



OLD TRADITION AND ITS FUNCTION FOR INDIAN WOMEN IN *THE MISTRESS OF SPICES* FILM

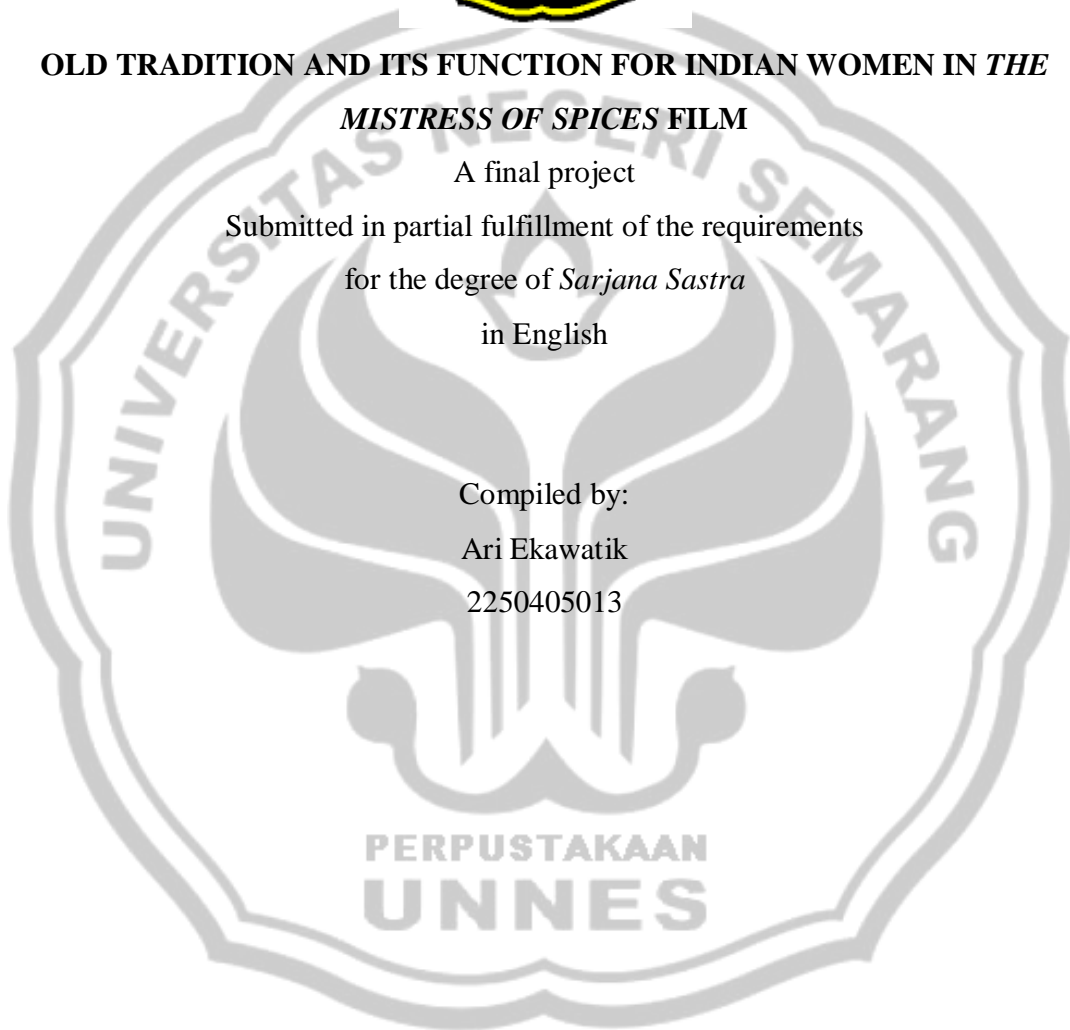
A final project

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**OLD TRADITION AND ITS FUNCTION FOR INDIAN WOMEN IN
MISTRESS OF SPICES MOVIE**

yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri, yang saya hasilkan setelah melalui penelitian, bimbingan, diskusi, dan ujian. Dengan demikian, walaupun tim penguji dan pembimbing penulisan skripsi/ final project ini membubuhkan tanda tangan keabsahannya, karya ilmiah ini tetap menjadi tanggung jawab saya sendiri.

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Yang membuat pernyataan,

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- ♥ **On a long journey of human life, faith is the best of companions; it is the best refreshment on the journey; and it is the greatest property.**
- ♥ **There are only two mistakes one can make along the road to truth; not going all the way, and not starting.**



This final project is dedicated to:

- 1. My beloved parents**
- 2. My family (my grandparents, aunts, uncles, and cousins)**
- 3. My sweetheart, Aden Bastian**

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Praise and thank firstly and mostly go to Allah the Almighty who creates and plays this wonderful life. Peace and blessing be on the Messenger of Allah, Muhammad S A W, for being such a good example for all Muslims around the world. I wish to express my up most gratitude to Allah SWT for the blessings and inspirations leading to the completion of one part of the life in seeking knowledge.

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8. Last but not least, all my friends and those whose name I cannot mention personally.

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Ari Ekawatik

ABSTRACT

Ekawatik, Ari. 2011. Old Tradition and Its Function for Indian Women in *The Mistress of Spices* Film. Final Project. English Department, Faculty of Arts and Language, Semarang State University. First advisor is Dra. Indrawati, M. Hum. Second advisor is Dra Rahayu Puji H, M. Hum.

Keywords: Culture, Indian Culture, Indian Tradition, The Function of Tradition.

Language is one of the aspects of culture. Through literature, we can learn culture. Culture becomes an integral part of human existence that is human environment and most cultural change can be attributed to human adaptation to historical events. The movie talks about a girl who was born in a destitute family in India, who regard her birth as a dowry debt. Then she was inducted into a group and must follow the three Dictums to wit: look after desires of others; never leave the spice store; and never touch anyone else's skin. The movie also talk about Indian culture which still be kept by its people up to now. This study focuses in the tradition and its function for Indian women. I used a descriptive qualitative research as the method of this study since the data were in the form of written words and they were descriptively analyzed. There were several steps in analyzing the problems. First of all, I watched the movie repeatedly, to understand the story. Secondly, I read the script carefully to find the data related to the topic. Thirdly, I identified the data and then classified them into the data according to the theory related to the topic in order to clarify and analyze the meaning. Finally, from the analysis, I found that the objects of the study were mentioned in the movie even though they revealed in different ways. Indian tradition and also its function could be found in the movie. I hope by studying and analyzing culture, we can be critical viewers who do not only sit watching the movie and eating the popcorn but also try to analyze the elements of the movie. And I believed using a movie can be an alternative medium in appreciating a literary work since many students love watching movie, moreover, for English students, it can assist them to show the right pronunciation of words and see the right pattern of language used in real everyday situation.

TABLE OF CONTENTS

ACKNOWLEDGMENT	i
ABSTRACT	ii
TABLE OF CONTENTS	iv
LIST OF APPENDICES	vii

CHAPTER

I. INTRODUCTION

I.1 General Background of the Study.....	1
I.2 Reasons for Choosing the Topic.....	4
I.3 Statements of the Problem.....	4
I.4 Objectives of the Study.....	4
I.5 Significance of the Study.....	5
I.6 Outline of the Study.....	5

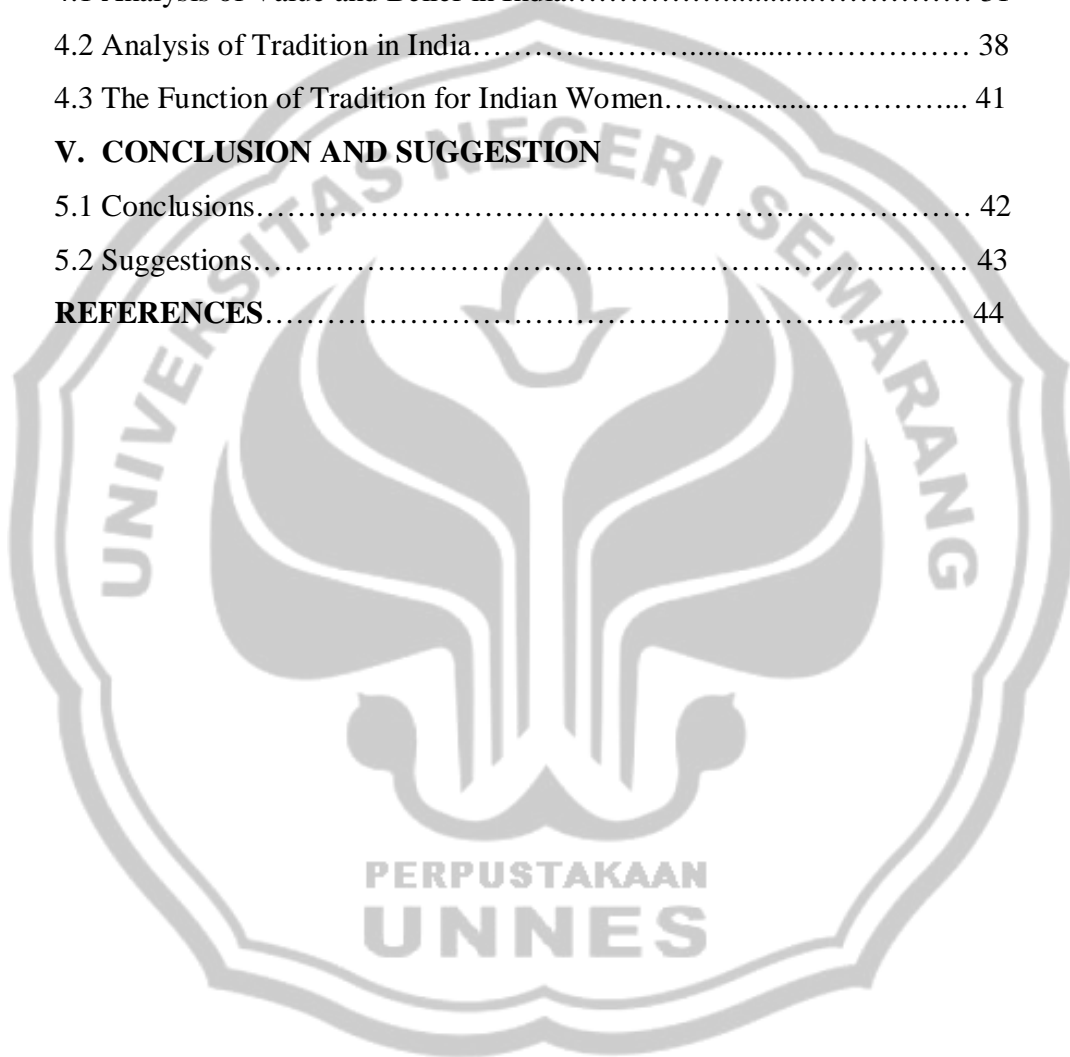
II. REVIEW OF RELATED LITERATURE

2.1 Culture.....	7
2.1.1 The Characteristics of Culture.....	9
2.1.2 Categories of Culture.....	13
2.1.3 Aspects of Culture.....	17
2.2 Culture of India.....	22
2.2.1 South India.....	24
2.2.2 North India.....	25
2.3 The History of Indian Culture.....	25
2.4 Tradition in India.....	27

III. METHODS OF INVESTIGATION

3.1 Objects of the Study.....	28
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3.2 Source of Data.....	28
3.3 Technique of Collecting Data.....	29
3.4 Technique in Analyzing the Data.....	29
IV. DATA ANALYSIS	
4.1 Analysis of Value and Belief in India.....	31
4.2 Analysis of Tradition in India.....	38
4.3 The Function of Tradition for Indian Women.....	41
V. CONCLUSION AND SUGGESTION	
5.1 Conclusions.....	42
5.2 Suggestions.....	43
REFERENCES.....	44



LIST OF APPENDICES

1. The Script of Mistress of Spices
2. Table of Overall Data
3. Table of Classified Data: Answering Point 1
4. Table of Classified Data: Answering Point 2
5. Table of Classified Data: Answering Point 3



CHAPTER I INTRODUCTION

V.1 General Background of the Study

Language is used for various purposes in different forms of writing. It is called literature. Basically, literature discusses about the variety of issues such as family, politics, environment, women, education, psychology, and so on. In literature, people can express and communicate their feelings, thoughts, and imagination toward life. Through literature, people get knowledge, create their emotion impacts, find problems and the solutions and even entertain or make people relaxed.

Literature is the basic expression of what people have witnessed in life, what people have experienced about life, what people have contemplated and felt about the aspects of life which attracted them directly and profoundly (Hudson, 1991:10).

Literature, according to Hudson is created because people have basic needs to express themselves, to be concerned with the world of reality in which they live, and the world of illusion imagined as real, and because they have basic need to love for as form. In other words, literature is the representation of life in the form of language.

Language is the aspect of culture; therefore, we may conclude that language and culture are closely related. So, through literature, we can learn other culture. When someone learns a language, he/she automatically learns culture.

Culture comes from the Latin word "*cultura*" stemming from "*colere*", means "to cultivate". However, the word "culture" is most commonly used in three basic

senses. The first sense is excellence of taste in the fine arts humanities, also known as high culture. Second sense is an integrated pattern of human knowledge, belief and behavior that depend upon the capacity for symbolic thought and social learning. Third sense is the set of shared attitudes, values, goals and practices that characterize an institution, organization or group.

Culture exhibits the way human beings interpret their environment. According to this point of view, culture becomes an integral part of human existence that is human environment and most cultural change can be attributed to human adaptation to historical events.

Culture may be defined as what a society does and thinks. Everyone may find examples of communication in the literary works which have similarity with real life. In the modernization and development technology, literary works might be presented in the form of motion picture or movie by applying technology of audio visual. Motion picture or movie is an example of art works. *Encyclopedia Americana* (1986:505) states that:

Films in the performance cover all parts. Like painting, film presents a two-dimensional picture within a frame. Like music, they present all materials within the dimension of time. Like dance, film is choreographed to use in space in the aesthetic sense. They prefer to watch movie for some reasons. For some of them, they like watching it to get pleasure or just to refresh themselves from their daily activities.

Based on the explanation above, I am interested in analyzing a movie because it gives me many lessons about human life. Most movie stories represent the reality of life, so we can learn the values to make decisions in changing our life to be better.

In this final project, I would like to discuss the function of tradition for human in certain area. That is why I prefer to analyze the movie entitled "*The Mistress of Spices*" because it contains many interesting aspects. One of them is the tradition in India.

The culture of India has been formed through its long history, unique geography, diverse demographics and the absorption of customs, tradition and ideas from some of its neighbors as well as by preserving its ancient heritages which were from during the Indus Valley Civilization and evolve further during the Vedic Age, rise and decline of Buddhism, Golden Age, Muslim Conquest, and European Colonization. India's great diversity of religious practices, languages, customs, and traditions are the examples of this unique co-mingling over the past five millennia. The various religions and traditions in India that were created by these amalgamations have influenced other parts of the world too. Some people do not know about the culture of India. They know only from the film they watched which is limited.

1.2 Reason for Choosing the Topic

The writer chooses the movie entitled *The Mistress of Spices* for several reasons. Firstly, *The Mistress of Spices* is a very interesting movie with good story and famous actors. The setting of the film is easily identified, so the writer does not have to imagine it. It is also easier to know the whole story by watching film than reading a novel, short story or poem.

Secondly, the writer is interested in discussing the tradition and its function for Indian women and why they still keep the tradition wherever they are. In this final project, the writer will explain and analyze the Indian culture, the tradition and its function.

1.3 Statements of the Problem

In this final project, the writer focuses on the following problems:

1. How are the values and belief in India revealed in the story?
2. What is the tradition in India?
3. What is the function of the tradition for Indian women?

1.4 Objectives of the Study

1. To explain about the value and belief in India
2. To discuss the tradition in India
3. To explore the function of the tradition for Indian women

1.5 Significance of the Study

This study is fully expected:

1. to help the reader to gain a better understanding about the value and belief in India.
2. that the result of the study can help the readers to appreciate the literary work.

It is also hoped to give the contribution for the development of literature for all English Department students of Semarang State University.

3. that the result of the study will be a significant reference for other researchers, especially who conduct literary research in the same topic.

1.6 Outline of the Study

In my final project, I will present five chapters. Chapter one is the introduction which consists of the general background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significance of the study and outline of the study.

Then, chapter two is review of related literature that presents the definition of culture, the characteristic of culture, categories of culture, aspects of culture, culture of India, the history of Indian culture, and tradition in India.

Chapter three is method of investigation which consists of object of the study, source of data, technique of collecting data, and techniques of analyzing the data.

Then I will present the analysis of the final project in chapter four. In this chapter I will analyze the problems; they are the value and belief in India; the tradition in India, and the function of the tradition for Indian women.

At the end of the final project, I will end it by presenting the conclusions and suggestions that will be found in chapter five.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer would describe the related literature in this final project. Several sources would be used to support in explaining the subject matter. This chapter would consist of nine sub chapters. First is about the definition of culture. The second is about the culture of India. The third is about the history of India's culture. The fourth is about tradition in India. The fifth is about the society in India. The sixth is about the family in India. The seventh is about the religion in India, the eight is about the marriage in India, and the last is the ways of life in India.

2.1 Culture

According to Winter and Morris, culture is the set of rules and standards for behavior, interaction and living conditions. Other sources state that culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Culture is natural development during birth process what we call behavior, that changes from individual to individual broadened when lives in family, and that family is part of a society or group or community, and its evolution is based on intelligence reaction to experiences and needs. For example, initial stages of humans'

behavior were similar to other animals lived in groups. Animals also live in groups or society or community, and their group's behavior and practices is their culture. Human intelligence reacted stronger to experiences and needs that widened cultural status.

Culture, in anthropology is the patterns of behavior and thinking that people living in social groups learn, create, and share. Culture distinguishes one human group from others. It also distinguishes human from other animals. A people's culture includes their beliefs, rules of behavior, language, rituals, art, technology, styles of dress, ways of producing and cooking food, religion, and political and economic systems.

Culture is the most important concept in anthropology, the study of all aspects of human life, past, and present. Anthropologists commonly use the term *culture* to refer a society or group which many or all people live and think in the same ways (book of Cross Culture Understanding). Likewise, any group of people who share a common culture, common rules of behavior and a basic form of social organization, constitutes a society. Thus, the term culture and society are somewhat interchangeable. However, while many animals live in societies, such as herds of elk or packs of wild dogs, only humans have culture.

Culture developed together with evolution of the human species. *Homo sapiens*, and is closely related to human biology. The ability of people to have culture comes in large part from their physical features: having big, complex brains; an upright posture; free hands that can grasp and manipulate small objects; and a vocal

tract that can produce and articulate a wide range of sounds. These distinctively human physical features began to develop in African ancestors of humans more than four million years ago. The earliest physical evidence of culture is crude stone tools produced in East Africa over two million years ago.

2.1.1 The Characteristics of Culture

As stated in previous book (*Cross Culture Understanding*), Culture has several distinguishing characteristics, they are: symbolic (abstract ways of referring to and understanding ideas, objects, feelings, or behaviors; and the ability to communicate with symbols using language), shared (people in the same society share common behaviors and ways of thinking through culture), learned (while people biologically inherit many physical traits and behavioral instincts, culture is socially inherited. A person must learned culture from other people in a society), adaptive (people use culture to flexibly and quickly adjust to changes in the world around them).

2.1.1.1 Culture is Symbolic

People have culture primarily because they can communicate with and understand symbols. Symbols allow people to develop complex thoughts and to exchange those thoughts with others. Language and other forms of symbolic communication, such as art enable people to create, explain, and record new ideas and information. A symbol has either an indirect connection at all with the object, idea, feeling, or behavior to which it refers. To convey new ideas, people constantly invent new symbols, such as for mathematical formulas. In addition, people may use one symbol, such as a single word, to represent many different ideas, feelings, or values. Thus, symbols provide a

flexible way for people to communicate even very complex thoughts with each other. For example, only through symbols can architects, engineers, and construction workers communicate the information necessary to construct a skyscraper or bridge.

People have the capacity at birth to construct, understand, and communicate through symbols, primarily by using language. Research has shown, for example, that infants have basic structure of language built into their minds. Infants are thus predisposed to learn the language spoken by people around them. The human brain also contains areas dedicated to the production and interpretation of speech, which other animals lack. Thus, humans are predisposed in many ways to use symbolic communication.

2.1.1.2 Culture is Shared

People living together in a society share culture. For example, almost all people living in a certain area share their own language, dress in similar styles, eat many of the same foods, and celebrate many of the same holidays.

All the people of a society collectively create and maintain culture. Societies preserve culture for much longer than the life of any one person. They preserve it in the form of knowledge, such as scientific discoveries; objects, such as works of art; and traditions, such as the observance of holidays.

As a shared set of ideas, values, perceptions, and standards of behavior, culture is the common denominator that makes the actions of individuals intelligible to other members of society. It enables them how to others are most likely to behave in a circumstance, and it tells them how to react accordingly (Cultural Anthropology

by William A. Haviland). Society may be defined as an organized group or groups of interdependent people who generally share a common territory, language, and culture; and who act together for collective survival or well being. Because culture and society are such closely related concepts, anthropologists study both. Obviously, there can be no culture without a society.

2.1.1.3 Culture is Learned

People are not born with culture, they have to learn it. For instance, people must learn to speak and understand a language and to abide by the rules of a society. In many societies, all people must learn to produce and prepare food and to construct shelters. In other societies, people must learn a skill to earn money, which they then use to provide for themselves. In all human societies, children learn culture from adults. Anthropologists call this process enculturation, or cultural transmission.

Enculturation is a long process. Just learning the intricacies of a human language, a major part of enculturation, takes many years. Families commonly protect and enculturate children in the households of their birth for fifteen years or more. Only at this point children can leave and establish their own households. People also continue to learn throughout their lifetimes. Thus, most societies respect their elders, who have learned from an entire lifetime.

Humans are not alone in their ability to learn behaviors, only in the amount and complexity of what they can learn. For example, members of a group of chimpanzees may learn to use a unique source of food or to fashion some simple tools, behaviors that might distinguish them from other chimpanzee groups. But these

unique ways of life are minor in comparison to the rich cultures that distinguish different human societies. Lacking speech, chimps are very limited in what they can learn, communicate to others, and pass on from generation to generation.

2.1.1.4 Culture is Adaptive

Culture helps human societies survive in changing natural environments. For example, the end of the last Ice Age, beginning about 15,000 years ago, posed an enormous challenge to which humans had to adapt. Before this time, large portions of the northern hemisphere were covered in great sheets of ice that contained much of the earth's water. When the earth warmed, large ice age game animals disappeared, and many areas were submerged by rising sea levels from melting ice. But people survived. They developed new technologies and learned how to subsist on new plant and animal species. Eventually some people settled into villages of permanent, durable houses and farms.

Cultural adaptation has made humans one of the most successful species on the planet. Through history, major developments in technology, medicine, and nutrition have allowed people to reproduce and survive in ever increasing numbers. The global populations have risen from eight million during the Ice Age to almost six billion today. However, the successes of culture can also create problems in the long run. Over the last 200 years, people have begun to use large quantities of natural resources and energy and to produce a great amount of material and chemical wastes. The global population now consumes some crucial natural resources such as petroleum, timber, and mineral ores faster than nature can produce them. Many

scientists believe that in the process of burning fuels and producing wastes, people may be altering the global climate in unpredictable and possibly harmful ways. Thus, the adaptive success of the present day global culture of production and commerce may be temporary. Culture must benefit people, at least in the short term, in order for it to be passed on to new generations. But it can clearly also harm some people. The number of people living in severe poverty near the end of the 20th century was larger than the entire population of the world in AD 1500.

2.1.2 Categories of Culture

Anthropologists have described a number of different categories of culture. For example, a simple distinction can be made between cultural objects, such as types of clothing, and cultural beliefs, such as forms of religion. Many early anthropological definitions of culture are essentially descriptions of categories of culture or cultural items.

British anthropologist Edward B. Tylor gave one of the first complete definitions of culture in his book *Primitive Culture* (1871). His definition stated that culture includes socially acquired knowledge, beliefs, art, law, morals, customs, and habits. In 1930, American anthropologist George P. Murdock went much further. He developed an elaborate coding system, known as the human relation area files. He used this system to identify and sort hundreds of distinctive cultural variations that could be used to compare different cultures. Later anthropologists came up with simpler categorizations of culture. A common practice is to divide all of culture into

three broad categories: material, social, and ideological. A fourth category, the arts, has characteristics of both material and ideological culture.

2.1.2.1 Material Culture

All societies produce and exchange material goods so that people can feed, clothe, shelter, and otherwise provide for themselves. This system is commonly known as an economy. Anthropologists look at several aspects of people's material culture. These aspects include the methods by which people obtain or produce food, known as pattern of subsistence; the ways in which people exchange goods and services; the kinds of technologies and other objects they make and use; and the effects of people's economy on the natural environment.

2.1.2.2 Social Culture

People in all types of societies organize themselves in relation to each other for work and other duties, and to structure their interactions. People commonly organize themselves according to: bonds by kinship and marriage (in smaller societies, people organize themselves primarily according to ties of kinship or blood relation and marriage); work duties and economic position (the smallest unit of economic production in any society which is called a household that consists of a group of people, usually family who work collectively to support each other and often to raise children); and political position (all states have distinct social and economic classes, and higher classes have greater political influence or power than the lower classes).

2.1.2.3 Ideological Culture

In every society, culturally unique ways of thinking about the world unite people in their behavior. Anthropologists often refer to the body of ideas that people share as ideology. Ideology can be broken down into at least three specific categories: beliefs, values, and ideals

People's beliefs give them an understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie in closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death. People's values tell them the differences between right and wrong or good and bad. Ideals serve as models for what people hope to achieve in life.

Many people rely on religion, system of belief in the supernatural (things beyond the natural world), to shape their values and ideals and to influence their behavior. Beliefs, values, and ideals also come from observations of the natural world, a practice anthropologists commonly refer to as secularism.

Religion allows people to know about and communicate with supernatural beings such as animal spirits, gods, and spirits of the dead. Religion often serves to help people cope with the death of relatives and friends, and it figures prominently in most funeral ceremonies. People of many small band and tribal societies believe that plants and animals can have soul spirits that can take on different forms to help or harm people. Anthropologists refer to this kind of religious belief as animism. In hunting societies, people commonly believe that forest beings control the supply of

game animals and may punish people for irresponsible behavior by making animals outwit the hunt. In larger agricultural societies, religion has long been a means of asking for bountiful harvest, a source of power for rulers, and an inspiration to go to war. In early civilized societies, religious visionaries became leader because people believe those leaders could communicate with the supernatural to control the fate of civilization. This became their greatest source of power, and people often regarded leaders as actual gods. Many societies today interpret the natural world and form beliefs based on science and logic. Societies, in which many people do not practice any religion, may be known as secular societies. However, no society is entirely secular.

2.1.2.4 Arts

Art is distinctly human production, and many people consider it the ultimate form of culture, because it can have the quality of pure expression, entirely separate from basic human needs. But some anthropologists actually regard artistic expression as a basic human need, as basic as food and water. Some art takes the form of material production and many utilitarian items have artistic qualities. Other forms of art, such as music or acting, reside in the mind and body and take expression as performance. The material arts include painting, pottery, sculpture, textiles and clothing, and cookery. Non material arts include music, dance, drama and dramatic arts, storytelling, and written narratives.

In most societies, people establish their personal and group identity through such forms of artistic expression as pattern of dress and body adornment, ceremonial

costumes and dances, or group symbols. Smaller societies also use art as a primary form of storing and reproducing their culture. Ceremonial dances and performances, for example, commonly tell legends of creation, stories about ancestors, or moral tales containing instructive lessons.

In large societies, government may hire artisans to produce works that will support the political structure. In present day societies, many people produce art for commercial and political purposes in addition to social, personal, and spiritual reasons. A great number of artists make a living by working for businesses that use art to advertise commercial products. Most large societies today also have laws that protect the content of artworks such as books, films, songs, dances, and paintings as intellectual property, which people can own and sell.

2.1.1 Aspects of Culture

There are three aspects of culture; belief, behavior, and cultural products.

2.1.1.1 Belief

People's beliefs give them an understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie in closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death.

Many people rely on religion, a systems of belief in the supernatural (things beyond the natural world), to shape their values and ideals and to influence their behavior.

Beliefs are the core of who we are, what we do, and the success that we acquire. In 1948, Claude M Bristol wrote a wonderful book entitled *The Magic of Believing*. In his book, he explains that there is one common strand woven throughout the many cultures and religions he investigated. All people whether primitive or civilized, have shared a particular philosophy that is central to their culture. People of all ages have ascribed to the idea if you believe that something will happen, it will take place. It is the power of belief that causes things to happen in our lives.

Most people define belief as inward convictions, a feeling of certainty about what something means. They are what you hold dear and are rooted deeply within. A belief is both mental and emotional. It is imbibed in the mind and in the heart. Our beliefs will dictate our action. If we believe in a cause, we fight for it. If we believe in our religion, we live it. If we believe in others, we support and uplift them. Belief drives us. They are at the root of all purpose and all action.

History is replete with famous people whose belief in a concept or a cause drove them without question to accomplished remarkable things. Think of Gandhi and his belief in a free society in India. He gave his life to the cause he believed in. He is famous for saying, "Be the change you wish to see in the world."

Unfortunately, while beliefs can be very empowering, they can be equally disempowering. Many times, our beliefs are negative, or pessimistic about a person, situation, even ourselves, and they limit us and sabotage our results. It is important to take time and analyze our belief.

The word belief comes from two words, *be* and *lief*. *Be* comes from being, which is a state of existence. To be is to live. The second word *lief* comes from the Indo-European word *leubh* which means love. So when we put that together, it changes the entire idea of the word belief.

Belief means to be in love with. Belief doesn't mean we have to know for a fact, all we have to do is love it. It takes concrete knowledge, which is a mental process and changes it into love, which is a function of the heart. A true belief is something that resonates both in heart and mind.

2.1.1.2 Behavior

Behavior refers to the actions or reactions of an object or organism, usually in relation to the environment. Behavior can be conscious or unconscious, overt or covert, and voluntary or involuntary. Behavior is controlled by the endocrine system, and the nervous system. The complexity of the behavior of an organism is related to the complexity of its nervous system. Generally, organisms with complex nervous system have a greater capacity to learn new responses and thus adjust their behavior.

The behavior of people and other organism or even mechanism falls within a range with some behaviors being common, some unusual, some acceptable, and some outside acceptable limits. The acceptability of behavior is evaluated relative to social norms and regulated by various means of social control.

Behavior is something evolution has implemented in our mind. If we do so, we feel good. If we don't behave like we ought to, we feel bad. This is the way how genes determine behavior.

2.1.1.3 Cultural Products

There are several products of culture in our environment which are commonly used in human's daily life, they are food, clothing, dances, songs, etc.

1. Food

The definition of food is any substance that can be metabolized by human or animal or even organisms to give energy and built tissue any solid substance as opposed to liquid that is used as a source of nourishment.

2. Clothing

A feature of all modern human societies is the wearing of clothing, a category encompassing a wide variety of materials that cover the body. Clothing refers to any covering for the human body. The wearing of clothing is exclusively a human characteristic and is a feature of most human societies. The amount and type of clothing worn depends on functional considerations, such as the need for warmth or protection from the elements, and social considerations.

In some situations, the minimum amount of clothing may be socially acceptable, while in others much more clothing is expected. Clothing performs a range of social and cultural functions, such as individual occupational differentiation, and social status. In many societies, norms about clothing reflect standards of modesty, religion, gender, and social status.

3. Songs

A song is a relatively short musical composition for the human voice possibly accompanied by other musical instruments, which features words (lyrics). The words

of songs are typically of a poetic, rhyming nature, although they may be religious verses or free prose. Songs can be broadly divided into many different forms, depending on the criteria used.

4. Dances

Dance generally refers to human movement either used as a form of expression or presented in a social, spiritual or performance setting. Dance is also used to describe methods of non-verbal communication between humans or animals, motion in inanimate objects, and certain musical forms or genres. Definitions of what constitutes dance are dependent on social, cultural, aesthetic artistic and moral constraints and range from functional movement.

From the explanation above, I can conclude that culture and society are such closely related concepts, that cannot be separated. There can be no culture without a society. Culture goes deeper than observable behavior, and it is transmitted ideas, values, and perceptions which are used to make sense of experience and generate behavior and are reflected in behavior.

2.2 Culture of India

The term culture refers to a state of intellectual development manner. The social and political forces that influence the growth of a human being are defined as culture. Indian culture is rich and diverse and as a result unique in its very own way. The manners, way of communicating with one another, etc are one of the important components of their culture. Even though they have accepted modern means of

living, improve their lifestyle, their values and beliefs still remain unchanged. A person can change his way of eating and living but the rich values in a person always remain unchanged because they are deeply rooted within their hearts, minds, body and soul which they received from their culture.

India is one of the world's ancient civilizations. The greatness of India is that it continues to be a living tradition, which can be traced back to the 3rd millennium B.C. It is a fact that a nation is progressive and developed in true sense when people are proud of being its citizens. India is one of the ancient nations which has survived, preserved and propagated its culture in spite of a very hard struggle for existence (Amit Chaudhuri: Reflections on India, Literature and Culture). It has survived because of the eternal values that it has cherished and developed since the time immemorial. Its culture is a living one rooted in a living past and based on an undying spiritual foundation, which in spite of its ups and downs has kept the lamp of the spirit burning. It has established the principle of spiritual oneness under the great variety found in the world, the world of thought as well as the physical world. The study of one's cultural heritage leads one to the appreciation of beauty and wisdom in life.

India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition. Our most valuable and most restrictive materials in the history of man are treasured up in India only.

Indian culture treats guests as gods and serves them and takes care of them as if they are part of the family itself. Even though they do not have anything to eat, the

guesses are never left hungry and are always looked after by members of family. Elders and the respect for elders is a major component in India culture. Elders are the driving force to any family and hence to love; and respect for elders comes from within and is not artificial. An individual takes blessing from his elders by touching their feet. Elders drill and pass on the Indian culture as they grow.

Respect other is another lesson that taught from Indian culture. All people are alike, and respecting others is one's duty. In foreign countries, the relationship between the boss and the employee is like a master and a slave, and is purely monetary, whereas in Indian culture, the relation between the boss and the employee is more like homely relations unlike foreign countries.

Helpful nature is another striking feature in Indian culture. From the early days of childhood, they are taught to help one another in need of help and distress. If not monetary, than at least in kind or non-monetary ways, Indian culture tells to multiply and distribute joy and happiness, and share sadness and pain. It tells us that by all of this, people can develop cooperation and better living amongst ourselves and subsequently make this world a better place to live.

2.2.1 South India

South Indian culture refers to the culture of the South Indian states of Karnataka, Tamil Nadu, Andhra Pradesh and Kerala. South Indian culture though with its visible differences forms an important part of the Indian culture. The South Indian Culture is essentially the celebration of the eternal universe through the celebration of the beauty of the body and motherhood. It is exemplified through its dance, clothing and

sculptures. South Indian women traditionally wear the *saree* while the men wear a type of *sarong*, which could be either a white *dhoti* or a colorful *lungi* with typical *batik* patterns. Hence by tradition, the stomach and the navel is to be left unconcealed, though the philosophy behind the costume has largely been forgotten. This makes the realization of *sharira-mandala*, where in *Angikam bhuvanam yasya* (the body is your world) unites with the *shaarira-mandala* (the whole universe), as expressed in the *Natyashastra*.

2.2.2 North India

One traditional, and now obsolete, demarcation between Northern and Southern India is the Vindhya mountain range, which has sometimes formed a border during periods of imperial expansion in India, such as the one ruled by the Gupta emperor Samudragupta. The Vindhyas also find mention in the narrative of Rishi Agastya as a dividing feature between North and South India. The *Manushmurti* describe the southern limit of *Aryayarta* (a classical, and also now obsolete, term for parts of North India) as being defined by the Vindhya range.

North Indian culture represents the rich cultural heritage of officially the seven North Indian states of Punjab, Jammu and Kashmir, Chandigarh (Union Territory), Haryana, Himachal Pradesh, Uttarakhand and Rajasthan. North Indian Culture predominantly derives its roots from Indo Aryan traditions and customs, with assimilation and impact from other cultures over long period of history. North Indian culture reflects the diversity of traditions and customs of the vast region it encompasses.

2.3 The History of Indian Culture

Indian history can be traced back over some 5,000 years. The country's rich natural resources such as spices, indigo, sugar, cotton, silk, sandalwood, and ivory, made it a target for invasion and colonization by European powers from the fifteenth century onwards. Ancient civilization in India reveals marvelous facts about their heritage. It is an eye opener as to how kingdoms ruled and how people went about life in a logical way. Though medieval, it is actually amazing to find how people transacted and went about building dams and tended to the chief occupation which was agriculture.

(Amit Chaudhuri: Reflections on India, Literature and Culture) states that Indian culture is also about respecting elders, honoring heroes and cherishing love. It is a land of aspirations, achievements and self reliance. Indian culture has a very high level of tolerance and hence the advent of so many external cultures was not restricted. Adaptation to any culture or embracing a religion was always the democratic culture. Indian history is about war heroes during Indus valley civilization and the initial time when currency was coined. Indian history talks a lot about self reliance especially in terms of food and agricultural produce. This was the great effort put in by the farmers and support received through irrigation. The modern agriculture also shows a lot of indigenous methods of preserving the produce. The Chola dynasty, the great King Emperor Ashoka and the secular era of Emperor Akbar will

always be green in our memory. Several books are written on the rich Indian culture wherein the saints preserved the Vedas and scriptures.

There are shlokas and mantra that is chants that can evoke positive energy and revoke enthusiasm in life. The rich culture of yoga as a part of life and the goodness of “ayurveda” has now got a universal lifestyle approach. Our roots are strong and despite the westernization and access to technology, the distinct Indians is still maintained whilst celebrating Diwali or observing the Shravan fast. This is also believed to be a land of Lord Rama which is Ayodhya or the birthplace of Sri Krishna is considered as Mathura. The birth of Sikh religion and the reverence felt by all Indians is still intact. Indians are extremely secular and especially in the metros there is seamless blending of Indians during Xmas and Id.

2.4 Tradition in India

Tradition in India is about values that transcend down generations automatically. These are genetic traits, and simplicity is the main ingredient. Ancient culture believed in a lot of dogmas and rituals that can be termed as false beliefs and Indians are an intelligent lot of traverse these paths and modify the social requirements. Indians are highly flexible in the sense they would like to imbibe the changes dictates by western influence and yet clearly affirm their belief and tradition.

In India, it is customary to respect elders and touch their feet to seek their blessing. Occasions or festivals demand a lot of participation in terms of *rangoli drawing*, the art of drawing designs and figures over floor; *diyas*, a small earthen

lamp that is lit especially at Indian Festival of Lights **Diwali**; and an array of yummy treats made in the authentic variety as the caste and geography. Hindu rituals are lot about songs and dance and each family has a natural way to adjust to this formats. It is a ritual to pray to the Goddess of learning *Ma Saraswati* to achieve success. Similarly business people always insist on drawing the swastika which marks prosperity and worship the Goddess of wealth.

With the advent of technology, and women emancipation there is tend to free with the western concept of dress, belief, works, and also get into a secular concept, but one can feel a distinct Indians and most of their brethren abroad miss their homeland. Indian all over the world is known for their hospitality and high level of tolerance. Their adaptation power is high and hence they are able to scale in the international area. Putting oneself on the global map, Indians are seeking new vita of communicating their beliefs and tradition. The gift of health and well being through a yoga and meditation is a great source of Vedas in the rich Hindi tradition which has actually benefited the world.

The values in India is about living life with a zest and observing the belief that there is one God prevailing despite so many religions. Respecting elders, understanding cross culture traditions, staying interested in rural welfare are the values of India.

CHAPTER III

METHOD OF INVESTIGATION

This chapter presents the procedures in carrying out the research. It is divided into four sub chapters; they are object of the study, source of data, technique of collecting data, and technique of analyzing data.

3.1 Object of the Study

The object of the study is a movie entitled *The Mistress of Spices*, a romance film written by Gurinder Chadha and Paul Mayeda Berges based on a novel. In this study, the writer focuses on the scene and dialogue of the actors which shows the tradition of India.

3.2 Source of Data

There are two types of data source in this study. The first source is called the primary source that is the source from which the main data of the analysis were taken. It is taken from the object of the study that is a movie entitled *The Mistress of Spices* including the script.

The second one is called the secondary source that is the source from which the supporting data were taken. Those data were taken from websites and books.

3.3 Technique of Collecting Data

The writer used systematically method to analyze the movie. To collect the data, the writer used her eyes as the instrument by watching the movie and reading the script. The writer tried to find the data related to this study.

The data of the research were collected in the following steps:

3.3.1 Watching

The first step was watching. The movie was watched several times carefully in order to understand the whole content and find out the hidden meanings of the story especially the related essence to the topic.

3.3.2 Reading

The next step in this research was reading. The writer read the script of the movie *The Mistress of Spices* so that she could find the related topic.

3.3.3 Identifying

Identifying here means the activity of separating between data and non-data. The writer identified the relevant data by underlying the dialogues related to the problems.

3.3.4 Classifying

The identified and selected data then were classified into some classifications. The classified data were used to answer the statements of problem.

3.4 Technique in Analyzing the Data

Qualitative analysis is a systemic process. After collecting and classifying the data above, the writer analyzes the data of the film in a descriptive analysis. Some steps of the data analysis are:

3.4.1 Explaining

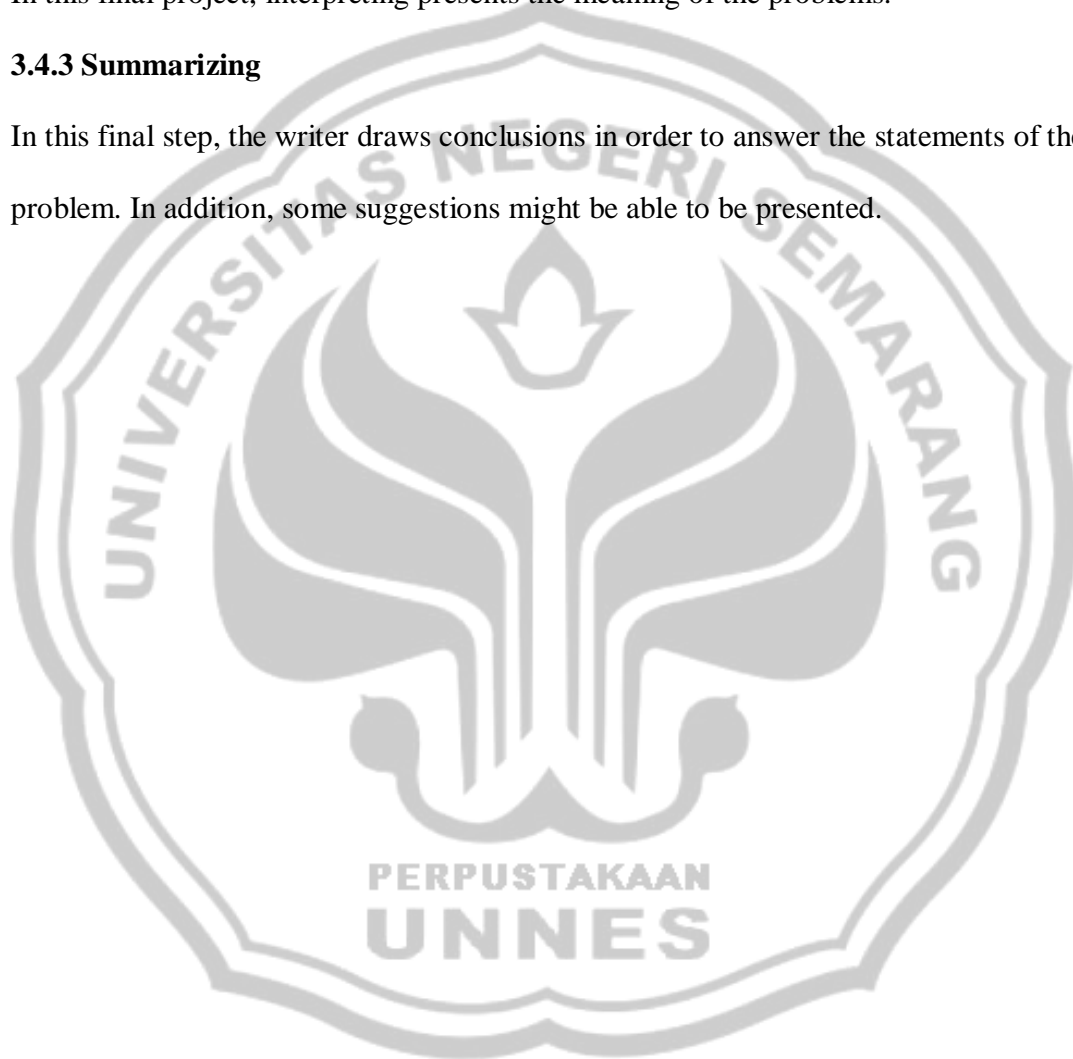
The writer explains the data to define the reasons and justify the problems.

3.4.2 Interpreting

In this final project, interpreting presents the meaning of the problems.

3.4.3 Summarizing

In this final step, the writer draws conclusions in order to answer the statements of the problem. In addition, some suggestions might be able to be presented.



CHAPTER IV DATA ANALYSIS

4.1 Analysis of Value and Belief in India

According to Burnett (1975), a title suggests just what the story is about and it should be memorable. By reading the title of a passage, readers preview or look ahead the content of the passage before reading it. The title *The Mistress of Spices*, may have some images about the context and the theme of this movie, that is the movie about cooking or spices.

The film is about a girl who was born in a destitute family in India, who regard her birth as a dowry debt. Her parents realized that the baby is special with powers to find lost things as well as forecast calamities. Then bandits came to know of her existence, and in their quest for wealth, abducted her, but she managed to escape and landed on a shoreline where a woman was teaching young girls how to be mistress of spices.

She was inducted into this group, and named Tilo. She is the mistress of Sesame seeds, and like all others, she must follow the three Dictums to wit: look after desires of others; never leave the spice store; and never touch anyone else's skin.

Tilo was then trained to walk over fire, and control her senses. When she matured, she was placed in charge of a store 'Spice Bazaar' in San Francisco, where she catered to an older Indian man called Dadaji, a male named Kwesi, a woman named Myisha, a taxi-driver named Haroun Rehman, Jagjit and his mother, as well as

a man named Doug and his girlfriend. She prepared special spices and mixed them to improve their lives. Tilo started to get attracted to Doug, broke the first rule; she also left the store to visit Haroun, and she started to feel in love. Thus breaking all the sacred rules, her desires gave impacts to her customers, and on her very life herself.

4.1.1 Values in India

In the international library of philosophy book by Routledge and Kegan Paul, values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what ought to be. Equal rights for all and people should be treated with respect and dignity, are representative of values. Values tend to influence attitudes and behavior. For example, if we value equal rights for all and we go to work for an organization that treats its managers much better than it does its workers, we may form the attitude that the company is an unfair place to work; consequently, we may not produce well or may perhaps leave the company. It is likely that if the company had had a more egalitarian policy, our attitude and behaviors would have been more positive.

Values are an integral part of every culture. With world view and personality, they generate behavior. Being part of a culture that shares a common core set of values creates expectations and predictability without which a culture would disintegrate and its members would lose their personal identity and sense of worth. Values tell people what is good, beneficial, important, useful, beautiful, desirable,

constructive, etc. They answer the question of why people do what they do. Values help people solve common human problems for survival. Over time, they become the roots of traditions that groups of people find important in their day to day lives.

Meanwhile in Value and Distribution System in Ancient India book by B.L Gupta, states that tradition in India is about values that transcend down generations automatically. These are genetic traits and simplicity is the main ingredient. Ancient culture believed in a lot of dogmas and rituals that can be termed as false beliefs and Indians are an intelligent lot to traverse these paths and modify the social requirements. Indians are highly flexible in the sense they would like to imbibe the changes dictated by western influence and yet clearly affirm their belief in traditions.

The values in India is about living life with a zest and observing the belief that there is one God prevailing despite so many religions. Respecting elders, understanding cross culture traditions, free mingling to accommodate tolerance, staying interested in rural welfare are the values of India. The artifacts, cuisine handicrafts, attire and lifestyle of the rural folks is still followed and preserved by Indians.

If we have read the synopsis or the script, or if we have watched the movie, we would find values in India.

Haroun: “Ah, Ladyjaan. Ah, please. I am sick of old lady Kapadia. These rich Indians, they think they’re still in India. They

treat us like animals. Do this, that. Drive me here, there. Not even a nod of thanks. Ladyjaan. You must read my fortune today.”

In India, people still believe in magic power. Here is mentioned that someone wants to know his fortune by asking to the forecaster, neglecting their religions. One of the values in India is about respecting others and believing in God’s power.

First Mother: “First rule, you are here to see to the other’s desires, never to use the spices for your own.”

From the explanation in chapter II, we all know that Indian people are very kind and they always help other people in needs. The First Mother said that they have to help each other, and not being selfish. From the early days of childhood, they are taught to help one another in need of help and distress.

Tilo: I know what he needs... I’ll just be a minute.

Tilo: I have to help him, chilies... he is hurt. Why did you send him away, spices? He was no danger to me.

Doug get an accident in front of her store, but she cannot leave the store, so she asked the men to bring him in. she treats him carefully. Here, again we found that Indian people are very helpful. Whomever they are, they offer help.

Haroun: Yes. Last night, I was at Fried Kentucky Chicken on 14th Street... and someone grabs my shoulder. Now I’m praying to Allah as I turn, but it’s only being Mujibar. Mujibar, from my uncle’s village. I didn’t even know he was in America. And he’s done good, too. He’s got a couple of taxis already, and he’s looking for a driver. Good pay he’s telling me. Special for a fellow Kashmiri. And maybe even the chance to buy later on. Ladyjaan... there’s nothing like being your own master. So, from tomorrow, I’m driving a cab, black and yellow like a sunflower.

Haroun met his neighbor from his village, and that fellow offers him to drive a cab. He is really happy to be the master of the taxi. Help each other is the part of Indian's life. Wherever they are, and whenever it is, they happily help.

Doug: I don't know. I wasn't sure if it was OK for a guy like me to... Well, you know... It seems like it's for your community.

Tilo: No, its... It's for everyone.

Doug doubts whether he can enter the store or not, because he thought that the store is only for Indian people. Respect other is another lesson that taught from Indian culture. All people are alike, and respecting others is one's duty.

Tilo: I must let him go. Or the spices will destroy us both. I've neglected what is important. Anant Soni, who comes fro every month for rendi, oil from the castorplant to massage into his mother's arthritic hands. And Pamela Viji, who sells million dollar houses and sends the money to her sister in shelter. I'll give her a special blend of my garam masala today, for hope. Thank you spices, for reminding me of my duty to others.

Tilo is really sad because she forgot her duties as a mistress of spices. Fortunately, the spices remind her. She remembers that her customers need her. Again, it is stated that respecting and helping others are very important.

Haroun: Of course I'm angry, Ladyjaan. But I still have both my eyes and I have such friends.

When Haroun robbed, Tilo asked him whether he angry or not. Haroun explains that the most important thing is friends. Living with wonderful neighbors and having lots of friends are the most incredible thing. This is what we found in Indian people.

Now, I can conclude that values in India is about respecting others. All people are alike, and respecting others is one's duty. In foreign countries, the

relationship between the boss and the employee is like a master and a slave, and is purely monetary, whereas in Indian culture, the relation between the boss and the employee is more like homely relations unlike foreign countries.

Helpful nature is another feature in Indian culture. From the early days of childhood, they are taught to help one another in need of help and distress. If not monetary, than at least in kind or non-monetary ways, Indian culture tells to multiply and distribute joy and happiness, and share sadness and pain. It tells us that by all of this, people can develop cooperation and better living amongst ourselves and subsequently make this world a better place to live.

4.1.2 Beliefs in India

No matter which part of the world we are, we will find the certain beliefs, and India is no exception in this case. Though the Indian society is fast progressing, there are many people who are still superstitious and have a strong faith in the local beliefs. While some of them are quite hilarious, few others are really interesting, as many aspects of life are linked to them. Few beliefs even find their way into the Indian religious texts and scriptures.

The standard viewpoint is that most of the Indian beliefs and values have sprung with an objective to protect from evil spirits, but some were based on scientific reasoning. With the passage of time, the reasoning part behind the origin of these cultural beliefs and superstitions got eroded. That is exactly why most of these beliefs appear unsubstantiated and false. However, in reality, there are many such beliefs in the Indians culture which are absolutely absurd and have no logic.

Tilo: “Haroun... You know I can’t read your for...”

Haroun: “Yes, but Ahmed said you helped him get the green card.”

Tilo: “He was nervous before the interview, so I just gave him some Brahmi leaves to chew on.”

Haroun: “But he remembered the Allegiance Pledge, first time in English.”

Tilo: “It wasn’t me. It was the dashmul. The herb of ten roots.”

Haroun wants to be predicted about his fortune, but Tilo refuses him. She said that the prediction about Haroun’s friend is because the herb she gave. Haroun’s friend was being asked to chew some brahmi leaves in order to blot the nervous out.

Tilo: “(talk to herself while pouring some chandan powder into Haroun’s hand) Chandan, the powder of the sandalwood tree, that relieves the pain of remembering.”

Tilo beliefs that Chandan powder can relieves the pain of remembering.

Tilo: “Poor Haroun... I too, was taken from home. When I was born, my parents’ faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices.”

Tilo also was taken from home, like Haroun. When she was born, her parents disappointed because they born a baby girl which is believed that a girl meant nothing than a dowry debt. She always played around by herself, and finally she got her power in forecasting future.

Kwesi: I don't know about garlic. You see, I'm and garlic...

Tilo: Some religious groups in India never eat it.

Kwesi: That's what I'm talking about. That garlic...

Tilo: Because they fear their reputation as an aphrodisiac. You should try the eggplant bhurtha. You grill the eggplant over a flame, scoop the insides out and then fry it with ten cloves of garlic, cumin seeds, little red onions and tomatoes. And you sprinkle it with coriander leaves. To feed your passion trough the night.

Kwesi wants to cook a special diner for his girlfriend. Tilo advices to put a garlic into the meal blend with eggplant, cumin seeds, little red onions, tomatoes and coriander leaves to feed his passion through the night.

Tilo: Haroun... you know I cannot leave this store.

Haroun: The store will be fine without you for a minute. It's only a bus backfiring. Ladyjaan... come. Touch it for good luck, huh? Ladyjaan...

Haroun believes if Tilo touches his new cab, he will get good luck. But Tilo refuses him because she cannot leave the store.

From the explanations above, I can conclude that Indian people still keep their beliefs in every God's gift. Keeping the beliefs inside their life makes them obey the rules and tradition of their country. Beliefs are deemed as pertinent in India because these, generally, hint at future occurrences and can be either good or bad.

4.2 Analysis of Tradition in India

Tradition in India is about values that transcend down generations automatically. Indians are highly flexible in the sense they would like to imbibe the changes dictated by western influence and yet clearly affirm their belief in traditions.

In India, it is customary to respect elders and touch their feet to seek their blessing.

Moreover, there are so many traditions can be found in India.

Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?

Tilo: Dadaji... This is America. And even in India, women are working.

Dadaji complains about his granddaughter, Geeta whom changes her life as a foreigner. Geeta always go home late, and dropped by men from their cars. In India, girls are never left alone with a man in the same room. Tilo explains to Dadaji that America has different tradition.

Geeta: I'm going out.

Dadaji: With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her.

Dadaji: And why are you wearing something like this? You want every men to look at your chest?

Geeta hangs out to the party with so much of make up, and her grandfather complains about her look.

Dadaji: Satish, she is marrying a white man?

Geeta: He is not white, he is a Chicano.

Dadaji: You are losing your caste and putting the blackest color on our ancestors' faces to marry a man whose people are slum criminals and illegal?

Geeta: You don't understand, Grandpa.

At dining room, Dadaji speaks to his family about Geeta's life. He is shocked with Geeta's confession about her willingness to marry with her boyfriend from America.

Here, Dadaji disappointed and said that a man from abroad is a mistake and it is embarrassing their ancestors.

Doug: You'd be surprised. (touching Tilo's hands) I didn't have a clue what I wanted till I met you. Not a clue. Did you ever feel like you just want to... you just want to start all over again? I guess it's easy for me to say because I don't have what you have. I'm not rooted like you are.

Doug falls in love with Tilo. He said that he's life is not rooted with so many rules and tradition as Tilo.

The conclusion of the analysis above is that Indian tradition is very tight. All of people have to obey the rules and tradition, and if they broke the rules, they will get the punishment. One of the tradition in India is about clothing. Indian dressing styles are marked by many variations, both regional and religious. One is likely to witness a plethora of colors, texture and styles in garments worn by the Indians. To a foreigner, the powerful attraction, is the colorful attire of the people in India . With globalization, dresses are also getting westernized. Though the majority of the Indian women wear traditional costumes, the men seem to be more comfortable in western clothing. Men from all classes and regions of India wear shirts and trousers. For some region, if women wearing a not well mannered cloth, they are the same with a whore.

Other tradition is about marriage. In India, arranged marriages are an accepted norm; and love marriages are a rarity. Arranging a marriage is a critical responsibility for parents and other relatives of both bride and groom. Marriage alliances entail

some redistribution of wealth as well as building and restructuring social realignments, and, of course, result in the biological reproduction of families.

Almost all Indian children are raised with the expectation that their parents will arrange their marriages, but an increasing number of young people, especially among the college-educated, are finding their own spouses. So called love marriages are deemed a slightly scandalous alternative to properly arranged marriages. Some young people convince their parents to "arrange" their marriages to people with whom they have fallen in love.

4.3 The Function of Tradition for Indian Women

Half of the world's population is females. They are doing two-third of work of the total work in the world but received only one-tenth of the world's total income. Nearly two-third of the women is illiterates and they have possessed only one percent of the total world's assets. In the world, only one-fourth of the families are headed by female. India is a male dominant society and gender discrimination is customized habitually.

Females are nearly 50 per cent of the total population but their representation in public life is very low. Woman continues to bear the major load of the household work. Her primary role is often viewed by the society as housewife. As per the

lifestyle of the Indian people, it is the duty of a woman to take care of her home. As such, from her very childhood, a girl child is taught to rustle up mouth-watering dishes by her mother and other ladies in her family. She is also taught to attend to guests and strangers politely and elegantly because it is thought to greatly reflect upon her upbringing. Hers is a 24x7 job, yet she manages to execute it smoothly and is respected for this quality.

Tilo: “When I was born, my parents’ faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt.”

In India, family who has daughters always feel that they are such kinds of difficulties for their life, because parents have to pay lots of money for their daughter's marriage.

First Mother: “Second rule, you may never leave the store. So there is no danger of your straying away from the spices.”

Women in India never been allowed to leave their home. They have to stay at home and serve their family.

Dadaji: “It’s all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?”

There are so many rules for Indian women. They may not stay with men in the same room, not to work late, and they have limited place to go. If they act like foreign women, their images as Indian women will goes bad, and no men will marry them.

Dadaji: “With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her.”

Simple dresses and make up are the characteristics of Indian women. They never uses so much make up because they have high self confidence.

First Mother: “When you begin to weave your desires into your visions, the true seeing is taken from you”

Indian women's couples are always chosen by their parents. They do not allowed to live their life with someone they do not know well. And Indian people believe if they do not obey the tradition, something bad will happen into their life.

Dadaji: “Hello Beti. You still there? You still here? I’ve got a letter from Janu Barwa, my old army friend. They are looking for a match for his grandnephew.”

Indian women marriage is arranged by their parents, no matter if the brides love the man or not.

The conclusion of the explanations above is that tradition gives many functions for people, especially for Indian women. The first function is that tradition keeps Indian women protected from foreign culture influences which seem useless or have bad impacts for their live. The second function is that tradition boarded the Indian women's a place to go in order to keep their tradition alive. The third function

is that tradition makes Indian women regarded much more than others and it tells people to respect God's gift given to us.



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

Now, we are in the last chapter of this final project. In this chapter, I want to conclude the study that I have analyzed in this final project and then I try to give some suggestions in relation with the study I have done.

5.1 Conclusion

We cannot deny that *The Mistress of Spices* movie is about using other imagination about tradition. Sometimes what we see and think may have different meaning in other's point of view. The main character, Tilo, finally find her life without leaving her tradition and meeting someone she loves. Love is the basic thing to be owned by someone who wants to be like Tilo.

How about the value and belief in India as the topic above? Do they have similar meaning and purposes? What about the tradition in India? Does it have function for Indian people? From the title, we can draw a conclusion that this movie is about people who wants to be free, has the same life with other people without neglecting his/her culture and tradition. It means that she does not want to be over suppressed by tradition. He/she sometimes feel and think of life may be different from others'. But actually, life is not so bad as he/she feel and think.

What about the tradition in India? Indian tradition is very tight. All of people have to obey the rules and tradition, and if they broke the rules, they will get the punishment.

What is the function of tradition for Indian people? The first function is that tradition keeps Indian women protected from foreign culture influences which seem useless or have bad impacts for their live. The second function is that tradition boarded the Indian women's a place to go in order to keep their tradition alive. The third function is that tradition makes Indian women regarded much more than others and it tells people to respect God's gift given to us.

5.2 Suggestions

A good movie should have purposes inside of it. Some of us may think that this is trivial thing, but actually it significantly affects the movie. Some people may think that it is funny to find the purposes of a movie. The producer may think that using a well-known actors in a movie or television series gives more benefit in reaching the best rating so that they ignoring the purposes given. So, I suggest for the movie makers and television series to consider the importance of purposes in broadcasting their movies or television series.

For teaching and learning activity, using a movie is a good alternative way to appreciate a literary work. So, using a medium would be a good technique in teaching and learning activity. Besides introduce the literary world, movie in English language can assist us in mastering the language used in the movie. It trains us in listening the

correct pronunciation of words. It also trains us the language use in real everyday situation.



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APPENDICES



MISTRESS OF SPICES'

SCRIPT

First Mother: "Are you ready to give up your own lives forever, for the spices?
never love anyone but the spices?"

Tilo: "I am, First Mother. I know the rules."

First Mother: "Mistresses, I have taught you all I can. We must now decide where you are to go; Paris, London, Nairobi, los angeles, hong kong, Toronto, san Francisco; there is a need for you in all these places. You will not burn, you will not feel pain, you will wake up in your new home free of all your own desires. But if a mistress fails her duty...the spices will punish her."

Inside the bazaar store.....

Tilo: "I love being a mistress of spices. The spices are my love. I know their origin, colors, smells, their magic powers. Yes, the old, old magic. Every spice has a purpose. And for each person, there's a special spice. I am named Tilo. After the sesame seed.. the spice of nourishment. But here, no one knows who I am."

Haroun : "Ladyjaan?"

Tilo: "Yes, Haroun."

Haroun: "Ah, Ladyjaan. Ah, please. I am sick of old lady Kapadia. These rich Indians, they think they're still in India. They treat us like animals. Do this, that. Drive me here, there. Not even a nod of thanks. Ladyjaan. You must read my fortune today."

Tilo: "Haroun... You know I can't read your for..."

Haroun: "Yes, but Ahmed said you helped him get the green card."

Tilo: "He was nervous before the interview, so I just gave him some Brahmi leaves to chew on."

Haroun: "But he remembered the Allegiance Pledge, first time in English."

Tilo: "It wasn't me. It was the dashmul. The herb of ten roots."

Haroun: "Lady, you are just playing with me. Look at these eyes. You see these dark circles?"

Tilo: "(in her heart) Poor Haroun... who came for the American dream that now works for an Indian nightmare."

Haroun: "Lady... please."

Tilo: "(looking at Haroun's hands) What's this?"

Haroun: "Oh, it's from tire irons and wrenches, from Arco Garages, my first job."

Tilo: "And... Before that?"

Haroun: "Back in Kashmir, we're boatmen. My grandfather, my father and I, we would row our shikara for tourists, from America, Europe.

While remembering his past.....

Haroun: "One year, money was so good. We lined the seats with red silk."

Tilo: "(talk to herself while pouring some chandan powder into Haroun's hand) Chandan, the powder of the sandalwood tree, that relieves the pain of remembering."

Tilo: "Rub it in!"

Haroun: "(rubbing his hand and continue to speak) One day, the fighting started. The soldiers arrived and the tourists stopped coming. The rebels came to take the young men. There was blood. Blood and more blood, redder than the silk of the boat. I wish I had..."

Tilo: "Hurry now... Faster, Haroun..."

Haroun: "I wish I, too, had...(a few second later) What was I saying?"

Tilo: "You wanted to know your fortune."

Haroun: "Oh, yes..."

Tilo: "It is good..."

Haroun: "Mm..hm.."

Tilo: "Very good. Great things will happen in this new land for you. Umm... riches and happiness, and maybe even... love."

Haroun: "Oh, Ladyjaan... thank you. I know you have the gift. Thank you. I must go (leaving the store)."

Tilo: “Poor Haroun... I too, was taken from home. When I was born, my parents’ faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices.”

First Mother: “Don’t you know it is very important that you know what the names of these spices are? Because you will be using them in your work and you will get the power from them. Those are red chillies.”

Children: “Red chillies...”

First Mother: “Cardamom...”

Children: “Cardamom....”

First Mother: “Do you listen to the spices?”

Tilo: “I was taught the power of the spices and the consequences for breaking the rules.”

First Mother: “First rule, you are here to see to the other’s desires, never to use the spices for your own.”

Little Tilo: “Cardamom...”

First Mother: “Second rule, you may never leave the store. So there is no danger of your straying away from the spices.”

Little Tilo: “Is this turmeric?”

Friends: “Give it to me... Give it to me...”

Little Tilo: “Ginger...”

First Mother: “You may never touch another’s skin.”

On the bazaar...

Tilo: “Why are you warning me, chillies?”

Myisha: “Sister... I was wondering if you could help me. I’ve seen you here from the salon. Do you know how to do this? My girlfriend says it’s an Indian things.”

Tilo: “Mehndi... when are you getting married?”

Myisha: “What’s that got to do with anything?”

Tilo: “Mehndi is normally done on brides.”

Myisha: "I was just hoping to wear it to a hair show. If I had to wait until I get married... girl, I may never get a chance."

Tilo: "Saffron, for lonely nights, to glow and to attract love into your life."

Myisha: "What is that?"

Tilo: "To give you energy for the long hours."

Myisha: Thank you

Tilo: You're welcome, Myisha...

Myisha: I'll see you real soon, girl... Take care.

Tilo: See you...

Tilo: You're cooking for her again?

Kwesi: She loved the coconut korma.

Tilo: Nothing like its delicate flesh to bind new hearts. You ready for garlic now?

Kwesi: I don't know about garlic. You see, I'm and garlic...

Tilo: Some religious groups in India never eat it.

Kwesi: That's what I'm talking about. That garlic...

Tilo: Because they fear their reputation as an aphrodisiac. You should try the eggplant bhurtha. You grill the eggplant over a flame, scoop the insides out and then fry it with ten cloves of garlic, cumin seeds, little red onions and tomatoes. And you sprinkle it with coriander leaves. To feed your passion trough the night.

Kwesi: Cool... Listen, if you get all the ingredients together, I'll pick it up when I came back from class.

Tilo: Ok, then

Kwesi: thanks a lot. See you later.

Jagjit's Mom: Jagjit, don't hang on me like a girl. Go get me daal chini. Bag! Oh, Jagjit, the hairs on my head will turn white before you learn to do anything.

Jagjit friends: oh, what's the problem, osama? Towel head! Towel head!

Tilo: Cinnamon, friend maker, warm, brown as Jaggi's skin, to find someone who will show you this America was not so bad.

Tilo: Jagjt, do you know what your name means? World conqueror.

Jagjit's Mother: Stupid boy.

Jagjit: Thank you.

Other: hey buddy... you OK? Hey, you got a phone, man?

Other: hey man, are you all right? Are you OK?

Tilo: Bring him in. I can help him.

Other: all right. He's OK. Let's go. Shall I call an ambulance?

Doug: It's nothing.

Tilo: I know what he needs... I'll just be a minute.

Tilo: I have to help him, chilies... he is hurt.

Why did you send him away, spices? He was no danger to me.

Doug: I don't know what happened, but the bike's fine. I'd better go. Thanks...

Tilo: But... you are bleeding. Please... sit down. Hold yur arm out, please.

Doug: This is very nice of you. Where did you learn this?

Tilo: I... grew up with it around me.

Doug: I must have been passed down for generations, huh?

Tilo: (Chilies... you can't be his spice)

Doug: Nice place you have here.

Doug: What's wrong?

Tilo: You'd better go now.

Doug: Well, thank you. It feels much better. I'd like to give you something for all your... Thanks again. You didn't need to do all of this.

Tilo: (I should have listened to you, spices, and sent him away... I thought he came to me for help. America, a new land no older than a heartbeat. There is so little I know about you)

Haroun: Ladyjaan, I quit my job with Kapadia memsahib.

Tilo: You quit?

Haroun: Yes. Last night, I was at Fried Kentucky Chicken on 14th Street... and someone grabs my shoulder. Now I'm praying to Allah as I turn, but it's only being Mujibar. Mujibar, from my uncle's village. I didn't even know he was in America. And he's done good, too. He's got a couple of taxis already, and he's looking for a driver. Good pay he's telling me. Special for a fellow Kashmiri. And maybe even the chance to buy later on. Ladyjaan... there's nothing like being your own master. So, from tomorrow, driving a cab, black and yellow like a sunflower.

Tilo: A cab?

Haroun: This is all your doings. Thank you... come and look at my taxi, it's just outside. Come...

Tilo: Haroun... you know I cannot leave this store.

Haroun: The store will be fine without you for a minute. It's only a bus backfiring. Ladyjaan... come. Touch it for good luck, huh? Ladyjaan..."

(gazing as if she saw Haroun bleeding)

Haroun: Are you OK? How many times I told you? You should put an ad in India West for a helper. Running this big store by yourself, it's too much.

Tilo: Haroun, just be careful.

Haroun: What? Look... Please display for me. My number is on the back, so you can call me any time... And I will give you a free ride to San Francisco. The beautiful Golden Gate Bridge, Alcatraz Island, the wharf of the fisherman. I'll take you everywhere (leaving the store)

(What does Haroun need? Kalo Jire. Black cumin seeds. Protector against the evil eye. Thank you, spices)

Dadaji: Hello?

Tilo: Hi, Dadaji.

Dadaji: Chi, chi, chi... I need something for my mental peace. Ever since I came to this America, I have not got one iota. And that Satish of mine, "Come, Baba... Come here..." he said. "We are all here, why do you want to be far away from your flesh, blood and a younger granddaughter?". I'd rather not have anything with this granddaughter at all.

Tilo: Daddaji, Geeta's such a nice girl. She's pretty, well-spoken, and she loves my mango pickle.

Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?

Tilo: Dadaji... This is America. And even in India, women are working.

Dadaji: I know this is America, buuut we are Indians still, no? You would have not done something like that, I know it! When oil and lighting...

Tilo: Match...

Dadaji: Match, is put together, there's bound to be fire... And once the fire starts, it is very difficult to put it out. I need something for my mental peace.

Tilo: I'll get you brahmi oil to cool your system.

Dadaji: And one more thing. Yesterday, she was wearing...

(imagining his conversations with Geeta)

Dadaji: Where are you going looking like this?

Geeta: I'm going out.

Dadaji: With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her.

Geeta: I'm not ashamed of anything.

Dadaji: And why are you wearing something like this? You want every men to look at your chest?

Geeta: Gramps, don't wait up. (kissing his grandfather)

Dadaji: But I...

On the store.... Doug enters it.

Tilo: Feeling better?

Doug: Thanks to you. Whatever you put under that bandage worked wonders. It's almost all healed. I didn't get a chance to thank you properly last time. I was going to have flowers delivered and I realized I don't even know your name. I'm Doug. (give his hand to have a shakehands)

Tilo: Tilo (refuse to touch Doug's skin)

Dadaji: I will come back for my peace of mind again.

Tilo: Chi, Dadaji... Take care, Dadaji...

Dadaji: You take care, my dear... (leaving the store)

Doug: It smells so beautiful in here. I must have passed this store hundreds of times nad I've always been scared to come in.

Tilo: Scared? Why?

Doug: I don't know. I wasn't sure if it was OK for a guy like me to... Well, you know... It seems like it's for your community.

Tilo: No, its... It's for everyone.

Doug: Wow... there must be thousands of spices in here. Hw do you keep track of what they're all for? I can't even cook an egg.

Tilo: Everyone has a spice.

Doug: Really? I got spice too?

Tilo: (noded)

Dough: Well, which one's mine?

Tilo: If you wait here a minute, I'll just go find yours.

Doug: OK

Tilo: (searching a spice for Doug) Spices, speak to me. What does he need? Is it methi seed for strength? Ajwain for confidence? Fennel for perseverance? Why can't I see?

(remembering First Mother's sayings: When you begin to weave your desires into your visions, the true seeing is taken from you. You grow confuse and the spices no longer obey)

Asafoetida, the antidote to love? You can't be his spice.

Doug: These chilies looked deadly.

Tilo: They are. You should stay away from them.

Doug: What happened to my spice? It's not something bad, is it? Some high carb spice or something?

Tilo: It's... It's a special one.

Doug: (phone rings) Sorry... hey, yeah... I'll be there, like, like in te minutes. OK, bye.

Doug: Sorry about that, it's just we've started a new building down the street. There's a lot of city politics.

Tilo: You are an architect...

Doug: Yeah, but that's just my job. I got a spice now. What's my spice supposed to do for me, anyway?

Tilo: It depends. What do you need?

Doug: You think I need something?

Tilo: I'm all out of your spice. But... I have something for you.

Doug: What is it?

Tilo: It's tulsi... Holy basil.

Dough: What's it for?

Tilo: Drink it like tea, and that's on the house.

Doug: You know, it's funny. People look at me and think that I'm doing OK, but you look at me like you know something you're not telling me.

Tilo: I only know that everyone is welcome here. There's no need to be scared.

Doug : I still can't believe that you can remember what all these spices are for without getting mixed up. Well, I have to go now. Bye

Tilo: Bye

Few hours later.....

Tilo: It would be so easy just once to used the spices for myself. Crushed prishniparni burned with lotus root in the evening would make him come back to me (looking at prishniparni seeds). Tulsi... you're right. Why should he think of me? He's remembering someone else.

Dadaji: Hello Beti. You still there? You still here? I've got a letter from Janu Barwa, my old army friend. They are looking for a match for his grandnephew.

Geeta: You gotta be joking (laughing while reading the letter). I mean why would I leave my career, my family, all my friends here to go to some place I've visited, like, twice? I mean I don't even like going to the bathroom in India. Mom... Dad... (looking at her parents) I have met someone and we're in love.

Dadaji: No shame at all. Making talk of love in front of me, her grandfather (talk to Tilo).

Geeta: Anthony Garcia.

Dadaji: Satish, she is marrying a white man?

Geeta: He is not white, he is a Chicano.

Dadaji: Chicano? What's that? Know it's nothing good.

Geeta: He's Mexican-American.

Dadaji: You are losing your caste and putting the blackest color on our ancestors' faces to marry a man whose people are slum criminals and illegal?

Geeta: You don't understand, Grandpa.

Dadaji: I understand! I understand everything!

Dadaji: Satish is totally quiet (talk to Tilo). I want to tell him, once you let cow out of the barn... You can't stop it from trampling the paddy fields. But when I look at his face, I don't have the heart. I say, "Satish... (remembering his conversation with his family) Put me on a plane tomorrow to India. Tomorrow!".

Geeta: Dad? Dad, say something...

Satish: I trusted you. I don't wanna see your face.

Geeta: How can you say that to me? (crying) Fine. Then I'm gonna move in with Tony! Because he's asking me. All this time I've been saying no because I've been thinking of you. But now I will. Then I'll just go ahead and marry him, because that's what we want. (leaving her family)

Dadaji: I don't know what to do. So I came to you. I know you can help. Please...

Almond powder and kesar to boil in milk. The whole family must drink it. To sweeten your words and remember the love buried under the anger.

Dadaji: Thank you. It's so late. I'll take a taxi home instead of bus.

(Tilo remembered Haroun, suddenly) Please forgive me spices. I've been distracted. How could I forget the Kalo Jire to shield Haroun from the evil eye?

Doug: Hey!

Tilo's finger's cut off.

Doug: Oh, I'm sorry. I didn't mean to...

Tilo: it's nothing.

Doug: Here, let me take a look. (trying to touch Tilo's skin). Here, put some water on it. Clean it out. Is that better?

Haroun: Ladyjaan? What's going on?

Tilo: Haroun...

Doug: You should put something on that cut.

Tilo: Yes, I'll get a neem leaf.

Doug: please help him. It's OK. I'm in no hurry.

Haroun: You should be careful who you let in your store after dark. There's all kinds of mad people roaming around this neighborhood. How come your door wasn't locked today? Just last week a man broke into the Sri Lankan 7-eleven and shot the owner on the chest three times. Better you ask this fellow to leave while I'm still being here.

Tilo: Haroun, I can look after myself very well. And it's best you do not insult my customers.

Haroun: I was... I was speaking out of concern like a brother. I see... I stepped too far. (leaving the store)

Tilo: I didn't mean like that.

Haroun: What right have I, a poor taxi driver... to advise you... a Lady?

Tilo: Haroun, please don't go. I'll have your package in a few minutes. Haroun, please...

Tilo: I'm sorry about...

Doug: It's OK. He seemed kind of pissed off, though. Is he? Are you and he?

Tilo: No, no, no... He's just a loyal customer. He needed some kalo jire for protection.

Doug: How can you be so sure what he needs?

Tilo: I just know.

Doug: Like you know what I need? Why did you give me that tea to drink?

Tilo: For clarity...at work.

Doug: Well... ever since you gave it to me, I've been having the most incredible dreams, remembering all these stuffs that I'd completely forgotten about. Don't know how you do it, but you're incredible. (touching Tilo's hand)

I'm sorry spices... the chilies burnt...

Tilo: I've broken too many rules already. I think you should leave.

I'm sorry... I never give you your true spice.

Next morning..... Tilo do a worship, praying to her gods.

Please do not leave me, spices. You must speak to me again.

On the store...

My spices, I knew you wouldn't abandon me. (smiling)

Tilo: Garlic never fails. (smiling) It is known as the wonder food back home. You know, have the perfect thing for you today. (take a slice of Paan leaf) Paan... a must at the end of every couple's meal. What it has here is slivers of Supari for

intoxication... shredded coconut for sweet words... fennel seeds to digest them... and cardamom... to make the words last forever.

Kwesi: We broke up.

Tilo shocked...

Kwesi: She said it was all going too fast. I guess I overwhelmed her.

Tilo: I'm sorry...

Kwesi: I thought I was onto something good.

Spices, why punish him when I broke the rules?

Kwesi: I came by to ask if I could put this up in your window.

Tilo: Yeah... sure.

Kwesi: I'm teaching a new karate class.

Jagjit entering the store with his brand new look...

Jagjit? Yes, it's Jagjit. I remember the look.

Tilo: Hello, Jagjit...

Jagjit: It's Jag.

Tilo: Everything's better in school now?

Jagjit: Who told you?

Tilo: Well, the boys... they don't trouble you anymore?

Jagjit: I've got friends now.

Oh, cinnamons... friend maker... what have you done? What friends are these?

Cinnamon, we are losing him. Spices, speak to me. Is this the way you chosen to punish me? And what about him? How would you punish him? (she's remembering Doug) Don't spices... he didn't mean to touch me. I won't see him again, spices. Please, don hurt him.

Doug's girlfriend: (smiling) Hi...

Such perfect timing my clever spices...

Doug's girlfriend: I wanna make a special meal for someone, but I've never cooked Indian before.

She looks like she's never chopped an onion in her life.

Doug's girlfriend: I hope you can help me with that.

Tilo: Yes, of course.

Doug's girlfriend: My problem is I don't know what I want.

Tilo: Who are you cooking for?

Doug's girlfriend: Well, it's for this guy I've been dating. But he's been kinda distant lately. I wanna make something easy but I don't want the smell to get into my hair and stay in the house. You know what I mean?

Tilo: I'll find the perfect thing for you.

Doug's girlfriend: Great...!

I could give her mischievous mustard seed to send him away from her forever.

Doug's girlfriend: I really appreciate it. He's gonna love it.

Tilo: Maybe you can make him a sumptuous biryani with green cardamom.

You're speaking to me again... cardamom, to bind true loves. Then it must be her that he needs. Who am I to take away their happiness?

Tilo: Here's your change

Doug's girlfriend: thanks so much. I'll have him eating out of my hand after this. I'll let you know how it turned out.

Tilo: You must. Good luck...

I must let him go. Or the spices will destroy us both. I've neglected what is important. Anant Soni, who comes fro every month for rendi, oil from the castorplant to massage into his mother's arthritic hands. And Pamela Viji, who sells million dollar houses and sends the money to her sister in shelter. I'll give her a special blend of my garam masala today, for hope. Thank you spices, for reminding me of my duty to others.

At night, Tilo locked the door because the chilies reminded her about Doug's coming...

Doug: Tilo... (knocking at the door)

Tilo opens the door...

Doug: Tilo, I need to speak to you.

Tilo: Doug, I cannot...

Doug: Just for, like, two minutes. Please...

Tilo: I'll get you a nimbu pani, a lime soda. It'll cool you down. So, what's wrong?

Doug: it's my mom. She died.

Tilo: I'm so sorry... Was she with you?

Doug: No. I'm sorry, I shouldn't have... bust in here like this. I just... I think I'm in shock, you know. I should go.

Tilo: No, wait.

Doug: No, you were right. I shouldn't have come

Tilo: Have this drink. Please.

Black gold... brought by traders round the world. King of spices.

Doug: It's that pepper? That was strong.

To help you tell your deepest secret.

Tilo: You can tell me whatever you want.

Doug: I really never talk about this to anyone. I don't even know where to start. I feel so numb. It's my mom. Her ashes just showed up at my doorstep. I don't even know how they found me. I never wanted to see her again till I met you. The truth is, my mom died for me a long time ago. My dad was an orphan who met my mom at a roadside diner. His hands were always so black from working at the refinery. But my mom's hands were always perfect.

Little Doug: Vroom! Vroom! (played his toys)

Doug: she looked like a movie star. You know, she had these high pointy heels. Even her name, Celestina, had more flair than the neighbor. She used to complain about my hair. She said it was too coarse, unruly. One day this man showed up at our house when my dad was at work.

Man: Evie! Evie!

Doug's mother: Why have you come here? To ruin my life?

Man: You ought to be ashamed, acting like a white woman. Your little boy don't even know who he is.

Doug's mother: Dougie, honey, go back upstairs.

Doug's mother: Get out of here! I don't owe him nothing.

Doug: The next day, when my dad was gone, my mom took us on a ride.

Old man: Evie! Evie, my little flower. You came... with your son. Please, leave the boy with me. I only have a little time, my darling granddaughter. Please, let me talk to him. I asked it as payment for all that you threw away. I want the boy to have a choice for his life's path as you had. Please... let me talk to him. Please...

Doug's mother: You can talk to him, Tata. But I stay in the room.

Old man: For you, my son (give his raven to Doug)

Doug's mother: No! Come on... we've gotta get out of here. Come on!

Doug: No! you killed him. I should never come back here!

Doug: (drink the soda) Phew! This pepper drink has a kick to it, I tell you. I don't even know why I dumped all this stuff on you. I'm sorry...

Tilo: Come... Let's get some fresh air.

(Doug and Tilo move upstairs)

Doug: It's embarrassing to bring all this stuff up.

Tilo: Did you ever go back?

Doug: After my dad died, I left home and stopped talking to my mom. God, I hated her. She gave it all up because she wanted to fit in.

Tilo: and you just abandoned her?

Doug: I'm not proud of that. I did try to find her few years ago. But she moved away. You know, the old man...

Tilo: Your great grandfather?

Doug: Although he spoke to me in some language I never heard before, I still understood him. You know what? I felt part of something. I kept that feather all these years, hoping one day I'd find what he was trying to give me. Now it's too late.

Tilo: Is it?

Doug: I'm betting you know exactly what to do.

Tilo: No, I don't always have all the answers, Doug.

Doug: From my window in San Francisco, sometimes I look across the bay and I imagine you here...

Tilo: I've never really been to San Francisco.

Doug: You're kidding me. Well, come with me, then. I'll show you everything, all my spots.

Tilo: I cannot.

Doug: There's more to you than this store, Tilo. I know that.

Tilo: and I know that... a handsome man like you can never be alone.

Doug: You'd be surprised. (touching Tilo's hands) I didn't have a clue what I wanted till I met you. Not a clue. Did you ever feel like you just want to... you just want to start all over again? I guess it's easy for me to say because I don't have what you have. I'm not rooted like you are.

Tilo: When the roots are too strong, they can strangle you too...

Doug: I'll see you tomorrow, then? It's a date...? (laughing) Come on... you deserve a day off. (leaving the store)

Reading a newspaper...

Haroun... I'll stay up all night and split the seeds for Haroun. I must protect him.

On the morning...

Jagjit's mother: Hello? Are you trying to kill us? My husband nearly choked. It's too much hot. It burnt his insides.

Tilo: I'm sorry... I don't know what happened. I put the same amount of the chilies in it.

Jagjit's mother: You've been careless. That's what's happened. Now, who's going to pay the doctor?

Tilo: I'm really sorry... please, take back your money. How's Jagjit?

Jagjit's mother: My son is none of your business. You've done enough damage.
(leaving the store)

Dadaji: I'm having no luck. Satish refuses to mention Geeta.

Tilo: The almond and kesar powder?

Dadaji: We did everything that you asked us to do.

Can't you see, spices? All Geeta wants is to be happy.

(Then, everything goes wrong... the spices rotten)

Don't turn on me, spices... you know my customers need me. Don't punish them.

Tilo: Dadaji, you said you would do anything to bring Geeta back into the family.
Mix this in your rice and for one hour, you will have the golden tongue
(preparing some spices for Dadaji). Whatever you asked, people must obey.

Dadaji: OK (leave the store)

(bring the package of kalo jire) Spices, I have to get the kalo jire to Haroun. This is for him...not for me... I'm not leaving you, spices... I will be back (leave the store when Doug comes)

Doug: Sure you wanna do this?

Tilo: I'm going because I have to help someone. This is where I have to go (giving an address to Doug)

Doug: OK

This is the first time Tilo come out of the store...

Doug: Don't worry. Here's your helmet.

They go to Haroun's house.

Tilo: Haroun? (knock at the door)

Hameeda: He hasn't return yet. Why don't you come in and have some hot chai?
He'll soon be home for prayers.

Tilo: No, thank you (smiling)

Hameeda: (get out and bring some hot chai) Chai?

Tilo: Thank you

Hameeda: I'm Hameeda

Tilo: I'm Tilo. Do you live alone?

Hameeda: No, no... my brother brought me here to study. He and his wife look after me.

Tilo: Do you know Haroun well?

Hameeda: Oh, no... he's always so busy and he's so shy with women he hardly speaks to me. If we meet on the stairs, he just says "Salamu'alaikum" and hurries down. He won't even look me in the eyes. That's his car. He's home... he goes to the market and always get so much fresh fruit, he comes up with so many bags.

(Haroun being attacked by burglars)

Tilo: Haroun? (worried about Haroun)

(all moved downstairs)

Hameeda: Haroun!

Haroun: Help me!

(they bring Haroun into his house)

Hameeda: No time to tears, Ladyjaan. Hold his head like this, and Bhaijaan, go get help!

Doctor: So many wounds like this I've had to stitch. Nobody put this in letters when sending money home.

Tilo went home... her store's being robbed. She's crying... then someone rise outside her store...

First Mother: Tilo, daughter... You have gone too far. This will destroy you and everything you are.

Tilo: First Mother

First Mother: You must return now to where you belong. You are in danger. You have broken too many rules.

Tilo: But we have to live by different rules here. (crying) Maybe the spices are not enough by themselves.

First Mother: You are nothing without the spices. The spices are your tradition. Do not let America seduce you. With your dreams of love, you have roused the spices' hate.

Tilo: You know about him?

First Mother: To all whom a mistress loves, as she should not, chaos will come. I want the spices... and him...

First Mother: If a mistress fails in her duty, fire is the end. The spices will decide... The next day...

Doug: I'm not waiting as long for you to take another day off, you know.

Tilo: It's not going to work.

Doug: What do you mean?

Tilo: There are rules.

Doug: So?

Tilo: Your mother broke the rules and look how that hurt you.

Doug: That was her choice. But you helped me make sense of it. You said I can be whoever the hell I want to be. So can you. Don't kill this. Don't kill this before it's even started. I'm coming back for you tonight.

Spices, I know it cannot be. I have chosen to go back.

Dadaji: Hello, Beti. It's still hurting. But I had to come and say thank you. Geeta's coming home with her boyfriend, that Tony fellow.

Thank you, spices. You have helped open eyes, so Geeta can marry her love.

Dadaji: I'm going to say anything.

Mysha & Kwesi: Hello! (smiling) I saw the poster in your window and went along to his class.

And Saffron, Myisha and Kwesi have found love, too.

Myisha: He can cook too

Kwesi: She taught me everything I know. What do we get? Anything with garlic?

Jagjit comes...

Tilo: Everything OK, Jagjit?

Jagjit: Yeah, it's all good.

Tilo: Don't be scared, it's just a bus backfiring.

Jagjit: Scared? I ain't scared.

Kwesi: Are you all right, son? Somebody after you?

Tilo: How would you like never to be scared again, Jagjit?

Tilo gives Kwesi money to teach Jagjit.

Tilo: Teach him, till he's a master like you

Jagjit: Why are you doing this?

Tilo: Because I want to. (cinnamon, you have found a true friend for Jagjit to guide him through the highs and lows of life in America. Thank you, spices. Their desires are now fulfilled.

Jagjit: Whatever man.....

Doug's girlfriend comes...

Doug's girlfriend: I never got to cook for him. Turns out he's fallen in love with someone else.

Tilo: He told you that?

Doug's girlfriend: Yeah. I can't hate him for it. I've never seen him so happy.

Please, spices... give me one night with doug. One night for my desires, then you have me forever...

Tilo and Doug go to Haroun's house...

Haroun: Ladyjaan... you look different. Or is it my eye playing?

Tilo: I've brought something for you. Are you feeling better?

Haroun: Oh, yes. Hameeda and her brother have been very kind. She's been cooking all days for us and she's been keeping me company.

Hameeda: Today, will you have some chai?

Tilo: Yeah...

Hameeda: And you?

Doug: Sure. I'll help her.

Tilo: Haroun, I've come to say goodbye.

Haroun: Where are you going?

Tilo: I'm returning back home.

Haroun: What about your store, Ladyjaan... and your customers?

Tilo: Is it not right for us to go back to where we belong?

Haroun: Not for me, Ladyjaan...

Tilo: Are you not angry at what they did to you?

Haroun: Of course I'm angry, Ladyjaan. But I still have both my eyes and I have such friends.

Tilo: Haroun, you have found so much more than wealth here. You came for a dream and you found love.

Haroun: Now, what did you bring for me?

Tilo: it's for Hameeda. Well, actually, it's for you both... together. Lotus root. You put this on her on the night of your wedding. It's for a lifetime of deep loving.

Tilo and Doug are going to Doug' house...

Doug: Here it is. What do you think?

Tilo: it's... it's beautiful. Is this yours?

Doug: oh, yeah... it's an old bakery, actually. I just love the idea of making old things new. There's something cool about it.

Tilo: Forgive me, Doug. But I have to return to where I belong. You showed me such love. Thank you... but it cannot be. I do not expect you to understand, but there is no other way. I'm sorry... I will carry your love with me forever.
(leaving Doug's house)

On the store...

Spices, I never left you. I could have lived with you, and him. Love cannot be wrong, but I will leave him, if it means losing you. I give my life to you...

(she burns her spices with her body in it)

The next morning... Doug comes to the spice store and found the store crashed by earthquake.

Doug: Tilo! Tilo! (he found Tilo on the fallen walls...) Are you OK? I woke up and you were gone. I read your note. I crossed the bridge and just as I got to the other side, the quake hit. Are you sure you're OK?

Tilo: Yes.

Doug: Let's get you out... Let's get you out of here.

First Mother: Tilo, Mistress... you have shown your devotion to the spices. The spices know you will never leave them.

Tilo: Doug, I'm not leaving.

Doug: You're staying with me.

Tilo: I mean here. I'm not leaving here.

Doug: Tilo, there's nothing left here.

Tilo: This is my home.

Doug: I guess I can help you rebuild it. You never told me what my spice is.

Tilo: Sesame... Tilo...

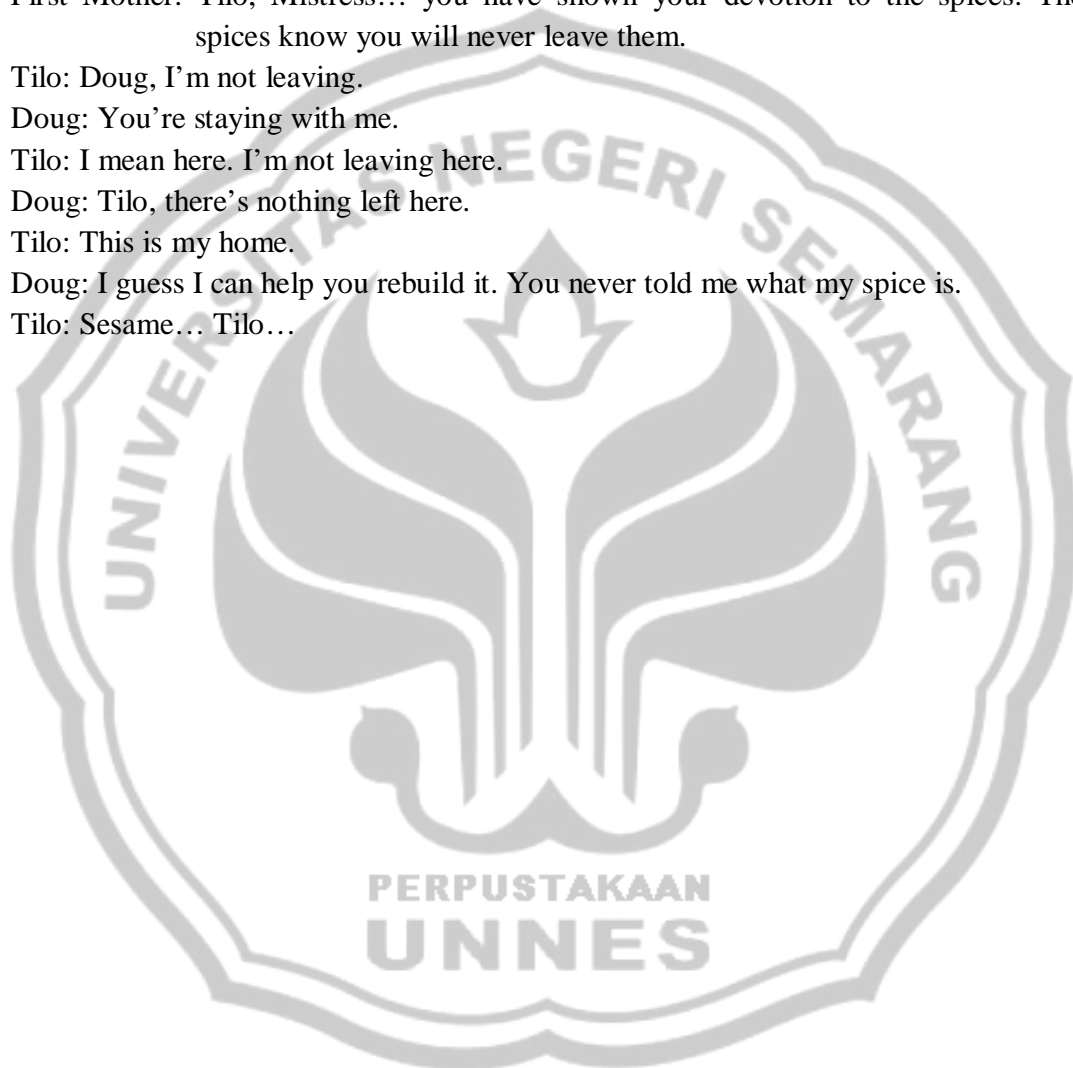


TABLE A

List of overall data

Data number	Data Form	Answering Question Number
1	Haroun: "Ah, Ladyjaan. Ah, please. I am sick of old lady Kapadia. These rich Indians, they think they're still in India. They treat us like animals. Do this, that. Drive me here, there. Not even a nod of thanks. Ladyjaan. You must read my fortune today."	1
2	First Mother: "First rule, you are here to see to the other's desires, never to use the spices for your own."	1
3	Tilo: I know what he needs... I'll just be a minute. Tilo: I have to help him, chilies... he is hurt. Why did you send him away, spices? He was no danger to me.	1
4	Haroun: Yes. Last night, I was at Fried Kentucky Chicken on 14 th Street... and someone grabs my shoulder. Now I'm praying to Allah as I turn, but it's only being Mujibar. Mujibar, from my uncle's village. I didn't even know he was in America. And he's done good, too. He's got a couple of taxis already, and he's looking for a driver.	1

	Good pay he's telling me. Special for a fellow Kashmiri. And maybe even the chance to buy later on. Ladyjaan... there's nothing like being your own master. So, from tomorrow, I'm driving a cab, black and yellow like a sunflower.	
5	Doug: I don't know. I wasn't sure if it was OK for a guy like me to... Well, you know... It seems like it's for your community.	1
6	Tilo: No, its... It's for everyone.	1
7	Haroun: Of course I'm angry, Ladyjaan. But I still have both my eyes and I have such friends.	1
8	Tilo: "Haroun... You know I can't read your for..." Haroun: "Yes, but Ahmed said you helped him get the green card." Tilo: "He was nervous before the interview, so I just gave him some Brahmi leaves to chew on." Haroun: "But he remembered the Allegiance Pledge, first time in English." Tilo: "It wasn't me. It was the dashmul. The herb of ten roots."	1
9	Tilo: "(talk to herself while pouring some chandan powder into Haroun's hand) Chandan, the powder of the sandalwood tree, that relieves the pain of remembering."	1
10	Tilo: "Poor Haroun... I too, was taken from home. When I was born, my parents' faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and	1

	<p>wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices.”</p>	
11	<p>Kwesi: I don't know about garlic. You see, I'm and garlic... Tilo: Some religious groups in India never eat it. Kwesi: That's what I'm talking about. That garlic... Tilo: Because they fear their reputation as an aphrodisiac. You should try the eggplant bhurtha. You grill the eggplant over a flame, scoop the insides out and then fry it with ten cloves of garlic, cumin seeds, little red onions and tomatoes. And you sprinkle it with coriander leaves. To feed your passion trough the night.</p>	1
12	<p>Tilo: Haroun... you know I cannot leave this store. Haroun: The store will be fine without you for a minute. It's only a bus backfiring. Ladyjaan... come. Touch it for good luck, huh? Ladyjaan...”</p>	1
13	<p>Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her? Tilo: Dadaji... This is America. And even in India, women are working.</p>	2
14	<p>Geeta: I'm going out. Dadaji: With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her. Geeta: I'm not ashamed of anything. Dadaji: And why are you wearing something like</p>	2

	this? You want every men to look at your chest?	
15	<p>Dadaji: Satish, she is marrying a white man?</p> <p>Geeta: He is not white, he is a Chicano.</p> <p>Dadaji: Chicano? What's that? Know it's nothing good.</p> <p>Geeta: He's Mexican-American.</p> <p>Dadaji: You are losing your caste and putting the blackest color on our ancestors' faces to marry a man whose people are slum criminals and illegal?</p> <p>Geeta: You don't understand, Grandpa.</p>	2
16	<p>Doug: You'd be surprised. (touching Tilo's hands) I didn't have a clue what I wanted till I met you. Not a clue. Did you ever feel like you just want to... you just want to start all over again? I guess it's easy for me to say because I don't have what you have. I'm not rooted like you are.</p>	2
17	<p>Tilo: "Poor Haroun... I too, was taken from home. When I was born, my parents' faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices."</p>	3
18	<p>First Mother: "Second rule, you may never leave the store. So there is no danger of your straying away from the spices."</p>	3

19	Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?	3
20	Dadaji: "With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her."	3
21	First Mother: "When you begin to weave your desires into your visions, the true seeing is taken from you"	3
22	Dadaji: "Hello Beti. You still there? You still here? I've got a letter from Janu Barwa, my old army friend. They are looking for a match for his grandnephew."	3

TABLE B1

73

Answering Question Number 1

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1	Haroun: "Ah, Ladyjaan. Ah, please. I am sick of old lady Kapadia. These rich Indians, they think they're still in India. They treat us like animals. Do this, that. Drive me here, there. Not even a nod of thanks. Ladyjaan. You must read my fortune today."	1
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6	Tilo: No, its... It's for everyone.	1
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8	Tilo: "Haroun... You know I can't read your for..." Haroun: "Yes, but Ahmed said you helped him get the	1

	<p>green card.”</p> <p>Tilo: “He was nervous before the interview, so I just gave him some Brahmi leaves to chew on.”</p> <p>Haroun: “But he remembered the Allegiance Pledge, first time in English.”</p> <p>Tilo: “It wasn’t me. It was the dashmul. The herb of ten roots.”</p>	
9	<p>Tilo: “(talk to herself while pouring some chandan powder into Haroun’s hand) Chandan, the powder of the sandalwood tree, that relieves the pain of remembering.”</p>	1
10	<p>Tilo: “Poor Haroun... I too, was taken from home. When I was born, my parents’ faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices.”</p>	1
11	<p>Kwesi: I don’t know about garlic. You see, I’m and garlic...</p> <p>Tilo: Some religious groups in India never eat it.</p> <p>Kwesi: That’s what I’m talking about. That garlic...</p> <p>Tilo: Because they fear their reputation as an aphrodisiac. You should try the eggplant bhurtha. You grill the eggplant over a flame, scoop the insides out and then fry it with ten cloves of garlic, cumin seeds, little red onions and tomatoes. And you sprinkle it with coriander leaves. To feed your passion trough the night.</p>	1
12	<p>Tilo: Haroun... you know I cannot leave this store.</p> <p>Haroun: The store will be fine without you for a minute. It’s only a bus backfiring. Ladyjaan... come. Touch it for good luck, huh? Ladyjaan...”</p>	1

TABLE B2

Answering Question Number 2

1	<p>Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?</p> <p>Tilo: Dadaji... This is America. And even in India, women are working.</p>	2
2	<p>Geeta: I'm going out.</p> <p>Dadaji: With so much of make up? In our times, only English women and loose ladies used to wear so much of make up. And good Indian girl is not ashamed of the face that God has given her.</p> <p>Geeta: I'm not ashamed of anything.</p> <p>Dadaji: And why are you wearing something like this? You want every men to look at your chest?</p>	2
3	<p>Dadaji: Satish, she is marrying a white man?</p> <p>Geeta: He is not white, he is a Chicano.</p> <p>Dadaji: Chicano? What's that? Know it's nothing good.</p> <p>Geeta: He's Mexican-American.</p> <p>Dadaji: You are losing your caste and putting the blackest color on our ancestors' faces to marry a man whose people are slum criminals and illegal?</p> <p>Geeta: You don't understand, Grandpa.</p>	2
4	<p>Doug: You'd be surprised. (touching Tilo's hands) I didn't have a clue what I wanted till I met you. Not a clue. Did you ever feel like you just want to... you just want to start all over again? I guess it's easy for me to say because I don't have what you have. I'm not rooted like you are.</p>	2

TABLE B3

Answering Question Number 3

1	Tilo: "Poor Haroun... I too, was taken from home. When I was born, my parents' faces were heavy with fallen hope at another girl. A daughter meant nothing more than a dowry debt. Maybe because I was left to wander around alone, I discovered I could see things others could not. I knew which servant girl was sleeping with her master. I told a wealthy landowner where to find his lost ring. And I warned the village headman of the floods before they came. My fame spread far and wide. And then the bandits came for me to lead them to riches. (mummy.... Papa....) I did not know it, but I had arrived at my destiny. First Mother said I had been brought to her to fulfill my duty as a mistress of spices."	3
2	First Mother: "Second rule, you may never leave the store. So there is no danger of your straying away from the spices."	3
3	Dadaji: It's all right with this foreign girls. But you tell me one thing yourself. Is it right to work late, late in the night, in the office with men? And that also being dropped by these men in their cars. You tell me! Who will want to marry her?	3
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5	First Mother: "When you begin to weave your desires into your visions, the true seeing is taken from you"	3
6	Dadaji: "Hello Beti. You still there? You still here? I've got a letter from Janu Barwa, my old army friend. They are looking for a match for his grandnephew."	3