

Tribhuvan University

Cultural Clash in Amy Tan's *The Joy Luck Club*

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Declaration

I hereby declare that this thesis I research paper entitled "cultural clash in Amy Tan's The Joy Luck Club" is my original work carried out as a master's student at the Department of English at Ratna Rajyalaxmi Campus except to the extent that assistance from others in the thesis design and conception or in presentation style and linguistic expression are duly acknowledged.

All sources used for the thesis have been fully and properly cited. It contains no material which led to a substantial extent has been accepted for the award of any other degree of Tribhuvan university or any other educational institution except where due acknowledgement is made in the thesis

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Letter of Approval

This thesis entitled “Cultural Clash in Amy Tan’s *The Joy Luck Club*” by Bijaya Devi Paudel has been submitted to the Department of English, Ratna Rajya Laxmi campus. It has been approved by the undersigned members of research Committee:

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Abstract

This research work makes an attempt to explore the idea of cultural clash in *The Joy Luck Club* (1989) by Amy Tan by applying the theory of diaspora. It intensely dramatizes the interrogational clash due to cultural differences. At the heart of this novel is the projection of how the first generation immigrants in the United States of America are haunted by the native cultural and tradition. By showing first generation Chinese immigrants in the United States of America clashed with their second generation children entirely upbrought in American lifestyle, Tan attempts to unravel the fact that all the time hullabaloo of multicultural American society does not give inner relief to the first generation diasporic people, though it offers modern amenities and aspirations for them.

By showing her all characters undergoing trial, trouble and tribulation in new location, Tan is critiquing the false consciousness of the happy and blissful life of diasporic subjects in American or western metropolis. No matter how attractive and comfortable life is in American metropolis, the feeling of native culture and home always haunt the first generation diasporic subjects like all mothers in the novel. Search for lost culture and identity always and all ways come to the psyche of first generation diasporic subjects, if not to the psyche of successive generations.

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Chapter I: Introduction

The Joy Luck Club in the Light of Diaspora

This research attempts to explore on the theme of cultural clash in Amy Tan's *The Joy Luck Club* by applying the perspective of diaspora. In recent years, there has been a growing interest in the nature of inter-generational relationships in immigrant families, especially between immigrant parents and their children, many of whom were born and largely raised in the United States. This research work also analyzes the causes of tension and conflict between parents and children in immigrant families in the contemporary United States. Usually a person is influenced by the culture preserved in his/her home. However, when a person has to move from his/her home to a new place, he/she faces a different culture which requires an adaptation. This adaptation then might result in hybridity. Hybridity is a creation of new transcultural forms in which new unique individuals are created from a cross between two cultures. These individuals then develop hybrid identity.

In a group of immigrants, how the first and the second generation deal with hybrid identity can be different. The first generation immigrants are influenced by the old culture more, while the second ones are influenced by the new culture more. This cultural difference can lead to cultural clash. The researcher chooses hybrid identity and cultural clash issue in the mentioned novel because the issue is still happening in many parts of the world, more particularly in the western world wherein due to frequent migration from the part of developing countries for multitude of reasons. The same experience also occurs within literary works. Amy Tan's *The Joy Luck Club* is one of the examples, as it portrays the life of four Chinese-American immigrant families in California.

This research focuses on the ways the Chinese-American mothers and their daughters in *The Joy Luck Club* deal with hybrid identity and the cultural clashes which occur among them. All mothers in *The Joy Luck Club* are Chinese-born. Since they were educated in Chinese way, Chinese cultural roots are deeply in their mind. Therefore, as American citizens, they still cannot erase their Chinese origin. This results in their hybrid identities. By the same token, all daughters in the novel are American-born. Although Chinese culture is still preserved in their families, they were educated in American way and live in American society. Hence, due to incompatibilities between mothers and daughters, there occurs cultural clash. Before delving into the world of the mentioned novel, it is imperative to discuss on the issues highly discussed in diasporic literature.

Diasporic Literature is a very vast concept and an umbrella term that includes in it all those literary works written by the authors outside their native country, but these works are associated with native culture and background. In this wide context, all those writers can be regarded as diasporic writers, who write outside their country but remained related to their homeland through their works. Diasporic literature has its roots in the sense of loss and alienation, which emerged as a result of migration and expatriation.

Steven Vertovec's broad description of the diaspora in a "process of becoming and changing and the dynamic cultural mixing" (5) fits in with the image of the diaspora in their new homeland. Further, the United States has often been described as a society that is always in the process of evolution. This has again been a widely contested notion as scholars have refuted the older models of assimilation and incorporation for the recent immigrants. Recent immigrations according to Appadurai are occurring in "a global context where nation states are no longer able to control the

economic and cultural facets of its national life” (45). The diaspora are thus evolving under conditions of globalization and the processes of assimilation and incorporation are indeed based on these experiences.

Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity and cultural clash. It also addresses issues related to integration or disintegration of cultures. It reflects the immigrant experience in the due course of settlement in the host countries. In this connection, Uma Parameswaran explains:

First, diasporic literature deals with nostalgia for the homeland left behind mingled with fear in a strange land. The second is a phase in which one is busy adjusting to the new environment that there is little creative output. The third phase is the shaping of diaspora existence by involving themselves ethno-cultural issues. The fourth is when they have ‘arrived’ and start participating in the larger world of politics and national issues. (165)

Whatever their reason for migration be (political, financial, social, academic, religious etc.), immigrants mostly undergo with a sense of nostalgia. In other words, they suffer from the pain of being far off from their homes, the memories of their motherland, the anguish of leaving behind everything familiar agonizes their minds. William Safran observes “they continue to relate personally or vicariously, to the homeland in a way or another, and their ethnic-communal consciousness and solidarity are importantly defined by the existence of such a relationship” (23).

Settlement in host countries makes the immigrants experience culturally-dislocated. Cultural dislocation can be considered as a break with the old identity. They experience the sense of loneliness in an unfamiliar land. They also feel being

indifferent by the host society and also experience ethnic discrimination. In such situation, the immigrants attempt to assimilate and adapt with the society of their host country. Their attempts of adaptation and adjustment are not so easy for them. As they are in marginal position, they try to guard themselves against the dominant host group. The most difficult situation is to maintain their local cultural practices and social traditions. The first generation immigrants are always concerned with keeping the social, cultural practices which consists of many things such as religion, language, music, art, dress, cuisine, etc.

Conscious attempts are made by the diasporic communities to pass their traditions to their future generation; however, they are not always successful. It is because the second generation is upbrought in foreign culture and tradition, while their parents are still guided by their native culture and tradition. The immigrants in these situations are forced to feel that they in in-between-situation— neither to their motherland nor their host country. In their attempt to integrate with the adopted culture while maintaining their inheritance, they develop a dual identity, and their culture becomes a mixed culture. Their efforts for assimilation and failure to do so make them sad. The feeling of rootlessness, alienation, confusion, nostalgia, dislocation and sufferings due to discrimination on the basis of race, culture, religion and language bring about conflicts, leading to the situation of cultural clash.

Such circumstances, as Salman Rushdie observers create “physical alienation from homeland, which at almost inevitably means that we will not be capable of redeeming precisely the thing that was lost, that will, in short, create fictions not actual cities or villages, but invisible ones, imaginary homelands, Indians of mind” (10). Nostalgia, loss, betrayal and cultural clash are the situations, which diasporic people have to undergo in the host country.

The early use of diaspora was mainly confined to the study of Jewish experience—their exile from their homeland and their dispersion throughout many places. This study was based on Jewish oppression and moral degradation caused by their dispersion from ancestral homeland. The earlier discussion of diaspora remained oriented to the conceptual homeland, be it the case with the Jewish dispersion from their homeland or any people, which Rogers Brubaker refers to “as victim diaspora, mobilized diaspora, or trading diaspora” (2). But in the 1980s as Brubaker continues diaspora was extended to a more ‘metaphoric designation’ to describe different categories of people “expatriates, expellees, political refugees, alien residents, immigrants and ethnic and racial minorities” (83). Diaspora began to expand breaking the narrow hold of Jewish experiences. The recent discussion on diaspora has some strong connections with Jewish experience. The members of diaspora retained a collective memory of their homeland, idealized and it continued to relate their homeland in various ways. So this continued to influence diaspora in its use of homeland as one of the essential characteristics of diaspora formation.

However, Brubaker thinks that “even though there is a wide range of dispersion of diaspora in semantic and conceptual space, there are mainly three core elements— dispersion, orientation to a ‘homeland’ and boundary maintenance, which constitute the major definitions of diaspora” (9). Dispersion is interpreted as forced or traumatic dispersion in multiple locations. The dispersion of Jews or Africans “conceived their scattering as rising from a cataclysmic event that had traumatized the group as a whole, thereby creating the central historical experiences of victimhood at the hands of a cruel oppressor” (Cohen 1). They are dispersed from the original center and retain collective memory about their original homeland. Their ancestral home is

idealized and they are not fully accepted in their host countries, and thus dislocated and separated.

Brubaker argues that even though the dispersion is taken as a criterion of diaspora is it not universally accepted as “some substitute division for dispersion, rather defining diasporas as ethnic communities divided by state frontiers” (5). People in diasporic location have grapple with multiplicity, plurality and hybridity. Within such situation, they strive and aspire to find their root, identity and of course home. Diaspora experience is defined “not by essence or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of ‘identity’ which live with and through, not despite, difference; by hybridity” (Hall 235). The sense of hybridity brings in the situation of cultural clash.

Globalization, spread by free trade and increased capital flows, and new technologies of communication, information, and travel, has accelerated the movement of people, commodities, ideas, and cultures across the world. Diaspora is regarded not as a singular phenomenon but as historically varied and heterogeneous in its aspects. The mobility of people may be the result of forced or voluntary migration, of self-exile or expulsion. Refugees, people in transit, are the product of war, ethnic conflict and natural calamity. Diasporic writing has a special interest in theorizing the borders and borderlands, mixing, hybridity, language, translation, double consciousness, history and its lack; and in the affective dimensions of migration and diaspora such as homesickness, memory, nostalgia, melancholy etc. Literature mirrors the contemporary society; it is the aesthetic representation of human feelings. In this regard, diasporic literature captures the modern day’s mobility of people and its material effects.

Fragmentation, alienation, homelessness, exile cultural clash are common terms associated with diasporic literature. This literary study describes an on-going process of identity loss, exile and alienation or double consciousness. The condition of the dislocated and dispossessed is especially poignant and complicated because they cannot find a home of their own. The feeling of not belonging to a place yet trying to relate while being torn apart with a longing for home is a common place experiences of diasporic people. Deracination, exile and alienation in varying forms are the conditions of existence for the modern writer the world over. The basic response to such conditions is a search for identity, the quest for a home, through self-discovery or self-realization. Andrew Gurr argues that “deracination, exile and alienation in varying forms are the conditions of existence for the modern writer the world over; the response to such condition is guided by search for identity and home through self-discovery or self-realization” (73).

The literature of diaspora focuses on the cultural dislocation of an individual or race and consequent alienation. Alienation leads to a sense of loss but life consists not in losing but in the rediscovery of self. The diasporic production of cultural meanings occurs in many areas, such as contemporary music, film, theatre and dance, but writing is one of the most interesting and strategic ways in which “ diasporas might disrupt the binary of local and global and problematized national, racial and ethnic formulations of identity” (Ashcroft 218 et al.). Here, they mean to say that a diasporic subject exists in a constant and continuous process of producing essence and meaning of life in foreign locations due to the existing cultural clash. Edward W. Said reflected on the condition of exile:

I think that if one is an intellectual, one has to exile oneself from what has been given to you, what is customary, and to see it from a point of

view that looks at it as if it were something that is provisional and foreign to oneself. That allows for independence—commitment—but independence and a certain kind of detachment from their cultural roots. (13)

The predominant theme of diasporic literature is cultural dislocation of an individual and eventual alienation. Cultural dislocation drives individual to sense of rootlessness. In the situation of rootlessness and dislocatedness, diasporic subject submerges in nostalgia, which provides an ample platform to get momentary solace and relief. The movement from origin country to host country also means the process of searching new home and cultural identity in the foreign boundaries. Searching home is an important step of the cross-border migrants to get solace from diversities. As Blunt and Dowling put:

Home as a sense of belonging or attachment is . . . very visible as one of the key characteristics of the contemporary world: the historically unprecedented number of people migrating across countries, as, for instance, refugees and asylum seekers, or as temporary or permanent workers. Notions of home are central in these migrations. Movement may necessitate or be precipitated by a disruption to a sense of home, as people leave or in some cases flee one home for another. These international movements are also processes of establishing home, as senses of belonging and identity move over space and are created in new places. (2)

Home is a key concept in understanding processes of diaspora and transnationality. The family can be an emotional center for the immigrants, providing the feelings of comfort and support typically associated with being at home. Home can also be a

process, a project in the making. As Nowicka observes, “home is something that one constructs, not a particular place, not a location but an entity in becoming” (77).

Among the challenges of setting up a home in a foreign country, many immigrants seem to enjoy the sudden sense of freedom and independence to build a life and create a home that best fits their needs and their personalities, not the expectations or the customs of their home countries or their families.

The sense of freedom can come not only from the self-designed nature of the new home, but also, unexpectedly, from the home one leaves behind. The knowledge that there is a permanent base somewhere else, always available, always willing to go back home, allows for a greater willingness to experiment with new homes.

The globalization process, marked by increased frequency and ease of travel and communication, has changed the nature of diaspora and immigration. Most immigrants establish their host country as a permanent base, while still maintaining strong political, social and cultural ties to their homeland. The conflict between new culture in host country and already internalize native culture and tradition brings the situation of cultural clash. Cultural clash is a conflict arising from the interaction of the people with different culture values. When two people of a different cultural or background meet and do not understand each other then the conflicts arises each other. Every single culture has its own traditions, habits, religions, languages and many other common features. Crucial condition of peaceful coexistence between various cultures is a mutual respect and willingness to accept the differences. Otherwise, it results into the cultural clashes. This research is oriented towards the existing cultural clash that appears due to the generational gap between first generation immigrants and their second generations in the multicultural and plural American society.

The Joy Luck Club opens after the death of Suyuan Woo, an elderly Chinese woman and the founding member of the Joy Luck Club. Suyuan has died without fulfilling her wish to be reunited with her twin daughters who were lost in China. Suyuan's American-born daughter, Jing-mei Woo, is asked to replace her mother at the Joy Luck Club's meetings.

At the first meeting, Jing-mei learns that her long-lost half-sisters have been found alive and well in China. The other three elderly members of the Club—her mother's best friends and Jing-mei's aunts give Jing-mei enough money to travel to China and meet her sisters. Essentially, Jing-mei has the opportunity to fulfill her mother's greatest wish. Jing-mei's aunts assign her the task of telling her twin sisters about the mother they never knew. The only problem is, Jing-mei feels like she never really knew her own mother.

The novel raises the question of how well daughters know their mothers. The other three members of the Joy Luck Club— Ying-ying, Lindo, and An-mei – all have wisdom that they wish to impart to their independent, American daughters. However, their daughters, Lena, Waverly, and Rose all have their own perspectives on life as Americans.

At the end of the novel, Jing-mei flies to China to meet her half sisters. She is extremely worried about meeting them. When the sisters do meet for the first time, they instantly hug and cry. Jing-mei's mother's wish has been fulfilled, and through the process, Jing-mei feels that she has come closer to her mother. There are three important points that I have focused in the mentioned novel. First, because the mothers were raised in Chinese way, their ways in dealing with hybrid identity are influenced by Chinese culture more. Those ways are maintaining Chinese origin, preserving Chinese values, preserving Chinese beliefs, being different from American

people, and being influenced by American culture. Second, the daughters were raised inside the American society so their ways in dealing with hybrid identity are influenced by American culture more. Those ways are ignoring Chinese values, denying Chinese origin, maintaining American way of thinking, ignoring Chinese language, and accepting Chinese origin. Third, because of the cultural difference between them, the mothers and daughters often experience cultural clash. The most dominant fields of cultural clashes found in *The Joy Luck Club* are in rearing system, education and career, and partner selection.

Chapter II: Cultural Clash, Hybrid Identity and Multicultural Society

Twentieth century is a century of full-fledged migration of people from one country to another with multiple purposes. The number of immigrants increased drastically in western metropolis, as a result globalization. People from different places are migrating to western locations, seeking a better life and destiny for themselves and their children. In the host country the immigrants and the minority groups tend to lose their cultural identity or feel that it is on the verge of disappearing. When the immigrants cannot adjust in multicultural environment of the host country, they feel not comfortable and suffer from sense of alienation. When people do not feel comfortable with their cultural identity, they try to change it and to create another identity that they want to be identified by. Thus, people may try to change their cultural identity but it can be difficult because roots cannot be denied. Roots and history are inescapable or continuing and recurrent concerns in one's life.

Generally, immigrants are immensely guided by collective identity such as shared belonging, religious beliefs and a commitment for unity. Although immigrants do not live with their homeland but still they tend to practice their traditions and link with their social and familial identity. The growing influence of multiculturalism and globalization has left a kind of hybrid identity on the immigrants. It is because their cultural identity may have been changed or mixed with the cultural practices of the host country.

The nature of identities in terms of gender, ethnicity, culture and nation has been subject of debate in diasporic literature. The issue of identity in diasporic literature is widely discussed. In the globalized modern world, with the increase of immigrant numbers, hybrid nations, and constitution of countries with different cultural diversities the question of identity came to the surface. This research

discusses those theorists who have given their argument on the issue of identity presenting their ideas about constructing identity amidst diasporic social set ups. The question of identity is the most controversial issue in globalized and multicultural world wherein due the rampant migration from one country to another with diversified purposes, identity becomes distinctly dynamic.

Diaspora has expanded in meaning in order to include more groups of people and placing more importance to the non-center and hybridity as central to diasporic identities. Asylum-seekers, refugees, exiles, forced migrants, immigrants, expatriates, guest workers, trading communities, and ethnic communities of various kinds, have come to be described as in diaspora. Some scholars have tried to retain a sense of consistency to a word, described as far to the point of potential irrelevance.

Multicultural societies are the sites or locations that help people to submerge in nostalgia for the home country that works as driving force behind the construction of identity and authentic subjectivity.

Kobena Mercer is of the opinion that the issue of identity is not a clear and fixed concept rather it is volatile and dynamic in nature as he argues “identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty”(43). In the relation of self and the other “identity emerges as a kind of unsettled space or an unresolved question in that space, between a number of intersecting discourses” (Hall , 10). Here, Hall means to say that identify is something distinctly dynamic and situational in nature, more particularly in the case of diasporic subject.

Many aspects of globalization encourage diasporic emigration and help maintain the unity of widespread diaspora communities. The rapid developments in global communications and travel also contribute to the emergence and reproduction

of diaspora communities. Not all diaspora communities are transnational, but many are, and the easy ability to maintain personal, cultural and economic connections over long distances may be important to the maintenance of diasporic identity.

Globalization is a set of processes resulting in a shrinking of the globe and the propagation of the idea that we live in one world. People are moving more than ever, as immigrants, travelers, refugees, and entering countries on student visas or as short-term employees. Jan Nederveen Pieterse explains globalization thus:

ideas and imaginations are expanded by communication, travel, and experience. Communication networks move images, words, and money around the world at the speed of light. Commodities are traded worldwide, and sometimes made worldwide. At the same time, humanity is growing and developing. People are standardized as technology spreads and they become mass consumers, skilled laborers, and users of common communications networks. This is a truly global shift in the economy, politics, and society. (16)

It is globalization and multiculturalism, which give a dynamic platform to exchange the ideas and ideals among people from diversified communities and nationalities. It is also regarded as a distinct and specific site, which produces mixed-up difference. In Clifford Geertz's words, "we now live in a globalised world in which there is "a gradual spectrum of mixed-up differences" (48). The differences can be seen not only in terms of culture but also in terms of the relationship between first generation and the successive generation.

The second generation of diasporic family is growing up in a multicultural American society, wherein we see the intergenerational conflict and confrontation. American multicultural society offers a home to many ethnically different

communities under the umbrella of western civilization and equal rights. Living in a multicultural society implies for means to inherit two cultures— the western English of host land and the native culture of the homeland. Cultures and communities are ever-changing human constructions so in each generation, experiences and relations are different. Particularly, in the context of diaspora concepts of culture, community, ethnicity and identity are questioned. In an ethnic minority cultural norms and values, religion and language are solely passed on to the next generation by the family and the community. At the same time the culture of the host country and its discourses dominate all public aspects of life and communications. Of course, both cultures and discourses inspire one another. Complex exchanges, adaptations and rejections take place. They are influenced by the people who live in these cultures as well as by social developments and politics. Each generation is subject to different social conditions which affect its opinions and views and hence its relations to other cultures and communities.

Migrating communities often depend on strongly to their heritage culture setting up native structures in their new environment. In multicultural environment, the first generation of the diaspora feels more at home while the second generation is more inclined into the culture of the host country. They often feel more attached to this culture than to the structures and beliefs of their ethnic community. Consequently, in the second generation certain aspects of the culture of origin may already be lost.

There are tendencies of ethnic revival in the second generation involving an increased interest and a rediscovery of the cultural heritage. However, it is generally expected that personal remoteness to the culture of origin increases with generation as the personal attachment and understanding of the heritage culture decreases.

In this sense, it is assumed that the exercise of cultural habits and their understanding decreases in the second and third generation due to acculturation processes to American society. Hence, the second and third generation diasporic people are in Rainer Schnell's opinion is "likely to lose cultural affiliation to their origins. One expects that the longer an ethnic minority lives in a culturally alien milieu the more it loses its particularities: its norms and values, habits and beliefs" (80). It is unlikely that the second and third generation retains a lot of cultural particularity and knowledge from the host country while their parents have ambivalent position to adopt the culture of the host country wholeheartedly as they are influenced more by the culture and tradition of their native country.

Although the young generation may enjoy certain aspects of their heritage culture, which are often trivial and superficial for them, but they reject central aspects and core values of native culture. Due to this there arises a generational gap and conflict between first and second generation in diasporic family. As non-western cultures have been perceived to be quite different from western cultural systems, the clash is bound to come between two generations of the diasporic family. As Arne Gillert argues:

in the diaspora the preservation of cultural values and their expressions has not always been without conflicts for the society and the individual. Western and non-western cultures clash in some basic orientations. For example, eastern cultures have a rather collective orientation while western cultures focus on the individual.

Furthermore, models of cultural difference find differences in the definition of social hierarchies, gender roles, coping styles etc. These cultural differences result in disparities in behavior. (28)

Diasporic literature tends to give the highest premium on location and culture. It also discusses on an on-going process of identity loss and identity recovery for non-Westerners. In the domain of diasporic literature, different ethnic groups, based on their different original cultural heritages, have their ethnic, cultural, and historical specifications. In this regard, the condition of the dislocated and dispossessed is especially poignant and complicated because they cannot find a home and belongingness of their own.

In this connection, Andrew Gurr argues that “deracination, exile and alienation in varying forms are the conditions diasporic subjects everywhere in the world over; the response to such condition is a search for identity, the quest for a home, through self-discovery or self-realization” (14). In fact, diasporic subjects have to undergo with sense of hybridity in particular and cultural clash in general. In fact the concept of hybridity occupies a central place in postcolonial discourse. It is “celebrated and privileged as a kind of superior cultural intelligence owing to the advantage of in-betweenness, the straddling of two cultures and the consequent ability to negotiate the difference” (Hoogvelt 158). This is particularly so in Bhabha’s discussion of cultural hybridity. Bhabha has developed his concept of hybridity from literary and cultural theory to describe the construction of culture and identity to poke fun of colonial absurdities.

For Bhabha, hybridity is the process by which the colonial governing authority undertakes to translate the identity of the colonized (the other) within a singular universal framework, but then fails producing something familiar but new. Bhabha contends that a new hybrid identity or subject-position emerges from the interweaving of elements of the colonizer and colonized challenging the validity and authenticity of any essentialist cultural identity.

Diasporic characters are torn between the impression of native culture and the influence of the culture of host country. In the due course of living or adapting in a multicultural and plural social set ups, diasporic subjects are seen neither totally native nor totally westernized, therefore, they have hybrid identity. Caleb Rosado defines multiculturalism, stating that “multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society” (2). Although multicultural society is liberal and all-inclusive, migrating people have a kind of overwhelming impression with their native culture and root, which occupy special meaning in their life. While searching that special meaning within their own culture and the culture of host country, a kind of hybrid identity is created. Immigrants are fated to live with the sense of hybridity

Fuss argues that “hybridity is often discussed as an antithetical to essentialism or the belief in invariable and fixed properties which define the ‘whatness’ of a given entity.”(xi). In diasporic discourse, “the notion that any culture or identity is pure or essential is disputable” (Ashcroft et al 17). Bhabha himself is aware of the dangers fixed culture and identity under the rubric of so-called colonialism arguing that “all forms of culture are continually in a process of hybridity” (qtd in Rutherford 211).

Immigrants, who have left their homelands, tend to bring some customs and cultural practices to the new country. They have symbols and practices as the markers of their origin. The first generations pay more attention to their cultures and practices which they link to their ancestors and roots. Mostly, diasporic migration is one of the causes that make individuals show their identity. The importance of identity is in its

change, renewal and continual transformation of a person's identity. It is identity, which gives psychological advantage for the immigrants in the new and unfamiliar country. Without having an identity there would be no human beings; therefore, identity does matter.

As the result of immigration and social changes society has been transformed to a more plural one. Immigrants who live in western metropolis try to defend their origin, culture and roots but at the same time it is a hard process because of the increase and influence of multiculturalism and globalization in their life directly or indirectly. Thus a multicultural society can affect an immigrant's culture or origin to the extent that a new form of multicultural culture might occur.

The first generations of migrants are more bound to their shared identities through their culture, religion, traditions and language. Because their shared religious and cultural values has produced this collective identity while second and third generation are highly influenced and inspired by the multicultural enterprises of the host country, therefore, they are indifferent to the culture ,custom and language of their native country. The parents and their children are hence incompatible in terms of their attitude and behavior, which brings cultural clash among the generations.

When people identify themselves and when they know who they are or what they are, this can also show the similarities and differences between people's identity. People have similarities with their ethnic groups, at the same time they are different because they have joined other groups or adapted in the culture and tradition of host country. That's to say one needs to mention both similarities and differences in his/her identity. But in recent years, the second generation of immigrants seems to be more different and they are escaping from the similarities that bound them to their own ethnic groups. This has been a burning problem among the members of immigrants.

The second generations of immigrants are forced to practice and to have the same identity and roots as their parents which they cannot accept and attempt to escape from. Although multiculturalism and globalization affect individuals' identities, roots and history will always play their role even in the individuals' new identities. A hybrid identity forms when elements and components of two or more cultures are mixed. It also creates a new cultural identity. With the hybrid identity, immigrants can maintain independence and integrity. They also develop the ability to communicate across political, linguistic, and cultural boundaries. Hybridity presents them a good platform to interact with people from diversified nationalities.

Globalization is producing a global culture as it is a part of countless local communities. Global communication and culture contribute for the formation of a hybrid culture. The sense of hybridity helps people go beyond the limitation of language, cultural, race and nationality. The hybrid identity enables people to be united in its differences. Hybridity and multicultural society enable people to recognize and reconcile diversity. In other words, hybridity and multiculturalism help people to be a part of global culture.

However, in the recent years the cultural clash is seen among the members of immigrants. The root cause of cultural clash is due to the generation gap. Every person belongs to particular culture. Usually a person is influenced by the culture preserved in his/her home. However, when a person has to move from his/her home to a new place, he/she faces a different culture which requires an adaptation. This adaptation then might result in hybridity. Hybridity is a creation of new transcultural forms in which new unique individuals are created from a cross between two cultures. These individuals then develop hybrid identity. In a group of immigrants, how the first and the second generation deal with hybrid identity can be different. The first

generation immigrants are influenced by the old culture more, while the second ones are influenced by the new culture more. This cultural difference can lead to cultural clash. This research, thus has problematizes the situation of cultural clash within the family and society (multicultural American society).

Chapter III: Cultural Clash in Amy Tan's *The Joy Luck Club*

Every person belongs to particular culture. Usually a person is influenced by the culture preserved in his/her home. However, when a person has to move from his/her home to a new place, he/she faces a different culture which requires an adaptation. This adaptation then might result in hybridity. Hybridity is a creation of new transcultural forms in which new unique individuals are created from a cross between two cultures. These individuals then develop hybrid identity. In a group of immigrants, how the first and the second generation deal with hybrid identity can be different. The first generation immigrants are influenced by the old culture more, while the second ones are influenced by the new culture more. This cultural difference can lead to cultural clash. The researcher chooses hybrid identity and cultural clash issue in the mentioned novel because the issue is still happening in many parts of the world, more particularly in the western world wherein due to frequent migration from the part of developing countries for multitude of reasons. The same experience also occurs within literary works.

Amy Tan's *The Joy Luck Club* portrays the life of four Chinese-American immigrant families in California. The novel is composed of four sections, each of which contains four separate narratives. In the first four stories of the book, the mothers, speaking in turn, recall with amazing clarity their relationship with their own mothers, and they worry that their daughters' recollections of them will never possess the same concentration.

In this chapter the researcher makes an analysis on eight main characters in the mentioned novel. The characters represent two generations. The first generation is the mothers who have Chinese cultural background. They are Lindo, Suyuan, An-mei, and Ying-ying. The second generation is the daughters who were born in the United

States of America and have American cultural background. The daughters are Waverly, Jing-mei (June), Rose, and Lena. This chapter analyzes eight characters as a pair of mother-daughter. Here, the background of the characters, their cultural beliefs, their conduct, and ways of living, behaviors, languages and opinions are analyzed so as to show the clash between two generations. In the first pair the clash between Lindo and Waverly Jong has been discussed. In this pair the root cause of respect is the Problem of marriage and lack of respect to the elders.

Lindo was born in a poor farmer family in a Chinese village. In her early age, she spends her life in China. Later, she immigrates to America and spends her remaining life in America. Before moving to America, she marries a boy from a prosperous family, the Huangs, when she is twelve years. However, the relationship between her and her husband is not good. They never have sexual relationship as any other married couples. She lives in the Huangs family for a short time and then she gives divorce to her husband. After that, Lindo moves to America to start her new life again.

Waverly is the youngest daughter of Lindo. Waverly was born and grew up in San Francisco's Chinatown. Besides, her family is a member of the First Chinese Baptist Church whose foundation has provided help for the poor Chinese. They attend the annual Christmas party. The missionary ladies hold the party to distribute food to the Chinese children. Waverly seems interested in a game of chess; as a result, she spends her time practicing and attending chess competitions for many times. Finally, she becomes a chess champion. She is married to her boyfriend when she is a student and she has a four-year-old daughter, Shoshana. She is finally separated with her former husband. However, when the time passes and Waverly grows up, she becomes a tax attorney. At present, Waverly intends to get married again to Rich Schields, a

tax attorney like her. She wants to tell her mother about her new marriage and also wants acceptance from her.

Generally, relationship is related to understanding. If people understand each other, they will talk and discuss things to exchange ideas. Different cultural backgrounds between two generations can cause problem of understanding between mother and daughter. In *The Joy Luck Club*, different opinions and viewpoints of mothers and daughters enable the two generations not to oppose of. Waverly disputes inside her own mind about value of her mother and hers. Once a doctor checks Lindo's health and proclaims that she has the blood pressure of a sixteen-year-old and the strength of a horse. After Waverly hears such good news of her mother, she compares herself with her mother thus: "A horse, born in 1918, destined to be obstinate and frank to the point of tactlessness. She and I make a bad combination, because I'm a rabbit, born in 1951, supposedly sensitive, with tendencies toward being thin-skinned and skittery at the first sign of criticism" (183).

Although Waverly is adult, she still perceives the difference between her mother and herself. Waverly discusses about a bad combination between herself and her mother. She portrays her mother, a woman born in the year A.D. 1918 as being obstinate, frank, and cheerlessness. On the other hand, Waverly herself has sensitive feeling and cannot manage with her problem. She is a woman born in the year A.D. 1951, new age or new generation. It can be seen that both are entirely different. Waverly even thinks that she and her mother do not have a good combination. This is a point of the different viewpoints in Waverly's mind; moreover, it is the discussion inside her own thought. It is not quarrel or argument with each other; however, Waverly still converses with her mother. Essentially, the disapproval and

disagreements are still consistently inside Waverly's thought. In addition, Waverly claims to both 'horse' and 'rabbit' in order to compare the value of human being.

In Waverly's viewpoint, her mother is an old woman in the ancient time; however, she praises her mother. She portrays that her mother is like a horse. It can be said that the implicit meaning of 'horse' is strength.

Chinese mother feels painful when she knows that her teen-age daughter is pregnant with her high school sweetheart. With teaching and nurturing from the Chinese family in her past, Lindo cannot accept her daughter's behavior. For the Chinese, sexual intercourse without the acceptance of seniors and without the arrangement of appropriate marriage is a horrified conduct for a good woman. Moreover, in Lindo's viewpoint, marriage should be approved from both families, not an agreement between lovers. Although Lindo does not like matchmaking, she obeys and marries the man her parents arrange for her. Furthermore, the status of Chinese women is submissive and they do not have much authority. They have to respect their parents' decision and do their responsibility as good daughters. As Lindo accepted her fate after she knew that she had to get married to the man in a prosperous family, she said, "I was actually a very obedient child, but sometimes I had a sour look on my face. (45). This is a conventional behavior of Lindo. On the other contrary, her daughter did not choose to do such a behavior. Waverly chooses love and profound relationship with her lovers more than an old good conventional behavior like her mother. When Lindo knows that her daughter is pregnant, she cannot keep her feeling inside. She damages things and disputes to Waverly. Her extreme anger was shown by She threw her shoe at us", said Waverly (184).

It can be seen that pregnancy without marriage is such a big problem for someone who is used to a traditional society. It is extremely against the belief and

nurture of the first generation. In other words, the mother's viewpoint was influenced by native culture. It was hard to change someone's thought; therefore, Lindo threw her shoes at her daughter when she knew the truth. Actually, in Waverly's view, making love with her own boyfriend was something common because she is an American student. However, having a baby is a mistake because she never prepares to cope with such a situation. Finally, Lindo wants Waverly and Marvin to get married and have a baby instead of having abortion or continuing to study at high school. With a strong guilt in the past that Lindo kept in her memory, Lindo ignores Waverly's behavior of having a couple tell her mother about her new boyfriend, Rich, who is getting married to Waverly soon. It is because Lindo does not want to feel sad again.

Another different viewpoint which enables two generations to reject mutual acceptance is that Lindo, who sees the accomplishment of her daughter, wants others to perceive her pride as well. Therefore, she proclaims to others in the market about Waverly's winning the chess championship. Lindo said, "This is my daughter Waverly Jong" (101). Waverly suddenly counters her mother, "I wish you wouldn't do that, telling everybody I'm your daughter" (101). From the discussion between mother and daughter upon the same topic, mother does not have the same viewpoint as her daughter.

In Waverly's understanding, her mother is going to tell others in the market that she is a part of the victory of the chess competition. Actually, Lindo was against her daughter playing chess. Furthermore, Waverly understand that her mother is trying to show off. She told her mother, "Why do you have to use me to show off? If you want to show off, then why don't you learn to play chess?" (101). Waverly does not understand what her mother is trying to do in the market. She only knows that she is not an object that whoever should use her to respond to his or her own desire even

her mother. Waverly has freedom of thought to express to her mother. She is not under control of anyone; she can tell her feeling whether she likes or dislikes.

On the contrary, Lindo does not have the same idea as her daughter. She introduces her daughter to many people in the market because she is proud of her daughter's accomplishment. Therefore, expression of anger of her daughter shows disapproval of her pride so she was angry and stops talking to her daughter and lets her compete the chess game without any suggestions from a Chinese mother. In China, parents make the decision on what children should do or should not do. Therefore, every achievement of the children is that of their parents also. However, daughter fails to understand this psychology of mother. Consequently, argument of Waverly to her mother comes to be an unacceptable behavior. In a Chinese mother's viewpoint, she may think that her daughter is rude because Waverly argues with her mother in front of many people in the market place. Although Lindo decides not to talk to her daughter, she cannot avoid doing so because Waverly is too sick. Lindo again starts speaking to her daughter again. However, she does not pay attention to the chess competition.

It can be seen that the discussion between mother and daughter is on the basis of different viewpoints. It is clear that mother and daughter have their own reasons to explain but it is from different perspectives. However, different viewpoints do not cause any physical injuries. They dispute and express their viewpoints to each other; however, there is no point to change their minds to believe another person's viewpoint. They insist to believe and to perform the way they believe suitable based on the value guided by cultural backgrounds.

Similarly, another pair of mother- daughter, Suyuan and Jing-mei Woo has the problem of disobedience. Suyuan was a Chinese woman who was born during the

war. At that time, the Japanese army invaded China in World War II. Suyuan's husband was a soldier of Kuomintang party, so Suyuan had to find a safer place to live as a request of her husband. Suyuan and her twin daughters waited for her husband in Kweilin. Later the Japanese soldiers bombed it, so Suyuan gathered four women to attend the club namely 'The Joy Luck Club' in order to remind a little happiness in the time of the war. Each week the hostess had to serve special foods to bring good fortune of all kinds and the members play mahjong together. One day Suyuan's husband sent an army officer to tell her about moving to another safer place in Chungking. However, traveling was rather far and full of dead people because of starvations and hard accessories. On the way, Suyuan loses her twin daughters because of her tiredness and weakness.

When she reached Chungking, she found that her husband was dead. She was painful due to the loss of her husband and her twin daughters. She decided to move to another place, San Francisco to start her new life again. She found her new husband at the refugee camp. Suyuan and her husband met the Hsus, the Jongs, and the St. Clairs there. They started the San Francisco version of the Joy Luck Club again. In the remaining of her life, she spent her life in San Francisco with her husband and they had a daughter, Jing-mei. Suyuan was the first member of Joy Luck Club who has just died of cerebral aneurysm.

Jing-mei is the only daughter of Suyuan with her new husband. Jing-mei was born in San Francisco, The United States in 1951. Her mother tells her that she has twin daughters in China but they are separated from her and her former husband because of the war. However, Jing-mei never believes that it is a true story. She understands and believes in her mother's story after her mother passed away. Jing-mei was once invited to 'The Joy Luck Club' after her mother died. She plays mahjong

and also sits on her mother's seat. After playing mahjong for a moment, the aunties tell her about the story of her twin sisters whom her mother tries to find all her life but, at last, she cannot see her daughters. The aunties give some money from winning mahjong to Jingmei to go to China. They want Jing-meì to tell her twin daughters about her family in America and the story of her mother. At the beginning, Jing-meì is shocked to hear the entire story, but later she feels shocked when the aunties want her to tell the story of her mother. Actually, she does not know anything about her mother. However, Jing-meì decides to travel to China to see her twin sisters once. Although Jing-meì is a Chinese daughter, she never appreciates or absorbs her Chinese culture and tradition. She used to listen to her mother's story in China but she thinks that her mother is telling her a lie. It is not a true story. "I never thought my mother's Kweilin story was anything but a Chinese fairy tale" (12) Jing-meì said. Jing-meì thinks that her mother is making a new story every time she tries to tell her past. With the ending which is often changed, it enables her mother to make the story unbelievable. She does not understand what her mother's objective is. It looks as if she cannot approach her mother or probably she does not want to do so. Jing-meì lets the story in the ancient time of her mother pass without giving any attention.

Once a friend of Jing-meì tells her that her appearance is very much like her mother's. Jing-meì tells her mother but her mother says, "You don't even know little percent of me! How can you be me?" (15). Although Jing-meì is in the status of daughter, it is not necessary for her to understand all about her mother. However, Suyuan implies that Jing-meì does not know anything about her. Understanding someone well, one should know about his or her background as well as his or her behavior. Many times, Suyuan tries to tell her story in the past to Jing-meì but she does not pay attention to her mother. Although the appearance of both may look the

same as what Jing-mei's friend comment, the character is definitely different. The result of different characters is partly because of different cultural backgrounds. As the narrative goes "I didn't budge. And then I decided. I didn't have to do what my mother said anymore. I wasn't her slave. This wasn't China. I had listened to her before and look what happened. She was the stupid one." (152)

From the above statement, Jing-mei denies her mother's suggestion and acts as if she were a genius as her mother wants. Jing-mei feels that her mother wants her to be someone that she is not. Therefore, Jing-mei frankly tells the truth to her mother, "You want me to be someone that I'm not. I'll never be the kind of daughter you want me to be" (153). In the Chinese way of life, parents or the senior in the family can make a plan of living for their descendants. The juniors have to obey their parents. However, it seems that an American daughter like Jing-mei does not obey her mother. In American way of life, freedom of a private life is a very valuable thing. Any individual's personal life should not be violated. Due to this kind of concept of daughter, there arises cultural clash.

By the same token, another pair of mother-daughter, An-mei Hsu and Rose Hsu undergo with conflict due to the issue of divorce. An-mei was born and grew up in Ningpo, China. She lived with her uncle, auntie, grandmother and little brother. After An-mei was born, her mother remarried and moved out to live with her new husband. She left her children at auntie's house. The person who looked after and instilled the way of Chinese daughter in An-mei was her grandmother. However, An-mei's mother came back again to take care of grandmother when she was sick. After grandmother died, An-mei decided to go along with her mother. Soon, An-mei lost her mother because she took too much opium to kill herself. She planned to commit suicide before New Year so as to help her daughter and stop her terrible fortune. At

that time, Chinese believed that the date of death near New Year time was a disaster, and misfortune will go behind the family. Wu Tsing did have such a belief of death, too. Therefore, the consequence of dying made An-mei and Syaudi become Wu-Tsing's honored children. Furthermore, he promised to respect An-mei's mother as if she was his first wife, his only wife. Consequently, the position of An-mei in Tientsin was changed

An-mei had seven children; Rose was the sixth child. Rose was born and grew up in America. She was very proud of her American nation. Rose used to believe everything her mother said when she was a child. She believed her mother because her mother repeatedly told her about the disaster after disobeying. It was not good if she wanted to risk of bad consequence. As a result, she chose to obey her mother. While growing up, she learned that what her mother said was not all true. It is because her mother was trying to make Rose obey. While she was studying at UC Berkeley, she met Ted in an ecology class in her second semester. Rose was proud of Ted because he was an American man not a Chinese man whom she had a date before. However, the relations of both were not good. It is because Ted's mother and Rose's mother were rather unhappy with them because they are from different nations. However, both of them eventually got married. The marriage between Ted and Rose made several people in Ted's family and Rose's family dissatisfied. Lastly, their relations ended with divorce.

As a daughter of Chinese people, Rose saw that she should stop being sad and start to be pleasant. In addition, she should request freedom from her husband who left responsibility as the head of the family; she has to encounter truth on the subject of divorce. After she had already decided to divorce, she told her mother. However, An-mei disagrees and says, "This cannot be" (123). An-mei does not want her

daughter to get divorced. After knowing about the divorce, she tries to persuade her daughter to revise the case of divorce in order to keep the status of husband and wife. When Rose's mother says that the divorce is impossible, she goes on saying: "And when I say that it is certainly true, that our marriage is over, I know what else she will say: "Then you must save it." And even though I know it's hopeless— there's absolutely left to save— I'm afraid if I tell her that, she'll still persuade me to try" (123).

In the traditional Chinese culture divorce is always taken negatively taken. So, Rose's mother does not even think about the possibility of giving divorce from the part of the spouse. But her daughter is upbrought in a free and modern American society, who takes divorce very lightly. On the background of Chinese culture, women had to have their duties in the family. The charge was consistent with the husband who is the head of a family and the lord of wife's life. Husband will assign each member of the family. Each person will have to take and keep his or her own responsibility. The duty of women is to look after their husband and do the household chores at home. Therefore, Anmei extremely disagrees with Rose's decision to divorce.

However, Rose does not have the same idea as her mother. She thought that everyone has liberty not only to demand but also to maintain their own rights because there is equality between people. Therefore, she has the right to request some properties from her husband when they get a divorce. Knowing that her husband has a new girlfriend and prepares for a new marriage, Rose immediately makes a decision to demand the right of ownership of the resident house from her husband in an exchange of a divorce license. She knows that it was useless to hold back the romantic love they once had in the past. Now, her husband is bored with her, and what he wants

is the divorce license so that he can marry another woman. Although her mother tries to persuade her to change her mind, Rose affirms to get divorced. Generally, people in individualistic cultures are encouraged to express emotions because individual freedom is a valuable thing. Although, Rose's decision to get divorced is protested by her mother, Rose confirms her decision, and keeps doing what she had already planned to.

From the different viewpoints between An-mei and Rose on the topic of marriage, it makes them dispute. However, the argument ends with stopping to talk about it. It can be seen that each person presents individual viewpoint, but each still holds on to his or her own belief. Although disagreement causes misunderstanding and resentful feeling to mother and daughter, they still talk to each other. Mother is quietly showing her concern. Mother is worried about her daughter's feeling after she has to get divorced. While the daughter still asks for the mother's opinion before giving the answer to her husband about the license of divorce. It shows that the daughter still seeks advice from her mother. Anyhow, her first intention to divorce does not change because she has her own belief and she is the one who makes decision about her life. This brings a clash between mother and daughter.

In the same and similar way, another pair of mother –daughter, Ying-ying and Lena St. Clair undergo with clash regarding the issue of the status of women in the family. Ying-ying was born in a prosperous family of China. She was beloved of parents. However, the wealthy status did not prevent her from breaking away from Chinese strict convention. Ying-ying had to get married with a groom that her parents chose when she was fifteen years old. Her marriage life was not beautiful and happy. Her husband was unfaithful to her; he had a minor wife. As a result, Ying-ying had to encounter failure and grief. After Ying-ying had known that her husband had another

wife, she revenged him by taking the baby from her womb before it could be born and throwing it in the lake like a fish. The disappointment extremely influences her feeling. However, she separated from that man and started her life again. She worked as a clerk in a shop where she met Clifford St. Clair. She got married with him after she knew that her former husband died of being killed with a sharpened longest kitchen knife of a woman whom he tried to leave her. Ying-ying and her new husband moved to America and lived in houses smaller than the one in the country. She had a new baby, Lena St. Clair.

Lena was the only daughter of Ying-ying. Lena was born in Oakland, America and spent her life in American community. Lena did not tell her friends about her half Chinese. She was proud of her surname and her appearance similar to her father. She started to work in the restaurant design and development division of Harned Kelley & Devis, where she met Harold. After he started a new company, he invited Lena to be his associate. They both started to live as a couple with equality. Although Lena felt bad, it was agreement between her and her husband.

The relationship between Ying-ying and Lena seem tranquil without any problems or arguments. However, the topic of marriage appears to be an argument between mother and daughter. Different viewpoints about marriage are the consequence of painful feeling due to the unfaithfulness of the former husband. Her first marriage brought her a nightmare. She felt defeated and was afraid to venture a new marriage. On the contrary, from the daughter's viewpoint, freedom to love someone and to have equal status between husband and wife is theme of spouses. Ying-ying feels astonished with the relationship of spouse like her daughter and her son-in-law. It is because the lists of what they had bought and paid are stuck on the refrigerator door. The different shopping lists and items they have bought show that

they both aspire and strive to be independent. This also gives a message that they do not need each others' support. This kind of relationship is not expected in traditionally-guided Chinese society.

The list is not only divided into two parts, but also shows the relationship of spouse. They both have the equality of status in the family. Every item brought into the house must be identified which one is Lena's and which one is Harold's. When Ying-ying saw the details in the list stuck on the refrigerator door, she feels rather displeased. In her view, husband should be responsible for the expense and wife should be in charge of the husband. On the other hand, her daughter shares the responsibility of expense in the house with her husband. It is fair for both because they are in American culture of equality. Therefore, they have to share the expenses. However, under each item, Ying-ying feels there is something not equal for Lena. It can be seen that Lena has to pay for chicken, bread, potting soil, broccoli, beer, and shampoo. All of these are not used by Lena alone. It can be seen that most of the things that Lena bought are accessories for both Lena and Harold. On the opposite, garage stuff, car stuff, gas and Ice cream are for Harold's benefit. Even though some of them are advantageous to Lena, she hardly uses them personally.

When Ying-ying said, "This, you do not share!" (176); Lena does not give her any explanations. She just listens and when her mother asks again, "Why you do this?" (176). Lena wants to tell her mother that they are equals. They can eliminate false dependencies; furthermore, love for them is without obligation. Lena is afraid that Ying-ying cannot understand this truth; consequently, she tells her mother, "I don't really know. It's something we started before we got married. And for some reason we never stopped" (177). Lena does not want to explain her viewpoint of

marriage to her mother who is full of old Chinese traditional viewpoint. The decision is not upon parents like Chinese.

Consequently, Lena does not want her mother to know or understand her due to different points of view between them. She knows that whatever she tries to explain; her mother will not be approved because her mother still holds her Chinese way of belief. Ying-ying was planted by Chinese tradition. She learned how to be a good daughter and good wife. When she was a daughter, she wanted to ask someone about her suspicion. When she starts asking a few questions, she is blamed by elder people. It is much better for Chinese people to follow parents' advice because they are taught to obey the senior in the family. In addition, after marrying, women had to obey her husband instead of parents. Ying-ying's marriage life is accepted by both families as appropriate. She had to respect parents' teaching without any protest even though the marriage of hers ends up a failure.

Lena knows that her mother is rather displeased with her husband. She tries to understand and listen to her mother's warning. Lena does not think that she will have to tell her mother the truth. However, she does not obey or follow her mother. Likewise, Ying-ying thinks that she cannot accept the equality of her daughter and her husband. In Ying-ying's view, she thinks that men are like the head of the family; therefore, they have to pay for all expenses. It is not the women's responsibility. Therefore, her daughter should not share the husband's responsibility. Here are different viewpoints between a Chinese mother and a Chinese-American daughter.

The Joy Luck Club thus unpacks the stories of four Chinese immigrant women and their American-born daughters. These mothers aspire and strive to make their own decisions and establish their own identities in a culture where obedience and conformity are expected while their daughters being upbrought and educated in

multicultural American society fails to capture the Chinese culture wholeheartedly, which comes to be the root cause of cultural clash among the generation.

Chapter IV: Conclusion

Diasporic Location: A Locus for Intergenerational Clash

The United State of America is a country where immigrants from all over the world reside. It has its distinct and dynamic culture. People migrate there with a view to making their life better and bright along with freedom. Among the immigrants, first generation is more aware of its native culture and tradition whereas second and successive generation is more affiliated to the culture and tradition of the host country. Hence, first and second generation have different feelings and attitude regarding the thoughts and behaviors of each other.

Every person belongs to particular culture. Usually a person is influenced by the culture preserved in his/her home. However, when a person has to move from his/her home to a new place, he/she faces a different culture which requires an adaptation. This adaptation then might result in hybridity. Hybridity is a creation of new transcultural forms in which new unique individuals are created from a cross between two cultures. These individuals then develop hybrid identity. In a group of immigrants, how the first and the second generation deal with hybrid identity can be different. The first generation immigrants are influenced by the old culture more, while the second ones are influenced by the new culture more. This cultural difference can lead to cultural clash. The researcher chooses hybrid identity and cultural clash issue in the mentioned novel because the issue is still happening in many parts of the world, more particularly in the western world wherein due to frequent migration from the part of developing countries for multitude of reasons. The same experience also occurs in the mentioned novel.

The mentioned novel explores the generational gap and cultural differences between Chinese born mothers and their American born Chinese daughters. It

highlights the relationship between the different races, between men and women and between different generations. This research work focuses mainly on the relationship between an immigrant Chinese mother and her American daughter. It also depicts on the cultural background of the important characters, the intimate relationship between culture and life, the tension and interpretation of characters of belonging to different cultures, the adoption and dissemination of cultures giving rise to new problems and episodes. In this novel, all the mothers are born and brought up in China. Even though they are settled in America they still value the cultural values they had inherited from their parents. Because of this, they try to establish Chinese traits and qualities on their daughters who have assimilated American lifestyle.

The daughters on their part attempt to undermine Chinese traditions while their mothers try their best to teach them Chinese values and norms. A lack of proper understanding of each others' perceptions results in a communication gap, which contributes for the miscommunication and misunderstanding. The mothers speak a mixture of broken English and they feel comfortable in Chinese language and often use their own language. The daughters speak English the way it is spoken in America. However, they fail to understand and even their understanding of Chinese is uncertain. The conflict is seen in the relationship between the four Chinese immigrant mothers, who have formed a mahjong group called Joy Luck Club. The mothers attempt to value ideologies of old China but their daughters believe in modern American individuality and independence. The generational and cultural clash between the mothers and daughters is shown with the daughters getting confused and frustrated with their mothers while growing up.

All the mothers try to exercise their motherly power and authority. They narrate their rigid family experiences in China to gain respect and sympathy from

their daughters whether it is of war or famine or mythology. The constant clash between the mothers and daughters is the misunderstanding of culture, not able to appreciate and understand the unique cultures of both the culture. By showing the intense clash between two generations in the multicultural American society, Amy Tan is attempting to unravel the fact that all the time hullabaloo of multicultural American society does not give inner relief to the diasporic people, more particularly for the first generation immigrants, though it offers modern amenities and aspirations for them.

By showing her all characters undergoing trial, trouble and tribulation in new location, Tan is critiquing the false consciousness of the happy and blissful life of diasporic subjects in American or western metropolis. No matter how attractive and comfortable life is in American metropolis, the feeling of native culture and home always haunt the first generation diasporic subjects like all mothers in the novel. Search for lost culture and identity always and all ways come to the psyche of first generation diasporic subjects.

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