

**DIASPORA AND ITS EFFECTS ON TWO MAIN CHARACTERS IN  
RICHARD C. MORAIS' NOVEL *THE HUNDRED FOOT JOURNEY***

**Final Project**



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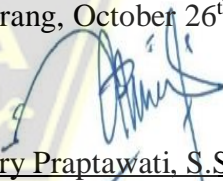
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**DIASPORA AND ITS EFFECTS ON TWO MAJOR CHARACTERS IN**  
**RICHARD C. MORAIS' NOVEL *THE HUNDRED FOOT JOURNEY***

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## MOTTO AND DEDICATION

You are not alone.

(Me)

This final project is for My Mom, for my family, for my supporting friends, and for my beloved me.

Dear self, you know I love you. I will always be here to grow with you no matter what. You just did well, and I thank you for this.



## ABSTRACT

**Masithoh, Nur. 30801500221.** “Diaspora and Its Effects on Two Major Characters in Richard C. Morais’ Novel *The Hundred Foot Journey*”. English Literature Study Program, Faculty of Languages and Communication Science, Sultan Agung Islamic University. Advisor: Destary Praptawati, S. S., M. Hum.

Diaspora has become a global topic because it relates to a big society. People who do diaspora and they bring their culture to another country, can cause some social phenomenon. Immigrants who move from the homeland to the host-land by the bad situations create some effects for the immigrants. This study is about the issue of diaspora and its effects which are experienced by the Indian family as the first generation of immigrants.

The object of this study is a novel by Richard C. Morais entitled *The Hundred Foot Journey*. This study used Descriptive Qualitative method and diaspora theory. The method of the study was used to analyze the data collected through dialogues, prologues, monologues, and narration in the novel. There were several steps used in the process of collecting data, such as reading novel, identifying the data, classifying the data, and reducing the data.

Based on the discussion, there were some conclusions as the result of the study. First, it was found that war, oppression, traumatic and economic situation affected to Papa’s life, so he and his family had to do diaspora. Second, Papa and Hassan performed acculturation and memory of the homeland as the effects of diaspora in the host-land.

**Keywords: Diaspora, Factors Which Cause Diaspora, Acculturation, Memory of the Homeland.**

## INTISARI

**Masithoh, Nur. 30801500221.** “Diaspora and Its Effects on Two Major Characters in Richard C. Morais’ Novel *The Hundred Foot Journey*”. Program Study Sastra Inggris, Fakultas Bahasa dan Ilmu Komunikasi, Universitas Islam Sultan Agung. Dosen Pembimbing: Destary Praptawati, S. S., M. Hum.

Diaspora telah menjadi topik global karena berkaitan dengan masyarakat dunia. Orang-orang yang melakukan diaspora dan mereka membawa budaya mereka sendiri ke negara lain, dapat menyebabkan beberapa fenomena sosial. Imigran yang pindah dari negara asal ke negara tujuan dikarenakan oleh situasi yang buruk di negara asal mengakibatkan beberapa efek kepada imigran. Studi ini adalah tentang isu diaspora dan efek-efeknya yang dialami oleh keluarga India generasi pertama.

Objek dari studi ini adalah sebuah novel karya Richard C. Morais yang berjudul *The Hundred Foot Journey*. Studi ini menggunakan metode penelitian deskriptif kualitatif dan teori diaspora. Metode penelitian ini digunakan untuk menganalisis data yang dikumpulkan dari dialog-dialog, prolog-prolog, monolog-monolog, dan narasi-narasi dari novel. Ada beberapa tahapan yang digunakan dalam proses pengumpulan data-data, yaitu membaca novel, mengidentifikasi data, mengklasifikasi data, dan pengurangan data.

Berdasarkan pembahasan ini, ada beberapa kesimpulan sebagai hasil dari studi ini. Pertama, ditemukan bahwa perang, tekanan, situasi traumatis dan situasi ekonomi mempengaruhi hidup Papa, jadi dia dan keluarganya harus melakukan diaspora. Kedua, Papa dan Hassan menunjukkan akulturasi dan mengingat masa lalunya sebagai efek dari diaspora di negara tujuan.

**Kata Kunci: Diaspora, Faktor Penyebab Diaspora, Akulturasi, Mengingat Masa Lalu.**



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Finally, I realize that there are still some lacks found in this final project, that this final project is far from perfect. However, the writer hopes that this study can be useful for every reader.

Semarang, October 26<sup>th</sup> 2021



Nur Masithoh

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## CHAPTER I

### INTRODUCTION

This chapter discusses the introduction of the study which includes background of the study, limitation of the study, problem formulation, objectives of the study, significance of the study, and organization of the study.

#### A. Background of the Study

Migration is the common phenomenon that happens from thousands years ago till now. People migrate from their nation as the homeland to another nation, either the distance is near or far from the homeland. Eisenstadt in Sinha's article says that migration is a physical movement of a group or individual from one society to another. It means an individual or group of migration leaving a whole previous life to the new one which they decided to live (404).

Nevertheless, the definition between diaspora and migration has some contradiction, even though the point is the same, a journey. It is dealing with the cause that motivates people do a migration or a diaspora. "Migration is the crossing of spatial boundary by one or more persons involved in a change of residence" (Kok 20). The scope of the definition is limited only in the change of resident. Sinha also states in the article entitled *Human Migration: Concepts and Approaches* "migration is a permanent or semi-permanent change of residence includes commuters, holidaymakers, and student moving temporary" (405). Based on Sinha's explanation about the definition of migration, there is differentiation

between migration and diaspora. Migration uses the term “permanent or semi-permanent”. It means there is a certain time to do the migration which certain place that they already decided. On the other hand diaspora is “the dispersal of a people from its original homeland. This literature reflects change in social, political, and cultural realities while retaining a connection to a common cultural heritage” (qtd. in Poornima and V. Unnikrishnan 1). Diaspora uses the term “the dispersal people” it means they do migration because of bad condition of their homeland. Kilduff and Corley state that there are some reasons of diaspora phenomenon. There are three main instruments of depopulation at the national level. They are famine, war, and enslavement as the reason to leave under such circumstances (4). So, the definition of migration and diaspora are different, because diaspora is not only the change of people’s resident but also the change of behavior and culture.

Hence, the similarity between both migration and diaspora is a group of people who move from one place to another. It seems like Pritoma’s explanation above, he uses the word “An immigrant” to define diaspora. So the people who do diaspora also can be called as immigrant. It is also stated in Safran’s quote that “diaspora and more specifically “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” (83). The term ‘political refugees’ describes that the cause of diaspora is the political issues or chaotic situation that happened in the homeland. This chaotic situation leads people to feel unsafe and seek a safety in other countries.

The phenomenon of diaspora has some concepts dealing with cultural issues. Cultural capital is one of them. It refers to people who migrate to the other place or host land and bring some aspects from their origin culture such as skills, values, languages, customs, traditions, life experiences, and beliefs as a tool for living in the host land (Kilduff and Corley 2). Since they bring a lot of stuffs from their origin culture, this is resulting acculturation because they will not completely assimilate to the host culture.

Moreover, Ien Ang also says, diaspora will let some collective memories about their homeland in their mind (6). “People who do diaspora will remember their memory of the homeland. The concept of home here is explained by Manzo (2003) that place attachment is focussed on traditional conceptions of home, for example place of residence, place of attachment that extend well over the household to other places like nature” (Scharp et al 4). This memory will lead someone who do diaspora will always remember about the memories of the homeland. The memories are life experience, the atmosphere, the air, and some small things about their homeland. They will always come to people’s mind. Furthermore, those memories will also make some descriptions of the idea place to live. Then, they will start to compare their things in the homeland and the host land. However, the result is they always tend to their homeland where the place they think they can live well. Thus, there will be desire or willingness to come back home.

From the explanation above, diaspora is the process of social phenomenon as Poormina and Unnikrishnan say “...diaspora as mode of cultural production:

production and reproduction of transnational, social and cultural phenomena, in other words, assimilation and acculturation of the immigrants” (4). Assimilation and acculturation are social phenomenon and also as the product of the diaspora as the cultural production or reproduction. So diaspora is the door which can lead some social phenomenon happen.

There are two common effects that come as the result of diaspora, they are assimilation and acculturation. The definition of assimilation is “adopting receiving culture practices, values, and identifications and discarding those from the culture of origin” (Schwartz 239). People who do assimilation will not maintain their culture of origin. Besides, they will forget their cultural heritage and tend to be similar with the host culture. Immigrant who experience assimilation, usually born in the host land or they are the second generation of immigrant. It is because the second generation of immigrant interacts with the host culture continuously from a very young age.

On the other hand, Redfield, Linton, and Herskovits explains acculturation as, Acculturation comprehends those phenomena, which result when groups’ individuals having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or both groups. (qtd. in Lakey 104).

People who do acculturation still keep the original culture even though they have a new life. They are loyal with their original culture, but they still have respect and keep the communication and interaction well with the host land culture.

Adjustment and adaptation are the main choices dealing with attitude and behavior. However, internally Indians keep their tradition and undisguised symbol of dress, temple building, food habits, they use vernacular language in communication, observe rituals and celebrate religious festivals. Indeed, externally they follow to the host land's principles of laws, code of conduct, language and public behavior. These are called "Plural Accommodation". It means living together for self-respect and survival (Gautam 3). This is the uniqueness of Indians. They still maintain their original culture and follow mainstream behavior at the same time. This also happens in Ricard C. Morais Novel entitled *The Hundred Foot Journey*, which tells about Hassan and family's journey. The story started in India as their homeland, and then they moved to France as the new land and the new culture that they have to face.

Generally, the novel of *The Hundred Foot Journey* tells about Indians diaspora journey, which moved to another country to get a better life. They did diaspora in order to escape from the chaotic situation at that time when World War II happened. They had some political issues background that motivated them to move to other countries. This political issues made them feeling frighten and being oppressed by the situation that happened in the homeland. They also had some bad memories which were traumatic situations when two of family members killed by the mob. Besides, Hassan family was entrepreneur so they also need a place to continue their business.

Therefore, the diaspora issue is very common issue that still exists until now which is discussed by people around the world. This issue becomes an



important issue dealing with the mass people who live in multicultural environment. In addition, people who do diaspora will experience some effects such as, acculturation and memories of the homeland. This study entitle Diaspora and its Effects on Two Major Characters in Richard C. Morais' Novel *The Hundred Foot Journey* is important to be discussed in order to know the cause and the effect of diaspora.

## **B. Problem Formulation**

Based on the background of the study, the problem formulations are:

1. What are the factors which cause for the main characters do diaspora in Richard C. Morais' novel *The Hundred Foot Journey*?
2. How are the main characters' lives after they move to France as the impacts of diaspora in Richard C. Morais' novel *The Hundred Foot Journey*?

## **C. Limitation of the Study**

The study will be focused on two main characters named Hassan and Papa who did diaspora in Richard C. Morais' *The hundred Foot Journey*. The study also explains the reason why this family move from their homeland and how it affects them in social life after do diaspora as the first generation of immigrant.

## **D. Objective of the Study**

The objectives of the study are:

1. To describe how main characters live in Bombay before they do diaspora and why they do it in Richard C. Morais' novel *The Hundred-foot Journey*.
2. To analyze about how main characters live in France as the impacts of diaspora in *The Hundred Foot Journey* by Richard C. Morais.

#### **E. Significance of the Study**

This study hopefully can help student, especially English literature Department of Sultan Agung Islamic University in learning diaspora as reflected in literary work. This study can be an addition of understanding of the diaspora. Besides, this literary work also shows the background of people doing diaspora and the effect of diaspora which are experienced by immigrants.

#### **F. Organization of the Study**

This study consists of five chapters. The first chapter consists of introduction in which the study gives the explanation about background and significant reason in choosing the topic, problem formulation, limitation of the study, objectives of the study, significant of the study, and organization of the study.

The second chapter covers review of related literature. There are some subchapters in this chapter including synopsis and the discussion of some related theories such as diaspora, acculturation, and memories of the homeland.

The third chapter discusses research method that is used in this study. It consists of several subchapters including object of the study, types of data and data collecting method, description of method and procedure of the analysis. Chapter four discusses Finding and Discussion. The last is chapter five which discusses the Conclusion and Suggestion.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents synopsis of *Hundred Foot Journey* short story and review of related literature which contains of diaspora, the factors why people do diaspora, acculturation, and memories of the homeland.

#### A. The Synopsis of *Hundred Foot Journey*

*Hundred Foot Journey* is a story about a boy named Hassan Haji. Hassan Haji is the second of six children of Haji family. Hassan family lives in Mumbai as a restaurant owner. His father takes over the Haji restaurant from his grandfather. Papa is more ambitious about business than his grandfather, Papa moved the restaurant slightly uptown to the busy street of Mumbai, but his action causing tension between the lower and upper class, and the next thing he knows is the lower class start breaking into his restaurant then burn it down and killed his wife and his grandfather. It broke Hassan and his family's heart, his father swear he will leave India, the country that makes his wife killed.

Hassan and his family then go to England for two years but they failed to establish a business there, then they try their luck in Europe. They stay in *Lumière*, a tiny town in French. Hassan and his family then built the first Indian restaurant in French. They called it Mason Mumbai, Mason is the French word for home, and Mumbai is where Haji home back in India. Madame Gertrude Mallory didn't like seeing this; she is the owner of the inn just across the street called *Le*

*Saule Pleureur*. She is a descendent of a huge family hotel restaurant and educated to become the very best. Madame Getrude Mallory is a very hardworking person and she described as “a classicist by education and instinct”. She even has a cookbook dating back to ancient Rome, so basically she is the antithesis of her new neighbours. Hassan is always trying to improve French cuisine by adding his own twist like adding Indian spice, but Madame Mallory is a classical person who doesn't like to change the recipe.

The conflict between Madame Mallory and Papa is heated up when Madame Mallory knows that every best quality fish in the market is bought by Papa. Then she has a long argument with him and even calling him "*un chien méchant*" meaning a mad dog. The day of Mason Mumbai opening is finally arriving, Hassan and his family, work hard day and night preparing it. It turns out that every table is fully booked for opening night, and Madame Mallory is one of the people who booked it. Her dish then arrives at her table, and when she tastes it she amazed and she knows that Hassan is a great artist and a true genius. She freaks out by this and starts trying to sabotage her neighbours' restaurant. She wakes up the next day and buys all of the ingredients in the market. Papa angry knowing this, but he doesn't give up. He then hires a refrigerated truck and driver then drive to the next town to stock up the ingredients.

Knowing her attempt to sabotage has failed, she then files a noise complaint letter to the town hall and the town hall responded by stating that Papa must shut down the patio because of the noise. In return for his lost patio, landscapers show up at *Le Saule Pleureur* to cut down the ancient willow tree that

is the trademark and the namesake of the inn, because the willow tree hangs over the pavement and causing violation of “code 234bh”. Offended by this Madame Mallory then rush to Mason Mumbai and has a heated argument with Papa, until finally Mallory snaps and pushes Papa and Papa knock Hassan against the stove, and Hassan hand is badly wounded. Madame Mallory regrets this incident, she tries to apologize by showing up at his hospital with a bucket full of flowers and food, but papa slams the door in her face.

Madame Mallory did not give up to ask for an apology, she then takes a chair and a blanket and parks herself outside their house, refusing to move before she gets forgiveness and until Papa agrees to let Hassan come and work for her. After a long wait, finally Papa agreed to meet Madame Mallory and accepted her offer. Hassan is very excited about this. In the *Le Saule Pleureur*, Hassan learns a lot of cooking techniques and recipes, but then Madame Mallory knows his talent is too big for her restaurant. After three years of learning with Madame Mallory, Hassan accepts a position as a sous chef of a top Paris restaurant. In his career, Hasan moves from one restaurant to another one, but Hassan did not feel satisfied yet. He then opened his own restaurant called *Le Chien Méchant* meaning “The Mad Dog” after his father. In *Le Chien Méchant* he learns a lot and finally fulfilled his dream to gain three stars of Michelin, and he is the first immigrant in France who able to get three Michelin stars.



## **B. Literary Review**

### **B.1. Diaspora**

The word diaspora derives from Greece word “*diasperien*” it means accros, and “*sperien*” its mean scattering (Cohen, 14). The word diasperien came into use as early as the 5th century BC by Sophocles, Herodotus and Thuccydides. The use of the word "diaspora" as a word has just been done by 70 Jewish scholars in Alexandria in the 3rd century BC when translating the Hebrew Bible into Greek (Arnold Ages, 3)

Diaspora word has been used to describe the Jews community who has been scattered around the world far from its country, but Clifford says that the diaspora has much broader meaning than just for Jews community. He says that diaspora word is for global citizen not just for Jews community. He describes that diaspora is a community of people who living outside of its country with whatever reason, such as political, social or economic reason that made them move from that place (303).

The definition of diaspora then does not only understood as a community Jews scattered throughout the world and nor is it always associated with a journey that does not return to homeland. James Clifford outline diaspora as a distance travel distant and parting similar conditions as an outcast person (304). The outcast condition occurred because diaspora concerning the adaptation process against a new homeland that is quite complicated because they will experience a new culture that quite different from its origin country such as new food, new norm, new habit, etc.

With time passing the definition of diaspora is also changing. In Loktongbam journal he states “Later in the 1980 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”(56). Clifford later revealed characteristics of the diaspora namely the history of the spread, myths or memories of the land of origin, alienation in the country visited, the desire to return, desire to support the origin country, and attach importance to a collective identity.

Nevertheless, Clifford also wrote that the six characteristics of the diaspora cannot be used entirely. In a sense, only two, three, or four can apply only. Clifford says it is because diaspora also depending on the possibility of changes in the countries visited and the transnational. James Cohen says that diaspora can be divided into 5 categories which are:

1. Weeding

Weeding refers to the phenomenon of population dispersal due to being victims or refugees due to social and political conflicts. For example: Jews, Africans, Armenians, Palestinians and Irish.

2. Sowing

Sowing refers to the diaspora that occurs due to colonialism such as those occurs in the people of Ancient Greece, English, Russian, Spanish, Portuguese and Dutch.

### 3. Transplanting

Transplanting refers to the diaspora related to labor and service. For example: Indians, Chinese, Japanese, Turks and Italians.

### 4. Layering

Layering refers to the diaspora that occurs due to trade, business and work professional. For example: Venetians, Lebanese, Chinese, Indians and Japanese.

### 5. Cross pollination

Cross pollination refers to the diaspora related to cultural factors and the phenomenon of postmodern society as happened to the Karabians, China and India. (306).

The development of technology and transportation in the modern world has encouraged people to move from one country to another. The reason people diaspora is usually involving political, social or economic reason. In Bruneau journal he describes the reason why people doing diaspora, he state “The population considered has been dispersed under pressure (disaster, catastrophe, famine, object poverty) to several places and territories beyond the immediate neighbourhood of the territory of origin” (36).

The political reason that drives diaspora is government persecution, war, and conflict. Minority can be oppressed by majority people and it is not a rare case in human history. The example of this case is Muslim Uighur being oppressed by china government, Rohingya people being oppressed in Myanmar, black people being oppressed in America and etc. The majority of people are

always more powerful than minority people so they can oppress minority people for their own gain. Butler describes the meaning of oppressed people, states “Oppressed people are people that had experienced the situation in the context of “majority-minority” power are doing diaspora as an alternative” (190).

Political diaspora is the worst diaspora because it is very traumatic for people to be oppressed. Pande state that “Political diasporas mostly possessed a specific set of traumatic memories, which make them less willing to compromise thereby, reinforcing and exacerbating the conflicts” (63). Political stability is very needed so people can work and feel safe because they know that their right is protected by the government, and increasing political stability also will lead better services such as health care, school, and transportation so with better political stability it will reduce people who want to leave its homeland.

Economics reason also plays an important role in the diaspora, people usually diaspora because in their home country they cannot provide enough for their family. High unemployment and low wage are usually the cause, so they try their luck in a richer country. They hope they will find a better job and wage in another country, so sometimes a lot of people trying to coming to another country even with illegal action, but even if they can arrive safely in another country they will need to compete with local people to get a job.

Immigrant people usually is less skill full than local people, so it will be hard for them to get a job, so being entrepreneur become one of option for diaspora people to get better financial. Indian, Chinese, and Lebanese are some examples of successful entrepreneurs, they usually built restaurants, supermarkets,

and so forth. Bruneu state “At the first set of diaspora is structured around an entrepreneurial pole; the Chinese, Indian and Lebanese diasporas are the best examples of this” (39).

The social reason sometimes can be the cause of people doing diaspora, they usually seek better service from their government, such as health care, school, transportation, etc. A richer country that has better public service especially in health care has a much longer life expectancy than a country that doesn't have public service. Japan has a life expectancy of 83 years while African countries only have a 53-year life expectancy. Education is one of the social reasons why people doing diaspora. They will move to another country to get the best education they can get such as going to Harvard, Oxford, Cambridge, etc. They move from their home country because in the home country they cannot have good education as good as in another country.

## **B.2. Acculturation**

Acculturation is an adjustment between humans and human groups. In this adjustment, those from higher cultures are the leaders of those from lower cultures. A.L Croeber and Clyde Kluckhon describe the meaning of culture in their journal. They state that culture as a habit that is obtained by learning, thinking, feeling, and believing as a set of guidelines for solving problems, as a control mechanism to regulate behaviour normatively, and as a set of ways to adapt to the outside environment and with fellow humans” (44)

J.W. Powell was the first to introduce and use the word "acculturation", its first use in 1880 was reported by the US Bureau of American Ethnography.

Powell defines acculturation to be the psychological change caused by the imitation of cultural differences (5). Berry and other researchers stated that acculturation defines the attitude in which individuals negotiate two or more cultures. It is considered that one culture is dominant while another culture is recognized to have less cultural value (Yeh, 35).

Acculturation is defined as the continuous direct contact between groups of individuals from different cultures and the resulting changes in the cultural patterns of one or both groups. (Redfield, Linton, and Herskovits. 149 – 152). Cleveland stated that “acculturation is viewed as a multicultural process of incorporating or adapting to the customs of an alternate culture, where both migrants and the natives of the host land are influenced by the cross cultural interaction” (2). Rogler define acculturation as the process by which groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of either or both groups (18-32).

The individual may undergo an acculturation process dissimilar to that experienced by the cultural group they belong to. Even if one or more individuals in a cultural group choose integration with the host society, the group as a whole may opt for separation. Furthermore, the attitudes of the host society can impact on the acculturation process at the individual as well as group level (Castro, 2003). Kim and Abreu say that due to interaction with other cultures, changes occur in the behaviour, values, knowledge and cultural identities of individuals (qtd in J.G Ponterotto 394-424).



In acculturation, there are elements of giver and receiver. Cultural elements that are easily given and accepted include elements of materials or materials such as buildings and clothing. Padilla and Perez describe the reason why immigrants will always involve in cultural transition in the new country, they state “Immigrants involved in cultural transitions because of migration must cope with their new cultural societal pressures and standards. They must make sense of their new social environment and decide how and/or whether they are going to integrate themselves into the host culture” (42).

Even though clothing and building is easy to accept concerned beliefs such as the ideological philosophy of life is not as easy to accept, because every culture have its own belief and sometimes the belief is the opposite. Berry states “Acculturation is also called as “reactive” that is by rejecting the influence from the dominant culture and changing back towards “traditional” way of life, rather than follow the similarity with the dominant culture “(701). The acculturation process occurs when there is contact between a certain culture and another culture that is different for a relatively long time. The acculturation wouldn't happen if there is no contact from one group to another. Positive intergroup contacts are expected to improve positive feelings like sympathy and trust and reduce negative feelings like threat and insecurity (Aberson C. L and Haag, S. C, 179-201).

### **B.3.Memory of the Homeland**

The memory of the homeland is formed from 2 words namely Memory and Homeland. "Memory" according to the Oxford English dictionary can be

interpreted as the ability to remember things or a thought of something that you remember from the past; it can also mean the period of time that a person or group of people can remember events. While "Homeland" according to the oxford dictionary is defined as the country where a person was born. Based on both definitions, the memory of homeland can be defined as a person's ability to remember something over a long period of time about an event, event, place, or person referring to a person's place of origin or birth.

Based to Patrick H. Hutton said, "Memory consists of two moments, repetition and recollection. Repetition involves the "presence of the past" while recollection involves "present representations of the past" (qtd. In Klein, 2000). Even though someone has some bad memories about their homeland, they also have a good memory in there, such as when they go playing with their childhood friend, memories with the family, eating some local food or other things. People who do diaspora will remember their memory of the homeland. The concept of home here explains by Manzo (2003) that place attachment is focused on traditional conceptions of home, for example, place of residence, place of attachment that extends well over the household to other places like nature (Scharp et al 4).

Good and bad memories will always be remembered by diaspora people. They will remember their good and bad memories unconsciously, like a stream that comes and goes suddenly. Ang states that "Diasporas always leave a stream of collective memory about another place and time and produce new maps of desire and bond". (6).

The concept of "Home" can also be explained through the theory of unhomeliness of Homi K. Bhabha. Unhomely is a word that describes unfamiliar feelings towards a newly known place, "unhomely" also cannot be easily accommodated in the division of social life that is already known to be a private and public space. When there is a displacement, the boundary between the place of origin and a different world becomes chaotic where there is a compulsion of a divided vision or purpose that is confusing. Unhomely can be interpreted as shock or confusion in understanding or acknowledging the existence of a home in the world or world in the home.

Unhomely moment relates the traumatic ambivalence of personal, psychic history to the wider disjunctions of political existence. The concept of home is related to the memory of homeland where both terms explain the place of origin or a homeland remembered in one's memory. Memories of the place of origin arise when there is a strange feeling of a new place associated with the traumatic ambivalence of personal and psychic history. Memories of the homeland sometimes can cause someone to feel homesick. Nijhof and Engels stated that homesickness is a "negative emotional state characterized by recurrent thoughts of home, missing friends, the desire to go back to the familiar environment and often co-occurring physical complaints" (Scharp et al 3).

## **CHAPTER III**

### **RESEARCH METHOD**

This chapter talks about the methodology used in this study which includes: types of research, data organizing and analysing the data. Data organizing has two sub chapters. They are data collecting method and type of the data.

#### **A. Types of Research**

The data of research of this study would use descriptive qualitative method. It is the method of gathering the data qualitatively and reporting the data descriptively. According to Almeida, “Qualitative research is not concerned with numerical representatively, but with the deepening of understanding a given problem” (370). This study used comprehensive or strategy method to find the data needed and get the result to get in accordance with the study objectives. The goal of qualitative research is explained by Polkinghorne, he says “The goal of qualitative research is enriching the understanding of an experience, it needs to select fertile exemplars of the experience for study” (140). The goal of this type of research is to get deep illustrative information in order to get deep understanding of the various dimensions that would be analyse in this study.

Furthermore, the qualitative method was explained through description, interpretation, and evaluation to get deeper understanding toward reality. This type of research also focuses on experience or (Hancock et al, 6). Moreover, in

Grossoehme's journal, Malterud explains about Qualitative research, he says "The systematic collection, organization, and interpretation of textual material derived from talk or conversation. It is used in the exploration of meanings of social phenomena as experienced by individuals themselves, in their natural context" (109).

## **B. Data Organizing**

In this study, there are two points in organizing the data; they are data collecting method and types of the data.

### **B.1. Data Collecting Method**

In collecting the data there were several steps used, they are:

#### **B.2.1. Reading the Short Story**

The first step in collecting data was reading the novel. Reading the novel *The Hundred Foot Journey* by Richard C. Morais had been done repeatedly in order to get deep understanding of the content in the novel.

#### **B.2.2. Identifying the Data**

After reading the novel for several times, the second step was identifying the data. In this step, identifying the data was done by underlining some parts of the novel to get the important parts which relate to the topic that were going to be discussed. The data could be in the forms of sentences, narrations, dialogues, and monologues which relate to the topic.

### **B.2.3. Classifying the Data**

The third step was classifying the data. Classifying is to define the underlined data based on problem formulation in this study. The underlined data was put in the table called appendices. In the appendices table consist of columns of number, quotes of the text, page, type of analysis, type of data, comment, and reference.

### **B.2.4. Reducing the Data**

The last step of data collecting method was reducing the data. Reducing the data is the process of choosing the related data and taking out the data that does not have any correlation with the topic of the study and need to reduce.

## **B.2. Types of the Data**

The data of this study were classified into two types of data. They were primary data and secondary data.

### **B.2.1. Primary Data**

The main source of this study is the novel by Richard C. Morais entitles *The Hundred Foot Journey*. The novel is third times reprinted in United Kingdom. First novel published in 2011, and the second copy was in 2012, and the third copy was in 2014. This study used the third copy of the novel; it was published by Alma Books in United Kingdom in 2014. This novel is the object of the study and provides data in form of monologues, dialogues, and narrations.



### **B.2.2. Secondary Data**

Another source of the study is called secondary data. It is supporting data taken from books, e-books, journals, e-journals, and articles which related to the topic of the study.

## **C. Analysing the Data**

The last step was analysing the data. This step described the elements of the novel and explained some understandings towards the novel through quotations, statements, and descriptions. It involves the data such as monologues, dialogues, and narrations. The detailed analysis would be discussed in chapter 4 of the study.

## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter focuses on analysing data from Richard C. Morais story *The Hundred Foot Journey*. Discussion of solutions regarding the formulation of the problem in chapter one will be discussed in this chapter. The formulation of the problem has previously been explained and divided into two problem formulations. The first problem formulation is to understand the cause of Haji family do diaspora and the second one is the effect after they do diaspora based on diaspora theory. The Haji family in the story of *The Hundred Foot Journey* tells us about the diaspora experience, why people do diaspora and what they feel about it. The diaspora events that occur are reflected in all the stories Haji family through the main characters in this novel.

#### **A. The Factors Which Cause of Haji Family Do Diaspora**

To answer the problem formulation one, this subchapter discusses the cause of Haji family move to France based on the diaspora's theory in Richard C. Morais story *The Hundred Foot Journey*. *The Hundred Foot Journey* story discusses the diaspora's phenomenon and diaspora's experience through haji Family as an immigrant in France. Diaspora according to Clifford is an event that causes a community to live outside the country for any reason such as political, social, or economic reasons (303). The development of technology and transportation in the modern world has encouraged people to move from one

country to another. The reason people do diaspora usually because of political, social, or economic reasons.

The political reasons are government persecution, war, and conflict. Haji family is a Muslim family and they are the minority in India at that time. Besides Hindu is the majority of religion in that country at that time. The minority can be oppressed by the majority people and it is not a rare case in human history. Economics reason also plays an important role in the diaspora. People usually do diaspora because in their home country they cannot get the money easily. Haji family has a restaurant to fulfil their needs, but in their country it is not a safe place to open a business because of the situation of World War II. So they decided to move to another country to stabilize their economic situation and to enlarge their business. The social reason sometimes can be the cause of people doing diaspora, they usually seek better service from their government, such as health care, school, transportation, safety, etc. In this study finds four factors which cause Papa and Hassan do Diaspora, there are war, oppression, political reason, and economical reason.

### **A.1. War**

Loktongbam describes what is the meaning of the term diaspora, he states that “Later in the 1980 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” (56). Based on Loktongbam's explanation, the Haji family's

movement is included in the diaspora. The description of the situation experienced by the Haji family is reflected through the following quotation:

“It was on the eve of Second World War... Bombay was the back rooms of Allie’s Asian war Effort, and soon a million soldiers from around the world were passing through its gates.” (9)

Novel of Morais took setting in World War II. The quotation above, shows the situation at the time when India was not a save country to live. This situation made Papa or Abbas Haji decided to move to another country which was saver. This is because the war that happened in India as the hometown. So, moving to another country is the result of the bad situation that is war. Furthermore, Haji family who moved to another country which they thought it would be saver categorizes as refugees of the war who had to move from the chaotic homeland as Loktongbam’s explanation. So, being refugees is one of the reasons people do diaspora.

The chaotic situation as a result of the war was not only materially detrimental but family members have also become victims. The feelings that Haji family experienced are reflected in the following page from the novel:

“The torchlight mob pulled my mother from her cage while my father hustled us children and a stampede of restaurant guests out the back door and up to the Hanging Gardens and Malabar hill. Papa rushed back to get

Mummy, but then flames and acrid smoke leapt from the windows. Mother was bloodied and unconscious under a table in the downstairs restaurant, flames closing in all around her. Papa tried to enter, but his kurta caught fire and he had to retreat, slapping his blackened hands....helplessly watching Mummy's braid of hair, like a candlewick, catch fire." (35 – 36)

Haji family had lost their two beloved family member, they were Bapaji or the grandfather and Mummy or Tahira as Papa's wife. Papa, Hassan and other family member felt so sad and angry because that country already killed their beloved people. So, papa decided to move to another country that was safer to continue his family living. In the quotation from the novel shows their deep loss. They knew they would leave and lose something they called home. This difficult choice is chosen by Papa in order to save his family from chaotic situation. Thus, they categorize as refugees who move away from their chaotic homeland just like Loktongbam said. So, here is also a proof that being refugees motivates people to do diaspora like Papa decided.

## **A.2. Oppression**

Bruneau states that "The population considered has been dispersed under pressure (disaster, catastrophe, famine, object poverty) to several places and territories beyond the immediate neighbourhood of the territory of origin" (36). Living under pressure, disaster, catastrophe and object poverty can be the cause

for people to move to another country. The experience of being under pressure is reflected in the following page:

“The flyers singled us out -- A Muslim family – as the root cause for the people’s poverty and suffering.” (33)

From the quotation above shows Hindu nationalist roared into Hassan and another Muslim family who lived at the Napean Sea Road. The gap between rich and poor family was widened at that time. Based on the quotation from the novel, Papa brought some flyers. There was a sentence that expressed how Hindu nationalist blamed Muslim as the cause of people poverty. It explained that Muslim in India was pointed as the object of poverty. Haji family as Muslim in India felt they were minority and were feeling discriminated by the Hindus. So, Hassan family categorizes as the object of poverty that was powerless based on the situation they faced. The majority role took by Hindu nationalist in there. This is one of the reasons why Haji family decided to move to another place they believed they would have a better life rather than stay in the place where they got oppression, even though they did not want to move. It relates with what Butler said. Then, being oppressed is one of the reasons Haji family do diaspora at that time.

Hassan, his brother and sister were also experiencing under pressure situation. This can be seen in the novel from the quotation bellow:

“And during the day the fiery compound were intolerable, like a vat boiling and boiling but never running dry. My little sister Zainab and I hid behind the upstairs

steel storwell closet, curled into balls and pressed against each other for comfort. There was a horrible wail from downstairs and the two of us, desperate to get away from the sound, climbed into the closet and buried ourselves in the hundred scarves that were Mother's simple vanity." (37)

After Mummy and grandfather were killed by the mob, restaurant was burnt also by the mob. Something Hassan called home was a mess at that time. Hassan and family were hiding inside the house and they had no desire to eat but still try to eat. The quotation from the novel shows how Hassan's family was afraid to go out of the house. Hassan and Zainab were hiding behind the storwell closet. They were hiding because of some bad situation that happened outside. Feeling unsafe and frighten by the situation express that they were being oppressed in their own country, India. A few days later, Hassan's family decided to move to other place to have a better environment of living which was no oppression from the majority people. Thus, being oppressed will lead some people to do diaspora like Hassan family did.

### **A.3. Political Reason**

Pande states that "Political diasporas mostly possessed a specific set of traumatic memories, which make them less willing to compromise thereby, reinforcing and exacerbating the conflicts" (63). Haji family experiences some traumatic memories because of the war situation. Traumatic memories because of what happen in the homeland lead people to do diaspora. The experience of losing two beloved people and the respect for Haji Family's hometown can be seen on the following page:

“When Bapaji died, so too did the scrap of respect we had in the shanty town, and two weeks after he was buried they came at night, their distorted, rubbery faces, pressed up against Bollywood Nights’ window.” (35)

Two beloved ones of Haji family were killed by the mob. The memory of being hurt in their own country would always follow Hassan, Papa and other family members’. In the quotation of the novel above shows that Hassan had lost his respect to the shanty town as his homeland. This expresses the traumatic memory and states that Hassan had less willing to stay or to compromise with his homeland, Shanty Town. So Haji family decided to go out from that place that already hurt them and gave them some bad memories to be remembered as traumatic memories just like Pande’s explanation. So the traumatic accident in the hometown can motivate people to do diaspora like Hassan and his family’s experience.

Even though they have lost 2 family members, the Haji family must continue their life. Haji families feel it is no longer safe to remain in India, therefore Abbas Haji as the leader of the family decided to move to another place which is safer. They knew they would leave and lose something they called home. This difficult choice is chosen by Papa in order to save his family from a chaotic situation. *The Hundred Foot Journey* story tells us one of the reasons that cause someone to do diaspora.



“Tahira, on your grave I promise, I will take our children from this cursed country that has killed you”.(37)

From the quotation of the novel above, Haji family lost their two beloved ones, they are Mummy and Bapaji. They were killed by the mob. So, Abbas Haji as the leader of the family decided to move to another place which is safer. Based on the dialogue, Abbas Haji got angry and cursed the place they were living. It expresses the traumatic experience because of the deep sadness he felt. As what Pande said that these traumatic memories make them less willing to compromise, and decided to move from their country.

#### **A. 4. Economical Reason**

Bruneau states that “At the first set of diaspora is structured around an entrepreneurial's pole; the Chinese, Indian and Lebanese diasporas are the best examples of this” (39). Diaspora can be caused by the motive of looking for money, economical reason. Besides, Haji family is an entrepreneur family who struggle with their restaurant to live. Papa as the leader of family is a business man, he has responsibility to treat the restaurant well and to make sure that everything works well. He hopes if his restaurant cleaner and have better staff he will get more customer.

“When my father refocused the business on the higher-margin restaurant, however he stopped hiring the young men from the slum.” (33)

Papa had a big intention in business. Wherever he went, he always had the idea to do business. This was also showed in the quotation from the novel above, that Papa had big attention in the details of being an entrepreneur such as stopping to hire the young man from slum because of his customer might do not like. However he lost his wife, his father, and his restaurant. So, he needed a plan to continue his family living. Besides the only one he knew was cooking. So he decided to move to another country where he had no worry to continue his restaurant, and his cooking business, and also to continue his family life. Thus, being an entrepreneur was one of the reasons people did diaspora like Bruneau said.

Immigrants usually are less skill full than local people, so it will be hard for them to get a job, so being entrepreneur becomes one of option for diaspora people to get better financial. As Bruneau said before, it fits to what Haji family doing in England. In England, Papa business passion is still burning. Papa wants to set up a restaurant business in England because he has to think about a plan for his family's life in the future and the best skill the Haji family can do is cooking, but after two years in England, Papa failed to establish the business. It can be seen from :

“Papa was obsessed with finding a new business he could built in England, only to abandon the idea a few. Weeks later when another bit of foolishness cough his attention.”  
(46)

Based on the quote of the novel above, as an entrepreneur Papa had a big intention to the business. The restaurant he had in India was fired by the mob at the same time when they killed his wife. So, he had to continue his family living and also his business into a better place. In England he built his new restaurant, even though he was failed. However, Haji family is categorized as Indian entrepreneur who need to continue their business for living.

People who do diaspora have some reasons which motivate them to do it. Haji family was living in a small town in India in war situation that makes them moving to another country as refugees. Feeling oppressed by the situation cannot make them stay to live there, so this is also one of the reasons why people do diaspora. Political diaspora like the dependent of the country to another country will lead some excuses for chaotic situation like war. The lost two beloved ones is the Haji's traumatic memories which is caused by the war situation in India. Thus, they decided to move to save everything that left. First, they moved to England but they failed to establish a business in there. Then, they decided to go to France in the hope of getting better business opportunities. It shows that economic factors play a big role in a person's life. Besides, it is one of the reasons why people do diaspora.

## **B. The Impacts after Haji Family Do Diaspora**

### **B. 1. Acculturation**

The Haji family has gone through various painful events in their homeland. They wish there will be a better future after they decided to move to another

country. After successfully leaving their home country India, the Haji family began to experience new problems. This is because when an immigrant comes to a new place, they will be exposed to a new society with a new culture. When Individuals meet a new environment, they will get contact continuously and they will be affected by the new culture. In France, Haji family does acculturation so that they can avoid conflict from society and still maintain their original culture. Acculturation is an adjustment between human groups. In this adjustment, those from higher cultures are the leaders of those from lower cultures. A.L Croeber and Clyde Kluckhon describe the meaning of culture in their journal. They state that “culture is a habit that is obtained by learning, thinking, feeling, and believing as a set of guidelines for solving problems, as a control mechanism to regulate behavior normatively, and as a set of ways to adapt to the outside environment and with fellow humans.” (44).

Acculturation is defined as the continuous direct contact between groups of individuals from different cultures and the result changes in the cultural patterns of one or both groups. (Redfield, Linton, and Herskovits. 149 – 152). The constant of direct contact between individuals is the key that can make acculturation happen. The social contact of the Haji family occurs after they arrive in France, they experience social contact on their daily basis such as when looking for a place to live, going to the market, or even just chatting. In France the Haji family lived in a small town called Lumiere they managed to set up a restaurant business there. They called it Mason Mumbai, Mason is the French word for home, and Mumbai is the place where they used to live in India. From the restaurant name, it

shows that Haji Family experience acculturation by using French language for their restaurant name.

In this new restaurant, Haji family tries to apply some Indian culture elements. Berry and other researchers state that acculturation defines to the attitude in which individuals negotiate two or more cultures. It is considered that one culture is dominant while other culture is recognized to have less cultural value (Yeh 35). So, when people do diaspora, there are two cultures which they experience. However, there is still one culture which is dominant and the other one has less cultural value. This can be seen in the way Papa decorates his new restaurant in Lumiere, France. He puts some Indian details in the restaurant. The situation when he decorates the restaurant can be seen on the following quotation:

“For restaurant work was his centre, and he immediately commandeered a rickety desk just inside the main doors, burying himself in the details of remaking the Dufour estate in his Bombay image... and it was once again the fever of Bombay recreated in this tiny corner of provincial France.” (81)

The decoration of the restaurant as the quotation says, is Indian decoration. They tried to put the Indian details in the restaurant. This family's effort to hold their own culture is serving Indian menu. Papa believes that people of France will accept his Indian menu. This attitude is called acculturation because they still hold their Indian culture even though they were already lived in France for several

Months. Besides, to make a good social life and to be accepted in France they actually can decorate their restaurant like France people. However, they remind to introduce and to characterize themselves by putting some Indian details in their restaurant. Thus, it relates with what Yeh said that their heritage culture is their dominant culture. On the other hand, France culture has less dominant in their life.

The step that is needed in acculturation is an adaptation, a sense of comfort for both parties so that everyday life can run as it should and without conflict. Padila and Perez state that “Immigrants involved in cultural transitions because of migration must cope with their new cultural-societal pressures and standards. They must make sense of their new social environment and decide how and/or whether they are going to integrate themselves into the host culture” (42). People who lived in a new place need to adjust to their new environment. This happens after people do diaspora. Abbas Haji or Papa did well in adapting in Lumiere. The Adaptations have been carried out as Abbas Haji or Papa's actions socially interact well in the new environment so that the community can accept the presence of the Haji Family by permitting to open an Indian restaurant in Lumiere.

The local community is also starting to accept Haji family. This can be seen on the following:

“Let me get this straight, Iten. I have come to you – and before you, to your Father – for over thirty years, every morning, and bought your best fish. And now you are telling me, at some godforsaken hour, an Indian came in

here and bought what you knew I would buy? Is that what you are telling me?" Monsieur Iten looked down at the floor. "I am sorry. But his manner, you see. He is very... charming." (90)

People who lived in a new place need to adjust their new environment. This happens after people do diaspora. Papa did well in adapting in Lumiere, his new place of his family living. From the quotation seems how capable Papa in social life. From the Monsieur Iten's dialogue shows that he had a fall for Papa's manner. Iten said Papa was so charming. It shows that Papa present himself in a very nice Indian people in order to get close and unified with people, like Padila and Perez said.

Acculturation is the process of trying to understand and adjust to different cultures to get closer to the new environment without forgetting their original culture. Berry states that "Acculturation is also called as "reactive" that is by rejecting the influence from the dominant culture and changing back towards "traditional" way of life, rather than follow the similarity with the dominant culture (701). From the novel *The Hundred Foot Journey* this dominant culture means France culture and the traditional is the Indian culture. This statement fits with what papa did, he did not just accept the whole of France culture but also retained his original culture. The act of changing back to the origin culture as the way of life of the family is reflected on the following:

“And so, next day, Auntie and Mehtab helped me pack my bag and I crossed the street. A lot of emotion went into that hundred-foot journey,... And as I passed Papa at the iron gates, as each new generation is meant to do,... I remember, as if it were yesterday, his word as I passed. “Remember, sweet boy, you are a Haji, always remember A Haji.” It was such a small journey, in feet, but it felt as if I were striding from one end of the universe to the other, the light of the Alps illuminating my way.” (152-153)

From the quotation above, Papa always assured that his family always has that integrity to be Haji family. And he said it to Hassan as the next generation of Haji family. Besides, the name of Haji represents where they come from and what culture they bring to France society. What papa did is the feeling of survival ability in a different society with a different culture. Papa also makes sure that his family will never feel shame or any negative feeling just because they are different as immigrants. By saying those words Papa believes it will motivate his family to keep going adapting without forgetting where they come from. It is connect with what Berry said before, that Papa rejecting to adjust the whole culture by saying for always remember Haji name to Hassan who will start to work for Madame Malorry.

The acculturation process does not always run smoothly, sometimes there is rejection from the community. This is what happened to the Haji family when Madame Mallory refused to acknowledge their culture, especially regarding food



culture but in the end, Madame Mallory gradually began to recognize and appreciate the culture of the Hajj family. Hassan finally got work from Madam Mallory. It happened because Madam Mallory knew Hassan's talent in cooking. After a few months later, Hassan felt frustrated because what he got is only to cut the pigeon and read some books. Hassan was not allowed to do the cooking stuff. Madam Mallory got concerned about theory because Hassan never got some education at cooking. Besides, Hassan was discriminated by his new friends because Hassan is an Indian.

When people who have different culture meet and have some contacts, so there will be adaptation to each culture. Briones states that "In most cases, the immigration experience is accompanied by acculturation. In the most general terms, acculturation can be defined as the process of cultural change and adaptation that occurs when individuals from different cultures come into contact" (qtd. in Schwartz, Seth J et al 2). What Hassan experience is related to what Briones said because Hassan experiencing cultural change and adapting to the new culture. The situation where Hassan tried to continue adapting can be seen on the following:

"completely rattled by the austere room, so Catholic and foreign to my upbringing, and a voice in my head, half-hysterical, urge me to dash back to the safety and comfort of my cheerful bedroom in Maison Mumbai... the handwritten note from Madame Mallory was a formal welcome to Le Saule Pleureur...Her letter hit just the right note, and

a manly voice inside my head suddenly and roughly said,  
*get on with it and stop acting the damn fool...* And then,  
 finally, I unpacked my bag.” (155)

From the quotation, Hassan wanted to go back to his home and left that place. However, he decided to stay. This action shows Hassan’s struggle to fight what makes him feel uncomfortable in his new place where there was only Hassan as the one who had different background. He tried to face the big move he made by following Madam Mallory’s guide. He could handle his uncomfortable feeling to be a better chef and would be able to cook France cuisine menu. Hassan’s struggle shows the process of cultural change and the process to adopt any new things in his new place that is different from his origin culture.

After some hard years Hassan had, finally, he could achieve his dream to be a professional chef. Someone who is able to present himself as a good mannered immigrant and got the third star as a chef in France. As a third star chef, he began to open his own restaurant with his own menus. Hassan new restaurant is called Le Chien Méchant meaning “The Mad Dog” after his father. The menus in Chien Méchant were France-Indian menus. Cleveland and other researchers stated that “acculturation is viewed as a multicultural process of incorporating or adapting to the customs of an alternate culture, where both migrants and the natives of the host-land are influenced by the cross-cultural interaction” (qtd. in Schwartz, Seth J et al 2). The menu in Hassan new restaurant fits to what Cleveland said, the menu can be seen as the effect of cross cultural interaction between Indian culture and France culture. The moment when Hassan finally achieved his dream to get

three Michelin stars and respect from other France chefs can be seen on this quotation:

“you are the first immigrant ever to win the third star in France. It is quite an honor.”

“yes, yes,” I said. “Quite agree. A great honor.”

“I had to fight for you, you know. Not all my colleagues think chefs with –how can I put it?– with exotic backgrounds have the proper feel for classic French cuisine. This is a new thing for us. Mais c’est la vie. The world is changing. The guide must change as well.” (261)

It shows that the direct contact that happens continually between two cultures can affect both of cultures. It is the effect of cross-cultural interaction as the natural adaptation in new environment just like what Chan said in his article about acculturation.

## **B. 2. Memories of The Homeland**

Even though Hassan became a successful chef in France sometimes Hassan still feels homesickness in his hometown in India. Ang states that “Diasporas always leave a stream of collective memory about another place and time and produce new maps of desire and the bond.”(6). People who do diaspora will move from one place to another one with some reasons of moving. Each individual has different memories when doing diaspora. It is because of the different places they

used to live. Moreover, each place has its own characteristic which is different. Hassan sometimes missed his mother and anything that feels so warm in India. It happens naturally as an immigrant who moves to the new place. The moment when Hassan recalls his memories in their homeland can be seen on the following page :

“I missed the Napean Sea Road and the restaurant, and I missed Mummy. It was in this feverish state of longing, alone sneaking a cigarette in our backyard one evening, that I felt a cool hand on the back of my head.” (63)

From the quotation above, he missed his mother and Napean Sea Road where his warm memories lied. People have some favorite memories or collective memories that remind them about the place they used to be. Even though someone has some bad memories about their homeland, they also have a good memory in there, such as when they go playing with their childhood friend, memories with the family, eating some local food or other things. People who do diaspora will remember their memory of the homeland.

Hassan and his family were far away from somewhere they called home, India. People who do diaspora will experience missing home. Nijhof and Engels stated that homesickness is a “negative emotional state characterized by recurrent thoughts of home, missing friends, the desire to go back to the familiar environment and often co-occurring physical complaints” (Scharp et al 3). This

experience is what Hassan feels in France, he misses his homeland. This can be seen on the following quotation:

“A pang of homesickness and a craving for the old taste suddenly hit with great force, but the unmanned cart was cold and chained to a lamp post.” (61)

Hassan sometimes missed his home in India when it came to the taste of Indian culinary because in his hometown Hassan learning to cook from his mother so that memory always stuck in Hassan's head. He said that he was experiencing homesickness for the old taste. Something Hassan called home was about nature, the Indian stuff, the taste of the food made by Mummy, the household, and the deep attachment he felt with that place.

In the diaspora, people will get some memories of the homeland as the collective memories that sometimes come as the feeling of missing home. Hassan did this missing home continually because he moved from India and then lived in a small village in France called Lumiere, then he moved to Paris as the central town in France. He got a different environment that makes him feel so far away from what he called home. So, in the quotation, he said that he missed his old life. It expressed that he doesn't really enjoy what happens in his present time. This emotional feeling even can make Hassan cried. It shows that memories can lead someone into the feeling of missing home. The memories of his Indian lifestyle will always find their way to get Hassan's attention in his present life. It is similar to what Ang said, "The left trail of collective memory about another place and

time is the result of diaspora, then, create new maps of desire and attachment.”

The moment when Hassan miss his old life can be seen on the following:

“I couldn’t help it. Tears rolled down my face.

“I miss my old life.”

“I sniffled and rubbed my nose on my shirtsleeve” (63)

Patrick H. Hutton said “memory consists of two moments, repetition and recollection. Repetition involves the “presence of the past” while recollection involves “present representations of the past” (Qtd. In Klein, 2000). The onions which really characterize Indian culinary lead Hassan to go back to those memories about his homeland, India. Onion is the repetition that shows the presence of the past. So, Hassan as the person who does diaspora will face this repetition or he does recollection to make himself happy in his present time by presenting the representation of the past like calling the people from his old days. The moment when Hassan repeat and recollection of his memory can be seen on:

“It was the earthy smell of trope and onions that finally pulled up from the depths a stew of memories.” (209)

After a long period of social contact, both parties understood and respected each other. People who do diaspora often feel homesick. This is also experienced by Hassan. Even though Hassan is a successful chef, sometimes he misses his hometown. This happens because people will always have a memory of their homeland. Sometimes painful events occur, but there are still many beautiful

memories to remember such as family, food, and atmosphere. In France, Hassan was finally able to get the third Michelin star he dreamed of. Besides that, he also received cultural recognition from the French community so that Indian culture was no longer underestimated and not oppressed as experienced by Hassan in India

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter consists of two subchapters, they are conclusion and suggestion. Conclusion covers the whole result of this study and answers the problem formulation in the first chapter. Moreover, suggestions are the writer's note to the reader dealing with the problem and advice which relate to the writing process of the study.

#### A. Conclusion

Indians diaspora gives many colours for the diaspora process in the world. Indians do diaspora because to avoid the war, conflict, social, and political issue which happened in India in World War II. In the novel by Richard C. Morais *The Hundred Foot Journey*, there are found the major characters Hassan and Papa facing those situations which make them leaving India. So, to continue their live, they decide to move to another country.

After they do diaspora, the problem does not stop. They face some obstacles dealing with the effect of diaspora. So, they experience acculturation and memories of the homeland as the effects of moving to a new environment. The immigrant cannot assimilate completely and it makes them still hold their origin culture from their homeland such as value and believe. This study finds that Hassan experiences acculturation since he still holds what he learned from his mother about Indian cooking but combine it with some France cuisine. Then,



make a new one as the product of Indian-France menu. Meanwhile, Hassan and Papa and all their family members leave India in a force condition, they still remember all of their memories in India. As narrated in *The Hundred Foot Journey* novel, Hassan will get sad if he meet something that reminds him about his childhood in India and miss his mother. Thus, it makes some feelings of missing home and a willing to come back to the homeland. So, the novel by Richard C. Morais proves that diaspora can give the effect for the immigrant such as acculturation and memories of the homeland.

## **B. Suggestions**

A deep analysing to the character in the novel is needed to know the effect of diaspora. In this novel, the major characters experience acculturation and memories of the homeland as the effect of diaspora. There are some effects of diaspora which are not showed in the novel. May be it will happen some another effects which will be experienced by the second generation. Besides acculturation and memories of the homeland are usually experienced by the first generation of people who do diaspora. So, to have a deep understanding about the characters of this novel, it needs to read the novel many times. Indeed, try to find another finding which can be a new point of view from the novel, such as analysis of the diaspora and its effects in the second generation of immigrant. Practice and deep reading to find the proofs are recommended in order to write the analysis.

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## APPENDICIES

### DIASPORA AND ITS EFFECTS ON TWO MAIN CHARACTERS IN RICHARD C. MORAIS' NOVEL *THE HUNDRED*

#### *FOOT JOURNEY*

No	QUOTES	FORMS	PAGES	ANSWERING PROBLEMS	REFERENCES	COMMENTS
1.	It was on the eve of Second World War... Bombay was the back rooms of Allie's Asian war Effort, and soon a million soldiers from around the world were passing through its gates.	Monologue	9	1 (Diaspora)	"Later in the 1980 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).	Novel of Morais took setting in World War II. The quotation above, shows the situation at the time when India was not a save country to live. This situation made Papa or Abbas Haji decided to move to another country which was saver. This is because the war that happened in India as the hometown. So, moving to another country is the result of the bad situation that is war.

						Furthermore, Haji family who moved to another country which they thought it would be safer categorizes as refugees of the war who had to move from the chaotic homeland as Loktongbam's explanation. So, being refugees is one of the reasons people do diaspora.
2.	"The torchlit mob pulled my mother from her cage while my father hustled us children and a stampede of restaurant guests out the back door and up to the Hanging Gardens and Malabar hill.	Monologue	39-40	1 (Diaspora)	"Later in the 1980 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"	Haji family had lost their two beloved family member, they were Bapaji or the grandfather and Mummy or Tahira as Papa's wife. Papa, Hassan and other family member felt so sad and angry because that country already killed their beloved people. So, papa decided to move to another country that was safer to



	<p>Papa rushed back to get Mummy, but then flames and acrid smoke leapt from the windows.</p> <p>Mother was bloodied and unconscious under a table in the downstairs restaurant, flames closing in all around her. Papa tried to enter, but his kurta caught fire and he had to retreat, slapping his blackened hands....helplessly watching Mummy's braid</p>				<p>(Loktongbam 56).</p>	<p>continue his family living. In the quotation from the novel shows their deep loss. They knew they would leave and loss something they called home. This difficult choice is chosen by Papa in order to save his family from chaotic situation. Thus, they categorize as refugees who move away from their chaotic homeland just like Loktongbam said. So, here is also a proof that being refugees motivates people to do diaspora like Papa decided.</p>
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	of hair, like a candlewick, catch fire.” (35 – 36)					
3.	The flyers singled us out - - A Muslim family – as the root cause for the people’s poverty and suffering.	Monologue	33	1 (Diaspora)	<p>“The population considered has been dispersed under pressure (disaster, catastrophe, famine, object poverty) to several places and territories beyond the immediate neighborhood of the territory of origin” (Bruneau 36).</p> <p>Oppressed people are people that had experienced of the situation in the context of “majority-minority” power are doing diaspora as an</p>	<p>From the quotation above shows Hindu nationalist roared into Hassan and another Muslim family who lived at the Napean Sea Road. The gap between rich and poor family was widened at that time. Based on the quotation from the novel, Papa brought some flyers. There was a sentence that expressed how Hindu nationalist blamed Muslim as the cause of people poverty. It explained that Muslim in India was pointed as the object of poverty. Haji family as Muslim in India felt they were minority and were</p>

					alternative (Butler 190).	feeling discriminated by the Hindus. So, Hassan family categorizes as the object of poverty that was powerless based on the situation they faced. The majority role took by Hindu nationalist in there. This is one of the reasons why Haji family decided to move to another place they believed they would have a better life rather than stay in the place where they got oppression, even though they did not want to move. It relates with what Butler said. Then, being oppressed is one of the reasons Haji family do diaspora at that time.
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4.	<p>And during the day the fiery compound were intolerable, like a vat boiling and boiling but never running dry. My little sister Zainab and I hid behind the upstairs steel storwell closet, curled into balls and pressed against each other for comfort. There was a horrible wail from downstairs and the two of us, desperate to get away from the sound, climbed into the closet and buried ourselves in the hundred scarves that were Mother's simple vanity.</p>	Monologue	37	1 (Diaspora)	<p>"The population considered has been dispersed under pressure (disaster, catastrophe, famine, object poverty) to several places and territories beyond the immediate neighborhood of the territory of origin" (Bruneau 36).</p> <p>Oppressed people are people that had experienced of the situation in the context of "majority-minority" power are doing diaspora as an alternative (Butler 190).</p>	<p>After Mummy and grandfather were killed by the mob, restaurant was burnt also by the mob. Something Hassan called home was a mess at that time. Hassan and family were hiding inside the house and they had no desire to eat but still try to eat. The quotation from the novel shows how Hassan's family was afraid to go out of the house. Hassan and Zainab were hiding behind the storwell closet. They were hiding because of some bad situation that happened outside. Feeling unsafe and frighten by the situation express that they were being oppressed in their own country, India. A</p>
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						<p>few days later, Hassan's family decided to move to other place to have a better environment of living which was no oppression from the majority people. Thus, being oppressed will lead some people to do diaspora like Hassan family did.</p>
5.	<p>When Bapaji died, so too did the scrap of respect we had in the shanty town, and two weeks after he was buried they came at night, their distorted, rubbery faces, pressed up against Bollywood Nights' window.</p>	Monologue	35	1 (Diaspora)	<p>"Political diasporas mostly possessed a specific set of traumatic memories, which make them less willing to compromise thereby, reinforcing and exacerbating the conflicts" (Pande, 63).</p>	<p>Two beloved ones of Haji family were killed by the mob. The memory of being hurt in their own country would always follow Hassan, Papa and other family members'. In the quotation of the novel above shows that Hassan had lost his respect to the shanty town as his homeland. This expresses the traumatic</p>

						<p>memory and states that Hassan had less willing to stay or to compromise with his homeland, Shanty Town. So Haji family decided to go out from that place that already hurt them and gave them some bad memories to be remembered as traumatic memories just like Pande's explanation. So the traumatic accident in the hometown can motivate people to do diaspora like Hassan and his family's experience.</p>
6.	<p>"Tahira, on your grave I promise, I will take our children from this cursed country that has killed you".</p>	Dialogue	37	1 (Diaspora)	<p>"Political diasporas mostly possessed a specific set of traumatic memories, which make them less willing to compromise</p>	<p>From the quotation of the novel above, Haji family lost their two beloved ones, they are Mummy and Bapaji. They were killed by the mob. So, Abbas Haji</p>

					thereby, reinforcing and exacerbating the conflicts” (Pande, 63).	as the leader of the family decided to move to another place which is safer. Based on the dialogue, Abbas Haji got angry and cursed the place they were living. It expresses the traumatic experience because of the deep sadness he felt. As what Pande said that these traumatic memories make them less willing to compromise, and decided to move from their country.
7.	When my father refocused the business on the higher-margin restaurant, however he stopped hiring the young men from the slum.	Monologue	33	1 (Diaspora)	“At first set of diaspora is structured around an entrepreneurial pole; the Chinese, Indian and Lebanese diasporas are the best examples of this” (Bruneau 39).	Papa had a big intention in business. Wherever he went, he always had the idea to do business. This was also showed in the quotation from the novel above, that Papa had big attention in the

						<p>details of being an entrepreneur such as stopping to hire the young man from slum because of his customer might do not like. However he lost his wife, his father, and his restaurant. So, he needed a plan to continue his family living. Besides the only one he knew was cooking. So he decided to move to another country where he had no worry to continue his restaurant, and his cooking business, and also to continue his family life. Thus, being an entrepreneur was one of the reasons people did diaspora like Bruneau said.</p>
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8.	Papa was obsessed with finding a new business he could built in England, only to abandon the idea a few. Weeks later when another bit of foolishness cough his attention.	Monologue	46	1 (Diaspora)	“At first set of diaspora is structured around an entrepreneurial pole; the chinese, Indian and Lebanese diasporas are the best examples of this” (Bruneau 39).	Based on the quote of the novel above, as an entrepreneur Papa had a big intention to the business. The restaurant he had in India was fired by the mob at the same time when they killed his wife. So, he had to continue his family living and also his business into a better place. In England he built his new restaurant, even though he was failed. However, Haji family is categorized as Indian entrepreneur who need to continue their business for living.
9.	For restaurant work was his centre, and he immediately	Monologue	81	2 (Acculturation)	Berry and other researchers stated that acculturation defines to the attitude in which	The decoration of the restaurant as the quotation says, is Indian decoration. They tried to put the Indian details in the

	<p>commandeered a rickety desk just inside the main doors, burying himself in the details of remaking the Dufour estate in his Bombay image... and it was once again the fever of Bombay recreated in this tiny corner of provincial France.</p>				<p>individuals negotiate two or more cultures. It is considered that one culture is dominant while other culture is recognized to have less cultural value (Yeh 35).</p>	<p>restaurant. This family's effort to hold their own culture is serving Indian menu. Papa believes that people of France will accept his Indian menu. This attitude is called acculturation because they still hold their Indian culture even though they were already lived in France for several Months. Besides, to make a good social life and to be accepted in France they actually can decorate their restaurant like France people. However, they remind to introduce and to characterize themselves by putting some Indian details in their restaurant. Thus, it relates with what Yeh said that their heritage culture</p>
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						is their dominant culture. On the other hand, France culture has less dominant in their life.
10.	<p>“Let me get this straight, Iten. I have come to you – and before you, to your Father – for over thirty years, every morning, and bought your best fish. And now you are telling me, at some godforsaken hour, an Indian came in here and bought what you knew I would buy? Is that what you are telling me?”</p> <p>Monsieur Iten looked down at the floor. “I am sorry. But his manner, you see. He is very...</p>	Dialogue	90	2 (Acculturation)	<p>“Immigrants involved in cultural transitions because of migration must cope with their new cultural-societal pressures and standards. They must make sense of their new social environment and decide how and/or whether they are going to integrate themselves into the host culture” (Padilla and Perez 42).</p>	<p>People who lived in a new place need to adjust their new environment. This happens after people do diaspora. Papa did well in adapting in Lumiere, his new place of his family living. From the quotation seems how capable Papa in social life. From the Monsieur Iten’s dialogue shows that he had a fall for Papa’s manner. Iten said Papa was so charming. It shows that Papa present himself in a very nice Indian people in order to get close and unified with</p>

	charming.”					people, like Padila and Perez said.
11.	And so, next day, Auntie and Mehtab helped me pack my bag and I crossed the street. A lot of emotion went into that hundred-foot journey,... And as I passed Papa at the iron gates, as each new generation is meant to do,... I remember, as if it were yesterday, his word as I passed. “Remember, sweet boy,	Monologue	152-153	2 (Acculturation)	Acculturation is also called as “reactive” that is by rejecting the influence from the dominant culture and changing back towards “traditional” way of life, rather than follow the similarity with the dominant culture (Berry 701).	From the quotation above, Papa always assured that his family always has that integrity to be Haji family. And he said it to Hassan as the next generation of Haji family. Besides, the name of Haji represents where they come from and what culture they bring to France society. What papa did is the feeling of survival ability in a different society with a different culture. Papa also makes sure that his family will never feel shame or any negative feeling just because they are different as immigrants. By saying those

	you are a Haji, always remember A Haji.” It was such a small journey, in feet, but it felt as if I were striding from one end of the universe to the other, the light of the Alps illuminating my way.					words Papa believes it will motivate his family to keep going adapting without forgetting where they come from. It is connect with what Berry said before, that Papa rejecting to adjust the whole culture by saying for always remember Haji name to Hassan who will start to work for Madame Malorry.
12.	Completely rattled by the austere room, so Catholic and foreign to my upbringing, and a voice in my head, half-hysterical, urge me to dash back to the safety and comfort of my cheerful bedroom in	Monologue	155	2 (Acculturation)	In most cases, the immigration experience is accompanied by acculturation. In the most general terms, acculturation can be defined as the process of cultural change and	From the quotation, Hassan wanted to go back to his home and left that place. However, he decided to stay. This action shows Hassan’s struggle to fight what makes him feel uncomfortable in his new place where there was only Hassan as the

	<p>Maison Mumbai... the hand written note from Madame Mallory was a formal welcome to Le Saule Pleureur...Her letter hit just the right note, and a manly voice inside my head suddenly and roughly said, <i>get on with it and stop acting the damn fool...</i> And then, finally, I unpacked my bag.</p>				<p>adaptation that occurs when individuals from different cultures come into contact (Briones et al 2).</p>	<p>one who had different background. He tried to face the big move he made by following Madam Mallory's guide. He could handle his uncomfortable feeling to be a better chef and would able to cook France cuisine menu. Hassan's struggle shows the process of cultural change and the process to adopt any new things in his new place that is different from his origin culture.</p>
13.	<p>"you are the first immigrant ever to win the third star in France. It is quite an honor."  "yes, yes," I said. "Quite agree. A great honor."  "I had to fight for you,</p>	Dialogue	261	2 (Acculturation)	<p>Cleveland and other researchers stated that "acculturation is viewed as a multicultural process of incorporating or adapting to the customs of an alternate culture, where</p>	<p>After some hard years Hassan had, finally, he could achieve his dream to be a professional chef. Someone who abled to present himself as a good mannered immigrant and got the third star as a chef</p>

	<p>you know. Not all my colleagues think chefs with –how can I put it?– with exotic backgrounds have the proper feel for classic French cuisine. This is a new thing for us. Mais c’est la vie. The world is changing. The guide must change as well.”</p>				<p>both migrants and the natives of the host-land are influenced by the cross-cultural interaction” (Chan 2)</p>	<p>in France. As a third star chef, he began to open his own restaurant with his own menus. Hassan new restaurant is called Le Chien Méchant meaning “The Mad Dog” after his father. The menus in Chien Méchant were France-Indian menus. It shows that the direct contact that happens continually between two cultures can affect both of cultures. It is the effect of cross-cultural interaction as the natural adaptation in new environment just like what Chan said in his article about acculturation.</p>
14.	<p>I missed the Napean Sea Road and the restaurant, and I missed Mummy. It</p>	<p>Monologue</p>	<p>63</p>	<p>2 (Memories)</p>	<p>Diasporas always leave a stream of collective memory about another</p>	<p>From the quotation above, he missed his mother and Napean Sea Road</p>

	<p>was in this feverish state of longing, alone sneaking a cigarette in our backyard one evening, that I felt a cool hand on the back of my head.</p>				<p>place and time and produce new maps of desire and of bond (Ang 6).</p>	<p>where his warm memories lied. People have some favorite memories or collective memories that remind them about the place they used to be. Even though someone has some bad memories about their homeland, they also have a good memory in there, such as when they go playing with their childhood friend, memories with the family, eating some local food or other things. People who do diaspora will remember their memory of the homeland.</p>
15.	<p>A pang of homesickness and a craving for the old taste suddenly hit with great force, but the</p>	Monologue	61	2 (Memories)	<p>People who do diaspora will remember their memory of the homeland. The concept of home here</p>	<p>Hassan sometimes missed his home in India when it came to the taste of Indian culinary because in his hometown</p>



	<p>unmanned cart was cold and chained to a lamp post.</p>			<p>explains by Manzo (2003) that place attachment is focused on traditional conceptions of home, for example place of residence, place of attachment that extend well over the household to other places like nature (Scharp et al 4).</p> <p>Nijhof and Engels stated that homesickness is a “negative emotional state characterized by recurrent thoughts of home, missing friends, the desire to go back to the familiar environment and often co-occurring physical</p>	<p>Hassan learning to cook from his mother so that memory always stuck in Hassan's head. He said that he was experiencing homesickness for the old taste. Something Hassan called home was about nature, the Indian stuff, the taste of the food made by Mummy, the household, and the deep attachment he felt with that place.</p>
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					complaints” (Scharp et al 3).	
16.	I couldn't help it. Tears rolled down my face. “I miss my old life.” I sniffled and rubbed my nose on my shirtsleeve.	Monologue	63	2 (Memories)	The leave trail of collective memory about another place and time are the result of diaspora, then, create new maps of desire and of attachment. (Ang 6).	In the diaspora, people will get some memories of the homeland as the collective memories that sometimes come as the feeling of missing home. Hassan did this missing home continually because he moved from India and then lived in a small village in France called Lumiere, then he moved to Paris as the central town in France. He got a different environment that makes him feel so far away from what he called home. So, in the quotation, he said that he missed his old life. It expressed that he doesn't really enjoy what happens in his present time. This emotional feeling even can make Hassan cried. It shows that memories can lead someone into the feeling of missing home. The memories

						of his Indian lifestyle will always find their way to get Hassan's attention in his present life.
17.	It was the earthy smell of trope and onions that finally pulled up from the depths a stew of memories.	Monologue	209	2 (Memories)	<p>Based on Patrick H. Hutton said, “memory consists of two moments, repetition and recollection. Repetition involves the “presence of the past” while recollection involves “present representations of the past” (Qtd. In Klein, 2000)</p> <p>Diasporas always leave a stream of collective memory about another place and time and produce new maps of desire and of bond (Ang</p>	The onions which really characterize Indian culinary lead Hassan to go back to those memories about his homeland, India. Onion is the repetition that shows the presence of the past. So, Hassan as the person who does diaspora will face this repetition or he does recollection to make himself happy in his present time by presenting the representation of the past like calling the people from his old days.

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