

## APPENDICES

### WHAT ARE THE CHARACTERISTICS OF DIASPORA DEPICTED IN MRS. PARKER FAMILY IN *KARATE KID* FILM?

#### Appendix

#### Problem formulation 1

No	Quotes	Forms	Minutes	Problem formulation	Types	Reference	Comment
1.	<p><b>Harry:</b> So how come you guys are moving to China?</p> <p><b>Dre:</b> My mom got transferred.</p>	Dialogue	00:05:26- 00:05:28	1	Dispersed from homeland to hostland	They, or their ancestors, have been dispersed from a specific original “center” to one or more peripheral, or foreign, regions. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2). According to Steven Vertovec (1997) argues that the concept of Diaspora refers at the same time to a social form created by the scattering, displacement of a population, a form of social identification, and a mode of cultural expression.	Based on the types who defined by William Safran: move from homeland to host land that a group of people that doing Diaspora is about movement and dispersion from original homeland to the new land. This support by Vertovec that this something that doing by some population or society that refers to scattering and displacement in a form of social identification of culture. In this shows that

							<p>how Harry want to know why they are moved to China and Dre said that his mother got transferred <b>“Harry: So, how come you guys are moving to China?”</b>  <b>Dre: My mom got transferred”.</b>  Automatically, this is the types of move from homeland to host land because they were moved because of Dre’s mother have displaced by her factory.</p>
2.	<p><b>Mrs. Parker:</b>  Dre please, let me help you. I can't help you if you don't tell me what's wrong, so please...?  <b>Dre:</b> You don't care what's wrong! All you care about</p>	Dialogue	00:23:59-00:24:20	1	Memory of the homeland	<p>They retain a collective memory, vision, or myth about their original homeland—its physical location, history, and achievements and, often enough, sufferings. (William Safran) He uses a set of criterias to distinguish diasporic groups from the others. According to him, members of a Diaspora</p>	<p>Based on the types who defined by William Safran: memory of the homeland that when people moved from original homeland to another place or host land they still have remembered anything about their homeland that makes them feel like uncomfortable or</p>

	is "how happy I am" and "how great the ice cream is. Well, I'm not happy. <b>I hate it here! I wanna go home!</b>					retained a collective memory of 'their original homeland'; they idealized their 'ancestral home', were committed to the restoration of 'the original homeland' and continued in various ways to 'relate to that homeland. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).	suffering being there because according to William Safran (Concepts, Theory, and Challenge of Diaspora: A panopatic Approach) that when people doing Diaspora, they collective of the memory of their original homeland and feel like their homeland is the ideal home for them that makes them want to go back home. In this scene, Dre feel like he hates being there. He remembers about his homeland and he feels like he has to go back home because he said " <b>I wanna go home</b> ". He believes that his homeland is the ideal home for him.
3.	<b>Mrs. Parker:</b> Dre, look. We're already on lesson 10.	Dialogue	00:02:26- 00:02:46	1	Feels alienated	They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel	Based on the types who defined by Safran : feels alienated that when people moved from

	<p>How are you? Remember what that one is? <b>Dre:</b> No. <b>Mrs. Parker:</b> Dre, you're killing me <b>Dre: Mom, look, in China, everything is old.</b> <b>There's old houses, old parks, old people.</b> <b>Look. This guy is at least 400 years old.</b></p>					<p>partly alienated and insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).</p>	<p>original homeland to another place or host land they will feels like alienated toward the situation or circumstances between homeland and host land that makes them feel like uncomfortable or suffering being there. If we have a look from James Clifford (1997) underlined that Diaspora is a group of people referring to their history or collective trauma by considering of the homeland. Here, from the reference and quote above that in this scene Dre try to tell her mother that he don't like being there because everything is old “<b>Mom, look, in China, everything is old.</b> <b>There's old houses, old parks, old people.</b></p>
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							<p><b>Look. This guy is at least 400 years old”</b>  That makes him feels like alienated and got some trauma toward the place between his lovely homelands (Detroit) that is so different from his host country or host land where he lived with his mother.</p>
4.	<p><b>Dre:</b>  I'm done.  <b>They can beat me up if they want to.</b>  And you know why you only have one student?  'Cause you don't know kung fu.</p>	Dialogue		1	Cannot be fully accepted	<p>They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel</p>	<p>Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who doing Diaspora they believe that they’re never accepted in the host land and feels like alienated and insulated from the new surroundings. Because according to Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new</p>

						partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).	society that makes them alienated and insulated on it. in this scene is about how Dre was afraid of Cheng who threatening him badly that makes him insulated or insecurities and that's why he said " <b>they can beat me up if they want to</b> " which shows that Cheng and his friends didn't want to Dre being there or we can say that he cannot be accepted on the host society or the surroundings at there..
5.	<p><b>Dre:</b> Hey, that was fantastic. You played so beautifully and...</p> <p><b>Mey ying:</b> We can no longer be friends. <b>You are bad</b></p>	Dialogue		1	Cannot be fully accepted	They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. According to Vijay Mishra, there is a "the Diaspora imaginary," which is "the state of identification in which we appear likeable to ourselves,	Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who doing Diaspora they believe that they're never accepted in the host land and feels like alienated and insulated from the new surroundings.

	<b>for my life.</b>					with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).	Because according to Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new society that makes them insecurities on it. from the explanation above that in this scene, when Dre admired that Mey Ying played the violin beautifully and at the same time she tell Dre that he was made her life terrible because he quite different from her another friends at there. <b>“You are bad for my life”</b> It shows that Dre cannot be accepted by her for being there or even being her friend.
6.	<b>Dre:</b> Sir... ...my name is Dre Parker. <b>My actions</b>	Monologue		1	Cannot be fully accepted	They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and	Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who

	<p><b>have brought.....dishonor to your family.</b></p>					<p>insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).</p>	<p>doing Diaspora they believe that they’re never accepted in the host land and feels like alienated and insulated from the new surroundings. Because according to Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new society that makes them insecurities on it. in this scene when Dre try to talk with Mey Ying’s father because he was made his daughter in a terrible situation which is make him apologize to her father because Dre feels like he cannot be fully accepted by saying <b>“My actions have brought.....dishonor to your family”</b> to Mey Ying or even her family because he make</p>
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							some trouble with her.
7.	<p><b>Cheng:</b> What you're doing you won't need these.</p> <p><b>Dre:</b> <b>What's your problem?</b></p> <p><b>Cheng:</b> <b>Leave it.</b></p> <p><b>Come on, dude!</b></p> <p><b>I said leave it!</b></p>	Dialogue		1	Feels insulated	<p>They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).</p>	<p>Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who doing Diaspora they believe that they’re never accepted in the host land and feels like alienated and insulated from the new surroundings. Because according to Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new society that makes them insecurities on it. This is a situation when Dre getting closer to Mey Ying and Cheng talked to him that he have to leave her. <b>“Dre: What's your problem?”</b></p>

							<b>Cheng: Leave it. Come on, dude! I said leave it!”</b> Here, Cheng threaten Dre badly which is shows that Dre cannot be accepted being there and he feels like alienated because of him.
8.	<b>Dre:</b> Gonna do something? <b>Cheng:</b> <b>Just stay away from us.</b> <b>All of us.</b>	Dialogue		1	Cannot be fully accepted	They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of	Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who doing Diaspora they believe that they’re never accepted in the host land and feels like alienated and insulated from the new surroundings. Because according to Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new society that makes them insecurities on it. in this quote, again and again

						Diaspora: A panophatic Approach 2).	Cheng was threatening Dre badly when he try to be friendly with them but Cheng said Dre need to stay away from them. <b>“Dre: Gonna do something?”</b> <b>Cheng: Just stay away from us. All of us”</b> It shows that here, Dre it’s really cannot be accepted on their circle and he believe that he perhaps being alienated and insulated as well.
9.	<b>Dre:</b> So the bad news is now <b>they get to beat me up in public.</b> <b>Mr. Han :</b> Yes. <b>Dre:</b> Great. Thanks. Thanks a lot. <b>They're</b>	Dialogue		1	Cannot be fully accepted	They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. According to Vijay Mishra, there is a “the Diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing	Based on the types who defined by William Safran: cannot be fully accepted that when a group of people who doing Diaspora they believe that they’re never accepted in the host land and feels like alienated and insulated from the new surroundings. Because according to

	gonna kill me.					<p>‘what we would like to be. They believe that they are not, and perhaps cannot be, fully accepted by their host society and therefore feel partly alienated and insulated from it. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).</p>	<p>Vijay Mishra that there is a feeling about “what we would like to be” and perhaps never fully accepted by their new society that makes them insecurities on it. by the explanation of the reference above, in this scene is about how Dre talked to Mr. Han the maintenance that he must teach Dre Kung-Fu because Dre always threatened by Cheng which is shows that he cannot be accepted being there and that’s why Dre said that <b>“they get to beat me up and they gonna be kill me”</b>. Here, Dre feels like cannot be fully accepted.</p>
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10.	<p><b>Mrs. Parker:</b> We've been here less than a week - and I feel...</p> <p><b>Dre:</b> - I feel like it's a year! I hate it here!</p>				Feels insulated	<p>They regard their ancestral homeland as their true, ideal home and as the place to which they or their descendants would (or should) eventually return—when conditions are appropriate. (2) (William Safran) He uses a set of criterias to distinguish diasporic groups from the others. According to him, members of a Diaspora retained a collective memory of ‘their original homeland’; they idealized their ‘ancestral home’, were committed to the restoration of ‘the original homeland’ and continued in various ways to ‘relate to that homeland. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2.</p>	<p>Based on the types who defined by William Safran: memory of the homeland that when people moved from original homeland to another place or host land they still have remembered anything about their homeland that makes them feel like uncomfortable or suffering being there this is also support by Willian Safran ( Concepts, Theory, and Challenge of Diaspora: A panopatic Approach) that when people doing Diaspora, they collective of the memory of their original homeland and feel like their homeland is the ideal home for them. In this scene, we can see that Dre shows that he feels like uncomfortable being in the host land and</p>
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							remembered his original homeland that makes him feels like his homeland is ideal home for him and said <b>“I feel like it's a year! I hate it here!”</b>
11.	<p><b>Dre:</b> Come on, dude!</p> <p><b>Mrs.Pong:</b> Mr. Parker! Stop it!</p> <p><b>Dre:</b> He just slammed the tray all over me!</p> <p><b>Cheng:</b> Whatever he's saying, he is lying!</p> <p><b>Mrs. Pong:</b> Mr. Parker, go. Mr. Cheng, go.</p> <p><b>Dre:</b></p>	Dialogue		1	Ancestral home is the ideal home	They regard their ancestral homeland as their true, ideal home and as the place to which they or their descendants would (or should) eventually return—when conditions are appropriate. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2). According to Stuart Hall, a narrow-minded understanding of diasporas, suggesting that they belong to a ‘genuine’ culture to which they have to go back (1995, 206).	Based on the types who defined by William Safran: Ancestral home is the ideal home that when a group of people who doing movement from one place to another place or we can say that from homeland to the host land that they will found lots of problem as a minority in there. They will facing all of things which is possible to happen that makes them feels like hate being there so they will regard that they ancestral home is the true or the ideal home

	<b>I hate this place!</b>						that makes them comfortable living there. In this scene shows that Dre feels insecure for being there by saying <b>“Dre: I hate this place!”</b> it means that he regard that his homeland is the true home for him.
12.	<b>Dre:</b> But, if you give me a second chance... <b>...I promise that I will</b>	Dialogue		1	Keeping affiliation	They continue to relate, personally or vicariously, to that homeland in one way or another, and their ethnocommunal consciousness and solidarity are importantly defined in	Based on the types who defined by William Safran: keeping affiliation that a group of people who moved from original homeland to the host land, they will be

	<p>be...  ...the best friend your daughter has ever had.  That's it.  Mey Ying's Father:  My daughter told me that she made a promise to be at your tournament.  In our family, we do not break our promises.  Good luck.</p>					<p>terms of the existence of such a relationship. The absence of such a relationship makes it difficult to speak of transnationalism. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).</p>	<p>mixed to the host society when they make a good communication directly to the society that makes them honored by them. In this scene shows that how Dre try to make a good communication toward Mey Ying's father because he admitted that he was wrong <b>"I promise that I will be...  ...the best friend your daughter has ever had"</b>  Dre was welcoming by Mey Ying's father and be honored by their family <b>"Mey Ying's Father: My daughter told me that she made a promise to be at your tournament.  In our family, we do not break our promises.  Good luck"</b></p>
13.	<p><b>Mrs. Parker:</b>  Can you</p>	Dialogue		1	Share a common	They share a common notion of "peoplehood" not	Based on the types who defined by William



	<p><b>please explain this electricity card? Because we don't have these in America.</b></p>				<p>notion of peoplehood</p>	<p>only with the homeland but with ethnic kin in other countries. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2). Glick-Schiller and Szanton Blanc (1994). These three authors summarized the convergence of all these problematics when they quoted that the contemporary diasporas are “nation unbound” who “reinscribe” space in a new way. They maintain that in contrast with the past when nation states were defined in terms of a people sharing a common culture within a bounded territory.</p>	<p>Safran: share a common notion of peoplehood that when a group of people move from one place to another place they will be share a little things about their homeland to others because they are realize that as a minority they should share a common notion. As the three authors argued that they maintain when nation states were defined a people sharing a common culture to the hostland which is bounded territory. In this scene is a conversation between Dre and Harry. Dre try to asked Harry that how the electricity card working on his new home in China because they don't have any of it in their original homeland, America. <b>“Mrs. Parker:</b></p>
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							<b>Can you please explain this electricity card? Because we don't have these in America”</b>
14.	<p><b>Dre:</b> I'll be there at your audition if you come to my tournament</p> <p><b>Mey Ying:</b> Okay. I'll be there.</p> <p><b>Dre:</b> <i>Pinky swear?</i></p> <p><b>Mey Ying:</b> See, you</p> <p><b>Dre:</b> <i>wrap your hands like this.</i></p> <p>I swear that I'll be there at your audition, no matter what happens.</p>	Dialogue		1	Share a common notion of peoplehood	They share a common notion of “peoplehood” not only with the homeland but with ethnic kin in other countries. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2). Glick-Schiller and Szanton Blanc (1994). These three authors summarized the convergence of all these problematics when they quoted that the contemporary diasporas are “nation unbound” who “reinscribe” space in a new way. They maintain that in contrast with the past when nation states were defined in terms of a people sharing a common culture within a bounded territory.	Based on the types who defined by William Safran: share a common notion of peoplehood that they will be share a little things about their homeland to others because they are realize that as a minority they should share a common notion. As the three authors argued that they maintain when nation states were defined a people sharing a common culture to the hostland which is bounded territory. In this scene that how Dre try to share the way them make a promise to Mey Ying by saying “ <b>Pinky swear?, wrap your hands like this</b> ” it means that Dre

							try to share a little things about his culture from that situation where he made a promise to Mey Ying that he will be on her audition.
15.	<b>Mrs. Parker: Dre, we are not doing this in Beijing. Dre, pick up your jacket.</b>	Dialogue		1	Willing to survive	They are willing to survive as a minority by maintaining and transmitting a cultural and/or religious heritage derived from their ancestral home. According to Vijay Mishra, there is a “the diaspora imaginary,” which is “the state of identification in which we appear likeable to ourselves, with the image representing ‘what we would like to be. They are willing to survive as a minority by maintaining and transmitting a cultural and/or religious heritage derived from their ancestral home. (Concept, Theories and Challenges of Diaspora: A panophatic Approach 2).	Based on the types who defined by William Safran: Willing to survive that when people moved from original homeland to another place or host land they have to make their existence being there so they need to survive in the host country to facing to new things that they found there. In addition, according to Vijay Mishra that there is an action with the image of presenting “what we would like to be and they are willing to survive as a minority at there, in this scene shows that types above when Mrs. Parker

							<p>talked to Dre that he shouldn't have to do bad things like that because they were moved to China that has different culture with their homeland. Then his mother try to change Dre's bad habit to survive by saying"<b>Dre, we are not doing this in Beijing. Dre, pick up your jacket.</b>"</p>
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**HOW IS ASSIMILATION PORTRAYED AS THE IMPACT OF DIASPORA AS DEPICTED IN MRS. PARKER FAMILY  
IN *KARATE KID* FILM?**

**APPENDIX**

**PROBLEM FORMULATION 2**

No	Quotes	Forms	Minutes	Problem formulation	Types	References	Comments
1.	<b>Dre: So, what are we learning today?</b> <b>Mr. Han: Chi.</b> <b>Internal energy.</b> <b>The essence of life.</b> <b>Dre: I get it.</b>	Dialogue	00:52:26 - 00:52:46	2	Assimilation (Capacity of virtuous habit)	Xi relates to one's capacity to "instill in oneself certain virtuous habits" and "the original good, evil or nothing" in human beings. The concept of Xi provides a starting point for learning and assimilating ethics, compassion, truth, and morality. Confucius posits that people must learn to act ethically because it is not an original part of their nature. Xi is the capacity for learning virtue, but every person proceeds at their own step through practice).	It deals with the concept of capacity to learning and assimilating ethics, compassion, truth and morality. Whether the people are being in a circle of society they have similar opportunity to learn the value. In other word, it leads to objective way. Those who get place in the society are those who are proper to get it no matter who they are. In this case, considering learning virtue in China is the example of capacity but every person has their own step to learning. Relate to the above statement, in this scene show that Dre as a minority who moved from

							<p>Detroit, America to Beijing, China, realized that Kung Fu is one of the Chinese cultures that quite popular in China or even in abroad which differ from his culture. Here, Dre tries to ask Mr. Han that what will they learn for today in order to increase his Kung Fu skills by saying; <b>Dre: So, what are we learning today? Mr. Han: Chi. Internal energy. The essence of life. Dre: I get it.</b> Because the situation that he faced at there, Dre try to accepting and adopting what Mr. Han will teach him about Chi the values of Kung Fu itself into his life.</p>
2.	<b>Dre: Kung fu's not about fighting, Mom. It's about making peace with</b>	Monologue	00:37:33 - 00:37:36	2	Assimilation (Capacity of virtuous habit)	Xi relates to one's capacity to "instill in oneself certain virtuous habits" and "the original good, evil or nothing" in human beings. The concept of Xi provides a starting point for learning and assimilating ethics,	When a group of people who dispersed or exiled from homeland to host land they will change some things and get assimilation as the impact of Diaspora itself when they do not maintain their identity and culture in living there as

	<p><b>your enemies.</b></p>					<p>compassion, truth, and morality. Confucius posits that people must learn to act ethically because it is not an original part of their nature. Xi is the capacity for learning virtue, but every person proceeds at their own step through practice). For those students who are truly learning through this manner of education; Zhi is utilized for the expression of Li. However, Confucius acknowledges that learned behaviors are easily mimicked, and consequently, only outer behaviors are affected without the development of inner values. Li has another meaning pertaining to certain rituals within hierarchical social order. In a society where everyone understands their responsibilities to the community, Li is an</p>	<p>a minority and exactly they have to accepted and face that process (Butler 201). In this scene, Dre and his mother as people who moved from Detroit to China just realized that Kung Fu is Chinese culture. “Shaolin Kung Fu also called Shaolin Wushu or Shaolin quan is one of the oldest, largest, and most famous styles of wushu or kungfu. It combines Ch'an philosophy and martial arts and originated and was developed in the Shaolin temple in Henan province, China during its 1500-year history (From Wikipedia, the free encyclopedia)”. Dre as a migrant who was learning Kung Fu from Mr. Han tries to understand deeply about Kung Fu itself. <b>Dre: Kung fu's not about fighting, Mom. It's about making peace with your enemies.</b> It means that Dre has realized</p>
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						essential attribute for motivating individuals to “behave, desire, feel, and act in required ways”).	that when learned Kung Fu, it is not always kicked and punches somebody else but it about making peace and here Dre studied the culture that exists in China then there was assimilation happened to him.
3.	<b>Mrs. Parker: Dre, look. We're already on lesson 10. How are you? Remember what that one is? Dre: No. Mrs. Parker: Dre, you're killing me.</b>	Dialogue	00:02:28 - 00:02:38	2	Assimilation (natural substance of person)	Zhi is the natural substance of which a person is made, but it is not an innate human quality. The individual acquires Zhi through education. The meaning of Zhi is “native substance” or “basic stuff” relating to building character traits through learning and practice).	It simply means to build characters through learning and practice. As the social creatures that interact with other people, sometimes people do anything for learning and practice. People who learning virtues in a society when they are being surrounded by the people itself, it is the example of people acquires through education. Shortly, it related to human sense. Those who learn and practice through adapting value within society when they are being in a host land. It also concerned with a natural substance of which a person is made. In this scene show how Mrs. Parker tries to



							apply what they have learned before they arrive in China by saying <b>Mrs. Parker: Dre, look. We're already on lesson 10. How are you? Remember what that one is?</b> Dre and his mother were into the plane and his mother asked Dre to say that words in Chinese language but Dre did not want to say it and his mother forced him to say it. Here, Mrs. Parker tries to adopted or applied the Chinese language into their daily conversation where that is the issue of assimilation as the impact of Diaspora if they do no maintain their culture in the host land.
4.	<b>Mrs. Parker:</b> Hey, wait. This is early for you for a Saturday. <b>Dre:</b> Mr.	Dialogue	00:37:25 - 00:37:31	2	Assimilation (natural substance of person)	Zhi is the natural substance of which a person is made, but it is not an innate human quality. The individual acquires Zhi through education. The meaning of Zhi is “native substance” or	When a group of people who dispersed or exiled from homeland to host land they will change some things and get assimilation as the impact of Diaspora itself when they do not maintain their identity

	<p>Han's teaching me kung fu.</p> <p><b>Mrs. Parker:</b> The maintenance man?</p> <p><b>Dre: It's China, Mom. Every body knows kung fu.</b></p>					<p>“basic stuff” relating to building character traits through learning and practice).</p>	<p>and culture in living there as a minority and exactly they have to accepted and face that process (Butler 201). In this scene, Dre and his mother as people who moved from Detroit to China just realized that Kung Fu is Chinese culture. “Shaolin Kung Fu also called Shaolin Wushu or Shaolin quan is one of the oldest, largest, and most famous styles of wushu or kungfu. It combines Ch'an philosophy and martial arts and originated and was developed in the Shaolin temple in Henan province, China during its 1500-year history (From Wikipedia, the free encyclopedia)”. Here, Dre as immigrant tries to learn one of Chinese culture that is Kung Fu. <b>Dre: Mr. Han's teaching me kung fu. Mrs. Parker: The maintenance man? Dre: It's China, Mom. Everybody</b></p>
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							<b>knows kung fu.</b> Dre who wants to say goodbye to his mother says that he will practice Kung Fu, when his mother asked who he was going to practice, Dre answered he will practice with Mr. Han. His mother was surprised because she knew that Mr. Han is a maintenance man working in the apartment, and Dre explained that in China everyone knows Kung Fu. It means that Dre has realized and studied the culture that exists in China then there was assimilation happened toward Dre.
5.	<b>Dre: “Don't worry. You got it”.</b> <b>Mey Ying:</b> “What if they don't pick me?” <b>Dre: “Mei Ying, wait!</b>	Dialogue	01:01:20 - 01:01:44	2	Assimilation (social order)	For those students who are truly learning through this manner of education; Zhi is utilized for the expression of Li. However, Confucius acknowledges that learned behaviors are easily mimicked, and consequently, only outer	When a group of people who dispersed or exiled from homeland to host land they will get assimilation as the impact of Diaspora itself when they do not maintain their identity and culture in living there as a minority and exactly they have to accepted

	<p><b>Okay, first of all, I'm gonna be there with you. And B, all you have to do is what your teacher says. Play the pauses. It's easy, watch. See?"</b></p>					<p>behaviors are affected without the development of inner values. Li has another meaning pertaining to certain rituals within hierarchical social order. In a society where everyone understands their responsibilities to the community, Li is an essential attribute for motivating individuals to “behave, desire, feel, and act in required ways”.</p>	<p>and face that process” (Butler 201). As the part of Confucianism concept, social order contains the values of responsible in society. Responsible in this case means being realized towards other people in a society where everyone understands their responsibilities to the community for motivating individuals to behave, desire, feel and act in required ways. The point of this value is how the people understand the situation to adapt it. in this scene, the dialogue happens when Dre and his friend, Mey Ying, are being in the school yard. Mey Ying seemed to be confused about her violin audition and Dre asked her what happen to her. She was afraid if she is not picking on the audition. In this scene shows that Dre understand his responsibility toward this situation for Mey Ying. He</p>
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							tries to motivating Mey Ying in right action toward this situation that she does not have to worry about it. Dre tries to convince Mey Ying to not worry about the audition. Dre assumes that this is the best way to motivate Mey Ying from the situation that he faces now to do good action to her. Briefly, by saying <b><i>“Don’t worry. You got it. And B, all you have to do is what your teacher says and it’s easy”</i></b> to Mey Ying, Dre shows the flexibility of attitude to motivate someone which is social order in Confucianism.
6.	<p><b>Mey Ying:</b> “I have to practice”</p> <p><b>Dre:</b>” Wait. Wu Gi Bi Fan”</p> <p><b>Mey Ying:</b> What?</p> <p><b>Dre:</b> I’m</p>	Dialogue	01:01:47 - 01:01:59	2	Assimilation (Morality)	Yi translates as “morality”, but there are other meanings such as: “right action, duty, and righteousness”. Yi is an essential concept in Confucianism that is defined as the standard by which all acts are judges”. The essence of Yi is	According to Bardis assimilation was the social absorption of an ethnic, racial, or cultural group, or of an immigrant, into an adopted society, which produced a new, common, and fairly homogeneous culture (152). Relates to above statement,

	<p>starting to think you don't speak Chinese.</p> <p>Wu Gi Bi Fan. Too much-a good stuff is bad stuff?</p> <p><b>Mey Ying:</b> "Oh...Wu Chi Pi Fan"</p>					<p>influences the individual's behavior by expressing ethics, values, compassion, goodness, and honesty).</p>	<p>when people living in a host land, they will adapt host culture and also values such as Yi (morality) in Chinese society. It is all about right action, duty and righteousness. In other word, morality proposes people's open minded-view that all acts are judges. In this scene, happens when Dre is in the school yard and Mey Ying is going to practice for violin. Mey Ying was thinking she needs to practice more and more in order to picking her on the audition. In this scene shows that Dre's open minded-view toward the situation for Mey Ying. He tries to do right action dealing with the situation at the moment toward Mey Ying that she does not have to worry about it. Dre tries to convince Mey Ying to not worry about the audition. Dre assumes that this is the best</p>
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							way to express his compassion, goodness and also the important one is value which contained in morality that he learnt from Mr. Han that is <b><i>Wu Chi Pi Fan (too much of something is not good)</i></b> . Briefly, Dre shows the flexibility of good attitude that refers to express ethic and value that contained in morality of Confucianism in Chinese culture as a host culture.
7.	<b>Dre: Sir... ...my name is Dre Parker. My actions have brought... ...dishonor to your family. Your daughter has been a great friend to me.</b>	Monologue	01:17:50 - 01:18:26	2	Assimilation (Loftiest of moral)	Ren is defines “the loftiest ideal of moral excellence, the most difficult of attainment, and the highest development of the individual’s distinctive nature”. Additionally, Ren is associated with benevolence, love, humaneness, and the summation of all the other virtues).	The ideas of loftiest of moral closely related to morality. Loftiest essentially belongs to the way of people achieve the highest level of moral excellence in order to development of individual’s distinctive nature. It can be the form of benevolence, love and humaneness. Admitting someone mistake who feel guilty is the way of loftiest moral as well. In addition,

	<p><b>And from her, I have learned...  ...that a true friend...  ...is a person who makes your life better.  But, if you give me a second chance...  ...I promise that I will be...  ...the best friend your daughter has ever had.  That's it.</b></p>						<p>When a group of people who dispersed or exiled from homeland to host land they will change some things and get assimilation as the impact of Diaspora itself when they do not maintain their identity and culture in living there as a minority and exactly they have to accepted and face that process. This scene when Dre felt guilty toward Mei Ying and her father and then he asked Mr. Han to help him make a letter in Chinese language. In this case, Dre can just ignore this problem and tries to forget everything that was happened between him, Mey Ying and also Mey Ying's family. But with the highest benevolence, love and humaneness, and great moral. Here, Dre tries to admitted his bad mistake toward a girl named Mey Ying to achieve the highest level of moral excellence in order to</p>
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							development of individual's distinctive nature. He is equally comfortable in this situation. Simply said, Dre is the symbol of people that represents the loftiest moral because his attitude to admitted his bad mistake and his avidity to learn something in order to achieve the highest level of moral excellence that is loftiest of moral within society as the minority in the host land.
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