CHAPTER – 6

CONCLUSION

In the beginning of every novel, we discern one culture trying to dominate another that is Chinese culture asserting itself over American culture and vice versa. The mothers are born and brought up in China, they try to implement Chinese traits and qualities on their daughters who have assimilated American lifestyle. On the other hand the daughters avoid to adopt or accept the Chinese traditions. Due to lack of proper understanding of each other’s perceptions, land up in a communication gap. Due to this mother’s speak a mixture of fractured English, the daughters’ speak English the way it is spoken in America.

‘East is where things begin’. (Joy Luck 4)

The objective of this chapter is to reinforce some of the common characteristics found in the five novels of Amy Tan. In all the five novels, the reader understands the mother-daughter relationships. Initially, daughters hate their mothers due to their cultural indifference. The daughters are more influenced by the existing culture and find no means to search for their true identity. Apparently, this leads to a bridge in the mother-daughter relationship. Towards the end, the daughters not only undergo a cultural transition, but they also experience a psychological transition. The daughters in these novels are concerned only with American attitudes and habits. First generation children all go by their American names and not Chinese. For instance, Jing-mei is known as ‘June’ and this name is American not Chinese. Jing-mei thinks that her mother’s English is terrible, but her mother prides in her Chinese. Divergent perceptions and absence of a common language of communication have rendered each incomprehensible to the other. As a result, they fail to fathom each other’s feelings and likes and dislikes. Jing-mei hardly knows anything about her mother’s life.
‘Something was always missing. Something always needed improving. Something was not in balance. This one or that had too much of one element, not enough of another’. (Joy Luck 31)

Amy Tan was born into a family that believed in fate. In The Opposite of Fate: A Book of Musings, she explores this legacy, as well as American circumstances, and finds ways to honor the past while creating her own brand of destiny. She discovers answers in everyday actions and attitudes—writing stories, decorating her house with charms, learning to ski, and living with squirrels, to dealing with three members of her family afflicted with brain disease, surviving natural disasters, and shaking off both family curses and the expectations that she should become a doctor and a concert pianist.

Amy Tan explains about rebel against her oppressive mother towards the end of the story. The reader is able to see most of Scarf’s assertions about level four families in Amy Tan’s short story. From this context we understand the exchange is a cultural divide, a clash of cultural values. Fostered on American lifestyle and American values, in the novel ‘The Joy Luck Club’, Jing-mei believes in freedom of speech and the right to choose her career, while the mother believes that it is her prerogative to govern her daughter’s life. The parents feel that they know what is best for their children and pay no heed to where the inclinations of the latter lie. Often enough failed parents drive their children into achieving what they could not. Jing-mei’s mother’s dreams are fuelled by the American dream that promises infinite success and infinite riches. The daughter is aware of her own limitations ans is content to seek herself in more modest pursuits. But the mother has dreams of seeing her as an American icon of success, something that she could not achieve as a child in China. Jing-mei cannot and does not want to live up to her mother’s expectations. After a disastrous piano recital there is a major quarrel between the mother and daughter with the latter simply refusing to play anymore:

‘No! I won’t’ …. You want me to be someone that I’m not… I’ll never be the kind of daughter you want me to be’. (Joy Luck 141-142)
Amy Tan’s contribution to Chinese-American culture is quite relevant in the face of the changing world economy and perceptions that rise above native opinions and perceptions that affect the very existence of the characters portrayed by the author. The way in which Amy Tan has handled the concept of psychological, cultural and spiritual transition is suggests the transformation of the ordinary into the extraordinary. The common characters live up to direct definitions of unique representations.

By faith or by fate, the daughters begin to relate their actual identity to their Chinese roots by discovering the past memories of their mothers. Initially, the reader finds a conflict between the Chinese values and American values. For example, In ‘The Joy Luck Club’, the daughter, Jing Mei attributes more importance to her Americanized life by telling, she is an American, and she can do what she thinks.’ But later realizes that she is not living in her actual identity. In the same way, in ‘The Kitchen God’s Wife’ Pearl, the daughter of Winnie tells her mother, that she will not listen to her mother, as this is not China. The same applies to ‘The Bonesetter’s Daughter’. Ruth being the daughter of Chinese mother, LuLing, even wishes her mother dead. Even in ‘The Hundred Secret Senses’ there is mother-daughter relationship between the two half sisters. In ‘Saving Fish from Drowning’ Bibi Chen explains about her real and step mother, focusing the importance of being a mother, she also wants to be a mother one day. Explaining about the fate or faith, Chinese ghosts or Christian God and a thanksgiving of nightmares, there are just a few of the provocative themes that shape the emotional geography of acclaimed novelist Amy Tan’s life. Writing about Amy Tan and her life relating to the novels she explains as to how her childhood memories and the tumultuous relationship with her mother helped her to carve her skills as a writer. Before explaining about the past with her moving life, she recollects her growing up as the American-born daughter of Chinese immigrant parents, she noted that day made the requisite pilgrimage to China and found it breathtaking.

Amy Tan as a child believed that she had been born into the wrong family that is Chinese family. As she described how she grew up trying to please a mother who could not be pleased, a mother who struggled to live in a world she viewed as an imminent
threat to herself and her family’s existence. A mother, Amy Tan explained, who espoused pithy aphorisms for every occasion whether it is trivial, painful or horrendous or wisdom created an atmosphere with threats of impeding doom, talk of death, alternate threats of suicide. Due to this Tan was forced to work hard and be a good girl.

The emotional terrorism of her mother Daisy Tan alternated between threats to kill herself or return to China. Amy Tan explains about her mother who had witnessed her own mother, a grandmother of Amy Tan about whom she never knew but whose life forms the foundation of her novel “The Kitchen God’s Wife” commits suicide. Leaving behind an abusive husband, her mother who immigrated to the U.S after being released from prison. She had been imprisoned for committing adultery with Amy Tan’s father, who had come to U.S two years before her release from prison. This is focused in her novel “The Kitchen Gods Wife” where Winnie fights for her life with her abusive husband Wen Fu.

Amy Tan explains about her mother’s moods and constant talk of death meant living in a constant state of “high” suspense. Amy Tan was often worried that she might say the wrong thing and her mother would kill herself. Amy Tan’s mother always talks about the curse that had been sent upon their family after losing both her husband and son to brain tumor.

‘I was 15 years old, sullen and rebellious’. (Opp. Of Fate 78)

Amy Tan was a very angry teenager and she calls it as a painful period of her life. She had sworn of emotion. While Amy Tan’s father was a devout Christian minister and electrical engineer who put all his trust and hop for the future in absolute faith. Amy Tan explains that

‘I adored my father and he adored me, but he also adored my mother’. (Opp. Of Fate 92)
Amy Tan has spent her life navigating through the conflicting belief systems she inherited from her parents: the Christian faith of her father, a Baptist preacher, whom she adored, and the Chinese superstitions and morbid imagination of her mother.

‘She was all over the place. She had these harebrained ideas about karma and reincarnation and why my brother and my father died so close together’. (opp. Of fate 36).

Her mother dominates her fiction. Amy tan explains about the duty conscious of her father who worked seven days a week and took only two times a vocation for the family happiness. Amy Tan explains about her father who built electrical transformers could not transform by love or faith his wife’s outlook on life or ever make her feel truly secure. Every time Amy tan’s mother became unhappy, the family moved. Amy Tan also explains as to how her father gave in to her mother’s wishes and gave more importance about her happiness.

‘When I begin to write, I ask myself a very simple question: How do things happen?’ Her life, she explained, has created the “cocoon of a world where I can imagine anything can happen.” But, she added, “I need a narrative to surround the chaos and put it into order’. (Opp. Of Fate p117)

Explaining about the novel ‘The Joy Luck Club’ about the mothers and daughter. As far as the mothers are concerned, although they had emigrated from China to America, but they emphasize more on Chinese values. This gives rise to a conflict of culture, which further paves way for a communication barrier between mother and daughter. But as mentioned earlier, circumstances and the ‘talk-story’, technique leads to a change in the daughters’ attitude. The daughters’ feel guilty as they have not understood their mothers’ initially. The novel mostly concludes with established in the mother-daughter relationship. This is clearly evident in the case of Jing Mei Woo, Pearl and Ruth.

Along with the reconciliation to their mothers the daughters begin to relate
themselves to their Chinese roots. Though they assert the individuality in the beginning, they realize that their identities are inseparable from their mothers.

‘Then my mother cut a piece of meat from her arm. Tears poured from her face and blood spilled to the floor. My mother took her flesh and put it in the soup. She cooked magic in the ancient tradition to try to cure her mother this one last time’. (Joy Luck 48)

Tan’s novels reveal a strong autobiographical element beneath the surface of narratives, giving the reader more knowledge about her life. Her mother Daisy suffered from Dementia. One day she threatened Amy Ruth tan with a knife. Amy had to beg her mother to spare her life. But later, her mother just forgot the incident. This is seen in ‘the Bonesetter’s Daughter’, where Ruth struggles to reckon with LuLing’s Dementia. Secondly, Daisy Tan disclosed Tan that she had three children living in China. This is reminiscent of Suyuan Woo. Like Winnie, Daisy also suffered a terrible first marriage.

‘Amy Tan uses fragmented English in her novels, thereby adding to the natural language. For instance, “You want I die, I die’. (BSD 252)

In many ways, The Hundred Secret Senses (1995) is a very different novel to those that preceded it, not least because it failed to achieve the critical acclaim and attention of Amy Tan’s highly successful The Joy Luck Club and The Kitchen God’s Wife. What also distinguishes Tan’s third novel is its focus on a different intercultural relationship between two half sisters, the American-born Olivia Yee and the Chinese-born Kwan Li, along with its representation of a different history and a different reality: mid-nineteenth century China and the “World of Yin” (p. 3). These differences mark something of a departure from the matrilineal narrative, and with this departure comes into a realistic life.

The title, Saving Fish from Drowning, came from a Burmese guide book. It is an expression to describe the logic used by Buddhist fishermen to avoid bad karma - by
removing fish from water; they are saving them from drowning. It was a wonderful metaphor for the questions of moral ambiguity and responsibility she wanted at the heart of the novel. Part of the story is based on the accounts of the suffering of the Burmese people she found on chatrooms and human rights sites on the net, in particular the mass rape, mutilation and murder of the Karen tribe.

Amy Tan presents a refreshing antidote to the world weariness and uncertainties we face today, contemplating how things happen-in her own life and beyond-but always returning to the question of fate and its opposites: the choices, charms, influences, attitudes, and lucky accidents that shape us all.

Perhaps even more than the stories of her Chinese ancestry, Amy Tan is indeed best known for her witty "demystification of mother-daughter relationships". That is the reason that she and her husband for more than 30 years, Louis DeMattei, choose not to have children. At first it wasn't a firm decision from Amy Tan she thought that she will think about that later. Probably, Amy Tan’s view were if she had children she would experience a kind of love that could have with anyone else. Looking forward she doesnot have a deep loss and regret. Because she was able to have and experience other kind of love that is experience through writing.

Amy Tan’s chief intention in employing such ‘natural language’ is to make it understandable to the Asian-American public settled in America, chiefly for her mother Daisy Tan. This is evident in the concluding lines of her essay ‘Mother Tongue’, “Apart from what any critic had to say about my writing, I Knew I had succeeded where it counted when my mother finished reading my book and gave me her verdict:

‘So easy to read’. (Mother Tongue Essay 4)

Language is termed to be the road map of a culture. It tells us where its origin and people come from and where they are going to lead in near future. A language is a
means of communication between people. Language implies relationships. Understanding a language involves not only knowledge of grammar, phonology and lexis but also a certain features and characteristics of the culture. Culture is a very effective tool for communication. Culture can be defined as all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation. Culture influences in all aspects but becomes a barrier to communication. According to Asian American, residing in America culture is the deeply ingrained part of the very fiber of our being, but language—the means of communication among members of a culture—is the most visible and available expression of that culture. Language is a part of culture and a culture is a part of language. The two are intricately interwoven so that one cannot separate the two without losing the significance of with a language or culture. To speak a language well one has to be able to think in that language and culture. Language is the life of the country and culture is the soul of the country. Coming to the main theme of transition one has to undergo the transition either culturally or vice versa. Language and culture play a vital role in transition of every individual. Focusing in the transition of women mainly in Chinese-American background one has to have a good knowledge about China and America as Amy Tan. Amy Tan is a first generation Chinese American writer who speaks English fluently, correctly and with ease, unlike her mother who is an immigrant Chinese and whose English leaves much to be desired. In her essay titled, ‘The Mother Tongue’, she begins by talking about English language and its variations, or Englishes as she calls it, in other countries. Being a writer she is acutely conscious of how language in general has the capacity to ‘evoke an emotion, a visual image, a complex of idea, and a simple truth.” But happens when one’s language stilted, truncated and characterised by flagrant violations of even the simple rules of grammar? These ideas come up for scrutiny while talking about her book ‘The Joy Luck Club before an audience. She begins her lecture well enough until at some point she becomes conscious of the fact that her mother, who was also present, would feel lost, perhaps alienated, at listening to her daughter they way she was talking. Amy Tan realized that this was not the way she used English in her day-to-day conversation with her mother. She finds herself saying things like:
'The intersection of memory upon imagination” and “There is an aspect of my fiction that relates to thus-and-thus” , a speech filled with carefully wrought grammatical phrases…’ (Joy Luck 923)

In the context describing about the Author, Amy Tan and her novels, the reader at the beginning of the novels, is more attracted and concentrates on the subject. Amy Tan’s collection of Novels, that she has written over the years gives us a feel and make us realize the importance of our mothers who struggled to gain their identities through us. Now whatever we are it is because of our own mothers. The novels give us a glimpse into Amy Tan’s past that is her family and her inspirations for writing. The novels have several concepts, some brief, some rambling, all are fascinating to read. Amy Tan as a writer is not afraid to boldly face any type of criticism from her co-writers or from the reporters. Bearing the label of ‘Asian American’ writer she is more dedicated to her work, even though she is a natural-born U.S. citizen. Her writings in life did not have any impact on any contributions from other sources of criticism.

Born to the parents who immigrated to California, Amy Tan’s writings give us an insight into the life of her family and her ongoing attempts to accommodate the whims of her mother. Amy Tan’s tumultuous relationship with her mother, the strongest influence in her life, is captured neatly in the various novels. The anguish of understanding the story of her mother’s life in her fractured English and dealing with her decline as she grapples with Alzheimer’s in her final days are poignant. As noted by various reviewers, at the heart of Amy Tan’s stories are the binding ties of mother-daughter relationships and it is in these novels that one gets a sense of Amy Tan’s own life providing the authenticity to her writing.

In her book of “musings” that is “The Opposite Of Fate” Amy Tan begins with hilarious take on becoming a “contemporary author” and reading the cliffs notes version of her life as Amy Tan prepares for a book reading. In this book the chapters where Amy Tan discusses her uneasiness with her success and the attention that gets are the funniest. Amy Tan brilliantly negates the rigoures inverstigation into the structure ,
characterization and symbolism proposed by the critics while quietly emphasizing the spontaneous creative process of writing that anything but deliberate.

Writing about prosaic topics based on Amy Tan’s book, there is a self-deprecating style shines through all over her works. In most of the novels, the same aspects of her life appear to get repeated. In the last chapter of the book “The Opposite of Fate” Amy Tan describes her circuitous route to the diagnosis of Lyme disease and her continued devotion to her writings in spite of the physical deliberating challenges that she faces. Here Amy Tan undergoes a psychological transition transforming herself from weak hearted woman to a strong hearted woman.

The true success of the novels lies in its ability to touch the reader, and to do that, it is written in simple language and truthfully. Amy Tan covered the complex subject of Chinese woman whose daughters were American Born Chinese. Through the pages of her most significant book ‘The Opposite of Fate’: A Book of Musings, Amy Tan has created a compilation of her different non-fiction writings about gaining popularity from ‘The Joy Luck Club’ success till the recently Published novels ‘Saving Fish From Drowning’ along with her very personal musings.

Amy Tan writes,

‘I call this a book of musings because the writings are mostly casual pieces rather than formal essays’. (To a reporter)

Amy Tan is able to draw the reader into her world with different entries that range from a contest essay from when she was eight years old, to her mother’s obituary, to a random person she and her husband lived with during her doctoral program. Her novels are much more like short stories with different feelings generated from various entries.

Amy Tan's, ‘The Opposite of Fate” is an autobiography of 398 pages that is partitioned into different themes such as, fate and faith, changing the past, and American circumstances and Chinese characters. In this book, we can see. Amy Tan in many
different lights and aspects which include simultaneous death of her older brother and father from brain tumors, and touches on how her personality has been shaped by the morbid behaviorism of her mother, which stem from her mother’s own, has past. Speaking about her current life and history Amy Tan was actually in a musical band called the “The Rock Bottom” Remainders during the early 90’s with other renowned authors like Dave Barry, Stephen King, and Barbara Kingsolver, which was interesting to discover, to say the least.

Amy Tan also describes about the conversations she had about beauty with her mother, who was glamorous and ended up marrying an attractive “bad man” who openly slept with other women in front of her. Amy Tan also expresses about her widowed grandmother who had been forced to become the concubine of her rich Chinese man because of her beauty. Amy Tan fascinatingly brings out the live examples about her past of how these lives have been ruined by their beauty. This idea deviates from our culture’s positive view of beautiful females.

In most of the novels, the situations are repeated so frequently that they become tedious, but this may be inevitable by a single writer whose primary subject is herself. Mother and daughter relationships, friendships dealing with medical issues in ourselves and in our loved ones, and even racism in the world is the main theme of the writings. Though everything is a serious thing to consider Amy Tan knows where to put it in a little bit of humor to cut the tensions. It was fun to hear her refute their findings. It makes the reader think of how complicated we look into these books that are told are great master pieces when Amy Tan was just trying to tell a story and its just a coincidence that patterns arise.

Amy Tan had a traumatic relationship with her mother but it ended well sort of.

‘My mom is like my best friend and it surprises me when others don’t have the same relationship’. (To a reporter)
From Amy Tan’s novels we learn that Amy Tan’s understanding of her mother was uncertain and vague. The mother’s limited knowledge of English served as a barrier to effective communication with the daughter who understood English well enough but her understanding of Chinese was limited and what is more she made no attempt to learn her mother Tongue. The failure to communicate effectively has led to cultural conflict. Amy Tan remains an outsider to the Chinese culture and the life there. For the people acquiring a new language of communication, the problem is that they have a mother tongue which is used for all thought processes, but useless for communication and; the acquired language of communication (BROKEN English) is inadequate to carry the burden of their deeper emotions, feelings and thoughts. Translation is transformed into transition along with communication in this process.

Explaining about the relevance of Chinese woman in the present American society we have to know about the history of the Chinese woman in the United States during the past 150 years has been marked with episodes of individual and institutional prejudice, discrimination, and racism, and of isolation and exclusion from all that American society had to offer. Since the Chinese women's social lives underwent a dramatic change due to immigration, they were asked to compare their current status with that in China. Their adjustment in the host country not only includes knowing a new language and culture but also experiencing the change from professionals to housewives.

The Chinese women have continued to adapt to American society. As a group, their socioeconomic status has improved and, on some indicators, such as education, occupation, and income, exceeds the achievements of whites, although there are great discrepancies between the foreign-born and the native-born Chinese. Moreover, despite such improvements, the Chinese still have a long way to go before they achieved with the dominant group. Indicators such as intermarriage rates and societal attitudes suggest that the acculturation of the Chinese to American society is slowly taking place. However, acculturation is a two-way process. Studies suggest that a significant proportion of Americans are still resistant to the full assimilation of the Chinese into American society. Although the decade of the 1980s may be viewed as a decade of considerable progress on the part of the Chinese in American society, it will probably be also known as a decade
when anti-Chinese antagonism and violence began to re-emerge. The 1990s decade saw a continual escalation of suspicion of, distrust of, and accusations of disloyalty toward the Chinese, whether as alleged spies of nuclear secrets for China or as allegedly attempting to buy political influence in the Clinton administration. The Chinese serve as convenient scapegoats for the economic, political, or social woes that affect American society. As we enter the twenty-first century, the future of the Chinese in American society is uncharted, seemingly dependent on the political, social, and economic circumstances in the United States and on the emerging and sometimes precarious relationship between the United States and the People’s Republic of China.

Asians view education as a means to improve their lives and the Chinese women are no exception. They all understand the relationship between continued education and the development of their careers in the US, but only goal is to work on a higher degree on the other two both suggest that it is not realistic for Chinese woman to continue their education due to language, culture and age barriers, responsibilities in their family, and limited support available. However, Chinese community or select a profession that does not require too much language proficiency, such as running a Chinese restaurant. Making money is important, but the priority is to maximally develop each potential talent.

Although the Chinese women have experienced many difficulties in their adjustment and still feel lost, they have not given up. They have been trying persistently to find a way out so that they may develop their potential in the new environment. Meeting the challenge of adjusting to a new culture and social life (from a professional to a housewife) results in a great deal of pressure on these educated Chinese women. They have strong desires and motivation to continue their professions, but have not obtained the support to accomplish their goals. As housewives, their social life circle is very much limited, which leads to isolation in the host culture. They are fully aware of the relationship between acquiring the new language and pursuing their careers in this country, but they are not yet able to improve their English proficiency as in the case of “Daisy Tan”, Amy Tan’s mother.
The basic unit of the Chinese society is traditionally their families, where women have been charged with society values in their roles as wives and mothers. Any how the expected values of woman changed from imperial period to the communist revolution to the modern day, this responsibility for women remained constant. As explained in the chapters through the imperial period and into the beginning of the twentieth century, the relationship of woman among family members was prescribed by Confucian teachings’. In ancient China women followed a code of conduct throughout her life. The status of women was set at birth. Sons were cherished additions to a family, not only for their physical and economic ability to contribute to the family, but also as the carrier of the family name. To make a daughter more desirable to a potential spouse, her feet were broken and bound to produce three to four inch stubs suitable only for teetering around the house.

Explaining the relevance of the theme about the position of women in present China, women were given a chance to explore and identify themselves for a better living. The treatment of women in modern China, in dependent upon where one lives, within the Asian country. For the past twenty-five years the economic reforms have affected Chinese women. As guaranteed employment under the state-controlled economy disappeared women have lost ground. Both men and women have actively sought employment outside and often far away from their homes. Today, migration into cities from the countryside is illegal in China, yet millions of peasants arrive in Urban areas looking for work each day. Many migrants are young women whose families cannot provide a better living for them in their home villages.

As a matter of fact by the mid of 20th century women were involved in the best Universities and for employment in the most competitive companies. Explaining about Chinese women as to how they have withstood incredible pressures to conform to the ideals and norms established by the Chinese state, women were able to transform themselves from old ideas to the modern ideas whether it was Confucian values, revolutionary Maoist ideals, or the search for economic and educational advancement, women have endured numerous changes as they bent with the prevailing political winds.
Even though women were pushed to conform some rebelled in small and large ways. Throughout the tumultuous twentieth century, the family is still the basic unit of Chinese society and women are still expected to be wives and mothers. Many elements of traditional Chinese culture survive and are interwoven with modern arrangements. The next generation of women were seeking a new identity in China, migration to what degree Chinese women will retain these traditions as they craft new identities in today’s China is a sensitive matter that the next generation of women Amy Tan will need to resolve.

Explaining about the current status of Chinese women is rising steadily over the past decade, but they still face serious obstacles. Recently there was a remarkable report by the director of the women and children work committee of the State Council, on the protection of women to the 29th meeting of the standing committee of the Nineth National People’s Congress (NPC). The Chinese government had taken various measures to encourage women to take part in the political and social affairs. The presence of Chinese women in the political arena had become more common, and their personal rights and those of their employment, education and medical welfare were all well ensured. Local governments had also tried various ways to broaden employment channels for women, including encouraging the development of tertiary industry, promoting community household services, giving favorable polices to women in poverty-reduction projects and encouraging women to open their own businesses. Chinese women also enjoying better chances for education. From 1995 to 2000, 13.4 million illiterate Chinese women had been educated.

Due to so many steps have been taken by the government the change in the position of women is undeniable. The young women who make up the bulk of migrant factory workers earn three times as much as they would have at the start of the century and far more than they could have brought in back in the villages of rural China. Three-quarters of female graduates are estimated to aspire to management positions compared with half their US counterparts. Chinese female tycoons are reckoned to make up half the world’s self-made women billionaires. Some formidable women head major
companies, the best example is ‘Dong Mingzho’, the ‘Iron Lady’ who presides over the Gree Electric Appliances group, is known for rarely smiling at staff.

‘I never make mistakes and am always correct,’’ she declares, adding: “Feminity in the business world is the equivalent of admitting women are weak’. (To a reporter)

In that context, China is given more importance in US Markets, Chinese woman, Chinese garments, Chinese articles occupy the major places in US. Chinese woman work equally to American woman. Yet it is believed in America that Chinese women are better than American women in many ways. Chinese women are beautiful. So are American ones. Actually, all women are beautiful. However, the way to express beauty is quite different due to the disparity of culture and national conditions.

Chinese woman are more hard-working than American woman whether in manual work or brainwork. Chinese woman work far more toughly than American woman and they show a stronger power of will. Chinese woman are more willing to bear the burden of hard work. The Chinese ones, especially those women who live in the rural areas, are more contained with few complains when treated unfairly. Chinese woman are more tolerant to their husbands compared with their American counterparts. Few wives in China will divorce with their husbands who have love affairs with other woman, to American wives, cheating is absolutely intolerant and divorce is the only solution.

Chinese woman believe more in fate than American women, especially when their husbands cheat on them. In such occasions, they first blame all to their unlucky fate. On the other hand, the Americans first prefer to find a good lawyer, who can bring them more possession in the divorce, with the slightest idea of complaining their poor destiny. Compared with the American female, Chinese female lay much emphasis on their husbands. However, the Americans, male or female, value their own freedom and happiness most. The Chinese women are quite opposite, they love their husband far more than themselves. Accordingly to the reports, China ranks first in terms of female suicide, however, it is not the first in pure suicide. Thinking about the large population of China, we will find the figure even more terrible. Thousands of females in China (most live in
rural areas) feel desperate and then commit suicide every year just because their husband leave them. In the context of Chinese women, a job means working outside. Chinese women give more importance to their family. Chinese women will face huge pressure from the society and family if they haven’t got married when they are over twenty.

However, bringing light on the focuses on the position of Chinese women in the American society in today’s context, every Chinese woman occupies an important role when compared to their ancestors who have immigrated from China to America. Now in present situated the Chinese women are more Americanised following the culture of America and proceeding with their life. Chinese women are given more freedom and have all the rights to be what they wanted to be in their career. Chinese women are now educated and are working in different firms in present America.

Explaining the relevance of the theme about the position of women in present China, women are given a chance to explore and identify themselves for a better living. The treatment of women in modern China in dependent upon where one lives within the Asian country. Even today Chinese woman in America work very hard to make their identity in their respective work places, in their families, they are still working hard to identify their mark in the society. Example they follow the Chinese dress code which is not encouraged by US employers. (Qipao – long Chinese dress and Magpie dress-wedding dress.)

Amy Tan presents a refreshing antidote to the world weariness and uncertainties we face today, contemplating how things happen-in her own life and beyond-but always returning to the question of fate and its opposites: the choices, charms, influences, attitudes, and lucky accidents that shape us all. Even today Chinese women are in search of their own self identity, some are social figure’s who bring out the importance of their own land by bring a total reformation by transforming their own culture into their life as “Amy Tan”.