeland 3.Alienation from hostland 4.Idealization of return to homeland 5.Ongoing relationship with homeland (qtd. in Butler 191)

	I sailed for America, a land without curses or ghosts. By the time I landed, I was five years younger. Yet I felt so old.			changes to her data dealing with her year of birth, but at last she could go there when she was thirties.	
8.	I was raised with the Liu clan in the rocky Western Hills south of Peking . . .	Monologue	147	The age and the birth place also give influence in determining people's group of generation in the phenomena of diaspora. There are several groups such as first-generation, second-generation, third-generation, and so forth. For the diasporas, they will usually be classified as the first-generation people. LuLing who born and raised in China was the one that belonged to this group. She moved to the host country of America when she was adult, and since she had been supported by a sponsor, thus, she did not have the America's citizenship at birth.	As Demetrios G. Papademetriou, Will Somerville and Madeleine Sumption state that, "First-generation immigrants are foreign-born persons who have immigrated to the host country and did not have that country's citizenship at birth." (3).

TABLE B**B.1. DIASPORIC EXPERIENCES AS REFLECTED IN THE NOVEL**

No	Data	Form of Data	Page	Answering Problem Formulation	Comment	Reference
1.	. . . I realized that in Hong Kong, I had come to a place where everyone believed he could change his situation, his fate, no more staying stuck with your circumstances. And there were many ways to change . . .	Monologue	277	1 (Acculturation)	In the multiple dispersion that is commonly undergone by the diasporas, diasporic experiences are also encountered by them. The diasporic experiences encountered by LuLing during her life in Hong Kong as the first destination country were acculturation and culture shock. Acculturation became the first process she encountered. Her movement to Hong Kong in order to wait a sponsor from GaoLing forced her to stay	As Berry, LaFromboise, Coleman and Gerton state, “acculturation refers to the manner in which individuals negotiate two or more cultures. It is assumed that one culture is dominant while the other culture is perceived to have less cultural value.” (qtd. in Yeh 35)

					there in uncertain time. To bear her life during the waiting time, there she needed to find a living place and a job as well. Her experiences in living with some different people and in doing various jobs, had led her to undergo the process of acculturation. Thus, she was negotiating two cultures which were her own culture and the culture of Hong Kong and the people. That was when LuLing tried to cope with Hong Kong's culture where the people were always tried to make their life better.	
2.	By the next morning, I had devised a new plan. I took	Monologue	277	1 (Acculturation)	For the diasporas, changes become the thing that will	Based on Shuang Liu, Zala Volcic, and Cindy Gallois,

	<p>my little bit of money and bought the white smock and trousers of a <i>majie</i>. British people were crazy for that kind of maid – pious, refined and clean. That was how I found a job with an English lady and her ancient mum. Their last name was Flowers.</p>				<p>inevitably be faced by them. As the time LuLing tried to get a new job. She decided to make a change in her fashion style as the taste of British people as one of foreigners who had lived in Hong Kong, where LuLing intended to work to. The culture of Hong Kong people who always believed that they could change their situation in Hong Kong had also changed LuLing's psychology. LuLing who previously felt pessimistic for not being able to live her life in Hong Kong, then led her mind and self to be more positive by trying to make a new plan for her life. She</p>	<p>the hint of acculturation is the changes of physical and psychological that occur due to the process of adaptation dealing with cultural context (210).</p> <p>Other than that, Phinney asserts that the psychological changes in the process of acculturation includes the change of individual's attitudes, cultural identities, or social behaviors to the group they in contact with (qtd. in Yu and Wang 191).</p>
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					tried to change her appearance just like <i>majie</i> in order to find a better new job there. Thus, LuLing showed about the change of individual's attitude when she eventually followed the culture and habit of the individuals who lived there.	
3.	Because Miss Patsy had always lived in Hong Kong, she could speak Cantonese just like the local people. It was a special dialect. When I first went to live there, she spoke to me in the local talk, which I could not understand except for the words that sounded a little like Mandarin. Later she mixed in a bit of English,	Monologue	278	1 (Acculturation)	Another process of acculturation encountered by diasporas can deal with language. LuLing who just accepted to work as a maid in the house of two British ladies, not only needed to negotiate with Hong Kong's culture, but she also needed to adjust with the culture of the British as the Hong Kong's citizen. As Chinese	Based on Berry, LaFromboise, Coleman and Gerton, specifically, "acculturation refers to the manner in which individuals negotiate two or more cultures. It is assumed that one culture is dominant while the other culture is perceived to have less cultural value." (qtd. in Yeh 35).

	some of which I knew from living at the orphanage school.				who used to speak Mandarin, in her new work place, LuLing had to get used with Cantonese and English since the ladies who employed her used it.	
4.	And since immigrating to the United States fifty years before, she had not improved either her pronunciation or her vocabulary.	Narrative	42	1 (Acculturation)	In the last destination country, the diaspora may have similar or different diasporic experiences. Almost similar with her experiences in Hong Kong, in America LuLing also encountered some diasporic experiences that lead her to undergo the processes of acculturation, culture shock and one of the acculturation strategies, which is separation. America became the last destination country	Based on Berry, LaFromboise, Coleman and Gerton, specifically, “acculturation refers to the manner in which individuals negotiate two or more cultures. It is assumed that one culture is dominant while the other culture is perceived to have less cultural value.” (qtd. in Yeh 35).

					<p>for LuLing because that was the place she wanted to go since she got a notion to move from her homeland. From the very first time when she immigrated to America, LuLing had encountered the process of acculturation. It particularly dealt with language where it could implicitly be caught from Ruth's memory about her mother. Ruth who one time was examining her mother's demeanor, about why she was easy to be angry and offended, found that those were apparently dealt with the language ability. Her mother's language ability that was not</p>	
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					as good as her aunt, had already existed even since the first time her mother moved to America. From Ruth story, it seemed like she was intending to say that her mother had a poor English. But actually, Ruth had indirectly showed the acculturation process had been undergone by LuLing.	
5.	When I first went to live there, she spoke to me in the local talk, which I could not understand except for the words that sounded a little like Mandarin. Later she mixed in a bit of English, some of which I knew from living at the orphanage school. But Miss Patsy	Monologue	278	1 (Culture shock)	As the following step of acculturation, culture shock happens when the diasporas cannot easily handle the problems that arise during the process of acculturation moreover those which dealt with psychological changes. They usually face difficulties affected by	Based on Berry, psychological changes on individual level can be the changes that either, easily to overcome called behavioral shifts such as the way of speaking, dressing, or eating, or the problematic one that leads to acculturative stress such as

	<p>spoke English like a British person, and at first it was very hard for me to understand.</p>				<p>culture differences that may be able to lead them feeling worry with their life or getting stress with the situation they are facing. Just like facing different or new language, for instance. As the tool of communication, language becomes an important thing in an intercourse because it is a means that makes people in the intercourse know and understand each other. It also shows that language belongs to people's familiar sign within an intercourse. Those who lose the sign may feel anxious when they cannot understand what other people say, or when</p>	<p>anxiety and depression (702). Kalervo Oberg states that, "Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (142)</p>
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					they cannot cope the problem. The experience of losing familiar sign also happened to LuLing when she worked with British ladies in Hong Kong. Speaking Mandarin and knowing a bit about English from the American missionaries when she lived in the orphanage, in Hong Kong LuLing got a British employer who spoke English and Cantonese. There, LuLing who used to communicate in Mandarin faced an anxiety for not being able to understand the utterances spoken by her employer. Thus the difference of the language	
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					became the reason of LuLing's anxiety which also as the sign that she was undergoing culture shock.	
6.	But the way Ruth saw it, LuLing got into fights mainly because of her poor English. She didn't understand others, or they didn't understand her.	Narrative	42	1 (Culture shock)	Defensiveness becomes one of the symptoms of culture shock. It may come in the form of a fuss between two people or more. It can be triggered by misunderstanding that arises between them. One of the cases can deal with language. As to those who are incapable in mastering new language, they may face some problems during their process in having a relation with others. The lack of ability in speaking English had driven LuLing to the	As quoted in Shuang Liu, Zala Volcic, and Cindy Gallois, Adler states that, "culture shock involves both, psychological and social process which evolves through several stages. For some people, it can be either needs a brief moment or takes a long time to overcome the social and especially the psychological process of culture shock whose symptoms are depression, helplessness, anxiety, homesickness, confusion, irritability,

					feeling of anger and dissatisfaction to some situation or even to some people where she often could not cope with it. The problem that had been happened for a long time yet would never have a solution unless LuLing herself who had a strong desire to solve it had made LuLing to be such a defensive woman. Toward the emotions that her mother often showed to her, Ruth also saw that all came from her mother's poor English. She found that her mother's defensiveness came from the misapprehension between her mother and other people, especially the one her	isolation, intolerance, defensiveness, etc. (qtd. in Liu, Volcic, and Gallois 208)
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					<p>mother talked to. As the language she used in her previous social intercourse, Chinese language seemed to be LuLing's tool in conveying her thought, feeling, or emotion. However, move to the country where the people were all speaking in English, LuLing who had a poor English seemed did not find a way to clearly convey her feelings. At last, to keep her opinions heard in the midst of her poor English, LuLing turned to be a stiff and defensive woman. Thus, the symptom of defensiveness was being encountered by LuLing, as the part of her</p>	
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					psychological process in the second step of her diasporic experiences which was culture shock.	
7.	LuLing always criticized any edges that touched the sidewalk. She also complained about the yellow urine spots, made by the dog from across the street. ‘Lootie, you tell that man don’t let dog do that.’ ... When she went away to college and came home to visit, her mother still asked her to complain to the man across the street almost as soon as she walked in the door.	Narrative	45	1 (Culture shock)	Another symptom of culture shock that may be encountered by the diasporas can be irritability. As happened to LuLing when she was in America. The different situation and the changes that came to her life which sometimes out of her control, added by her weakness and limitation, had brought her out to undergo the process of culture shock. Thus, to all the things in her surrounding that she felt annoyed with it, could easily be the reason of her	As quoted in Shuang Liu, Zala Volcic, and Cindy Gallois, Adler states that, “culture shock involves both, psychological and social process which evolves through several stages. For some people, it can be either needs a brief moment or takes a long time to overcome the social and especially the psychological process of culture shock whose symptoms are depression, helplessness, anxiety, homesickness, confusion, irritability,

				<p>irritability, as for instance, when she had her own well-tending yard. Not only had a problem with the neatness of her yard, dealing with her relation to other people in her neighborhood, she also felt annoyed with the pet of her neighbor that always left a yellow urine spot in her yard. LuLing who often groused about the situation or the people in the host country had showed her demeanor as an irritable woman. Moreover, with her incapability to directly released her emotion out, became LuLing's own problem that caused her to undergo culture shock.</p>	<p>isolation, intolerance, defensiveness, etc. (qtd. in Liu, Volcic, and Gallois 208)</p>
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8.	<p>Ruth: 'The doctor said none of those things will help-'</p> <p>GaoLing: '...The problem is, today kids have no time anymore to see parents. Your mommy's lonely, that's all. She has no one to talk to in Chinese. Of course her mind is a little rusted. If you stop speaking, no oil for the squeaky wheel!'</p>	Dialogue	102	1 (Culture shock)	<p>Other than those two symptoms, the process of culture shock encountered by LuLing that was signed by anxiety in herself, apparently had also been realized by GaoLing. Through LuLing's demeanor added by the doctor diagnosis she heard from Ruth, GaoLing then gave her opinion to Ruth about her mother's condition. From her call, Ruth got a notion from her aunt, GaoLing, about what her mother might truly needed at that time. As move to the host country like America, sometimes, people like Chinese are still use</p>	<p>Kalervo Oberg states that, "Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (142)</p>
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					<p>their language to communicate with their family members in the daily life as what LuLing did. Thus, the Chinese language LuLing preferred to use to communicate to others especially to Ruth, was one of her familiar signs. But the illness she had, which according to the doctor's diagnosis was Alzheimer, was precisely considered by GaoLing, as an anxiety or a feeling of loneliness result from losing her familiar sign because LuLing had no one to talk in Chinese with. Thus, the anxiety happened to LuLing was realized by GaoLing as a hint of culture</p>	
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					shock LuLing that might encounter.	
9.	<p>Lu Ling: ‘You shouldn’t let them eat those things!’ Lu Ling scolded, continuing in Mandarin. ‘Tell them you don’t allow this anymore.’</p> <p>Ruth: ‘Girls, I wish you wouldn’t ruin your appetites with junk food.’</p> <p>Fia: ‘And I wish you two would stop talking like spies in Chinese,’ Fia said. ‘It’s like really rude.’</p> <p>Ruth: ...‘Waipo speaks Chinese,’ Ruth said, ‘because that’s the language she’s used to.’...</p>	Dialogue	64	1 (Separation)	The acculturation process which getting more problematic and complicated has led to the experience of acculturative stress or culture shock. Thus, for the diasporas who still cannot adjust or even, avoid to accepting the new culture and choose to maintain their ethnicity, they will experience one of the acculturation strategies, which is separation. As a Chinese woman who was simultaneously a first-generation diaspora, LuLing who was born and lived for several years in China, had	Based on Berry, separation is “when individuals place a value on holding on to their original, and at the same time wish to avoid interaction with others” . . . (9)

	Dory: 'She can speak English too,' Dory said				been familiar and accustomed to Chinese culture. Therefore that was not easy for her to let her culture offhandedly and get close to the culture of America when she moved to that country. It was why, instead of mingling with people in the society and getting a good conversation with them, LuLing preferred to get separation from them. One of the moments is when LuLing had a dinner with Ruth, her boyfriend, Art, and Art's daughters, Fia and Dori. There LuLing found that Art's daughters preferred to eat junk food. Instead of talking directly to	
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					the girls in English for not doing so, she said to Ruth in Mandarin for not letting the girls to eat junk food anymore. Thus was when LuLing showed the separation strategy when she kept her culture by talking Mandarin even when she had a dinner with Art's daughters, and avoided a direct interaction with both of them.	
10.	Ruth remembered how she felt when she was their age. She too had resented LuLing's speaking Chinese in front of others, knowing they couldn't understand her covert remarks. 'Look how fat that lady is,'	Narrative	64	1 (Separation)	That kind of act of LuLing who kept talked in Chinese though she was in the middle of society, it had often been done by her even since Ruth was young. Chinese are known as one of people who keep their culture tightly.	Based on Berry, separation is "when individuals place a value on holding on to their original, and at the same time wish to avoid interaction with others" . . . (9)

	<p>LuLing might say. Or, 'Luyi, go ask that man to give us a better price.'</p>				<p>One of the examples is that they often to use their origin language to talk to their family although they have lived outside their homeland. In talking to Ruth, LuLing often used Chinese even when they were out of home. LuLing sometimes used it to avoid interaction with others or to talk behind their back knowing that others were not understand about what she said. Further, instead of having conversation with others in English, she preferred to talk to Ruth in Chinese and asked her as a mediator to convey her will to the other which it showed</p>	
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					her act of separation as one of the acculturation strategies that she chose and encountered.	
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B.2. THE IMPACT OF DIASPORA AS REFLECTED IN THE NOVEL

No	Data	Form of Data	Page	Answering Problem Formulation	Comment	Reference
1.	LuLing: 'Bao Bomu taught me how to write,' LuLing said one evening. 'She taught me how to think. When you write, she said, you must gather free-flowing of your heart.' To demonstrate, LuLing wrote the character for 'heart.' 'See? Each stroke has its own rhythm, its balance, its proper place. Bao Bomu	Dialogue	50	2 (Psychological impact (memory))	To make a decision of moving from the homeland and leave all the things the people get used with, it may give new experiences, some risks or some impacts to the diasporas. For the impact, they may encounter both, physical and psychological impact, or else, only one of them dominating the subject. In some cases, psychology that has a direct influence on	Robin Cohen who assessed an Afghanistan's immigrant states that from the direct gaze of that man, it can be known that diaspora has both, physical and psychological impact (6). Based on Patrick H. Hutton, "Memory consists of two moments, repetition and recollection. Repetition involves the "presence of the

	<p>said everything in life should be the same way.'</p> <p>Ruth: 'Who's Bao Bomu again?' Ruth asked.</p>				<p>the emotions, becomes the impact that is most experienced by the diasporas. A hard situation during their process of movement or the trauma about the past that still shadow their life may be impacted a lot on their psychology where it can turn to be the process of memory. Though she had personal intention of moving to America, the war became the first forcible reason LuLing left her land. She who might still had a desire to live for any longer in her land, had buried her wish and followed the flow of people who one by one decided to move to</p>	<p>past", while recollection involves present representations of the past" (qtd. in Klein, 2000).</p>
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					<p>another saved place. Thus, her movement was taking part in bringing the memory about her past. When she was child, LuLing was taken care by a woman she called her Precious Auntie or in Chinese, LuLing called her Bao Bomu. She was the one who managed LuLing's needs, including showed her the way to write a Chinese character. Precious Auntie seemed like LuLing's real mother although in fact, she was indeed her true biological mother. Due to their closeness, thus, even though Precious Auntie had long died, but LuLing could still remember about</p>	
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					<p>knowledges she ever gave to her. Hence, the time she had become a mother, she tried to be as Precious Auntie who had taught her by herself. There, she also attempted to teach Ruth about the lesson she ever got from Precious Auntie. Thus, what LuLing did was the reflection about the moment she ever done with Precious Auntie that she tried to do it again in the present with Ruth.</p>	
2.	<p>The following evening, after dinner, LuLing presented Ruth with a large tea tray filled with smooth wet sand gathered from the playground at school. ‘Here,’ she said, ‘you</p>	Narrative	70	2 (Psychological impact (memory))	<p>Another recollection moment LuLing did to Ruth when Ruth was child was just the same as what Precious Auntie ever showed her in the past. An accident happened to Ruth</p>	<p>According to Patrick H. Hutton, “Memory consists of two moments, repetition and recollection. Repetition involves the “presence of the past”, while recollection involves present</p>

	practice, use this.’ She held a chopstick in her left hand, then scratched the word ‘study’ on the miniature beach...				that she could not use her right hand, had led LuLing to teach her to write with her left hand. Using almost similar method, LuLing asked Ruth to start her practice. LuLing’s way in teaching Ruth showed the part of recollection which involved present representation of the past. Thus, the way LuLing raised Ruth in the present had pictured the depiction of how Precious Auntie upbringing LuLing in the past.	representations of the past” (qtd. in Klein, 2000)
3.	... But then her mother began to whimper, ‘Doggie, doggie,’ in Chinese. She jumped up and her chest	Narrative; Monologue	72	2 (Psychological impact (memory))	Besides recollection, the other moment of memory that also happened to LuLing is repetition. Ruth’s	According to Patrick H. Hutton, “Memory consists of two moments, repetition and recollection. Repetition

<p>heaved. 'Precious Auntie,' LuLing cried, 'you've come back. This is your Doggie. Do you forgive me?'</p> <p>Ruth put down the chopstick.</p> <p>LuLing was now sobbing. 'Precious Auntie, oh Precious Auntie! I wish you never died! It was all my fault. If I could change fate, I would rather kill myself than suffer without you...'</p> <p>Oh, no. Ruth knew what this was. Her mother sometimes talked about this Precious Auntie ghost who lived in the air,...</p>				<p>unintentional to write the word 'doggie' on the sand-tray in order to ask her mother a dog as a pet for her, was precisely summoned her mother's memory about Precious Auntie. At that time, LuLing was unexpectedly cried and seemed got a feeling that Precious Auntie was coming near to her. The moment of repetition which is about the present of the past, was unpredictably happened to LuLing in the midst of her spending-time with Ruth. Everything which went smoothly in the previous, surprised Ruth when her mother cried in sudden. She</p>	<p>involves the "presence of the past", while recollection involves present representations of the past" (qtd. in Klein, 2000)</p>
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					never expected that her trial to ask a doggie to her mother could make her mother to be like that. The death of Precious Auntie preceded by fray between her and LuLing, living a big regret to LuLing that she could not forget it and always felt guilty every time she remembered it. Doggie, a nickname Precious Auntie gave to her, made her remembered about their fray and about the death of Precious Auntie which LuLing perceived it as her fault.	
4.	'Precious Auntie, thank you for helping my daughter. Forgive me that she speaks	Monologue	74	2 (Psychological impact (memory))	Her feeling about the coming of Precious Auntie's ghost had driven LuLing further,	According to Patrick H. Hutton, "Memory consists of two moments, repetition

<p>only English. It must be hard for you to communicate through her this way. But know I know that you can hear me. And you know what I'm saying, that I wish I could take your bones to the Mouth of the Mountain, to the Monkey's Jaw. I've never forgotten. As soon as I can go to China, I will finish my duty. Thank you for reminding me.'</p>				<p>to her another guilty feeling. Something happened in the past, had caused a big regret to LuLing until in her present life. Although she had moved to Hong Kong and America, but her memories about the past were still clearly kept in her mind. From every single thing which might have connection with her past, could make her easily remember about the moments she ever had when she lived in her homeland. As from her good intention to help Ruth in writing. Her wish to make Ruth able to write with her left hand after she got accident that caused</p>	<p>and recollection. Repetition involves the "presence of the past", while recollection involves present representations of the past" (qtd. in Klein, 2000)</p>
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					a fracture in her right arm, had unintentionally brought her into memories with Precious Auntie. From the sand-tray that she used to help Ruth practicing writing and from the unintentional words or characters written by Ruth on that sand-tray, those could easily trigger LuLing's memory toward her past. Her feeling about the existence of Precious Auntie's ghost at that time, became another repetition moment when the past presented in her present with Ruth.	
5.	Several times a week, LuLing and Ruth would talk to ghosts. Ruth pulled	Narrative	291	2 (Psychological impact (memory))	The moment Ruth decided to have more time with her mother, that was when she	According to Patrick H. Hutton, "Memory consists of two moments, repetition

	<p>out the old sand try stored on top of the refrigerator and offered to write to Precious Auntie. Her mother reacted politely, the way people do when offered a box of chocolates: ‘Oh!... Well, maybe just little.’ LuLing wanted to know if the children’s book was going to make Ruth famous. Ruth and Precious Auntie say that LuLing would be.</p>				<p>moved and lived again in her mother’s house, she and LuLing were getting recollection moment once again. In their togetherness time, they sometimes ‘called’ Precious Auntie again using the sand-tray that reminded LuLing to the almost similar means used by Precious Auntie when she was child. LuLing’s attempts to introduce Chinese culture and habits to Ruth and teach her the things LuLing used to do in the past, eventually could lead Ruth to accept all of those things. After the more knowledge she got about who Precious Auntie</p>	<p>and recollection. Repetition involves the “presence of the past”, while recollection involves present representations of the past” (qtd. in Klein, 2000)</p>
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					<p>actually was, Ruth became the more usual with all the things that had a relation with Precious Auntie. That was then, which made Ruth and her mother become intentionally presented the past moment. Using the sand try Ruth and her mother were unreluctantly 'ask' Precious Auntie about everything, even about trivial things like which one of the choices was the best for them, or about something that might happen for next, in the future.</p>	
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