

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

8 MAI 1945 UNIVERSITY / GUELMA

FACULTY OF LETTERS AND LANGUAGES

DEPARTMENT OF LETTERS & ENGLISH LANGUAGE

جامعة 8 ماي 1945 قالمة

كلية الآداب و اللغات

قسم الآداب و اللغة الإنجليزية



Option: Literature

The Impact of Spatial Mobility on Chinese Females' Identity Construction: A Case Study of Amy Tan's *The Joy Luck Club*

A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment of the Requirements for the Degree of Master in Language and Culture

BOARD OF EXAMINERS

Chairwoman: Mrs. Nadjiba BOUALLEGUE (MAA)
Supervisor: Mrs. Ahlem MAHTALI (MAA)
Examiner: Mrs. Meriem BOUREGAA (MAB)

University of 8 May 1945-Guelma
University of 8 May 1945-Guelma
University of 8 May 1945-Guelma

Submitted by:

Ikram BRAHMIA

Supervised by:

Mrs. Ahlem MAHTALI

September 2018

Dedication:

First I would like to thank my almighty God who gave me strength and faith to accomplish this work. It is with deep gratitude and sincere words that I dedicate this humble research to my beloved and respectful parents my mother Keddache Warda and my father Brahmia Brahim for their eternal and unconditional love, their support and encouragement, for their prayers day and night which enlightened my path and helped me to reach highest expectations in life.

I dedicate this research also to my dear and loving brothers and sisters Chawki, Lhadi, Fouaz, Nedjib, Fouzia, Hayatt, and Nezha who always stand by my side, and gave me all the kinds of love and support.

Special credit would be devoted to my husband, who is the hero of my life and the candle that enlightened my days. and his family "Tolbi Ali, and Keddache Hasiba".

I will never forget the help of my supportive supervisor, Mrs. Mahtali A. who believed in me and encouraged me till the end.

Acknowledgment

I would like to express the deepest gratitude to Allah. Without Allah's will, this work will not be accomplished.

I would like also to give special thanks to my teacher and supervisor Mrs. MAHTALI Ahlem, who is the source of my inspiration and the cause behind the achievement of this work. I would like to praise the enormous efforts and time that she devoted for me as a supervisor. Thanks to her valuable advices and useful instructions the work has been properly done.

I take this opportunity to express gratitude to our teachers in the University of Guelma for their help and support.

Abstract

The thesis aims at investigating the impact of spatial mobility on the Chinese female identity construction and how the Chinese-Americans struggle to maintain their ethnic identity within the American society. On the light of Amy Tan's novel, the study will be achieved through practical study *The Joy Luck Club* (1989). As a main focus, the analysis will concentrate on the differences between the Chinese mothers and their Americanized daughters in relation to the process of self-construction. Thus, while the Joy Luck mothers stick to their communal identity, their American born daughters try to assimilate the American culture in order to be accepted within the mainstream society. This study will be divided into three chapters. The first one is a theoretical which discusses the Chinese instability that lead to immigration; in addition the first chapter sheds light on the phenomenon of racism of the American society. The second chapter is theoretical one that depicts the patriarchal domination against the Chinese females and the females' attempts to free themselves through the immigration illusion. The last chapter is a purely practical which analyses the impact of immigration on the females self- construction.

Contents

Dedication.....	I
Acknowledgements.....	II
Abstract.....	IV
Introduction.....	1-2
Chapter I: Identity Building Challenges for the Chinese Americans.....	3
I.1. Overview of the Historical and Sociopolitical Conditions of Post-World War Two China.....	3
I.2 Chinese Immigrants between Reality and Illusion.....	6
I.3 The American Born Chinese and Identity Construction Challenges.....	11
Chapter II: Chinese Patriarchal Attitudes and Female Identity Construction.....	17
II.1 The Self-dehumanizing Attitudes Incarnated in Chinese Female Sense of Self.....	17
II.2. The Illusion of Self-Realization Through Immigration.....	25
Chapter III: Racial and Gender Stereotypes in the Land of Opportunities.....	32
III.1. The Contradictions of the American Society and its Impact on Constructing Healthy Individual Identity for the Chinese Minority.....	32
III.2. The Dangers of Americanization on the Communal Identity.....	39
III.3. Restoring the original Culture on the Americanized daughters.....	43
Conclusion.....	48
Works Cited.....	50

Introduction:

During World War II, many of the Chinese people were obliged to undergo war; death, poverty and shame. They found in escaping to the United States the only outlet for their misery. They were also seeking to improve their social and economic conditions since they did not succeed in improving them in their homeland. Unfortunately, their movement was not an easy one because of the impact of the negative racial treatment they received in America.

Upon establishing themselves in America, they faced lot of changes which affected their identity construction. The Chinese immigrants were influenced by their social and cultural norms, while the American born children were influenced by the American social and cultural norms. This assimilation disturbs them from building a healthy racial, cultural and personal identity.

The present work will analyze the impact of geographical mobility on identity construction, by examining the various aspects that influence identity construction among the characters in Amy Tan's *The Joy Luck Club*. The study will focus on the double impact of spatial mobility on Chinese immigrants and their American-born children.

The work is divided into three chapters. The first chapter will provide a historical background about the social, economic and political conditions of China in post-World War Two, and how those miserable circumstances were the pushing factors for escaping China and seeking refuge in America. This chapter will depict the Chinese optimistic view about America, as land of opportunities, to ameliorate their life's conditions. However, they faced discriminatory treatment and they were rejected by the Americans. It will also deal with the different obstacles that stood against building healthy racial, cultural and personal identity in the host country.

The second chapter will concentrate on women how they were totally cracked because of the everlasting impact of Chinese social and cultural norms of patriarchy that enslaved

them. The second chapter also will analyze some Chinese-American works such as: Maxine Hong Kingston's *The Woman Warrior*, and Suin Sin Far's *Mrs. Spring Fragrance* focusing on how Chinese females are humiliated, mistreated, forced and silenced by the patriarchal community. In attempt to address the limitation of patriarchal China on female's identity and sense of freedom, both Kingston's and Far's works will be analyzed. Thus, even though the female characters moved themselves to America, they were not able to change their painful life. Ironically, complete self-fulfillment could always be achieved if the females could reestablish their link with their homeland.

The Third chapter will discuss the impact of the racist white society on the females' identity construction through analyzing some characters as an illustration to clarify how the American immigrants are obliged to deny their original identity in order to survive in the host country. It will also tackle the American born Chinese' attempts adapt to the American lifestyle in order to be integrated within the American society. This space for them is far more inspiring and fascinating than their home land. However, America is also the paragon of racism and discrimination and this had a negative impact on the daughters with varying degrees.

Chapter I: Identity Building Challenges for Chinese Americans

The American-born Chinese suffered from the American racist society, in which they were isolated, and rejected by the mainstream. This strongly affects their identity construction, and is a main reason that pushes them to live in chock. They were hardly surviving the pressure of the white society which deprived them from their basic rights to enjoy their life. The following chapter will examine few works written by Chinese American author's who reflected upon the dilemma of living in America to get rid of china yet being obliged to undergo other forms of humiliation.

I.1. Overview of the Historical and Sociopolitical Conditions of Post-World War Two

China:

China has been and is still one of the super powers that rule the politics and economics of the world's nations. Its power came as a consequence of a long struggle between political and social movements and laws that were the basis for its establishment and development though the struggle took a very harsh destination. China moved through many falls and risings that ultimately were the reasons behind its growth and welfare.

Like all countries, China had been one of the victims of the Second World War and its bloody drawbacks. The Second World War harmed not only economy but also politics. Chinese people's lives were open to a lot of difficulties and harsh circumstances that caused them to immigrate and face the sorrowful facts of a damaged nation. They witnessed poverty and fear; severe communist laws restricted their lives and social practices. Resources were limited and people were obliged to submit their desires for better lives to the mercy of their communist government.

China had lived under a harsh political turmoil and conflicts that continued to affect the lives of its people and citizens. Poverty spread and people were recommended to cope with the situation. The historian C. Peter Chen writes:

The eight-year war ended with a great cost on the Chinese population with about 20,000,000 perishing in the conflict, 16,000,000 of that figure civilian. Inflation grew to dangerous levels in the post-war economy, and the situation was worsened by rampant corruption in the Nationalist government.

China has been close to despair and chaos and its economy to destruction. The resulted poverty pushed most of people to leave the country; communism and its rules did not satisfy the needs and demands of Chinese citizens. Instead, people chose to immigrate and leave the Chinese soils in order to find hope in the lands of the strangers. Consequently, most men and women immigrated and left their lands towards the American states and other places in the world to run the communist political and social restrictions.

After the Second World War China faced serious poverty, bad condition, and instable period and this was mainly due to the huge number of people who were killed during the war. China lost approximately 14 million people, which lead to different types of poverty including income, humanity, and knowledge poverty (China's Economic Growth and Poverty Reduction). Also The Chinese country is considered as one of the most affected countries by the natural disasters. They occur frequently affecting people and their properties. China was known by its world's deadliest natural disasters such us the flood of July,1949 caused approximately 57,000 victims, also the flood of July,1954 that is caned between 30,000 died (Brauch et al. 638). These Chinese natural disasters represent severe danger for the Chinese people's life safety and the security of the notion.

During the previous decades, China suffered from frequent serious famines. It had the top two deadliest ones in the world and the famine of 1958-1961 is one of them. Poston and

Yaukey in their book *The Population of Modern China* notice that the famine of 1958- 1961 was very dangerous food shortage, where the production of grain fell down to 10 percent in one year, and 10 to 25 percent in two years (252). This famine caused approximately 36 million died from starvation. The reason of this famine mainly goes back to the communist ruling of Mao Zedong, who applied deep changes in the farming system and the economic instability

The post-world war period also was characterized by political instability Civil war took place between the Chinese Communist Party (CCP) and the Nationalist Party Kuomintang (KMT). It was a very long civil war that started in 1927 and ended up by the formation of the people's republic of china by the communist leader moa Zedong, (the Chinese revolution of 1949).

1.2 Chinese Immigrants between Reality and Illusion:

The oppression and miserable life that the Chinese people have faced in China pushed them to opt for immigration. For them, China has become no longer a secure home where they can find peace and comfort; it has become a place of fear and pain. Consequently, they escaped to America as an outlet to escape the miserable life in China. The Chinese chose this land for the proclaimed freedom, fraternity, equality, and happiness that its leaders have ever promoted. People, indeed, have always believed that this country ensures security and economic prosperity and accordingly huge numbers of immigrants went there. However, upon arriving to the US, immigrants, and precisely Chinese people, faced a completely different reality as they experienced racism and humiliation.

Records of history reveal that the Chinese went to America since the mid-19th century for the economic attraction that flowed from it. For instance, the Gold rush in California was the main reason behind the immigration of the earlier Chinese immigrants. They hoped to take

advantage of this economic boom to ameliorate their lives and then return back to their homeland. However, Chinese men found themselves working unprivileged jobs as miners, railroad workers, farmers...etc (Lee 6) that would never help them realize their dreams.

Americans also were responsible for the great flaws of Chinese immigration at that time. They used attractive, yet false, discourses about the economic boom in America to attract Asian people. An example is the following passage from

Americans are very rich people. They want the Chinaman to come and make him very welcome. There you will have great pay, large houses and food clothing of the finest description. You can write to your friends or send them money at any time and we will be responsible for the safe delivery. It is a nice country, without Mandarins or soldiers. All alike; big man no larger than little man. There are a great many Chinamen there now, and it will not be a strange country. . . . Come to Hong Kong, or to the sign of this house in Canton, and we will instruct you (qtd. in Yin 14).

This quotation shows the illusive advertisement made by the Americans. They depict America as a land of wealth, and better life conditions. However, in reality, this advertisement was used illusively to attract Chinese men to come in order to exploit them as mine workers. In fact, few of them piled up much money and many others stayed in the United States of America inhabiting Bachelor communities (Zhang 6).

Upon arriving to America, the Chinese took the rural cities as residence place. Later, they centered in the downtown where they were attracted by cities like: New York, Boston, and San Francisco. They mainly lived in isolation and separation from the dominant population of America. Even schools they did not attend the same ones with the Americans.

In 20th century Chinese immigrants were mainly students. They were attracted by the high educational level of the American Universities and hence, they moved to the US to seize

this opportunity (Zhang 6). Thus, Unlike, the earliest Chinese immigrants, who were uneducated and occupied only unprivileged jobs, the new Chinese comers of 1990s were well-educated and professionals. They were attracted by better work opportunities for them and high educational level for their children. These immigrants became librarians and information science educators (Liu 110).

Discrimination against Chinese immigrants took place in various life areas including education, work place, and even personal life. The effect of the Chinese-American discrimination in the educational context is an example. Chinese-American families suffered for their children's schooling as they had to study in separate schools. In 1885, a Chinese named Mary Tape wrote a letter as a reaction to the educational segregation under the title "Letter to San Francisco Board of Education". The writer of this letter arrived to the United States at the age of 11, just the same as her husband Joseph Tape who settled in California since he was young. Both of them master English language very well, they did not live in the Chinese communities, besides they adopted the American life style including clothes, the English language, and they became Christians. They lived in the same cities with the whites, and their Children interacted with the American ones. However, when they decided to inscribe their daughter Mamie in the school, the school stuff refused to accept her, and the couple was treated with segregation (Ying 27). Mamie was refused by the administration. Although Mamie was an American born and had the capacity of mastering the English, but the Americans regarded her as Mongolian (Ying 27).

The life of almost Chinese immigrants, including even the American born children, was full of struggles and hardships. Being different, especially in terms of race, was a real challenge for the Chinese people. The American people do not tolerate the integration of different races who obviously look different from them. As the number of Chinese people in

American cities grew, so did the prejudice and violence against them. Gangs, for instance, attacked and sometimes killed Chinese people.

Having different cultural background and traditions was also another important reason behind the misfortunes of the Chinese people in America. Chinese immigrants found themselves living in a different society with different beliefs and traditions. They also discovered that they cannot practice their own traditions to express their cultural beliefs with the same freedom and ease which used to do in their homeland. These racial and cultural barriers prevented the American born Chinese from constructing healthy identity.

After Chinese immigrants settled and got a permanent residence in the United States of America, they became Chinese- Americans and started to plan for their new life in connection with their traditional Culture. But the dominant group did not welcome these newcomers. The Chinese immigrants faced several kinds of pressures, and different of discrimination forms. In brief, the American racial violence and prejudice forbid them from enjoying the simplest living standards and many anti-Chinese sentiments; this last defined by the Heritage Dictionary of the English Language as “fear of or contempt for China, its people, or its culture” took place against the Chinese immigrants. For instance, in 1913 the Chinese were also prohibited from choosing the places where they live and who they marry like the other Asian immigrants. There are some American citizens refused to share the same city with the Chinese immigrants or even accept them, and this is the case of Californian white American who did so (Xie and Goyette 15-16).

The Chinese immigrants faced racial stereotypes among other difficulties that made their lives in the United States full of torment and pain (Immigration: Challenges for New Americans 3). The Chinese immigrants’ life in the United States of America can be summarized in Bill Moyers quote “The Chinese in America have been patronized, welcomed, lynched, despised, excluded, liked, admired, but rarely understood or accepted” (qtd. in

Williams 2349). In other words, the Chinese in America were never regarded as a part of this world.

The work place was another area where the Chinese faced many forms of segregation, discrimination, and injustice. According to Sharon Lee “Early Chinese . . . immigrants were segregated in jobs that whites shunned, such as laundry and dangerous menial work on the railroads. Some were subjected to mob violence and murder” (7). Besides they were treated unequally in comparison with whites in terms of wages. Although they occupied dangerous hard works like: railroads construction, and mine jobs, but their payment was less than the whites.

Moreover, not only the American individual who participated in The Chinese-American discrimination, the United States government also played a significant role in shaping discrimination and segregation (Klinge). It spreads laws and acts that limit the Chinese-American rights and freedom. For instance, The Chinese Exclusion Act, which was passed in 1882. It was the first United States decree which intended to prohibit the Chinese immigrants from entering the country and being naturalized citizens. As a reaction to this act Lee Yan Phou wrote his autobiography *When I Was a Boy in China* (1887), it was as a defense against this discriminatory act.

1.3 The American Born Chinese and Identity Construction Challenges:

Despite all the different kinds of mistreatment that the Chinese minority suffered from in the United States of America; the Chinese –Americans used different ways that allowed them to resist and even manage the situation in attempt to print their identity in the American society. Especially through their traditions and customs, and their literary productions, which play a significant role in defending all different forms of humiliation and alienation that they faced in the host country.

In order to face racial discrimination and segregation, an activist group of Asian-American students, mainly Chinese-Americans, organized a resistant movement in the late 1960s. They reacted against the American segregation. Besides, they attempted to create a healthy Chinese-American identity, also they sought to struggle against the Americans' mistreatment and alienation (Lim 1152-1153).

In literature, Chinese-American writers used writing as tool to make their upset voices heard and to transmit the moral message of equality all over the world. Their works express a protest against the various forms of segregation and discrimination and offer accounts of the harsh experiences they endured in order to be Chinese-Americans. These subjects are actually recurrent in the works of Chinese-American writers such as Maxine Hong Kingston, Amy Tan, Gish Jan, Pang Mei Natasha Chang among others. They tackled issues related to identity, intersection of cultures, and generational differences.

China Men(1980)by Maxine Hong Kingston is one among the most interesting literary works that highlights deeply the Chinese- Americans' miserable life in the Unites States. This novel portrays the Chinese Americans four generation and the sensitive stereotypes that the Chinese immigrants were facing through autobiographies of Kingston's ancestors.

It aims to resist the various stereotypes via depicting the author's ancestor's heroic contribution that benefited the American society. Male characters, including Kingston's grandfather and father, were a point of focus since they were among the first Chinese immigrants who endured economic exploitation, male oppression, and racial segregation. By retelling her ancestors' stories, Kingston presents a different picture of Chinese immigrants in America and devastates the stereotype view of seeing Chinese simply as greedy gold-diggers (Kaur and Kataria 2). The major objective of this novel was to reveal that the Chinese Americans' contribution in "nation building" was neglected by the American history; and that the Americans only represented the Chinese in negative and savage image (Kaur and Kataria 1).

Gish Jen in her novel *Typical American*(1991)reflects the American Dream of the Chinese-Americans. Through giving a clear image about The Chang families' life. They are Chinese immigrants who moved to America in 1949. In her work, Jen depicts them " as typical representatives of the Chinese American immigrants". They do not only dream of freedom, equality, and happiness, but also they attempt to achieve success, self-determination, and social acknowledgement" (qtd. in Hui 231). They were "struggling and wavering between traditional Chinese values and American values, and their cultural identities undergo changes from Chinese "sojourners" to "typical Americans" " (231).

Despite Chinese long history of immigration, the earliest Chinese immigrants have not totally adopted the American culture, language, and lifestyle. But after the birth of American born generation, several things changed in the Chinese immigrants' life especially for the American-born Chinese, who found themselves obliged to choose between the Chinese identity and the American one. As a result, identity construction has become a real challenge for the Chinese-Americans who lived between the Chinese traditions and values and the American freedom and opportunities.

In relation to ethnic studies and minorities identity, the concept of identity has become a prominent issue of discussion and theoretical conception. Identity in the Oxford English Dictionary, is defined as “The sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality” (qtd. in Sayer and Lemert 149). This implies that identity is something unique related to a person, and it is not influenced by any factors. It is static, and does not change. In fact the state that identity does not change it does not suit the Chinese-American case. Since their identity construction was highly affected by the geographical displacement.

The scholar Khayal defines identity as “identity formation then, is not singular process with a definitive end point but an evolving social-psychological experience of self-discovery that changes with events, issues, and sociopolitical circumstances surrounding a person” (qtd. in Llyod 45). That is to say, identity is an ongoing process that is influenced by different factors and experiences wars, social oppression, economic issues, and geographical displacement. Katrina M. Powell from her view point supports the latest view and claims that “Identity then, is not static. It is a lifelong process linked to the material body and discursively performed”(15). The previous definition suits the Chinese minority struggle for self-recognition. The first generation Chinese-Americans were influenced by their old miserable experiences in China such as male oppression, wars, poverty, and immigration.

The spatial mobility or geographical displacement is a phenomenon which has a great impact on the immigrants’ life as well as on the sense of who they are. Geographical displacement refers to the process of shifting from one space to another one as is the case of immigration. Kaufman defined spatial mobility as “ the movement of entities from an origin to a distinction” (qtd. in Kellerman).

The Chinese immigration experience, which implies both spatial and cultural displacement, has affected the Chinese identity. As stated by Douglas Robinson, displacement is “social phenomenon that disrupts people’s life and identity” (qtd. in Powell 12). In another word as geographical and cultural displacement has an impact in the immigrants’ life, it is also a key factor in shaping their identity. The Chinese immigrants face a great difficulty in their life in the host country, and this is mainly due to the cultural differences between their original Chinese values and the American ones. This phenomenon puts the Chinese immigrants in a dilemma of self-recognition.

In fact, immigration instigates a process of self-discovery. In the case of minor groups and non-white races, as is the case of Chinese-American people, this process of self-discovery is a problematic one. Thus, instead of shaping natural, usual identity according to the requirements of the original culture, the Chinese immigrants are obliged to struggle to achieve their ethnic identity within a racist society. They find themselves obliged to resist the hegemony of the American one and struggling for integration in order to be assimilated and accepted within the U.S society.

More interesting is the obvious differences between the conditions of Chinese first generation immigrants’ and the second one. From this angle both the Chinese-Americans and the American-born Chinese generations varied in their ethnic identity perception. This mainly related to some factors such as the birth place, where each generation varied in its birth place, and norms and values that they rose with. For instance, the Chinese born immigrants protected their original cultural aspects in comparison with the followed generation, who lost their Chinese origins from one generation to another; all this refers mainly to their birth place (Uba 106). In which the American born Chinese believed that they are Americans, so they adopted the American thoughts and culture.

The Americans have never accepted the Chinese minorities, for them they are only permanent foreigners, who never treated as Americans, or part of the American society. So the Chinese- Americans found only one choice to identify themselves, which is to accept their Chinese basis and their diversity (Wossner 6). That is to say, the first generation of Chinese - Americans shaped their ethnic identity on the basis of accepting the Chinese roots, in addition to some American features which classified them as not pure Chinese.

Homi Bhabha's theories about identity are quite relevant in such discourse. He calls the ongoing change of one's identity "Hybridity which means the fusion of elements from the homeland and adopted home to create a third culture and/or identity which reflects diasporan's in-betweenness" (qtd. in Olwan 73). That is to say, the Chinese- Americans absorb the host country's culture at the extent of losing their original customs in order to build what Bhabha called "Third space" (qtd. in Childs and Fowler 112). The main aim behind Chinese- Americans assimilation of the American culture is to be integrated and accepted by the American society. From Bhabha's "Third Space" perspective, one can understand that the "Third Space" here enables the Chinese immigrants to overcome the cultural differences between them and the others, and allow them to be integrated (112).

Assimilation of American cultural aspects by the Chinese minority in America took different forms deterritorializing completely the Chinese life style. These include aspects such as: the language, customs, and behaviors. Fenggang Yang in his book *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities* argues that "In adopting the English language and the American lifestyle the church reflects the growing Americanization of its members" (95).

Notwithstanding, some Chinese immigrants preferred to preserve their original culture and tradition to reflect their Chinese identity and history. For this aim they still associate with their homeland language and culture. For this goal, some organizations were established to

maintain a mutual relationship between them and their original nation. Among such organization the Native place associations' (huiguan) and the Chinese Consolidated Benevolent Association (CCBA) (Lai 1). The main aim behind these organizations is to strength the relationship between the Chinese minority and their original culture.

The Chinese immigrants in their way to resist the American hegemony, they were clanged to many aspects of their cultural traditions such as food, and clothes. Especially food, since it contains a variety of vegetables, which represents the most efficient diet in the world. Also some Chinese clothes become fashionable ("Overview of Chinese Culture" 16). Those cultural elements used by Chinese people as powerful tool against the oppression of the dominant group, in attempt to construct their unique Chinese identity.

Chapter II: Chinese Patriarchal Attitudes and Female Identity Construction

The aim of this chapter is to provide a glimpse about the patriarchal and sexist nature of Chinese society and reveal how it affects female identity construction. This chapter sheds light on the marginalization of Chinese women who seem passive, obedient and silent. This is depicted in literary works such like Maxine Hong Kingston's *The Woman Warrior* (1976) and Sui Sin Far's *Mrs. Spring Fragrance* (1912). This Chapter also explores the dream of promised land as an outlet for self-realization. The following chapter reveals the females' choice of immigration as an outlet from their sufferance.

II.1 The Self-dehumanizing Attitudes Incarnated in Chinese Female Sense of Self:

Sexism is a prevalent characteristic related to the Chinese society. Females in China are regarded as inferior, and submissive. It is important to clarify that sexism in China is not a new phenomenon. It goes back to centuries ago when Male-female relationship in old mythology is known as to Qian and Kun; in which Qian refers to heaven and Kun to Earth (Peng 149). This point of comparison depicts the ancient Chinese vision about both men and women. They link men to all the symbols of superiority and things with value while women are believed to be passive and weak.

Before the 20th century the Chinese society was dominated by man. Where the women's position have a low status in the Chinese society in regard to men. Confucianists believe that women have similar value as slaves and babies. They limit women's role only to "Three Obedience" and "Four Virtues" (Peng 149), the following quote explains how the Chinese woman was perceived by her society:

The Three Obedience enjoined a woman to obey her father before marriage, her husband after marriage, and her eldest son after her husband's death. The Four Virtues decreed that she be chaste; her conversation courteous and not gossipy; her department

graceful but not extravagant; her leisure spent in perfecting needlework and tapestry for beautifying the home. (qtd. in Peng 149)

This quotation expresses the Chinese sexist view concerning women. The Confucianists believe that the women's pleasure limited only in doing the house work, and being pure. In fact, this sexist viewpoint is purely sign of humiliation toward women. These beliefs show that women lifetime should be devoted to satisfy and serve men's needs. These views vaporize the woman's individuality and restricted her whole life only for the man's service and needs.

Within the Chinese sexist society woman is obliged to please males even through harmful ways. Foot-binding is one among the most painful experiences that the Chinese women pass through. it is defined in "Foot binding Chinese History" by Tiffany Marie Smith as a "cultural practice, existing in China from the 10th century until the establishment of the Peoples Republic of China in 1949, that involved tightly bandaging the feet of women to alter their shape for aesthetic purposes" (1).According to Mary Daly "foot-binding as an example of female victimhood in the grip of patriarchy"(qtd. in Blake 676).

Foot binding is a famous tradition in the Chinese culture that the mothers give big importance to it. They believe that foot binding has an impact on ensuring good husband and respectful family in law. The Chinese girls agree that small feet are more valued by their mothers in law than the face or the body beauty. Attracting and pleasing the mother in law in the Chinese society is more significant than the acceptance of the future husband because she is the one who arranges the marriage (Blake 680). The women bind their daughters' feet without any sympathy for their daughters, because their main goal is attracting the mother in law and the future husband (Blake 682).

It is important to clarify that the tradition of foot binding is mainly a tool that restricts women. Men choose the bound feet girl to tie her down and to control her. Girls with bound feet are restricted; they cannot escape from the house if the husband harms or offends her (Melo 10-11). Man is not interested in a beautiful woman by contrast a submissive one. He looks for a woman with bound feet to control and to restrain her movements.

Sexism has been widely discussed in a large number of Chinese-American literary works. Chinese-American Female writers have tackled this topic mainly because it has a great impact on constructing a healthy female identity. They discussed the issue from different perspectives. The Following is a representation of few examples of female writers' viewpoints about the patriarchal oppression and its impact on female identity.

Maxine Hong Kingston is one of the well-known Chinese-American writers who are interested in representing the patriarchy in the Chinese society and how women are influenced by this. *The Woman Warrior* is one of her most successful works in which Kingston tackles stories about women from her family revealing the oppression of women in the Chinese patriarchal society. The stories of women used in order to agitate against sexism and silence of women in the Chinese society.

Maxine Hong Kingston's novel *The Woman Warrior* is a collection of short stories which examine five women's lives. Kingston's narrative attempts to represent the Chinese traditional customs and culture. Besides it reflects the various forms of humiliations and abuses that males exercise upon women. This is mainly reflected through the characters Nameless Woman and Moon Orchid.

Kingston opens her novel with the story of "No Name aunt" who committed adultery and became pregnant from a foreigner. After her husband left to the US, in order to search for better work opportunities and wealth the No Name Woman was left alone. After the villagers

realize the crime, they attack her and broke and stole all her house properties. Nameless aunt was blamed by her family because this is an offensive act according to their traditions. The nameless woman gives birth to her child in pigsty alone, and due to this offensive treatment she commits suicide drowning herself and her baby in the family well.

In fact, the story of No Name Woman is a good illustration of brutality and patriarchal oppression that the Chinese women undergo. It reflects the sexism in the Chinese community. This is highly depicted through the villagers' behaviors who are convinced that this woman had humiliated and brought shame to their community. They insist on the idea that the nameless woman a real threat for their morals, because she breaks the rules and she does not preserve their customs. According to them it is their responsibility to punish her without any judgment or even knowing the baby's father. Besides to the villagers' punishment the No Name Woman's family blames her and prohibits their relatives from even naming or talking about her like they do not have a sister. Furthermore they deprive her from her name.

These patriarchal stereotypes of the Chinese community are mainly referred to the cultural thinking labeled Confucianism. It is a view which asserts that women are born as useless and unequal to men. The village members expect from the nameless woman to wait her husband until he return, and also to be faithful to him. While the husband was enjoying his life in America, the No Name aunt was expected to remain silent and to be obedient.

In her thesis, "The Trope of No Name Woman in American Fiction and Ethnography Featuring Asian Women, Klara Szmanko argues that Kingston's aunt after marriage settled with her parents instead of staying in her husband's family house (191-192). In China, females when they married, they do not belong to their original families but to their husbands' parents (191-192). The narrator claims that during her aunt's residence in her parent's home, the nameless aunt ate "alone" at an "outcast table". That is to say, in the Chinese traditions

people who had committed scandals and crossed social borders remain in isolation from the others, as a kind of punishment (“No Name Woman: from *The Woman Warrior*”).

The nameless aunt suffered from the offensive treatment of men. She faces a double humiliation from her village members and her relatives, who were very brutal with her. They say to her “Look what you’ve done. You’ve Killed us. Ghost! Dead ghost! Ghost! You’ve never been born” (Kingston 13-14). Kingston’s aunt was perceived as a “ghost” both during her life and after her death.

On the other side, Kingston’s mother, Brave Orchid, settles in America without neglecting the oppressive rules of the Chinese society. Wendy Ho in his book *In Her Mother's House: The Politics of Asian American Mother-daughter Writing* claims that Brave Orchid’s life in China caused her to absorb obedience especially after what happened to the nameless aunt. For this reason, she attempts to transmit the values of her society to her daughter believing that they are necessary qualities for any woman’s identity. Brave Orchid uses the story of the No Name Woman in order to warn her daughter against disobedience (Ho 125). In an attempt to advise her daughter, Brave Orchid says “What happen to her [No Name Woman] could happen to you. Don’t humiliate us, you wouldn’t like to be forgotten as if you have never been born” (qtd. in Ho 125). This reflects the destructive effect of patriarchy on women’s identity and way of thinking.

Like the cruel treatment that No Name Woman saw in her patriarchal community, Moon Orchid also is a woman who suffered from the Chinese male domination. Kingston narrates the story of her aunt Moon Orchid in the fourth section “At The Western Palace”. The narrator tells that her aunt accepts to remain silent for thirty years and never question her husband who travels to the United States and enjoys his life as a professional doctor. For thirty years, he starts a new life with an American woman and only sends money to his wife in China, Moon Orchid keeps silent. Kingston states that: “Moon Orchid did not say anything.

For thirty years she had been receiving money from him from America. But she never told him that she wanted to come to the United States. She waited from him to suggest it, but he never did” (Kingston). This quotation shows that Moon Orchid’s life is based silence. Despite her husband’s absence, Moon Orchid remains silent under her Chinese patriarchal society. This community forbids her from asking for her rights as a wife, or to start new life as her husband did. She is forced by the oppression of patriarchy to live as a widow husband is still alive. Moon Orchid accepts the passivity that her Chinese society imposes on her.

In her dissertation entitled “Interpreting Silence and Voice in Maxine Hong Kingston’s *The Women Warrior*,”Shuang Sun notes that the reason behind Moon’s miserable life is sexism and Chinese culture. Her terrible situation is a result of blind obedience to her society. She does not even have power over her own life self. His action depicts the practices of patriarchal society. According to Shung Sun, the old Chinese man believes that his only duty is restricted only to paying money, without thinking her concerning other duties like taking care of his wife during her sickness, and this is what fully represents through Moon’s relationship with her husband (46).

Here one can notice that Moon Orchid is a typical Chinese woman who is affected by the Chinese culture. Females in China should follow men authority; they are victims in sexist society. Moon Orchid in the Chinese society is dominated and abandoned by her husband because of her unconditioned obedience. She has no other end except death and madness (Sun 49). She is treated as inferior and subjugated in front of male superiority (47).

Maxine Hong Kingston tries through her novel to give a clear image about the patriarchy oppression. Since the Chinese woman treated as subhuman or an object under the domination of man. Kingston rebels against the painful practices that the patriarchal society imposes on the Chinese woman.

Edith Maude Eaton is a writer of an English father and Chinese mother. She used Sui Sin Far as a pseudonym for her literary works. As a Chinese-American writer Sui Sin Far chooses to discuss the topic of Chinese immigrants and their communities. She sheds light on segregation and adaptation as main themes. Far's *Mrs. Spring Fragrance* (1912) is about a Chinese couple immigrated in the United States of America and how rapidly tries to adapt all the aspects related to the American culture including language, and lifestyle. The work also reflects the cultural clash that the Chinese immigrants face through their journey for self-realization within the oppression of the American society.

Mrs. Spring Fragrance is another story which reflects Chinese females' life under males' sexism. Throughout the story there are various examples that illustrate Chinese women treatment as inferior and weak rather than man who is superior and very strong. The part entitled "The Wisdom of the New" represents the story of the Chinese female character Paul Lin who comes to America, but she refuses any kind of assimilation related to the American culture; this mainly due her thoughts which are dominated by men. Paul Lin continued her life as a typical Chinese woman, who was oppressed by the patriarchal rules. For example she took her meals separately from her husband following the Chinese customs (Wang79).

Paul Lin's life in the state of freedom was not enough for her to forget about the Chinese oppressive customs. Since she was raised with the patriarchal rules, which lefts a strong touch in her identity. This is the thing that pushes Paul Lin to stick on her original domineering behaviors.

Although all the kindness that Sankwei Paul Lin's husband treated his wife with. This did not change his mind that woman had never the same status with men. He believed that he is the only one who had the power to take the choices about his family life. For example Sankwei did not take his wife decision concerning their son's education (Wang 79). Because

according to him man is more superior and intelligent than woman, also the man is the head of the house not his wife (Wang 79).

In *Mrs. Spring Fragrance* story Pau Tsu is another female Character who is humiliated by her Chinese husband Lin Fo. Pau Tsu was treated as an object belonged to her husband, since she pushed her to adapt the American life style without questioning her or taking Pau Tsu's choice into consideration (Wang 79). Because it had believed that "What is best for men is also best for women in this country [America] . . . wife should follow the husband in all things" (qtd. in Wang 79).

Both stories of Far's work are a clear illustration that depicts the Chinese women sufferance and oppression by men. They are humiliated and treated as invisible creatures without any feelings or desires. Furthermore, women in the patriarchal society should obey men's decisions and only satisfy their needs.

II.2. The Illusion of Self-Realization Through Immigration

Part of the strength of the Chinese female is the result of their efforts to change and challenge the dictates of their patriarchal society. As we have already noticed, the old Chinese women have suffered from various kinds of discrimination in China; they were abused, isolated, and treated disrespectfully by the Chinese sexist society. As a result of these hardships, many Chinese females decided to put an end to their oppression and to break away with the enslavement that the Chinese society imposes on them through. They attempted to secure better conditions, and to struggle for the sake of claiming their existence as independent persons and to fulfill their desire to possess stable autonomous identities like any other women around the world.

Nowadays, the experience of immigration is an over discussed issue and an interesting topic for a large number of writers especially Chinese-American who are born and raised in abroad their homeland. They try to give a clear image about their struggling experience in the

host country. The Chinese-American female writers have tackled this topic mainly because it has a great impact on their life. They discussed the issue from different perspectives. The following is a representation of few examples of female writers' viewpoints about the experience of immigration and its influence on female identity construction.

Maxine Hong Kingston is one of the most notable Chinese writers. She discusses her experience as a daughter of Chinese immigrant family in the United States. In the fourth chapter "At The Western Palace" Kingston represents the cultural clash between China and America. She discusses the way her aunt's daughter and her mother Brave Orchid remains faithful to their Chinese origins and traditions, and how they attempt to fight against the American culture. Both characters succeed in preserving and mixing the two cultures to ensure a peaceful life in American culture, unlike Brave Orchid's children who are totally Americanized.

After living as widow woman in China, Moon comes from Hong-Kong to America to meet her husband. By her arrival, her sister Brave pushes her to go to her husband's house and to ask for her rights as first wife. But Moon always hesitates and feels that her husband will reject her.

During Moon's residence in her sister's family, she tries to absorb the modern American lifestyle with the help of her sister. For instance, she aims to work in her sister's laundry. But unfortunately, she faced some obstacles among them; the linguistic difficulties in dealing with the American customers and hardships in fitting the American culture. But despite all that, Moon has a great attempt to adopt the American aspects of life through observing and imitating her sister's children, but unfortunately she fails, and this is mainly due to her long life in China. Here one can notice two different cultures; the Chinese one, which is reflected through the character of Moon Orchid, which is handicapped her from

surviving in the white society. On the other hand, the American culture, which is highly represented by Moon's nieces, who regard their aunt as a strange and an old fashion person

Due to the support of Brave Orchid to her sister, Moon Orchid decides to visit her husband in Los Angeles. She looks like a very old woman, while her husband seems like an American man with black hair. When he sees her, he calls her "grandmother", but Brave tells him that she is his wife. He feels very nervous and he scolded her for coming to his house saying that her arrival brings just problems and troubles to his life in America, because he did not tell his new wife that he has a wife in China. He claims that she cannot speak to the American people or even to him.

Although Moon is rejected by her husband, she does not claim her rights in front of her husband as a first wife. She is unable to say any word when she sees him, the only thing that she is able to do is whispering by opening and shutting her mouth. She does not give any reaction to his rejection because of her weak personality and her dependence to him. She has an old fashioned thinking that does not suit the American society. The long years of Moon's silence led her to a tragic end which is her death.

In Hiu Wing Wong's thesis, "Talk-stories in the Fiction of Maxine Hong Kingston and Amy Tan", discusses the traumatic influence of the confrontation on Moon Orchid. Wong dealt with the choking silence that Moon Orchid passes through. She does not work with the advices of her sister. Besides, she sees herself and her husband as ghosts in ghost country. This illustrates the cultural displacement that she suffers from (57).

Kingston aims to focus on her aunt Moon Orchid's miserable life, who suffers a lot from the Chinese male authoritative attitudes, and then she finds herself again living in an oppressive racist society which neglects her origin and culture, and perceives her as passive, uncivilized, and shameful person. She neither finds herself in China nor in America.

Gish Jen is another novelist who mirrors the Chinese- American experience in the United States. In her work *Typical American*(1991), she represents the life of the Chang families, who demonstrate the Chinese-American immigrants. They live in dilemma of self-realization, and they seek for successful life, liberty, and happiness. Jen depicts how the Chang family struggle and influenced by the cultural differences between China and America. First, they try to preserve their Chinese heritage, and later, they deny their origins to be accepted in the American society (Hui 231).

This novel represents the life of Ralph Chang an immigrant in the US with his family members in 1950's. Upon their arrival they behave as conservatives for their original traditions preserving the Chinese roots and behaviors. However, this does not last forever. Since, Ralph moves to US when in a young age, and he mainly raised there. He adopts the American culture in order to be assimilated within the mainstream (*Typical American Background*).

In the work entitled "An Analysis of Disillusioned American Dream in Gish Jen's *Typical American*,"Minglan Zhang comments that Ralph tries to preserve the Chinese costumes, and adopt the American aspects in the same time in order to live peacefully in the US (1456).However, Ralph does not succeed, so he has only one choice which is neglecting the Chinese culture, and highly absorb the American culture (1456). Ralph lives in cultural trauma; he loses his origins for the sake of being accepted in America (1456).

Gish Jen's novel depicts the dilemma of the Chinese woman in America through the Ralph's wife Helen. She is a typical Chinese woman, who is obedient to her husband and his family, she does the housework, and never questions his decisions, she acts as an obedient wife, who never claims her husband's humiliation and mistreatment. However, when she stays in America she becomes attracted by the American lifestyle. She wants to free herself

from her husband oppression, and to break away with the enslavement that the Chinese culture imposes on her (1456). She even enters with immoral relation with another man; this illustrates the cultural struggle (1456).

Another work that tackles the topic of Chinese immigrants' life is Jade Snow Wong's autobiography *Fifth Chinese Daughter* (1945). It is about Wong's life as a fifth daughter, who finds herself obliged to respect her elders and she takes the responsibility of her brothers and sisters. Wong as a daughter of immigrants faces two totally different worlds from one side the Chinese traditions, and in the other hand the American principles which is full of freedom, individuality, and dreams.

In his book entitled *A Brief History of American Literature*, Richard Gray shows that Wong's work represents her Childhood in America and how she is treated by her conservative Chinese parents. Her parents attempt to raise her as an obedient, religious daughter. Besides they want her to be respectful to her role as a Chinese woman. Wong remains silent, she does not complain her parents' desires and she does not tell them that she wants to assimilate in the American society (469). She has a double cultural identity. She wants to preserve her Chinese traditional principles like respect for the family, practicing the Chinese customs and values. And in the same time she attempts to be part from the American society and to be accepted by whites, she is ready to assimilate the American views and lifestyle (Wang 469).

Wong's novel highlights the female struggle for self-realization. She fights to find herself within the oppression of the patriarchal sexism in Chinatown, and the domination of the white racist society. Wong as a protagonist prefers to stay in Chinatown rather than enjoying freedom outside within the American society. She thinks that this is better for her to be within her community rather than outside it, because these mainly due to her fear to be rejected and not accepted by the dominant society (Hebbar 61-62). Jade Snow Wong

experiences the dilemma of self-discovery, and this mainly refers to the impact of the cultural differences and the racist regard of the American society; although, she is eager to adopt the western life, but she is not able to jump out from the Chinatown community, because she avoids falling in the feeling of isolation and rejection.

Sui Sin Far is known by her literary productions about the Chinese- American experience. She is among the females who experienced the identity crisis, since she is a daughter of Englishman and a Chinese woman. In her autobiographical sketch, *Leaves from the Portfolio of an Eurasian* (1909), first published in the New York Newspaper The Independent Sui Sin Far tackles her struggle of being with a mixed race. She argues:

The question of nationality perplexes my little [childhood] brain. Why are we what we are? I and my brothers and sisters? Why did God make us to be hooted and stared at? Papa is English, Mamma is Chinese. Why couldn't we have been either one thing or the other? Why is my mother's race despised. I look into the faces of my father and mother. Is she not every bit as dear and good as he? Why? Why? . . . I do not confide in my father and mother. They would not understand. How could they? He is English, she is Chinese. I am different to both of them – a strange, to their own child. (qtd. in A Study Guide of Mrs. Spring Fragrance)

From the previous quotation, it is obvious that Sui Sin Far struggles for her self-recognition. She shows how the different backgrounds of her parents put her in a dilemma, she claims that the reason behind their misunderstanding is the diversity of her parents' identity. Also, she believes that she does not belong to neither to her mother nor to her father. Thus she feels alien.

Despite that, Far has English father and name. But she admires the Chinese identity with pleasure. At the age of eighteen Far settles in San Francisco, and more specifically in the

Chinatown. She is mainly focused in her writings on the Chinese immigrants such as *The Land of Free*, and *Mrs. Spring Fragrance* (A Study Guide of Mrs. Spring Fragrance).

The Chinese society is known by sexism and patriarchal oppression. Females do not have the right to ask for their rights or even make their desires heard and respected. As an outlet they are directed to the door of immigration where they have believed there are freedom and happiness. Female writers try to tackle the topic of immigration from different perspectives and their experiences. By doing so they empower women and give them voice. As has already been emphasized, the USA is obviously a country of contradictions. It is the emblem of cultural diversity, seems to respect all races and ethnicities and pretends to offer economic opportunities for people from all over the world.

However, when people go there they discover a different reality. They face difficulties in integrating within this society because of the racism of its people. The following chapter will discuss the influence of the host country on the Chinese mothers' identity. It also will highlight the daughters' assimilation of the American lifestyle. And it will provide some ways used by the mothers in order to protect their daughters from the horror of the Americanization.

Chapter III: Racial and Gender Stereotypes in the Land of Opportunities

On the basis of the Novel of Amy Tan, *The Joy Luck Club*. This Chapter will analyze the racist reality of the American individuals that faces the Chinese mothers in the land of opportunities and its impact on Constructing a healthy identity for the Chinese females. Also it mirrors the American born daughters to assimilate the American modern aspects of live on the coast of their origins. The following chapter will extract the Chinese clever ways that mothers use to protect their daughters from being blind American dolls.

III.1. The Contradictions of the American Society and its Impact on Constructing Healthy Individual Identity for the Chinese Minority:

The Joy Luck Club is a novel of mothers and their daughters. It is a journey of self-discovery as it turns around four Chinese women who lived under feelings of fear, oppression, and poverty in China and their Americanized daughters who enjoyed their lives in San Francisco, America. Within the novel, Amy Tan invokes both the Chinese and the American cultures in a comparative manner.

The Four Chinese mothers in the novel are recent immigrants to San Francisco who meet each week to play Chinese game “Mah-Jong” and speak about their experiences in China and how they fled its oppression to America. The novel is divided into four parts, and each part contains four chapters. Each chapter in the novel is devoted to the narrative of the life’s story of one of the mothers or daughters.

In the four sections of the novel there are three various places and times depicted through the novel, which are: China, the mothers’ place of birth and the place where their early lives were set; current San Francisco where the mothers’ and their daughters are actually living; and America in wide-ranging. The novel’s first section “Feather from Thousand Li Away” deals with the mothers’ childhood stories in China. The second section “The Twenty-

Six Maligant Gates” comprises stories about the daughters’ childhood in Chinatown San-Francisco. The third section “American Translation” depicts the American born daughters’ experiences with their mothers. In the last section “Queen Mothers of the Western Skies” the focus is on Jing-mei’s travel to China to see her twin sisters.

When the Chinese mothers arrived to America, successful and strong daughters, born and raised in America but still Chinese women. However, the American born daughters had their own different choices. They preferred to follow the mainstream American lifestyle as they equated it with modernity and became distanced from their Chinese origins.

The mothers have experienced different forms of oppression within the Chinese society. They have been marginalized, and mistreated by the patriarchal attitudes of their sexist society. All their lives are full of fear, loss, and stress. They escaped to America with great hope to find happiness, and to feel secure. China for them has become no longer a welcoming homeland, but instead a symbol of sadness, and oppression. Each mother has a different tragic story in China but they all fled to America wishing better life for them and for them and for their daughters.

However, when they arrived to America, their optimistic vision about the western changed. They again, experienced other kinds of oppression, and mistreatment by the dominant group (Peng 153). This disillusionment is expressed in the novel’s prologue “The old woman remembered a swan she had bought many years ago in Shanghai for a foolish sum. This bird, boasted the market vendor was once a duck that stretched its neck in a hope of becoming a goose, and now look! it is too beautiful to eat” (5). The image of retrieving the swan from the hands of the Chinese woman is a metaphor for what happened to the mothers. It alludes to how the American society separates the mothers from their inherited culture and puts them in dilemma of how to live in the new country (Peng 154).

Suyuan is one among those Chinese mothers who escaped fear and loss. She went to America after she lost her family, husband, and her twin daughters in the Kweilin war in China. She chooses America as an outlet to forget about her past experiences in China. She plans for her life with hope and happiness. Reflecting upon her mother's story June says "America was all my mother's hope lay. She had come here in 1949 after losing everything in China: her mother and father, her family home, her first husband, and two daughters. But she never looked back with regret, there were so many ways for things to be better" (151).

However, upon her arrival to America, Suyuan faced many forms of mistreatment. She was forced by her husband to put off her Chinese colored dress, and replace it by casual dress. He also wanted her to hide her Chinese identity because the Americans would regard her as a slave or streetwalker. For this reason she kept her Chinese identity unrevealed in order to protect herself from the discrimination of the host society (Peng 154). Thus, The American racist society deprived Suyuan from her original Chinese identity and made her invisible.

An-mei Hsu also did not have a good experience in her home country. Back there, she had a miserable life living far from her mother. She was raised by her grandmother "Popo" with her uncle's family. She was prohibited from talking about her mother who accepted to be the fourth concubine of wealthy men; an act which is regarded as shameful one in the Chinese society(Hast 20). An-mei was not allowed even to spell her mother's name. Popo warns An-mei "Never say her name. To say her name is to split your father's grave" (38). That is to say, Popo thinks that when An-mei talks about her mother, she brings shame and disrespect to her family. An-mei was silenced by her family and learned how to be an obedient daughter(Hast 20). She says "I was child. I could only watch and listen. I could not cry when if I was disappointed. I had to be silent and listen to my elders" (qtd. in Hast 20).

After the death of her grandmother, An-mei goes to live with her mother without taking the agreement of her uncle. When she arrives to her mother's house, she realizes that her mother is treated badly and that she is discontent about her life. Eventually, An-mei's mother kills herself. For this reason An-mei decides to put an end to her silence and to speak up (Hast 21).

An-mei Hsu is another Chinese mother who does not have the feeling of comfort or safety in the American white society. She lives in panic because she planned to bring her brother, a communist, next to her in America but was unable fearing that she would put herself in troubles with the American government (Peng 154). This is what Jing-mei recounts "He told her she can get her brother in bad trouble in China. That person said FBI will put her on a list and give her trouble in U.S. the rest of her life. That person said, you ask for a house loan and they say no loan, because your brother is a communist" (22). An-mei prefers to change her mind concerning her brother issue, in order to protect herself and to avoid any problems with The American state.

Like the other oppressed Chinese mothers, Lindo Jong also experiences a lot of pain in China. Back in China, Lindo was obliged to marry a spoiled young boy called Tyan-yu. Her mother arranged for her marriage and did not try to help her 11 years old daughter. Instead, she orders her to be obedient to her husband and his mother's orders. After many years of marriage, Lindo thinks about using the trick of the Candle to escape this miserable marriage. Thus, she tells them about a fake dream in which she sees their ancestors who informed her that they saw the candle the candle of Tyan-yu and Lindo blown out by wind meaning that she will die. and that they have to put an end to the marriage. Her husband's family believes her and finally divorce her. She gathers her clothes, buys a ticket and travels to America hoping for a better life.

When Lindo arrives to America, she hides her past and fakes her identity in order to be accepted in America. She says: "I had to hide my true self". She receives help from An American- raised Chinese girl who provides her with some advices which would help her to succeed in her life in America. The latter says that she likes Americans and their thoughts; she is a student, and she has no plans for having children. She is obliged to say things that she does not mean. By doing so, the girl tries to guarantee a stable life in America and to ensure her safety from this oppressive racist society (Peng 154). Receiving this testimony from an immigrant Chinese girl, she changes her utopian vision about America.

As for Yin-ying St. Clair wanders from her family in the moon lady festival when she is a four years old. In this festival Ying-ying discovers that actors take the role of the moon lady. As an innocent child, she goes to the moon lady to tell her about her secret desire. However, she finds out that there is no real moon lady; it was just a man using makeup pretending to be a lady. From this incident, she learns that women have to keep their secrets and not to reveal them to anybody. Ying-ying passes through a failed marital experience in China where her husband betrays her and abandons her for another woman. This painful experience deeply influences Ying-ying's life. She moves to another city and lives with her family. Then, she works in a shop where she meets her second husband "an Irish man" with whom she immigrates to America.

Surprisingly, Ying-ying's immigration to American does not change her misfortune. After they get married, Ying-ying moves with her husband to the United States of America, but Ying-ying immigration does not bring joy in her life. Since then, she loses her original identity including her name when her. Husband obliged her to change her name to Betty St. Clair, convincing her that this is the easiest way to be accepted in his society. Reflecting upon her mother's inappropriate treatment by the immigration department Lena says "she stayed there for three weeks, until they could process her papers and determine whether she was a

War Bride, a Displaced Person, a Student, or the wife of Chinese-American citizen. My father said they didn't have rules for dealing with the Chinese wife of a Caucasian citizen . . . in the end, they declared her a displaced person" (115). Ying-Ying realized that even her marriage from a western cannot save her from the American racial discrimination.

Ying Ying has a terrible experience of immigration, and this is what Ying-ying recounts about her hostility "I lived in houses smaller than the one in the country, I wore large American clothes. I did servant's tasks. I learned the Western ways. I tried to speak with a thick tongue" (305). This expresses Ying-ying discomfort and unhappiness about her life in America. She was obliged to adapt to the new lifestyle in order to be integrated within the American society; yet, she fails. She was not able neither to preserve her original identity, nor to be a part of the new world in America. Instead, she becomes a ghost (Tanritanir 124). In another words, Ying Ying becomes a body without soul, she cannot live peacefully because she feels alien.

Obviously, *The Joy Luck Club* mothers passed through various forms of racial discrimination and were victims of a set of prejudices in America. As a minority they were separated from the dominant society and hence experienced a severe form of marginalization as they were never accepted as a natural part of the American society. They live in Chinese communities separately and have hard work jobs with low wages since they are Chinese and non-native, For instance, Suyuan and Lindo Jong work in cookies factory with Lindo Jong which is a very difficult work (Peng 154).

Thus, Instead of realizing the American Dream, the mothers are faced with the reality of discriminatory American society which perceived them as foreigners. Those racist actions prohibited the Chinese mothers from enjoying the simplest ways of life; they were hardly

surviving the pressure of the white society. They live in discomfort, with the feeling of instability, and the absence of security.

Nevertheless, in an attempt to overcome all what happened to them in both the sexist china and racist America, *The Joy Luck Club* mothers create the joy luck club. For them, it was the only way be which they can replace fear and pain by hope and joy. Suyuan, the one responsible for the club, establishes the Joy Luck Club in order to celebrate their traditions, cultural heritage including food, clothes, talk stories . . . etc. The mothers talk about the stories and achievements of their daughters (Hast 19). For instance, Suyuan declares “So we decided to hold parties and pretend each week had become the new year. Each week we could forget past wrongs done to us. We weren’t allowed to think a bad thought. We feasted, we laughed, we played games, lost and won, we told best stories. And each week, we could hope to be lucky. That hope was our only joy” (14). This statement shows that this Chinese group attempted to create their joy through hope. It is their way to challenge the negative stereotypes imposed on them.

Besides the club, the mothers have daughters by whom they felt powerful and still hopeful. They focused their attention on their American-born daughters’ while attempting to imprint in them all the old Chinese values such as obedience, self-sacrifice and respect for the family (Hast 18). This is what Suyuan hoped in the first section “In America I will have a daughter just like me. But over there nobody will say her worth is measured by the loudness of her husband’s belch. Over there nobody will look down on her, because I will make her speak only perfect English” (5).

III.2. The Dangers of Americanization on the Communal Identity:

Amy Tan’s *The Joy Luck Club* is not merely a portrayal of young generation of Chinese females who easily adhere to the American perception of an ideal American citizen,

but also a depiction of the outcomes, mainly negative ones, of such adherence on the American Chinese minority. In fact, the Chinese minority is made up of an earlier generation of immigrants, who brought with them their entire Chinese heritage and traditions. While the younger generations, the American born ones, who find themselves more akin to America than to China.

While the mothers attempt to ensure for their daughters, better life and perfect values and norms, they did not take into account the danger of daughters' full adoption for the American aspects on their communal identity. For instance, Lindo was not satisfied by her daughter's American life style and even feels responsible for this when she says "It's my fault she's this way. I wanted my children to have the best combination: American circumstances and Chinese character. How could I know these things do not mix?" (308). The previous quotation shows that Lindo eagerness to raise a successful daughter in America pushes her daughter unconsciously to be a typical American citizen, and led her to forget her Chinese origins.

The daughters' adaptation of the American lifestyle represents a serious danger for the mothers. It was the main reason behind the cultural gap between the mothers and their daughters. This raises the struggles between each mother and her daughter, and led to a deep misunderstanding between them.

The mothers believed that English language was the best way that enabled the daughters to stand against the American racism. In the story of swan, the woman says "But over there, nobody will look down on her, because I will make her speak only perfect English" (5). This explains the importance that the mothers give it to the English language to avoid the racist humiliation.

The daughters' birth and settlement in America were not enough to live peacefully like an American citizen. By contrast, they were humiliated by the Americans and always

regarded as inferior and foreigners. Rose Hsu and Ted Jordan marriage was from the best examples of the racist treatment that the daughters faced. Rose and Ted met in the University of California at Berkeley, she was attracted by his self-confidence, and he looked different and very special for her. But Ted's mother was not happy about Rose and Ted's relation, because Rose a Chinese and not an American girl. When Ted's mother saw Rose in the picnic, she told her that she was not the appropriate person for Ted because she was from a minority race. In fact, Mrs Jordan offended and humiliated Rose by this racist action.

The mothers' relation with their daughters' was characterized by misunderstandings and struggles. This mainly refers to the different identities that they have. While the mothers valued the Chinese heritage including customs and traditions that they absorb from their home land. The daughters in the other hand were attracted by the American modernity. They appreciated materialism and independence instead of respecting their mothers' advices.

The novel depicts the Chinese mothers' sacrifice in order to raise their daughters with family love and to ensure better life's condition for them in attempt to achieve what the mothers failed to have incorporating successful study career, profession, and marriage. Yet, the Americanized daughters ignored the painful past experiences of their mothers. They also believed that their mothers' past was no more than obstacle for their acceptance in America (Bouallegue and Benarioua 32).

Whenever the daughters are growing up the tension between them and their mothers is getting larger every day. The relation between Jing-mei and her mother Suyuan was prominent example of the conflicts between the daughters and their mothers. Suyuan wanted Jing-mei to behave as she want (Bouallegue and Benarioua 32). She aimed to make her professional in playing piano and memorizing the capitals' name by heart. But Jing-mei believed that cannot be the person that her mother wanted her to be or doing things that she was pushed to do by her mother. She was convinced that she was an independent individual

had right to do things that she prefer without any pressure, and her mother must accept her as she is. Jing-mei says: “I had new thoughts, willful thoughts, or rather thoughts filled with lot of won’t. I won’t let her change me. I promised myself. I won’t be what I’m not I was determined to put a stop to her foolish pride” (154). Jing-mei chooses to follow her choices and fight against her mother’s pressure.

The American born daughters had a negative vision about their mothers’ Chinese heritage, for them it was very old fashioned in comparison to the American modernity. Even the stories and memoirs which their mothers told them about were unreal and without sense for them. In fact the daughters were passionate by the model of the American woman, who succeeded in her job and had ideal appearance.

Mainly the lack of understanding related to the absence of communication. The daughters chose to speak English and denied to use Chinese because they believed that this language was a risqué for their acceptance in the American society. The mothers long living period in America does not help them in learning how to use English perfectly (Bouallague and Benarioua 34). Jing-mei tackles the communication issue, she says: “My Mother and I spoke two different languages, which we did. I talked to her in English, she answered back in Chinese . . . We translated each other’s meaning and I seemed to hear less than what was said, while my mother heard more” (24-26).

Lena St. Clair calls her mother’s discourse with the “Chinese nonsense”. Lena says: “Why are you doing these I asked her? I asked, afraid she would give me a true answer But she whispered some Chinese son sense instead” (120). The daughters express their discomfort with their mothers’ speech, mainly due to their perception for the Chinese language. For them it was strange and obscure, for this sake they preferred to speak the English language instead of the Chinese one in order to prove their American assimilation.

In other words, the Chinese mothers attempt to make their daughters achieve better life within the American society without ignoring their Chinese origins. While the daughters believed that their mothers' culture and attitudes including their colored dresses and even the broken English were just marks of embarrassment. For this reason they ended up with leaving the Chinese heritage and they free their selves from the limitation of the Chinese traditions (Wang and Lui 144).

III.3. Restoring the Original Culture on the Americanized daughters:

While the mothers tried their best to ensure a good life for their daughters in respect of values and norms of the Chinese society, they did not take into account the daughters' full adjustment to the American lifestyle. Adjustment was a serious danger that the mothers faced Lindo, for instance, says "It's my fault she's this way. I wanted my children to have the best combination: American circumstances and Chinese character. How could I know these things do not mix?" (308). Moreover, this was the main reason behind the cultural gap between the mothers and their daughters. The mothers, however, did not give up and instead tried to challenge the situation.

The Chinese mothers were aware from the beginning that it was not the right choice to raise their daughters to be ideal American citizens. Nevertheless, they encouraged them to use perfect American English and to build independent superior identities, while conserving their Chinese taste (Acknowledging Chinese Inheritance 6). That is why the mothers attempt to look for ways that allowed them to control and protect their daughters from the dangers of Americanization.

Among the effective ways to preserve their one's cultural heritage was through narratives. Indeed, in the different cultures, individuals have a tendency to preserve their heritage, and cultural traditions via using oral literature. The significant role of orator is that, from the past, it is perceived as a mean for maintaining and transmitting a nation's cultural

traditions and morals among the various generations. In Chinese American literature, storytelling focuses on the importance of the mothers' past stories for constructing their identities.

Also mothers used stories as an efficient way to raise their daughters appropriately (Hast 40). For instance, Ying-Ying St. Clair shows Lena how to behave in a respectful way towards food and her meals, in order to finish her food she says: "Aii, Lena, your future husband have one pock mark for every rice you not finish. I once knew one pock-mark man. Mean man, bad man" (176).

Through telling stories, the mothers seek to talk through their miserable life in China. The daughters, as a consequence, come to better understand their mothers who succeeded, through their power and will, to survive the oppression that they face in China. Lindo Jong, for instance she organizes very smart plan to escape her marriage from the spoiled boy Tyan-yu. She uses a fake dream that she sees their grandfathers, who see Lindo's and Tyan-yu's candle blown out by wind, and they told her to put an end to the marriage or Tyan-yu will die. By using this trick, she succeeds to escape to America and free herself from the arranged marriage.

The mothers help their daughters to get independent identities through following the principle of free choice. The decision of the mothers was a pure reaction for their painful experiences in the past. The mothers refused silence and submission in order to ensure happiness for their daughters. For example, An-mei displeased with her daughter's relationship with Ted, which is characterized by silence. She pushes her to speak up. An-mei says: "No choice! No choice! She doesn't know, if she doesn't speak, she is making a choice. If she doesn't try, she can lose her chance forever" (). In other words, An-mei advises her daughter to take a decision and speak in order to prove her presence (Heung)

Not very different from An-mei, Ying-Ying also decides to talk with her daughter about her past life. She believes that it is the best time, in order to help Lena to take the best decision about her marriage. She says: “And now I must tell her everything about my past. It is the only way to penetrate her skin and pull her to where she can be saved” (293).

The successful role of talk stories in passing advices and culture is clearly seen through Jing-mei. Suyuan used to narrate the story about her past life in Kweilin, in each time she changes the end. At the beginning Jing-mei thinks that is a just unreal tale. But after her mother’s death, she discovers that the narrative carries the truth of her twin sisters (Hast 41). After Suyuan left, her daughter was encouraged by The Joy Luck Club mothers to visit China where her half-sisters live. She was asked to tell them stories about their mother Suyuan who passed away before she make her dream realized “Tell them stories of your family here. How she became success . . . Tell them stories she told you. Lessons she taught, what you know about her mind that has become your mind” (35). This is strong evidence that Jing-mei acts as a cultural background translator for her sisters.

The language has a significant role in maintaining someone identity. For this sake the mothers use their maternal language in order to preserve their ancestors’ knowledge. They are afraid that their daughters forget about their heritage culture after their mothers’ death (Heung 24). For example Ying-Ying talk in Chinese with her daughter because Ying Ying is discontent about Lena’s American husband who misinterprets her and he refuses to listen to her. In simple words the mothers use the Chinese language to defend their culture and to challenge the dominant language.

An additional role of the maternal speech is the depiction of strength. For instance when Suyuan was asked by June about the difference between Jewish and Chinese Mah-jong (Heung 25). Here Lindo shifts from English to Chinese:

Entirely different kind of playing,” she said in her English explanation voice. “Jewish mah jong, they watch only for their own tile, play only with their eyes.” Then she switched to Chinese: “Chinese mah jong, you must play using your head, very tricky. You must watch what everybody else throws away and keep that in your head as well. And if nobody plays well, then the game becomes like Jewish mah jong. Why play? There’s no strategy. You’re just watching people make mistakes.” (26)

To protect their daughters from the American society. The mothers do not want their daughters to experience the harms of patriarchy. In the old woman and swan story, the woman says “But over there nobody will say her worth is measured by the loudness of her husband’s belch. Over there, nobody will look down on her” (5). The mothers look for their daughter’s self-fulfillment as a mean of protection from any kind of mistreatment.

All the mothers’ ways of controlling that seem pressure for the daughters in many times have only one meaning which is protection. In order to provide help for their daughters, the mothers sacrifice their lives and happiness to create better and comfortable life for their daughters. It is true that at first the daughters’ do not notice their mothers’ positive role in their achievements. But, at the end they realize their mothers’ contribution for the successful lives.

The Joy Luck Club mothers choose immigration as an outlet for their miserable life in China. For the sake of having better life and freedom, but when they arrive to America they fall in the racist society humiliation. The fact that impose on them discomfort and oppression. Although, they live with discomfort but they try to guarantee all what they failed to achieve by protecting them from the Americanization threat. The Chinese mothers applied a significant tool which is story telling in order to maintain and restore their Chinese heritage.

Conclusion:

It is clear now that when the Chinese minorities arrived to the U S, they were not welcomed by the mainstream. They perceived them as passive, inferior people with non-sense culture. The Americans believe that Chinese immigrants were a real danger for them; they occupied their jobs and stole their opportunities. In the US, the Chinese were obliged to face several kinds of pressures, variety of discrimination types. In brief, racial violence and prejudice hindered their living standards in various contexts such us: education, workplace, and even the cities where they settle.

The patriarchy and sexism that the Chinese females saw in their homeland pushed them to escape to America. The treatment of women as inferior and weak creators expressed discomfort in the Chinese females' life. As the discussion revealed many women travel to America seeking for better life position, freedom, and self-fulfillment. However, in America they found similar situation, where they were silenced by the American racist society. The fact that pushed them to hide or practice secretly their Chinese customs in order to live peacefully.

While the Joy Luck Club mothers' try to create comfortable and happy life for their daughters with the aim of preserving the Chinese face, the American-born daughters believed that they are American since they are born and raised there, from their side they assimilate all the American life aspects including the English language, clothes, the concept of individualism, and materialism. On the other hand, they left after them the Chinese heritage, and they even thought that it is superstition with nonsense. They believed that their mothers were a sign of embarrassment because of the mothers' incorrect English, and in the daughters' regards their mothers were a real threat for their acceptance and assimilation by the Americans.

The daughters' Americanization had a dangerous impact on their communal identity. The reason that draw the mothers to use story telling as an effective tool to restore and maintain the Chinese traditions and to tight the gap between the mothers and their daughters. The narratives used by the mothers includes either some educative lessons for their daughters, or the mothers past life. The stories encouraged and gave strength to the daughters to realize that their mothers were powerful to the point that they overcome their miserable life. Also, the narratives make the daughters aware about all the right decisions that allow them overcome the isolation that was practiced by the American society against them.

Through analyzing Amy Tan's novel *The Joy Luck Club* we noticed that The Chinese mothers ensured a better life conditions for them and for their daughters in terms of economy and social opportunities; far from the oppression that the Chinese patriarchal society imposed on them. But in regard to their identities they experienced a great harm and this mainly related to the humiliation and racism of the American society.

Works Cited

- Ailiesei, Sorina. "Gender-Crossing As Cultural and Identity Construct in Maxine Hong Kingston's *The Woman Warrior and China Men*." Kent State University, 2013. Web. 27 May. 2018.
- "Acknowledging Chinese Inheritance" N.p,n,d. Web 15 Jul. 2018.
- Blake, C. Fred. "Foot-binding in Neo-confucian China and the Appropriation of female Labor". *Chicago Journals*, Vol. 19, No.3. Spring 1994. The University of Chicago Press. 31 July. 2010: 676-712. Web. 15 Aug. 2018.
- Bouallegue, Leyla., and Amira Benarioua. "Motherhood and its Role in Maintaining or Resisting Patriarchy: A Case Study of Amy Tan's *The Joy Luck Club*" thesis. Guelma University, June 2015. Print
- Brauch, Hans Gunter. El, eds. *Coping with Global Environment Change, Disasters and Security: Threats, Challenges, Vulnerabilities and Risks*. Spring Berlin Heidelberg, 2011. Web. 17 July. 2018.
- Butterfield, Fox. "Mao Tse- Tung: Father of Chinese Revolution." *The New York Times Company*, 10 Sep, 1976. Web. 15 May. 2018.
<http://www.nytimes.comlearning/genaral/onthisday/bday/1226.html?scp=I&sq=>
- "Chinese Immigrant to the United States." Oakton.edu. Web. 45 May. 2018.
https://www.oakton.edu:billtong/chinaclass/History/Chinese_Immigration.htm
- Childs, Peter, and Roger Fowler. *Routledge Dictionary of Literary Terms*. New York: Taylor

And Francis Group. 3rd ed 2006. Print.

Conard, Tammy. S. "Creating an Asian-American Mythology: Storytelling in Amy Tan's

Fiction". MA thesis. Texas Tech University, 1998. Web. 17 June. 2018.

"Cultural Differences In The Joy Luck Club English Literature Essay." UKEssays.com, Nov

2013. Web. 2 Aug. 2018. <https://www.ukessays.com/essay/English-literature-in-the-joy-luck-club-english-literature-essay.php?vref=>>

"China's Economic Growth and Poverty Reduction" N.p,n,d. Web 16 Aug. 2018.

"Essay 'No Name Woman' from the Woman Warrior by Maxine Hong Kingston." –grade

2:1, Ethnicity and Diversity in American Literature, 1950-2000, 2013. StuDoc. Web. 25. May. 2018. <https://www.studocu.com/en/document/university-of-leicester/ethnicity-and-diversity-in-american-literature-1950-2000/essays/essay-no-name-woman-from-the-woman-warrior-by-maxine-hong-kingston-grade-21/668740/view>

"Feminine Initiative in The Joy Luck Club". N.p, n,d. Web. 13 Jul. 2018.

"Final Paper: Analysis of Kingston's "No Name Woman" from "The Woman Warrior."

Ericrettberg.com. 5 May. 2014. Web. 30 July. 2018.

<http://www.ericrettberg.com/modernamericanauthors/?p=774>

Gale, Cengage Learning. *A Study Guide for Sui Sin Far's "Mrs. Spring Fragrance"*. Gale,

Cengage Learning, n.d. Web. 28 July. 2018.

Hast, Tuija. "Communication and Cultural Identity in the Mother-Daughter Relationships in

- Amy Tan's *The Joy Luck Club*". MA thesis. University of Tapere, 2008. Web. 22 June. 2018.
- Hebbar, Reshmi J., *Modeling Minority Women: Heroines in African and Asian American Fiction*. Routledge, 2005. Web 28 March. 2018.
- Heung, Marina. "Daughter-Text/Mother-Text: Matrilineage in Amy Tan's *The Joy Luck Club*". *Feminist Studies*. 19.3 (1993): 597-613. Web. 22 June. 2018.
- Ho, Wendy. *In Her Mother's House: The Politics of Asians American Mother-Daughter Writing*. Atlantia Press, 1999. Web. 23 May. 2018.
- Hui, Zhang. "A Study of the Chinese Americans' Dreams in Gish Jen's *Typical American*." *Journal of Literature and Art Studies*, 5, No. 4, 2316248. China: Liaocheng University, (2015). Web. 13 June. 2018.
- Jr, Poston Duddley L., eds. *The Population of Modern China*. Springer US, 1992. Web. 25 July. 2018.
- Kaur, SuKhman.,and Gulshan Rai, Kataria. "Image Makeover: Restructing 'Masculinity' of Chinese-American Men in Maxine Hong Kingston's *China Men*." *The English Literature Journal*. (2014). Web. 11 June 2018.
- Killerman, Aharon. *Time, Space, and Society: Geographical Societal Perspectives*. The Notherlands: Kluwer. 1989. Web. 17. June. 2018.
- Kingston, Maxine Hong. *The Woman Warrior: Memoires of a Girlhood among Ghosts*. New

York: Vintage Books, 1981. Print.

Klinge, Matthew W. "A History Bursting With Telling: Asian American in Washington State." Center for the Study of the Pacific Northwest University of Washington: Department of History. Web. 24. June. 2018.

Lai, Him Mark. "Chinese and the Chinese American Community: The Political Dimension." Web. 13 June. 2018.

Lary, Diana. "The Ending of the Second World War in China." *Cambridge University Press*. 19 Aug. 2015. [http:// www.cambridgeblog.org/2015/08/the -ending-of-the-second-world-war-in-china/](http://www.cambridgeblog.org/2015/08/the-ending-of-the-second-world-war-in-china/)

Lee, Sharon. M., *Asian American: Diverse and Growing*. Population Bulletin, June 1998. Vol.N53, No.2. Web. 3 Jun. 2018.

Li, Zeng. "Diasporic Self , Cultural other: Negotiating Ethnicity through Transformation in the Fiction of Tan and Kingston." *EBSCO Publishing*. (2003), vol.28, p1. Web. 16 May. 2018.

Lim, Julian. *Reconceptualizing Asian Pacific American Identity at the Margins*. Arizona State University. U.C. IRVINE L. REV. (2013), vol.3, 1151. Web.10 July. 2018.

Liu, Na. "Chinese Heritage Language Schools in the United States." Washington DC: Center For Applied Linguistics. 2010. n.p. Web. 7 May. 2018.

LLyod, Amanda. *Reverse Oreintalism: Laila Halaby's Once In a Promised Land*.Diss. Web

15 June. 2018.

Melo, Liliana. "Footbinding: A Painful Tradition in China". An Introduction to Expository

Writing. La Guardia Community College. 16 Nov. 2006. Web. 1 Jul. 2018.

Olwan, Dana. *The Politics of Legibility: Writing and Reading Contemporary Arab American*

Women's Literature. Canada: Queen's University Press, 2009. Web. 21 June. 2018.

"Overview of Chinese Culture." N.p,n,d. Web 16 Aug. 2018.

Peng, Xiaoyan. "Chinese Mother As Other Under the Patriarchy And Racism The Chinese

Mothers' Image in *The Joy Luck Club* from the perspective of Orientalism". *European*

Journal of Business and Social Sciences, Vol. 2, No. 10. School of Foreign Languages,

Inner Mongolian University Finance and Economics, Hohhot, Inner Mongolian,

China. Jan 2014: 147-156. Web. 26 June. 2018.

Powell, Katrina M., *Identity and Power in Narratives of Displacement*. Routledge, Taylore

and Francis Group, 2015. Web. 23 May. 2018.

Rosales, Nicolo Carlos R. "Along Paper on Amy Tan's *The Joy Luck Club*".

Sayer, Derek and Charles C. Lemert. *Going Down for Air: A Memoir in Search of a*

Subject. New York: Routledge , 2016. Web. 17 June. 2018.

Samir, Mohamed. "Language as Barrier and Bridge in Amy Tan's *The Joy Luck Club*."

Thesis. Vaasa University: Faculty of Philosophy. Web. 14 Jul. 2018.

Sun, Shuang. "Interpreting Silence and Voice in Maxine Hong Kingston's *The Women*

Warrior: Memoirs Of A Girlhood Among Ghosts.”MA thesis. Tamere University,
2009. Web 18 June. 2018.

Smith, Tiffany Marie. “Footbinding: Chinese History.” Encyclopedia Britannica,
Encyclopedia Britannica, Inc., 22 Mar. 2018. Web. 24 May. 2018.
<https://www.britannica.com/science/footbinding>

Staff, BookCaps Study Guides. The Joy Luck Club (Study Guide): BookCaps Study Guide.
BookCaps Study Guides, 2001. Web. 3 May. 2018.

Szmanko, Klara. “The Trope Of No Name Woman In American Fiction and Ethnography
Featuring Asian Women” Digital Library of the Faculty of Arts, Masaryk University
53. 10 (2004): 1906-204. Web. 27 June. 2018.

Tan, Amy. *The Joy Luck Club*. London: Vintage Books, 1998. Print.

Tanritanir, Bulent Cercis and Gamze Gorurum. “Struggle For an Identity in Amy Tan’s The
Joy Luck Club.” EBSCO Industries, Inc. 2017. Vol.10, Issue. 48. Web. 26 July. 2018.

“The Chinese Revolution of 1949.” U.S. Department of State, U.S. Department of State,
history.state.gov/milestones/1945-1952/chinese-rev. Web. 31 Aug. 2018.

Uba, Laura. *Asian Americans: Personality Patterns, Identity, and Mental Health*. New York:
the
Guileford Press, 2007. Web. 13 July. 2018.

Visan, Iuliana. “Acknowledging Chinese Inheritance and Cultural Practices in Amy Tan’s
The Joy Luck Club and Saving Fish from Drowning.” N.p. n.d. Web. 6 May. 2018.

- Wang, Jianhui. "Sexual Politics in the Works of Chinese American Women Writers: Sui Sin Far, Maxine Hong Kingston, and Amy Tan." Diss. Indiana University of Pennsylvania, 2007.
- Wong, Hui Wing. "Talk-Stories in the Fiction of Maxine Hong Kingston and Amy Tan". Diss. University of Warwick, 2006. Web. 16 Jul. 2018.
- Wossner, Stephanie. *Mulan- Film Review, Literature Review*. GRIN Verlag, 2003. Web. 7 May. 2018.
- Xie, Yu., and Kimberly Goyette. "Asian Americans: A Demographic Portrait." University of Michigan, Temple University Word Count. Web. 24 June 2018.
- Yang, Fenggang. *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities*. Pennsylvania. 1999. Web. 24 June. 2018.
- Yin, Xiao-huang. *Chinese American Literature Since the 1850s*. University of Illinois Press, 2000. Web. 11 June. 2018.
- Zhang, Minglan. *An Analysis of the Disillusioned American Dream in Gish Jen's Typical American*. Jiangsu, China: Academy Publisher, 2014. Vol.4, No.7, pp. 1452-57. Web. 24 May. 2018.

ملخص

تهدف هذه المذكرة إلى مناقشة تأثيرات الهجرة على هوية الأنثى الصينية و كذلك صراع الصينيين الأمريكيين للحفاظ على هويتهم العرقية و إيجاد مساحة لهم في المجتمع الأمريكي و ذلك على ضوء العمل الأدبي للروائية الأمريكية الصينية " ايمي تان" (نادي الحظ السعيد 1989) كما تدور المذكرة حول تحليل الاختلاف بين الأمهات الصينيات و بناتهن الأمريكيات بينما تسعى أمهات الحظ السعيد إلى المحافظة على الهوية الجماعية من جهة أخرى تهدف بناتهن المولودات في الولايات المتحدة الأمريكية قدر الإمكان إلى استيعاب الثقافة الأمريكية بهدف الاندماج في المجتمع الأمريكي. تنقسم هذه المذكرة الى ثلاثة فصول. الفصل الاول نظري يناقش الظروف الغير متوازنة للصين التي ادت الى الهجرة . بالإضافة الى تسطيع الضوء على ظاهرة العنصرية التي يتميز بها المجتمع الامريكي. اما الفصل الثاني فهو ايضا نظري يسعى الى وصف الطغيان الذكوري ضد الانثى الصينية التي بدورها سعت جاهدة نحو تحرير نفسها من خلال وهم الهجرة . بالنسبة للفصل الاخير فهو تطبيقي الذي يحلل تأثير الهجرة على تكوين الذات.

Résumé :

Cette thèse vise à étudier l'impact de l'immigration sur la construction identitaire des femmes Chinoises ainsi que la manière dont les Américano-Chinoises luttent pour conserver leur identité ethnique et trouvent leur place au sein de la société Américaine. Ceci est mis en exergue par le roman d'Amy Tan *Le Club de la Chance* (*The Joy Luck Club* (1989)). De plus, la thèse analysera la différence entre les mères Chinoises et leurs filles Américanisées dans la construction de soi. Bien que les mères du *Club de la Chance* soient attachées à leur identité communautaire, leurs filles nées en Amérique essayent, de leur côté, d'assimiler la culture Américaine dans le but de s'intégrer à la majorité. Cette étude sera divisée en trois chapitres. Le premier est une théorie qui traite de l'instabilité Chinoise qui mène à l'immigration; en outre, il met en lumière le phénomène du racisme de la société Américaine. Le deuxième chapitre est un chapitre théorique qui décrit la domination patriarcale contre les femmes chinoises et les tentatives des femmes pour se libérer à travers l'illusion de l'immigration. Le dernier chapitre est un purement pratique qui analyse l'impact de l'immigration sur l'auto-construction des femmes.