



**Bicultural Family and Ethnocentrism  
In “In The American Society” Short Story By Gish Jen**

**A THESIS**

**In Partial Fulfilment of the requirements for  
the Sarjana Degree in America Studies in English Department  
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## **PRONOUNCEMENT**

The writer states truthfully that this thesis is compiled by herself without taking any result from other researches in S-1, S-2, S-3, and Diploma degrees in any university. The writer ascertains that she does not take any material from other works, except from the references mentioned in references.

Semarang, December 2014

Marchalia Rafsandjani

## MOTTO AND DEDICATION

*“Never lose hope, because it is the key to achieve all your dreams.”*

**Anonymous**

*“A successful man is one who can lay a firm foundation with the bricks others have thrown at him.”*

**David Brinkley**

*“You can do anything as long as you have the passion, the drive, the focus, and the support.”*

**Sabrina Bryan**

*This thesis is dedicated to  
my beloved family and  
to everyone who helped me accomplish this thesis.*

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Semarang, December 2014

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## ABSTRAK

“In The American Society” adalah cerita pendek tentang sebuah keluarga Cina yang tinggal di negara Amerika. Mr. Chang, sang kepala keluarga sangat menjunjung tinggi budaya Cina dan tidak dapat beradaptasi bahkan menerima kebudayaan Amerika meskipun sudah lama tinggal di Amerika. Sifat Mr. Chang ini juga terdapat pada salah satu tokoh yang muncul dalam cerita ini yaitu Jeremy. Meskipun Mr. Chang adalah seseorang yang memegang teguh budaya leluhurnya, istri dan kedua putrinya dapat beradaptasi dengan kebudayaan Amerika. Karena adanya budaya Amerika dan Cina dalam kehidupan keluarga Chang, maka keluarga Mr. Chang adalah salah satu contoh *bicultural family* di negara Amerika.

Penulis memutuskan untuk membahas lebih lanjut mengenai karakter Mr. Chang dan Jeremy. Penelitian yang dilakukan bertujuan untuk menganalisis lebih dalam mengenai *ethnocentrism* yang terdapat dalam diri Mr. Chang dan Jeremy. Metode penelitian yang digunakan adalah metode penelitian kepustakaan. Sementara metode pendekatan yang diterapkan adalah metode pendekatan intrinsik dan ekstrinsik.

Penelitian dilakukan dengan mencocokkan ciri-ciri *ethnocentrism* yang mengacu kepada sifat-sifat Mr. Chang dalam kehidupan sehari-hari. Sedangkan untuk Jeremy berdasarkan perilaku yang ia tunjukkan kepada Mr. Chang. Dalam cerita ini pertemuan mereka dalam sebuah pesta memunculkan sifat *ethnocentrism* dalam diri mereka masing-masing dan memunculkan sebuah konflik berujung perselisihan pada kedua belah pihak. Dari hasil penelitian tersebut, didapatkan hasil bahwa karakter Mr. Chang dan Jeremy dalam cerita pendek “In The American Society” mempunyai semua ciri-ciri *ethnocentrism* di dalam dirinya. Untuk *bicultural family* dalam cerita ini menjelaskan tentang budaya Cina dan Amerika yang terdapat dalam kehidupan keluarga Chang. Beberapa contoh *bicultural family* yang terjadi kepada istri dan anak-anak Mr. Chang menegaskan bahwa meski mereka dapat beradaptasi dengan budaya Amerika tetapi mereka tidak melupakan budaya asli mereka. Mereka dapat memposisikan dirinya sebagai orang Cina dengan kebudayaannya dan orang Cina yang hidup di Amerika. Oleh karena itu, setelah membaca skripsi ini, diharapkan pembaca dapat mengetahui apa saja makna *bicultural family* dan ciri-ciri serta akibat dari *ethnocentrism*.

Kata kunci : Ethnocentrism, Bicultural Family, Chinese, America, Culture

## CHAPTER I

### INTRODUCTION

#### 1.1 BACKGROUND OF THE STUDY

Literature is a kind of written work to express something or to know what happens in a certain period of time. Literary works commonly are short stories, novels, poems, or dramas. Taken from *Oxford Advanced Learner's Dictionary* (1995:687) literature includes writings that are valued as works of art, especially fiction, drama and poetry. Many literary works are adapted by the authors from real life or history.

Fiction literature includes morals, stories and anything based on the author's own ethnic and culture or from others'. These literary works spread in many countries as well as in America. One of the works that brings the author's culture in her/his works is "In The American Society", a short story by Gish Jen, a Chinese American writer who has written many literary works and always included cultural aspects in them.

In this thesis, the writer will explain about ethnocentrism that is involved in the above short story. It is a short story about a Chinese family who live in America and strongly hold their culture. The main character, Mr. Ralph Chang, believes that Chinese culture is better than other cultures, in this case the American culture. So, he lives with his own way and perception as a Chinese man particularly when his restaurant business grows well. Meanwhile, his wife and

two daughters can assimilate with local American people and receive their culture. Ethnocentrism is shown in Mr. Chang's daily life, for example when he treats his employees as what the Chinese do in their culture and when he solves problems using his perception as Chinese. The writer will explain ethnocentrism of the main character using ethnocentrism theory suggested by Sumner.

## **1.2 SCOPE OF THE STUDY**

In this research, the writer focuses on the discussion about ethnocentrism that Mr. Chang applies in his life in the American society in the short story entitled "In The American Society".

## **1.3 AIMS OF THE STUDY**

In arranging this thesis, the writer has some purposes, namely:

- 1.3.1 To analyze the intrinsic aspects of "In The American Society" story.
- 1.3.2 To give a deep insight about ethnocentrism.
- 1.3.3 To analyze the ethnocentrism that Mr. Chang holds in his life in "In The American Society" short story.

## **1.4 METHOD OF THE STUDY**

In completing this thesis the writer uses two methods: method of research and method of approach. The method of research is used to obtain the data that will be used in this thesis. The method of approach is the

method to process the data based on the theory that will be used in this study.

#### **1.4.1 Method of Research**

The writer uses library research to get and to collect the information and theories used to analyze the topic further. The data is gathered from some reference books, the internet and other relevant sources.

#### **1.4.2 Method of Approach**

In the method of approach, the writer uses ethnocentrism theory to analyze the ethnocentrism in “In The American Society” by Gish Jean.

Sumner in Stephen Steinberg (1981:120) claim about ethnocentrism, he says:

“A fundamental fact concerning human groups is that as their members are drawn together by a common interest, they simultaneously become distinguished from other groups. In this process, those in the newly formed group come to see themselves as the “in-group” or “we-group” and to categorize everyone else as members of an “out-group” or “other-group”.”

This attitude can be found in many nations who always think that their culture is the best culture. Usually people with this attitude never accept other cultures from other nations. It means people who have this attitude think that their group is the best group. They can only work cooperatively with the in-group people and trust ones within their own groups.

## **1.5 ORGANIZATION OF THE STUDY**

### **CHAPTER 1 INTRODUCTION**

It contains Background of the Study, Scope of the Study, Aims of the study, Methods of The Study, and Organization of the writing.

### **CHAPTER 2 SUMMARY**

It explains about the author and summary of her work.

### **CHAPTER 3 LITERARY REVIEW**

It contains the theories and information relating with the analysis of the intrinsic aspects of the short story.

### **CHAPTER 4 DISCUSSION**

It presents the analysis of the story connected with the theory and information mentioned in chapter 4.

### **CHAPTER 5 CONCLUSION**

It contains the main points of the analysis as the result of the writing.

## CHAPTER II

### THE SUMMARY AND THE AUTHOR'S BIOGRAPHY

#### 2.1 THE AUTHOR'S BIOGRAPHY AND WORKS

Gish Jen was born in New York, 12 August 1955. Gish is not her real name; her real name is Lillian Jen. She adopts Gish as her pen name taken from a silent-actress's name. Her parents were immigrant from Shanghai, China. She is the second child of five and she grew up in Catholic-Chinese community in Queens, Yonkers and in the large Jewish community of Scarsdale. She starts her education program in Harvard University in 1972 and choose literature as her major. She graduated from Harvard University in 1977 and worked in publishing at Doubleday.

One day, she left California and spent a year in China. There, she taught english to coal-mining engineers. After that she returned to America and took Iowa's Writers' Workshop in University of Iowa. She graduated from Iowa in 1983 and returned to California. In California she met David O'Connor, her husband and then married. They were lived in California until 1985, and then they moved to Cambridge, Massachusetts, where they currently live with their two children; her son Luke and her daughter namely Paloma Jen O'Connor.

"In The American Society" is Jen's first debut of short story and her other works appeared in *The New Yorker*, *Atlantic Monthly*, *The New Republic*, *The Southern Review*, *The Yale Review*, and *The Iowa Review*. Her works also published in some anthologies, such as *The Best American Short Stories of the*

*Century*, *Norton's World's of Literature*, *The Heath Anthology of American Literature* and *Best American Short Stories 1988*. She also published two books, *Typical American* (1991) and *Mona in the Promised Land* (1996). Her first book was a *New York Times*, a notable book of the year and a finalist for the National Book Critics' Circle Award. *Mona in the Promised Land*, became one of the 10 best books of 1996 by the *Los Angeles Times*. A collection of short stories, *Who's Irish?*, was published in 1999.

Jen wrote "In The American Society" in 1986, which is a short story about Chinese family who has a pancake house in America. Her first novel, "Typical American", published in 1991 and became a finalist for the National Book Critics Circle Award. In 1996, Jen published her second novel *Mona in the Promised Land*, the continues story of the Chang's family, but the center of attention on the life of Ralph's teenage daughter, Mona.

*Who's Irish?* (1999) appears in *The New Yorker* and *Ploughshares*. Jen's two stories are selected for the anthology *Best American Short Stories*, and one that was published in *Ploughshares*. Her story, "Birthmates," was chosen by John Updike for *The Best American Short Stories of the Century*. In her third novel, *The Love Wife* (2004), Jen introduces another type of Jen's "typical American families."

Jen's theme works are include stories of immigration, assimilation, and related with other ethnic communities. She also took the American dream as her aspect of her work.

(Liem. 1984:139-141)



## 2.2 SUMMARY OF THE STORY

“In The American Society” is a story in two parts. The one is entitled “His Own Society” and the second is “In The American Society”. This story is told by Callie, Mr. Chang’s daughter. “His Own Society” is a story about Mr. Chang and his family in their house and restaurant.

“His Own Society” begins with Callie telling about Mr. Chang’s pancake house that can support their financial life. Long before the pancake house is successful like the present condition, their life is not financially successful. As their restaurant business grows well they apparently have successful life. Mr. Chang starts to tell about his Chinese grandfather - a villager in China –who used to teach him Chinese cultural aspects which are later he believes as his best culture. That is why he cannot accept other cultures no matter where he lives. Helen, Mr. Chang’s wife, has already become an independent woman who is different from many definitions of Chinese women in general. Usually in Chinese culture women always depend on their husbands. But Mrs. Chang can do anything like other American women. She can pump her own gas, check her own oil, and she is interested in espadrilles, wallpaper and the town country club. Once she reminds Mr. Chang the fact that their family currently lives in America not in China in order to make him realize that they live with many people in their American society with many different cultures. But, he remains to refuse absorbing other cultures to be parts of his own.

Mr. Chang's wife really wants to join the town country club because she wants to socialize with other people with similar interests, but she knows that Mr. Chang will never give his permission to mingle with American society.

Mr. Chang never believes in the values and customs of American society, such as social gathering, the importance of appearance or well-grooming nor modern management system to be applied to his employees. He does not even care about himself; he does not believe in nice clothes and would wear only ten-year-old-shirt with grease-spotted pants. Not only that, he also treats his workers in his cultural way, that is, a worker is a servant for him. So, he can tell them anything to do from fixing radiators, trimming hedges, and also scratching his back. Because of his attitude, most of his workers leave the pancake house and never come back again.

One day, there is an immigrant named Booker, a Chinese guy who comes from Taiwan. He comes to the United States with his student visa and happens to run out of money when he wants to come back to his home country. So, he asks Mr. Chang to hire him and he directly agrees to employ him in his pancake house. During his employment in the Mr. Chang's restaurant, Mr. Chang never tells his wife about Booker's status as an illegal immigrant.

Booker is a good worker and learns about things to do quickly in the pancake house. So he soon learns not only how to cook, to wait table but also to keep the books in the right way. Sometimes he sends his friends to replace him in the pancake house when he is absent; they are Ronald, Lynn, Dirk, and Cedric. They have the same illegal status and need money badly. One day, Cedric knows

that Fernando, an old worker, steals a carrot in the kitchen. Soon, Cedric and Fernando fight and when Mr. Chang finds out about it he fires Fernando right away. Fernando takes revenge to what Mr. Chang and Cedric have done to him by calling the police to investigate illegal immigrants in Mr. Chang's restaurant. The police soon arrest Booker and Cedric and put them into the jail. In the next day, Mr. Chang comes to the jail and search for a clerck to bail Booker and Cedric. When Mrs. Chang knows about the case she goes mad. She says to Mr. Chang that it is not the American custom to bribe the judge to make people free. Having ever been in similar situation, Mr. Chang really wants to see Booker and Cedric free. In the following day Mr. Chang come to the police again and has another try to bribe the clerk by offering a pancake. However, the clerk does not seem to have interest in it, instead she offers Mr. Chang to become a sponsor if he really wants to make Booker and Cedric free. Finally Mr. Chang sponsors them to be free and Booker and Cedric must join a trial to make them permanent residents. But, when they wait for the trial they escape and leave a letter to Mr. Chang expressing their gratitude for his kindness during their working with him and they never come back for good.

Once, Mrs. Lardner, a member of the country club comes to the Chang's house. She meets Mrs. Chang and asks her to join the country club. Mrs. Chang does not know that Mona, her daughter, has already asked Mrs. Lardner to write a recommendation letter for Mrs. Chang to join the country club. Mrs. Lardner comes to invite her to come to her house and join the party with other country club members. Mrs. Chang says that she will hopefully come to that party.

The story continues to the next part, "In The American Society". It is a story when finally Mr. Chang and his family are willing to come to the country club party in Mrs. Lardner's house. The party is held on Sunday, and as a preparation on Saturday Mrs. Chang takes her husband to buy new clothes. In the party, a problem comes from Jeremy, Mrs. Lardner's friend. First time they meet, Jeremy talks to Mr. Chang "This is my party, *my party*, and I've never seen you before in my life". This statement continues with "Who are you?, WHO ARE YOU?". This annoys Mr. Chang, and Mrs. Lardner as a host, introduces Mr. Chang as her friend to Jeremy. He asks sorry and his attitude annoys Mr. Chang. He gets drunk and grumbles a lot and asks Mr. Chang to read Chinese letters written on his handkerchief that his sister gives him from Hongkong. First, Mr. Chang does not care about Jeremy's behavior, but when he looks at the letters he readily answers Jeremy's questions. Surprisingly, this makes Jeremy angry because at first Mr. Chang does not pay any attention to him and even says that he cannot speak any mandarin. Therefore Jeremy gets annoyed why Mr. Chang understands the letters on the handkerchief. Jeremy becomes more uncontrolled and a fight between him and Mr. Chang is inevitable. Moreover, during the fight Jeremy makes Mr. Chang's jacket fall down into the pool and gets dirty. So, he has no more reason to stay any longer in the party. Because of the inconvenience, his wife says sorry to him and assumes those all her faults. But Mr. Chang does not want to blame his wife because he himself gets angry with the drunk guy and forgets to grab the car key in his jacket. So, they must walk home and decide to take the key later when the party is over.

## **CHAPTER III**

### **LITERARY REVIEW**

#### **3.1. STRUCTURAL ASPECT**

##### **3.1.1 CHARACTER**

Characters can be found in stories, novels and dramas. Characters can make literary works more interesting. University Writing Center explains that character is the driving force behind stories, both major characters and minor ones, and authors use them to broadcast their most important messages (2005:2). It explains that characters make a story explain detail. The authors use them as a message to deliver “something” in a story.

The other perception is take from Lethbridge and Mildorf (2004:113) say:

“That character divided into major characters and minor characters, depending on how important they are for the plot. A good indicator as to whether a character is major or minor is the amount of time and speech as well as presence on stage he or she is allocated. As a rule of thumb, major characters usually have a lot to say and appear frequently throughout the play, while minor characters have less presence or appear only marginally.”

For instance it can assume that major character has a large appear in the story. The opposite of major is minor, it explains that minor characters only have a small appear in the story.

### **3.1.2. SETTING**

Setting refers to the location of a story or novel in terms of place, time, social and physical environments. Setting of place can be defined as the geographical location of the story, for example a country or a city, a large city or a small village, indoors or outdoors, or both. Time can be explained as the period in the story, it can explain as seasons of the year, the day of the month, or the hour of the day in which events of the story happen. Social environment is the environment of society, for example a particular social status (lower, middle, or upper class), customs, traditions, and ways of life. (The Learning Centre, 2010:1).

### **3.1.3. CONFLICT**

Conflict is essential to plot; without conflict there is no plot in a short story.

The conflict is a struggle between two people or things in a story. The main character is usually on one side of the central conflict. On the other side, the main character may struggle against another important character, against the forces of nature, against society, or even against something inside himself or herself (feelings, emotions, illness). (Donaghy, 2014:1)

Moreover conflict has four kinds of conflicts. First, physical conflict which is known as Person vs. Person, explains about the leading character struggles with his physical strength against other men, forces of nature, or animals. Second, Person vs. Environment, explains about the leading character struggles against the environment of life facing him/her. Next, Person vs. Society Conflict, explains the leading character struggles

against ideas, practices, or customs of other people. Last is Person vs. Self Conflict, explains the leading character struggles against himself/herself; with his/her own soul, ideas of right or wrong, physical limitations, choices, etc. (McCaughtry. 2006:88)

### **3.2. CULTURE**

Culture can be defined differently and found in many countries showing their own tradition or lifestyle. Kluckhohn in Campbell said that, “the total life way of a people, the social legacy the individual acquires from his group.” Campbell (1979:71) also adding an explanation about culture, “Others focus more specifically on the psychological component, and speak of the norms, values, myths, and tradition which are shared by a society and which are passed on from generation to generation.” For instance culture is about learning and it is learned by people for example are norms, values, myths and tradition. Value can be seen as moral or professional standards or behaviours (*Oxford Advanced Learner’s Dictionary*, 1995:1319). The example of value is American value, in America when we meet with new people, we can not ask the personal questions like age, religion and marital status. These question are really personal and as a stranger we could not ask these because it is unpolite questions.

Other perception comes from Ying Fan quoted from Terpstra and David A (2000:3). They say that “culture is learned, shared, compelling, interrelated set of symbols which meaning provides a set of orientations for members of a society”. It can be assumed that culture is our media to learn and share an orientation for a

society. The society here can be explained as race and the way of live in that race. For example Chinese people, they hold their tradition wherever they live. They never forget their tradition and shared it generation by generation.

In this thesis, the writer will explain two cultures that relate in “In The American Society” short story. The cultures that the writer will explain are Chinese and American cultures of their daily and social life and also cultural values.

### **3.3. CHINESE CULTURE**

China is a country that has many residents who live there. The residents also immigrate to many other countries to have a better life because of many people competing to get a job there. Chinese people usually bring their own Chinese cultural values in their live as their basic identity of lives. Their values are unique and consistent, teached by a tradition of history since their great grandparents. Some tradition of Chinese cultures are thought in family and school. Their root take concepts from Confucianism (teaching about human relationship) (Wang, 1946:16), Taoism (teaching about the way of life) (Wang, 1946:61) and Buddhism (a religion that Chinese learn as the concept of human suffering) (Wang, 1946:59) which are applied in their lives everywhere.

Confucianism basically is the moral doctrin that is based on the teaching of Confucius regarding human relationships, social structures, virtuous behaviour and work ethics. Human relationship explains about the relationship between Chinese people with other people also their way to treat their people in their group or people who are not in their group. The famous other value is work ethic.



Chinese people are famous as hard workers. That is why many Chinese people are successful in their lives because of their hard working concept they take in their lives.

Confucianism has proposed a three-point program for the individual to follow: Toward the self, the moral goal of a person is to be a chun-tzu or gentleman; toward the family, to be a well-fitting member working for its prosperity and happiness; toward humanity at large, to be an active participant in a world society dedicated to the realization of the Golden Rule. (Wang, 1946:17)

The first phase of the Confucian moral program is to be a chun-tzu described as a person who sees clearly and hears intelligently. Everyone in Chinese learns how to be a chun-tzu or gentleman. A Confucian training explains how to be a chun-tzu. It begins from human heart and basically it has three components of a well-developed self; mind, will and character. The second phase of the Confucian moral program is to tie the individual securely and affectionately with the family.

Chinese is famous as a "*family-cracy*", so, what they are doing basically for themselves and their family and they also recognize it (Wang, 1946:18). The third phase of the Confucian moral program is to make every individual an active participant in the building of a world society (Wang, 1946:20). It means that every Chinese is responsible to be an active participant to build the society of the world.

### **3.4. AMERICAN CULTURE**

America is a big country with many immigrants from many countries coming with a hope to have a better life. That is why there are many races and cultures which spread anywhere in America. For example, the existence of Little

Italy and Chinatown communities which grow well in America. These communities are not only a place for living but also as a place to learn the cultures.

Immigrants bring many kinds of cultures from their own countries, for example their traditional food, art, custom of life and also moral values in their daily life. In America the above cultures assimilate and at the same time influence one another. Art is one of the most cultural product that assimilate well with other culture. Most people there are usually interested in art, such as painting, music, wallpaper, etc.

The most famous art in America is wallpaper and it came to America in 1739. It began when Plunket Fleeson started printing wallpaper in Philadelphia. In early America, colonials was copied European fashions. After the Revolutionary War, Americans set up workshops of their own. The origin of culture came from China in early 200 BC, the first country that found paper and glued the printing paper in their wall. In the 8th century, several Chinese prisoners with papermaking skills worked in Arab and spread their knowledge of papermaking in Middle East. During the 12th century, papermaking had spread in Europe. The first wallpaper in Europe was found on the pole of the Lodge of Christ's College in Cambridge, England in 1509. (Raith, 2012:36)

America is famous as an immigrant country, because of this phenomena people with similar interests build a social community to make them always connect with their own society or to gather to do their hobbies. Taken from *Oxford Advanced Learner's Dictionary* (1995:230) community: "first meaning;

the people living in one place, district or country, considered as a whole.” The second meaning is “a group of people of the same religion, race, occupation, etc or with shared interests.” A different perception quoted from Robert MacIver is that, “a community is people who share not this or that particular interest, but a whole set of interests wide enough and complete enough to include their lives” (Bender, 1978:8).

Based on these perceptions, in short, community is a group of people who share interests in something with other people. In that community they discuss genre of music, books, films, etc. They also give current information to others, for example about the fashionable accessories or near future issues. Community also enable people to have a better social life, they can have a lot of friends and also new relatives to share a new experience of life.

### **3.5. CHINESE PEOPLE AND CULTURE IN AMERICA**

Chinese immigrants came to America in the late 1800s. They firstly built their community in California and Hawaii. Most of them came to America to search a better life and jobs. They became workers to build a railroad in California. In America, Chinese are discriminated in terms of pay and forced to work under pressure. White workers viewed them as economic competitors and racial inferiors, therefore white people made laws to against and violence the Chinese (Higham. 1963:25). Chinese have a mind set that America is a place to search gold and gold means money. They think that America is a better place to search a job and get “gold” there.

After World War II, many Chinese came to America and they were the biggest immigrants coming to America. Because of this movement they built their own life society, which is famous as Chinatown. Chinatown is a place to live not only for Chinese but also for other immigrants. Reported by Phillips Preiss Shapiro Associates (2004:2) Chinatown is a home to 80,000 residents, of whom 60,000 are Chinese-American and 50,000 are other immigrants. It is not only a residence, but also it is one of the city's top tourist, dining and cultural attractions for over 100 years, providing a destination on similar as the Statue of Liberty and Times Square. It explains that Chinatown not only a residence but also a place to learn Chinese culture and a destination for tourists. Chinatowns, whether in New York, Los Angeles, or San Fransisco, were highly dependent on tourism. (Rebuild Chinatown Initiative. 2004:9)

In America, Chinese are described in the following types of Chinese families, as described by Kitano (1985:224) they are:

- 3.5.1 The traditional family. The family is dominated by the males, has hierarchical structure, traditional roles of parents and children, and old values from their old country.
- 3.5.2 The bicultural family. This type of family is usually of the second or third generation. Although there may be some first-generation biculturals, depending upon age of arrival in the United States. They are products of the exposure to both cultures; although there may be instances of cultural conflict and marginality, the majority have successfully integrated Chinese and American models.

3.5.3 The modern family. This family type is described as modern and cosmopolitan, more American than Chinese. They desire full acculturation and they think, speak, and are “American” in every way except for their physical features.

From the explanation above, most of the Chinese American families are bicultural family, living with both cultures but never forget their origin culture. Today, a husband in Chinese American families generally has a stronger position than a wife. Unless the woman is an aristocrat, highly educated, or quite modern, she will tend to stay in the background.

Traditional Chinese family has some characteristics in their family, one of them is patriarchal. This patriarchal characteristic is applied in many traditional Chinese family until now on. Taken from G. Liu & Zhao in Sheng (2004:8), says:

Chinese ideology and ethics were built on patriarchy and man’s domination and on the oppression and subordination of woman, characterized by the rules of “three obediences and four virtues” (obedience to father before marriage, to husband after marriage, and to son after husband’s death; morality, proper speech, modest manner, and diligent work) .

Nowaday, Chinese immigrants has increased in number especially in America. In the year 2000 the number increased by 70% and spread in many metropolitan cities: New York City, San Fransisco, Los Angeles, Houston, Seattle, Chicago, Portland and Philadelphia. Chinese-American also make a 10% population of Hawaii (National Hospice and Palliative Care Organization. 2009:5). It proves that America is the biggest country to reach an immigrant dream, a country where immigrant can reach their dream of a better life and have a good job.

Chinese never forget their original culture. The bicultural families apply Chinese philosophy and adopt the other cultures. That is why they can live easily side by side peacefully with other immigrants in America. Today, Chinese-Americans are doing relatively well. They are generally seen as hard-working professionals or small business people, with stable families. It proves with many Chinese doing a good well business in America and they become great workers but never forget their culture also family.

### **3.6. ETHNOCENTRISM**

Ethnocentrism is the habit of seeing things only from the point of view of one's own group (Brinkerhoff, et al. 2003:84). People who has this attitude is called ethnocentrist, and they believe that the own group or in-group is superior to all other groups (Brinkerhoff, et al. 2003:330). The own group in here for example is race group, that is why they just believe in their own race people, norm, and culture. For example an immigrant who comes in a new country does not want to learn the local language because they just believe that his language is the best.

The perception comes from "Voyager Reading Course" (2009:1) Ethnocentrism is the view that one's own culture is better than all others; it is the way all people feel about themselves as compared to those from other cultures. It can be explain that people who have this attitude think that their culture is better than others and just believe in their way of life. Such people are ones that are unable to adopt another culture and has a small world to live.

Stephan and Stephan in Zikargae (2013:132) indicate that ethnocentrism is lower in countries with strong belief in tolerance of others, harmony with others than in countries with a sense of cultural superiority, respect for traditions. The concept has two components: (a) an exaggeration of the in-group's position and cultural superiority and (b) a criticism of all out-group cultures.

Zikargae (2013:131) indicates that ethnocentrism has many consequences in its ways:

- Leading to an almost complete misunderstanding of values, intentions, statements, and actions of others.
- Accepting ones group's norms, values and behaviors seen as moral, good and proper where as those of groups that differ from one's own often are seen as immoral, wrong, and improper.
- Leading people to exaggerate group differences. Ethnocentric cultural groups see themselves as superior to other groups, which are treated, as inferior.
- Hindering our understanding of the customs of other people, and at the same time, keeps us from understanding our own customs.
- Bringing about negative affective reactions to out groups such as distrust, hostility, and contempt.
- Leading to intolerance of other cultures and is used to justify the mistreatment of others.

- Leading to a rejection of the richness and knowledge of other cultures. Furthermore, it impedes communication and blocks the exchange of ideas and skills among peoples.

The above explanation assumes that ethnocentrism can happen in any countries to whoever believe in their own cultures. Usually, ethnocentrism takes place in immigrants in their new countries. A few of them try to be strongly hold their own culture in many ways. For example they are never interested in learning the culture in their new countries and never accept to assimilate with others. They just keep their culture and believe that it is the best culture of others.



## **CHAPTER IV**

### **DISCUSSION**

In this chapter the writer will discuss more deeply on the material mentioned previously in chapter 3. The writer will mainly discuss characters, settings, bicultural family and ethnocentrism in “In The American Society” story.

#### **4.1. CHARACTER**

“In the American Society” has many characters, namely the major and minor characters. The major character in this story is Mr. Ralph Chang; this story is centralized on Mr. Chang’s life as well as his family, job and daily life.

Mr. Chang is an immigrant who comes from China and lives permanently in America. Mr. Chang lives with his wife, Helen, and his two daughters, Callie and Mona. He has his own business, a pancake house, a place that makes his life much better than before. His daughter, Callie explains:

“When my father took over the pancake house, it was to send my little sister Mona and me to college. We were only in junior high at the time, but my father believed in getting a jump on things. “Those Americans always saying it,” he told us. “Smart guys thinking in advance.” My mother elaborated, explaining that businesses took bringing up, like children.” (Lauter, etc. 1994:2803).

Because of his hard work, this pancake house grows well and makes his family rich. By running his own business he can send his daughters to college.

Mr. Chang is a self-centered person who never takes what people think about him. He just believes in what he thinks and wants. It is proven with the

explanation about him in this short story. Mr. Chang is never concerned with the American society and just believes in his own culture. Because of his attitude, he becomes an ethnocentrist, someone who thinks that his culture is better than others. Mr. Chang's attitude can be seen, for example in Callie's comments on what he likes to wear.

“We all laughed: my father had no use for nice clothes, and would wear only ten-year-old shirts, with grease-spotted pants, to show how little he cared what anyone thought.

“Your father doesn't believe in joining the American society,” said my mother. “He wants to have his own society” (Lauter, etc. 1994:2804).

As the major character, Mr. Chang has a large amount of “screen time” in the story. In a different way, the minor characters do not have many spotlights in the story. The minor characters in this story are Mr. Chang's families: his wife, Helen, and his daughters, Callie and Mona. Other minor characters in this story are his workers, Cedric, Booker, Fernando; Mrs. Lardner, the member of country club; and the last is Jeremy, Mrs. Lardner's friend who is also an ethnocentrist like Mr. Chang.

Helen, Callie and Mona are Mr. Chang's family; however they can accept other's culture and want to join the American culture. Helen becomes an independent woman since resigning from her job and handling the pancake house together with his husband. She becomes a common American woman who is independent, brave and joyful with the American's lifestyle. It is proven with Callie's comment about her mother:

“She didn't work at the supermarket anymore; but she had made it to the rank of manager before she left, and this had given her not only new words and phrases, but new ideas about herself, and about America, and about

what was what in general. She had opinions, now, on how downtown should be zoned; she could pump her own gas and check her own oil; and for all she used to chide Mona and me for being “copycats,” she herself was now interested in espadrilles, and wallpaper, and most recently, the town country club”. (Lauter, etc. 1994:2803).

Helen’s personality has changed a lot ever since she mingles with the Americans and enjoys much of their culture. It is influenced by her experience before she leaves her job. Being a manager makes her way of thinking so different, open minded and future oriented. She becomes interested in American common culture, for example wallpaper and the town country club.

Mona and Callie are Mr. Chang’s daughters; in this story, they are explained as good daughters, friendly and kind girls. Different from Mona, Callie becomes a narrator in this story. She explains about his father’s attitudes in his daily life also her life with her families especially her relationship with her mother. Helen and her daughters are really close; they can talk about anything including her desire to join a country club. Callie explains about their relationship in some chats about joining the country club.

“So what?” said Mona.

“It would be waste,” said my mother.

“Me and Callie can swim in the pool.”

“Plus you need that recommendation letter from a member.”

“Come on,” said Mona. “Annie’s mom’d write you a letter in sec.”

My mother’s knife glinted in the early summer sun. I spread some more newspaper on the picnic table.

“Plus you have to eat there twice a month. You know what that means.”

My mother cut another, enormous slice of fruit.

“No, I don’t know what that means,” said Mona.

“It means Dad would have to wear a jacket, dummy,” I said.

“Oh! Oh! Oh!” said Mona, clasping her hand to her breast. “Oh! Oh! Oh! Oh! Oh!”

We all laughed...” (Lauter, etc. 1994:2804).

Helen is keen on joining the country club and her daughters know about it. But, unfortunately Helen has to hide away her interest because her husband can not accept the American culture; how unlucky she is. As suggested in "*It means Dad would have to wear a jacket*, Mr. Chang only likes his own style of clothes, so he does not wear any other clothes. Meanwhile if some joins the country club he has to wear formal clothes. Mr. Chang is reluctant to do so, due to his strong belief to hold his own culture.

Other minor characters are Booker, Cedric and Fernando. Booker and Cedric are students who run out of money; Booker comes first to Mr. Chang and asks him to give a job for money. In fact, he comes to the United States by using a student visa and he is in trouble of legal status. In the next day, he comes with his friend, Cedric and they become Mr. Chang's workers. Callie as narrator in this story explains Booker's reason why he comes to Mr. Chang:

"I do not want to lie to you," he kept saying. He had come to the United States on a student visa, had run out of money, and was now in a bind. He was loath to go back to Taiwan, as it happened—he looked up at this point, to be sure my father wasn't pro-KMT---but all he had was a phony social security card and a willingness to absord all blame, should anything untoward come to pass." (Lauter, etc. 1994:2805).

Booker is a good worker who learns very quickly. In a short while he knows well every type of work he has to do, for example, how to bus, how to cook and how to keep the books. His only weakness is he falls ill very often and when he is ill, he always sends a replacement including his friend Cedric who then becomes Mr. Chang's favorite besides Booker. It is proven with Callie's explanation about her father's new workers:

“... He fixed the walk-in door so that it stayed shut, reupholstered the torn seats in the dining room, and devised a system for tracking inventory. The only stone in the rice was that he tended to be sickly; but, reliable even in illness, he would always send a friend to take his place. In this way we got to know Ronald, Lynn, Dirk, and Cedric, all of whom, like Booker, had problems with their legal status and were anxious to please. They weren't all as capable as Booker, though, with the exception of Cedric, whom my father often hired even when Booker was well.” (Lauter, etc. 1994:2807).

Fernando is one of Mr. Chang's workers in the pancake house. Basically, Fernando does not like Booker and his friends; someday he is caught stealing a carton of minute steaks by Cedric, one of Booker's friends. They fight and it causes Fernando to get fired. He could not accept that he is fired; he is so angry and tells the police that Booker and all of his friends are illegal immigrants. It makes Booker and all of his friends sent to jail and this makes Mr. Chang very upset. Callie explains their attitudes that make Fernando get fired and take revenge:

“The next week Fernando got caught stealing a carton of minute steaks.

...

“Don't you all be putting your bug eyes on me,” he said. “He's the frigging crook.” He grabbed Cedric by the collar.

Cedric raised an eyebrow. “Cook, you mean,” he said.

At this Fernando punched Cedric in the mouth; ... ,my father fired him on the spot” (Lauter, etc. 1994:2807).

“Fernando called police,” Mr. Chang said, wiping his hand on his pant leg.

...

My father didn't know. :Booker and Cedric went with investigator to the jail.” He said.” (Lauter, etc. 1994:2808).

Mrs. Lardner and Jeremy are the last minor characters that exist in this story. Jeremy is one of Mrs. Lardner's friends, who comes to the party that Mrs. Lardner holds in her house. Mrs. Lardner is one of the members of country club. She is a kind-friendly woman. She is willing to write a recommendation for the

Chang family to join the country club. The following is the conversation between

Mrs. Lardner and Mrs. Chang when she comes to her house:

“Mrs. Lardner came by the very next day.

“Why, I’d be honored and delighted to write you people a letter.” she said. Her skirt billowed around her.

“Thank you so much,” said my mother. “But it’s too much trouble for you, ...”(Lauter, etc. 1994:2806).

The last minor character in this story is Jeremy, Mrs. Lardner’s friend who is invited to her party. He is a good friend, if he is not drunk. Mrs. Lardner invites him to come to her party because she wants Jeremy to have more friends. Not only that, she wants Jeremy to feel loved and not lonely. Mrs. Lardner also invites

Mrs. Chang and family as explained as follows:

“Do come,” she urged. “You’ll meet everyone, and then, you know, if things open up in the spring...” She waved her hands.

My mother wondered if it would be appropriate to show up at a party for someone they didn’t know, but “the honest truth” was that this was an annual affair. “If it’s not Greece, it’s Antibes,” sighed Mrs. Lardner. “We really just do it because his wife left him and his daughter doesn’t speak to him, and poor Jeremy just feels so unloved.” (Lauter, etc. 1994:2809-2810).

In that party, Jeremy is drunk and meets Mr. Chang. Jeremy knows that Mr. Chang is Chinese and he asks Mr. Chang to speak Chinese. Their conversation brings about a quarrel. Mr. Chang feels offended because of Jeremy’s words. They finally fight in that party that makes Mr. Chang so angry and leave the party right away with his family.

## 4.2. SETTING

### 4.2.1. PLACE

This story takes place in America, as it is expressed in this story when Helen, Mr. Chang's wife, who says that they are in United States of America. It is explained by Callie about what Helen says to Mr. Chang when he is too generous with his Chinese workers and when the workers come too late.

“Once in a while, though, when my father had given away a particularly large sum, she would exclaim. Outraged, “But this here is the U – S – of – A!” – this apparently having been what she used to tell immigrant stock boys when they came in late.” (Lauter, etc. 1994:2803).

Other places are indoors such as, pancake house and kitchen. The pancake house is the most important place for Mr. Chang; it is the place that helps his family's economy to grow up. One day, Mona and Callie must work in a pancake house because this place does not have enough workers, because many workers quit from the jobs for not being able to tolerate Mr. Chang's attitudes and treatments to them. Mona and Callie's work is shown in Callie's explanation about their activities. In the pancake house, the girl works as busgirls, bookkeeper and they do other things as well.

“Mona and I did what we could. Filling in as busgirls and bookkeepers and, one afternoon, stuffing the comments box that hung by the cashiers's desk. That was Mona's idea. We rustled up a variety of pens and pencils, checked boxes for an hour, smeared the cards up with coffee and grease, and waited. It took few days for my father to notice that the box was full, and he didn't say anything about it for a few days more.” (Lauter, etc. 1994:2805).

The last place is the kitchen. It is shown when Mona, Callie, Mrs. Lardner and Mrs. Chang are talking about Mrs. Lardner's willingness to write a recommendation for them to join the club, by means of Callie's explanation about their chat:

"I'd be honored and delighted to write you people a letter," she said. Her skirt billowed around her.

...

"I'd be honored and delighted," said Mrs. Lardner with a little wave of her hands. "Just honored and delighted."

Mona was triumphant. "See, Mom," she said, waltzing around kitchen when Mrs. Lardner left. (Lauter, etc. 1994:2806).

#### **4.2.2. TIME**

Time can be explained as the period in the story such as the seasons of the year, the day of the month, or the hour of the day in which events of the story happen. In this story the writer will describe some examples about time.

First of all, the writer will present the time when Mr. Chang's pancake house has grown well and become the main support of the economic life of Chang's family. Callie states as follows:

"... My mother elaborated, explaining that businesses took bringing up, like children. They could take years to get going, she said, years.

In this case, though, we got rich right away. At two months we were breaking even, and at four, those same hotcakes that could barely withst and the weight of butter and syrup were supporting our family with ease." (Lauter, etc. 1994:2803).

The pancake house is getting bigger, and certainly Mr. Chang needs more workers. But when he hires workers for the business, he does



not maintain them well by treating them badly and showing wrong attitudes that makes them leave the pancake house. Even when Mr. Chang needs a worker for his pancake house which is really busy that summer, he can not fulfill the needs. His dish boy, for instance, is overwhelmed with scraping jobs. Then, as his worker resigns from the pancake house, Mr. Chang opens a vacancy, but he gets none to replace his worker. As a result his two daughters must handle the jobs. Callie as a narrator explains the time clearly as explained in this quotation:

“By the summer our dishboy was overwhelmed with scraping. ... On the Fourth of July some greenhorn sent an entire side of fries slaloming down a lady’s massif centrale. ... As it was going on midsummer, Skip wasn’t easy to replace. We hung a sign in the window and advertised in the paper, but no one called the first week, and the person who called the second didn’t show up for his interview. The third week, my father phoned Skip to see if he would come back ...” (Lauter, etc. 1994:2805).

The last explanation about time is when Chang’s family is going to the club party. Mrs. Chang is really well-prepared to come to the party; we can see the way Mrs. Chang to buy new clothes for him, although they know that Mr. Chang is a person who never really cares about his appearance. Callie asserts about her parent’s activity when Mrs. Chang buys a new suit for Mr. Chang to come to the party:

“The party was that Sunday. On Saturday, my mother took my father out shopping for a suit. As it was the end of September, she insisted that he buy a worsted rather than a seersucker, even though it was only ten, rather than fifty percent off.

...

The suit was unfortunately as extravagant in length as it was in price, which posed an additional quandary, since the tailor wouldn’t be in until Monday.” (Lauter, etc. 1994:2810).

### 4.2.3. SOCIAL ENVIRONMENT

The social environment that rises in “In The American Society” is racial issues. Some implicit racial issues are found in some conversations in this story. We can get the words “Jewish” and “Black”. These indicate that racial issues come up. Callie quotes the conversation between her mother and Mrs. Lardner about the racial issues in this story.

“Why, I’d be honored and delighted to write you people a letter,” she said. Her skirt billowed around her.  
“Thank you so much,” said my mother. “But it’s too much trouble for you, and also my husband is...”  
“Oh, it’s no trouble at all, no trouble at all. I tell you.” She learned forward so that her chest freckles showed. “I know just how it is. It’s a secret of course, but you know, my natural father was Jewish. Can you see it? Just look at my skin.” (Lauter, etc. 1994:2806).

The above quotation explains that Mrs. Lardner is a Jewish and her skin is not white like white people in America. So, Mrs. Lardner indicates that Mrs. Chang does not necessarily feel doubtful to come to the party because of their race. Mrs. Lardner is Jewish who is not as white as the Americans but she can prove that she can be the member of the country club.

The other conversation is between Mona and Mrs. Chang. Mona who supports her mother to join the country club explains about the waiting list to join the club. She says that some black families have been waiting so long to join this country club. She has heard that these families are going to sue the club. This fact implicitly indicates that there is racial discrimination in the society the Chang family lives.

“Mona sponged off the counter. “Anyway,” Mona ventured. “I bet our name’ll never even come up.”

“That’s if we’re lucky,” said my mother.  
“There’s all these people waiting,” Mona said.

...

I looked over at Mona, who was still cowering in the broom closet.  
“In fact, there’s some black family’s been waiting so long, they’re going to sue,” Mona said. (Lauter, etc. 1994:2806).

The quotation above implicitly state that they realize about the racial discrimination. Mrs. Chang affirms to forget about joining the club:  
*“Forget it,” said my mother. “Just forget it.” (Lauter, etc. 1994:2807).*

#### **4.3. BICULTURAL FAMILY**

As previously explained in chapter 3, most of the Chinese in America are bicultural families. They live with both cultures, American and Chinese cultures, but never forget their original culture. “In The American Society”, Mr. Chang’s family is a sample of a bicultural family in America. Although Mr. Chang cannot accept American culture, his wife and his daughters can accept it, for example they want to join a country club and enjoy the American lifestyle. It is shown by Mrs. Chang’s way of thinking, which is open minded and future oriented. Mr. Chang’s attitude is proven when she always says to her daughters that her husband thinks that they live in China. Callie quotes her mother words about her father thoughts.

“My mother would mostly just sigh about it. “Your father thinks this is China.” she would say, and then she would go back to her mending. ... she would exclaim, outraged, “But this here is the U---S---of---A!”...” (Lauter, etc. 1994:2803).

The quotation above explains that Helen, Mr. Chang's wife can accept the American culture in her life. She can accept and live with this culture including her daughters, although she is Chinese and never forgets about her origin culture. She tries to remind Mr. Chang that they live in America not in China, therefore, he must adapt with American culture and must not always live with his Chinese culture anytime.

Mr. Chang knows that his family live in America, but he can not accept American culture. He treats people in America like he treats people in China. Helen always says that they are in America, but for Mr. Chang it just a non sense. One day, when his Chinese workers go to the jail, he wants to make them free by talking to the judge. Callie clearly explains her parents conversations in this story.

“My mother didn't see that there was anything to do.  
“I like to talking to the judge,” said my father.  
“This is not China,” said my mother.  
“I'm only talking to him. I'm not give him money unless he wants it.”  
“You're going to land up in jail.” (Lauter, etc. 1994:2808).

These conversation explains that Mr. Chang thinks that America is China, where people can talk to the judge and give him money. In fact, he is in America with the different regulations and cultures. It really makes Helen angry because in this way, it is possible to make Mr. Chang go to the jail because in America's rule, when he tries to speak to the judge, people think he bribes the judge to make his Chinese workers free.

In the mean time, in this story, Mr. Chang's wife wants to join a country club which is one of American cultures. Mr. Chang's daughters really support their mother to join the club. They are really excited to join the club because they

can join a new community. Callie explains about Mona expression about the club in this story.

“Me and Callie can swim in the pool.”

“Plus you need that recommendation letter from a member.”

“Come on,” said Mona. “Annie’s mom’d write you a letter in sec.”

...

“Plus you have to eat there twice a month. ...” (Lauter, etc. 1994:2804).

These explain about the club gathering and it is held twice a month and usually they do some activities such as eating, swimming and sharing. They, in fact, are excited about the club’s activity.

In spite of Helen’s interest in the club, they all still keep their traditional patriarchal ideology that a father and husband is the head of the family and everyone has to be loyal to him. However, they all realize that Mr. Chang will certainly not allow them to do it. So it is impossible to join the club without having permission from Mr. Chang. In this matter, Callie says:

“But of course we all did care, and knew my mother could not simply up and do as she pleased. For in my father’s mind, a family owed its head a degree of loyalty that left no room for dissent. To embrace what he embraced was to love; and to embrace something else was to betray him.” (Lauter, etc. 1994:2804).

The quotation above suggests that to embrace what Mr. Chang embraces is to love and embrace something else is to betray him. And this shows very clearly their traditional principle of a father.

Mrs. Chang knows that her husband does not believe in American culture, as she says to her daughters, “*Your father doesn’t believe in joining the American society,*” said my mother. “*He wants to have his own society.*” ... (Lauter, etc.

1994:2804). That is why Mrs. Chang and her daughters know that Mr. Chang will never give his permission to his family to join the country club because he only wants to have his own society, the Chinese one.

Some American cultural products are shown in this story; community gathering and wallpaper. These are explained before in chapter 3 and it seems that Helen, Mr. Chang's wife really likes wallpaper. She becomes independent, brave, modern and joyful with the American's lifestyle. Callie, as a narrator in this story explains all about her mother interests in American culture.

“She didn't work at the supermarket anymore; but she had made it to the rank of manager before she left, and this had given her not only new words and phrases, but new ideas about herself, and about America, and about what was what in general. She had opinions, now, on how downtown should be zoned; she could pump her own gas and check her own oil; and for all she used to chide Mona and me for being “copycats,” she herself was now interested in espadrilles, and wallpaper, and most recently, the town country club”. (Lauter, etc. 1994:2803).

The community gathering refers to the town country club, a club where people with similar interests join and share what they like.

As stated in chapter 3, Chinese's moral doctrine is based on Confucianism. It is a teaching of human relationships, social structures, virtuous behavior and work ethics. Human relationship explains about the relationship between the Chinese people and other people, including their way to treat their people in their group or people who are in the outside.

Mr. Chang in this story shows this concept in his life. The story tells about how he relates himself with his in-group people (the Chinese) and how he relates himself with the out-group. It also tells about Chang's work ethic which is clearly

shown in his struggle to build his pancake house. Callie learns this from Helen who together with her husband has built the pancake house which later has become the main support of their family.

“My mother elaborated, explaining that business took bringing up, like children. They could take years to get going, she said, years. In this case, though, we got rich right away. At two months we were breaking even, and at four, those same hotcakes that could barely withstand the weight of butter and syrup were supporting our family with ease.” Lauter, etc. 1994:2804).

Even they are waiting a few months to reach the successful life, it does not make Mr. Chang give up and sad. He is working hard to make his business grow well and make his family happy and wealthy.

#### **4.4. ETHNOCENTRISM**

In this chapter, the writer will describe about ethnocentrism that rises in “In The American Society” story. As mentioned previously Mr. Chang is a person who has ethnocentrism in his life. Similarly Jeremy has typical behavior like Mr. Chang. Both Mr. Chang and Jeremy never realize that they are ethnocentrists.

As presented in chapter 3, Stephan and Stephan in Zikargae (“The Impacts of Ethnocentrism and Stereotype on Inter-Cultural Relations of Ethiopian Higher Education Students”, 2013:132) claim that ethnocentrism has two components. The first one is an exaggeration of the in-group’s position and cultural superiority and the second one is a criticism of all out-group cultures.

Mr. Chang ethnocentrism is shown in his relationship with the out-group people: It can be seen from his ways to treat his American workers and Booker,

his Chinese worker. Mr. Chang treats his American workers like his servants but Booker and Cedric like friends; He treats the Chinese boys as if they are his friends. Callie describes her father's attitudes when he treats his American workers.

“He demanded a similar sort of loyalty of his workers, whom he treated more like servants than employees. Not in the beginning, of course. In the beginning all he wanted was for them to keep on doing what they used to do, and to that end he concentrated mostly on leaving them alone. As the months passed, though, he expected more and more of them, with the result that for all his largesse, he began to have trouble keeping help. The cooks and busboys complained that he asked them to fix radiators and trim hedges, not only at the restaurant, but at our house; the waitresses that he sent them on errands and made them chauffeur him around. Our head waitress, Gertrude, claimed that he once even asked her to scratch his back.” (Lauter, etc. 1994:2804).

The above text shows Mr. Chang's attitude toward his workers who are not Chinese and thinks that they are servants. So, Mr. Chang treats them unpleasantly. For example, the cooks and busboys are asked to do other things such as to fix radiator and trim hedges both at the restaurant and their house. The waitresses are asked to do some errands and drive him around. Different from his treatment to American workers, when Booker comes looking for job, Mr. Chang accepts him to work in the pancake house immediately because he is Chinese. Mr. Chang treats Booker and his friend Cedric, who work for him like friends. The following is the conversation between Booker and Mr. Chang when he first comes to the pancake house to find a job. Here, it can be seen that Mr. Chang treats him in a friendly manner.

“Anything you want me to do, I will do.”  
My father nodded. Booker seemed to sink into himself for a moment. “Thank you,” he said finally. “I am appreciate your help. I am very, very appreciate for everything.” He reached out to shake my father's hand.



My father looked at him. "Did you eat today?" he asked in mandarin. Booker pulled at the hem of his jacket. "Sit down," said my father. "Please, have a seat." (Lauter, etc. 1994:2806).

His relationship with Booker and Cedric continues when Booker and Cedric are sent to the jail after his immigrant status is reported to the police by Fernando. Mr. Chang really wants to make them free, even though it is in an illegal way. He thinks that America is like China, where people can be bribed by something, and Helen is angry of that. Callie snaps this thing when she overhears the conversation between Helen and Mr. Chang when they talk about it.

"I like to talking to the judge," said my father.  
"This is not China," said my mother.  
"I'm only talking to him. I'm not give him money unless he wants it."  
"You're going to land up in jail."  
"So what else I should do?" My father threw up his hands. "Those are my boys." (Lauter, etc. 1994:2808).

The above quotation shows that Helen, who accepts and understands American culture, does not agree with her husband's idea to speak to the judge. She knows that as a result of that, Mr. Chang himself will be jailed. Mr. Chang, who is an ethnocentrist, cannot understand his wife's opinion because for him Booker and Cedric are his boys who are definitely to be saved. As a result of his ethnocentrist attitude, Mr. Chang bails Booker and Cedric out so they are released from the jail while waiting for their trial.

Mr. Chang's other feeling of his cultural superiority is one of the Chinese traditions. His attitude is explained by his daughter, Callie, when his father expresses his pride on grandfather's tradition in China.

"... My father started to talk about his grandfather and the village he had reigned over in China ...

He told us about the bags of rice his family would give out to the poor at New Year's, and about the people who came to beg, on their hands and knees, ...

"Like that Godfather in the movie," (Lauter, etc. 1994:2803).

The above quotation suggests Mr. Chang's pride on his grandfather whose tradition is to give out bags of rice to poor people and to help the needy who come to beg.

Another ethnocentrist is Jeremy who appears in Mrs. Lardner's party. He gets drunk and cannot control his words. At that party he meets Mr. Chang and begins to speak out what he thinks in his mind including offenses for Mr. Chang's race. Jeremy says that Mr. Chang is not his man, so, he is not supposed to come to this party. He always asks who Mr. Chang is and why he comes to this party. Jeremy's ethnocentrism is narrated by Callie.

"Ah!" Jeremy bowed a little. 'Excuse me, excuse me, excuse me. You are not my man, not my man at all.'

...

"Jeremy began to roar. "This is my party, my party, and I've never seen you before in my life.'... "Who are you? WHO ARE YOU?" (Lauter, etc. 1994:2811).

Jeremy is similar to Mr. Chang in the matter of ethnocentrism. He rejects people who do not belong to his group. As a matter of fact he rejects Mr. Chang by roaring to him and making him feel uneasy at that party.

Mr. Chang and Jeremy's ethnocentrism make them have their own society in their entire life. When they meet in Mrs. Lardner's party, it seems that they cannot mingle with others and stick on their own in-group personality.

Like Donaghy said before, "The conflict is a struggle between two people or things in a short story; the main character is usually on one side of the central

conflict. As the main character, Mr. Chang has a problem with Jeremy. They meet in the country club's party and finally start to argue and finish it with fighting. Callie tells her father's problems in this story.

"Ah!" Jeremy bowed a little. "Excuse me, excuse me, excuse me. You are not my man, not my man at all." He bowed again and started to leave, but then circled back. "Viticulture is not your forte, yes I can see that, see that plainly. But may I trouble you on another matter? Forget the damned bottle." He threw it into the pool, and winked at the people he splashed. ... (Lauter, etc. 1994:2811).

The above quotation shows that Jeremy tries to offend Mr. Chang and all he can do is just being quiet and listening to what Jeremy says.

Mr. Chang has reached his limit of handling himself. At this point he is very annoyed by Jeremy. It starts when Jeremy says "*I have another matter. Do you speak Chinese?*" (Lauter, etc. 1994:2811) to Mr. Chang and he answers he does not speak Chinese. Their conversation finally turns into a conflict and Jeremy becomes really angry. This, then, makes Mr. Chang feel annoyed and wants to leave the party. Callie describes the scene when they argue in that party.

"My father said he did not, but Jeremy pulled out a handkerchief with some characters on it anyway, saying that his daughter sent it from Hong Kong and that he thought the characters might be some secret message.  
"Long life," said my father.  
"But you haven't looked at it yet."  
"I know what it says without looking." My father winked at me.  
"You do?"  
"Yes, I do."  
"You're making fun of me, aren't you?"  
"No, no, no," said my father, winking again.  
"Who are you anyway?" said Jeremy.  
His smile fading, my father shrugged.  
"Who are you?"  
My father shrugged again." (Lauter, etc. 1994:2811).

Because of the Chinese words in Jeremy's handkerchief, Jeremy feels offended and very angry with Mr. Chang. It makes Jeremy ask again and again in his mind, who Mr. Chang is, and why he comes to this party. Their argument starts temporarily as Mrs. Lardner explains to Jeremy that Mr. Chang is a special guest whom she invites.

After Jeremy knows that Mr. Chang is a special guest in that party, he tries to apologize but Mr. Chang is really angry with Jeremy's attitude. On the other hand, Jeremy's apology does not interest Mr. Chang anymore. It is told by Callie when Jeremy tries to apologize to Mr. Chang in that party.

"I do apologize," he said finally.

My father didn't say anything.

"I do," Jeremy seemed genuinely contrite. "Doubtless you've seen drunks before, haven't you? You must have them in China."

"Okay," said my father.

As Mrs. Lardner glided off, Jeremy clapped his arm over my father's shoulders.

"You know, I really am quite sorry, quite sorry."

My father nodded." (Lauter, etc. 1994:2811-2812).

The above quotation shows that Jeremy tries to apologize but Mr. Chang does not say anything to him. Finally, when Jeremy asks another apology Mr. Chang just says "*Okay*" to him.

Jeremy feels that Mr. Chang has not forgiven him, so, he tries to apologize again and offers many things to ask Mr. Chang's forgiveness. He thinks that when he offers many things to Mr. Chang, he will forgive him. The climax of their quarrel finally makes Mr. Chang really angry. Callie shows their fight and explains clearly what happens between Mr. Chang and Jeremy at that time.

“No, tell me, tell me,” wheedled Jeremy. “Tickets to casino night?” My father shook his head. “You don’t gamble. Dinner at Bartholomew’s?” My father shook his head again. “You don’t eat.” Jeremy scratched his chin.

...

“How about sport clothes? You are rather overdressed, you know, excuse me for saying so. But here. “He took off his polo shirt and folded it up. “You can have this with my most profound apologies.” He ruffled his chest hairs with his free hand.

“No thank you,” said my father.

“No, take it, take it. Accept my apologies.” He thrust the shirt into my father’s arms. “I’m so very sorry, so very sorry, Please, try it on.” (Lauter, etc. 1994:2811-2812).

Jeremy offers some tickets to the casino but Mr. Chang shakes his head and he does not give an answer at all. On the other hand, Jeremy begins to humiliate Mr. Chang. He says that Mr. Chang is overdressed and he offers his polo shirt to Mr. Chang, but, Mr. Chang ignores it. After all offers, Jeremy tries a really rude way to ask for Mr. Chang’s apology. This attitude is narrated by Callie as follow.

“Helplessly holding the shirt, my father searched the crowd for my mother. “Here, I’ll help you off with your coat.”

My father froze.

Jeremy reached over and took his jacket off. “Milton’s, one hundred twenty-five dollars reduced to one hundred twelve-fifty,” he read. “What a bargain, what a bargain!”

“Please give it back,” pleaded my father. “Please.”

“Now for your shirt,” ordered Jeremy.

Heads began to turn.

“Take off your shirt.”

“I do not take orders like a servant,” announced my father.

“Take off your shirt, or I’m going to throw this jacket right into the pool, just right into this little pool here.” Jeremy held it over the water.” (Lauter, etc. 1994:2812).

The above quotation shows when Jeremy is really rude to Mr. Chang. He forces Mr. Chang to take off his coat and he will exchange it with his jacket. In this way, Jeremy humiliates Mr. Chang again. He reaches Mr. Chang’s jacket and reads the price. Mr. Chang, who does not like this action asks to bring his jacket back but

Jeremy, ignores it. He, once again, tries to take off Mr. Chang's shirt and it really hurts Mr. Chang. Mr. Chang thinks that he is not Jeremy's servant who follows what he wants.

Their fight gets worse. Jeremy threatens Mr. Chang that he will throw Mr. Chang's jacket to the pool. Mr. Chang, who is really offended and angry with Jeremy throw his jacket to the pool by himself. Callie shows his father's action in this party.

“My father flung the polo shirt into the water with such force that part of it bounced back up into the air like fluorescent fountain. Then it settled into a soft heap on top of the water. My mother hurried up.” (Lauter, etc. 1994:2812).

Finally, Mr. Chang shows his anger to Jeremy by throwing Jeremy's polo shirt out to the pool. His attitude indicates that he wants to show that he can be superior to Jeremy. On the other hand Mrs. Chang, who knows that her husband argues with Jeremy, comes in hurry and sees what happen to her husband.

After their fight, Mr. Chang decides to leave the party; immediately he orders his family to leave the party as soon as possible. Callie quotes his father orders to Chang's family to leave that party.

“We're leaving,” he said grimly. “Leaving!”.

...

“Get your sister,” he told me. To my mother. “Get your shoes.” (Lauter, etc. 1994:2812).

The above quotation explains that Mr. Chang is really angry and orders his family to leave that party. With grim face he tells Callie to find Mona and for Mrs. Chang, he tells her to wear her shoes as soon as possible. He tells his family to leave and never comes back to the party anymore. Mrs. Chang says “*It was all my*

*fault*” (Lauter, etc. 1994:2813) but Mr. Chang bravely answer “*The only trouble is I left those keys in my jacket pocket.*” (Lauter, etc. 1994:2813).

## **CHAPTER V**

### **CONCLUSION**

Bicultural family is a type of family which has two different cultures. Although there may be cultural conflict and marginality, the major culture has successfully integrated to the minor, for example American and Chinese. Because of this, people who only believe in Chinese culture or their own culture have an ethnocentrism attitude. Ethnocentrism is a belief that strongly affects one's attitudes to underestimate others' cultures and to perceive that his own culture is always better than others. People who have this attitude are called ethnocentrists. They will only work cooperatively with the in-group people and trust ones within their own groups. Typical persons can be found in many nations who always think that their culture is the best. Usually people with this attitude never accept others' cultures from other nations.

This thesis talks about Mr. Chang, a Chinese immigrant and an owner of a pancake house in "In The American Society" short story. He believes that Chinese culture is better than others' cultures, in this case the American culture. So, he lives with his own way and perception as a Chinese, particularly when his restaurant business grows well. In contrast, his wife and two daughters can accept American people and their culture. The ethnocentrism is seen in Mr. Chang's daily life, for example when he treats his employees as what the Chinese do in their culture and when he solves problems using his perception as Chinese.



Another character, Jeremy, is also an ethnocentrist. He shows ethnocentrism when he is drunk and in his attitude when he meets Mr. Chang and gets the chance to annoy and offend him.

Mr. Chang and Jeremy possess the ethnocentrism traits. The ethnocentrism traits are previously mentioned and explained in chapter 3 and chapter 4. The traits they possess are seen what in Mr. Chang and Jeremy do in their daily lives; for example, Mr. Chang's treatments to his employees and Jeremy's behavior towards Mr. Chang in the country club party. According to the analysis, it is concluded that Mr. Chang and Jeremy in "In The American Society" short story possess ethnocentrism.

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