CHAPTER - 3

PSYCHOLOGICAL TRANSITION

The transition that may be termed as mental or psychological, when there is a shift in character, manner, tone or attitude of the character mentioned. In all the novels the psychological transition is given more importance.

3.1 PSYCHOLOGICAL TRANSITION IN THE NOVEL THE JOY LUCK CLUB

The ‘The Joy Luck Club’ is the first novel of Amy Tan that describes about mother-daughter relationship. In the first section of the novel ‘Feathers from a thousand Li Away’ brings out the heritage and also the psychological transformation of the mothers in China, describing a legacy that they wished to bestow on their daughters, which the title signifies in the beginning. For many years, the mothers do not reveal to their daughters about their past until they are sure that their offspring’s would listen; and by then, it is almost too late to make the offspring’s understand their heritage that their mothers left behind, long long ago, when they left China. The main character of the novel is Jing mei. Jing mei’s stories frame the narrative structure as far as Suyuan Woo’s life is concerned. This is because she acts as a narrator both for herself and her mother Suyuan Woo. Suyuan Woo explaining about the life who thinks Kweilin is a paradise on earth before visiting it.

‘ I dreamed about Kweilin before I ever saw it; my mother began … If you …. feel such happiness it would be enough to never have worries in your life ever again’. (Joy Luck 21)

Suyuan and her two children were brought there by her husband who was in the army thinking that they will be safe there. This was during the war. Suyuan Woo’s dreams evolve into harsh reality when she finds each day miserable for them to survive and the place, grotesque and horrid.
'I sat in the dark corners of my house with a baby under each arm, waiting with nervous feet. When the sirens cried out to warn us of bombers, my neighbors and I jumped to our feet and scurried to the deep caves to hide like wild animals. But you can’t stay in the dark for so long. Something inside of you starts to fade and you become like a starving person, crazy – hungry for light’. (Joy Luck 22).

Since it was a war time, Suyuan along with her two children used to hide themselves under desperate conditions to save themselves. In spite of the war, Suyuan decides to have small parties in order to keep herself and the people around happy.

‘I thought up Joy Luck on a summer night that was so hot even the moths fainted to the ground, their wings were so heavy with the damp heat’. (Joy Luck 23)

Suyuan Woo explains as to how her life from prosperity changes to misery for she and the others hid in caves for their survival. She starts the Joy Luck club with the hope that life would evolve from misery to happiness again. During the world war – II, Suyuan is forced to escape from her home with her twin baby daughters. From being a protective mother, she is forced into becoming an existentialist. She is forced to leave the daughters behind when she is too sick to take care of them and when she has to escape from that place. It is only at that point that June woo undergoes a transition from ignorance to sudden revelation when her mother says.

‘Your father is not my first husband. You are not those babies’. (Joy Luck 34)

As mentioned earlier, Jing Mei Woo or June’s stories frame the entire narrative structure. She serves as narrator for both herself and her deceased mother, giving voice to her mother’s story. Jing Mei explains as to how her mother travelled to America, thinking positively that her life will be better in America. Suyuan Woo came to America in 1949 after losing her family (husband and two children).

Jing Mei often feels that she is born in America where an individual has her own identity. So, she does not want to go by the words of her mother who is a Chinese.
‘You want me to be someone that I am not! I sobbed, I’ll never be the kind of daughter you want me to be’. (Joy Luck 142)

Jing – Mei narrates the events of her childhood where her mother wanted her to become a famous pianist, but Jing Mei did not want to obey her. However, after her mother’s death, Jing – Mei plays the piano understanding the importance of her mother and her fight for their identity.

Coming to the representation of mother and daughter who are ultimately the same. Now, the other two mothers after Suyuan’s death. June discovers that she has twin sisters who are alive in China and have written to their mother in hope of meeting her at last. After her mother’s death June occupies the place of her mother in Joy Luck club she thinks it as a proudful act by the four women including her mother. But, when she becomes the active participant she realizes the responsibilities in the Joy Luck club and changes herself from an ignorant child, to a responsible girl who wanted to fulfill her mothers desires as a daughter. She wanted to find her two sisters and get re-united with them. The three remaining Joy Luck club aunties tell June that she must go to China, to meet her sisters, and tell them about her mother.

‘What will I say? What can I tell them about my mother? I don’t know anything. She was my mother’. (Joy Luck 40)

June explains by understanding the importance of her mother as to how she took care of her in spite of long struggle.

‘You must see your sisters and tell them about your mother’s death,” says aunty Ying. But most important you must tell them about her life’. (Joy Luck 40)

All the Joy Luck club aunties encourage her for being the participant of Joy Luck club. Jing Mei feels very proud by knowing the true nature of her Joy Luck aunties. When the Joy Luck aunties decide that Jing – Mei can take support from Joy Luck Club, and declare that she can get $1200 form Joy Luck club to visit china and meet her sisters, Jing – Mei’s views evolve for the better life. She understands that the Joy Luck club is a
responsible unit that her mother started to share each one’s misery and happiness to hope for a happy and prosperous life. This is in contrast to what she thinks earlier.

Jing – Mei’s attitude towards the Joy Luck club aunties changes by watching their good nature. Jing – Mei looks back in retrospect at the relationship she shared with her mother.

‘My mother and I never really understood one another we translated each other’s meanings and I seemed to hear less than what was said, while my mother heard more’. (Joy Luck 37)

Jing – Mei, being a stubborn daughter never obeys her mother. Suyuan Woo, her mother urges her to make the most out of the opportunities found in America by trying out different subjects to find one in which she excels. Only after her mother’s death, Jing – Mei realizes her importance.

‘And she’s the only person. I could have asked to tell me about life’s importance, to help me understand my grief this should come later’. (Joy Luck 197)

Jing – Mei understands that only her mother would be able to lead her to a better life. Jing – Mei explains of the life of crab when a crab is taken for cooking it is soaked in hot water. The crab undergoes a change without knowing that it has been thrown into hot water, finally, it loses its life and self – identity. Before dying, Jing – Mei thinks that the crab pleads for its life. Like a crab, Jing – Mei often withdraws into her shell. This is seen best in her encounter with Waverly Jong. But Jing – Mei realizes that greatest protection comes from her mother. Jing – Mei explains as to how her mother took so much of pain to make Jing Mei gain her identify in America. Instead of re – assuring her daughter, Suyuan tells her that she is too lazy to even meet her mother’s expectations. This statement profoundly affects Jing – Mei’s self esteem, it makes her believe that she can never be successful. When her mother compares her with Waverly Jong, who is a chess champion, Jing mei gets angry.
As mentioned earlier, Suyuan wants her to be a pianist, realizing her importance in life. Instead June cheats her. June learns her piano lessons from one of the landlords where Suyuan works as a servant. The landlord who is blind, gives piano lesson’s to June to learn. But June plays whatever she thinks on the piano, which the master believes to be correct. But later after the death of Suyuan Woo, while cleaning she gets some piano lessons that make her realize the importance of her mother and her identity. While playing the piano lessons correctly, she understands the music and her mother very well.

Throughout her life Jing – Mei always doubts her worth and value as a woman and as a daughter, constantly feeling as if she has failed her mother. When she visits An – Mei’s house, she sees a photo on the wall, she thinks that the background looks the same as San Francisco there is nothing distinctly Chinese about it. But when all the members of the Joy Luck club decide to go to china for a short vocation, they all think of it as homecoming.

‘I can feel the skin on my fore head tingling my blood rushing through a new course my bones aching with a familiar, old pain. And I think my mother was right, I am becoming Chinese’. (Joy Luck 267)

As Jing – Mei enters Shenghai, China, she feels Chinese. Jing Mei undergoes a psychological change which makes her realize that her mother had always been right.

“Someday you will see, ‘said my mother’ It is in your blood, waiting to be let go”. And when she said this, I saw myself transforming like a ware-wolf, a mutant tag of DNA suddenly triggered, replicating itself insidiously into a syndrome, a cluster of cells, late Chinese behaviors, all those things my mother did to remember me – haggling with store owners … pecking her mouth with a toothpick in public, being cold – blind to the fact that lemon, yellow and pale pink are not good combinations for winter clothes.”(Joy Luck 267)

Jing Mei even feels a change in her father when he earlys out for his aunt in shanghai she could feel the inner thoughts of her father transforming himself into a
Chinese youngster. Though her father is very old and also her aunt, they both feel so young by recollecting their young age. Jing Mei also comprehends that her every name that which identifies represents her mother’s dream, her character and her history later by having a talk with her grand aunt, Jing Mei understands how Chinese women are now. The change in china after the war has given women a better position in the society. Jing Mei and her father stay in a hotel, where it is a reasonable tariff Jing Mei recollects her mother’s views, when Suyuan used to tell her about China, that living in a hotel was very expensive and was not safe.

‘And more I see her again two of her, waving, and in one hand there is a photo, the polaroid I sent them As soon as I got by and this gate, we ran towards each other all three of us embracing all hesitations and expectations together “Mama, Mama, we all murmur as if she is among us’. (Joy Luck 287)

Her sisters also experience the same feeling. Though Jin Mei is American zed, she is transformed completely into a Chinese, after she recognizes her identify

‘Together we look like our mother, her same eyes, her same mouth, open in surprise to see at last her long cherished wish’. (Joy Luck 287)

In the same novel, The Joy Luck Club, explaining about the character of An mei Hsu, she spends her early years in her patent mother’s house after being left behind by her mother, who is ostracized having no respect for her family and ancestors An – Mei’s grandmother always tells her stories that had lessons to teach her good and bad things in her life.

‘That is when I elegant to understand the stories Popo taught me, the lessons I had to learn for my mother”. When you lose your face, An – Mei, “Popo often said, it is like dropping your necklace down a well. The only way you can get it back is to fall in after it’. (Joy Luck 44)

An – Mei develops a kind of hatred towards her mother in her childhood. She always thinks that she is very sick and not lucky to be on this earth.
‘I felt unlucky that she was my mother and unlucky that she had left us’. (Joy Luck 44)

An – Mei is afraid of her grandmother, aunt and circle. She knows that if she wants to survive, she has to obey her elders. An – Mei learns from them that she should not bring down the family reputation as her mother did. Her mother leaves her to them and remarries a rich man Wu Tsing. An – Mei wants to go with her mother. But, she is young and besides spills the soup all over. When her mother calls her that leaves a scar on her face and family as the scar closes over the world, An – Mei forgets all about her mother.

‘In two years time, my scar became pale and shining and I had no memory of my mother’. (Joy Luck 47)

But when her mother returns to see Popo on her death bed An – Mei begins to like her. Her attitude further changes when she witnesses her mother honoring her dying grandmother by cutting off a part of her flesh. An - Mei realizes the importance of her mother. An – Mei reveals,

‘Even though I was young I could see the pain of flesh and the worth of the pain’. (Joy Luck 48)

An – Mei learns to be a responsible daughter by watching her mother’s activities, and quotes

‘This is how a daughter honors her mother. It is shou so deep it is in your bones. The pain of flesh is nothing. The pain you must forget. Because, sometimes that is the only way to remember what is in your bones. You must peel of your skin, and that of your mother, and her mother before her, instill then there is nothing. No fear, no skin, no flesh’. (Joy Luck 48)

An – Mei internalizes this revelation in hopes of one day passing it on to her own daughter.” An-mei explains as to how unhappy she was when she was, living in her
grandmother’s place. She moves from insecurity and discomfort to comfort and happiness at her mother’s house, where she shift.

‘I was so happy those first few nights, in this amusing house, sleeping in the big soft bed with my mother’. (Joy Luck 226)

An – Mei explains as to how unhappy she was when she was, living in her grandmother’s place. She moves from in security and discomfort to comfort and happiness at her mother’s house, where she shifts to. She explains as to how she dreams of a better future after reaching Wu Tsing’s house An – mei explains as to how her mother narrates her story that she had undergone as a widow. An – Mei’s mother is tricked into becoming a concubine for Wu Jsing a wealthy man with three other wives, which is why her family rejects her. An – Mei comes to know the sufferings of her mother as to how Wu Tsing’s second wife the most powerful of his wives cheated her by her tricks when An – Mei’s mother was tricked, she was concerned about the reputation of her family as she was also a widow. She was forced to go with Wu Tsing as his fourth wife a few days after entering the house An – Mei’s internal happiness is thrown in a darker side. An – Mei learns as to how miserable her mother’s life is at Wu Tsing house. She understands her mother and relates her life and character with her grand mother, aunt and uncle had told her. She is shocked on seeing her mother’s position and feels unhappy. An – Mei’s mainly presents her from seeing the sad reality of her mother’s life until a servant in the home explains how her mother was forced into going her newborn son to Wu Jsing’s second wife.

‘And that was how I learned that the baby Syandi was really my mother’s son, my littlest brother’. (Joy Luck 237)

Coming to the character of Rose, she has always been held responsible for her younger siblings – Mathew, Mark Luke and Bing. In a family trip where her youngest brother Bing drowns and his body is never found, Rose begins to feel guilty.

‘I knew it was my fault. I hadn’t watched him closely enough… (Joy Luck 227)
She hold herself responsible for her brother’s death and realizes that she had not taken enough care of him, and consequently she starts to think of the book “26 Maligant Gates” where her mother always says that each person’s fate is decided and written in that book.

But this incident also throws light on An – Mei’s transition in attitude her faith in God is shaken at Bing’s death and she almost discards the Bible.

‘I watch her sweep after sweep, waiting for the right moment to tell her about Ted and me, that were getting divorced’. (Joy Luck 116)

Rose’s mother An – Mei always advises her that she should be strong and have faith in her own self she should develop self confidence and should not succumb to weaknesses she always tells Rose that she should face problems boldly and discover her own solutions.

An – Mei tells Rose that she is a person with wood and instead of listening to her mother, she constantly listens to other people’s opinions, one’s realizes that her lack of wood makes her powerless; constantly bending to everyone else’s will rather than defending her own.

‘But by the time she told me this, it was too late, I had already begun to bend’. (Joy Luck 191)

Rose explains as to how her mother took care of her in spite of all the difficulties. Over the years, Rose learns to choose from the best opinions.

Explaining about the psychological transition in Lindo Jong, of all the elderly women in the story, is a significant character who explains about her childhood. At the age of sixteen, her life is changed from a carefree girl to a responsible woman, who now understands that Huang’s are everything for her.
‘I came to think of Tyan-Yu as a god, someone who opinions were worth much more than my own life. I came to think of Huang Taitai as a real mother, someone. I wanted to please, someone I should follow and obey without questions’. (Joy Luck 56)

At the same time, Lindo realizes how terrible life would be with Tyan-Yu and prays for her marriage candle to blow out. The double standards of society are evident when Tyan-Yu refuses to sleep with Lindo, yet blames for her for not sleeping with him.

‘It was really quite simple. I made the Huang’s think it was their idea to get rid of me, that they would be the ones, to say the marriage contract was not valid’. (Joy Luck 63)

When Lindo is ‘unable’ to deliver a baby, the matchmaker tells Huang Taitai that she is too balanced in metal to have a baby. This turned out to be joyous news for Huang Taitai, for she liked nothing better than to reclaim all her gold and jewelry to help Lindo become fertile.

‘They say this is what happens if you lack metal, you begin to think as an independent person. That day I started to think about how I would escape this marriage without breaking my promise to my family’. (Joy Luck 63)

The gold in other words, is symbolic of the salvish bond liking Lindo to the Huangs. When the gold is removed, Lindo feels that estrangement from the Huangs will never be a problem. Lindo is in a position to hoodwink Huang Taitai by using her cunningness.

‘After enough waiting, I said what was so unthinkable. I had a dream, I reported. Our ancestors came to me and said they wanted to see our wedding’. (Joy Luck 64)

Lindo cleverly makes her first move by making Huangs believe that the ancestors were unhappy about the marriage, Lindo says than Tyan-Yu will die if the marriage
continues. Lindo finally makes them believe that the servant will be the right choice for Tyan-Yu by telling them that ancestors planted a seed in the servant girl’s womb.

‘And finally, I saw him plant a seed in a servant girl’s womb. He said this girl only pretends to come from a bad family. But she is really from imperial blood, and....’ (Joy Luck 65)

Lindo, who is free now, gets to start a new life, where she can decide for herself, Lindo merely doesn’t shift from China to America physically, but evolves, and psychologically, from China and America.

Coming to Waverly Jong, Lindo’s daughter, her transition starts at very early stage.

‘I was six when my mother taught me the art of invisible strength’. (Joy Luck 89)

Waverly Jong is the daughter of Lindo Jong. Waverly learns the art of invisible strength from her mother and uses it in winning arguments and mainly in playing chess. She is the champion in chess and she is very proud of it. She doesn’t want people to know about her mother, so she claims,

‘One day, after we left a shop I said under my breadth, “I wish you wouldn’t do that, telling everybody I’m your daughter”’. (Joy Luck 99)

Waverly doesn’t want to be dependent; she wants to be an independent woman. From her childhood Waverly has a crucial misunderstanding with her mother Lindo Jong, where her mother tells her,

‘Embaras you be my daughter? “Her voice was cracking with anger”. “That’s not what I meant. That’s not what I said”. (Joy Luck 99)

Waverly is unable to understand her mother. Lindo Jong’s cunning and shrewd skills are later transferred into her daughter Waverly, who has them in her pursuit of
becoming a child chess champion as well as in her interactions with her mother. From Waverly’s point of view, she and her mother constantly engage in a battle of wills throughout their lives with Lindo trying to control Waverly and Waverly attempting to cut herself loose from her mother’s grasp. It is the strategy of invisible strength that Waverly adopts in her rebellion against her mother, especially when they fight over Lindo’s bragging about Waverly’s chess triumphs.

‘I saw what I had been fighting for: It was for me, a scared child, who had run away a long time ago to what I had imagined was a safer place. And hiding in this place, behind my invisible barriers, I knew what lay on the other side: Her side attacks. Her secret weapons. Her uncanny ability to find my weakest spots. But in the brief instant that I had peered over the barriers I could finally see what was really there: an old woman, a woke for armor, a knitting needle for her sword, getting a little crabby as she waited patiently for her daughter to invite her in’. (Joy Luck 183-184)

When Lindo refuses to speak to her daughter, Waverly recognizes this tactic as one meant to rouse her anger and reacts by temporarily quitting chess. Her decisions, made out of a desire to spite her mother, results in the loss of confidence. Waverly does not accept that she likes having her mother’s approval, thought it is this absence of that approval that shakes her faith in her abilities. Waverly also explains as to how her mother waited for her to change like a crab in its shell. As an adult Waverly still looks of her mother’s acceptance including her choice of husbands. Regarding her first marriage that ends is a divorce she says,

‘I wondered if perhaps my mother had poisoned my marriage’. (Joy Luck 168)

Though she pretends her mother’s opinion does not really matter, the truth is she gives Lindo enough power to have an influence over her feelings. When she tells her mother about the engagement, she realizes that, just like her, her mother is in search of something. Waverly’s fears are assuaged by her mother’s unstated approval of her finance and by the conservation that provides a glimpse into her mother’s hidden desires which are similar to her own.
‘My mother knows how to hit a nerve, and the pain I feel is worse than any other kind of misery’. (Joy Luck 170)

Waverly still remembers the first time she left it. Waverly knows very well about her mother. She knows who her mother would hurt her to put her back to the right track. When Waverly tells her about ‘Rich’, her fiance’, her mother doesn’t react to her, but instead warns to be very careful because he is an American. Being a daughter of a strong mother with invisible strength, Waverly learns how to react to others and safeguard herself.

‘On, her strength! Her weakness! Both pulling me apart. My mind was flying one way, my heart another. I sat down on the sofa next to her, the two of us stricken by the others’. (Joy Luck 181)

At the end, they are able to stop and listen to each other, opening the way for a better understanding. This shows the cultural change where her mother’s attitude changes where her mother didn’t have options of her marriage in China, but Waverly is given a choice and liberty to choose the best partner for her life to be happy for the rest of her life.

Explaining about her childhood, Ying-Ying St. Clair, the best character in the novel ‘The Joy Luck Club’.

‘I have a wish, “said in whisper, and still did not hear me. So I walked closer yet until I could see the face of the Moon Lady. Shrunken cheeks, a broad oily nose, large glaring teeth, and red stained eyes’. (Joy Luck 82)

‘A face so tired that she wearily pulled of her hair her long gown fell from her shoulders. And as a secret wish fell from my lips, the moon lady looked at me and become a man’. (Joy Luck 82)
As a teenager, Ying-Ying falls in love and marries an older man who eventually leaves her for another woman while she is pregnant.

‘I opened urge my bedroom curious even on cold nights, to blow his spirit and heart back my way. What I did not know is that the north wind is the coldest. It penetration the heart and takes the warmth away. The wind gathered such a force that it blow my husband past my bedroom and out the back door. I found out from my youngest aunt that he had left me to live with an opera singer’. (Joy Luck 86)

Her stronger tiger spirit turns her love into hate; she aborts the baby she is carrying before he is born. Ying-Ying aborts her child because of her husband’s indifference towards her and her inability to take any other type of action against him. Fourteen years later she learns of her husband’s death, an event that causes great pain and brings back memories of her dead child. As a way of closing a chapter in her life, Ying-Ying decides to marry Clifford St Clair, an American who has courted her for four years. Ying-Ying realizes her position and evolves from being a wild native girl she becomes a docile wife who is very eager to please her American husband who is very polite to her. After getting married to him, she evolves into a very strong woman.

‘So I decided to let saint marry me. So easy for me. I was the daughter of my father’s wife. I spoke in a tremble voice I became pale, ill, and more thin. I let myself become a wounded animal. I let the hunter come to me and then me into a tiger ghost’. (Joy Luck 250)

‘ I willingly gave up my chi, the spirit that caused me so much pain’. (Joy Luck 250)

She is evolved from being a tender and pale lady to a happy woman.

‘Now I was a tiger that neither pounced nor lay between the tries. I became an unseen spirit’. (Joy Luck 251)

When the Clifford fills out her immigration papers he changes her name from Gu Ying-Ying to Betty St. Clair, and he also writes down the wrong birth date. By this
change she loses her past identity and evolves into a new and independent identity. Ying-Ying also explains about the kind and politeness of her husband Clifford who treated her as an angel in his wife and gave her more importance, which was new to her.

‘Can I tell my daughter that I loved her father? This was a man who rubbed my feet at night. He praised the food that I cooked. He cried honestly when I brought out the trinkets I had saved for the right day, the day he gave me my daughter, a tiger girl’.

(Joy Luck 25)

In short, by marrying St. Clair, she undergoes a psychological transition. She is free to choose, an aspect unheard as far as a Chinese woman.

Explaining about Lena St. Clair, daughter of Ying-Ying St. Clair,

‘I was five and my mother tried to hide it from me’. (Joy Luck 103)

Lena St. Clair, like other daughters in the novel, is unable to establish harmonious rapport with her mother Ying-Ying. Her mother finds out only the bad things that are yet to happen and later repents for not taking steps to stop them.

However, her ideas are shattered when she sees Terasa, a girl who lives in the neighbourhood. She sees Teresa and her mother quarrelling and the reconciling.

‘I was stunned, I would almost see them hugging and kissing one another. I was crying for joy with them, became I had been wrong’. (Joy Luck 115)

One sees a distinct transition is Lena’s attitude after that. She understands that such quarrellings is part of the mother-daughter relationship. It is this understanding that helps Lena get her mother out of trauma that she undergoes after an abortion. Lena’s relationship with Harold is as flimsy and fragile as the chair he has made. Ying-Ying breaks the table, Lena understands that her mother has always been right in her perception. She realizes that her mother is the only person who can shower unlimited joy and affection. Lena explains as how her mother used to predict about her future and she always had warned her to be very careful in selecting her husband. Lena is also lost in her marriage, knowing there is something wrong, but not being able to discuss it with her husband. She is extremely insecure about her worth as a woman and as a wife, so she
chooses to avoid confronting her husband about the inequality in the marriage that she sees as the root of their problems.

Lena thinks as to how the world can be in all its choices come with so many coincidences, with so many similarities and exact opposites. After Clifford St. Clair dies Ying-Ying regains part of her identity and attempts to help her daughter to regain her identity. To conclude, The Joy Luck Club, Amy Tan’s first novel, opens a new vista towards an understanding of the mother-daughter relationship and also undergoing the psychological transition in each individual woman character.

3.2 PSYCHOLOGICAL TRANSITION IN THE NOVEL THE KITCHEN GOD’S WIFE

Coming to the other novel “The Kitchen God’s Wife”, Jiang Weili (Winnie), narrates most of the story, is a woman who merges both weakness and strength. During her childhood, her mother takes care of her and pamper her by carrying her wherever she goes. Her mother being a self-centered woman, who cares only for her happiness and leaves behind her daughter, Winnie for her better life.

‘I was only six years old when she disappeared’. (KGW 88)

Winnie undergoes a massive transition from a dependent girl to a miserable girl who is deprived of love. She longs for her mother’s affection and love from her childhood. She changes herself when she learns and experiences that she lacks the most important of her mother’s attention. Winnie also explains about her inner feelings as to how it would be for a motherless child.

However, Winnie doesn’t have the courage to speak out or express her feelings to other family members. For example, when Peanut and Winnie return home for vocations from school Winnie’s Paternal Uncle just taps Winnie on her shoulder and welcomes her home, whereas Peanut gets a secret gift from paternal uncle for her return. Winnie’s feelings as a motherless child is summed up in the following line:
‘They took me in, left over’s from my mother’s disgrace. By their standards, they were good to me. They had no intensions to be mean, no intension at all. And may be that was way I hurt, they had no intension for me. They forgot I did not have my mother, someone who could tell me what I was really feeling, what I really wanted someone who could guide me to my expectations. From that family, I learned to expect, nothing to want so much’. (KGW 112)

Winnie undergoes a physical transition after her mother leaves her to Tsungming Island to her Paternal Uncle’s house. Her paternal Uncle has two wives and three children. Peanut, who is the daughter of her Paternal Uncle, is one year younger than Winnie. Winnie undergoes psychological transition from a gleeful little girl to a young woman deprived of love. She now feels for the need of a mother as she had to face so many triggers as she is growing up.

Later she experiences a transition from her bad life to the worse circumstance when she marries Wen Fu. She thinks marrying would open a door to a better future.

‘And suddenly someone came knocking at my door and he was charming a reason to dream about a better life’. (KGW 130)

After marriage, Winnie learns the true nature of Wen Fu’s family. All that dowry furniture and other things that she had bought is exported overseas and she is helpless and unable to do anything.

Being a motherless child, she regards her mother – in –law as her mother and gives her more importance.

‘She was the one who taught me how to be a good wife to her youngest son. This mother who spoiled him she was the one who taught me how to be dutiful to a terrible person’. (KGW 168)

Here she undergoes a transition knowing her stand of her status. Being a woman, she has no right to be angry. But she is unhappy knowing her husband is forever dissatisfied with her and that she would have to go through more suffering to show him
that she is a good wife. She thinks fate has forced her to face the worst conditions. She undergoes Psychological transition, confronting one problem after another as a Chinese woman in a male-centered society. Even women are natural enemies to other women in China. For example, when Winnie goes to her father’s place before marriage, San Ma, her father’s third wife gets her all the furniture and other dowry articles that are five times lesser than that of her own children.

As a wife, her problems multiply and she finds herself undergoing both psychological and sexual abuse under Wen Fu.

‘Sometimes he made me take off my clothes, get on my hand and knees, then act, as if, I were begging him for a good start – together time, so desperate I would do anything for this favor’. (KGW 169-170)

As the days passed, Wen Fu was a pilot and it was war time, they had to shift from place to place. Each time Winnie struggles with Wen Fu, but ultimately surrenders to his will one sees the first signs of change in her personality when she is pregnant with Mochou.

‘Stop!’ I said and then I said it harder and louder, “stop!” stop! Wen Fu stopped and frowned at me. I had never shouted at my husband that way. May be it was because of the baby inside me. Maybe that’s what made me want to protect myself’. (KGW 187)

Miseries of Winnie deepen when she delivers a ‘still born’ child. So deep are her feelings of motherhood that she doesn’t want her daughter to have a nameless transition to the other world, and therefore names her Mochou. Later she gives birth to Yiku, who clings to her mother with utmost love and affection. Wen Fu always slaps Yiku as she is a female child and is not concerned about her. When Yiku is fighting for her breadth Wen Fu keeps himself very happy by playing Mah Jong. But later when he sees how serious her condition is, he blames Winnie for being irresponsible. When Yiku dies; Wen Fu does not show any reaction to the situation. That is when Winnie decides not to forgive
Wen Fu forever. Although she believes the death of Yiku, she thinks her death is an escape from Wen Fu’s clothes.

‘I picked her up and I know I didn’t have to lie to her anymore. “Good for you, little one,” I told her. “You’ve escaped. Good for you. Tell me. If you saw this happen to your own child, could you forgive?’ (KGW 267)

Winnie in her due course discovers that her husband flirts with other women. According to Wen Fu, a Woman is an object of pleasure. He has no respect for any woman. In fact, she feels sorry for the maid whom Wen Fu rapes.

‘But that afternoon I found out that my husband had started to put his hands on her while I was in the hospital that she had to struggle each time, and each time he has raped her’. (KGW 259)

Being a woman who is concerned about herself and her children, Winnie evolves into a woman who begins to empathize with others. She realizes that the servant girl and later on Wen Fu’s concubine ‘Min’ are victims of male oppression who deserve to be pitied and not loathed.

There is a distinct transition in Winnie’s status when she returns to her fathers’ house in Shangai. She is no longer seen as the daughter of a fallen woman. When Wen Fu and his mother take charge of the house. Winnie becomes an important person. Her San Ma and Wu Ma also become more being towards her. She reciprocates the love and affection her aunts show for her. She buys the groceries and agrees to meet Peanut in order to satisfy our aunts and also to indulge in a family reunion Winnie realizes that, time is the greatest factor in this world that paves way for all kinds of transition.

Winnie later decides to find a way of escape from her marriage in order to lead an independent tension free life. She takes the help of Jimmie Louie, an American translator, she experiences a new life.

‘I was a married woman, yet I had never felt love from a man or for a man. And that might. I almost did’. (KGW 304)
Her transition changes from despair to hope and happiness when she meets Jimmie Louie, makes her feel very happy thinking that she and her son ‘Danru’ will have a better life.

‘And then I thought about it its way. Perhaps my mother’s life was now filled with joy. Perhaps I too could still find the same thing’. (KGW 340)

She now sees her relationship with Wen Fu as meaningless and stale. She feels she is merely an inanimate object in the eyes of Wen Fu.

‘He would roll me over, unbend, my arms, unbend my legs, as if I were a folding chair’. (KGW 330)

At times, when she tries to escape from her married life, Wen Fu doesn’t leave her. He thinks that he should decide her fate and he accuses her of adultery and throws her in jail.

‘The judge told me what my crime was. I was being sued for stealing my husband’s, son and letting him die, for stealing valuables from my husband’s family, for deserting my Chinese husband to run off with an American soldier I had met during the War’. (KGW 373)

Winnie isn’t even given a chance to defend herself. But Wen Fu proudly declares, “May be my wife has now learned her lesson. If she says she is sorry. I will forgive everything and she can come home with me”. (KGW 374)

After being released, Winnie’s wit and courage helps her get the divorce papers signed by Wen Fu. There is a distinct transition in Winnie she shouts with freedom.

However, this doesn’t prevent Wen Fu from attacking her in her new home and raping her. Winnie finds herself turning into a helpless woman again.

‘I was crying, begging him to let me go. He put the visa and tickets on the table next to us. He yanked my head up my hair and said, “Beg Me, beg me to let you be my wife. He waved his gun”. (KGW393)
But when Wen Fu threatens to destroy her tickets, courage soars up again she reaches out for Wen Fu’s gun.

‘Now go chase your dirty parts! I said to Wen Fu, and he ran out the door cursing, cleaning I would never be through with him. As soon as he was gone, Hulan burst into laughter’. (KGW 394)

Later, after emigrating to San Francisco, Winnie married Jimmie Loui and bears a daughter, Pearl. Along with this is her religious transition from Buddhism to Christianity.

Tan introduces a humorous incident in the novel to show the sudden shift in Winnies’ character. When she sees, two woman customers coming to her shop, she beckons them with gusto. But, when she finds that, they only want directions to the fortune cookie factory her attitude changes.

The story of her life opens a new venue when she explains to her daughter,

‘When Jesus was born, he was already the son of God. I was the daughter of someone who ran away, a big disgrace’. (KGW 25)

‘And when Jesus suffered, everyone worshipped him. Nobody worshipped me for living with Wen Fu’. (KGW 25)

Winnie later narrates the story of the kitchen God’s wife telling Pearl that the wife of kitchen God, once had many hardships, but she was a very truthful lady. The kitchen God, one of the most irritating minor duties ever conceived was once a rich farmer called Zhang, with patient wife. But he chased her out of the house, spent all his substance on another woman and reduced himself to beggary,. Nearly at death’s door, he was carried into the kitchen of a charitable lady who took pity on the unfortunate man. The lady was none other than his wife, Gao. Ashamed Zhang tried to hide in the fire place, and was burned to ashes. But when he reached the other world, the Jade Emperor rewarded him, because he had admitted his fault, by making him the kitchen God and entrusting him with the task of watching ever human behavior and deciding who deserves good luck and who deserves bad. While Zhang evolves into a divine being, there is no mention of his
wife lady Gao. She is not an immortal, although she tried with her tears to put out the fire that buried Zhang. It is Winnie who changes the very concept of Chinese myth by choosing a nameless porcelain statue and giving it to her daughter to worship. She even gives her a name ‘Lady Sorrow free’ reminiscent of her daughter Mochou, whose name also means the same. In short, we find a’ decentering’ of beliefs, where androcentrism is replaced by gynocentrosm:

However, one finds a remarkable and significant transition in Pearl, daughter of Winnie, when her mother reveals the truth of her past, Pearl understands as to how her mother had suffered to bring her up in life to give an identity to Pearl, Pearl ultimately undergoes a transition from an ignorant lady to an understanding lady as far as rituals are concerned. She attends the funeral of Grand Auntie Du, she feels amused. Later she gradually understands the importance, because she relates it to her father’s death.

‘Suddenly a sob bursts from my chest and suppress everyone, even me. I panic and try to hold back, but everything collapses. My heart is breaking bitter anger is pouring out and I can’t stop it’. (KGW 45)

She later undergoes a transition to an understanding daughter by comforting her mother and herself that she is the daughter of Jimmie Louie, but not Wen Fu, the bad man.

‘Wen Fu was my father that awful man the one she hated. His blood is running through mine. I shivered at the thought, I hugged my knees’. (KGW 397)

The second occasion is when her mother gifts her altar of the kitchen God. While she is confused on what to do with it at first, she treasures it the most when her mother replaces the kitchen God’s picture with a porcelain statue of his wife. After listening to her mothers’ story, pearl realizes that the bond between the mother and daughter is a unique and soul binding one that transcends all barriers of culture, religion, and communication. Infact, pearl leans how to tackle people in a more polished way. For instance when her cousin Mary over reacts to her tripping over the carpet.
‘Are you all right? It’s Mary, breathless, already at my sight and at that moment I realized
I had forgotten’. (KGW 405)

In short, Pearl’s narration throws light on one aspect of life; daughters are after all, children as far as their mothers are concerned.

‘It is a very simple story she says to Cleo in soothing voice, how he became kitchen God.
It is this way.’ “And as my mother begins, I am struck by a familiar feeling, as if I am Cleo, again three years old, still eager to believe everything my mother has to say’.
(KGW 53)

Coming to Hulan, or Helen plays a vital role in the novel as she acts like a bridge between Winnie and Pearl. She is considered a lucky woman, thought she is foolish. She is a determined and more strong willed, she is married to Jiaguo, is an official army pilot, senior grade, because he had an affair with Hulan’s sister but refuses to marry her. When she dies, Hulan protects and as a result, she occupies her sister’s position. Hulan doesn’t feel comfortable with Jiaguo. But gradually undergoes a transition to a understanding wife, making Jiaguo understand her true nature.

She makes her husband act according to her will. She undergoes a transition from a unrefined in Winnie’s company. Both Hulan and Winnie share moments of happiness in spite of the struggle around them. Hulan loses her husband Jiaguo in a viral disease. Later, she gets re-married to Kuange , a nice man. Here she undergoes a transition from a ‘sexless’ marriage to widow-hood and then to remarriage. Winnie’s words clearly shows her happiness when she sees Hulan.

‘Hulan, with a baby in her stomach! I cried, so happy to see her’. (KGW 303)

Her transition from a talkative woman to a woman who keeps her secrets within her and also Winnie’s. Hulan and Winnie are not related to each other, but are bound to each other with unforgettable secrets.
3.3 PSYCHOLOGICAL TRANSITION IN THE NOVEL THE BONESETTER’S DAUGHTER

Explaining the psychological transition in the novel The Bonesetter’s Daughter, Ruth is a ‘book doctor’, as her mother says, but explains herself as a ghost-writer. During hers days of childhood she hates her mother because her mother objects to everything she does.

‘She felt ten years old again, translating for her mother how the work’ worked, explaining the rules, the restrictions, the time limits on money-back guarantees. Back then she was terrified’. (BSD 58)

Ruth explains as to how she faced difficulties in making her mother understand that the world had changed. She takes down the dictation from writers, edits their works or manuscripts and produces them into books. During her days of childhood, she pretends to be a ghost-writer. She pretends to write some characters or draw characters on the sand board to make her mother believe that Precious aunty is trying to communicate to her mother. She actually undergoes the transition from being a make-behind ghost writer to becoming a ghost writer in real.

‘Now, She is 35 years old. But still she feels that she is eleven years old child again’. (BSD 58)

Ruth is born and brought up in America. She wants to have a comfortable and more relaxed life like the Americans. In her early adolescent days she undergoes a transition into becoming like precious Auntie by writing on sand, later involving into Luling’s becoming her mother’s “Mouthpiece.”.

‘By the time she was ten, Ruth was English speaking, Mrs. Luling Young on the telephone, the one who made appointments for the doctor who wrote letters to the bank’. (BSD 45)

Ruth explains that being the only child of a widow, Ruth had always been forced to serve as Lulings mouthpiece.
Ruth undergoes a physical and psychological transition from speech to silence and thereby evolves into a different person during her period of silence. She feels comfortable. When she is in silence, she feels that she can make things better when everything is set correctly in her silence. And slowly evolves into a woman getting her speech.

Ruth undergoes the psychological transition into the past lines of precious Auntie and her mother Luling as she reads their manuscripts.

Her transition from being a daughter to a responsible mother to Dory and Fia makes her different in her attitude. Being a mother to Dory and Fia, She learns the mother-daughter relationship. In spite of being and production, she is often misunderstood. As Ruth & Luling cannot communicate with each other, they always get annoyed with each other.

‘Ruth’s throat would grow tight. Not this again. But she know that the more she resisted, the more her mother would want to know why’. (BSD 110)

Ruth explains as to how she learns to be against her mother’s attitude in her childhood. Here she undergoes a transition of attitude towards her mother. Here Ruth makes her daughter’s feel comfortable, the love of her daughter’s make her feel her mother, makes everything so easy. Due to this Ruth is influenced and gradually realizes that her mother must have meant everything for her good.

As Ruth’s mother, Luling suffers, from dementia; the roles are reversed for Ruth and her mother. Here Ruth becomes the mother, helpless and dependent. Yet, Luling is stubborn and disobedient at times, to Ruth. Luling becomes helpless and in taken care of by Ruth. Ruth by the act understands the mother-daughter relationship.

Ruth undergoes a transition from a lover to a wife, when she feels the love of Art, she realizes the importance of ‘Precious Auntie’s love and true nature towards them.

Coming to her marital life, at first her feeling and her romance falls in love with Art and goes to life with him. But whenever ‘Murian’ [Art’ Ext wife] is involved , Art
shows a sense of dissatisfaction, Ruth begins to feel unsecure, However, moving to her mother’s places marks another transition for her.

‘Ruth was pleased that they missed her. I don’t know honey. Waipo needs me. We need you too’. (BSD 306)

The children of Art miss Ruth’s presence and their feelings of detachment towards Luling, gradually gets transformed into feelings of love and affection. These two children ultimately pave the way for the family reunion.

‘Ruth began to cry. Her grandmother had name Gu Lui Xin. She had existed. Precious Auntie belongs to our family. Luling belongs to that same family, and Ruth belong to them both, the family name had been their all long, like a bone stick in the curvics of a gergi’. (BSD 350)

Ruth understands the importance of her grandmother, ‘Precious Auntie’ who worked so hard for their family, Ruth undergoes a psychological transition where she explain that she belongs to the same family, where truth exists. Ruth now realizes that the blood running in her body is the same as Precious auntie and Lulings.

Could her grandmother ever have imagined she would have a granddaughter like her a woman who has a husband who loves her, two girls who adore her, a house she co-owns dear friends, a life with only the usual worries about leaks & calories.

Ruth undergoes a transition and evolves herself when she thinks about Precious auntie, whether she will know that her granddaughter will be a successful woman who has an identity and made it a remarkable achievement for a better tomorrow.

Precious Auntie is considered the most important woman character in the novel the Bonesetter’s Daughter. It is she who brings transition in both lulling and Ruth the others two main character. Precious Auntie is considered as deaf and dumb person who talks through sign languages she is the most valuable daughter to her father who is the Bonesetter of the novel. As she is the only daughter and doesn’t have a son, her father had no other option, so he taught all his techniques to his daughter, so that his daughter
could continue his works of bone setting. As in China, women were not given importance, their legs were binded, which makes the women feel depressive. Here Precious Auntie undergoes a physical and psychological transition where her legs are not binded and she is given liberty.

‘When the ears grow soft and flatter, against the head, she once told me, then it’s too late. A few seconds later the last breath hisses out. The body turns cold.’ (BSD 165)

Her father had taught her many concepts that she was grown up as a son, but not as a daughter. Precious Auntie was given a position of the son by her father, so that she could take care of the family business.

‘When she put a dragon bone poultice on his naked food, he decided to marry her. That was Precious Auntie’s version of how they fell in love’. (BSD 168)

During her childhood she was a very quiet innocent girl, who obeyed her father. As she grew up also her father was the only person, she admired. At this instance she underwent a psychological transition from a quiet and reserved girl to a love stricken young woman who fell in love with ‘Baby Uncle’. ‘Baby Uncle’ is the youngest son of Great Granny’s family. Precious Auntie changes her attitude by learning so many things about life as she is loved by ‘Baby Uncle’. She was very stronger in her own way. She had no fear of punishment or disgrace. She was not afraid of anything.

Her life undergoes a transition from prosperity, she was a happy and an independent girl at her father’s place, her happiness and independence was very much when ‘Baby Uncle’ decided to marry her. Her life of happiness and prosperity changes to misery when change’s come for her proposal to marry her. But she rejects the proposal and her life lands up with misery. On the day of the marriage her life undergoes a long transition to misery and total dependence at the death of her father and Baly Uncle.

‘This is a curse’, ‘She murmured; as she started down at the bodies of the men she loved. For three sleepless days after their death, Precious Auntie apologized to the corpses of her father and Baby Uncle’. (BSD 174)
Here she undergoes a psychological transition, as to how she becomes a widow and an orphan on the same day. But things did not stop there. Her feelings of bereavement evolve into feelings of self-torture, when she revised from the nursery; she used to stay alone in the dark. Her arms and legs had been unbound, but they were weak. She mentally became weak. Herr she undergoes, the psychological transition from a strong minded woman to weak hearted woman. After the deaths of the men, whom she loved, she began to hurt her self by pouring a pot of black resin into her mouth and tipped the ladle and swallowed. She reaches for a way to torment black resin with this comes her evolution into an ugly, dumb woman.

As the days passed she was cursed by Great-Granny. Her wounds changed from pus to scars. She forgot about her father and ‘Baby Uncle. She had once been a fine looking girl. Now all except blind beggars Shuddered at the sight of her.

On the other hand from an unmarried woman, she evolves into an unwed mother, also bears Luling as her ‘bastard child’. But even after bearing Luling, Precious Auntie is only given the status of nurse-maid. She often disguises her sorrow by telling stories of herself to Luling.

‘I opened my mouth as a purse to catch their copper coins. One day, however, I ate the fire, and the fire came back, and it ate me. After that, I decided not to be a cook-pot anymore, so I became your nurse-maid instead’. (BSD 3)

Precious Auntie explains as to how she transforms herself into a caretaker for Luling, understanding her importance as a woman.

‘A person should consider how things begin. A particular beginning results in a particular end’. (BSD 153)

Precious Auntie makes Luling understand the concept of life. She teaches Luling about the bones and their ancestors. Though she was the only daughter of her father, who bought her up with so much prosperity, taught her as to how to obey elders and how to be strong minded in critical situations. Since she is a part of ‘Baby Uncle’ household. She
has no choice but to bring her daughter up like the other little ones in the family. Yet, she
imparts some of her knowledge to Luling.

When Precious Auntie learns that LuLing is going to marry Chang’s son, she once
again indulges in self-torture, she commits suicide. She cuts her throat with a knife but
before dying, she discloses to her daughter in writing her true identity.

‘You think I am here only for lowly position as your nursemaid? Aiya! why am I still
alive to hear this child say such things?’ (BSD191)

Precious Auntie makes Luling understand that the cause of her father and Baby-
Uncle’s death is Chang. As she rejected, the marriage proposal from the Chang, Chang
killed both the Men, She loved: And, now Luling is going to marry Chang’s son.

But her daughter Luling doesn’t listen to her, but gives more importance to her
‘Ma’, whom Luling considers her real mother. But later, after the death of precious
Auntie, precious Auntie reveals that she is her real mother.

‘I am your mother, the words said’. (BSD 176)

‘When I opened my eyes, Precious Auntie to write on a scrap of paper, then showed me
what she had written, “ I can see, I complained, it’s too dark’’. (BSD 4)

LuLing plays a vital role as a daughter to Precious Auntie and a responsible
mother to Ruth. LuLing explains about her childhood memories that made her life change
from an innocent girl to a smart girl. She explains as to how she was very close to
Precious Auntie from the day she was born. LuLing learns many things in life through
Precious Auntie by growing up in her care. Precious Auntie was not only a nursemaid for
her, but was also a tutor who Precious Auntie was so close to her that Lu Ling becomes
helpless without her.

‘I thought the words ‘Precious Auntie” were the same as what others meant by ‘Ma’. I
could not bear to be separated from my nursemaid for even one moment’. (BSD 180)
But there is a shift in LuLing’s attitude during adolescence, when she considers “Ma” as her real mother understands the difference between a mother and a nursemaid. LuLing admires Precious Auntie for the dexterity in her work. Yet, according to her, Precious Auntie is only a servant, a woman who held no great position in her household, a person no one liked.

‘I began to increase my respect for mother. I sought her favour. I believed favour was the same as love. Favour made me feel important, more content. After all, mother was the number-one-ranking lady of the house. She decided what we ate, what colors we should wear, how much pocket money we received for those times she allowed us to go to the market’. (BSD 181)

As LuLing’s transition into adolescence begins to take place, the reader also witnesses a transition in attitude. Eager to please her mother, she agrees to marry Chang’s son. She also evolves from an innocent girl to a selfish young woman when she tells Chang about Peking Man.

“I felt I had grown up at last and she had lost power over me. It was as if the old I was looking at the new me, admiring how much I had changed.” (BSD 191)

However, only when Precious Auntie commits suicide LuLing realizes her mistake. Her transition from ignorance to awareness that Precious Auntie was her mother fills her with guilt.

‘And then I realized: Her face, her hope, her knowledge, her sadness—they were mine. Then I cried and cried glutting my heart with joy and self-pity’. (BSD 237)

LuLing then begins to think of Precious Auntie more as a mother than as a nursemaid. She comes to know the actual cause of the marriage. Chang wants to know the secret of dragon bones and the way to it. If his son marries LuLing, she will be a help to him. LuLing refuses the marriage and feels proud that she has done the right act. This makes LuLing change from a young woman who is pampered at her mother’s place to a
miserable wretch who is shown no love and affection. It is Precious Auntie’s death that leads to this transition in her. Her ‘ma’ later shows open aversion for her.

‘In times of family misfortune’, she began in a sharp voice,” ‘personal sadness is selfish. Still, I am sad to tell you we are sending you to an Orphanage.’ I was stunned, but I did not cry. I said nothing’. (BSD 226)

Luling brings out her childhood memories that made an innocent girl to change into a smart girl, who has a memory of what happened every moment. She tells about the memories that are accumulated in her old layers of her brain. Luling explains as to how she speaks to precious Auntie and how precious Auntie tells her about the next move of the others. Through precious Auntie Luling could predict things that are going to happen in further.

‘She also made pictures with her blackened hand Hand talk, and chalk-talk were the languages. I grew up with, soundless and strong’. (BSD 2)

Luling expresses the circumstances she grew up. Precious Auntie was her caretaker. Precious Auntie would teach her lessons through writing it by chalk or by sign’s with hands and face as we teach to the deaf and dumb people.

Luling undergoes different changes as she was growing up. Precious Auntie’s hands are blackened because she manufactures ink, which is a family business. Luling now changes from a smart girl to a strong teenager in her life.

‘Each time I loved something with a special ache, I put it in my trunk of best things. I had those things for so long I almost forgot I had them’. (BSD 5)

As now Luling has grown into a woman, who forgets things around her. She feels lonely, and loneliness makes her feel sad and she tends to forget things. Luling explains that each time when she loves something, she tries to preserve it in her trunk, so she doesn’t forget that special pain.
She also reveals that it mattered in her life that even the memories of precious Auntie had disappeared, in such a way that she could not remember even her name. She is now changed from a strange teenager to forgetful woman, who had started to forget Precious Auntie.

Luling who is very unhappy with her daughter “Ruth, tells her that all the mother wanted their daughters to do what they (mother) wanted to do. No mother will go against any daughter. But Luling is so frustrated with her mother. Lulling had been so patience all these years with Ruth, but she changes to be a frustrated mother.

‘Precious-Auntie, Oh Precious Auntie! I wish you never died! It was all my fault’. (BSD 236)

‘If I could change fate, I would rather kill myself than suffer without you’. (BSD 236)

Luling explains about Precious Auntie as to how Lulings life changed after the death of Precious Auntie Luling wished that Precious Auntie would have not died, it was all Luling’s fault for not believing her. Luling further explains that she would have the fate of killing herself as Luling cannot be without Precious Auntie. Luling also describes the suffering that she experienced because Precious Auntie had died.

‘What he know? The doctor don’t even use telescope listen my heart. Nobody listen my heart! You don’t listen’. (BSD 187)

‘Gaoling don’t listen you know my heart always hurting’. (BSD 187)

Luling explains about her feelings as to how she has changed herself to listen to everyone. Luling also explains that she is hurtled in her heart and no one could understand her neither Ruth nor her sister Goaling. She also feels so depressed that she couldn’t express her feelings to anyone.

‘Of course depress. When Precious Auntie dies, all happiness leaves my body…..’ (BSD 238)
Luling explains that her whole body had undergone a drastic change when Precious Auntie die. She also says that she lost all the happiness in her life when Precious Auntie died. She also reveals Ruth that her life had become sad due to which she tends to forget things as prescribed by a doctor.

Luling being a responsible mother, accepted the bowls or rice porridge, Ruth brought her. She drank her tea. They spoke but the words were about meaningless facts, nothing that could lead to disputes of misunderstanding. During the childhood days of Ruth. Luling suffered a lot to make Ruth into a responsible girl. Once in Ruth’s childhood, Luling was not well because of Ruth. In spite of Ruth’s fault Luling doesn’t tell her anything, but gives her money to have bunch in school. Luling makes her a perfect mother by realizing her responsibilities as a mother, who doesn’t want to hurt her daughter for any reason. Lulling later makes ‘Ruth’ feel for her act and makes her understand that life has so many changes, and each have to be adopted themselves to those changes to make this life happy. Luling explains about her childhood memories to Ruth so that she understands her responsibilities as a daughter.

‘And yet when I remember that house, I have a strange houseicken for it. Only there do I have a memory of secret places, warm or cool, of darkness where I had and pretended I could escape to somewhere else’. (BSD 239)

Luling explains as to how she undergoes a change when she fells and remember about her house where she grew in her childhood. Luling explains about the climate, and the circumstances as to how she was bought up in china. Luling also explains as to how strange she feels, homesick about it.

‘In this may, Precious Auntie taught me to be naughty, just like her. She taught to me to be curious, just like her. She taught me to be spoiled. And because I was all these things, she could not teach me to a better daughter, though in the end, she tried to change my faults’. (BSD 251)

Luling explains as to how Precious Auntie took care of her very well. Previous Auntie taught her to be naughty curious and to be smart in all what even she does,
Precious Auntie was so nice to Luling and during her last few weeks. Precious Auntie didn’t speak to her and Precious Auntie handed over a bundle of pages to Luling telling her that this was her true story and also Luling’s. But when Luling read those pages she learned that she was the daughter of Precious Auntie who always tried to change her faults and change Luling also to lead a happy life and taught her to be a letter daughter.

‘I have never seen a picture of my father, but Precious Auntie, told me that he was very handsome and smart, yet also he is enough to make a girl feel tender. He looked like a poor, Scholar who could mix above his circumstances and severely he would have qualified for the imperial examinations if they had not been cancelled several years before by the new republic’. (BSD 251)

Luling explains her feelings as to how she changes herself in behaving Precious Auntie and wanted to know about her father. Precious Auntie explains to her as he was shy to make a girl feel comfortable, he was like a poor scholar who could be able to manage his living in spite of difficult circumstances. Giving more importance to the culture in china where they do not give importance to woman. As Luling was a female in china the female children’s were told only those things that they are supposed to know. As Luling was smart, she was also stupid at the same time, who understoods her own mother very late. Every one used to call Precious Auntie as nurse-maid and to Luling she was Precious Auntie. Luling don’t even know her actual name.

‘I was like a turtle lying on its hack struggling to know why the world was upside down’. (BSD 254)

Luling explains as to she was not able to obey Precious Auntie. Luling gives an example as to how she thought herself like a turtle lying on its back, suffering to know what to be done and thinking as to why the world is upside down. Luling wanted to know as to what change she should make herself to correct herself. As Luling is very close to Precious Auntie, she cannot bear Luling’s silence. Later Luling feels herself responsible for the position of Precious Auntie by changing herself to obedient daughter, feeling herself very ashamed.
‘When Precious Auntie asked me if I had given mother the letter, I made my face and heart a stone wall. ‘Yes, I did Precious Auntie signed and relived. This was the first time she had believed a lie of mine. I wondered what had changed within her that she could not no longer sense if I was telling the truth or was I who had changed’. (BSD 255)

Luling explains as to how Precious Auntie would take care of her in her childhood. Luling tells a lie to Precious Auntie for the first time. Precious Auntie could not find out whether Luling is telling a lie or the truth. Luling further explains that she could not judge for herself that either Precious Auntie had changed or she had changed Luling was in a confirmed state about Precious Auntie that in spite of doing several acts of mischief’s, Precious Auntie takes care of her so well.

‘I felt I had grown up at last and she had lost her power over me. It was as if the old me was looking at the new me, admiring how much I had changed’. (BSD 251)

Luling explains about how she grew up and how Precious Auntie lost control over her. Luling was changing herself to the new person and she was admiring as to how much she had changed Precious Auntie as she was also loosing the power over Luling. She could not build her power strongly over her Luling gets annoyed with Precious Auntie’s help. Luling realizes for the first time, that how difficult it is without the help of Precious Auntie. She cannot do her own needs without anyone’s help.

‘I squatted behind a mat shed and power cold water over my neck angry with Precious Auntie for turning one into such a stupid girl, one now afraid to show anyone how stupid I really was’. (BSD 261)

Luling reveals how she became a dependent girl wanted to change herself into an independent girl.

Luling describe how she changes into a different girl after going to her father’s shop she can feel her ideas and hopes awakening freely to her good life Luling was thinking about that day when she begins a new life. The next day, Luling was a contented girl at home. Luling had never left such importance, Luling had not shamed old widow lane as my family. In fact she had been a great success.
After knowing about the importance of Precious Aunty Luling wandered from room to room from little courtyard to little courtyard with each passing moment, she felt more anxious to see her.

Luling explains as to how she longed to see Precious Auntie after she returned from her father’s shop. She felt so anxious to tell Precious Auntie about her success. Luling searched for her in every room and everywhere, Luling cannot find her. Luling feels a change when she was missing Precious Auntie as Luling cannot express her feelings to anyone except to Precious Auntie Lulings is so affected that she wanted Precious Auntie to be at the side of her in everything that she do.

‘But there I became angry I pushed her back and stood tall. I drained all expression out of my face and this surprised her, we stared at each other breathing hard and fast, until use no longer recognized each other’. (BSD 251)

Luling explains as to how she got angry with Precious Auntie. Luling does not want to talk with Precious Auntie so she turns her face and shows her anger towards Precious Auntie. Luling changes herself from anxious girl who wanted to share her story, but later got annoyed with Precious Auntie. And though I shed some tears, not all of a then wise of joy. I would change from a girl to a wife a daughter to a daughter in law and no matter how happy I was some to be I would still be sad to say good - bye to my old self.

As respected, the changes asked Luling’s family if she could join think as a daughter in law. Later they came to know from old window Lan, who told their family would receive a money gift if Luling joins them right away and she would be known as their daughter in law during all the clays family celebrations. Luling also express her feelings for learning her thoughts and her home. Luling feels happy at one side because she would change now from a girl to wife that from a daughter to a daughter in law to changes family.

‘I didn’t Precious Auntie poisoning my mind anymore. So I did not read to the end whom she said she was my mother’. (BSD 272)
Luling explains as to how Precious Auntie would suggest her truths that happened in the past so that Luling could take right decision. Precious Auntie gave her some yellow pages that were very old very long back. Luling sits to read them reads the first page as to how Precious Auntie was been the famous Bonesetters daughter from the mouth of the mountain as heeling was reading it she just glanced about change as a bad man, reading it Luling just drops down the papers, because she does not want Precious Auntie, to poison her mind anymore that she is going to become the daughter in law of changes family and later learned that Precious Auntie is her mother from the written pages.

‘Let her be angry, then I said to myself she doesn’t care about my future happiness only Mother does that is the difference between a nurse-maid and a mother’. (BSD 273)

After all these Precious Auntie makes Luling understand that changes are not good and they have been doing evil things to their family. But Luling does not obey her because Luling respects her mother Cuho brought her so long in her life. Luling express her feeling.

‘Who’s dead? I called to Precious Auntie” What happened?” I walked towards her. Her hair was enclosed and matted, and then I saw that her neck was clotted with flies. She kept her eyes on me, but her hands were still’. (BSD 280)

Luling explains, what she remembered of that day as to what happened to Precious Auntie. Precious Auntie killed herself to make Luling believe her that whatever she said is true. Luling is now changed to a girl who learned that who is her real mother.

3.4 PSYCHOLOGICAL TRANSITION IN THE NOVEL THE HUNDRED SECRET SENSES

Coming to the fourth novel ‘The Hundred Secret Senses’, Olivia Yee Laguni Bishop, the Protagonist, self – centered commercial photographer and half – sister to kwan Li. Olivia undergoes a psychological transition from the imaginary world to the real one. She believes in reality; the practical life.
‘…. Olivia can eat without gaining an ounce, “Aunt Betty in forever saying. “Just like Jack. My mother once said, ‘Olivia analyzes every, single detail to death. She has her father’s accountant mentality. No wonder she became a photographer’. (HSS 20)

In the above context, Olivia experiences attitude transition, proving herself as the real daughter of her father. Olivia being much attached to her father grows up in such a pampered circumstances that she cannot transmit the idea of having a half sister and also developing hatred towards love psychologically. “When Jack and I met, “ she still tells people, “There were laws against mixed marriages, we broke the law for love… (HSS 4).

In 1960, when Olivia is four years old, her world takes a serious tumble after her Chinese father, Jack – Yee, dies of renal failure. Her mother explains about the guest who is going to join them. “Now listen Kids, Shell probably be shy so don’t jump all over her

‘…. And she’ll be skinny as a bean pole, so I don’t want any of you making fun of her …’ (HSS 9)

Olivia transforms herself undergoing psychological transition by convincing herself and getting ready to accept her sister, kwan. Two years later, the appearance of his first born daughter, eighteen year old kwan, beings a peculiar sibling relationship.

‘So I imagined not a sister but another me, an older seld who danced and wore slinky clothes, who had a sad but fascinating life, like a slant eyed version of Natalie wood in west side story, which I saw when I was five’. (HSS 8)

Bringing joy to Kwan and guilt to Olivia for teasing and insulting the outsider.

‘After, that day, my life was never the same’. (HSS 10)

To account for the difficulty of maintaining a rational world view against Kwan’s constant communication with ghosts, Olivia explains.
'I learned to make things not matter, to put a real on my hopes and place them on a high self, out of reach’. (HSS 8)

Olivia learns the real pattern of life by transforming herself from a unbelievable state to a believable state and hoping for the best.

Olivia experiences the real love of the mother, from Kwan. Here Olivia integers a transition of love and relationship Olivia explains the caring nature of Kwan.

‘She soothed me when I lost a tooth’. (HSS 11)

Olivia explains as to how she hated her sister earlier later the feelings changed into affection, when Kwan cared for her. Even though Olivia is dismissive, and contemptuous of the intruder, Kwan takes her mothering seriously. During the Vietnam war era, Olivia blossoms as a teen rebel. She attends the University of California at Berkeley, She talks in slang, cases potential beaux, and indulges in the passions of the 1970’s pot smoking, self – ennobling intellectualism, all – night carouses, and casual sex.

‘I should have been grateful to Kwan. I would always depend on her. She like nothing better than to be by my side. But instead, most of the time, I resented her for taking my mother’s place’. (HSS 11)

‘That’s what I remember most, not addresses but pain that old lump-in-the throat conviction that the world had fingered me for abuse and neglect’. (HSS 43)

Here Olivia undergoes a psychological transition from a sorrowful world by gulping all the sorrow to a real world. Ai the core of Olivia’s differences with Kwan in an internal struggle over whether to accept superstitious about seeing and talking to ghosts.

In adulthood, Olivia battles her own professional concerns over realism (Verses) edited realism. She supplies her views by undergoing physical transition from a dependent kid to a pampered kid.
‘.. bucolie images of third world countries ….. pre edited into safe dullness’. (HSS 236)

Her reasons are pragmatic rather than philosophical. Olivia undergoes a psychological transition by travelling from the earth to the other countries through the yin world.

‘Now that I’m an adult, I realize it wasn’t my fault that Kwan went to the mental hospital. In a way she brought it on herself. After all, I was just a little kid then, seven years old. I was scared out of my mind’. (HSS 15)

Olivia explains about how stupid she was with her sister in her adolescences age, and now she is grown and matured to think that it was a human relationship that made her change psychologically into a dependent woman.

‘Yet the way I remember it in the way I have always felt that I betrayed her and that’s what made her insane. The shock treatments I believed were my fault as well. They revealer all her ghosts’. (HSS 17)

During a mid life crisis triggered by the breakup of Olivia’s relationship with Simon, her lover and business partner, she gives up scapegoating. Others for her troubles and looks inward. At this turning juncture, the author describes Olivia’s ambivalence towards divorce and debits her as

‘..cut loose, un tethered, not belonging to anything or anybody’. (HSS 171)

On the other side from their national origins, Any Tan contrasts Olivia in terms of outlook. Olivia’s views living and deceased human friends and relatives through as camera lean to make original scenario photo’s instead to view their, with caring eyes as Kwan.

But I no longer think my sister is crazy. Or if she is, she is fairly harmless that is, if people don’t take her seriously.”(HSS 19)
While photographing the corpse of Big Ma at the Changmian funeral, Olivia contrasts the two approaches to truth; the camera sees a mullion present particles of silver on black not the old memories of a person’s heat. Amy Tan forces Olivia to adopt Kwan’s world view at a tense point in their visit to China, when Simon disappears in a labyrinth of caves.

‘Kwan now nearly fifty, whereas, I’m a whole twelve years younger, a point she proudly mentions whenever anyone politely asks which of us is older’. (HSS 20)

Because Kwan knows the care from personal experiences in a former life as Nunnumu, companion to a missionary during the Taping Rebellion in 1864, Kwan passes on to Olivia the essential clues so that Olivia reunites with her estranged husband.

‘.gift from Kwan”, and the tentative inclusion of Simon in their family wide’. (HSS 398)

Olivia experiences the real love of a mother through Kwan. Now experiencing the absence of Kwan, Olivia undergoes a psychological transition, understanding the importance of her sister, Kwan and the true love and affection that her sister had for her, replacing her mother’s place.

‘I am not saying I don’t love Kwan how I can not love my own sister. I many aspect, she’s been like a mother to me than my real one’. (HSS 21)

After knowing the real meaning of hundred secret souses, Olivia transforms to herself to the land of reality, her life changes from a answerable one to a understanding wife.

‘I d wait a hundred years before I put him on my dance card’. (HSS 51)

Olivia explains as to how she conquered her husband’s heart, after learning the hundred secret senses of life. Her transition from a lover to a married girl makes a lot of difference in her life.
‘Today I’m talking it like a good sport, she can talk about China, the divorce, my smoking too much, whatever, she wants, today is my gift to Kwan’. (HSS 158)

Her transition from a hatred girl to a lovable girl to her sister, Kwan. She finally understands the love and affection of her sister.

‘I hear my baby calling me. She gungles and thrusts her hand towards the fire place, at what I don’t know. She insists. “What in it Sammy? What do you see? My heart races as I sense it might be Kwan’. (HSS 358)

After the death of Kwan, Olivia misses her sister. Understanding the importance of having a sister in a mother’s place is a gift to Olivia, undergoing a transition from being a daughter to a mother makes Olivia more stronger and gains a self identity for herself.

Coming to the transition of Li, kwan; Olivia’s sister. “She was a role model for multiple personalities”. (HSS 157)

In the novel, Kwan bounces from topic to topic, placing herself in multiple centuries and variant realities. It takes many years and much maturity for Kwan’s sister Olivia Yee Laguni to trust her various views and accept wisdom gained from a series of past lives.

‘And I listen, no longer afraid of Kwan’s secrets, she’s offered me her hand. I’m taking it freely, Together we’ve been flying to the world of Yin’. (HSS 325)

Kwan’s experience to explain how a person can overcome sorrow by visiting with the dead and viewing each life as a strand of an ongoing process of reincarnation. Born to market clerk Li Chen in Giulin, China, in 1944, Kwan is Jack Yee’s first child.

The fable in the novel illustrates the upbeat, optimistic side of Kwan. She concludes
‘..every one must dream, we dream to give ourselves hope’. (HSS 217)

One the other hand Kwan also explains about her sister’s view on hope, the source of life.

‘She’s been this may all my life, peeling me oranges, buying candy, admiring my report cards and telling me how smart I was smarter than she should even be, yet I ve done nothing to endear myself to her’. (HSS 23)

Kwan’s transition from a teenage to a responsible role of mother brings changes in kwan’s and Olivia’s life transferring themselves into a better tomorrow.

Amy Tan clearly implies that attempts to silence Kwan result in an inverse in her ability to communicate. But her transition, to a highly communication lady, who can express herself clearly. Later Kwan starts her home life by marrying George Lew, grocery manager of good – for – less and father of Kwan’s two stepsons, Timing and Teddy.

‘All that electricity loosened my tongue so I could no longer stay silent as a fish. I became a country duck, crying gwa – gwa – gwa ! bragging about the world of yin. Then four bad ghosts shouted, how can you tell our secrets. They gave me a yin and yan forced me to hear out half my hair’. (HSS 16)

Kwan explains as to how she underwent shock treatments while she was admitted in the hospital, due to which she could not pronounce some words clearly and the people who hear her could not get clarity in her speech.

‘Every time Kwan mentions Simon, I think my brain is going to up lode from my trying not to scream in exasperation. She thinks that because I initiated the divorce I can take it back’. (HSS24)

Kwan always insists Olivia to show interest in Simon. So that Simon forgets his former girl friend. The gesture attests to Kwan’s love for Olivia and her wish to satisfy
unrequited love by having Olivia marry Simon, who was Yiban Johnson, Olivia’s suitor, in an earlier life.

‘When she puts her hands on the place where you hurt you feel a tingling sensation, a thousand fairies dancing up and down, and then it’s like warm water rolling through you views, you’ve not cured, but you feel released from worry, becalmed, floating on a tranquil sea’. (HSS 18)

In 1994, Kwan’s obsession with visiting China results in a family journey retracing Jack Yee’s original emigration route.

‘Inspite of all our obvious differences Kwan thinks she and I are exactly alike, as she sees it, we were connected by a cosmic Chinese umbilical cord that’s given us the same inborn traits, personal motives, fate and luck’. (HSS 21)

Kwan’s eventual disappearance into the spirit realm grieves everyone but seems like a natural resumption of a former life for someone who is at home in past and present.

‘I am like a falling star who has finally found her place …. In a lovely constellation’. (HSS 200 – 201)

3.5 PSHYCHOLOGICAL TRANSITION IN THE NOVEL SAVING FISH FROM DROWNING

Coming to the psychological transition in the fifth novel ‘Saving Fish From Drowning’, Bibi Chen is the important character in the novel.

‘But in the wee hours of December 2\textsuperscript{nd} and just fourteen days we were to leave on our expedition a hideous things happened.. I died’. (SFD 1-2)

Here, Bibi Chen explaining about the tour undergoes a transition from her physical presence to her imaginary presence where her soul becomes lifeless. She in
transformed into a ghost where she tells about her own fate, if she would have been alive, how her life would have been. Her soul becomes immortal

‘In that refrigerated land, I thought I had fallow into the underworld, truly I did’. (SFD 4)

Bibi Chen explains about her transformation after the postmortem was done. Her soul undergoes a physiological transition.

By explaining that she in into the immortal world where she meets most dejected people – an angry woman who had dashed across van in ness Avenue to scare her boy friend, a young man who jumped off the Golden Gate Bridge and changed his mind halfway down, an alcoholic war vet who had passed out on a nude beach.

‘I was stuck in these thoughts, unable to have my breathless body, until I realized that my breath was not gone but surrounding me, buoying me upward’. (SFD 4)

After transforming herself physically into the refrigerated box, she undergoes a physiological transition, where she emotionally explains as to how her mental status in not able to leave her soul or her dead body, her spirit keeps on weaving around the body, her sprit feels as if she is floating in the air, saving her spirit from other gases.

‘The air I had breathed, I now know was composed not of gases but of the density and perfume of emotions’. (SFD 5)

As a spirit she experiences the inhaling of air inside her body undergoing a physical and emotional transition, she explains when she was alive she used to breathe only oxygen, but after transforming into a spirit, she is inhaling the gases that are present in the atmosphere.

‘I knew this at once, without question, and I found myself released free to feel and do whatever I pleased’. (SFD 5)
Bibi Chen explains after her conversation to a lively ghost, she feels the freedom of life undergoing a psychological transition, she also explains she is free to do whatever she wants there in no boundaries nor restrictions to her now.

‘Nothing filled me with the satisfaction I believed I would have at the end of my life’. (SFD 7)

After living a life, that was filled with pride, she still feels ashamed and calls it nonsense after her death. Here she undergoes a psychology transition from a satisfied body to a unsatisfied ghost, who thanks living a life without any fame and hard work proves to be nonsense according to her.

‘I felt life a rich vagabond who had passed through the world paving my way with gold family dust, then realizing too late that the path discard targeted as soon as I passed over it’. (SFD 7)

Bibi Chen explaining the above lives undergo a psychological transition, where she explains about the path she invented to discover something new, that is her tourney from china to Burma on an expedition, but after her death, her followers would not understand nor follow her path nor her ideas, putting her into a situation, where she feels that her path is sinked and varnished after she is gone.

‘Had I seriously been making arrangements for a premature death, I would have asked to be cremated’ like the Buddhist high monks, poof, gone, without attachment to the body’. (SFD 10)

Bibi Chen explains about her transformation as an art member, she had collected things for her art museum, but later fate played with her, it happened to be her own funeral, she also explains about her mental condition where she have to change from a docile lady to a strong spirit.

‘One by one, these friends, acquaintance, and strangers from the different times of my shortened life stood by the casket to say farewell, adieu, Zai Jen’. (SFD 11)
Bibi Chen expresses as to how she underwent psychological change from an important person in the circle of her friends to a unforgettable person, where people are ready to part from her and ready to forget her and all her friends are ready to part from her.

‘Not that I expected everyone to say, “oh, I remember Bibi, she was beautiful” I was not’. (SFD 12)

Bibi Chen explains about her physical appearance undergoing the psychological transition as to how, she had a keen eye for beautiful things and about her own self since childhood and she also know that her faults an she grow. She further explains about her own appearance and looks, about her small body with short legs as a wild Mangolian penys with thick hands and feet as unread books, with a too long nose and sharps cheeks. She explains about her own parts of the body are the legacy of her own mothers side, in sufficient having excess, too much in herself that was neve

‘But by the time I became a young woman, I know it was better to be unforgettable than bland. I learned to transform my faults to effect’. (SFD 12)

Bibi Chen explains as to how she underwent a physical transition from a teenager to a young woman, who grow little better, she undergoes a psychological transition instead of forgetting things, she learned how to get lessons from her own faults. She further explains as to how she grow from younger lady to a beautiful woman, who started admiring about her own self. She started loving her own self.

‘To think, in all my life no one loved me wholly and desperately. Oh, I once believed that Stefen Cheval cared for me in that way, the Stefen Cheval, the famous one with the controversial foot not’. (SFD 13)

In this context, Bibi Chen undergoes transition where she explains about her transformation of feeling from being a single into a person of honest towards Stefan, the one she was interested.
‘I should have been proud to have such a famous man in my life’. (SFD 14)

Bibi Chen explains as to how they were an ideal duo. There were many circumstances where she would have spent with Stefan, but Bibi could not give up with her work, so she binds her feelings for Stefan transforming herself into an adamant lady who doesn’t bother for the feelings for a man. She further explains that she had experienced a certain degree of fondness towards stefen but, not the heart sickness. She confines herself that she in becoming, unmindful, slight stringiness towards him.

‘From what I have observed, when the anesthesia of love wears off, there is always the pain of consequences. You don’t have to be stupid to marry the wrong man’. (SFD 15)

Bibi Chen who was shaken by the feelings of love, undergoes a psychological transition in becoming a strong lady by killing her feelings for Stefan, by saying that one don’t have to be stupid to marry a wrong man.

‘As I approached forty, I almost, persuaded myself to marry and have a child’. (SFD 16)

Bibi Chen explains as to how she led her life till forty years. It is at the time of forty she wanted to have a life and to feel the love of a husband and the affection of a child. Here she undergoes the transition and emotionally trapped from a spinster to become a mother of a child.

‘I felt quite guilty until he married another woman, six months after’. (SFD 16)

Bibi Chen who loves Stefan is in such a position that she could not marry Stefan due to unavoidable reasons. She even thought of having a child for herself, by whom she can experience the motherhood affection. But, when she thought of her sweet Ma she could not restrict her emotional brain working against the feelings of love.

She doesn’t want to become like her stepmother with a strange heart. Undergoing the emotional transition from a imaginary mother to a lady with freedom, she feels pride
to herself of being away from family networks. So Bibi insisted, Stefan to get married to another woman. Her transformation from a woman of pride to a woman with guilty feeling made herself feel inferior to the one she loved.

‘I realized much later that the child I imagined was my young self, who had longed for just such a mother’. (SFD 17)

Bibi Chen explains her feelings after she rejects the proposal of Stefan. She repents for what she had done, imagining about a daughter like her, who longed for the love of a mother, that she never got in her life time transforming herself into a affectionate daughter and a responsible mother.

‘She died when I was a baby’. (SFD 18)

Bibi chen explains her feelings about mother – daughter relationship as to how she had longed for her motherly hood during her growing days. She also explains that her mother died when Bibi was a baby. The suffering that Bibi underwent with stepmother, Sweet Ma are un forgettable.

‘You were too big to come out between her legs, so the and waves had to slice her nearly in two and pull you out like a fatly tapeworm. You weighed over ten pounds, and you had bloody hair down to your shoulders”. I shivered when she said that..’. (SFD 25)

Bibi chen undergoes a pay transition from a strong girl to a delicate girl when her step mother explains about the death of her own mother, who died after giving birth to her.

‘Upon seeing that hairpin for the first time, I know why she named me Bi fang. I was her precious jade, her budding treasure her glorious spring Bi fang’. ( SFD 25)

Bibi undergoing a physical and emotional transition brings out the mother – daughter relationship as to why her mother named her Bi fang – her precious jade, Bibi understands the real love of her mother by the name that mother gave her.
‘Sweet Ma tried to shape my mind pounding it like dumpling dough’. (SFD 29)

Bibi Chen explains as to how her step mother dominates her, by bringing control over her, Bibi changes from a fragile girl to a adamant girl due to the rude behavior of her step mother.

‘I was like a rice basket with a rat hole at the bottom, and thus could not be satisfied and over flow, nor could I be filled’. (SFD 29)

Bibi explains about her situation under sweet Ma’ care as to how her step mother used to take care of her Bibi used to feel herself a rice basket with a rate hole, undergoing a physical transition that she is growing but her step mother in not fulfilling her needs as to how much she needs to grow up. She longs for her mother’s love and affection transforming into a strong girl who is ready to base anything that in on her way.

‘Because of her criticism, I acted as if I were even more deficient in feeling, particularly towards her’. (SFD 29)

Bibi Chen undergoing psychologically transition explains as to how from a emotional person she had changed into a deficient person for feeling, especially towards her step mother.

‘My legs no longer buckled, and I learned to hide from pain. I hid my deepest feelings so well I forgot where I had placed them’. (SFD 30)

Bibi Chen undergoes a psychological change from a shivering pampered girl in front of her step mother to a strong girl where she learns to hide from pain. She even had hidden about the thoughts of her mother that she forgot those days of her childhood during which she had to resist her step mother missing her real mother.

‘And then I realized that this was my habit. To hold back my feeling’. (SFD 30)
Bibi chen at this juncture undergoes the physical transition from a delicate girl to a strong woman by cultivating the habit of holding back her feelings instead of expressing it out.

‘I was determined, I was ready, I was anticipating, expecting, hoping … but nothing happened. My legs stood that night of the moon viewing I realized I would always be deficient in great feelings. It was because I never had a proper mother while I was growing. A mother is the one who fills your heart in the first place’. (SFD 30)

Bibi Chen under the mother hood of her step mother transformed herself into a determined lady because she didn’t get what she wanted in her whole life, the love and affection of her mother. As a daughter she realizes as to how important is a mother in every daughters life. Unless the is there the daughter would not learn anything by her own in her life, indicating the importance of mother daughter relationship Amy Tan founds on the emotional feelings in every woman’s life.

‘But through my formative years, I had only sweet Ma’. (SFD 31)

Bibi Chen explains as to how she changed herself from an expected girl to an unexpected girl for everything because so long her sweet Ma (Step mother) took care of her. Bibi scarified so many things to please her step mother so that her acts.

‘But then I discovered art. I saw for the first time nature and pure feeling expressed in a form I could understand’. (SFD 31)

Bibi Chen explains about her feeling her art that she loved. She transformed herself into a nature lover where she experiences the beauty of nature in the form of art and she understands the importance of art.

‘My heart cavorted within shapes and shadows and splashes in patterns, repetitious, and abruptly ending lines’. (SFD 31)
Bibi Chen explains about her physical transition where she had been the lover of art, but now her feelings for art are bounded into the shape of coffin, and she can only visualize shadows around her as her life has ended abruptly.

Giving a brief history of her shortened life, she explains the various transitions that she underwent during her life and finally attending her own funeral in the most pathetic scene that Amy Tan has brought out in Bibi Chen’s life.

According to Amy Tan, psychological transition is the real change in every human, where as a woman; she had experienced a total transformation of being a daughter by undergoing her mother’s feelings and by making her mother to feel the real content of life where one experiences change of physical appearances from top to toe by transforming the mental attitudes.