

**Multiculturalism and Socio-Political Issues in Select Novels  
of Zadie Smith and Amy Tan**

**A  
Thesis**

**Submitted to**



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**2017**

## **Declaration**

**I do hereby acknowledge that:**

- (i) The present thesis entitled “**Multiculturalism and Socio-Political Issues in Select Novels of Zadie Smith and Amy Tan**” is a presentation of my original research work done under the guidance of my thesis supervisor. Wherever contributions of others are involved, every effort is made to indicate this clearly, with due reference to the literature, and acknowledgement of collaborative research and discussions.
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- 4) The candidate has incorporated all the suggestions made by the Department Doctoral Board during Pre -Submission Seminar held on 12<sup>th</sup> August 2017.

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## Introduction

The present thesis entitled “Multiculturalism and Socio-Political Issues in Select Novels of Zadie Smith and Amy Tan” deals with diasporas who have suffered in the multicultural societies of London and America. It has been explored that in multicultural societies of London, Willesden and America characters such as Samad Iqbal, Alsana, Millat, Magid, Suyuan Woo, Ying-Ying St. Clair and Winnie have suffered from identity crisis and cultural conflicts. These characters have felt cultural integration problem in the societies of London and America. First generation diasporas as Samad Iqbal, Alsana, Suyuan Woo and Winnie have confronted cultural isolation in the multicultural societies of London and America. On another side, second generation characters like Magid, Millat, Jing-mei, Waverly and other characters have been culturally hybridized by the cultural values of London and American societies. First generation characters want to keep their second generation culturally assimilated to their parent’s cultural and religious beliefs. But second generation characters have been culturally integrated with the system and beliefs of American and London societies. It has developed cultural clashes in the relationships of first and second generation characters.

Moreover in Chinese society, women have suffered from cultural oppression, gender discrimination and sexual exploitation. These issues have been discussed with Amy Tan’s *The Joy Luck Club*, *The Kitchen God’s Wife* and *The Bonesetter’s Daughter*. Amy Tan has depicted in her fictional works the miserable condition of Chinese women. Under cultural oppression, the plight of An-mei Hsu’s mother, Winnie, Precious Auntie and other women becomes traumatized in Chinese society. They have suffered from oppression of their husbands and families. It has developed indelible scars in Winnie, Precious Auntie and other women. Winnie, Precious Auntie and Auntie Maio have confronted barbaric treatment from their families, husbands, cultural and social laws.

The present thesis has analyzed select fictional works of Zadie Smith and Amy Tan in which diasporic characters Samad Iqbal, Millat, Magid, Irie, Suyuan Woo, Lindo Jong, Winnie and Luling have suffered from homelessness, belongingness, religious identity, cultural clashes, cultural identity, up-rootedness,

alienation and cultural isolation in the multicultural societies of London, Willesden and America. It has aroused emptiness in the lives of Samad Iqbal, Alsana, Irie, Suyaan Woo, Winnie, Pearl and Luling in the multicultural societies of London and America. These cultural clashes have developed in the relationships of first and second-generation immigrants. Moreover, Fatou, Samad Iqbal, Clara and Irie have confronted racism, slavery treatment, segregation, marginalization, discrimination and intolerance in the multicultural societies of London and Willesden. Therefore, prejudice has developed in the lives of these characters. It has aroused disillusionment in the lives of immigrants in Willesden and London societies.

Furthermore, intra and inter socio-political conflicts have emerged between the Japanese and Chinese civilizations. It has created rift in the relationships of the people in Chinese society. War has dehumanized Suyaan Woo, Winnie and other people in Chinese society. Conflict has originated between Japan and China and various political parties in Chinese society in terms of political and ideological differences. It has uprooted Suyaan Woo, Winnie, Luling and other people from their precious relationships.

The present thesis attempts a close analysis of Zadie Smith's *White Teeth* and *The Embassy of Cambodia* and Amy Tan's *The Joy Luck Club*, *The Kitchen God's Wife* and *The Bonesetter's Daughter*. These fictional works have been analyzed from the perspective of multiculturalism.

Chapter first analyzes the theoretical framework of "Multiculturalism: It's Dimensions and Prospectus". It has been analyzed with the help of cultural, multicultural and post-colonial theorists. Through multicultural, post-colonial and feminist theorists, the select novels of Zadie Smith and Amy Tan have been analyzed.

Multiculturalism is the most challenging and difficult approach in the contemporary era. Its basic principles of cultural diversity, cultural pluralism, equality of races, cultures and religions have been demolished by the people and government policies. People of diverse cultures, religions, races and nations do not respect each other's cultural values and systems. They ridicule, discriminate and marginalize each other's people on the grounds of religion, tradition, cultural

identity, ethnicity, nationalism and cultural differences. It has developed identity crisis and dilemmas in the lives of the people. Diasporas have confronted cultural conflicts and integration problems in the multicultural societies of London and America. Diasporas particularly from Eastern background and people of black color have suffered mostly in multicultural societies. People are been misrecognized and discriminated on the basis of cultural values, religion, customs, ethnicities and genealogies in the multicultural societies. It has demolished social harmony, mutual understanding and peace in the multicultural societies. Immigrants have confronted social injustice, segregation and cultural domination in the multicultural societies. Therefore, the fundamental objective of multiculturalism equal respect for all cultures, religions and races have been destroyed.

Chapter second of the present thesis deals with “Zadie Smith and Amy Tan: Making of the Novelists”. Zadie Smith is a great cultural and social novelist, short story writer and essayist of contemporary times. She has brought new dimensions in her works by studying meticulously multicultural society of Britain. Smith has presented multicultural, political, post-colonial and religious issues in her fictional works. Her strength lies in her language, witty dialogues and insight through which she has depicted socio-political and multicultural issues in her works. Zadie Smith has stood for humanism and cultural diversity in her works. She has become a voice for oppressed, marginalized and traumatized people especially for black ethnicities. Her works are packed with multicultural elements, deep knowledge and philosophy. The atmosphere she has created in her fictional works is multicultural. Her perspective of looking at diverse societies is that cultural differences, Western and Eastern cultures have developed cultural clashes in the lives of the people.

Similarly, Amy Tan has greatly revolutionized to English literature through her fictional works. She has highlighted cultural, political and social issues of Chinese and American societies. Her realistic approach towards life has changed her position globally. She has created diverse cultures in her fictional works. Her fame rests mainly on her storytelling method through which she has managed her plot and characters. In her works, *The Joy Luck Club*, *The Kitchen God's Wife* and *The Bonesetter's Daughter*, Amy Tan has depicted problems of diasporas, female oppression, multicultural and socio-political issues. She has created multiple cultures



and characters in her novels with historical facts. It has given a new dimension to her works. Amy Tan has achieved more relevance and attention of scholars, academicians and critics due to her multicultural approach.

Chapter third “Identity Crisis and Socio-political Issues in Select Novels of Zadie Smith and Amy Tan” discusses dilemmas in the lives of Samad Iqbal, Millat, Magid, Suyuan Woo, Winnie and other characters. These characters have suffered from identity crisis in the multicultural societies of London and America. Samad Iqbal, Millat, Suyuan Woo, Luling and other characters have suffered from cultural assimilation problem, acculturation, religious identity, cultural identity, belongingness, homelessness and up-rootedness in the multicultural societies of American and London. It has developed nostalgia and emotional wounds in their lives. First generation mothers Suyuan Woo, Ying Ying St. Clair, Luling and their second generation daughters Jing-mei, Waverly, Pearl and others in Amy Tan’s works have confronted cultural clashes with each other in American society. Mothers want to keep their daughters rooted to their Chinese cultural identity. On another side, daughters have been hybridized by American cultural values. It has created identity crisis in their relationships. Despite this, Samad Iqbal and Millat have become religious fundamentals in London society. They have suffered from anxieties in-between Bangladeshi and British cultural values. Samad Iqbals family has been trapped in the multicultural society of America. It has disintegrated them. Moreover, African immigrant Fatou has suffered from injustice, torture, sexual violence and wounds of her forefathers in Willesden society. She has confronted bad treatment from people on the basis of her cultural identity and race. It has developed dehumanization and demoralization to Fatou in the multicultural society of Willesden. Furthermore, war between Japan and China and civil war in China have dislocated Suyuan Woo, Winnie, Luling and other women from their cultural roots and identities. It has made their plight pathetic. They have remained of nowhere.

Chapter fourth “Clash of Cultures: A Study of Western and Eastern Cultural and Political Conflicts in Select Novels of Zadie Smith and Amy Tan” analyzes cultural conflicts, hybridization, cultural assimilation and cultural difference problems in the lives of diasporas in American and London societies. Cultural conflicts have aroused in Samad Iqbal, Millat, Magid, Alsana, Irie, Suyuan Woo and

Ying-Ying St. Clair due to cultural differences, religious identity, cultural assimilation problem, up-rootedness and belongingness in culturally diverse societies of London and America. First generation Samad, Suyuan Woo and Luling want to keep their second generation rooted to their cultural identities and cultural values. On another side, their second generation children Magid, Millat, Waverly, Jin-Mei and Lena have been culturally hybridized by London and American societies. They do not want to integrate with the cultural values of their parents. It has aroused chaos in the relationship of first and second generation immigrants. Samad Iqbal, Alsana, Millat and Magid have suffered between the cultural values of Bangladesh and London societies. On another side, Amy Tan's diasporic characters, Suyuan Woo, Winnie, Luling, Jin-Mei, Pearl and Ruth have confronted cultural clashes in American society. Mothers as Suyuan Woo, Winnie and Luling have felt marginalized and segregated in American society. Their daughters Jing-Mei, Pearl and Ruth have been hybridized by the system of American society. It has created cultural conflict between mothers and their daughters. First and second-generation immigrants have disagreed with each other's cultural values and beliefs of life. It has developed havoc in mother-daughter relationships.

On the basis of political and ideologies differences, Fatou and other people have been marginalized by 'Big Man's Policies'. Powerful people have oppressed Fatou and other people in Nigerian society. Fatou has been traumatized by the hegemony of powerful men in Nigerian society. Even in Cambodian society, people have suffered from political violence of Khmer Rouge regime. Under its rule, people have been tortured and killed by Khmer Rouge regime in Cambodian society. It has destroyed cultural harmony, mutual respect and peaceful coexistence in Cambodian society. People have been forcefully taken for work from cities to villages. It has created agrarian and class based society in Cambodia. Anybody who has rejected this system of Khmer rouge regime has been assassinated. Moreover, war between Japan and China and civil war in Chinese society have uprooted Suyuan Woo, Lindo Jong and other women from their cultural identity. It has developed conflicts in the lives of Suyuan Woo and other women.

Chapter fifth "Decompounding Big Man's Policies and Racial Discrimination in Zadie Smith's *White Teeth* and *The Embassy of Cambodia*"

analyzes discrimination, marginalization and slavery treatment with Samad Iqbal, Irie and Fatou in Willesden and London societies. Zadie Smith has highlighted that cultural pluralism, diversity and mutual understanding have been decimated by various races in the multicultural London society. In terms of race, ethnicity, skin color and cultural heritage, Samad Iqbal and Irie Jone's have been belittled in London society. Their identities have been questioned and caricatured. They have confronted dehumanization about their cultural values and traditions in the multicultural London society. Furthermore, Fatou has confronted color discrimination and racial oppression in the multicultural society of Willesden from Derawals family and other people. She has confronted segregation in the society of London from the people of other races. Her black identity and race have become a curse for her in the society of London. She has been dehumanized by her owner under economic exploitation and draconian policies.

Chapter sixth of the present thesis, "Delineation of Cultural Oppression and Female Subjugation in *The Joy Luck Club*, *The Kitchen God's Wife* and *The Bonesetter's Daughter*" depicts cultural oppression, subjugation and misogynist violence against women in Chinese society. Suyuan Woo, Winnie, Precious Auntie, Luling and other women have been dehumanized and oppressed by cultural norms in Chinese society. Winnie, Precious Auntie and Luling have been tortured, terrorized and molested by their husbands. They have confronted cultural, social and misogynist violence in Chinese society. They have suffered from unequal treatment and injustice from their in-laws and families. Their husbands have sexually and psychologically shattered them in the knot of marriage. Their liberty and rights have been crushed by the despotism of their parents, husbands and socio-cultural norms. In this way, their husbands have treated them as concubines. In Chinese society, Winnie, Precious Auntie and Luling have been considered as sexual objects, whores and prostitutes. They have experienced disrespect in misogynist Chinese society. No one in the society has given any privilege to these women. Wu Tsing, Wen Fu and other men have been given liberty by Chinese customs. Through their hypocrisies and treachery, Wu Tsing and Wen Fu have traumatized their wives physically and psychologically. They have enjoyed their wives physically and sexually. It has traumatized Winnie and other women in Chinese society.

The concluding chapter sums up the ideas and points that have emerged from the issues discussed in the previous chapters. Government should frame policies and laws regarding the immigrants in the multicultural societies so that they should be treated and respected in the multicultural societies. There should not be any sort of discrimination with these immigrants in terms of their color, race, ethnicity, cultural values and religion. Slavery treatment, economic exploitation, mockery and brutality need to be avoided from the multicultural societies of London and America. It has aroused dilemmas and cultural conflicts in the lives of the people. Immigrants and minorities should not be treated as aliens in the multicultural societies of London and America. They should be honored, respected and made to be the part of the policies of the country. On another side, immigrants have to respect cultural values, beliefs and policies of the multicultural societies. They have to work with coordination and cooperation with the system of the host nation rather to become religious fanatics, fundamentals and extremists. Immigrants have to consider the host nation as their home and respect the sovereignty of the country. They should show mutual regard and respect for the other religious beliefs in multicultural societies. People should develop diversity in thoughts in order to bring social cohesion in the multicultural societies.

Moreover, civilizational wars and civil wars between the nations and people can be avoided by respecting each other's sovereignty, cultural values and religious beliefs. In this way, social harmony, diversity, peace and stability can be achieved in the lives of the people and societies. Otherwise, there can develop massacre, wars and bloodshed between the nations and people. Liberalism, mutual understanding and cooperation should be the approach of life so that people should live their individual lives independently in order to avoid confrontations and anxieties in their lives.

Furthermore, women have been treated horribly in Chinese society. They have been traumatized under cultural and misogynist society of China. They should be provided individual, cultural, social, educational, economic and political rights in the society. Women should be treated equally as men. They should be given their human rights, liberty and democratic values. Moreover, they need to be protected

from cultural oppression, dehumanization of their families and despotism of their husbands. Then, a peaceful and harmonious society can be developed in which everybody should live without fear and threat.

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## Chapter I

### **Multiculturalism: Its Dimensions and Prospects**

Culture is one of the most debatable studies of subject in academic discourses. It has achieved a great social significance as it is described a way of life, a set of values, beliefs and behaviors that differentiates one particular life style from another. Different anthropologists have analyzed the culture in several ways. Anthropologist E.B. Taylor defines “culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (“Culture Defined” 18). This reflects that culture includes the whole social structure into it. It is plural and diverse in nature. It includes ideas, languages, dress, music, dance, religion and various other aspects of life. Due to immigration, globalization, end of colonial and imperial rule in the world, the concept of multiculturalism has emerged. As, people have emigrated from one country to another for jobs, trade, educational purposes and various other reasons.

Multiculturalism is the presence of various cultures in a society living together with cooperation and peace without hegemony of a particular culture. It encourages different ethnic diversities to learn from one another’s culture without condemning them. In other words, multiculturalism stands for equal respect to all cultures in a society. Turner Terence avers that “multiculturalism is one manifestation of the postmodernist reaction to the delegitimization of the state and the erosion of the hegemony of the dominant culture in advanced capitalist countries” (*Multiculturalism: A Critical Reader* 419). It stands on the principle of cultural diversity, human rights values, tolerance, protection and privilege to minority cultures, cultural liberty, socio-cultural harmony and opposition to cultural imperialism in a particular society. It includes the ideologies and the policies that enhance and stabilize diversity among various ethnic, racial, immigrant, religious and indigenous communities. Ashok Chaskar views that “as a movement, multiculturalism seeks to underscore the value of distinctly different ethnic, racial, and cultural communities, which cannot be allowed to melt into a common culture” (*Multiculturalism in Indian Fiction in English* 5). By this way, a society comes into

existence that is rich and multicolored in terms of human life. It subsumes the differences among the humankind that are grounded in terms of race, ethnicity, culture, religion, gender and nationalism. Tariq Modood writes in his book *Multiculturalism* that “it is a form of integration that best meets the normative implications of equal citizenship and under our present post-9/11, post-7/7 circumstances stands the best chance of succeeding” (13). In a multicultural society, people can express their individual identity as they wish to assimilate themselves in the society. Those people who support multiculturalism claim that many traditions and cultures can make a society culturally rich, egalitarian and strong but up to what extent is it valuable and authentic, is a topic of debate and discussion among the cultural critics.

The supporters of multiculturalism favours that to accommodate distinct cultures in a single society under liberal democracy is an admirable notion. But in a multicultural diverse society there need to be mutual understanding and social harmony among people of various cultural, religious and ethnic groups. It provides recognition to all the cultures in a geo-political world. So, multiculturalism believes on the ideology of cultural pluralism among different races and ethnicities. It demands coexistence, tolerance, respect and understanding between different cultural groups in the society. But for many cultural, social critics and anthropologists, it has aroused social fragmentation, in-egalitarianism, racism, cultural conflicts and racial discrimination in the societies. Even, critics have blamed it as a failure as it belittles the ethical and cultural values of respective social groups so promotes the ideology of Westernization. Ronald Takaki, a popular multiculturalist relates multiculturalism with history and marginalized people and expresses “where am I?” he clearly asks. “Where are my culture and my contributions to this nation” (2)? Marginalization, disrespect and domination of one culture over another have disintegrated societies. People have struggled for their cultural identity, roots and belongingness in different societies and communities.

Multicultural approach uses several disciplines to highlight neglected aspects of social history particularly the histories of women, minorities and immigrants. Concepts such as race, class, culture, gender and ethnicity are the driving themes of a multicultural society that promotes respect and equality for the dignity of the lives

and voices of the forgotten. By closing gaps, raising consciousness about the past, multiculturalism tries to restore a sense of wholeness in a postmodern era that fragments human life and thought.

The history of multiculturalism has emerged after World War II as the Western societies have changed their ideologies and doctrines about their internal, external, public and private affairs. Racial tortures, holocaust and ethnic cleansing which have been prevalent and rooted firmly in the past in different societies have sharply declined. The main cause behind this is the disintegration of European colonial rule in the world especially from the Afro-American and the Asian societies. The fundamental force behind this is the awakening and determination that has aroused in the colonized countries of Africa and Asia, in this way; they have fought for their independence, human rights, imperialism and hegemony. These nations have highlighted the issues such as discrimination (cultural as well as racial discrimination), subjugation and oppression imprinted on them by the colonial powers under their rule. On the other side, in America with the arrival of Civil Rights Movement has objected the tenets of assimilation in which those who have not followed the typical Anglo-American norms have been maltreated and assassinated. In Western countries, multiculturalism has originated as a balm to fight against racism, minority rights and equal rights irrespective of colour, religion, ethnicity and nationhood. It has rejected the policies and ideologies which prohibit minority communities from various opportunities such as voting rights, freedom of speech and equality. The nineteenth century abolitionist “Frederick Douglass was the representative voice declaring the chattel slave’s desire and human right to be free” (Trotman 13). So, multiculturalism has stood for the human rights violations against different communities in the world to eradicate slavery, intolerance, xenophobia and prejudice from the world in order to maintain social harmony, peace, tolerance, equality and religious diversity in different societies.

Furthermore, there came three bigger waves and movements before multiculturalism rooted firmly in different nations. The initial stage was struggle for decolonization from 1948-65 in the colonized nations against imperialism and colonialism. These nations had lost everything under colonial powers through their draconian laws and policies. Their culture, customs and traditions were torn and



were uprooted from them. This had resulted wounds and identity crisis in their lives. Slavery was the worst form of torture inflicted on African and Asian people. With the passage of time, these nations had raised their voices and had fought against the dominant powers for their independence, liberation from oppression, brutality and their rights. Moreover, people had waged war and had stood up to fight against racial segregation and discrimination. This process had begun by the Afro-American Civil Rights Movement from 1955-1965 as these Afro-Americans were considered uncivilized and inferior race by white racists. On behalf of colour, race, class, sex, nation and gender, these were maltreated, subjugated and subordinated in every respect. These people had been deprived from political, social, educational and cultural rights. They had no place in the government sectors, freedom of speech and expression so these were neglected from basic amenities of life. Due to subjugation and inhuman treatment their plight became very horrible and miserable. Therefore, they had demanded their rights and had stood for it through various movements. Both Asian and African people have been dehumanized under colonial rule.

The thought for the single human race began in 1960s as Nazism had differentiated among the different races such as Aryan, Slav and Jew but they have been defeated, in this way, anti-racism erupted in the societies. Martin Luther King and his supporters “proclaimed humanity’s essential sameness, that nothing differentiated whites and blacks other than skin colour and few outside the besieged laager of apartheid were willing to defend separate development” (Modood 1). In this way, people of different countries began coming together to eliminate the notions of racial prejudice and cultural differences with one another. Moreover, the imperial concept of controlling and subjugating “the white man’s burden” by ruling “the lesser breeds without law” was regarded as an embarrassing anachronism if not a matter of shame amongst white youth” (qtd. by Modood 1). This was also an era when people began celebrating differences of each other and to do their own things as a result Afro-American race began feeling proud to form a new black history and moved towards black political movements.

On another side, “human rights, humanism” and equality in citizenship had reached its heights. A new politics had emerged that recognized “Afrocentricity, ethnicity, femaleness and gay rights”. In this way, multiculturalism came into

existence as Modood wrote “it was a politics of identity: being true to one’s nature or heritage and seeking with others of the same public recognition for one’s collectivity” (Modood 2). One term that has described this politics especially in the United States is multiculturalism so that people should be treated with respect despite their nationalities, race, culture and religion.

Multiculturalism fights for minority rights from the time of 1960’s to challenge the old traditional laws, policies and customs of various nations to bring cultural, religious and political equality in societies for minorities, woman and immigrants. This also fights against racism, sexism, ethnicity, female subjugation and cultural disparities. George Crowder states regarding multiculturalism in *Theories Of Multiculturalism An Introduction* that “multiculturalists argue that the multiplicity of cultures within a single society should be not only generally approved of but also given positive recognition in the public policy and public institutions of the society” (7). Multiculturalists strongly question about mere tolerance and opposition. Rather, they are in favour of rights to diverse cultures especially immigrants. Mere celebration of diversities is not going to solve the problems as it demands political, social, governmental and institutional support to work positively and effectively in the societies.

Multiculturalism advocates equal respect to different cultures in a society to promote and safeguard the cultural diversity. George Crowder believes on “personal autonomy, the capacity of individuals to choose their own way of life and to take a critically reflective view of their own life” (1). But people have been deprived from the individual rights by their cultures, religions, customs and ethics across the societies. Leganston Hughes and Takaki write that “multiculturalism is a dynamic concept that can energize the individual into searching for an authentic depiction of self and group life” (qtd. by Trotman 12). This can bring enlightenment and transformation among the people and nations in order to maintain the social harmony in the societies in which individuals can flourish. Some believers of multiculturalism focus on to maintain cultural uniqueness and diversity in a society can be achieved through cultural isolation. In this way, one can save one’s culture of a community or region and coordinate in the world cultural diversity. Most of the scholars of multiculturalism put forth their notions that no ethnic, religious and

cultural community's values are superior to the other. Nor any one of them is the central object of focus.

Modern multiculturalists focus more on the integration of cultures rather than differences. On the other side, the radical wing of the multiculturalists stress on the distinctness and uniqueness of the cultures. Kymlicka focuses more on the integration of the immigrant groups but acts as a separatist in the matters of "national or indigenous minorities" (qtd. by Crowder 6). Despite this, the integrationist school of multiculturalism insists on to respect the cultural identities and distinctness among the people. As for them, each culture is equally valuable and need to be respected in its own terms.

Mostly, the well-wishers of multiculturalism consider it to be a right and authentic system for people to express themselves within a given society and achieve recognition about their identities. They believe that transformation and tolerance in the field of social life can be easily achieved. For these, culture does not exist because of one particular race or religion rather it is an amalgamation of various cultures and social aspects and is updated according to global modification. Cultural minorities in a culturally diverse society have come under violent reactions such as Nazis and Muslims in West. Even many a time's minorities have become victims of ethnic cleansing. As for minority groups, there is a forcible acknowledgement to assimilate with the dominant national identity otherwise they confront great humanitarian crisis. Not always the assimilation is coercive but sometimes it's welcomed by the "assimilated immigrants" to adopt and be accepted in a multicultural society (Kukathas 154). Multiculturalism is part of a bigger human rights transformation that entails ethnic and racial diversity. The basic emphasis of all these movements lies on equality of races to counter attack and disregard the previous systems of classification on the basis of race and ethnicity. To construct a true multicultural society, the policy of the liberal state and law should be to prevent any sort of discrimination against the citizens in respect with religion, gender, culture and race. Positive recognition of multiple cultures at official and social level under the same politics is the requirement of the multiculturalism. Otherwise, people feel segregated and marginalized in another's society. They suffer from rootlessness and nostalgia in another's society. It demands that the values of any cultural

diversity should be accepted in the “public policy” as well as in the “political voice” of the society in totality (Crowder 12). As a result of it, multiculturalism can flourish rapidly, otherwise, if minorities are not made the part of the larger system they can revolt against it so social harmony and diversity should get disturbed. Multiculturalism is basically about creating fresh models of liberal democratic citizenship based on human rights ideology.

In between 1970's to mid-1990's, throughout the Western democracies, a policy was adopted to enhance identification and accommodation of diversity by means of multicultural policies and minority rights. The policies were implanted both at the national and international level. Its fundamental objective was to demolish the concepts of unitary and homogeneous nationhood. But to proceed towards mid-1990's, a negative reaction and danger confronted by the multiculturalism was that mentality of public changed towards their own nation building, common values, recognition and identity, rules and regulations irrespective of religious and ethnic background. Multiculturalism turned into a complex problem because people feel disconnected from their roots, customs and traditions.

Multiculturalism becomes failure when immigrants are tagged as illegal, discriminated, stereotyped and tortured. They have been considered as a burden on the welfare state and bring with them the illiberal practices. This way, the social existence and mutual trust is disturbed. It has developed fundamentalism and extremism in the societies. People consider it threat to their stability and cultural values in the multicultural societies. Many well-wishers have welcomed the model of multiculturalism because they regard it a step towards fraternity, unity and mutual understanding among different cultures.

One of the supporters of multiculturalism C. James Trotman asserts that multiculturalism is of great importance as it “uses several disciplines to highlight neglected aspects of our social history, particularly the histories of women and minorities and promotes respect for the dignity of the lives and voices of the forgotten. By closing gaps, by raising consciousness about the past, multiculturalism tries to restore a sense of wholeness in a postmodern era that fragments human life and thought” (*Multiculturalism Roots and Realities* 10). This has provided a new

hope to the hopeless people as people especially women and minorities have begun receiving their rights and importance in the social institutions. Spaces have been minimized between people by multiculturalism so that people celebrate each other cultures and live together with peace and equality.

Political Theorist Bhikhu Parekh says that to relate multiculturalism and racial minorities with one another and discuss about special rights is to strengthen the roots of racism. According to him, multiculturalism does not only focus on minority groups rather it is a mutual understanding between different cultural groups or communities. The communities must overcome their differences through coordination and discussion. Every group should have to adopt and follow the ideology of justice so that mutual coexistence should prevail in the society. Parekh says “multiculturalism makes culture the central fact of moral and political life and is committed to some form of moral relativism. It holds that individuals are culturally embedded and shaped. . . that they should be presumed to be equal value, and that cultural practices need no further authority” (*Multiculturalism Reconsidered* 136). So, people have to regard and respect one another’s culture instead to show superiority and authoritarian nature of their culture and race over one another. Moreover, multiculturalism has developed new bonds of democratic citizen under “human-rights ideals” (Kymlicka 1). People should be provided their human rights and freedom to live their lives according to their own cultural traditions and customs.

Despite its advantages, multiculturalism in the name of expansion of diversity is developing serious social confrontations and cultural clashes. The societies and people fight in the name of religion, color, culture, race, traditions and ethnicity with one another. People do not want to integrate and respect one another’s cultural values and beliefs in multicultural societies. Due to intolerance among the people to respect each other’s culture, religion, nation, race and values have ignited cultural clashes, racial prejudice and social disharmony among the people in cultural diverse societies. As a result, people have suffered from emptiness and psychological disorders in the multicultural societies. Therefore, various cultural critics, academicians and anthropologists have declared multiculturalism as a failure and have accepted that multiculturalism is dead because of cultural clashes,

fundamentalism, religious controversies, racism, xenophobia, Islamophobia and terrorism's emergence.

One more thought about multiculturalism is that it is on "wholesale retreat" as immigrants confront cultural assimilation and acculturation problems in the multicultural societies (Kymlicka 1). Many political movements believe on this philosophy that multiculturalism has become unsuccessful and the cause of its decline is minorities and immigrants have been deprived from their social, cultural, religious, economic and political rights. Multiculturalism has been considered by many as a misleading model because it neglects the issues of political and social inequality, hegemony, cultural imperialism and discrimination with the masses. In this way, in multicultural societies have emerged the problems of fundamentalism, segregation and political subjugation among the people. The question arises by simply celebrating the different cultures cannot resolve the problems. People should appreciate, respect and share one another's cultural values rather than belittle and denounce one another's beliefs, values and traditions. Otherwise, the repercussions can strengthen malice, prejudice and stereotyping as a result turmoil originates in the lives of the people in multicultural societies.

Kenan Malik has published an article "Commission for Racial Equality" in which he argues that "multiculturalism has helped to segregate communities far more effectively than racism" (*Multiculturalism* 10). People have become fanatic and have disregarded one another's customs and people so it has created crisis in the lives of people. People are not able to adjust themselves in a multicultural society as they feel isolated from their roots, traditions, cultural heritage and religion in a new society. Therefore, people have suffered from conflicts and intolerance in the multicultural societies.

Multiculturalism have emerged as "a humane policy for accommodating migrants from non-English speaking backgrounds" but its later relevance with the national identity is an empty concept because it includes everyone but engages no one. Due to this, people suffer from identity crisis and nostalgia in another's culture and society. They feel disconnected from their national and cultural identity as a result wounds and clashes have developed in the lives of the people.

Renowned critic of multiculturalism, Brian Barry, categorizes almost all the multiculturalists entailing Kymlicka as “betraying” the standards of “liberalism and egalitarianism” moving back to the age of “pre-Enlightenment moral world of irrational distinctions and privileges” (qtd. by Crowder 6). Multicultural society divides people into parts and later on, these parts create havoc and social disharmony in the entire society. People demand for their recognition in political and cultural terms especially immigrants and distinct groups because they do not get due recognition within the multicultural societies.

Furthermore, Dick Lamm, an American politician and writer has published an essay “I have a plan to destroy America” in which he writes about diversity that “it stresses differences rather than commonalities. Diverse people worldwide are mostly engaged in hating each other” rather than to privilege and respect one another’s culture, religion and race (180). Diversity has made societies more prone to calamities and cultural wars among the people especially immigrants as they feel displaced and dislocated from their roots and traditions. These immigrants have been provided no space and have been ridiculed by the other races. It results religious fundamentalism in the multicultural societies. In this way, people clash with one another so rivalry and prejudice develops among the people against one another’s race and cultural values.

The former prime minister of Britain, David Cameron, has presented that multiculturalism has failed:

Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and the mainstream. We have failed to provide a vision of society to which they feel they want to belong. We have even tolerated these segregated communities behaving in ways that run counter to our values. So, when a white person holds objectionable views – racism, for example – we rightly condemn them. But when equally unacceptable views or practices have come from someone who isn't white, we've been too cautious, frankly even fearful, to stand up to them. (“Cameron: State Multiculturalism has Failed”)

In this context, multiculturalism has raised problems of racism, ethnic, religious and cultural hostilities among the people. People feel incompatible to assimilate in a different life style and culture. This is because of stereotypic ideologies, ethnic superiority, fundamentalism, cultural values and beliefs. This reaction of people against one another has separated people from one another. People have become intolerant to one another's race and cultural values in the multicultural societies as a result it has created breaches in the social diversity.

One of the main criticisms of multiculturalism is that it does not recommend and build up the common citizenship policies to strengthen the social unity. Rather, critics have objected that it demolishes the shared national identity of immigrants, minorities and women. Immigrants like Muslims in West and women have been crushed under the multicultural system. They have not been provided their religious and political rights in the multicultural societies. They have not adjusted themselves in this environment because of cultural, religious and traditional differences. This has aroused social fragmentation in the societies and in the lives of the people.

No doubt by means of European Union (E U), North Atlantic Treaty Organization (NATO) and United Nations (U N), national minorities or indigenous people throughout the Western democracies to an extent are treated with respect. But the problem remains with some immigrant groups like Muslims especially after 9/11 and 7/7 bombings. These people are seen as security threats as the ethnic bond and tolerance become "securitized" especially as a matter of state security from the bad elements of the outsiders (Kymlicka 22). People especially Muslims and blacks have felt prejudice and their values, culture and religion have been denounced. Surely, much of the negative reaction against multiculturalism as various commentators perceived is about Muslims and their rigid and fundamental nature of not mingling with the other cultures.

The most problematic issue relevant with multiculturalism is of immigrant groups. It can have both negative and positive consequences. One must condemn racism and respect the cultures of both state and immigrant groups and then only is this possible that multiculturalism can work smoothly and accurately. To further understand, the concept of multiculturalism and its challenges, it needs to be



analyzed from various dimensions. The approaches and ideologies that deal and have relevance with multiculturalism are as follows:

**Dimensions of Multiculturalism:** Universalism is one of the dimensions of multiculturalism. Universalists believe that various moral rules are common to people all over the world that unite them together at every moment of time and place. These rules do not regard the cultural superiority of a particular society and evaluate the cultures from the principles of universal moral values. For them, the most important approach is the human rights ideals, because of this, throughout the world people have achieved fundamental rights on humanitarian grounds. But this universal nature of culture is dominant in Western thought in this response experts of multiculturalism have refuted the Western ideologies for its “ethnocentrism” (Crowder 18). As universalists have regarded the other cultures as inferior and vulgar. So, in this way, other cultures have confronted injustice, discrimination, demarcation and in equal treatment from the social custodians and people.

On another side, cultural relativism stands on the notion that truth and morality are connected to culture and every culture has different norms about truth and moral goodness. All cultures have got equal moral and intellectual standards so every culture should be given equal respect. In a multicultural society, no culture should be dominant on the other and all need to be valued and recognized equally. Paul Scheffer says that “multicultural thinking represents a continuation of cultural relativism by other means” (197). Relativism opposes universalism on the basis that no moral judgments have universal significance and no truth is authentic universally. Even, Wong describes that “relativism is the idea that judgments of value or truth are not universal or objective, but valid only from some particular perspective” (21). In cultural relativism, individual beliefs and values are less significant as compared to the culture of entire society. Relativists strongly denounce the illegitimate criticism from some other perspectives than by its own people. To them, ethnocentrism has no rights to challenge the cultures and the values of others. One’s own standards and cultural values forcibly thrown on others are totally rejected by the cultural relativists. Non-European cultures are considered as inferior as they don’t obey the natural law from European norms and principles. These are the hegemonic policies of colonialism and imperialism to subjugate and oppress the

people of Asian and African nations. Rudyard Kipling views, “lesser breeds without the laws’ would be guided towards the moral light by more advanced European civilizations” (Kipling). In this way, people have been demoralized and dehumanized by the people of European backgrounds. They have treated the other races as inferior and uncivilized.

Cultural relativism has originated in the Western ideology to rebuttal against universalists ideology, especially their orthodox connotations of other cultures as inferior, irrational and moral less. To them, these cultures have broken universal rules. Benedict in her book *Patterns of Culture* says cultures are “equally valid patterns of life” (201). Cultural relativists stand for marginalized, disadvantaged and excluded people in general. But however, they have supported forced marriages, racism, subordination of women and many more such practices prevalent in a society which are morally recognized by a particular culture. Hence, it makes relativism a conservative school of thought. Due to this, it suffers from a strong criticism of intolerance of cultures and has no universal values. On another side, multiculturalism is more than the toleration of cultures.

Cosmopolitanism focuses on humanity rather than of nation or any other particular group. It’s a Greek word *cosmopolis* means the world as a city. Cosmopolitans relate themselves with humanity to give priority to ethical duties that have universal scope rather particularity. They question about special obligations to any member of the nation. One needs to identify with the humanity and respect, value, accept and learn from different people. Kantian cosmopolitanism seems to separate one’s self from one’s nation and culture. But one cannot think of one’s self as “unencumbered’ self or separate, disconnect from one’s fixed groups, decisions and identities. It is these decisions and identities that make people who are they (qtd. by Crowder 93). This is the reason people have suffered from identity crisis, belongingness and homesick by detaching themselves from their cultural identities and roots. This usually happens with the immigrants by confronting the Western societies.

Jeremy Waldron has published an article “Minority Cultures and the Cosmopolitan Alternative” analyzes that modern societies are made of different

cultural forms developing the lives of the people into “kaleidoscopic tension and variety” (94). Waldron thinks “cultural uniqueness” is dangerous and gives rise to nostalgia, depression, conflicts and wounds in the lives of people. He believes that “the only appropriate response to the modern world in which to live” is cosmopolitanism (Waldron 100). But this is not possible in a society in which there are people from more than one religious background. Everyone claims that his religion, cultural values and race is superior. This has aroused religious intolerance among the people of different faiths. In this way, conflicts have developed among the people in a cosmopolitan system.

Anthony Appiah, in his book, *The Ethics of Identity and Cosmopolitanism*, rationalizes the thoughts towards patriotism and says that this is an outcome of cosmopolitanism. Appiah forwards a message that one need to look beyond one’s own identity and world and don’t shun one’s roots and identities but understand, respect and learn from broader outlooks. People in this broader world can change their minds “as a gradually acquired new way of seeing things” (73). But this has turned otherwise as people are infected by strident nationalism and extreme racist ideology so they disrespect with one another’s systems and beliefs. It has created enmity among the people.

Amartya Sen has written about cultural identity in *The Argumentative Indian and Identity and Violence*. He disagrees with a single “encompassing” cultural identity as it is a threat to the social harmony and peace. ‘Solitarism’ is harmful as it distorts the society because politicians, religious leaders and fanatics use it to create rifts among the groups (xii-xii). So, Sen propounds that identity with a particular values and beliefs leads violence even “within group solidarity can help to feed between-group discord” (2). In this way, civil wars, cultural conflicts and religious massacres have developed in the societies. People become fundamentals so reject one another’s beliefs and cultural values as a result societies have been disintegrated.

Liberal critics of cultural rights look culture from the perspective of liberal feminism so they demand the reformation of traditional cultural practices. These practices have subjugated and marginalized the women under misogynist cultural traditions and customs. They have struggled for their emancipation, identity and recognition in the male dominated cultural society.

Brian Barry, in his book *Culture and Equality* writes that multiculturalism is a wrong model for egalitarian liberal politics. The present cause that disturbs Europe is its “strident nationalism, ethnic self-assertion, and the exaltation of what divides people at the expense of what unites them” (3). So, multiculturalism is threatened as people remain bound to their cultures and traditions. They do not want to assimilate with another’s culture. On the other side, Barry talks about the freedom of association in which “groups should have the utmost freedom to handle their affairs in accordance with the wishes of their members” so that individuals should be free to live their lives as they wish and like (148). From Barry’s point of view, it’s the duty of state to safeguard the people from “physical injury and marital rape” (149). But individual freedom has been crushed by the culture and governments. Therefore, people especially women have lived pathetic and suppressed lives under cultural hegemony. He agrees with the thought that beliefs are not given but chosen by the people. So, individual freedom is decimated by cultural norms. People cannot question these cultural constructs otherwise they have to confront punishments and even death sentences. This has aroused problems in immigrants and their children in multicultural societies. Barry suggests that multiculturalism allows illegitimate practices and violates the equal treatment of enlightenment school of thought. It distorts and distracts economic redistribution, egalitarianism and cultural recognition of the people. Culture is not wholly and solely responsible for the individual problems rather it develops issues such as racism, patriarchal hegemony, cultural imperialism, and various other issues. Due to this, social equilibrium and peace is disturbed in the societies.

Moreover, women and children are mistreated in the name of culture. Cultural prohibitions have prohibited the growth and development of women, children in terms of economy and various other aspects of their lives. Personal, economical and social progress demand freedom from the despotism of customs in the society. Almost all the cultural factors are blamed for whatever the conflicts and crisis evolves in a society or on a cultural group. People have confronted economically disadvantages and inequality from their particular cultures and societies. They have become irritated and aggressive about the systems under which they have confronted “denigration of one’s cultural background” (Parekh 48). So,

identity crisis and cultural conflicts have emerged in the lives of the people especially immigrants.

Many critics of multicultural school of thought deny that liberalism is an apt model for the diverse societies. James Tully, professor of political science and philosopher connect liberalism with imperialism as liberalist's privilege and propagate Western and European ideologies, values as superior as compared to the others. So, Bhikhu Parekh charges liberal principles are "ethnocentric" in nature because they have treated the other's cultural values and beliefs inauthentic (qtd. by Crowder 102). These writers demand beyond liberalism, a new approach for the study of cultural dialogue. Communitarians lay stress that the present liberal democracies emphasize more on individual. So, these murder other values for the sake of individual liberty in comparison to community values. These blame liberal theorists for ignoring community values. Taylors concept "atomistic" (detached from the particular features) makes people question who they are (qtd. by Crowder 103). The reality with the world is people are recognized on the basis of language, values and culture in which they are nurtured. This culture is a part of their lives so they cannot live and prosper without it. Self-identity is formed by the community's identity because of this immigrants suffer in a new country as they are not able to integrate with the cultural values, system and language of the host nation. Due to this, rifts occur within the same community and outside the community. In multicultural society, conflict arises between larger community and sub-communities. Taylor writes in "Politics of Recognition" about the recognition and demands of particular groups by counter arguing the statement of treating all the citizens equally under traditional liberal policies of neutrality and toleration. In the previous societies, people hold positions, 'honour' and hierarchies on behalf of social order provided to them by the society (27). Those who are in power look others as unequal to them. By means of this, social inequality, identity crisis, social disintegration and cultural wars evolve among the people in the societies. People fight for their justice and human rights but the majority and powerful tag them with different labels. It has destroyed social cohesion in the multicultural societies.

In 18<sup>th</sup> century, enlightenment has emerged for the recognition of different communities, races and societies. Recognition should not be limited only to the

universal level but it should also involve demands of an individual's identity. For Taylor, to provide recognition to an individual is to accommodate, safeguard, support the rights, values and heritage of one's community. In Taylor's perception, a society is liberal by following the principles such as "rights to life, liberty, due process, free speech, free practice of religion, and so on" then, there should prevail peace and prosperity in different societies and among the individuals (59). Otherwise, people and societies indulge into cultural wars with one another.

One more multicultural challenge on liberalism is on its imperialist nature. Tully writes in *Strange Multiplicity* about the demands and "the politics of recognition" as well as special rights for various social groups but "modern constitutionalism" has suppressed them. This modern concept is governed by "nationalism, communitarianism and liberalism". As a result, people and countries have been divided and disintegrated. Apart from their differences, they have forced an "empire of uniformity" and present this as a diversity concept. This uniformity is basically a "European, male oriented" notion and supports "imperialism" (34). Modern values, beliefs and cultures have been forced on the people and the old customs of people have been disregarded and questioned. Group identity, traditions and customs of lower races and nations have been challenged as they have been considered as irrational and instable. To Tully, liberal constitutionalism has enforced on cultural groups "the language of the master" that is "masculine, European, or imperial" which goes against the norms of human rights ideals (34). Through this way, people of Asian and African backgrounds have been oppressed and subjugated by white racists. Moreover, people have suffered from racism because nations have turned against one another to conquer and decimate each other's society to maintain their superiority and dominance in political and economic terms.

Tully writes that "the patriarchal structures that the elites occupy were set up by colonial administrators" (193). Under this doctrine, people have been oppressed and marginalized. So, cultural norms have been built up on authoritative basis under this women have been tortured. They have been deprived from their human rights and freedom of life. Women have suffered wrath of both cultural and misogynist society as the culture has been developed and framed by males. Hence, people have been crippled under the cultural values especially women.

Multiculturalists have objected that liberal values are Western so it means they are ethnocentric both historically and culturally. Bhikhu Parekh presents that liberalism to an extent accommodates people culturally but is specific to legalize the demands of multiculturalism. Multiculturalism requires more universal principles for societies and relationships rather than the principles of liberal universality. To him, these values of liberal school are restricted to some cultures not for others. So, when liberalism discusses about universality “it imposes on other countries systems of government unsuited to their talents and skills, destroys the coherence and integrity of their ways of life, and reduce them mimics, unable and unwilling to be true either to their traditions or to the imports norms” (169). As a result, people have experienced identity challenges, dilemmas and frustrations in the multicultural societies. They have been crushed between different cultures. Many people imitate the other’s culture and lost their cultural identity and roots. Some of them question these cultures because they feel it as a threat to their roots, customs, belongingness and integrity. In these terms, people especially immigrants have lived very pathetic and horrible lives. They have not acculturated properly in-between the two cultures.

Multicultural experts of liberalism say that liberal democracies don’t provide any opportunity to minority groups regarding their lives and of their societies. Young in her famous book, *Justice and the Politics of Difference* and in *Inclusion and Democracy*, recounts that democratic representation should be the focus of a just society so that the groups who have been traditionally victimized get a voice, space and justice. Injustice and in equal treatment in the so called modern societies is not only in terms of distribution of material resources. It continues through “exploitation, marginalization, powerlessness, cultural imperialism and violence” as a result, societies have been torn (2). In cultural Imperialism, a culturally dominant group ridicules the other groups who disagree with their values of life. In this sense, Young defines cultural minority as “any group subject to cultural imperialism” that includes women, ethnic and national groups who are belittled by the majority cultures (175). Due to this, the minority groups feel inferior, disrespected and haunted so they criticize their identity and systems. Young has highlighted people who have been undermined by the various institutions and forums. These groups have been oppressed or marginalized throughout the history such as “working class

people, women, ethnic, racial, and cultural minorities” (187). These people have developed prejudice with the majority group as their rights and voices have been suppressed by it through forceful ways.

Seyla Benhabib writes in her book *The Claims of Culture* that multiculturalism and democracy are at times in contrast and in conflict with each other. He rejects the approach of “strong or mosaic” multiculturalism which demands the distinctiveness of cultures (8). As distinctive identity in a cultural tradition is a bad politics and sociology. People do not want to move away from their traditional identities so it has posed threat to social harmony. Likewise, the patriarchal distinctive traditions have caught up the women so they have been traumatized and oppressed under the conservative beliefs.

Benhabib focuses on public dialogue that can resolve the difficult issues of multicultural society. The solution to multicultural problems is her ‘deliberative democracy’ concept. Through this, controversial issues can be discussed through open discussion in which each group has its voice to take part and put forward their views. Benhabib’s deliberative democracy is a solution for a multicultural togetherness. Societies should not stigmatize and make stereotype comments on “oppressed creatures” of the Muslim community otherwise the concept of cultural diversity fails as each group requires respect and voice (118).

Some cultures are important from the perspective of multiculturalism because of their influence on the world. But their fundamental principles are in conflict with the Islam and the Confucianism. So, this has developed clashes among the nations and their people. Samuel Huntington suggests that liberal democracy is unsettled conflict with the civilizations of the world including China and Islam as it originates from West. People of different nations do not accept and agree with one another’s culture. In his book, *Clash of Civilizations*, he deals with the Western civilization that is in danger due to the external threat and of internal multiculturalists who want to dilute the shared culture of West. No doubt the world turns multicultural at global level but multiculturalism in normative approach has presented threat to the domestic and cultural survival of any state that follows it. In this way, multiculturalism has broken the cultural identities of nations. Huntington



writes that “in the emerging era, clashes of civilization are the greatest threat to world peace, and international order based on civilization is the surest safeguard against world war” (321). After the Cold War, the main concern of global politics has not been ideology but culture. It is of no need to promote one’s culture to other civilizations rather to look at one’s identity and preserve it at home rather to show dominance on other civilizations. The challenges that the civilizations are confronting are in religion terms. This has aroused conflicts and wars among the civilizations all over the world. Samuel Huntington writes that West has come under a revolt in “an era in which multiple civilizations will interact, compete, coexist, and accommodate each other” (95). This blending of different civilizations have erupted conflicts among nations and their people. People acquire identities through civilizations and identities in any form whether “personal, tribal, racial and civilizational can only be defined in relation to an “other”, a different person, tribe, race, or civilization” (129). As a result, superiority or inferiority and mistrust among the people of different civilizations have begun. It results divisions in terms of “the civilizational us” and extra civilization “them” due to which people have been disintegrated as they have fought against one another (129).

One more conflict Huntington refers about is “universal pretensions” of the Western world. They believe whatever is theirs should be adopted by the rest of the societies like their institutions, values “democracy, free markets, limited government, human rights, individualism, the rule of law” (Huntington 184). But other nations and their people remain loyal to their cultures so what is universalism is basically imperialism of West for the people of rest of the countries. In this case, non-Western countries have remained against Western standards and have questioned their hypocrisies. Huntington believes that Islam and Chinese are the two civilizations which should be the cause of decline of West.

Huntington looks West is morally ruined so brings the issue of multiculturalism into it. By bringing many cultures and encouraging them at domestic level is a “civilizational suicide” (qtd. by Crowder 171). He also claims that the human rights proclamations of liberals such as freedom of speech as well as religion are Western cultural tenets and has got no universal significance. Cultural

and social differences of West and East have brought tumult and turmoil's in the lives of the people in particular immigrants. But for Parekh "cultural identity matters to people, but so do other things such as decent existence, justice, self-respect and the respect of others" (156). Due to this, clashes develop in the lives of the people especially immigrants. People do not want to shun away their cultural identity because without it they feel empty and crisis in their lives. Even Douglas Murray says that "Europe is committing suicide" by bringing immigrants and multiculturalism into their countries (1). As, these immigrants are incompatible with the Western system so are a threat for the social cohesion.

Moreover, Islam does not separate state and religion from one another. It is basically the case of Western democracies who divide the state and religion from each other. But a non-Muslim in an Islamic country has equal rights under an Islamic constitution. Rather, it is the responsibility of the Islamic state to protect and look after the affairs of the non-Muslims. Islamic and Chinese Civilizations are culturally opposite to Western civilization as a result cultural conflicts develop in the lives of people to integrate in the multicultural societies.

In Islam there is only one authentic law that is the law of God that has been passed on to humanity through the prophet Mohammad (s a w). No one is above the law and everybody is equal both men and women under the Islamic laws (Sariah). The human made laws are mere "expedients" and are sidelined before omnipotent God's law (Scruton 108). This is in contradiction with the Western customs and traditions considering religious laws as separate from main stream politics. The only authority that matters in Islam is the God's law and the only relationship that is valued is between individual and God. No commandment is accepted other than God's, his Prophet and his successors'. West regards Islam as a threat to public safety and security though it is a misconception and fallacy among the Western countries that Islam spreads terrorism. Scruton, however, says about Muslims "why blame them for rejecting [ Western technology, institutions and conceptions of political freedom] when they, in turn, involve a rejection of the idea on which Islam is founded – the idea of God's immutable will, revealed once and for all to his Prophet, in the form of an unreachable and unchangeable code of law" (Scruton 10).

For Muslims, religion is a sense of communal belonging and membership in the contemporary global and modern world. Allegations about the Islam that it is aggressive and fundamentals may be right about some Muslims but not of all.

Edward Said defines that Western values have been presented as superior and the Orient's as inferior. Western culture spreads its identity "by setting itself off against the Orient as a sort of surrogate and even underground self" (3). The identity of Orient and their families have been manufactured by the Western politics and ideology. Orients have remained voiceless and have been disregarded as inferior by European and Western powers. They have been subjugated and oppressed by them. These people and their cultures have been mocked and criticized by the Western people. They have been considered as uncultured and uncivilized people.

Women under the concept of multiculturalism and in monocultures have endured cultural oppression, marginalization, discrimination and despotism. This has resulted anxieties and dilemmas in their lives. In this regard, Okin writes "Is Multiculturalism Bad for Woman" and has replied that "yes". Groups that have been adjusted by multicultural societies remain totally patriarchal so "most cultures have as one of their principal aims the control of women by men" (3). This cultural oppression and tyranny on women have ruined their lives. They have been trolled and lynched by the cultural doctrines and traditions. History reveals that the plight of women in the cultural context has remained pathetic and worse. They have been subjugated and tortured. They have been kept powerless. Okin replies to this "discrimination against and control of the freedom of females are practiced, to a greater or lesser extent, by virtually all cultures, past and present, but especially by religious ones, and those that look to the past – to ancient texts or revered traditions – for guidelines or rules about how to live in the contemporary world" (21). Women have been culturally oppressed by the misogynist society. They have suffered from forced marriages and rapes. They have been enforced to marry their attackers and even have been killed by bringing "dishonor" to marry according to their choice (16). Women have been brutalized under patriarchal illegitimate customs and practices. So, it is very difficult for women to come out of these traditional restrictions imposed on them. Women have been victimized under sex discrimination. They have been limited to their private household purposes. The

cultural power of fathers with the support of older women has crippled the younger girls under traditional norms. In this way, they have confronted gender inequality and restrictions of their individual freedom. Patriarchy has firmly controlled the cultural traditions and has made them unquestionable. Okin is concerned mostly about the oppressive ways of traditional cultures. They have threatened not only women but the minorities and children as well. For Okin, feminism and multiculturalism are not in opposition to each other but act as “allies engaged in related struggles for a more inclusive conception of justice” (34). In this justice, women, immigrants, nations and their people live together with peace and harmony rather to subjugate, dehumanize and collide with one another. Women have been brain washed by their cultural norms. So tension has originated in societies in cultural terms and gender equality because “most cultures are highly gendered” (120). Women under the gender based system have lost their identities, place and rights so they have lived a life of ghosts under the patriarchal hegemony. Women have been misrepresented under the cultural principles, myths and folk tales. Feminists have claimed that in the patriarchal societies woman has been forced to “adopt a depreciatory image of themselves” (Taylor 25). They have been denounced to acquire a low self-esteem in their own terms.

Appiah views that people especially women and blacks should not be discriminated on the basis of “one’s skin, colour, one’s sexual body, should be acknowledged politically in ways that it becomes hard for those who want to treat their skin and their sexual body as personal dimensions of the self” (qtd. by Taylor 11). Women and black people have been crushed so they have been given a negative image in the social structure. It is better to provide these people opportunities and political recognition so that they live a dignified social life.

Recognition in a multicultural society is to keep one’s culture and identity as such and be respected. But in Chinese society, women have been recognized as “nothing but women” so they have been culturally differentiated and decimated because “there is not a clear, or a clearly desirable, separate cultural heritage by which to redefine and reinterpret what it is to have an identity as a woman” (Susan Wolf 76). The identity of women in the past has encountered brutal and ruthless exploitation and oppression. Because of this, women have suffered from identity

crisis and traumas. Their cultural identities have been disrespected and have been annihilated from the society by despotic cultures and traditions.

Recognition and identity is vital part of one's life to live peacefully in a society for his existence and survival. This is formed by the "misrecognition of others" (Taylor 25). In this regard, an individual suffers greatly by being crushed and distorted in the society. Taylor writes in "The Politics of Recognition" that "nonrecognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted and reduced mode of being" (25). This is the case of Asian and Afro-American people who have been negatively portrayed by the Western people. These have suffered viciousness and mockery of the white people so their identities have been shattered by white racists.

White people have distorted the identity and discriminated against the blacks. They have torn their images both in academics and under their rule. They have subjugated and dominated over these black people and have destroyed their identities. These blacks have been acknowledged as inferior and uncivilized. The misrecognition has not only disrespected these people but traumatized their psyches. In this way, they have begun questioning their identities and roots because of inhuman treatment they have confronted from white racists. Recognition is the essence of one's life for survival in the multicultural world so Taylor writes that identity means "who we are, "where we're coming from" (Taylor 33). Powerful culture has always discriminated and distorted the identity of the people who are less powerful. As a result, chaos and conflict have existed in individuals because of lack of recognition and respect in another's society.

Albert Schweitzer put forward that "one should respect the life in all beings as sacred" (qtd. by Crowder 95). All cultures are intrinsically of immense importance so are sacred. He is in opposition to all forms of "egoisms" such as culture, class and race. These create rifts in a multicultural society because people differentiate with one another in cultural, religious and racial terms. It gives birth to nostalgia and turmoil in the lives of the people. A person's identity is closely connected to his society for belonging. Taylor states that "the formation of a person's identity is closely connected to positive social recognition-acceptance and

respect from parents, friends, loved ones, and also from the larger society” (97). By getting disrespect and segregation, people especially immigrants have suffered from conflicts in their lives.

Equal rights to all can bring coexistence among cultures, nations and societies. In a democratic process, equal rights to people can provide guarantee to ethnic groups and various cultural forms to live in a peaceful way. Identity of a person is associated with the collective identities of society to bring stability into it. Habermas asserts that “reverse discrimination” is a way out for “long suppressed and disavowed cultures” of slaves, women and immigrants to regain their identity and recognition in a culture. In this way, people of different communities and religions can live together with social harmony and respect.

Modernization has disintegrated and brought anarchy in the people and societies. Some people especially immigrants have defended their cultures but many get “crushed” under it (Habermas 131). This is rightly applicable for the immigrant people who in the beginning remain “stubbornly” loyal to their ethnic groups and “revive traditional elements under the assimilationist pressure of the new environment” then altogether move away from a life “equally distant from both assimilation and tradition” (Habermas 131). It has developed cultural clashes in the lives of people. People have remained of nowhere in-between the diverse cultures.

Multicultural societies should maintain coexistence of different forms of life to safeguard every individual and provide them opportunities to flourish in diverse society. More importantly, in such an environment the children and the individuals should not undergo any kind of discrimination. Both from the host country as well as from their own system people should not be forced any sort of discrimination and hegemony. Habermas writes that people should be “recognized as members of ethical communities” in order to construct good collective identities in the society. They should not be belittled in the multicultural societies. Moreover, immigrants “alters the composition of the population in ethical-cultural respects” because they do not want to shift from their traditions and cultures (Habermas 137). They confront cultural integration problems in the multicultural societies. In this way, countries confront greater threats and dangers in maintaining the peace and

coexistence in the multicultural societies. As confrontations give rise to intolerance and ill-will among the people of different religious and cultural backgrounds.

Due to acculturation problem, people want to remain different from other cultures and bound to their ways of life, practices and customs. So, the ideal of assimilation that goes through “the level of ethical-cultural integration and thereby has a deeper impact on the collective identity of the immigrants” (Habermas 138). The immigrants are willing to join to a new culture without giving their original culture most probably the society can flourish in a nice way and can be saved from the threat of fragmentation. Habermas refers that “people live in communities with bonds and bonds, but these may be of different kinds” as in a liberal system the bonds should match with liberal laws otherwise system gets in disorder. Immigrants go in confrontation with the host nations cultural values and laws so the entire system gets disturbed. The need is to shape a doctrine in which everyone gets equal respect in cultural and religious terms under humanitarian laws rather to divide the society in terms of patriotism, cultural and religious terms. Traditions need to accept individual’s recognition and identities in terms of “gender, ethnicity, nationality, race” (Appiah 149). Collective identities of the people should be understood such as religion, race and sexuality rather to discriminate and oppress the people.

Multiculturalism is the most challenging and difficult approach in the contemporary era. Its basic principles are being crushed by the societies and governments. Countries and people from different cultures, religions and races do not respect each other’s cultural values, life styles, systems and beliefs. Rather, people fight with one another on the grounds of ethnicity, nationalism, cultural differences. This has resulted cultural wars, clashes, massacres and holocausts in the world. Immigrants confront severe problems in integration in a multicultural society because they feel incompatible with the host nation’s country. The people and government of the host nation can provide a better environment to these people so that they can adjust themselves easily. Immigrants, blacks and Muslims should not be treated as others and denounced on cultural, religious, national and ethnical basis. Despite this, cultural differences over generations can be overcome by respecting and tolerating one another’s culture. Mutual trust and cooperation should be between the people of different races and cultural backgrounds in the multicultural societies

in order to create social harmony in the society. Diversity in thoughts needs to be developed in the multicultural societies to create a better atmosphere of living. Individualistic freedom should be given to the people to live an independent life. People need to recognize one another's cultures, customs and traditions rather than to criticize them. Though policies and strategies are made to bring nations and their people together to live with social harmony and peace but yet much more need is to be done to avoid fanaticism, prejudice, cultural wars, racism and malice with one another's races and cultures. Multiculturalism turns problematic when immigrants, minorities, marginalized and disadvantaged groups do not receive proper treatment and atmosphere. Due to this, they suffer from identity crisis, belongingness and anxieties in a new country. The marginalized and disadvantaged groups such as woman, minorities and immigrants should be given equal rights and freedom in a culturally diverse society. Multicultural societies should provide public recognition to different cultures to omit differences in political, social and cultural aspects of life, in this way; people develop associations with one other and believe on the concept of cultural harmony and diversity.

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## Chapter II

### Zadie Smith and Amy Tan: Making of the Novelists

Zadie Smith is a prolific British novelist, short story writer and an essayist. She was born on 25 October 1975 as Sadie Smith in North-West London to a Jamaican born woman Yvonne Bailey and an English origin man Harvey Smith. Her mother was brought up in Jamaica and later on, she had migrated to England. Due to the conflict that had aroused in the relationship of her parents as a result they got divorced when she was in her childhood stage. It had forced her to study the life of black people and other races in the multicultural society of London in her later life. Her mixed background and black identity had strongly influenced her career as a writer. She had meticulously observed the way black people of Jamaican origin had been treated in British society. From her childhood, she was interested in tap dancing so later on she had affiliated with the musical theatre. During her studies at university, Smith had worked as a Jazz singer by this way she had earned some money for her livelihood. She had also desired to become a journalist but it had remained her unfulfilled dream. Besides her childhood dreams, literature had finally become the profession of her life. Smith had married to Nick Laird whom she met at Cambridge University. She had got two children Katherine (Kit) and Harvey (Hal).

Zadie Smith had studied from local state schools, Malorees Junior School, Hampstead Comprehensive School and King's College, Cambridge. These schools had transformed and enlightened her with English literature. She published her various stories in *The Mays Anthology*, a collection of short stories at Cambridge. Smith received a great publicity and popularity among the publishers and readers for this work. Her stories had depicted the cultural and racial issues in the multicultural society of London. Critics had regarded her as a “cultural icon” of the 21<sup>st</sup> century as she had discussed and portrayed cultural, social, political and historical issues in her fictional works (*Black Author Dazzles the Literary World* 65). Her cultural approach of writing had attracted the publishers and readers towards her. Apart from her writing, Smith had taught at Columbia University, School of the Arts. Later on, she had joined professor of fiction at New York University.

Zadie Smith has begun her fictional world with her most acclaimed work *White Teeth*. It is published in 2000. *White Teeth* has become popular all over the world. It is based on the two war time friends Samad Iqbal from Bangladesh and Archie Jones an Englishman. It deals with the complications of their families in the multicultural society of London. *White Teeth* focuses on the upheavals and confrontations that are confronted by the people of Asian and Caribbean backgrounds in the cultural diverse society of London. The story of the novel begins with Archie Jones, a forty seven year old man who is left by her Italian wife. Archie makes his most important decisions with the flip of a coin. He has served in the World War Second with his friend Samad Iqbal. His ex-wife Ophelia Diagilo, has turned insane with his foolishness so she has left him. It has developed anxieties and frustration in the life of Archie Jones. He has become depressed due to this so he has decided to commit suicide. On the 'New Year's Eve' party, he has seen Clara Bowden, a Jamaican born black lady who is younger than Archie Jones.

On another side, Clara Bowden wants to make her relationship with Royan Topps so she has abandoned her religiosity. But their relationship is broken as Royan becomes a member of Jehovah's Witness (religious organization based on Christianity). After this, Archie Jones and Jamaican born Clara have married to each other and have a daughter Irie. Irie becomes friendly with Magid and Millat from her childhood. Her racial identity has become a challenge for her survival in London society. She has suffered from discrimination, marginalization and prejudice in the multicultural society of London. She has been treated badly by the people from Asian back ground like Millat, Maxine, Neena and others. Her genealogy and racial identity have alienated her in London society. She has questioned her Jamaican roots and culture as she has not been acknowledged and respected by the people. Her black identity has been ridiculed and mocked by the people. It has made her embarrassed and guilty conscious. She wants to change her black identity so that the society should accept her. This racial and cultural harassment with Irie has created dilemmas in her life. Stefanie Brunn writes that the novel expounds the upheavals in the lives of first and second generation characters as they desperately search for their homeland in the "multicultural society" of London (*Zadie Smith's White Teeth-Irie as an Example for 2<sup>nd</sup> Generation* 1). Irie has suffered from depression because of

her racial identity. She has struggled for her recognition in London society. She has confronted segregation and marginalization in the diverse society of London from different people. She has become traumatized as Neena, Maxine and other people have dehumanized her on the basis of her genetic identity and color.

Moreover, Samad Iqbal, a Bangladeshi Muslim has immigrated to Willesden, North West London after serving in the World War Second with Archie Jones. Samad has married to Alsana Bagum in a traditionally arranged marriage. He works as a downtrodden waiter in a 'West End' curry house. He strongly loves his culture, roots and religion. Samad has great regard for Indian history as well as for the freedom fighter Mangal Pandey, who has ignited revolt of 1857 against British colonial rule. Samad considers Mangal Pandey a hero and freedom fighter but Archie Jones regards him to be a traitor and coward. It has developed identity crisis in the life of Samad. He does not tolerate anybody can belittle and mock about the legendary figure of Mangal Pandey. Samad Iqbal migrates to Willesden from Bangladesh with his wife. In Willesden, Samad Iqbal has confronted racial discrimination so he has shifted to London. Samad likes her traditional values of Bangladesh and religion. But Samad has been victimized by the system and culture of London society. He becomes involved in drugs and masturbation in the new society of London. He has become corrupted in English society. He has not been able to follow the Islamic principles in London society. Samad begins an affair with a school teacher Poppy Burnt Jones. He has suffered between the Western and the Eastern cultural values in London society. Due to this, he suffers from anxieties and depression. He has lost the moral and Muslim values of life in the multicultural society of London. It is the result of masturbation, liquor addiction and his affair with a school music teacher, Poppy Burt Jones. His children Magid and Millat have been hybridized by cultural values of London society. It has created dilemma in his life. In the multicultural society of London, Samad is dragged from his cultural identity, belongingness and roots as a result it has developed hollowness and void in his life. Irene Perez Fernande writes that the novel *White Teeth* of Zadie Smith focuses on "feelings of displacement, elements of racial and ethnic discrimination or questions of belonging and exclusion" in the multicultural London society. Question arises between the "insiders and outsiders" in British society in which the space for

the outsiders have become problematic though “hybrid location that is an inherent part of British contemporary society”. Moreover, Zadie Smith's novel *White Teeth* emphasizes on “second-generation characters” and the planning’s “they develop in order to negotiate their identity status and portray their daily lives in a plural location” (143-160). Both first generation Samad and his second generation children Magid and Millat, who are born in London society, have confronted turmoil in their lives. Samad Iqbal has felt marginalized and disharmony in the society of Britain. He is completely shattered by the anxieties about his children. These dilemmas have developed in his psyche due to victimization of his children to another’s life style. He has felt culturally dislocated after immigrating to Britain. He does not want to integrate with the system of British society. But Samad is lured by the system of another’s cultural values.

Samad Iqbal wants to protect his children from the Western cultural values. Magid is the elder son of Samad and Alsana. He wants to live a typical English life. Magid wishes that his parents should be English in style and should follow English norms. But Samad has sent Magid to Bangladesh to keep him rooted to the traditional cultural values of his homeland. Ironically, second generation Magid has turned atheist and has become a staunch believer of science. He has rejected cultural values and Islamic beliefs of his father. Magid becomes a suit wearing, secular and English intellectual. He wants to live an independent life of his own. This has aroused cultural conflict and identity crisis in the relationship between first generation Samad and his second generation son Magid. After Magid has returned from Bangladesh, he has joined to Marchu’s ‘FutureMouse’ project as an assistant researcher. He has become hybridized by the system of London. Zadie Smith has presented the dilemma of Samad Iqbal as “Weren’t you listening to my dilemma? I am corrupt, my sons are becoming corrupt, we are all soon to burn in the fires of hell. “Religion is the opium of the people” (*White Teeth* 192-193). Samad and his children in London society have turned away from their Muslims values. He describes his anguish to Archie about the victimization of his family to cultural values of British society. London society has tormented and traumatized Samad Iqbal. He does not want that his children should get away from their Bangladeshi roots and traditional values. Zadie Smith depicts that religion and traditional values

have made Samad confused in London society. He has felt marginalized and segregated in the cultural diverse society of London by looking at his children the way they are corrupted and contaminated by British cultural values. It is this anguish that he has discussed with his friend Archie Jones.

On another side, Samad Iqbal's second son Millat has also been victimized and caught by the system, beliefs and culture of London society. He has indulged in immoral activities such as womanizing, pot smoking and liquor activities. Millat has developed an interest for mob movies like 'The Godfather' and 'Godfellas'. He has created trouble and panic in the lives of the people in London society. He has felt marginalized and isolated in the multicultural society of London so Millat has joined a gangster fundamentalist group Keepers of the Eternal and Victorious Islamic Nation (KEVIN). He has revolted against Salman Rushdie for his publication of the book "*Satanic Verses*" (*White Teeth* 233). It shows intolerance and fundamentalism that have developed in the multicultural society of London as people do not regard and tolerate one another's cultural values of life like Millat. This way, social cohesion and peace is destroyed in the lives of Millat, Samad in the society of London.

Joneses and Iqbal's families have blended with Jewish-Catholic family of Chalfens who are Cambridge educated intellectuals. They believe on distinctive North London liberal values. Marcus Chalfen, head of the family is a Jewish genetic scientist and university lecturer who works on a 'FutureMouse' project. He has introduced some carcinogenic chemicals into the body of mouse to get the predetermined information about the progress of cancer. He worships science as a scientific believer he firmly believes that through this experimentation progression of the cancer can be predicted in advance. Moreover, his son Joshua has turned against him as he has become a part of fundamentalist animal rights group namely Fighting Animal Torture and Exploitation (FATE). His son believes that it is inhuman and crime to kill animals. Joyce Chalfen is the wife of Marcus and mother of Joshua. She has understood chaotic and empty lives of Magid, Millat and Irie. So, she has provided them solace and good environment to stay and play with her child. Clifford Thomson states that in *White Teeth*, Smiths characters are human beings

rather “whatever their skin colors or religious beliefs” are that is not the foremost concern. No doubt the racial, political, cultural and social issues exist in the novel to define the characters “not the other way around”. The “underrepresented groups” are nicely portrayed by the writer to achieve what Smith explains as “democratizing effect that is the real aim of multiculturalism”. But Samad Iqbal’s one of the son’s becomes a scientist and another follows radical Islam. Samad blames Westernization has caught both of his children. The characters in the book go through major concerns of “religion, science, animal rights” (“On, Zadie”). So, conflicts, clashes and prejudices have developed between the believers of science and religion. On one side, Millat’s ‘KEVIN’, Joshua’s ‘FATE’ and Jehovah’s Witnesses have turned against the ‘Futuremouse’ project of Marcus. They strongly have opposed this act of Marcus as they have felt it evil and challenge to their religious beliefs. Zadie Smith has depicted in her novel *White Teeth* about the cultural and religious clashes among people of different cultures. It has developed in her characters in the multicultural society of London. Characters have not tolerated each other’s cultural values and beliefs rather they have rebelled against one another.

When Samad has found that the founder of the Perret Institute and the oldest scientist with Marcus Chalfen is Dr Perret. Dr Perret does not belong to the race of Samad Iqbal. He has been captured by Samad and Archie during the World War Second. He belongs to the Nazi race so Samad becomes furious that Archie has not butchered him in all these years. This “racial difference” and prejudice is confronted by Dr Perret in London multicultural society from other races (Hooks 235). Samad has completely ridiculed Archie for not killing Dr Perret. Meanwhile, Millat has approached towards scientists with a gun to kill Dr Perret but Archie intervenes and has taken the bullet on his thigh. It demonstrates racial enmity and differences in terms of religion, cultural values and race have divided the characters in the novel *White Teeth*. He does not belong to the race and religion of Samad and Millat so they want to kill him. So, this sort of malignity and racial animosity is against human rights values and is a crime so need is to believe and inculcate “a sense of shared identity” and “cooperate” in order to create an environment and culture in which everybody should be treated with respect (*Exodus Immigration and Multiculturalism* 18).

Due to migration to multicultural society of London, Smith's first generation characters Samad, Alsana and Clara have suffered from cultural conflicts, uprootedness, belongingness, marginalization, exclusion, identity crisis, cultural alienation, racism, dilemmas and psychological disorders. They have become traumatized in the new society of London. They have not been able to integrate with British cultural values. Zadie Smith has written that "What is past is prologue" (*White Teeth* ii). Samad wants to remain attached to his Muslim identity and Bangladeshi roots. He does not want to escape from his roots in London society. These first generation characters want to remain rooted to their cultural values and beliefs but they have remained of nowhere in this new multicultural London society.

Second generation characters Millat, Magid and Irie have suffered from cultural clashes. They have felt unable to assimilate with British culture though they have been born there. Cultural dislocation, religious identity and East-West cultural values of life have traumatized their lives. Their identities have been damaged by British values so they have not been able to relate with either of the cultures. Each character in the novel suffers from identity crisis. Everybody questions his personality and wonders about their identity. Identities of the second generation characters have turned fluid as they have lost their recognition between the multiple cultures. Millat has turned militant and fundamental in London society. He has left his home and remains busy in the company of rouge people. He has felt excluded and segregated in the new society. Brad Buchanan writes that *White Teeth* deals with the "postcolonial issues, in particular the concept of hybridity" ("Zadie Smith's *White Teeth* and the Posthuman" 13). Hybridization to second generation characters Millat, Magid and Irie has created hollowness, anxieties and dilemmas in their lives. They have suffered from psychic wounds and disharmony in-between the two cultures in London society. They do not know whether to follow English way of life or their parent's cultural values.

Xenophobia has confronted by Irie from Millat, Neena and other characters in the novel due to her Caribbean roots. She wants to change her identity and dislikes her kinky Afro hair as she has been ridiculed by the people in the new society of London. Her big body structure has been mocked by Neena and Maxine. It has haunted Irie. Characters from different cultural backgrounds have turned

against one another's race and cultural values of life. So families of Joneses, Iqbal's and Jewish Catholic have disregarded, prejudiced and denounced one another's religious identities, national identities, ethnic identities and cultural values of life. Zadie Smith says through Archie Jones that "Millat, was a Paki no matter where he came from" (*White Teeth* 234). It highlights that the way characters have ridiculed one another's race and values of life. Paki is an offensive word used for Pakistan's or Indians or Bangladeshi's in Britain. Even Archie Jones has mocked the traditional beliefs and cultural values of Samad Iqbal. Archie has shown white supremacy and cultural superiority of his race on other people.

Zadie Smith's first fictional work *White Teeth* has been looked by critics as "multiracial satire" as it deals with racial, cultural and social aspects of the multicultural British society (*Black Author* 65). She has denounced the cultural and racial superiority of any race or community in her novel *White Teeth*. It is a book for racial desegregation, racial equality and mutual regard of all the races in the multicultural society of London. *White Teeth* stands for the cultural separatism of different groups and ethnicities in London society but they should not turn against one another's values and beliefs of life.

*White Teeth* deals with "historical realism and "historiographical metafiction" because Zadie Smith has blended together real historical figures and painted them with fiction to justify her approach of multicultural society ("Literature and History – *White Teeth*"). Real incidents and historical legends of India background have been incorporated in the novel. Through these events, she has shown that the people turn fanatics and fundamentals to protect their cultural and historical legacy of the past. She has mentioned about "Satyagraha, civil disobedience" movement, Gandhi, Mangal Pandey, Mutiny" in the *White Teeth* (178-179). These events and historical figures have been collaborated with the fictional characters.

Samad Iqbal, Millat, Alsana, Archie and Irie in British society have developed prejudice and malice against one another in terms of their race, culture, religion and nationality. Cultural differences have created conflicts and identity crisis in their lives. Brad Buchanan states that *White Teeth* conveys a message



towards “liberal democracy” so that everybody should live together with peace and tranquility instead to create violence on behalf of traditional values and religious practices with one another (16). But, groups such as FATE (animal rights group), ‘KEVIN’ (Islamic group) and Jehovah’s Witness (religious organization based on Christianity) have created havoc and have disturbed social harmony in the lives of these three families in the multicultural society of London.

Her second novel, *The Autograph Man* is published in 2002. The novel is about a Jewish-Chinese man Alex-Li Tandem, who is in search of divinity and meaning of life in North London society. It deals with the mystic and spiritual struggle of various characters in the novel. Pop culture has been blended with the traditional elements to justify the chaos in the lives of the people. Further, she has released a book of essays *The Morality of the Novel, aka Fail Better*, this book has focused on the moral philosophy. *On Beauty*, another fictional work of Zadie Smith is released in 2005. This novel focuses on class and beauty in United States and London between different groups of people. In the same year, she has also brought forward *Martha and Hanwell*, a book of two short stories. *Martha* portrays the postcolonial and racial issues; however, *Hanwell* is a story about a man who struggles with the doom and death of his wife. She has printed her next novel *NW* in 2012. This novel highlights the class relations, inequalities in the society and socioeconomic worries among the people in which they have been born. The writer presents that the people suffer from dilemmas in the North-West part of London for their survival. *Swing Time*, another novel of Zadie Smith is published in 2016. It is about the turmoil and jolts in the lives of two girls who have fought with difficult complications in their lives to learn the tap dancing.

Besides the above works, she has published a novella *The Embassy of Cambodia* in 2013. It is highly praised and acclaimed by the writers. It is a story about the life of a slave woman Fatou in Willesden, North West London. She has greatly suffered in her life as her father has “taken her from Ivory Coast to Ghana. . . Libya and then on to Italy” (*The Embassy of Cambodia* 15-16). It has made her plight pathetic. She is traumatized by this journey of life as she has confronted meanness and wickedness from every side in her life. After migrating to Willesden, she has worked as a domestic servant in the Derawals family. Derawals family has

treated her badly. She has got worse treatment and has suffered from modern day slavery in Derawals family. Her passport has been snatched and her wages are “retained” from her by the Derawals family. Derawals family has abused and ridiculed Fatou even she has been slapped by her owner Mrs Derawal. She has been exploited and discriminated on the basis of her skin color by the family of Derawals. Abigail Ward writes that this is a story of a young woman who has been treated inhumanly and marginalized by her owner. She has confronted bad remarks and curses from the children of her owner. It depicts “the new slavery” in Britain in which people suffer from “physical freedom, economic exploitation and violence” (“Servitude and Slave Narratives Tracing”). Her liberty has been crushed by her owner. She is only allowed to go for shopping and to visit the Church. On rest of the days, she has been confined and incarcerated inside the house by her owner.

Fatou being an African and black in color has been looked as inferior. She has been victimized in Willesden society. She has felt isolated and traumatized in the Derawals family. Bethanie Blencharde asserts that the story *The Embassy of Cambodia* revolves around an “African-born Fatou” who works “as a maid and nanny for an upper-class family in Willesden”. Many a times, she thinks about her slavish origin. It has created anxieties and dilemmas in her life. Fatou is completely drowned in her thoughts of the past. She thinks and even discusses with her friend Andrew about the marginalization and discrimination against blacks in the past. The treatment she has confronted from Derawals family developed wounds in her psyche. Moreover, she has not been paid for her work. Her passport has been taken away from her. Smith brings the question of historically created division of “old and new people” that means those who really belong to Willesden and those who are not the part of this city. This is the case of Fatou who is an “outsider” gets inside, once “watched and now watching” the brutality and segregation in Willesden society (“Review: Zadie Smith’s *The Embassy of Cambodia*”).

The story also focuses on the “genocide in Cambodia, Rwanda, Hiroshima, and The Holocaust” (Smith 6-29). Fatou has discussed with Andrew that people on the basis of anti-semitism, racism, cultural, political and ideological differences have killed millions of people all over the world. During the Holocaust more than six million Jews have been slaughtered. They have been slaughtered by the Nazi forces.

Zadie Smith depicts the violence and barbarity human beings have created in the world in terms of racial prejudice and enmity against one another's race. Fatou says to Andrew that "no, man! Big bomb. Biggest bomb in the world, made by the USA, of course. They killed five million people in one second. Can you imagine that" (29). Fatou believes that human beings have lost their human values as countries have turned against one another and killed one another's people to maintain their hegemony and power. This has brought destruction and havoc in the world. Boyd Tonkin writes that in the novella Fatou discusses with Andrew about "Nazi genocide" and asserts that it is painstaking while Fatou replies that same is the case of Hiroshima, "they killed five million people in one second". Smith has brought "global metropolis" in which people search for recognition and respond to it. The "collective voice" of Willesden has been raised by the writer in the book ("Book review: *The Embassy of Cambodia* by Zadie Smith"). Ideological differences and power struggle have created divisions among the countries. United States has dropped atomic bomb on Japan thousands of Japanese people have lost their lives. It is the result of animosity among the nations on the basis of race and ideological differences. United States and Nazi regime have killed millions of Japanese and Jewish people. They have destroyed the human values and humanity in the world. This has developed indelible scars in the lives of Japanese people.

This novella explores the issues of modern day slavery, racism, cultural clashes, identity crisis, black identity, genocides in the world, politics of difference and multiculturalism. Fatou is the protagonist of the novella *The Embassy of Cambodia*. She has suffered from discrimination, economical exploitation and violence in Willesden society from Derawals family and people of other races. Segregation and color discrimination with Fatou in Willesden society have traumatized her. Bad treatment with Fatou has evolved dilemmas in her life. Everyone escapes from the company of Fatou. Beatriz Perez Zapata states that Fatou in the novella has been treated as "Other" so she has become "dislocated immigrant" in Willesden society ("Decolonizing Trauma 523-534"). This dislocation and 'Otherness' have created depression in the life of Fatou. She has confronted segregation in Willesden society as no one except Andrew talks to her. It has made her to question her own roots and identity.

Moreover, Zadie Smith has produced some seminal short stories such as: *The Girl with Bangs* (2001), *Hanwell Senior* (2007), *Permission to Enter* (2012), *Meet the President* (2013), *Moonlit Landscape with Bridge* (2014), *Escape from New York* (2015) and *Two Men Arrive in a Village* (2016). Besides this, she has written some non-fictional works such as: *Changing My Mind: Occasional Essays* (2009), *Some Notes on Attunement* (2013), *Feel Free* (2016), *On Optimism and Despair* (2016), *Fences: A Brexit Diary* (2016).

Zadie Smith's popularity has engaged scholars, academicians and literary critics all over the world to study her fictional works. Her philosophy of writing has been to portray social, cultural, postcolonial and political issues in her works. Through her vividness and realistic approach, she has brought authenticity in her writing. Philip Tew writes, "Smith is primarily a 'postcolonial' writer with all the essentialist presumptions she might entail" (*Reading Zadie Smith: The First Decade and Beyond* 3). Literary critics have highly acclaimed her works because she has depicted the issues of cultural clashes, racism, multicultural problems, cultural dislocation of immigrants and post-traumatic effects of slavery. Her works are full of witty dialogues and humor through which she has portrayed the contemporary problems of life. Tancke Smith's critique avers about her as:

Often precisely concerns apparently fashionable realities of a multicultural context and discourse that so many critics initially celebrated it and Tancke insists that she demands her reader reassess such common beliefs and widely accepted convictions using the narrative's ubiquitously by ironic and comical tone to further complicates her narrative mechanism of subversion. (qtd. by Tew 3)

This demonstrates that she is a believer on the cultural diversity and has evolved multicultural atmosphere in her works through comical and humorous manner. She has experimented this by bringing people from diverse cultural backgrounds into her novels. *White Teeth* and *The Embassy of Cambodia* are the perfect examples of this as she has brought her characters from Muslim, Jewish and Christian backgrounds. Her ironical and comical presentation has added unique style in her writing.

Smith has delighted the readers with her writing as a postcolonial and social novelist. She has exposed the truths of different societies through her works. Philip Tew writes that “Parker demonstrates that Smith, in line with Stuart Hall’s materialistic critique, applying his theory of encoding/decoding to a hybridized world, allows her readers ‘a dialogue process of communication’ (*Reading Zadie Smith* 5). Through this way, she has dealt nicely with cultural, racial and religious subjects in her fictional works. *White Teeth* is an exact example of the hybridized and multicultural world in which immigrants of different cultural, racial and religious backgrounds are hybridized in British culture. Hybridization has created conflicts, identity crisis and anxieties in the lives of immigrants. As a result, people have confronted enormous challenges and complications in hybridized and multicultural world of Britain.

Philip Tew affirms that “Smith appears to eschew both realism and postmodernism” in her fictional works (*Reading Zadie Smith* 7). But post-modernistic and realistic nature in her works has brought a new dimension. Her characters have questioned the identity of God. They have suffered from religious and cultural tension. Chaos and identity crisis have evolved in her characters due to immigration and rootlessness.

On another hand, Magdalena Maczynska writes that “religion is expressed as a central concern in all of Smith’s fiction, she remains ambivalent about religiosity. Yet in an apparently age she understands its shaping influence in contemporary culture” (qtd. by Tew 8). She has presented it in her works in particular *White Teeth* and *The Embassy of Cambodia*. In *White Teeth*, Samad Iqbal and Hortense are completely devoted to their religion. Samad does not want to move away from her religion as to him Muslim religion and cultural values of life are supreme and only beliefs accepted by God. On another side, Hortense wants to keep her daughter Clara rooted to Christianity. Characters in *White Teeth* have suffered from fundamentalism, intolerance, and cultural clashes in the new society because they do not want to assimilate with another’s system. Samad regards English cultural values and principles as corruption in one’s character. Due to this, he has sent his son

Magid to Bangladesh so that he should remain rooted to Islamic principles of life. He does not want he should become corrupted by British ways of life. Religiosity has created crisis and conflict in the lives of Samad Iqbal and his family.

Zadie Smith has been compared with Salman Rushdie as both of these writers have depicted the historical and religious elements in their works. They have incorporated fictional, humorous and satirical tone in their works. These writers have created multicultural and hybridized atmosphere in their works. Despite this, they have highlighted the issues of race, hybridity, religion, political, social and cultural issues in their fictional works. Lewis Macleod opines that “being helplessly heterogeneous, Smith’s procedures are modeled on Rushdie’s encoding of a new kind of orthodoxy focused on a specific mode of hybridity” (qtd. by Tew 10). This heterogeneity and cultural diversity approach of her writings have given new dimension to Smith in the literary field. She has borrowed characters from Asian, Africa, Caribbean and English societies. Cultural diversity approach has made the substance of her works more strong. It is heterogeneity that has made her famous all over the world. Through her meticulous observation, she has understood the multicultural society of Britain so she has easily created a heterogeneous society in her novel *White Teeth*.

Loh writes that “Smith’s key concerns in depicting various collective and individual perspectives include a sensitivity to the nuances of the English class system faced with a globalized economy selfhood, and an awareness that a multicultural society might always become a potentially uneasy experience” because she has understood the pulse of multicultural society and its people (qtd. by Tew 11). This is the reason, she has analyzed multicultural society, immigration and their challenges in her fictional works. She knows the elements that have created disturbances, havoc and conflicts in culturally diverse society of Britain. Moreover, Zadie Smith has extensively contributed for the modern short story form and reformed it in a new way. Philip Tew says that she has incorporated the following things in the short story genre:

An English preference in character driven plots, a sense of irony, and self-deprecation; the formal polish and control American stories; and the influence of a ‘Chekovian’ narrative, reflecting endless contingencies and absurdities, refusing judgment, abjuring climax or narrative resolution thereby creating stories often appearing appealing inclusive. (11)

It demonstrates her mastery, experimentation and innovativeness in English language. Through this experimentation, she has brought a unique quality in her writing. According to Loh, “Smith’s work exhibits three key aspects of post-war and contemporary expressions of Englishness: first multiculturalism and Englishness viewed through a working-class lens in a contemporary, globalized world” (qtd. by Tew 11). She has understood the people meticulously in the multicultural society of London who have confronted cultural clashes, identity problems and dilemmas in their lives. She has depicted this in her literary works. Her works *White Teeth* and *The embassy of Cambodia* stand with all the above aspects she has dealt in her works.

Dr Jean Moorcroft in her speech says that Zadie Smith has used the techniques of “hysterical realism” and “magic realism” in presenting the different incidents in the novel *White Teeth* (“Literature and History – *White Teeth*”). Language, characterization and plot seem ambiguous, strange and colloquial in her works through it she has depicted realistically the social, cultural and religious issues in the multicultural society of Britain in her works. Moreover, she has exaggerated the events and has presented them in a magical form to add grace to her fictional works.

Zadie Smith, in her works, especially *White Teeth* and *The Embassy of Cambodia* has portrayed the upheavals, confrontations and dilemmas of her characters in a great detail as a result critics have hailed her as a “modern day Charles Dickens” (“The Editors of Encyclopedia Britannica”). She has deeply deconstructed the social, cultural, religious and political aspects of the multicultural society of London like Charles Dickens. Her readers have enjoyed Smith as she has thoroughly presented the tumultuous and turbulent lives of her characters in London

society. Her characters have been victimized and traumatized by moral, traditional and religious values. They have become victims of different circumstances that have developed wounds, pain and conflict in their lives.

Brand Buchanan writes that “Smith has a great deal in common with other notable theorists and critics of the ‘post-human’ such as Francis Fukuyama and N. Katherine Hales. . . to connect some of the apparently innovative tropes of the ‘post-human’ to the enduring paradoxes and self-critical movements of humanism itself” (13). This demonstrates her vision and knowledge of human philosophy that she has described in her works. She has discussed the issues of liberal democracy and socio-cultural issues in her fictional works like Fukuyama. Smith has explored that the liberal democracies like Britain are threatened by religious intolerance and fundamentalism. It has created havoc and crisis in the lives of the people and is a threat to the social harmony and cohesion.

Zadie Smith’s works have been highly recognized and appreciated by the critics all over the world. She is famous for her deep insight into social-cultural observation and psyches of the people. Smith is rewarded with great achievements for the contribution to the field of English literature. Her debut novel *White Teeth* has been honored with different literary awards such as: Whitbread First Novel Award, the Guardian First Book Award, the James Tait Black Memorial Prize and the Commonwealth Writers’ First Book Award. Her second novel, *The Autograph Man* has been conferred with the Jewish Quarterly Wingate Literary Prize. *On Beauty* has been awarded the Commonwealth Writers’ Best Book Award and the Orange Prize for Fiction. Her novel, *NW* has received Women's Prize for Fiction. These all literary works have glorified the literary world because she has presented the real aspects of contemporary life in fictional form.

Zadie Smith, a great cultural and social writer of contemporary times has brought a revolution in the field of English literature. She has brought in her fictional works especially *White Teeth* and *The Embassy of Cambodia* cultural, social, political and religious elements. Her strength lies in her language and witty dialogues. Being a young black writer, she has become a voice for the African people. She has depicted traumatization of immigrants, cultural conflicts, identity



crisis, racism, ethnicity, fundamentalism, religious intolerance, assimilation problems and rootlessness in her works *White Teeth* and *The Embassy of Cambodia*. Her characters have been victimized by the multicultural society of London and Willesden. They have confronted segregation, marginalization, cultural alienation, brutality and inhuman treatment in the multicultural societies of London and Willesden. Her works have been packed with the deep knowledge and philosophy. The atmosphere she has created in her fictional works is multicultural. Through cultural diversity approach, she has given a new dimension to her works and received popularity among the masses. Her approach of looking at the diverse societies is that cultural differences among different societies, communities and ethnicities have developed wounds in their lives. In short, she has maintained her individuality and integrity in the literary world through her language by describing cultural perspectives in her works.

Amy Tan is an American writer born in 1952, Oakland, California. Her Chinese name is An-mei, means blessing from America is second child of her parents. Her parents John and Daisy Tan became Chinese immigrants because of Chinese Civil War and Japanese War. Amy Tan wanted to become a neurosurgeon as her family regarded this profession very seminal but she could not fulfill this dream of her parents. She opted the career of concert pianist in her free time. But at the age of eight, she had begun her career of writing and participated in an essay competition. She visited with her mother to so many places and confronted so many tragedies in her life. When she became fifteen years old, her father and brother died within six months due to tumor. It had shattered her and her mother's life. She felt completely traumatized because of these tragedies in her life. Amy Tan claims that "I did a bunch of crazy things. "My mother . . . thought I should be even better as a daughter because of what had happened . . . instead, I just kind of went to pieces" (qtd. by Huntley 77–78). She regretted on the decisions she had made in her life by not being loyal to her parents. It had created anxieties in her life. She had not fulfilled any of the ambitions of her parents so it had haunted her psyche. Moreover, she left the college that had been selected for her by her mother. She did it for her boyfriend who was studying in a different college. It had created anguish and conflict in the mother-daughter relationship. These memories of her past had made her guilty conscious and embarrassed.

Amy Tan had suffered from dilemmas because of up-rootedness and movement from one society to another. In Europe, she had confronted segregation as she had confronted bullying from the people. So, she said that “everywhere I went people stared Europeans asked me out. I had never been asked out in America” (qtd. by Huntley 3). She admired the society of America as a melting pot. Amy Tan had adopted American cultural values in her life because in various other countries she received prejudice and bad behavior from the people.

Amy Tan completed graduation from the Institute Monte Rosa International, a high school in Montreux, Switzerland. Her college education commenced at Linfield College, a Baptist institution in Oregon. After this, she had joined San Jose City College to move her career forward in academics. Tan entered San Jose State University and had received bachelors in English, Linguistics and master’s degree in Linguistics. After graduating, she married to De Mattei, a tax lawyer in profession. Later, she joined the doctorate course at the University of California. But she left her course on the way to move away from the student life.

She had worked in various fields but writing finally became the profession of her life. She began language development consultant to the Alameda County Association for retarded citizens and provided knowledge to the deformed children. Later, she had become a freelance business writer, under this, she published many projects of different corporations like AT&T (training manuals), IBM (for which she wrote a book *Telecommunications and you*), Bank of America and Pacific Bell. She studied widely the works of Alice Munro, Eudora Welty, Flannery O’Connor, Amy Hempel and Mary Robeson and John Gardner’s *The Art of Fiction*. She became found of Louise Erdrich’s works. Feldman stated that Tan was “amazed by her [Erdrich’s] voice. It was different and yet it seemed I could identify with the powerful images, the beautiful language and such moving stories” (qtd. by Huntley 8). She acquired and adopted the narrative style of Erdrich in her works. As a result, she powerfully lauded her novels with powerful images, multiple view points and different geographies in her novels. Erdrich’s novel *Love Medicine* tremendously influenced her novels as Tan received the storytelling method from her.

Her literary career started with a short story, *Endgame*. It dealt with the relationship between a Chinese chess model and her complications with her mother. This story had made renowned to Amy Tan. Gradually, she had developed an international icon in the writing field. Another story, *Waiting Between the Trees* had given her recognition in the field of literature all over the world. She had revitalized American fiction through her works. *Wind and Winter*, a collection of short stories was published in 1987.

Background of her parents has provided her enough material for her novels. Her ethnicity and American culture have impacted her personality. She has confronted difficulties to understand the system of American culture. As an Americanized daughter, her traditional Chinese parents has clashed and disagreed with her American cultural values. In American society, she has been the only child in her class room from Chinese background. Amy Tan has accepted the culture of America because she has been unknown to her parent's cultural values. Later in her life, she has presented these cultural tensions of childhood and adolescence in her literary works. D. Huntley writes about Amy Tan as:

She grew up as an almost completely assimilated Asian American, Amy Tan is well aware of the price that she and other members of minority groups have paid for their partial admission into the dominant culture: There was shame and self-hate. There is this myth that America is a melting pot, but what happens in assimilation is that we end up deliberately choosing the American things—hot dogs and apple pie—and ignoring the Chinese offerings. (*Critical Companions* 2)

As an immigrant, Amy Tan has suffered because of cultural assimilation in the multicultural society of America. She has struggled between Chinese and American cultural values. Her parents and other immigrants have confronted cultural clashes, identity crisis, nostalgia, rootlessness, integration problems and marginalization between dominant culture of America and Chinese traditional culture. Both these cultures are in rebuttal and different from each other so it has aroused cultural conflicts in the relationship of Chinese born mothers and their American born

daughters. Amy Tan has challenged her parent's Chinese myths, beliefs and integrated with dominant American cultural society. But, it has aroused dilemmas and psychological disorders in their lives and relationships.

In her short stories, she has discussed cultural, social and immigration problems. These have depicted cultural tensions in the relationships of mothers and their daughters. She has understood cultural tensions between American cultural values and Chinese culture from her mother's narratives and personal experience of American and Chinese societies. As a result, she has given a new form to her fictional works.

Her first novel *The Joy Luck* is published in 1989. Amy Tan has portrayed Chinese-American immigrants and their turmoil's in Chinese and American societies. The story deals with four Chinese immigrant mothers and their four American born daughters in San Francisco, America and their troublesome lives. They have begun a club namely as The Joy Luck Club. In this club, they have started Chinese game of mahjong. Mothers and daughters recount their stories about their lives that they have dealt in Chinese and American societies.

The story opens with "Feathers from a Thousand *Li* Away" section and it begins with Suyuan Woo mother of Jing-Mei Woo, who has been uprooted from her Chinese roots during the World War Second (*The Joy Luck* 15). During the Second World War, Suyuan has lived in Chinese society but her husband has served as an officer in Chungking. It is she, who has started the original Joy Luck Club with her three friends to cope with the sufferings of war. There is little to eat during the war but they pretend it as a feast so talk about their hopes for the future. On the day of Japanese invasion on Chinese territory, Suyuan Woo has left everything behind. She has taken a bag of clothes, a bag of food and her twin baby daughters with her. In this journey of life, she has lost her belongings and has suffered harsh realities of life. Suyuan Woo has confronted brutality and horror of the war in China. Japanese soldiers have created terror and fear in the lives of the people. As a result, she has lost her two daughters, relatives and everything in the war. She has left everything behind to save from the devastation of war. Her husband has remained an officer in the Kuomintang in China but he dies during the war. This experience of life has

traumatized Suyuan Woo. She has become homeless and has lost her precious relationships. Isolation from her daughters has created wounds and identity crisis in her life. Later, she has married to Canning Woo and has immigrated to America. But she has lived a traumatized life in America. She has not come out of this dilemma throughout her life. It has haunted her psyche in rest of her life. Her daughter, Jingmei Woo comes to know about her two half-sisters are alive in China from her mother's stories and her father. Jingmei's mother has died due to the pain of her daughters. Gary Weiner writes that the novel is about the "tangled" problems of mother-daughter relationship and the complicated problems which they have passed through have made their lives traumatized and frightened. They have been alienated and crushed by Japanese soldiers as is the case of Suyuan Woo. Further, it highlights the "cultural dislocation" builds trouble in the lives of mother-daughter relationship (*Women's Issue's in Amy Tan's The Joy Luck club 2*). Suyuan Woo has been alienated from her cultural identity, daughters and belongingness. It has created indelible scars in her life. These scars of her past life have crushed her identity in the multicultural society of America. She has not been able to shift from this brutal experience of life. It has created hollowness in her life. Her psyche has been damaged by the previous thoughts about the war.

On another side, An-mei Hsu narrates the story the way her mother has become the fourth concubine of Wu Tsing. An-Mei Hsu is brought up by her grandparents and other relatives in Ningbo. Her widowed mother has married to Wu Tsing and has become his concubine. It has shocked her family. An-mei's aunts and uncles have felt resented for such a dishonorable act of her mother. Her mother is forbidden to enter into the family. An-mei is convinced by her grandmother and other relatives that her mother is a disgrace for the family. So, she has been detached from her mother. But An-Mei's mother wants to be the part of her daughter's life. After An-Mei's grandmother dies, An-mei shifts in the family of her mother's new husband, Wu-Tsing. Her mother has been forcefully raped by Wu Tsing. Wu Tsing, a very rich merchant has kept concubines for his pleasure and enjoyment. An-mei Hsu's mother has been objectified and has been treated as a sex object by Wu Tsing. An-mei comes to know about the plotting against her mother when she joins her mother's family. An-mei's mother has been forcefully trapped by Second Wife of

Wu Tsing. As a result, she has been ostracized by her family by marrying with Wu Tsing. Her liberty has been crushed by her family. She is victimized both by her family and Wu Tsing. She has been raped and tortured by Wu Tsing. Even, she has cut a piece of her body and made a soup of it so that An-mei's grandmother can be saved from death. Under Chinese superstitious beliefs, she has suffered from injustice. She is victimized by the misogynist Chinese society. Gary Weiner opines that the novel deals with the issues like "gender and ethnic identity, female empowerment, cultural conflict, and stereotypes about immigrant women" (*Women's Issue's in Amy Tan's The Joy Luck 2*). An-mei Hsu's mother has confronted gender discrimination and has been tortured by her in-laws and family. She has become choice-less when she has been disgraced by her family so she becomes the fourth concubine of Wu Tsing.

Lindo Jong is the mother of Waverly. Lindo is forced by her family to shift into the family of her future husband. She is forcefully married to Huang Tyan Yu. She and Tyan-yu married when she has turned sixteen years old. Her cruel mother-in-law has tortured her to give birth to a child. She has restricted most of Lindo's daily activities. She taunts her for not giving birth to a child. But her son is basically a gay. So, this marriage becomes a disaster for the innocent Lindo Jong. Later on, she has left the family of Tyan Yu and has married to another person.

Moreover, Ying-Ying is told by her wealthy and conservative family that Chinese girls should be meek and gentle. She begins to develop a passive personality. Ying-Ying suppresses her feelings as she grows up in Wuxi. Ying-Ying marries a man named Lin Xiao as she has no choice in her life. She believes that it is written in her fate. Her husband is abusive and cruel. Tan has highlighted that Chinese women have suffered from cultural oppression, dehumanization of misogynist Chinese society and gender discrimination in the society of China.

Women have been traumatized and shattered by male chauvinistic world in *The Joy Luck Club*. Catherine Romagnolo asserts that the writer of *The Joy Luck Club* provides more imputes to "misogyny of Chinese society". So, the characters of Tan have lost their "Chinese origins" and have been "assimilated" with American culture ("Narrative Beginnings In Amy Tan's *The Joy Luck Club*" 89-107). An-mei

Hsu's mother, Lindo Jong and Ying-Ying have been traumatized by their husbands. Wu Tsing has raped An-mei Hsu's mother as a result her family has thrown her out of the family.

In the second section of the novel, second generation daughters such as Jing-mei and Waverly have confrontations with their immigrant mothers in terms of cultural differences. Daughters such as Jing-mei and Waverly want to be independent. They watch movies and spend time outside their home with their friends in American society. They don't want interference in their lives from anyone. These second generation daughters have been integrated with American cultural values of life. But their mothers want to keep them rooted to their traditional Chinese values. They want that their daughters should follow their orders and ways of life. It has developed conflicts and identity crisis in their relationships.

Waverly is annoyed by her mother's constant criticism. Her mother wants she should follow her orders. But she denies as she has got an affair with Rich in America. Waverly fears that her mother will not allow her to marry Rich. Waverly Jong, a national chess champion ridiculed her mother Lindo when she boasts and brags on her daughter's ability. She dislikes this behavior of her mother because she demands that her mother should act decently.

Jing-mei has never fully understood her mother and seems directionless in life. She is born in American society so there is communication gap between mother and daughter. Jing-mei Woo daughter of Suyuan Woo does not want to become a pianist but her mother forces her orders on her. Jing-mei demands liberty and individuality from her mother but her mother has not allowed her to assimilate with American values. This has created anxieties in their relationship. Shangeetha Rajah Kumaran states that the *The Joy Luck Club* "explores the mother-daughter relationships and examines the cultural differences of Chinese immigrants in the United States. He mentions that the book describes the "differences" between Chinese and American culture and also depicts the diaspora related issues about Chinese women and the problems they confront in America (*The Portrayal of Chinese Diaspora in Selected Novels by Amy Tan* 3). Second generation daughters Waverly and Jing-mei differ from their first generation mothers as they have been

brought up according to the cultural values and principles of American culture. These differences have created cultural conflicts in their relationships. Mothers want to keep their daughters rooted to their Chinese cultural values of life but daughters want to follow the liberal cultural values of America. It has developed turmoil in their lives.

Cultural differences and immigration have evolved identity crisis in the first generation mothers in the cultural diverse society of America. They have felt marginalized and excluded as they have not been able to associate with American society. Huping Ling states that in the novel, *The Joy Luck Club*, first generation Chinese-American women have suffered from dilemmas due to breakage of their “dreams”. They have felt alienated from American born daughters. Their differences have separated them from one another. “Generational gap and cultural conflict” have developed between first and second generation mothers and their daughters. Waverly and Jing-mei Woo, American born daughters desire to live independent life, free from the traditions and customs. They want to enjoy their lives. So, misunderstandings have existed between American born daughters and their Chinese mother’s. Second-generation daughters have lost their “native language” and cultural values of life (“Surviving on the Gold Mountain” 459-470). It has created gaps in the relationship of mothers and their daughters.

Immigration to American society have created vacuum in the life of Suyuan Woo. She says that “when arrived in the new country, the immigration officials pulled her sawn away from her, leaving the woman fluttering her arms. . . she forgot why she had come and what she had left behind” (*The Joy Luck Club* 17). Her daughter has left the cultural values of Chinese society as a result she has integrated with American values. She blames American society that she has lost her daughter Jing-mei Woo, who has rejected to adopt the principles and beliefs of her mother’s past. It has haunted her. Leslie David Burns and Stergios G. Botzak assert that Amy Tan’s *The Joy Luck Club* is a story about the “generational conflict and Chinese immigrants”. This conflict is between Chinese cultural ways of life and American beliefs. So, Tan has explored in her work the concept of diversity, parents, their children and immigration (“*The Joy Luck Club* to Teach Core Standards and 21st Century” 23-39). American diversity has created anxieties in the life of Suyuan



Woo. She has felt marginalized in the new society of America. Her daughter Jing-mei is hybridized by American values of life. This has created rift in the relationship of mother and daughter.

First generation mothers such as Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair have felt marginalized and culturally isolated in American society. Suyuan Woo says, “And she waited, year after year, for the day she could tell her daughter this in perfect American English” (17). Suyuan has felt communication problem in American society. She can’t talk to anyone even to her daughter Jing-mei. This language problem has created breaches in the relationship of Suyuan Woo and Jing-mei. Language barrier has isolated these mothers in American society. Even, their daughters have become frustrated because of their mothers Chinese ways of communication. Xiaomei Chen states that the novel, *The Joy Luck Club* is based on a journey of four daughters, their emotional bonds and “cultural understanding” of their mothers. The mothers have left China to live nicely in a new atmosphere but they have been caught for being “in different” to this system. So, the mothers has died in their “own thoughts”. They have not recognized by anyone even by their own daughters. Jing-mei Woo’s mother and other immigrants have been treated as “Other” in the Western standards because of their “lack of English literacy” due to which they have felt marginalized and powerless. But, second generation daughters have shifted from “heartbroken wives and mothers” as they have revolted against the male dominating cultures who have imprisoned women (“Reading Mother's Tale-Reconstructing Women's Space” 111-132). Waverly, Rose Hsu Jordan and Jing-mei Woo have demanded their independence from Chinese cultural values of their mothers.

The identities of first generation mothers have become fluid and debilitating. Jing-Mei Woo says that “my father thinks she was killed by her own thoughts . . . . I used to dismiss her criticisms as just more of her Chinese superstitions, beliefs that conveniently fit the circumstances” (*The Joy Luck Club* 17). Jing-Mei narrates that her mother has died because of her past thoughts. Her mother receives the recollections of the war. Jing-Mei’s mother has been uprooted and displaced from her roots when Japanese soldiers have launched a war on Chinese territory. She has left her two daughters behind and her cultural values. These thoughts of past has

created vacuum in her life. On another side, mother and daughter fight over their cultural differences. Jing-mei denounces the superstitious beliefs of China whereas for Suyuan Woo, Chinese myths and beliefs have great significance. She loves roots of Chinese society. Yem Siu Fong writes that Tan's first novel discusses about "bonds and conflict of the mother-daughter relationship" in-between the two cultures. Chinese traditions have been incorporated in the United States where the lives of characters turn "fluid, impermanent and questioning" ("*The Joy Luck Club* by Amy Tan" 1-6). Suyuan Woo and other women have struggled for their cultural identity in American society. It has created and turmoil in their lives.

First generation Chinese mothers such as Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair have suffered in the multicultural society of America due to cultural differences between American and Chinese societies. They have confronted rootlessness and integration problems in the multicultural societies of America. It has aroused void in mother-daughter relationships. On another side, political and ideological differences have aroused war between Japanese and Chinese civilizations. Japanese soldiers have created genocide and massacre on the land of China. People have been killed, butchered and uprooted from their roots. Mothers and daughters have been displaced from their places. So, war has developed psychological disorders and indelible scars in the lives of Chinese people.

Amy Tan has published her second novel *The Kitchen God's Wife* in 1992. *The Kitchen God's Wife* begins with the story of Pearl Louie Brandt, the American-born daughter of a Chinese mother and a Chinese-American father. She is a speech therapist living in San Jose. Pearl's mother, Winnie Louie has called Pearl to attend the engagement party of Pearl's cousin in San Francisco. She does not want to join the engagement ceremony because she is more involved in American society. She wants to marry Phil, an American man rather to a person from Chinese background. She loves American system and cultural values. Pearl feels this as an obligation to attend the family ceremony as she does not want to disappoint her mother. So, with this intension, Pearl has left for San Francisco with her young daughters, Tessa and Cleo and her husband.

When Pearl has returned to her childhood home, Pearl's Auntie Helen, recounts her that Pearl should reveal her mother Winnie that she suffers from

multiple sclerosis. Pearl and Winnie do not reveal the secrets of their lives to each other. Helen wants to bring them close to each other so that they should express their anguish to one another. Helen forces Winnie to disclose the secrets of her past to her daughter. Both mother and daughter have kept their stories hidden from each other. It has created gaps in their relationship.

Winnie Louie begins narrating the story of her past to her daughter Pearl. Before she has migrated to the United States, Winnie has extremely suffered in Chinese society. She has been abandoned by her mother as a young child. She does not have any information about the mysterious disappearance of her mother. Winnie has been forced to live with her uncle and his two wives. She never feels as loved as her uncle's biological daughter Peanut. Winnie's aunts have arranged a traditional marriage for her. Her father provides a large dowry in her marriage ceremony. She is married to Wen Fu who serves in Chinese air force. The marriage turns out to be a disaster. Wen Fu is an abusive man. He has physically, mentally and emotionally tortured Winnie. She loses many children because of her cruel husband. She escapes from the marriage and Chinese society with the help of her friend Helen. Both Helen and Winnie have suffered in Chinese society during the World War Second. After migrating to America, Winnie has married to Jimmy Louie, the man whom Pearl believes to be her father. Jimmie Louie has nicely treated Winnie and turns out to be a good husband and father.

It is a story about American born daughter Pearl and her Chinese-American immigrant mother Winnie Louie. Winnie has experienced dilemmas, turmoil and suffering in her life as she has been left by her mother. Winnie has been forcefully deprived from her mother's love. She is adopted by her uncle. She has not received the love as her uncle's daughter Peanut has been given. It has emotionally shattered her. Her traditional marriage with a brutal and cruel man Wen Fu has ruined her life. Wen Fu has raped, tortured and mercilessly beaten her. Her dowry money has been snatched from her by Wen Fu. She loves her husband but her husband has treated her as a slave. She has suffered horrible and animalistic treatment from Wen Fu. Wen Fu has psychologically traumatized Winnie in the knot of marriage.

Robb Forman Dew states that the book deals with the mother-daughter upheavals and serious tragedies that happened in their lives. This is a “chronicle not only of a woman's victimization” but of the conspiracy within a society to neglect and therefore marginalize them. “There are still, unfortunately, many contemporary parallels of it in the modern society” (“Pangs of an Abandoned Child in The New York Times”). Winnie is traumatized by her cruel husband Wen Fu. He has demolished her identity and has not provided any space to Winnie in his life. Winnie narrates her pain as “Wen Fu had put a gun to my head in Kunming and made me write, “My husband is divorcing me.” And that Wen Fu, he was so evil, evil beyond belief!” (*The Joy Luck Club* 368-382). Wen Fu has created fear in the life of Winnie. Under the threat of divorce, she is haunted and tortured by Wen Fu. Wen Fu has turned an evil monster for Winnie. She has confronted beatings and unimaginable pain from her husband. Her psyche has been damaged by Winnie. It has haunted her throughout the life.

Winnie has suffered from gender inequality, male chauvinism and family oppression in Chinese society. She has been marginalized by her husband and family. So, her plight has become pathetic under the cultural oppression and male chauvinistic society. Winnie says,

When Jesus was born, he was already the son of God. I was the daughter of someone who ran away, a big disgrace. And when Jesus suffered, everyone worshipped him. No body worshipped me for living with Wen Fu. I was like that wife of Kitchen God. Nobody worshipped her either. He got all the excuses. He got all the credit. She was forgotten. (255)

Winnie is left by everyone on her own destiny. No one comes to rescue her from the wrath and cruelty of Wen Fu. He has raped her. Winnie is beaten horribly by Wen Fu. He has left psychic scars on her through repeated torture. Her condition has become the wife of Kitchen God who has done everything for her husband but her husband has treated her inhumanly. Her condition becomes miserable and submissive under her husband. Nobody has stood for Winnie so she has felt alienated and oppressed in the male dominated world in Chinese society.

The novel is a portrayal of identity crisis, cultural clashes, nostalgia and psychological disorders in Winnie and her daughter Pearl. These problems have aroused in mother-daughter relationship due to homelessness, belongingness, assimilation problem and cultural differences in the multicultural society of American. Winnie wants to keep her daughter rooted to her Chinese cultural identity and values but Pearl has been assimilated and loves American cultural values. Amy Tan writes that Old Aunt says to Pearl “they put Western thoughts into a Chinese, causing everything to ferment. It is the same way eating foreign food-upset stomach, upset mind. Confucius is bad, Jesus is good! Girls can be teachers, girls do not have to marry, Upside-down thinking! - That’s what got her into trouble” And then Old Aunt would warn me, do not follow your teachers too closely” (*The Kitchen God’s Wife* 255). Old Aunt warns Pearl that she should not believe the narratives of her teachers. She believes that these teachers misrepresent the teachings of Confucius ideology. She makes conscious to her that these American teachers teach the students bad about other cultures. Old Aunt, Winnie and other women have been against the Western cultural values and beliefs. They want to remain rooted to their cultural heritage of China rather to become inflicted by the Western notions of life. Cultural conflicts emerge in the first generation women as they do not want to get away from their belongingness and Chinese traditions.

On another side, war between Japan and China has created horror in the lives of Winnie and other people. Japan has waged war to plunder the resources from Chinese territory. This war has created genocide and destruction in Chinese society. Further, civil war among different political parties has fragmented Chinese society. Winnie and other people have been tortured and marginalized in Chinese society. People have been killed and separated from their loved ones by the war. This has created wounds, tragedies, social disharmony and chaos among the people in Chinese society.

Her another novel *The Hundred Secret Senses* is released in 1995. In this novel, she has discussed regarding Chinese tales, superstitions, ghosts and beliefs of Chinese people. It is a saga about family history, past lives and love.

Tan's novel *The Bonesetter's Daughter* is published in 2001. It begins with Ruth an independent woman who lives with her boyfriend, Art Kamen. She acts as a stepmother to Art's two teenage daughters, Dory and Fia. Her mother Luling suffers from dementia. She has struggled with her mother's illness, her job and her relationship with Art. It has created turmoil in her life. As an adult woman, Ruth confronts challenges to understand her mother and her strange behavior. She loves her mother but she has resented against her mother for denouncing her in her young age. Her mother has forced her to obey strict rules of Chinese society. She does not want to follow her mother's Chinese traditional values. It has created cultural clashes in their relationship.

The second story deals with LuLing's early life in a small Chinese village namely as Immortal Heart. LuLing is brought up by a burned nursemaid who is her mother Precious Auntie. Her mother has suffered barbarity from her family and her husband. Both Luling and her mother have suffered cruelty in Chinese society. Precious Auntie is the daughter of a local bonesetter. She is the only one who knows the location of a hidden cave where many ancient dragon bones can be found. Foreigners from other countries have come to China to take the dragon bones with them. But it has resulted conflict between the Chinese people and foreigners. The second part of the story deals with Luling's past in China and the pain she has suffered in Chinese society. She has written in Chinese language about her past life for her daughter Ruth. But Ruth is unable to read Chinese language as she is born in American. Her mother has remained a strong believer of Chinese myths and "superstitious notions" (*The Bonesetter's Daughter* 103). It has annoyed Ruth as she does not believe on Chinese beliefs and values of life. This has developed conflict in their relationship.

This is a story regarding the relationship of an immigrant mother Luling and her American born daughter Ruth. The novel is divided into two parts. First part deals with Ruth and Luling's confrontations on the grounds of their cultural differences. Luling is brought up in America so she loves and worships the culture of America. On another side, her mother Luling is born in China so she does not understand properly her daughter's language and behaviour. So, communication

problem has created identity crisis in the lives of Luling and Ruth as Luling has felt marginalized and misrecognized in American society. Luling says “lottie give me so much trouble. . . Perhaps Ruth might attend a finishing school in Taiwan where she can learn the manners and customs of a young lady” (50). Luling blames American culture for the bad behavior of her daughter. Her daughter remains engaged in her work so she has not been able to properly look after her mother. She has integrated with American society. It has haunted her mother as she thinks Ruth has been corrupted by American values. Ruth has no time for her mother. Her mother wants Ruth should talk to her as she feels isolated in American society. To her mother by adopting Chinese cultural values make a person morally and culturally good. But her daughter is following the cultural values of American culture. This has developed cultural conflict and crisis in the relationship of mother and daughter. Alex Clark views that it is a “collision” between the two ages. It deals with the tension between first-generation Chinese American woman and her awkwardly “semi assimilated” mother (“Mother’s Little Helper”). Cultural differences between Chinese and America societies have created anguish in the relationship of mother and daughter. Mother wants to keep her daughter rooted to her Chinese traditions but second generation daughter is embedded into the cultural values of America. Generational gap has evolved dilemmas in their relationship.

Immigration to American society has created frustration in the life of Luling. It is due to cultural dislocation that Luling has suffered in American society. Ruth says to Agapi “My mother’s been depressed and angry all her life,”. . . . I know of some excellent therapists who’ve worked with Chinese patients”. Quite good with cultural differences-magical thinking, old societal pressure, the flow of ch’i” (*The Bonesetters Daughter* 51-52). Ruth is worried about her mother as she feels alienated in American society. She consults so many therapists to treat her mother’s nostalgia. But Luling is not coming to terms in American multicultural society. Due to confrontations with the people around her, she suffers from cultural isolation in American society. It has created depression in her life. She is not able to assimilate with new society of America. So, it has evolved tension in her life. She has felt marginalized in the new society of America. She does not understand English language of the people around her. Both mother and daughter have not been able to

understand one another's cultural values so they have suffered dramatically in the new society of America.

On another side, a local family, the Changs want to marry their son Fu Nan with Luling. They believe that LuLing can lead them to the dragon bone hills. LuLing's family approves of the marriage but Precious Auntie has rejected this proposal of Changs family. She does not want to ruin the life of her daughter. She has understood the treacherous nature of Changs family.

Luling describes the oppressed and tortured life of her mother Precious Auntie in Chinese Society. Precious Auntie denies to marry in Changs family. She does not want to become the concubine of Changs son. She does not wish to live a slavish life in Changs family. Precious Auntie has suffered from patriarchal society in Chinese society. Luling explains the pain of her mother as:

Precious huffed. "The man's a brute," she said. "I'd rather eat worms than to be his wife." "You think you can insult me, then walk away laughing? "You asked me to be your concubine, a servant to your wife. I'm not interested in being a slave in a feudal marriage. But instead he threw her to the ground cursing her and her dead mother's private parts. (194)

She has been forcefully married to the Changs family. Her father's friend coffin maker has cursed and ridiculed her but nobody has stood with innocent and hopeless Precious Auntie. Even she has been tortured and oppressed by her own family members and has been treated as a nursemaid. Mr Chang has treated her badly and has beaten her. In Chinese society, Precious Auntie has suffered from dehumanization of Mr Chang.

On another side, Chinese-Japanese war and civil war in China have displaced Luling and other people from China. People have been separated from their loved ones so this has traumatized and haunted their psyches. Even, American Christian missionaries have approached to Chinese territory to spread Christianity and cultural values of America society. They have established their monasteries to teach the students about Christian values of life. Precious Auntie says, "those foreigners,"



Chang said, “you can’t trust them to keep their word. They’ll find a way to sneak out some pieces. “No treaty can change that ‘Peking Man’ is a Chinese man and should stay where he lived and died.” (232). Chang knows about the policies of foreigners who have come from America and Japan. They want to steal the resources of ‘Dragon bones’ and ‘Peking man’ fossils from China. So, Chang and other people have chased these foreigners from their country.

Her novel *Saving Fish from Drowning* is released in 2005. It is about American tourists who have journey to China and Burma. This novel demonstrates concealed power and intensity of the tourists. *Valley of Amazement* is another literary work of Amy Tan. It deals with the archaeology and superstitious beliefs of Chinese society.

Besides this, she has released two Children's books *The Moon Lady* in 1992 and *Sagwa, the Chinese Siamese Cat* in 1994. She has also published some non-fictional works as: *Mid-Life Confidential: The Rock Bottom Reminders Tour America With Three Cords and an Attitude* (with Dave Barry, Stephen King, Tabitha King, Barbara Kingsolver) printed in 1994, *Mother* (with Maya Angelou, Mary Higgins Clark) in 1996, *The Best American Short Stories* in 1999, *The Opposite of Fate: A Book of Musings, Hard Listening* in 2013.

Academicians and writers have highly acclaimed the fictional works of Amy Tan. Her works especially *The Joy Luck Club*, *The Kitchen God’s Wife* and *The Bonesetter’s Daughter* have depicted the issues of nationalism, religion, cultural differences, cultural hegemony, imperialism and immigration problems. She has received a well recognition and admiration among the scholars and critics. D. Huntley writes, “Amy Tan crafts novels that resist facile and definitive classification into any of the conventional fictional genres” (*Critical Companions to Popular Contemporary Writers*19). Her craftiness lies in her narrative strength as she has realistically narrated the real incidents of Chinese society. Tan has brought in her storytelling a unique dimension. D. Huntley writes:

In Tan’s signature narrative style. Commentary is juxtaposed with memory, fable with history, pidgin English with California-speak, American culture with Chinese tradition, past with present in a

collision of stories and voices and personalities, filtered through the point of view of an Asian American author who lives between worlds, who inhabits that border country known only to those in whose minds and sensibilities cultures clash and battle for dominance. (*Critical Companions* 19)

She has brought forward the realities of the contemporary world by blending together history and fiction. By means of this, she has presented the cultural and civilizational clashes between the Western and the Eastern people. Moreover, she has revealed through her narrative style in her novels that the countries fight with one another for dominance, power and political reasons as they differ from one another in terms of ideology, culture, politics, language and religion. This has created wars and rifts among the people in the world.

She has written her works on “experimental tradition” so critics claim that she is similar in writing style like James Joyce, William Faulkner, Louise Erdrich and Maxine Hong Kingston. D. Huntley says that “like Kingston, Tan employs her own brand of Chinese traditional talk story as a vehicle for exploring the lives of the mothers and daughters at the center of her novels” (32). Due to this, Tan’s popularity has grown in the literary circle. Her story telling method has provided new outlook to her stories. Through this approach, she has dealt perfectly cultural clashes and identity crisis in mother and daughter relationships. Harold Bloom writes about Amy Tan as “in an accomplished essay, Myra Jehlen sees Amy Tan, against all odds, returning to Whitman’s stance and singing a latter-day *Song of Myself*. . . Amy Tan is a skilled storyteller and a remarkable personality” (Harold Bloom *Amy Tans The Joy Luck Club* 5). Her fictional works has grabbed the attention of the literary scholars as she has meticulously studied social, political, historical and cultural aspects of Chinese society and has presented them through her story telling approach.

In Chinese society, Am Tan’s mother has confronted abject sufferings. She has come across tumults and turmoil’s with her mother by disagreeing on various cultural issues of life. Harlood Bloom writes that “Tan’s storytelling technique reveals the complexity of the dark, invisible mind of cultural consciousness and sub-

consciousness best portrayed by the stories within stories” (Harold Bloom *Amy Tans The Joy Luck 5*). She has explored the inner anxieties and conflicts of her characters through storytelling method. Her novels *The Joy Luck Club*, *The Kitchen God’s Wife* and *The Bonesetter’s Daughter* are knitted with stories about cultural conflicts and civilizational clashes. This has provoked research scholars and critics to analyze her works from different dimensions.

Amy Tan is admired all over the world for her contribution to the field of literature. Her works have been highly acknowledged and received by the critics. The awards she has received for her works are as follows: Bay Area Book Reviewers Award, Commonwealth Gold Award, American Library Association's Notable Books, American Library Association's Best Book for Young Adults 2005-2006, Asian/Pacific American Awards for Literature Honorable Mention for *Saving Fish From Drowning*.

Amy Tan has greatly contributed to English literature. Through her narrative style, she has highlighted very keenly cultural, social and political aspects of Chinese and American societies. Her realistic approach of life has changed her position globally as she has created diverse cultures in her novels. Her fame rests mainly on her storytelling method by which she manages her plot and characters in her novels. In her works, especially, *The Joy Luck Club*, *The Kitchen God’s Wife* and *The Bonesetter’s Daughter*, she has depicted the issues such as cultural conflicts, China-Japan war, imperialism, immigration problems, political hegemony, gender inequality, dehumanization of women, male chauvinism and female subjugation. Due to this, identity crisis and trauma have developed in the lives of the people. Her dealing of multiple cultures in her novels with historical facts has added a new dimension to her works. So, she has achieved more relevance and attention of scholars and academicians as her works are dealing with contemporary issues about Chinese and American societies.

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### Chapter III

## Identity Crisis and Socio-Political Issues in Select Novels of Zadie Smith and Amy Tan

Identity crisis is a psychosocial process in which an individual suffers from disorientation by the upheavals and circumstances of the society. The individual becomes victim of internal and external conflicts and psychological distress in the society. Especially, for an immigrant, it becomes challenging to survive in a different nation because one is not able to adjust and integrate with another's system and cultural values. This develops conflict in the lives of the people as a result people suffer from turmoil in a new society. *Merriam Webster's Dictionary* defines that identity crisis develops "a feeling of unhappiness and confusion caused by not being sure about what type of person you really are or what the true purpose of your life is or personal psychosocial conflict especially in adolescence that involves confusion about one's social role and often a sense of loss of continuity to one's personality (n.p.). This usually happens because people confront strong obstacles in their lives so it becomes threatening to their integrity and sense of belonging. People experience crisis in their lives as they struggle with their "ego identity", religious, cultural and ethnic identities in the society that they don't belong to (Erikson 17). Due to this frustration, people turn fundamentals as they do not tolerate any misbehavior with their religious and cultural values. So, they indulge in illegal activities and crimes.

American psychologist, Erik Erikson states that identity crisis develops confusion in a person's life. More importantly, an immigrant is more prone to identity crisis due to cultural assimilation problem in the new society. So, Erikson says that "identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself" (17). In these circumstances, people question about their identities, roots and culture. They become traumatized because of homesickness and rootlessness as chaos exists in their lives. As "community identity, ethnic identity and religious identity" have a strong influence on the identity of the people (Chaskar 14-15). When one associates one's identity with a particular community and beliefs

and rejects beliefs of other communities create demarcations in the relationships of the people. People need to be loyal to their roots and traditions but it should not cross the extremes otherwise relationships among the people break down the collective identity of the people. Hence, people live chaotic and absurd lives.

Erik Erikson asserts that identity “is as unfathomable as it is all-pervasive. It deals with a process that is located both in the core of the individual and in the core of the community culture. As the culture changes, new kinds of identity questions arise” (Erikson 2). Identity crisis develops among the people as they are caught between two different cultures. Some people are hybridized with the system of other’s culture and some revolt against it. As a result, relationships between the people become hollow because they clash with one another on the basis of their differences. This usually happens with the immigrants in the multicultural societies.

Furthermore, personal belonging and historical connections are of pivotal importance for the identity of an individual’s self. By losing control over one’s self in psychoanalytical terms the “inner agency” responsible for this sort of conflict in an individual’s life is a “sense of confusion”. Due to this a “war within themselves” develops in the lives of the people (Erikson 17). This identity war has aroused anxieties and crisis in the lives of the people. So, people feels lost in their lives.

William James writes that identity “comes upon you as” a way of recognition but ones this recognition turns into conflict and finally into crisis then “it is an active tension (rather than a paralyzing question) a tension which, furthermore, must create a challenge "without guaranty" rather than one dissipated in a clamor for certainty” (qtd. by Erikson 20). This emerges in the lives of immigrants as a result of religious and traditional reasons in another’s society. So, their identities become disintegrated. These immigrants struggle in their lives with modernity and traditionalism in a new society. This has given birth to identity and recognition problems in the people in the new societies. Stephen Frosh, in his book, *Identity Crisis Modernity, Psychoanalysis and Self* writes that “self is never secure, requires unremitting protection and nurture, is always in danger of being undermined, of withering away or exploding into nothingness” (187). This is due to integration problem in the lives of people in the multicultural societies. People encounter

stability threat to their lives in the cultural diverse societies as a result they suffer from severe problems.

Even, identity crisis emerges on the grounds of culture and religion in the relationships between old and new generation. People of old generation differ from the new generation of people. Therefore, dilemmas emerge in the relationship of old and new generation of people. Stephen Frosh expresses that “culture itself has no clear identity, unless one allows its amorphism to be so described; it is characterized by rootlessness, instability, rapid transition from one state to the next, one fetish to another” (187). Old generation of people do not want to shift from their roots, identity and traditions. Due to this, they suffer from rootlessness and belongingness in the new society. In this way, fragmentation occurs in the relationships of the people.

Identity crisis originates in the lives of the people as they confront challenges that threaten their identity. Due to up-rootedness, people experience nostalgia and anxieties in their lives in a different society. Immigrants do not want to move from their tradition, cultural values and religion in the multicultural societies. Many of them become indulged in illegal activities in the new society. Eventually, they suffer from crisis in their lives. Moreover, religion creates rift in the relationships of the people as people disrespect one another’s systems and cultural beliefs. In this way, people suffer from emptiness and turmoil in their lives.

Zadie Smith, in her novel, *White Teeth* depicts the tumultuous lives of immigrants in the multicultural society of London. The novel *White Teeth* deals with the families of Samad Iqbal and Archie Jones who are shattered by the cultural isolation in British society. First generation Bangladeshi immigrant, Samad Iqbal, his wife and children has suffered from identity crisis and nostalgia in London society. They have not properly integrated with British values as a result they have become dysfunctional in the English society. The entire family of Samad Iqbal confronts assimilation problem in the new society. His family is trapped by the English values. So, they are crushed between the two cultural ways of life. Samad Iqbal has turned towards unethical activities. He becomes addicted to drinking, drugs and masturbation. After migrating to Britain, Samad Iqbal’s whole family is scattered into different directions. His elder son becomes atheist. He rejects his

father's Muslim values. On another side, his younger son turns a womanizer and militant. He joins gangs and drinks liquor. It has traumatized Samad Iqbal. He does not want his children should integrate with British system. It has evolved distress in the life of Samad Iqbal. His Muslim identity and traditional roots of Bangladesh have become a threat to his survival in the multicultural society of Britain. He wants to remain rooted to his Muslim identity and Bangladeshi tradition. Moreover, Samad wants to keep his family attached to his Muslim identity and traditional beliefs of Bangladesh. Zadie Smith writes that "these anxieties Samad had slept on all night . . . 'Where in hell's name are they?' (217). He has remained worried always about his children. He quarrels with his wife Alsana as his children remains away from his house. It has made him sleepless. He does not want that his children should take part in English festivals. These worries about his children and traditional values of Bangladesh have created dilemma in the life of Samad Iqbal.

Samad Iqbal has suffered from morally bad acts in the multicultural society of London. He begins masturbating and drinking liquor. He has not controlled on his desires. It has haunted his soul and body. Masturbation and drinking have traumatized Samad Iqbal in the new society. He thinks this is the punishment of God to him. Samad is making promises to God to avoid one bad act and is doing the other. It is out of frustration that goes in the life of Samad Iqbal. He is actually suffering from mental anxiety. Samad believes that God will punish him for his treacherous acts. So, this frustration has evolved melancholia in Samad Iqbal because he is victimized by the unethical things. These are not permitted in his religion. Samad believes that God will never forgive him for betraying His commandments. He feels alienated from his Muslim identity. Due to this, Samad Miah Iqbal has felt dislocated from his existence in London society. Moreover, he has begun an affair with a school teacher of his children Poppy Burnt-Jones. He has enjoyed with this lady. It has haunted his psyche in rest of his life. He has not been able to get away from this woman. It has created hysteria in the psyche of Samad Iqbal. It becomes troublesome for him to move away from this lady physically as well as psychologically. The lady has deeply made a place in his psyche. Samad wants to get rid of her but it becomes impossible for him. As a result, it has developed destituteness and anxieties in his life. These anxieties have crushed him

inexhaustibly. Samad Iqbal is psychologically fixed by Poppy Burnt Jones. Samad goes into the mosque, he finds her there. Samad Iqbal blames Western culture for his moral degradation of his soul and body. Irene Perez Fernandez writes that Zadie Smith's *White Teeth* “focuses strongly on first and second-generation characters and the strategies they develop in order to negotiate their identity status and portray their daily lives in a plural location” (“Third Spaces, Fluid Identities and Contested Spaces” 154). Both first and second generation immigrants such as Samad Iqbal and Millat have been victimized by the values of London society. They have begun behaving differently to their Muslim and Bangladeshi values. Zadie Smith narrates this dilemma of Samad Iqbal as:

Samad gave up masturbation so that he might drink. God was having his revenge, he knew the game was up. Red-haired music teacher once, were the longest, stickiest, smelliest, and guiltiest fifty-six days of Samad's life. Whatever he was, whatever he was doing, he found himself suddenly accosted by some kind of synaesthetic fixation with the woman: hearing the colour of her hair in the mosque, smelling the touch of her hand on the tube, tasting her smile while innocently walking the streets on his way to work. (139)

Being a Muslim, Samad is collapsed by confronting London society and avoiding the fundamentals of Islam. He does not want to move away from her roots and Muslim identity. But he is caught by the values and system of London society. This has made him guilty consciousness by breaking from his religious identity and adopting the other's cultural values. Samad Iqbal has felt contaminated in a new culture. His affair with Poppy Burnt-Jones has torn her psyche. Even, during his prayer or other times he is not able to shift from her. R Venkateshan Iyengar writes that “migrants face a life of social alienation and mental disturbance in a host country” (“Focus” 6). It is due to this, he feels mentally disturbed in London. Samad Iqbal has realized the mistakes and blunders committed by him in the multicultural society of Britain. He becomes victim of morphine and smoking. Samad Iqbal recounts this pain to Archie Jones. He reveals to Archie that he and his children are lost in this new society. So, identity crisis has emerged in Samad Iqbal by keeping an affair with Poppy Burt-Jones. George Crowder responds in his book, *Theories of*



*Multiculturalism* that multicultural society brings “social fragmentation” when one is dragged away from one’s culture and roots (1). Samad is crumpled by the multicultural London society. He finds no way of survival and adjustment in it. In this way, he has felt alienated in the new society of Britain.

Over consciousness of religious identity has destabilized Samad Iqbal in the multicultural society of London. Samad Iqbal expresses his anguish to Archie about his faith. He is worried that he has lost his faith in this new society. He believes that it is damaged by being away from his roots. He regrets on his own condition by being far away from Allah. The time Samad has spent with Archie in the war created dilemmas in him. He blames English society has morally degraded him. For Samad, Allah is omnipotent and most merciful. He has strong belief on Allah. He says to Archie Jones that he has disobeyed Allah and rejected his commands. As a result of this, anxiety has developed in his life. He quarrels with his family members and his friend Archie Jones. He ridicules Archie Jones religious beliefs and customs. He recounts that Samad is a disbeliever so God will punish him for making friendship with Archie Jones. Samad Iqbal wants to remain integrated to his religion. He doesn’t want to compromise with his religiosity. As a result, he has suffered from anxieties by not coming to terms in the new society of London. He yells on Archie Jones when Archie Jones calls him by the name of Sam. He does not want to get away from his Islamic beliefs and traditions. Sam and Samuel for Samad Iqbal are English names so they are not related to his religion and roots. Samad ridicules her friend for asking him by the name of Sam. On another side, he suffers from psychic turmoil by not following teachings of his religion. This regret has psychologically haunted Samad Iqbal. Hence, he becomes completely disintegrated in this grief. Samad is shattered by sublimating himself to the Western standards of life and moving away from her own religion. He asserts his pain and tension to Archie Jones as:

My faith is crippled, “I’m fit for nothing, not even Allah, who is all powerful in his mercy. Don’t call me Sam, he growled, in a voice Archie did not recognize, ‘I’m not one of your English matey-boys. My name is Samad Miah Iqbal. Not Sammy. And not God forbid Samuel. It is Samad.’ I want to tell you that I am the worse for wear. Archie looked crestfallen. (112)

Religiousness has developed emptiness in the life of Samad Iqbal. In the war with Archie Jones, Samad Iqbal has felt detached from his Muslim identity. He taunts Archie Jones for considering him to be an English man. He does not want to assimilate with English life style. Samad believes in the power of one omnipotent God and one should live one's life as per the tenets of Islam. No other law and way of life is acceptable to him. But the dominant system of London has impacted his life enormously. Scruton says that in Islam "there is only one source of legitimate law, and that is the law of God as revealed to the Prophet Muhammad. The man-made laws of secular political leaders are mere 'expedients' that can always be set aside in the name of holy law" (*The West and the Rest* 108). Samad turns hysterical by realizing that he is corrupted by the system of English culture from the ultimate truth of God. This British system has created collisions in his identity. His life becomes full of dilemmas as to him Islamic religion is the true art of living one's life. Western society and culture is immoral for Samad Iqbal and people are infidels in comparison to his Bangladeshi Muslim roots. Irene Perez Fernandez writes that *White Teeth* focuses on "multiculturalism and its treatment of the question of differences" in which people from different religious backgrounds like Muslims, blacks and whites collide with one another (153). No doubt Archie Jones is friend of Samad Iqbal but still Samad wants to remain bound to his Islamic identity and roots. Being away from his Bangladeshi roots has originated confusion in Samad Iqbal. As a result, his religiosity has created tension in the life of Samad Iqbal.

Serving in the war from British side and being away from his roots have created identity crisis in Samad Iqbal. He expresses this mental agony to Archie that English culture has made him of nowhere. Samad recounts to Archie that he is crippled by English way of life. Nobody in Bangladesh has such sort of English so his identity can be questioned by the people. He is worried that English system has made his identity contaminated and fluid. He asks to Archie that he does not belong to either of societies. So, it has created depression in Samad Iqbal. This tension in Samad is the result of by being away from his Bangladeshi roots. Due to hybridization to English ways of life, Samad Iqbal has not been able to integrate with either of the societies. This dilemma Samad narrates to Archie about his loss of identity. He is mentally shattered so does not know what to do after the war is over.

R Venkatesan Iyengar asserts that “the immigrants’ constantly struggle to negotiate between two conflicting cultures – the native and the adopted” (“Focus” 6). Samad is caught between the two cultures so his life becomes pathetic. It has created psychological distress in Samad Iqbal. As a result of immigration, Samad neither belongs to Bangladeshi society nor to England, in this way, his identity becomes a “fluid identity” (Irene Perez 143-160). This fluid identity has made him alienated in the society of London. This has made him intolerant so he has a verbal quarrel with his family and his friend Archie Jones. Samad has expressed this psychic distress due to cultural alienation and up-rootedness as:

What am I going to do, after this war is over . . . What I am going to do? Go back to Bengal? Or to Delhi? Who would have such an Englishman there? To England? Who would have such an Indian? They promise us independence in exchange for the men we were. But it is a devilish deal. What should I do? Stay here? Go elsewhere? What laboratory needs one-handed men? What am I suited for? (112)

Displacement to European country has turned the life of Samad Iqbal chaotic. He is traumatized by feeling displaced from his roots. He reveals to Archie that English values have not helped him but they have distorted his identity. Samad conveys to Archie that instead to make him self-reliant, the system of Britain has deceived him. Samad is diffused by English system. His identity is torn by British society. He is not able to decide what to do and where to go after the war is over. It has evolved a problem of social cohesion and instability in his life. Stephen Frosh states that “it is characterized by rootlessness, instability, rapid transition from one state to the next, one fetish to another” (187). Samad becomes victim of Englishness so this has turned threat in his integration to Bangladeshi culture. Hence, it has ruined his life. Samad has felt traumatized in English society. He becomes worried about his future life. He knows the culture of Bangladesh is different from Britain so it can be difficult for him to integrate with this system after the war is over. So, migration to London has demolished the life of Samad Iqbal.

The whole family of Samad Iqbal has been culturally and ideologically hybridized by British culture. Samad describes to Shiva, an Indian labour in England

about the crisis of his family. He asserts him that his children and wife have been tempted and corrupted by English ways of life. He believes that he has brought his children to a place in which every evil has originated. To Shiva, he expresses his turmoil that goes in his psyche. Samad states to Shiva that he has made a friend who is a non-believer so God should punish him for this act. Samad considers England a morally degraded society. His religious fundamentalism has created dilemmas in his life. Furthermore, due to cultural victimization of his children Magid, Millat and his wife Alsana have lost their love for their Bangladeshi roots and Muslim identity. Magid has questioned her Bangladeshi roots and religious identity. He wants to live an independent life. He has turned an atheist and has become a scientific believer. Magid loves the music and customs of English society. He dislikes to wear Muslim dress code. On another side, Millat is victimized by English society. He remains away from home for days. He becomes mafia, pot-smoker and a rebel. He rejects the democratic system of England. He wants to wage war against British system. Later on, he has rejected this life style and has become a religious fundamentalist. He has created terror in the lives of people in England. He has created an origination 'KEVIN'. Its fundamental purpose is to create an Islamic ideology among the masses. He is totally confused in the society of London. His wife Alsana has left her traditions and has integrated with the system of London. Samad and his children have struggled between Westernization and their faith. Samad Iqbal laments before Shiva that he has given more importance to his rationality rather than his faith. He claims that it is due to this he is tempted more and more by Poppy Burt-Jones. He has tried to save his family and their faith in a society that they don't belong to but it has traumatized them. Samad Iqbal has become guilty conscious by moving away from his faith and enjoying sexual pleasure in the society of London. This has brought dilemmas in his life. He has regarded British society as full of lavishness and follies. The entire family of Samad Iqbal has turned Westernized. They have believed on the Western norms of living by avoiding their own values and customs. This has created wretchedness in their lives. Their plight becomes so pathetic that they are embarrassed by this way of life. Taylor refers to Lionel trilling about the modern self (identity) in his book *Multiculturalism* as "there is a certain way of being that is my way. I am called upon to live my life in this way. . . If I am not [true to myself], I miss the point of my life" (30). These people especially Samad is not

ready to accept or blend with the system of London society. To him, this Englishness is the poison for his family as well as for himself. This new society has damaged their identities therefore they have confronted anxieties. They have been lost in culture diverse society of London. Beatriz Perez Zapata states that “*White Teeth*, uses the term “original trauma” to describe the migrants’ experience of diaspora: “immigrants have always been particularly prone to repetition—it’s something to do with that experience of moving from West to East or East to West or from island to island. Even when you arrive, you’re still going back and forth; your children are going round and round” (2). This has happened with the family of Samad Iqbal as they have been caught by Westernization as a result they have suffered from crisis in a new world. In multicultural society of England, Samad and his family are crippled. Their identities are damaged. So, they do not remain of anywhere. Samad Iqbal recounts this tragedy of his family to Shiva as:

All that guilt’s not healthy.’ ‘It is not guilt. It is fear. I am fifty-seven, Shiva. When you get to my age, you become . . . concerned about your faith, you don’t want to leave things too late. I have been corrupted by England, I see that now – my children, my wife, they too have been corrupted. I think may be I have made the wrong friend. May be I have been frivolous. Maybe I have thought intellect more important than faith. And now it seems this final temptation has been put in front of me. To punish me, you understand. I have known of the woman’s existence for no more than a few months. As you said: you’re fifty-seven. Mid-life crisis. (144)

Samad Iqbal as a Muslim privileges more significantly his faith and Muslim identity rather than the Western notions of life. Crisis has emerged in him and his family by turning away from their Muslim identity and Bangladeshi roots. They have integrated with British system. He wants to maintain Muslim identity in London society but his family has been hybridized by London system. Samad does not want to see his family is celebrating English way of life. It has developed guilt in the psyche of Samad. He describes this mental agony to Shiva. This guilt has wounded Samad. Samad weeps in this remorse before Shiva. He has reached fifty seven but still receive the thought about Poppy Burnt-Jones. It haunts him because he thinks

God is punishing him for his acts. Scruton writes that Islamic religious law does not “allows any ‘zone of freedom’ of the kind permitted by Western legal systems” (92). For Samad Iqbal, Western canons of life are curse rather than a boon for the societies. Samad Iqbal denounces the Western way of life. He and his family is torn by the English system. Hence, Samad narrates his traumatization to Shiva because of Westernization.

Samad Iqbal has confronted challenges in integrating with British society. He expresses his mental agony to Shiva that he wants to live a life according to the cultural values of Bangladesh rather than to adopt English modernity in his life. He wants to remain rooted to his cultural identity of Bangladesh. Samad Iqbal is so confused by looking at the system of Britain. He narrates to Shiva that immorality has developed from English society. Samad wants to go back to his Bangladeshi roots. For Samad Iqbal, every problem has come from British society rather from his Bangladeshi roots. Samad confesses that in English society condom is on the roads. He does not want to celebrate Harvest Festival. To Samad, it has nothing to do with his identity. He weeps by bringing his children far from God and Muslim roots. He does not allow her children to celebrate and join the Harvest Festival. Samad does not consider Harvest Festival should be celebrated as it is not a Muslim festival. Muslim cultural identity and moral values have a great significance for Samad Iqbal. He considers that English values have brought moral degradation in his family. Samad believes that what is modernity for English people is vulgarity. Englishness has brought immodesty in him and his children. Moreover, they have been alienated from their Muslim identity and Bangladeshi roots. So, he expresses his anguish to Shiva by bringing his children to this country. He has lost his individuality and identity in multicultural London society. Matt Thomas writes that “Zadie Smith's debut novel, *White Teeth*, tells the story of three different families: the Chalfens, Bowdens, and Iqbals. All have been placed into the multicultural setting of London, England where characters question cultural practices and identities” (“Reading *White Teeth*” 15). Samad and his family have been traumatized between the two cultures. It has developed identity crisis in their lives. Samad Iqbal questions London society and its values. Samad Iqbal expresses his distress to Shiva as:

I am at a moral crossroads in my life, cried Samad. I don't wish to be a modern man! I wish to live as I was always meant to! I wish to return to the East! "I should never have come here – that's where every problem has come from. Never should have brought my son's here, so far from God . . . condom on the pavement, Harvest Festival, teacher tempresses!" roared Samad. 'Shiva – I tell you, in confidence: my dearest friend, Archibald Jones, is an unbeliever! Now what kind of a model am I for my children?' (145)

Samad Iqbal has suffered from identity crisis in between London and Bangladeshi culture. Samad explains this dilemma to Siva that his friend is a non-believer. He is from a different religion so what sort of example Samad should become for his children. It has created panic and tension in the life of Samad Iqbal. He rejects universalism and individualism of English culture. He has struggled with his life in the new society. He does not want to detach from his customs and traditions as London society for him is full of impurity. Samad discloses his mental frustration to Shiva. He narrates him that in English society women lure men to have sex with them. So, it is bad society for him and his children. He does not want to compromise with his culture and Muslim identity. Samad Iqbal has struggled with his faith, culture and Muslim identity in London society. He considers pornography and festivals of London dilute one's culture and identity. Therefore, Samad Iqbal is marginalized by standing in-between the two cultures. It has made his plight pathetic. Jurgen Habermas adds that "ethnic and cultural minorities, and nations and cultures defend themselves against oppression, marginalization, and disrespect and thereby struggling for the recognition of collective identities, whether in the context of a majority culture or within the community of peoples" ("Struggles for Recognition" 116-117). Samad Iqbal fights for his values in the multicultural London society. He feels excluded in the society of London. For him, there is no goodness in London society. It is full of wickedness and diluted. So, London society has ruined his family and alienated them from their roots. Samad wants to maintain his Muslim identity in London society. But, his children and Samad have become victimized to the dominant culture.

Hybridization has completely changed Magid in the multicultural London society. He has questioned his own Muslim identity and roots of Bangladesh. Magid does not want to live in his own family as his freedom is blocked by his father. Magid prefers to live in “some other family” in which traditions are not forced on children (151). He believes on English liberty and cultural values. Samad forcefully wants to assimilate him with Muslim roots. As a result, anxieties have developed in the life of Magid. Magid desires that his father should be a “doctor” rather a “one-handed man”. He wants to have “cars” and becomes fond of “music”. He wants “to own cats” in London (152). Magid is affected by London system. For Magid, Muslim beliefs are meaningless so it has no importance for him. Magid desires to celebrate Harvest Festival but his father does not allow him to join it. He loves London cultural values rather Islamic values of his father. He wants to attend piano classes rather to go for pilgrimage. Samad wants to take Magid for pilgrimage but he denies. Culture of London has changed the psyche of Magid so he wishes to go to school and celebrate the festival with school students. But he is not allowed by Samad so it has created anguish in Magid and his eyes become “tearful” (152). He believes on modern life style rather than Muslim cultural values. For Magid, these are irrelevant in scientific and modern world. But, Magid has not received space and freedom from his family. Due to this, he is confused in his life. It has aroused turmoil in Magid. Irene Perez Fernandez writes that “this space is problematic; it is characterized by ambivalence and an ongoing process of juggling notions of belonging and exclusion. (144). Second generation, Magid and Irie have struggled both with traditional culture of their parents as well as with the culture of Britain. Their parents have not allowed them to enjoy with cultural values of London society. This has aroused anxieties in their lives. They have been crushed between the two cultures. Samad says to his son that:

You come with me on haj. If I am to touch that black stone before I die I will do it with my eldest son by my side”. “It’s not fair! I can’t go on Haj. I’ve got to go to school. I don’t have time to go to Mecca. It’s not fair. Welcome to the twentieth century. It’s not fair. It’s never fair” “we don’t speak if you don’t let us go. We won’t speak ever, ever, ever, again. When we die everyone will say it was you. You you you. (152)



Magid is assimilated with cultural values of London society. He does not believe on cultural and religious principles of Islam. Magid is born in England so he does not know anything about Islamic principles. For him, these old long traditions and beliefs are insignificant in the age of science and technology. Magid is affected by the society of London so he becomes scientific in temperament. His parent's religious beliefs look absurd to him. He is integrated with the system of Britain. On another side, Samad is a staunch believer on his faith. He wants to take Magid for 'haj' (pilgrimage) so that he can touch the black stone with him. But Magid reject this order of his father. Culture of London has separated father and son from each other. So, Magid and Samad have experienced crisis in their lives. They have disagreed with each other's beliefs about life. Second generation Magid is brought up in London society so he is widely different from his father. Modern education and individualism are everything for Magid rather old beliefs of Muslim religion. This has aroused dilemmas in the relationship of father and son. 'Haj' is one amongst the five fundamental pillars of Islam so it's mandatory for everyone who has capability and is financially sound to fulfill this norm at least once in his life. Samad wants to associate her child Magid with their religious background and Muslim roots but he has refused to go for 'Mecca'. Jurgen Habermas proclaims that "fundamental worldviews are dogmatic in that they leave no room for reflection on their relationship with the other worldviews . . . they can advance their positions only on the basis of reasons. They leave no room for "reasonable disagreement" (133). Samad becomes so fundamental that he totally refutes liberal and individual thoughts of his son. Rather, he has enforced him to come with him for 'haj' and become a believer of Islamic faith. Due to this, they indulge into collision with each other's values as a result they have become traumatized. Identity crisis in Magid and Samad are the result of their cultural differences as both of them have disregarded each other's beliefs. Magid is tortured by her father to come for Haj but he wants to go to school to celebrate Harvest Festival. So, both father and son have confronted turmoil in their lives as they do not agree with each other's cultural values. Hence, they are traumatized between the two systems.

On another side, Samad's son Millat has joined gangster groups. He has associated with bad boys. He becomes rude and indulges into immoral activities.

Millat is addicted to liquor and smoking in British society. He runs after women and has lived a wicked life. People start disliking him as he lives a profligate life. Millat has become found of the street boys who along with him have indulged in bad activities. He does not remain with his family. Millat is confused in London society. He has been trapped by British culture. Zadie Smith writes:

In the language of the street Millat was a rudeboy, a badman, wicked. . . Here was where Millat really learnt about fathers. Godfathers, blood-brothers. Smitten girls, trailing behind him. He was the biggest and the baddest, living his life in capitals: he smoked first, he drank first, he even lost- he was the shining light of the teenage community, the DON, the Dog's Genitalia, a street boy a leader of tribes. (217-218)

Second generation Millat has become mafia in the multicultural society of London. He has joined people who are involved in criminal cases. By doing this, Millat has become morally degraded. Millat has turned mean and has spread fundamentalism among his colleagues. He has created threat in the lives of the people. Millat does not listen to anyone. He has created mafia tribes so that other boys should also become a part of it. Millat is drowned by the system of London society so has remained of nowhere. He has been hybridized by English system. It has alienated him from his cultural values. Millat has left his home and remains with his gang on the streets of London. He has left Muslim identity and traditional roots of Bangladesh. Immigration to British society has created identity crisis in the life of Millat. He becomes destabilized and is corrupted by English ways of life. Stefanie Brunn says that the novel expound the upheavals in the lives of first and second generation of characters as they desperately searches for their homeland in a "multicultural society" (*Zadie Smith's White Teeth* 4). Millat is victimized by the society of London. He does not know where to go and what to do in the society of London. It has developed anguish in his life. He has felt isolated in the new society so to overcome this he has become a fanatic.

It is explored from Zadie Smith's novel *White Teeth* that Samad, Magid and Millat have suffered in-between the two cultures. They have experienced integration

problem in the multicultural society of London. They have not been compatible in London culture so they have felt marginalized. It has created fractures in their lives. Hybridization has developed dilemmas in the lives of first and second-generation immigrants Samad Iqbal, Magid and Millat. Identity crisis has emerged in Samad Iqbal by feeling dislocated from his Bangladeshi roots. Western and Eastern cultures are different from one another so these characters have experienced turmoil, psychic distress and disharmony in-between these two cultures. This problem can be overcome by respecting each other's culture and mutual tolerance for one another's values of life. But religion, Muslim identity and Islamic cultural values of life have created anxieties in the lives of Samad, Magid and Millat in London society. Samad does not want to shift from his religion and cultural identity. He wants to keep his children integrated with Muslim identity. But they are victimized by British culture. This has developed emptiness in their lives. Cultural alienation and up-rootedness have haunted the life of Samad Iqbal. His younger son Millat has turned a militant. He becomes indulged in smoking and gangs. He has joined gangster groups. Millat has felt marginalized in the society of London. Even Magid has suffered in London society because his father does not allow him to blend with English culture. He loves the culture of London. Culture of London has impacted the psyche of Magid. This has resulted chaos in the relationship of father and son. Eventually, identity crisis has evolved in the lives of both first and second-generation immigrants in London society as they have felt incompatible with the system of London.

Zadie Smith, in her novella, *The Embassy of Cambodia* portrays the tragedies and traumas of African race through the character of Fatou. Fatou is a servant in Willesden, a part of North West London in Derawlas family. Fatou's psyche is traumatized by the pain of her forefather's. She has experienced bad treatment in the family of Derawals family. So, she wants to know from her friend Andrew why only black people have suffered in the world. This she comes to know when she is ill-treated by her owner and other people in Willesden society. It has developed identity crisis in her life. Fatou discusses the dehumanization of her ancestors with Andrew who is her friend and meets her when she is allowed by Derawals family to go to Church. Fatou has suffered from every side in her life. She has been brought by her father from "Ivory Coast to Ghana, Libya, Italy" and finally to Willesden society of London (15-16). This journey of life has traumatized Fatou.

During this journey, she is exploited by so many men. Derawals family has treated her as a slave. She has not received any respect from anyone in her life. So, she narrates to Andrew that this suffering is written in the fate of black race. She believes that blacks have been created by God to bear more pain. Her past scars have created wounds in her psyche. To Fatou, African people have been uprooted from their roots as a result they have suffered inexhaustibly as compared to other races. Nobody has trusted on their narratives. Fatou states to Andrew that African people have been enforced to live worthless lives. They have borne brutal tortures from other races. They have been suppressed by their owner's. Fatou has lived a life of torture in the society of Willesden. Nobody talks to her except Andrew. Andrew consoles her and tries to sympathize with her but her wounds are very deep. Her alienation from her society has developed agony in her life. She avers to Andrew that only African people have been made as slaves but Chinese people have never been enslaved. Fatou is forcefully sold in the trade of slavery by her father. Due to this, she suffers from dilemma as she is isolated in the new country. Even after decades, African people have not been able to eliminate the pain from their psyches which their forefathers have suffered. This pain haunts the psyche of Fatou. Dr Joy Drgruy says that "we have looked at multigenerational impact of trauma and people who had tragedies" ("Post-Traumatic Slavery Syndrome"). This depression in Fatou is a result of wounds of her bygone generations who have been demolished by slavery. It is this pain, she is discussing with her friend Andrew. No doubt to a very large extent, African people are treated with regard and respect in multicultural societies but still Africans are discriminated and abused by white and other races on the grounds of ethnicity and color. Fatou has suffered in the family of Derawals family in Willesden society. Frantz Fanon argues that "a zone of non-being, an extraordinary sterile and arid region, where black is not a man or [women], and mankind is digging into its own flesh to find meanings" (*Black Skin White Masks* 7). Both African men and women have been segregated during the trade of slavery. This has a great impact on the present generation African people such as Fatou. She does not get any space in Willesden society as very few people talk to her. This way, she has felt void in her life. Beatriz Perez Zapata writes that Zadie Smith's novella "*The Embassy of Cambodia* as a narrative that contributes to the decolonization of trauma studies" ("Decolonizing Trauma"1). Andrew tries to provide some solace to Fatou

so that she should get rid of this anxiety in her psyche. In this psychic dilemma, Fatou is struggling with her identity in the multicultural Willesden society. Her black race has confronted inhuman torture from other races. She expresses her agony with Andrew as:

Believe me, that's natural, Fatou, pure and simple. Only God cries for us all, because we are all his children. It's very, very logical. You just have to think about it for a moment.' Fatou sighed, 'but I still think we have more pain. I h've seen it myself. Chinese have never been slaves. They are always protected from the worst. 'Are we born to suffer? Sometimes I think we were born to suffer more than all the rest. (26-29)

It depicts that African race has been victimized by their white masters during slavery through draconian and fascist policies. This has impacted the forthcoming generation such as Fatou as she has confronted xenophobia in the society of Willesden. As a result, she concludes that black people have experienced institutional terrorism from white people as well as vulgar behaviour from other races. Fatou has been victimized by Derawals family. Derawals family believes that these Africans like Fatou have been created by God to serve the people of other races. It has pained Fatou. Moreover, Fatou's psyche is horribly damaged by the anguish about her people when she reads the story "about a Sudanese 'slave' living in a rich man's house in London" society (15). It is due to this, she asks Andrew that African people have suffered always in their lives. Homi Bhabha claims that "the Negro enslaved by his inferiority in accordance with a neurotic orientation" (*The Location of Culture* 43). As a Nigerian slave, she feels inferiority complex on her black race. This is the result of her dehumanized self by the hands of her owner. She says to Andrew that African people have shunned praying to God as even God is bias against them. Fatou reveals to Andrew that horrible tortures have confronted by African people so it has made their psyches fragmented. Fatou believes that God has created them to suffer. He has made them inferior and slaves of other people. Fatou is ostracized in different societies on the basis of her ethnicity. It has brought turmoil in her life. She has lived a life of slavery in Willesden society. She has been abused on her black colour by the children of Derawals family. This inflicts enormous pain

to Fatou as she thinks there is no space for her in this multicultural Willesden society. Due to this, she has felt guilty consciousness in her own eyes. Homi Bhabha asserts that “what is often called the black soul is a white man’s artifacts. The ambivalent identification of the racist world” (*The Location of Culture* 44). She is diabolized by her owner and gets a negative treatment from her master. Fatou conveys to Andrew that African race has been denied from their identities and rights. They have been uprooted from their families. Their color and ethnicity have become a challenge for their recognition in the white as well as brown societies. Fatou has been traumatized by her master. She has signed a contract in which she has become the property of her owner. She has no right over her life. Slavery treatment has damaged the space of Fatou in Willesden society. Due to this, she has suffered from identity crisis in her life. Fatou has no freedom to live her life. Rather, she has to bow before her owner. Her wages have been retained by the Derawals family. She is given only “food, water and heat” by them (16). Her passport has been taken away from her by the Derawals family. Derawals family has treated her ‘Other’ in their family. So, she states to Andrew that African people are born to suffer harsh realities of the other races.

Cultural and racial prejudice with African race has haunted the psyche of Fatou. This has created tumult in her identity after confronting bad treatment from Derawals family. Fatou is not coming out of this frustration that her forefathers have suffered from other people. She reveals to Andrew that God is even racist and has turned against black people. Fatou believes that God has created African people to serve other races. He has not protected them from the worst. She looks at her own bad condition in Willesden society so she questions about God. She is not permitted by her owner to integrate with other people in Willesden society. She cannot move out of the house without the permission of her owner. Further, she asserts to Andrew that African people worship to God as other people but only African people have suffered wrath of God. The burden of suffering is not over from these African people but to a large extent they have created a space for them after the rule of colonialism is over from their countries. It has wounded their psyches. Fatou has experienced wicked treatment in the society of Willesden. This has evolved dilemmas in Fatou. Her human rights have been decimated in the multicultural

society of Willesden by Derawals family. She is traumatized “when she tried to find out more the Bengalis would not talk to her. Her place was in the toilet stalls” (50). Everyone has turned back towards her as she is black in color. Her ethnicity becomes the cause of her degradation. Bangladeshi people have segregated her from their company. They have regarded her inferior as compared to their race. It has shattered down Fatou. She is looked as a toilet cleaner not a human being by them. This behavior has marginalized Fatou. Amy Gutmann writes that “the life scripts associated with women, blacks. . . and various other collective identities have been often negative, creating obstacles to, rather than opportunities for, living a socially dignified life and being treated as equal by other members of their society” (*Multiculturalism* 11). This is the case of African Fatou, whose life has turned pathetic due to inhuman treatment from her master and people of other races. This anguish she recounts to Andrew as “Tell me, why would God choose us especially for suffering when we, above all others, praise his name? Africa is the fastest-growing Christian continent! Just think about it for a minute! It’s the Devil. For what could be done about the suffering of the distant past (31). Fatou has received bad reactions in the society of Willesden so she is traumatized by it. She conveys to Andrew about her sufferings and pain of her bygone generations. She has experienced horrible treatment. Fatou has lived secluded life in Derawals family. Willesden society has ostracized her so no one comes forward to acknowledge her. This has developed wounds in Fatou’s life. Smith shows that African people are still in search of recognition like Fatou. She has been asked to act in a particular way. Every right has been snatched from her by Derawals family. It hurts her soul so she lashes at everything thing even God. Beatriz Perez Zapata states that in the *The Embassy of Cambodia* “Fatou has been de-humanized in her condition as a slave, whereby she becomes an object, a commodity in a neo-liberal and neo-colonial system” (“Decolonizing Trauma” 11). She has been victimized by the slavery and colonial policies of her owner Mr. Derawal. Her subjectivity has been crushed by the draconian rules of her owner. As a result, she has experienced distress in her life.

Rape has deeply wounded Fatou as she has been strangled forcefully by a Russian man. This vicious act against her has made her depressed. She has worked at Accra (capital of Ghana) in a hostel. There she is raped by a Russian man as she

enters into the bedroom for cleaning the toilets. Fatou insists her to leave her but Russian man has closed the door and raped her. Helpless Fatou is traumatized by this incident. She has lost her virginity in this way. She has tried to save herself from the wicked Russian man. But he turns out to be a devil. Nobody has heard her story. She is left on her mercy. Fatou mourns for her indelible scars. Frantz Fanon asserts that “woman of color is never altogether respectable” anywhere in the world (*Black Skin White Masks* 29). Her crime is she is a woman of color. She is molested by everybody. Fatou is oppressed by everybody as a result crisis develops in her psyche. Russian man has become a devil. He has torn the clothes of Fatou. This demeaning of Fatou has developed psychological disorders in her life. In different societies such as Willesden, Libya, Ivory Coast, Rome and Ghana, Fatou has received cruel treatment from people. She is looked down by everyone. This is the hypocrisy of people by looking down the black people in terms of ethnicity and color. Fatou has seen inhuman behavior everywhere. These indelible scars of past does not provide her solace. Zadie Smith presents this dilemma of Fatou as:

But the Devil was waiting. She had only a month left in Accra when she entered a bedroom to clean it one morning and heard the door shut softly behind her before she could put a hand to it. He came, this time, in Russian form. That was when she knew that the Devil was stupid as well as evil. She had cried she was cleaning toilets in a Catholic girls’ school. (44-46)

Fatou is tortured and isolated by the white as well as brown people. This behavior with Fatou has created distress in her life. She wants to live like other people but she has got bad behavior from everybody. Her African ethnicity has turned a challenge for her recognition in the multicultural society of Willesden. Even in various other places, she has received worse treatment. Rape by Russian man has inflicted tremendous pain in her life. She has been shattered by this act in rest of her life. Fatou is oppressed physically as well as psychologically by the Russian man. This racist behavior with African woman Fatou has mentally crushed her. This human rights violation against Fatou is a result of malice against her race. Beatriz Perez Zapata acknowledges that *The Embassy of Cambodia* “highlights the impossibility of bringing justice to those subjects who are not able to articulate their voices, who



are still struggling for recognition” (Decolonizing Trauma 11). Her identity has been damaged by Russian man. She has been misrecognized by everyone. In this way, she has lived a pathetic and traumatized life. It has developed indelible scars in her life.

Fatou has become jobless. Her owner has thrown her out of the home. Mrs Derawal has questioned her work. She recounts her that Fatou is not working properly. Mrs Derawal says to Fatou that she has not looked after her children. Though, she loves the children of Mrs Derawal. She does every work with proper care. But she has confronted oppression from Derawals family. Slave masters, Mr. Derawal and Mrs. Derawal have no respect for Fatou. They have drenched her into abject poverty. This has aroused worries in the life of Fatou. No doubt, she has worked wholeheartedly for Derawals family but Mrs Derawal recounts her that Fatou has done nothing for the family and for her children. She is exploited by Derawals family. Fatou is a representation of all those African women who have confronted subjugation in the families of multicultural society of Willesden. Derawals family has questioned her work and loyalty. It has haunted her psyche. For Mrs Derawal, Fatou is their property so they have used her according to their desire. They have deliberately prohibited liberty of Fatou so that she becomes dependent on them. Frantz Fanon writes women of color “is looked at with distaste . . . it is because she is a woman of color that she is not accepted in this society” (*Black Skin White Masks* 30). No savior has protected Fatou from the exploitation of her owner. Rather, Fatou has been uprooted by her owner from the job. It has made her plight pathetic. It has aroused complications in the life of Fatou. This treachery is still prevalent in multicultural societies in which servants are treated as slaves. Mrs Derawal says to Fatou as:

What you don’t understand we have no need for a nanny,’ she said, standing in the doorway of Fatou’s room - We need a housekeeper, one who cleans properly. Mrs Derawal added, though Fatou had never cared for the children, not even slightly. ‘And that is of no use to us.’ ‘And so you will want to find somewhere else to live as soon as possible,’ Mrs Derawal said. (65)

Fatou has been sacked by Mrs Derawal from the home. This has originated excruciating pain in the life of Fatou. She is dislocated from everywhere. She has no place to live on. Mrs Derawal dislikes Fatou. She has always complained about the work of Fatou. She is degraded by Mrs Derawal. She has no privilege in the Derawals family. Slavery treatment has made her dissent miserable in Willesden society. To Mrs Derawal, Fatou is not fit for the Derawals family so she should leave it. It has developed identity crisis in her life. Homi Bhabha writes that “the disturbing distance in-between that constitutes the figure of colonial otherness- the white man’s artifice inscribed on the black man’s body” (*The Location of Culture* 45). This is the case of Fatou, who has been ridiculed by Mrs Derawal family. She is lost in this society of Willesden because she does not know anyone in the society. She has not been acknowledged by anybody. Up-rootedness of Fatou has developed indelible scars and crisis in her life. This distress of Fatou has affected her psychic. Zapata presents that *The Embassy of Cambodia* “denounces the existence of a pervasive colonial regime” (11). In this legalized colonial system, black woman Fatou has suffered worse treatment from Mrs Derawal. She has been considered worthless by her owner. Her owner has tortured her under cruel policies.

Fatou has suffered from post-traumatic stress due to marginalization in Derawals family and from other people in different societies. Post-traumatic stress on the new generation Fatou is the outcome of her up-rootedness and social alienation in other societies. On the basis of her ethnicity and color, Fatou confronts oppression in the Derawals family and in Willesden society. Fatou has suffered from segregation in the society of Willesden. She has struggled for her human and individual freedom in Willesden society. But her owner has retained her wages and passport. She is economically exploited by her owner. Fatou is victimized by a legalized slavery bond. In this bond, she is demoralized by her owner. She has struggled for her identity and recognition in the multicultural Willesden society. But she has received pain. Through cooperation and tolerance of one another’s people and culture can be helpful to avoid oppression and exploitation in the multicultural societies.

*The Joy Luck Club*, a novel by Amy Tan explores the dilemmas and crisis in the lives of Chinese born mothers Suyuan Woo, An-mei Hsu, Lindo Jong, Ying-ying

St. Clair and their American born daughters Jin-mei Woo, Rose Hsu Jordan, Waverly Jong and Lena St. Clair. Mothers are psychologically wounded by the upheavals of Japan-China war and civil war in China. It has greatly impacted their psyches and relationships. They have lost their stability in their lives in a country that is torn by the war. These women have been uprooted from their Chinese society. They have lost their children, families and their homeland. To get rid of this pathetic plight, Suyuan Woo, An-Mei Hsu, Lindo Jong and Ying-ying St. Clair migrate to America. War has uprooted these women from their cultural identity. They have become traumatized in-between Japan and China war. So, displacement from their roots has created emptiness in their lives. Eventually, these women have suffered from nostalgia and integration problems in the new society of America.

The novel opens with the words of Suyuan Woo that “the immigration officials pulled her swan away from her, leaving the woman fluttering her arms. She forgot why she had come and what she had left behind (18). War has uprooted Suyuan Woo from her Chinese society. She has lost her family members in the war. After she reaches to American, she struggles with her life. Suyuan Woo has felt strange in the new society. Her daughter Jing-mei is brought up in American society. She does not know anything about the values of her mother. It has created understanding problem between mother and daughter. Jing-mei has integrated with the culture of America. She loves American movies and actresses. But her mother felt haunted by looking at her daughter’s activities. Jing-mei does not hear the orders of her mother. It has developed anxieties in the life of Suyuan Woo. She mourns that she has lost her daughter in American society. Jing-mei wants to remain independent and follow her own ambitions of life. But her mother wants her to become a child star. So, she blames immigration officials have taken her daughter from her. It is basically her daughter is hybridized with the system of America. Therefore, it has created crisis in Suyuan Woo in American society. She has felt marginalized between her Chinese and American culture. She has become hopeless because she has been unable to stop her daughter from adopting American values. She has suffered from alienation in the new society of America. On another side, her daughter Jing-mei Woo is Americanized. She has become a believer of American liberalism. She does not care about the orders of her mother. This hybridization has

created crisis in the life of Suyuan Woo. Pain of losing one's identity has demolished the life of Suyuan Woo. In this grief, she mourns as her daughter has been trapped by American values. Stephen Frosh argues that "the people who have very deep-seated doubts about the reality and viability of their very 'self', who are ultimately found to be suffering from various degrees of depersonalization, unreality, the dread feeling of 'not belonging', of being fundamentally isolated and out of touch with the world . . . the problem here is not relations with other people but whether one has or is a self" (*Identity Crisis Modernity, Psychoanalysis and the Self* 45). Suyuan Woo has become depersonalized in-between Chinese and American societies. She does not know why she has come to America and what she has left behind such is the turmoil that develops in her psyche. Due to this, she has experienced uncanny thoughts in her psyche. She is traumatized in the new society of America. Her daughter's victimization to American values has distressed her in the multicultural society of America. In this way, her relationship with her daughter is ruined. They have quarreled with each other. Marc Singer states that "Tan creates two entirely different scripts of cultural identity, a realistically-outlined "American" identity for the daughters and an Orientalized "Chinese" one for their mothers" ("Moving Forward to Reach the Past" 324). So, identity crisis has generated in the relationship of mother and daughter. Suyuan Woo is a believer of Chinese values but her daughter believes on American values. It has created tension in the relationship of mother and daughter. They have not understood each other's cultural differences so it has created mental anxiety in Suyuan Woo.

Jing-mei Woo feels lonely without her mother in American society. Her mother has died so it has created vacuum in Jing-mei. She weeps in the memory of her mother. She does not know how to relate with the women of the Joy Luck Club as she is not familiar with her mother's traditions. She has been brought up in American society so to take her mother's place in the Joy Luck Club game has broken her internally. This has made her nostalgic about her mother. She has been traumatized by the loss of her. Jing-mei feels a sense of loss as there is no one to whom she can attach herself. This emptiness in Jing-mei Woo is motherly loss for a daughter. She does not want to take the position of her mother in the Joy Luck Club game. She is crying in the grief of her mother. She does not want to take part in this

game with these women who have played this game with her mother. Death of Jing-mei's mother has developed wounds in her life. Her father has also been broken by the death of his wife. Jing-mei can't tolerate the pain of her father as well as her mother's death. Women at the Joy Luck Club have told her the stories about her mother's past. Jing-mei Woo has dwelled in the thoughts of her mother's past so it doesn't provide her solace. She has not lived delightful life. Her mother's past has a tremendous impact on the identity of Jing-mei. The real cause of this dilemma in mother-daughter relationship is Japanese-Chinese war. Due to this, second generation daughter is crippled when she comes to know about the tumultuous life of her mother in China. Jing-mei is haunted by the turmoil her mother has confronted. Aunties in the Joy Luck Club have narrated her pain of her mother in China. She describes her anxiety as "I'm shaking, trying to hold something inside. The last time I saw them, at the funeral, I had broken down and cried big gulping sobs. They must wonder how someone like me can take my mother's place" (27). Mother's loss for Jing-mei is a huge loss. Emptiness that is created in Jing-mei by her mother's death is very difficult to be fulfilled. Motherly loss has evolved excruciating pain in Jing-mei. For a daughter, mother is a friend, guide and philosopher but Japan-China war have created rifts and agony in the relationship of Jing-mei and her mother Suyuan Woo. Jing-mei is alienated in the multicultural society of America in the grief of her mother. Gloria Shen writes that "in *The Joy Luck Club*, Tan probes the problematic mother-daughter relationship in sixteen separate stories spanning two generations of eight women" ("Born of a Stranger: Mother-Daughter Relationships" 6). Relationship of Jing-mei and Suyuan Woo turns problematic because of immigration and motherly loss to the daughter. Both mother and daughter have suffered extreme tumult. Suyuan Woo's pain has traumatized the second-generation Jing-mei. She has been depressed by learning the miseries of her life. She wants to fulfill the unfilled wish of her mother to go back to China and find her half-sisters that her mother has left behind.

Rootlessness has created nostalgia in the life of Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair in American society. To Suyuan Woo, anything that is related to her homeland is of great significance. She dwells in the thoughts of her homeland as she has been uprooted from her Chinese identity. War has separated

her from her twin daughters. Jin-mei narrates tragedies of Suyuan Woo and other women who have been traumatized by Japan-China war. They have lost their families, relatives and friends in the war. So, unspeakable tragedies have haunted them even after migrating to America. They have felt marginalized in the new society of America. They are not able to speak English language. This has created depression in their lives. Jing-mei states that her mother has understood the pain of these displaced women in America when she confronts them in a missionary church. These women as Suyuan Woo have become alienated from their cultural identity and roots. Their fractured psyches are not able to mourn for the dead ones. Jin-mei says these women have borne unbearable pain during the war. Japanese soldiers have raped women during the war so to save from the violence of Japanese soldiers these women have left their Chinese roots. After immigration, these women are not able to integrate with American society. It is a new system for them. They cannot talk to anyone as they do not know the English language. It has isolated them from the rest of American people. In American society, they have felt socially excluded because this system is new for them. So, Jing-Mei Woo expresses the psychological pain of these women as:

This feather may look worthless, but it comes from afar and carries with it all my good intentions. My mother could sense that the women of these families also had unspeakable tragedies they had left behind in China and hopes they couldn't begin to express in their fragile English. Or at least, my mother recognized the numbness in these women's faces. And she saw how quickly their eyes moved when she told them her idea for the joy luck club. (18-20)

Japan-China war has developed identity crisis in the lives of Suyuan Woo and other immigrant women. These women have been oppressed during China and Japan war. Japanese soldiers have bombarded on Chinese society so they have killed thousands of people and raped women. These women have been torn from their relatives and families. In this way, these women have borne the bad treatment during the war. Jing-mei asserts that her mother has come to know about the numbness of these Chinese women. She is also dislocated from her Chinese roots in which her first

husband has got killed. Even she has left behind her two daughters in Chinese society because she has not taken them with her during the war. Everybody wants to save themselves from the merciless death of Japanese soldiers. Therefore, barbarities to these Chinese women during the war have shattered their lives. They have not come out of this turmoil throughout their lives. When Suyuan Woo talks to these women about the 'Joy Luck Club' game all of them look at her. This 'Joy Luck Club' game is related to their cultural identity and roots so they want to remain bound to it. Stephen Frosh highlights that "the major problem faced by people is that the conditions which are supplied by contemporary culture are not conducive to the formation of a deep and integrated sense of secure being, a self which is more than a collection of chameleon images" (63). The situations in the lives of these women have fragmented their identities. These women have not been able to overcome from their torments of the past. They have not felt secure and safe in Chinese atmosphere in which they have been tortured during Chinese-Japanese war. In this way, their identities have become "fluid identities" (155). They have lost integrity and stability in their lives. Their past and present have created vacuum in their lives. Even after immigration, these women feel numbness such is the intensity of injustice they have confronted in Chinese society. The indelible scars in the lives of these women have fractured their psyches and self. On another side, in American multicultural society, these women such as Suyuan Woo and others have suffered from communication problem. Jing-mei says that these women have not expressed their inner mental anguish because they can't speak English language. It has created depression in them. They cannot speak to anybody as a result they have felt segregated. Their daughters Jing-mei, Rose Hsu Jordan, Waverly Jong and Lena St. Clair have confronted turmoil to understand their mother's language as these have been brought up according to American cultural values. Ben Xu writes that "the mothers are all first-generation immigrants from mainland China, speaking very little English and remaining cultural aliens in their new world" ("Memory and the Ethnic Self" 3). This cultural alienation and language barrier have created dilemmas in the first generation women in America. They become aliens in a new society as nobody understands them nor they can understand anybody. This has even created anxieties in the relationship between mothers and their daughters.

War between Japan and China has created despair in the lives of Suyuan Woo and other people in Chinese society. Japan has attacked China to colonize its resources and make their dominance in China. This has created terror in the lives of Suyuan Woo and other people during the war. In this distress, Suyuan Woo and her neighbours have been terrorized by the bombs dropped by Japanese soldiers on the territory of China. Suyuan Woo and other people have hidden inside the caves to save from death. Japanese soldiers have traumatized the lives of Suyuan Woo and other people in China. Suyuan Woo's plight has become worse during the war. Genocide of people by Japanese soldiers have horrified Suyuan Woo. Suyuan Woo reveals that she and other people have become crazy due to regular bombings of Japanese soldiers. People have died due to starvation. Nobody has come out of the caves as Japanese soldiers have butchered people on the streets. Suyuan Woo is torn by the war. She has seen massacre created by Japanese air raids on Chinese territory. Samuel Huntington writes that "world politics is being reconfigured along cultural lines, with new patterns of conflict and cooperation replacing those of Cold War" (1). Conflict between Japan and China has worsened the condition of people such as Suyuan Woo and her neighbors. Suyuan Woo and other people have remained of nowhere as repeated bombings have traumatized these people. Crisis has developed in Suyuan Woo and other people as they have remained for days inside the caves. So, war has dehumanized Suyuan Woo and other people in Chinese society. Japan has tried to maintain dominance over Chinese country. But, this has a great impact on Chinese population in which people have become uprooted from their places as Suyuan Woo. Jing-mei describes her mother's sufferings as:

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. Outside I could hear the bombing. Boom! Boom! Can you imagine how it is, to want to be neither inside nor outside, to want to be nowhere and disappear? (22)

Differences between Japanese and Chinese civilizations in political and ideological terms have created havoc in the life of Suyuan Woo and other people. Suyuan Woo



and other people have remained of nowhere. Her relatives have been killed during the war. She has lost her homeland and children because of the war. Animosity between Japan and China has made Chinese people dislocated and traumatized. Japan and China war has brought turmoil in the relationships of parents and their children. It has wiped out generations. Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair are uprooted from their Chinese roots by this war. It has created indelible scars in their lives. These wounds have broken the psyches of Suyuan Woo and other women. People in this warmongering between Japan and China have lost their loved ones as a result they have suffered from trauma. Suyuan Woo's self is fractured by the war. Suyuan Woo has remained of nowhere due to this war. Stephen Frosh writes that "distortions and lacunae in self formation which are experienced as deeply painful or even, at times, as cataclysmically and violently terrifying" (*Identity Crisis Modernity, Psychoanalysis and The Self* 64). Suyuan Woo has lost her identity because disaster of the war has made her suffer irrevocably and has left indelible scars in her life. Hopelessness has developed in Suyuan Woo and other people as these people are inhumanly trashed to death by Japanese soldiers without any mercy. Catastrophe of war on Chinese people has created gloom in their lives. Even after migration, Suyuan Woo has not forgotten these wounds as her twin daughters are separated from her during the war. During her escape from the war grooves develop on her feet. She has lost everything in the war except the clothes she wears. It has created distress in rest of her life. Gloria Shen writes that "*The Joy Luck Club* also confronts the more general and lasting concerns of many generations" (5). These generations have been haunted by the tragedies of their dead one's in the war. Due to these upheavals, Suyuan Woo and other people have suffered from deep pain in their lives.

Due to confrontation between Japan and China has created wounds in the lives of the people in China. Japanese soldiers have oppressed the people of China. Suyuan Woo and other women have lost their relatives in the war. Their homes have been destroyed by Japanese soldiers. Thousands of people have died due to starvation. People have lost their hopes during the war. Mothers have been separated from their daughters. Similarly, husbands have been detached from their wives. Suyuan Woo and other women have been uprooted from their roots. Generations

have been lost in the war between Japan and China. Suyuan Woo and other women have seen the way people have been maimed and killed by the Japanese bombs. Due to this, people have become fragmented. It has damaged their psyches. So, war between Japan and China has removed peace in the lives of the Chinese people. As a result, Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair have suffered from identity crisis in their lives. These women have lost their loved ones in the war. They have been displaced from their roots so these women are not able to forget their wounds. They share their stories with one another in order to express their anguish. War has brought disintegration and unrest in Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clear. Japanese soldiers have indulged in war crimes. They have executed humanity by killing innocent people in China. Japan and China war has alienated people in China from their precious relationships. Suyuan Woo and other women have been separated from their families, husbands, siblings and brothers. It has wounded them so they are not able to laugh after they have migrated to American multicultural society. Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair have become homeless. These women have become shattered due to the war. They have suffered from starvation during the war. Due to this, these women have experienced utter dejection and anxieties in their lives. Thus, these women have suffered from psychic turmoil. No doubt, they are playing Mahjong game in the Joy Luck Club in America but still their psyches are occupied with the scars of their lost generations. As, Suyuan Woo and other women have been marginalized by the war. Jing-mei Woo narrates the wretched conditions of these women as:

Many people in the city were starving, eating rats and, later, the garbage that the poorest rats used to feed on. Others thought we were possessed by demons when even within our own families we had lost generations, had lost homes and fortunes, and were separated, husband from wife, brother from sister, daughter from mother. Hnnh! How could we laugh, people asked. It's not that we had no heart or eyes for pain. We were all afraid. We all had our miseries. But to despair was to wish back for something already lost. Or to prolong what was already unbearable. (24)

Japan-China war has created fear in Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair. When these women look the barbarity of Japanese soldiers they have felt traumatized. Japanese war on Chinese society has developed indelible scars in these women. Their wounds have not healed even after migrating to American society. Japanese soldiers want to imperialize some parts of Chinese country so they have waged a war against China. They have decimated Chinese systems and values. It has developed chaos in the lives of the people. These women narrate their stories to each other about the war. They have lost their homes, sisters, brothers and their dear ones during the war. This homelessness has created frustration in their lives. They are not able to recover from this devastation. They are so traumatized that they are not able to mourn for their dead ones. Their family members have died due to Japanese air raids and starvation. People have nothing to eat during the war. They have eaten dead rats. Some of the people have died due to diseases as Japanese soldiers have stopped every means of communication for these people. As a result, vacuum have developed in the lives of these women. It has dehumanized these women. They have remained of nowhere. Their self is damaged by the war. They have confronted highest sort of barbarity from Japanese soldiers. Hence, dehumanization to these women has evolved excruciating pain in their lives. They are not able to express this mental anguish to anybody as their psyches have been fractured by the war.

Suyuan Woo, An-mei Hsu, Lindo Jong and other women have experienced turmoil in the societies of China and America. War has shattered their lives. These scars have developed in their lives due to intolerance between Japan and China during the World War Second. These women have been uprooted from their roots. This has created depression in their lives. Due to this, these women are haunted in the rest of their lives as they have lost their loved ones during the war. They have not been able to mourn for their dead ones as war has fractured their psyches. Moreover, mothers and daughters are separated from each other by Japan and China war. It has created rift in the relationship of mothers and their daughters. Due to this, mourning problem has emerged in their relationships. Further, acculturation of Jing-mei to American culture has created dilemmas in her relationship with her mother. She is integrated with the culture of America but her mother wants to keep her

rooted to her Chinese values. It results, turmoil in their relationship. The need of the time is to respect one another's culture, political ideologies and sovereignty rather to wage war and destroy one another's civilizations. This way, peaceful and prosperous society can be developed.

Amy Tan, in her novel, *The Kitchen God's Wife* portrays sufferings in the relationship of Winnie and her daughter Pearl. Winnie mother of Pearl is dehumanized in Chinese society by her husband. This has compelled her to migrate to America. But after reaching to America, Winnie feels lonely from her Chinese cultural values. She is not able to relate with her daughter and other people in America. Winnie is not able to communicate properly in English language. So, this has segregated her from her daughter Pearl. They have not understood each other's feelings. Winnie has so many secrets of her past life but she is not able to express them to her daughter. Pearl has felt suffocated by looking at the condition of her mother. She cannot bear the pain of her mother. It has traumatized their lives. Winnie does not talk to anyone in America as she is consumed by the grief of her past tragedies. She feels strange in this new country. Pearl believes that her mother has lived a life of regrets but she doesn't share them with her. These past secrets of Winnie have suffocated her life. Due to pain of her mother, Pearl has felt worried. Her mother has become numb in America. Winnie has remained of nowhere. She is traumatized by her past thoughts as a result she is feeling lonely in American society. This has developed depression in her life. Winnie is left by her mother in her childhood as her father has married to another woman. She has been brought up by her auntie and uncle who have treated her badly. They have married Winnie to Wen Fu. He has dehumanized Winnie through different ways and has finally divorced her. This tragedy has confronted by Winnie from her husband. Her psyche is torn by Wen Fu. As a result, her daughter Pearl has turned melancholic as they are not been able to share their excruciating pain in their lives. Pearl feels suffocated by looking at the condition of her mother. They even have felt alienated from one another as they do not understand each other's talks properly. Winnie does not want to share this secret with her daughter Pearl. So, it has alienated them from each other. Winnie is broken as she is not able to associate with her daughter in the multicultural society of America. Their relationship has suffered from turmoil as she does not reveal her painful past to her daughter. This has problematized the

relationship of mother and daughter. Due to this, Winnie has suffered from emptiness in her life. She has been succumbed by the upheavals that she has received from Wen Fu in Chinese society. The intensity of this is so strong that mother and daughter do not want to exchange their sorrows and tragedies of life. As a result, wounds have developed in their psyches as they have not been able to connect with one another. Cultural constraints have disintegrated Winnie's life due to which her relationship with her daughter has become tumultuous. Pearl presents this havoc and crisis in their relationship as:

To me, ying-gai meant my mother lived a life of regrets that never faded with time. Feel as lonely I imagine her to be. I think of the enormous distance that separates us and makes us unable to share the most important matters of our life. . . Everything feels like a shame, and also sad and true. All these meaningless gestures, old misunderstandings, and painful secrets, why do we keep them up? I feel as if I were suffocating and want to run away. (34)

On another side, disillusionment has developed in the mother-daughter relationship on the grounds of their differences. Pearl has been brought up in the multicultural society of America so she loves American culture. She does not understand the temperament of her mother. Her mother rebukes her for not remaining loyal to her Chinese roots. So, this generational gap has developed confusion in the lives of Winnie and Pearl. They are not able to assimilate with each other. Pearl believes on liberal cultural values of America but her mother is a believer of traditional values of China. Due to this, they have an understanding problem with one another's ways of life. As a result, they have indulged into confrontations with one another. Winnie suffers from nostalgia in America. She cannot talk to anyone as she speaks and understands Mandarin language only. Stephen Frosh writes that "modernity displaces, disturbs, deconstructs and redeploys" the relationship of people (191). Mother-daughter relationship suffers from void as there is misunderstanding between them. Mother does not understand the language of her daughter. This is due to acculturation of her daughter with American culture. This modernity has created crisis in the life of Winnie and Pearl. Communication gap has problematized their relationship as Winnie is from China so she is not compatible with the language of

English. Pearl is Americanized so she does not understand Chinese. So, Pearl is haunted by the silence of her mother because she does not talk to anyone. This communication gap has distressed their lives. E. D. Huntley states that “*The Kitchen God’s Wife* addresses the relationship—and the conflicts—between a Chinese immigrant mother (Winnie) and her American-born daughter Pearl” (80). This conflict has aroused dilemmas in the relationship of mother and daughter. It is the result of Western and Eastern cultural differences between mother and daughter as a result they have not understood their secrets and cultural values.

Americanization in Pearl has created demarcations in her relationship with her mother. She is integrated with the system of America. The relationship of Pearl and Winnie suffers from fragmentation as they differ in their cultural values. Pearl rejects the traditional beliefs of Chinese society of her mother. She reveals that her mother forces her to mourn on the death of her father. Her mother scolds her because she has denied to lament over the death of her father. She regards the process of mourning an absurd process. She has no regard for Chinese customs of her parents. Due to this, breaches have developed in the relationship of mother and daughter in the multicultural society of America. Pearl’s mother forces her to weep on the death of her father but she denies as she considers it futile process. It has remained a custom in China to weep loudly on the death of a dead body. But Pearl does not regard this person as her father. She does not want to mourn over his dead body. Mourning over a dead body is not her custom and tradition of multicultural society of America. It looks her strange. These differences have generated frustration and tension in the relationship of mother and daughter. R Venkatesan Iyengar says that “the first-generation migrants often try to fill their existential vacuum by tracing their roots to their ancestral homeland. . . the second generation seek to find their existential meaning in assimilation with the “new homeland” where they were born and brought up” (“Focus”5). Winnie is following her roots and customs of Chinese society by mourning over the funeral of her husband. This has been the tradition in Chinese society to cry loudly over the funeral of a dead body. But Pearl is assimilated and loves the multicultural society of America. This separateness of Pearl from her mother’s culture has created crisis in their lives. Pearl believes on the cultural liberty and independence of American society rather on old

long traditions of China. Winnie beats her daughter so that she can cry for her father. She insists Pearl that she should weep but Pearl does not care about the customs of her parents. This has created confrontation between Pearl and her mother. As a result, they have indulged into distress. So, Pearl expresses this turmoil in their relationship as:

And she knows this grief is not for Grand Auntie Du but for my father. Because she has been waiting for me to cry for such a long, long time for more than twenty-five years...I was fourteen, full of anger and cynicism. And my mother was scolding me, because I refused to go up to casket to see my father's body. I did not want to mourn the man in the casket... "what kind of daughter cannot cry for her own father?" . . . "that man in there is not my father," I said sullenly. Right then my mother jumped up and slapped my face. "That bad! She shouted. I was shocked. "Ai-ya! If you can't cry, I make you cry." And she slapped me again and again. "Cry! Cry!" she wailed crazily. But I sat there still as a stone. (45)

Traditional values are highly significant for the first-generation Winnie. She loves her homeland and cultural identity. Winnie regards her daughter as bad as she does not cry on the death of her father. She has no tears in her eyes for her father. But Winnie demands from her daughter that she should follow the customs of her Chinese society but Pearl denies it. She denies to mourn on her father's death despite her mother has repeatedly slapped her. She does not want to look the dead body of her father in the casket. Second-generation Pearl regards this custom as insignificant and meaningless so she does not want to blend with this system. Pearl demands independence from her mother Winnie. Due to this, turmoil has originated in their lives. Winnie forces her daughter to acknowledge Chinese beliefs but Pearl rejects and questions them. Pearl celebrates the customs and culture of American society. Americanization of Pearl and Chinese customs has collided with each other as a result these women have suffered from tumults.

Cultural distinctiveness has created anxieties in the relationship of Chinese born mother Winnie and her American born daughter Pearl. Pearl is Americanized

by the cultural values of American society. She talks to her friends on phone. She believes on sexual and individual freedom. She goes into the parties with the boys. But her mother worries about this behavior of her daughter. She checks the bags of her daughter. She does not want that her daughter should do the makeup. She warns her daughter for going into parties with boys. Winnie believes on traditions of Chinese society. So, it has aroused dilemma in the relationship of Winnie and her daughter. Pearl wants to enjoy with her friends. Winnie has quarreled with her daughter. She lashes her daughter as she talks too much on phone. It creates disillusionment in Winnie. She wants to keep her daughter rooted to her Chinese roots. She checks her daughter's items that she uses daily for her modeling. It creates frustration in the relationship of mother and daughter. Mother-daughter relationship has suffered from trouble in American society. Winnie does not want that her daughter should become victim of American values. Rather, she wants that she should adopt the cultural values of China. Urvashi Kaushal presents that this has brought "social alienation and mental disruption in the lives of migrants" as mother has prohibited her daughter to celebrate the customs and values of America ("Understanding the Migrant Experience" 14). Hence, mother and daughter have suffered from alienation in American society as well as from each other. It has generated vacuum in their relationship. This is basically the conflict between modernity of America and traditionalism of China. It has created distress between mother and daughter. They have felt pain in their lives. Pearl describes identity crisis with her mother as:

We had lots of fights about that too, talking too much on the phone. What hurts and disappointments? What if this daughter inside the box was nothing like the one I had imagined. . . underneath that, more junk, even terrible things-tampons, which I warned her not to use, blue eye makeup, which I also warned her not to use. . . I remember that girl, the one whose mother always let her go boy-crazy. Pearl fought me. Why can't I ask a boy to Sadie Wakins? You want to follow a girl who has no sense? You want to listen to her mother? That mother doesn't even have concern for her own daughter. (84)



Winnie loves her roots so she regards American culture as immoral. She warns her daughter that she should not use tampons and blue eye makeup. To her, it is not the part of their culture so she quarrels with her daughter. Pearl wants to go with her friends for outing. Her mother believes that her friend has lost her sensibility. She does not want that she should go with her friend to disco party. So, differences between mother and daughter have created vacuum in their lives. Winnie does not want that her daughter should change her cultural identity. Rather, she strongly believes that one should follow one's customs and traditions. But, Pearl wants to assimilate with the cultural values of America. She wants to enjoy parties with other girls and boys. Winnie considers this as foolishness. It has developed crisis in the relationship of mother and daughter. Pearl questions her mother by not allowing her to enjoy party with the boys. Winnie believes that Pearl's female friends and their mothers have become insensible. They do not take care of their daughters in a different country. So, she does not allow her to celebrate with her friends. It creates gaps in their relationship. Slavoj Zizek avers that "true clash is within its civilizations" because people differ in their ideologies, beliefs and perceptions of life so are not ready to give up these differences ("Clash of Civilization"). This has developed anxieties in the relationship of Winnie and Pearl as they differ from each other's ways of life. E. D. Huntley writes that "belonging to the same roots but have different notions of life. One stands for liberty and individuality while as other considers it wretchedness and immoral way of living one's life. The novel opens with Pearl Louie Brandt, a second-generation Chinese American who seems to have all but repudiated her Chinese heritage while embracing her American identity" (80). Pearl stands for American liberty and individuality. She revolts against Chinese customs as she is brought up in multicultural society of America. On another side, Winnie prohibits her from her individuality and rebukes American liberal values. She wants to keep her daughter assimilated with her Chinese roots. Due to this, they have suffered from dilemmas.

War between Japan and China and internal war in Chinese society have distressed Winnie. Chaotic conditions have created by political parties such as the Kuomintang and the Communists. Winnie narrates that these parties have created fear in the lives of the people. Winnie's uncle has deceived so many times to these

parties as each party has asked him about his son Kun. So, to each party, he says Kun has stood and supported their party. Winnie, Kun and her uncle fears for their lives due to the threat that has been created by Japanese, Kuomintang and the Communists. Winnie is uprooted from her roots by the war. Her “half-brother, many people were being killed at that time” (70). It has traumatized Winnie. Chaotic atmosphere during the war has turned Winnie hysteric as she has not been able to come out of this turmoil even after immigration. Japanese soldiers, Kuomintang and the Communists have created havoc in the lives of people in China. They have forced people to believe on their ways of ideologies. These parties have created genocide in Chinese society. Winnie dwells in this pain even after she has immigrated to America. Her past does not leave her. It has traumatized her psyche. She wants to get rid of it but she has not been able to escape from it. These political parties want to maintain their dominance and hegemony over the people. It has turned people homeless and depressed. Samuel Huntington writes that nations have fought internally as well as externally so “struggles for survival, influence, and, where necessary, domination. . . even hegemony by destabilizing hostile civilizations militarily and diplomatically” (24). Conflicts between the political parties of Kuomintang and the Communist party in China have executed thousands of people in order to achieve power. Kuomintang party believes on democracy, nationalism and livelihood of the people. On another side, Communist party believes on communist ideology so due to these differences, these parties have waged war against each other. In this civil war, Winnie, Kun and others have lost their loved ones. People have been separated from their roots. This has traumatized the life of Winnie and other people. As a result, Winnie and other women have suffered from post-traumatic stress because of the brutalities they have confronted from Japanese soldiers, Communists and Kuomintang members. Even after decades, these memories have destroyed the psyche of Winnie. It has developed psychic distress in Winnie. This psychic disorder has made Winnie of nowhere as she has been crushed into this agony. Winnie describes her crisis as:

When I came to this new country, I thought I could finally forget about this half-brother, Kun, who had died so many times, in so many ways. It was too confusing to explain over and over again: who was

related to whom, which half-brother by which marriage, what year this happened according to the Chinese or the Western calendar, what happened to that sister-in-law, why we changed our minds so often about the Japanese, the Kuomintang, and the Communists. (71)

Japan wants to make political and economic dominance on China so Japan has waged a war against China. In this war, Winnie and Kun have been psychologically wounded as they have been humiliated by Japanese's soldiers and local political parties. Her half-brother Kun has been assassinated by one of the gangs. He has been tortured by different parties to join them. In order to save himself, he goes on changing parties. Death of her half-brother has left strong impact on the psyche of Winnie. Winnie and other people have lost their relatives, homes and children. Indelible scars have developed in these people as they have been detached from their families. Freud and Breuer claims that "hysteria is the product of a traumatic event that is subsequently excluded from the consciousness" (Parker 1). Winnie suffers from hysteria due to barbarism of war. She has been up-rooted from her roots. She has lost her relatives. Survivors of the war like Winnie have suffered from post-traumatic effects. As a result, social harmony and cohesion is destroyed in Chinese society.

War between Japan and China and civil war in China between Kuomintang and the Communists in political and ideological terms have created massacre in the lives of Winnie and other people. Winnie has been uprooted from her roots by war. This has aroused anxieties in the mother-daughter relationship of Winnie and Pearl. During the war, Japan has tried to annex Chinese resources in order to make their dominance over China politically and economically. Japan has created genocide on Chinese territory. As a result, people have suffered from post-traumatic stress and mourning problems. Winnie have lost her precious relationships and loved ones in the war. Moreover, she has confronted integration problems in multicultural society of America. As a result, she has felt marginalized. Further, cultural differences between Chinese born mother and her American born daughter have developed dilemmas in their relationship. They have not understood each other's sentiments so it has resulted crisis in their lives.

*The Bonesetter's Daughter*, a novel of Amy Tan deals with cultural and social aspects of life. The novel focuses on the problematized relationship of Luling and her daughter Ruth. American born Ruth and her immigrant Chinese mother Luling have experienced dilemmas in the multicultural society of America. Communication problem has aroused dilemmas in the relationship of Luling and her daughter Ruth. Her mother scolds her for not learning Chinese language. Luling is uprooted from her roots so she tries to make her daughter understand to learn Chinese language. Ruth is not able to read the Chinese stories and decipher the meaning out of them. She asks her mother to translate Chinese words into English language. Luling wants Pearl should remain rooted to her Chinese cultural values and should learn Chinese language. But Pearl does not pay attention to her mother's words. Her mother becomes angry for this behavior of her daughter. In the new country, mother and daughter have confronted language and understanding problems with each other. Due to this, identity crisis has developed in the relationship of mother and daughter. Luling is unknown to the system of America. She confronts communication problem with her daughter and others in the multicultural society of America. On another side, Ruth does not know anything about Chinese customs and language. It has created rift in the relationship of Luling and Ruth. Both Ruth and Luling are crushed in this pain. They are not able to understand each other's language. Ruth feels alienated from her mother as she is ridiculed by her mother by not knowing about Chinese values. This loneliness has created guilt in Ruth. Luling wants to keep her daughter rooted with her homeland. But Ruth doesn't want to integrate with her mother's values. She loves her daughter so she does not want she is victimized by American cultural values. It has created disappointed in the mother-daughter relationship. Ruth is hybridized by American values of life so she has not respected her mother's Chinese values. Communication barrier has made their lives numb and pathetic. Ruth presents this chaos with her mother as:

She asked her mother to render Chinese characters into English. First Luling scolded her for not studying Chinese hard enough when she was little. . . if Ruth showed impatience in listening to any of this, Luling became outraged and then the silent treatment began, until Ruth broke down first. Ruth felt pangs of guilt. Luling seemed to have a crisis whenever Ruth had not called in several days. (13-15)

Up-rootedness from Chinese roots has originated mental anxieties between Luling and Ruth. LuLing has struggled with her identity in the new society of America. First generation immigrant, Luling does not want that her second-generation daughter Ruth should move away from her Chinese culture. Ruth is emotionally broken by this pain when she has confrontations with her mother. Homeland is a source of peace and tranquility for the first generation Luling but her Americanized daughter Ruth has made her traumatized. Vivek Kumar Dwivedi says that “sense of uprootedness and alienation is caused by an awkward situation in which they are placed, by their “transplantation” (“Journal of English Studies”). Alienation in the life of Luling has been the result of a new society in which she has not been able to assimilate. Luling is emotionally shattered by looking at her daughter’s Western attitude of life. It has aroused confrontations in their relationship. They have felt guilty consciousness in their lives. As a result, their relationship becomes hollow. They have felt isolated from each other in the multicultural society of America as they do not understand each other’s language. Dunick says that this book deals with “issues about identity and language” (“The Silencing Effect of Canonicity” 4). Luling have suffered from integration problem in American society due to this she suffers from identity crisis. Identity crisis has developed between mother and daughter when they do not talk to each other after their quarrel. This has marginalized them in the American society.

Integration problem has created turmoil in the life of Luling in America. She has felt segregated as she has not understood the people around her. She has been in quarrel with the people around her as they don’t understand one another’s languages. Ruth feels disappointed because she has suffered because of her mother’s language problem. Her life has turned chaotic as she has to remain always with her mother. Ruth has become confused due to the rude behavior of her mother with the other people in America. She blames her mother that she has not improved her language and pronunciation in all these years. So, she suffers because of her language problem. People have not understood Luling’s language. Due to this, she has felt socially alienated in the society of America. Language barrier in Luling in a new country has developed tension in her life. Because of this, Luling and her daughter have suffered from psychological distress. Luling accuses her daughter that she has

given her emotional pain. She recounts her that she does not spend time with her. Luling requires someone whom she can express her inner guilt. Slavoj Zizek affirms that “refugees or immigrants come from a culture that are incompatible with Western notions of human life” so they confront assimilation problem in a new society as they do not want to move away from their cultural identities (“Clash of Civilization”). Luling has confronted dilemmas in her life. Luling has been misunderstood by everyone in the American society even by her own daughter because of her Chinese language. The fundamental reason behind these anxieties is the difference in their cultures. Ruth and Luling have clashed with each other by not coming to terms with one another’s language. Amy Tan presents this integration problem of Luling as:

Luling got into fights mainly because of her poor English. She didn’t understand others or they didn’t understand her. Ruth used to feel she was the one who suffered because of that. And since immigration to the United States fifty years before, she had not improved either her pronunciation or her vocabulary. But this was the worst part: Being the only child of a widow, Ruth had always been forced to serve as Luling’s mouthpiece. “Lootie give me so much trouble,” Luling dictated. Ruth revised that to: “Perhaps Ruth might attend a finishing school in Taiwan where she can learn the manners and customs of a young lady. (49-50)

In multicultural American society, Luling has suffered from emptiness. Due to this frustration, she pounces on her daughter that she requires to go to Taiwan and learn civilized manners. Luling believes that her daughter is contaminated by the culture of America. She thinks Pearl is victimized by the immoral values of America. Therefore, she requires proper moral guidance. It is out of tension she scolds her daughter. Language barrier has created crisis in the mother-daughter relationship. Luling has confronted social segregation in the multicultural society of America. Segregation of Luling has created cracks in their relationship. David Goodhart acclaims that immigration has raised “serious issues of integration and segregation” between people of different cultures and in relationships (“Immigration “How Much is too Much”). Luling has been confused in multicultural American society as she is

not able to integrate psychologically and culturally with the people of America. This assimilation problem of Luling has aroused crisis in the relationship of mother and daughter. Ruth has suffered in-between the two cultures. On one side, her mother forces her to be loyal to her Chinese roots and on another side; she is victimized by American values. So, it has created dilemma in her life. Luling wishes that somebody should be there who understands her way of language. She has felt torn in the new society. This frustration has created tumults in the mother-daughter relationship.

Displacement to American multicultural society has brought despair in the relationship of Luling and Ruth. Ruth is impacted by American values. She does makeup and does not act like her mother. Her mother is annoyed by everything that Ruth does in her life. She is disillusioned by this new American system. She is unhappy with her daughter by adopting the new values in her. Ruth uses lipstick so it makes Luling angry. Throughout Ruth's childhood, Luling has ridiculed her by not following to her Chinese cultural values. As a result, crisis has emerged in the relationship of mother and daughter. Tariq Modood writes in his book *Multiculturalism* that "cultural separatism and self-imposed segregation of . . . migrant had fostered fragmentation rather than integration" (11). Cultural separation in mother-daughter relationship has fragmented their lives. First generation Luling has denounced American cultural beliefs. She has turned against her daughter Ruth who imitates the multicultural American society. Luling does not associate herself with other women in American society. She maintains separation from everyone around her. Luling wants that her daughter should follow her footsteps rather than immoral values of America society. On another side, Ruth rejects Chinese beliefs of her mother. She does everything that she likes. So, they have experienced crisis in their relationship. The Eastern and the Western cultural values have made the plight of mother and daughter pathetic. Hence, they have suffered from mental anxieties. Amy Tan describes this anxiety of Luling and Ruth as "Ruth brightened her mouth with lipstick. Of course, she wasn't like her mother in other respects, thank God. Her mother was permanently unhappy with everything and everybody. Luling had immersed her in a climate of unsolvable despair throughout Ruth's childhood" (17). Immigration to multicultural society of American has removed peace from the life of

Luling. She has tortured her daughter by criticizing her that she is not loyal to her Chinese roots. It has developed havoc in the lives of Luling and Ruth. She wants that she should wear proper clothes. So, cultural liberty of Ruth has been damaged by her mother due to it wounds have evolved in the life of Ruth. She is tortured by her mother to follow traditional values of Chinese society. But, Ruth wants independence from her mother. This has scattered their lives. Sir Paul Collier writes that “more and more migration to the West poses a danger to social cohesion risks diluting our culture and national identity and undermine trust, cooperation, solidarity between members of the public” (“Immigration: How Much is Too Much?”). Individual harmony in the mother-daughter relationship has been destroyed by their differences with one another. Luling has not assimilated with any women in America. She has maintained separation from American values. Alienation of Luling from other people in American society has marginalized her. Ruth has been psychologically tortured because of her dual identity as she confronts cultural confrontation with her mother. She has not understood her mother’s cultural values as she is integrated with American values wholeheartedly.

Belongingness has developed crisis in the relationship of mother and daughter. Luling has suffered from internal crisis due to dislocation from her roots. She blames her daughter that she has no concern for the family. Luling taunts her daughter for watching television. It has annoyed Ruth that her mother always ridicules her. She pounces back on her mother. So, Luling has felt panic as her daughter has lashed her. She wants to keep her cultural heritage alive through her daughter Ruth. But, her daughter has adopted the life style of America. Ruth wants to live her own life she does not like intervention in her affairs of life from her mother. She revolts against her mother. Ruth believes that she is not a child who needs guidance from her mother. R Venkatesan Iyengar writes that “displacement create a sense of rootlessness and the associated identity conflict among the migrant populations” (“Focus” 5). Luling is uprooted from her homeland so this has a great impact on her psyche. Because of this, a sense of vacuum has developed in the life of Luling so she has quarreled with her own daughter. Her daughter has questioned the roots of her mother. Luling demands from her daughter that she should remain assimilated with her family. But Ruth escapes from her mother’s roots. It is out of



her frustration she wants to kill herself. She is marginalized in the new culture of America. Amy Tan portrays this anguish of Luling as:

Her lack of concern for family. Ruth tried to ignore her by reading or watching TV. Ruth confronted her mother: “if it bothers you so much, you take care of it.” Luling stared at her, silent for five full minutes. Then she burst like a geyser: “you wish I dead? You wish no mother tell you what to do? Okay, maybe I die soon! She panicked and wanted to run away before the world fell down. (53-54)

Nostalgia in Luling about her homeland has indulged her into confrontations with her daughter Ruth. She is torn in multicultural society of America as nobody understands her. Her own daughter does not follow her cultural roots. Luling does not belong to American society so she felt traumatized. It has aroused confrontation between mother and daughter. Her daughter has turned against her mother’s identity. Luling can’t tolerate that her daughter should follow a different life style. It has created tension in her psyche as a result she remembers her homeland. The turmoil is so strong in the relationship of mother and daughter that both of them have been crushed into it. Xiumei Pu writes that the book *The Bone Setter’s Daughter* “recounts Ruth’s identity crisis and the tension between Ruth and her mother, LuLing” (7-8). Luling wants to die as she feels lonely in America. She thinks she has lost her daughter in this world. It has created dilemmas in the mother-daughter relationship.

Luling and Ruth have confronted dilemmas and crisis in their relationship in multicultural society of America. Luling has suffered from rootlessness and communication problem in the new society of America. She has confronted challenges with her daughter Ruth in American society. Communication barrier has created rifts and anxieties in the mother-daughter relationship as Luling is misunderstood by everyone in the society of America. She has felt socially alienated in the new society. On another side, American born daughter Ruth demands liberty and individuality from her mother. She wants to live her life according to American liberal values and beliefs. Due to this, mother and daughter have quarreled with each other’s cultural values. As a result, they have suffered from identity crisis in their lives.

## Chapter IV

### **Clash of Cultures: A Study of Western and Eastern Cultural and Political Conflicts in Select Novels of Zadie Smith and Amy Tan**

Cultural conflict is the most challenging issue in the contemporary times. This has created differences among the people of different races. It has ignited violence among the people of different nations, ethnicities and races in terms of their cultural values and beliefs. People are intolerant on one another's "beliefs, values and institutions" as a result they belittle one another's culture and system (Huntington 78). It has aroused prejudice among people of different races with one another. People have felt threat to their collective identities in a nation that they do not belong to culturally and religiously. Eventually, due to lack of unity and cooperation among the people in a cultural diverse society have developed clashes in them. The outcome of the cultural clashes is massacre, ethnic cleansing, wars, up-rootedness and dilemmas in the lives of the people in different societies. Ashok Chaskar writes that "differences can give rise to clashes between groups" as the culture of minority people especially in a multicultural society is not respected and honored by the dominant group (*Multiculturalism in Indian Fiction in English* 19). Mostly, cultural clashes occur between the Eastern and the Western people as they disagree with one another's traditions and systems. Immigrants have not been treated with respect in another's societies. They have suffered from clashes within the group as well as with the people of another's nation. The clashes have also occurred among the people of different cultures as they have not valued one another's culture, language, race, history and nationality. It has developed chaos in the lives of people.

Moreover, religious identity, political ideology and cultural differences have created clashes among the people of same nation as well as with the people of different communities. People become intolerant and fundamental so they do not want to integrate with another's culture in multicultural societies. Rather, they want to follow adherently to their religious beliefs and cultural values in another's nation. It has created cultural alienation in the lives of the people in multicultural societies.

Even traditional orthodox cultures are also responsible for cultural clashes and chaos among the people of the same civilization in the multicultural societies. This happens in particular to old and new generation of people in a new society. New generation demands cultural liberty from the traditional values and customs of the old generation so that they should live their independent life. But the old generation forces them to adopt their traditional cultural values. This has developed conflicts in the relationships of people. Old generation of people do not want to move away from their cultural identity so this has brought clashes among the people.

Moreover, due to “misrecognition, marginalization, dispossession, and exclusion of minority cultures” people have been tortured in the multicultural societies (Chaskar 16). They have revolted against this system as a result people have confronted clashes. They have remained of nowhere due to misrecognition. It has created inferiority complex and pain in the lives of the people in multicultural societies.

Charles Taylor has referred to Trilling’s view of modern life as “there is a certain way of being that is my way. I am called upon to live my life in this way. if I am not [true to myself], I miss the point of my life” (*Multiculturalism* 30). One’s identity, freedom and independence have been crushed by the social structure such as family, society, religion and cultural norms. Ultimately, clashes have developed between people who believe on the Western cultural values one side and on another side, who believe on the Eastern ideology and beliefs. It has created confrontations between people of first and second generation as they disagree with each other’s beliefs.

Brian Barry in his book *Culture and Equality* writes that the present cause that disturbs Europe and rest of the world is its “strident nationalism, ethnic self-assertion, and the exaltation of what divides people at the expense of what unites them” (3). People don’t want to leave their nationalistic feelings from their psyches in the multicultural societies rather they want to remain bound to their roots, traditions and religion. It has destroyed social cohesion and peace in multicultural societies. Immigrants have confronted clashes in the multicultural societies as they want to remain rooted to their beliefs. They have suffered from integration problem

in multicultural societies. On other side, Barry talks about the freedom of association in which “groups should have the utmost freedom to handle their affairs in accordance with the wishes of their members” (148). Individuals should be free to live their lives as they wish but parents have prohibited their children to live independent lives in the multicultural societies as a result conflicts have originated in the relationships of the people. He agrees with the thought that beliefs are not given but chosen by the people. So, individual’s freedom is decimated by the cultures and religion as people has no right to question their roots and customs. As a result, chaos has developed in the lives of the people in the multicultural societies.

Samuel P. Huntington author of *The Clash of Civilizations* emphasizes that the present nations, civilizations and people shall be divided on the basis of cultural conflicts in between them. No doubt the ideological differences are between the nations and people of the different countries but the primary and most important conflict and clash will be cultural. So, Huntington writes, “the conflicts of the future will occur along the cultural fault lines separating civilizations from one another” (25). People are fighting in the world to maintain their cultural norms and identity. So, the heterogeneous nature of the societies have separated people from one another on the grounds of ethnicity, regions, nationalities and religion. For people or the nations “civilization identity” is precious for them so for this people they have crossed the extremes (25). In this way, turmoil’s have emerged in the lives of the people and nations. This way, people have been uprooted from their societies.

All over the world, people have different perspectives of looking at life such as existence of God. This is even between parents and their children, people of various religious and traditional backgrounds. These differences in their views have given birth to violence and clashes as people turn intolerant towards one another’s cultural values. Huntington states that “civilizations are differentiated from each other by history, language, culture, tradition and, most important religion” (25). These are the fundamental sources of conflict in the world. Everybody projects their culture to be the ultimate way of living and have forced this on rest of the people to follow this. As a result, this has developed unrest in the societies and in the lives of the people.

It is very difficult to resolve the “cultural characteristics and differences” because they are less mutable and people don’t compromise with their culture (27). Religion is of the most fundamental source that mostly differentiates among the people. Nobody compromises with one’s religious background. As a result, wars have been fought in the name of religion directly or indirectly by people with each other. People have expressed themselves by their “ethnic and religious” identities. So, a relationship of “us versus “them” have existed between people of different religious and ethnic backgrounds (29). Differences in culture and religion have created serious issues for immigrants, women, old and new generation of people, parents and their children in the multicultural societies.

Samuel Huntington presents that the most dangerous conflict is the differences over “cultural values and beliefs” (40). Due to this, conflicts have originated among the civilizations. These clashes are mostly common between the Eastern and the Western people. West regards their cultural values, beliefs and customs superior and others as inferior. In this way, clashes have begun among the nations and people as they consider their cultures, beliefs and values ultimate and superior. This has been the reason that the Asian societies and people have been in rebuttal with the Western nations to safeguard and protect their values and cultures in multicultural societies. Kishore Mahbubani has justified that conflicts have occurred between “the West and the rest” on the basis of cultural values and power (qtd. by Huntington 48). Muslims do not compromise with their values, religion and faith. It is very difficult for them to adjust in a different country especially in a culture that is different from them. So, it has resulted cultural clashes in their lives.

Cultural conflicts occur in the societies among the people in terms of their cultural differences and beliefs of life. Liberty and freedom of people have been destroyed by their cultures, religion and customs. So, it has aroused conflicts and chaos in the lives of the people. People have been brainwashed by their religion and cultures so they demand that everybody should follow their culture. West and East have always remained in conflict with one another as the Western people consider themselves to be culturally superior people and others as inferior. So, immigrants especially Muslims in Western multicultural nations confront adoption problems.

This is due to difference in their cultural values of life. Immigrants mostly confront cultural clashes as they face challenges in the adjustment in another's country. Nations want to maintain their dominance over one another politically, economically, ideologically and culturally due to this they have waged war against one another. Moreover, generational gap has also given birth to the cultural clashes in the multicultural societies as people differ in their perceptions of life. These cultural clashes have brought frustrations among the people.

Zadie Smith has presented cultural clashes and the impact of multicultural London society on immigrants in her novel *White Teeth*. Conflict has developed in the lives of first generation immigrants Samad Iqbal, Alsana, Clara and their second generation children Magid, Millat and Irie. First generation Bangladeshi immigrant, Samad Iqbal wants to keep his children culturally integrated with his Bangladeshi cultural heritage. He does not want that they should become spoiled in the new society of London. But Alsana wants to keep her child Magid in "green and pleasant" land of London society (211). She dislikes her Bangladeshi roots after immigration to London society. It has aroused conflict in the relationship of Samad Iqbal and his wife Alsana. Samad Iqbal's children have left their Muslim identity and culture in London society. They have been hybridized by the system of London. His younger son Millat has turned a womanizer. He has become addicted to drugs, smoking and liquor. He has lost his identity in cultural diverse society of London. But, later on, he has turned religious fanatic and has made a group called 'KEVIN'. He wants to kill people who turn against his religion. He becomes intolerant for the Western cultural values. Anyone who rejects the oneness of God, Millat assassinates him. Millat revolts against the system and culture of London society. He says that "what is the result of this so-called democracy, this so-called freedom, this so-called liberty? The entire world is affected by a disease known as Kufr – the state of rejection of the oneness of the Creator" ((467). Millat ridicules the democratic nature of Western system. He believes that the Western system takes a person away from God. He denounces that on the name of democracy, freedom of speech and liberty, Western system has created "chaos, disorder and confusion" in the world (467). Millat believes that non-Muslims do not have faith on the oneness of God so they have created 'corruption and promiscuity' in the world (467). He has recruited more

and more young people into his group to fight against the Western corruption. Millat has been torn in the multicultural society of London. He has lost his cultural identity and turned fanatic. Western culture has created turmoil in his life. He has felt culturally alienated from his Muslim identity. In the new society, Millat has felt tormented between the two cultures. On another side, Samad Iqbal's first child, Magid turns an atheist and wants to enjoy in a "disco party" (208). He does not want to follow his Muslim religion. He has rejected commands of God. It has created conflict in the relationship between Samad Iqbal and his son Magid. On another side, Clara, a Jamaican born black woman does not want that her daughter Irie should wear obscene clothes. She demands from her daughter that she should wear proper clothes. But second generation Irie follows the system of London society. She wears 'bikini' and wants to change her genetic identity. She dislikes her racial identity. Irie wants to become Nikki Tyler, an American actress. It has created clashes in the mother-daughter relationship.

Zadie Smith has depicted the plight of immigrants in multicultural society of Britain. She has portrayed this through the character of Alsana who has lost sense of cultural belonging in London society. Culture of London has greatly impacted her psyche. After migrating to British society, she considers her Bangladeshi culture ridiculous and inferior. She recounts to Samad Iqbal that people are dying due to "flood and other "disasters" in Bangladesh (211). Alsana wants that her son Magid should remain in London society rather to be taken back to Bangladesh. She has lived troublesome life in Bangladesh. For her, people in Bangladesh are living tumultuous lives. Their living status is very bad. She wants to take away her children from the disastrous life in Bangladesh. Due to this, she has quarreled with her husband. She has questioned the cultural heritage of her country. Her roots seem to her full of dirt and backwardness. She says to Samad Iqbal that people die horribly in Bangladesh due to poverty. She has clashed with her husband because she does not want to send Magid back to Bangladesh. It is the result of English life style on Alsana. Western culture looks Alsana more civilized and advanced as compared to Eastern culture. She says to Samad that generations have lost their lives in Bangladesh. So, she wants to nurture her son Magid according to the cultural values of British society. This has created rift in their relationship. Despite this, Samad has

sent Magid back to Bangladesh. Alsana has “tried to get Magid back” from Bangladesh but Samad has totally rejected her proposal (221). They have disagreed with the Western and the Eastern cultural values of life. It has aroused demarcations in their relationship. On another side, Samad Iqbal does not want to contaminate his children in London society. He wants to take his son Magid back to his Muslim identity and Bangladeshi roots. For Samad, London society is full of ‘corruption’ and wickedness. He does not want that his children should assimilate with this system. But, Alsana has been integrated with Westernization. It looks her that London culture is more cultured, superior and sophisticated than the culture of Bangladesh. No doubt, she is born in Bangladesh but she has suffered from poverty and cultural wrath in Bangladesh. Her perception of life has changed by coming to London society. She has seen people who have died due to backwardness in Bangladesh. Alsana is influenced by the life and culture of Britain. She gives more privilege to London cultural norms instead to cultural values of her own country Bangladesh. Samad believes that people in London are immoral. They “exchange all faith for sex and sex for power” (207). He does not want that his children should go away from their Muslim identity and cultural values. Samad does not want that his children should become involved in sexual and unethical activities. He believes in London society people have sold their faith for sex and power. First generation immigrants, Samad Iqbal and Alsana have been caught between the two cultures in London society. They have felt tortured with each other’s beliefs of life. Alsana has lived an ugly and dark life in the society of Bangladesh. After joining British society, she has felt relief from her past sufferings. But confrontations have begun between Samad Iqbal and Alsana when Samad has sent her son back to Bangladesh. She loves the system and life of London society. On another side, Samad loves her Bangladeshi country, its values and traditions. He regards London society as impure and corrupted. David Miller proposes that “there must be a sense that the people, belong together by virtue of the characteristics that they share otherwise there occurs fights among them” (*In Defense of Nationality* 22-25). This sense of mutual understanding and respect for British and Bangladeshi culture has been missing in the relationship of Alsana and Samad Iqbal. Zadie Smith has presented this conflict in the relationship of husband and wife as:



They live under the invisible finger of random disaster, of flood and cyclone, hurricane and mud slide. Half the time their country lies under water; generations wiped out as regularly as clockwork. It is the most ridiculous country in the world, Bangladesh. It is God's idea of a really good wheeze, his stab at black comedy. The year she stopped speaking directly to her husband (1985), more people died in Bangladesh. And this is what Alsana held against Samad, if you want the truth, more than the betrayal, more than the lies more than the basic facts of a kidnap: that Magid should learn to hold his life lightly. She hated the thought that Magid should be as she had once been. Shuddering underneath the weight of black skies. (211)

Western country and its values have created confrontations in the relationship of Samad Iqbal and his wife Alsana. Alsana has turned against her husband for sending Magid back to his genealogy. She has cursed her genetic identity for its cultural backwardness. She wants that Magid should live his life with full of liberty in London. Alsana has suffered from "hysterical" condition in the society of London because her son is taken back to her Bangladeshi roots (212). She has disliked this move of Samad Iqbal. It has created "despair" in the life of Alsana (212). Alsana does not want that her son should be victimized by the same beliefs and cultural values that she has left behind. She has lived her life in ultimate poverty. But Samad has sent her son back to Bangladesh so that he should know his religion and cultural heritage. He wants to maintain his cultural identity and Muslim values in British society. Samad has expected same from his children that they should remain rooted to their cultural heritage. He has felt threatened by the cultural influence of London society on his children so he wants to protect his family from it. Huntington believes that "the West against the Rest" is a recipe for disaster . . . faith and family, blood and belief, are what people identify with and what they will fight and die for" (*The Clash of Civilization* 24-25). Disaster and havoc have generated in the relationship of husband and wife on moral and superiority grounds. It is the influence of Western cultural values on Samad Iqbal and Alsana. Alsana has lost her faith on her Bangladeshi country and values. She has turned Western in her life style. She believes that every disaster and evil have originated from Bangladesh. On another

side, Samad Iqbal has wholeheartedly integrated his identity with his cultural values and roots. He does not want to ruin and demolish the individuality of Magid with British cultural values. He wants to integrate him with his Bangladeshi Muslim culture and traditions. Cultural assimilation with British culture for Samad Iqbal is cultural suicide. Both Alsana and Samad have become “dysfunctional” in London society (Paul Collier 136). They have remained hanged between the two cultures. Samad has taken Magid back to Bangladesh to protect him from degradation of London society. It has resulted confrontations in the relationship of husband and wife. It is a conflict between modernism of Britain and traditionalism of Bangladeshi societies. Carsten Fiedler writes that “the conflict in *White Teeth* is not historical but sociological; it reflects the dilemma of the second-generation as well of first generation immigrants in Great Britain. These generations are caught between two sets of moral values and between two cultural spheres” (“Caught Between Cultures” 1). Samad and Alsana have confrontations over their children with each other. They want to assimilate their children in two different ways of life. Samad wants to maintain his Bangladeshi genealogy and cultural identity of his children in London society. Alsana wants that individual freedom of children should not be distorted. So, she turns violent against her husband for taking her children away from London society.

Muslim identity is highly significant to first generation immigrant Samad Iqbal in London society. He fights with his wife as his children are not loyal to God. He looks the activities of his children so gets infuriated by it. He wants to keep rooted his family with Muslim values. He starts teaching to his family about Islam during eating. His wife feels annoyed with him. She rebukes him and asks him to go into the mosque. It irritates Samad Iqbal. Due to this, he has demolished the utensils in the kitchen. He wants to maintain his Muslim culture in the multicultural society of London. His children have been hybridized with cultural values of British society. Magid does not follow traditional values of Bangladeshi culture and Muslim identity. He does not keep “beard neither he wears “khamise” (288). Magid is assimilated with English culture. He wears jeans, it has offended Samad Iqbal. He has felt traumatized by looking at the cultural hybridization of his family. His family has left their Muslim identity and traditional values of Bangladesh. They have

become victimized by English cultural values of life. Magid loves English ways of life. This has created anguish in the life of Samad Iqbal. He has quarreled with his family and smashed everything in the kitchen. He has sent Magid to Bangladesh but he turns out to be an atheist. He wants to keep bounded her family especially his children to Islamic principles. He says to Alsana that even 'Nature' is Muslim. He questions every religion and free will of human beings. He believes that one should be obedient to the commands of God. Samad Iqbal has turned religious fanatic because he has suppressed his family under it. He has created terror in their lives. He has felt the pressure of dominant culture in the society of Britain on him and his family. He has disapproved other cultural identities, religious identities and cultural values. The only identity that exists for Samad Iqbal is Islamic identity. It is Islamic identity with which Samad wants to keep his children integrated. He does not want that Magid should worship Western system of life. This has created disintegration in their family. Samad's family has been divided into different directions in the multicultural London society. It has created clashes among the family members with each other in London society. Samad believes that Allah is the ultimate truth and His identity is the true identity that should be adopted. Slavoj Zizek writes that "immigrants come from a culture that is incompatible with the Western notions of life. True clash is within its civilization" (*Refugees, Terror and Other Troubles* 107). Samad Iqbals family disagrees with his cultural values and Muslim identity of life. His wife ridicules him for taunting and ridiculing her children. Alsana says that second generation Magid has been born in London so he should act like English people. She does not want that Magid should become a religious preacher. She wants to keep him culturally assimilated with London society. This has created rift in the family of Samad Iqbal. Samad rejects individualism and freedom of London society. He recounts to Alsana that his children should be typical Muslims otherwise he will throw them out of his house. He underscores the coexistence of diverse communities and cultures rather there is only one cultural identity that is Muslim identity. He wants to make Magid religious but his wife desires that Magid should become integrated with cultural values of London society. Samad has disrespected other cultural values and religious beliefs. He has forcefully thrown his cultural identity and Islamic values on his family. They have rejected his way of life. It has created conflict in Samad's family. Cultural clashes in their family have disrupted

harmony and peace in their lives. R. R. Palmer states that “the wars of kings were over; the wars of peoples had begun” on cultural and religious grounds (qtd. by Huntington 23). Samad wants that his children need to ‘surrender’ before God and not to the Western system. But his two sons have adopted different directions in London society. He has lost his family in London society but he cannot do anything. His condition has become pathetic. Samad believes that there exists only one generation that is Islamic. He rejects the claims of his wife that Magid is from second generation and he can live his own life. Alsana asks him that Magid should not be restricted by force but Samad lashes at everybody. His obsession about religion has ruined him in London society. He does not want that his children should become victims of British identity. But his children and wife have become hybridized in London society. Zadie Smith has described cultural conflict in Samad Iqbal’s family as:

Samad marched back into the kitchen in a fury and threw the kettle on the stove. What does Islam mean? I surrender. I surrender to God. I surrender to him. This is not my life, this is his life. This life I call mine is his to do with what he will. . . . Nature itself is Muslim, because it obeys the laws the creator has ingrained in it.’ Go to mosque, but don’t do it in the kitchen, people have to be eating in here- We are tricky, we are the tricky bastards, we humans. We have the evil inside us, the free will. That is what I sent the child Magid Mahfooz Murshed Mubtasim Iqbal to discover. Did I send him to have his mind poisoned by a Rule-Britannia-worshipping Hindu old Queen? He is second generation – he was born here – naturally he will do things differently. He’s training to be an alim, but he’s educated, he’ clean. (288-289)

Religious fanaticism has made Samad Iqbal intolerant and narrow minded in London society. Samad wants to teach Magid about humility rather to follow English ways of life. He believes that people should “surrender” before God only (288). Samad denounces the Western scientific ways of life. Samad believes that human beings are evil so they require guidance from the God. He quarrels with his wife who strongly believes on Western cultural values. The whole family has been marginalized by

Western and Eastern cultural values of life. Their individualities have been crushed between two cultural values. So, conflicts have evolved in the family of Samad Iqbal on religious grounds. This has created fractures in the relationship of Samad Iqbal and his wife. Their lives have become tattered between Western and Eastern notions of life. They have lost peace and coexistence in the multicultural society of London. Chaskar writes that “the freedom of religion, belief, and conscience contributes to the attainment of the goals of social justice and mutual understanding among people” (44). Samad’s psyche is completely occupied by Muslim ideology and traditional values of Bangladeshi society. He has rejected any man-made laws before God’s law. Samad Iqbal wishes that his family should “obey” Islamic principles of life in London society. His wife Alsana ridicules him for discussing these religious affairs in “the kitchen” (288). She does not follow Islamic principles in her life. She has rejected these values after migrating to London society. It has developed chaos and clashes in Samad Iqbal and his wife. Samad has lost her peace and happiness in London. Samad wants to make his son Magid staunch follower of Islamic principles but Magid wants to become a doctor. He likes disco parties. He is not interested in Islamic life. Lack of mutual understanding between Samad Iqbal and his family has resulted turmoil in their relationships. Huntington avers that “differences among civilizations have generated the most prolonged and the most violent conflicts. The conflicts of the future will occur along the cultural fault lines separating civilizations . . . most important, religion” (25). Samad is traumatized by the anguish that his family is lost in British multicultural society. It has made Samad Iqbal intolerant and violent. He has lashed his wife and children for breaking norms of Islamic principles. Taryn Beukema writes that “Samad does not give up his quest to reconcile his Bengali identity with his English identity. He is continually trying to renegotiate his place in British society while trying to force his twin sons, Magid and Millat, into strict Muslim identities” (“Men Negotiating Identity in Zadie Smith's *White Teeth*” 3). Cultural clashes have developed in the relationship of Samad Iqbal and his family. His wife and sons have been assimilated with cultural values and system of London society. They enjoy the individual freedom of London society. But Samad wants Magid should go to mosque rather to celebrate festivals of London. Samad wants to keep his family rooted to their Muslim identity. It has

generated intra-cultural clashes in their family. As a result, they have lost tranquility and happiness in their lives.

Intolerance and religious fanaticism have created clashes in the friendship of Samad Iqbal and Archie Jones. People of other cultures and religions are infidels for Samad Iqbal. The only immortal culture for Samad Iqbal is the Muslim culture and religion of Islam. Samad Iqbal rebukes Archie Jones that he worships science. He says him that Archie Jones is lost in this scientific world. Archie Jones does not care about God. So, Samad has told him that Archie is a faithless individual. Samad does not want that his children should become assimilated to London society. He does not want that they should become victims to science. He has quarreled with Archie Jones that London system is bad. For Samad, people in the Western societies are faithless and believers of science. They have become corrupted by science and have lost faith on God. Samad has felt marginalized in London society. He does not want that anybody should question about the identity of God. Culture and system of London have created frustration in Samad Iqbal. The eternal race for Samad is one who worships God and follows his commandments. Clashes have developed in his own self and with Archie Jones. Samad does not want to move away from his Muslim identity. Natalie Lewis writes that *White Teeth* is about “first-generation migrant life in the diaspora, recent British youth culture, intergenerational family conflicts, radical religious fanaticism” (Zadie Smith's *White Teeth: Identity Construction*” 1). Samad turns religious fundamental as he does not recognize the other cultural values and religions in London society. Samad is haunted by these anxieties. It has developed conflict in her psyche and with Archie Jones. Other cultures for Samad have no authority in this world and hereafter. As a result, Samad Iqbal has denounced the culture and system of Archie Jones's British society. Samad tells Archie that only Muslim religion should be followed but Archie Jones does not care about it. It is the effect of another's culture and system on Samad Iqbal. He does not want to keep his children in this society in which rationality of the people and scientific laws challenge the authority of God. Hatred has developed between Samad Iqbal and Archie Jones in terms of their cultural values and faith. Samad rebukes the culture and faith of Archie Jones. For him, the only faith that is acceptable before God is Islam. He has felt shattered in the society of London. He

does not acknowledge any other culture and religion other than Islam. He says to Archie Jones that “there is a great evil” in London society (118). He believes that evil is originated in London society as people do not worship one true God. Habermas says that “the challenge becomes all the greater, the more profound are the religious, racial, or ethnic differences or the historical-cultural disjunctions to be abridged (“Struggles for Recognition” 118). Samad Iqbal despises Archie Jones because Archie is not from his religion and cultural background. He is so obsessed about his religiosity that he has clashed with Archie Jones and others. Religious obsession has decimated his individuality in London society. Religiosity has made him intolerable. Samad does not want to integrate with the system of unbelievers. So, Zadie Smith has presented this anger of Samad in London society as:

What kind of world you want your children to grow up in . . . Race of indestructible men, that will survive the last days of this earth. It can only be done, with faith! Only Allah saves! Worship the science of the body, but not who has given it to the man. I’m a Muslim and a Man and a Son and a Believer. I will survive the last days. What about you. You don’t stand for anything, Jones,’ continued Samad. Not for a faith . . . How your lot ever conquered my lot is a bloody mystery. You are a cipher. (118-121)

Fundamentalism and religious obsession have consumed the psyche of Samad Iqbal. To Samad, Western society and its values are evil and Islamic principles are reformatory. He ridicules Archie Jones that his culture does not stand anywhere before God. He asks him to pray to one God. Samad Iqbal is tortured by British cultural values. This anger has turned him against Archie Jones. Samad has felt traumatized by cultural values in London society. Jurgen Habermas writes that “modern rigid forms of life succumb to entropy . . . fundamentalism afflicts not only societies that are collapsing but even the establishment democracies of the West. All world religions have produced their own forms of fundamentalism” (“Equal Rights to Coexistence Versus the Preservation of Species” 132). Samad Iqbal has turned hysteric and fanatic in British society because he has been trapped by the culture and system of London society. After immigrating to Britain, Samad does not come to terms with British cultural values. He regards that people of other religions have no

significance before God. This fanatic nature of Samad has created chaos in the relationship of Samad and Archie Jones. Samad and Archie Jones have verbal confrontations over their beliefs, culture and country. He has not respected other cultures and religions. Natalie Lewis writes that “Smith does not only presents the migrant’s intracultural conflict of assimilating to the dominant culture and retaining his/her original cultural identity, but also examines the intergenerational dichotomy between the traditionalistic views of parents” (Zadie Smith's *White Teeth*: Identity Construction 1). Intercultural conflict between Samad and Archie Jones has created wounds in the life of Samad Iqbal. Samad has become dysfunctional in London society due to his religious obsession. He wants to retain his cultural identity in the multicultural society of London. But, the system of London has trapped him and he finds himself of nowhere.

Family of Samad Iqbal has remained of nowhere in London society. Alsana questions and mocks identity of “Mangal Pandey” (226). She dislikes him for his personality. Alsana laughs by listening about Mangal Pandey from his husband Samad Iqbal. Alsana belittles Indian legend Mangal Pande in London society. She regards him as ‘stupid’ and ‘nonsense’. On another side, Samad Iqbal has a great respect for Mangal Pandey. He worships Mangal Pandey and his valour of fighting against British people. Cultural influence of London has changed the psyche of Alsana. She makes fun of Mangal Pandey. Samad considers him to be the identity of “modern India” (226). Samad does not tolerate anyone can question about the identity of Mangal Pandey. He believes that Mangal Pandey has fought courageously against British imperialism in India. He does not want that anybody should mock on his identity. Belittling of historical legend Mangal Pandey by Archie Jones and Alsana has made Samad Iqbal and Millat furious. Millat and Samad are enraged as their legendary figure is mocked. Samad and Millat do not like Western cultural values, “democracy, freedom and liberty”. They believe that Western system has created “chaos, disorder and confusion” in the world (467). They have felt marginalized in English society. They love their cultural values and heritage but English society has left them of nowhere. On another side, Millat wants to protect his cultural identity from misrecognition and dishonor. He has become fanatic and a militant to stop the people in London society from marginalizing their



history and culture. Samad has been offended by Archie Jones and Alsana. They have distorted Mangal Pandey's identity. They have used bad language against him. Samad Iqbal has great honour for Mangal Pandey but for Archie Jones he is a "coward, traitor" and shit (226). Samad Iqbal feels it as a war against his identity and culture. Millat also becomes angry over this reaction of Alsana and Archie Jones. He has felt dishonored about the mockery of Mangal Pandey. So, Millat has waged a war against the system of English society. He has felt oppressed by being treated as inferior and 'Other' in London society. It has turned him militant against cultural values and the system of British society. He has made a group called as "KEVIN" to fight against the values of British society (447). He believes that London society betrays people of other cultures in the world. Millat says to his group that "brothers we are being indoctrinated, fooled and brainwashed" by cultural values and system of London society. Millat believes that people are brainwashed by the democratic values and freedom of London society. To him, London society treats the people of other cultural values as fools and indoctrinates them with their values. So, Millat has waged an ideological war against British people. Jurgen Habermas says that "ethnic and cultural minorities, and nations and cultures defend themselves against oppression, marginalization, and disrespect and thereby struggling for the recognition of collective identities, whether in the context of a majority culture or within the community of peoples" ("Struggles for Recognition" 116-117). Samad Iqbal and Millat's cultural values are ridiculed by Archie Jones. Therefore, Millat rebels against English people and has assassinated some of them. He believes that "corruption, profligacy, promiscuity, vice" have been created by British cultural values and system in the world. Millat blames Western society for disaster, "oppression, persecution and slaughter" in the world (467). He says that Western people have treated people of other cultures as unjustly. So, Millat has turned against Archie Jones system and cultural values of London society. Samad Iqbal and Millat have been questioned about their collective identity. This demeaning to Indian historical legend is unbearable to Millat. He has revolted against Western people and values of life. This conflict is narrated by Zadie Smith as:

Give us the one about Mangal Pande. That's always good for a laugh. "The story of Mangal Pande," Samad protested, "is no laughing matter. He is why we are the way we are, the founder of modern India, the big historical cheese." Alsana snorted. Big fat nonsense. He was crook-backed, and huge nosed, I never like him. "Dammit! Don't talk nonsense, woman. Pande's not pretty enough, is he? Too Indian-looking, big nose, big eyebrows." "your great-great grandfather, stupid," corrected Alsana. "whatever. Decides to fuck the English." Millat! "To rebel against the English. (225-226)

Cultural clashes have emerged between Alsana and her husband in multicultural society of London. She dishonors legendary figure of Magal Pandey. It has developed conflict in the relationship of Alsana, Millat and Samad Iqbal. She has backlashed Indian history, people and culture. Samad regards Mangal Pandey as his "great-great grandfather" so he does not tolerate mockery of him. Philip Marfleet writes that "cultural characteristics as the root of both local and global conflict. Conflict was everywhere and was now to be explained by reference to hostilities rooted in cultural differences (*The Clash Thesis: war and Ethnic Boundaries in Europe* 72-73). Samad Iqbal wants to remain rooted to Eastern culture in the multicultural society of London. He loves and admires everything about Bangladesh and India. On another side, Alsana has turned and distorted Eastern cultural values and history. She praises culture of British society. Her love for Bangladesh has vanished. Clash between the Eastern and the Western culture have created wounds and conflicts in the lives of Samad Iqbal and Alsana. These cultural conflicts have even impacted on the lives of their children. Samad Iqbal, Alsana and Millat have lived fragmented and disturbed life in the multicultural society of London. Millat wants to destroy English society. He believes that these "colonial powers" want to spread immorality in the world (471). Millat becomes violent against British system. He believes that these Western people play fowl games with the world. In his speech, he says that "they wish to kill you spiritually . . . they value nothing higher than your mental slavery" (471). Millat has turned towards extremism and wants to fight against the wrongs committed by British people. He wants that everybody should acknowledge the beliefs of "KEVIN". Millat affirms that Western values are

turning people away from true objective of life. He is victimized by extremist ideology of “KEVIN” (The Keepers of the Eternal and Victorious Islamic Nation 470). Western cultural values have created turmoil in the life of Millat. It has destroyed his cultural and Muslim identity. He has remained of nowhere. Carsten Fiedler writes that “the clash between two cultural spheres in one country is the central conflict in Zadie Smith’s novel *White Teeth*” (“Caught Between Cultures”1). This cultural clash has originated between Alsana, Samad and Millat in London society. Alsana has denounced the cultural values and identity of Mangal Pandey but Samad has not tolerated it. This has created clash in their lives. On another side, Millat has felt oppressed and traumatized in British culture. He has waged a war against British cultural system. He even has not tolerated misrecognition of Islam and culture of Muslims. Millat has joined a group so he has created havoc in London society. As a result, these characters have suffered in the society of London. This way, they have lost solace in their lives.

Furthermore, Irie, a Jamaican born black woman is acculturated by London norms. Irie has become obsessed about superiority of English cultural values. She has felt inferiority on her own Jamaican roots and cultural identity. Irie wears “bikini” when she goes to school. She has felt segregated in the society of London because of her genealogy. Nobody wants to associate with Irie. Neena and Maxine have mocked on her Jamaican roots. Neena has used vulgar language against her because she has got Afro qualities in her body structure. Even, Millat has avoided her because of her black kinky hairs. It has created clashes in her life. So, Irie has left her Jamaican identity and cultural values of life. Irie “dreams” to become “slim” so that people should not segregate her (266). Cultural tension has developed in her psyche. Her genealogy has become a challenge in her survival in London society. She has integrated with the Western life style. Irie wants to make her kinky hair plane. She dislikes her genetic identity as it has become troublesome for her. Conflict has developed between Irie and her mother Clara in cultural terms. Clara wants to keep her daughter associated with her Jamaican roots but Irie does not like her Jamaican roots. Her mother is worried about Irie’s life style. She quarrels with her daughter for wearing Western clothes. She has felt angry on her daughter but Irie does not care about anybody. Irie has felt “strange” in England as she does not look

like the other people (266). It has created frustration in her life. She has felt “dislocated” in England because Neena and Maxine taunts her. So, she wants transformation so that others should acknowledge her. On another side, her mother has felt marginalized and has rejected this way of her daughter. She does not want that Irie should wear “bikini” and Western clothes. It has created anguish and frustration in first generation Clara and her second generation daughter Irie. Mother-daughter’s relationship has become distressed. Irie has been squeezed between two different cultures in the English society. Acculturation in Irie has developed rift in her relationship with her mother. She has become obsessed to assimilate with English life style. Irie wants her recognition in British society. Her Jamaican roots have been devalued. So, she has become hybridized with English cultural values. Her mother is shattered by looking at her daughter’s behaviour. Irie has been underprivileged by her Jamaican roots. She wants her identity in English society. For this, she has left her genealogy. This change in her character from turning one culture to another has created conflict in the relationship of mother and daughter. Her mother has suffered from distress by looking at her daughter’s fascination to English way of life. Zadie Smith presents this clash between mother and daughter as:

Sometimes she’d be walking through school in bakini, Irie Jones was obsessed. Occasionally her worried mother cornered her in the hallway before she slunk out of the door, picked at her elaborate corsetry, asked, ‘what’s up with you? What in the Lord’s name are you wearing? How can you breathe? But Irie didn’t know she was fine. There was England, a gigantic mirror, and there was Irie, without reflection. A stranger in a stranger land. Unwilling to settle for genetic fate; waiting instead for her transformation from Jamaican hourglass. (266)

Irie has suffered from disillusion and loneliness in British culture. She has felt stranger and marginalized in dominant culture of London. Therefore, she wants to transform and has adopted British values in order to get recognition in the society. Everyone has questioned her black identity. This has made her embarrassed in English society. Identity problem has created conflict in her life. Her awkward body

structure, big teeth and Jaws are teased by Neena and Maxine. She has struggled with her “mountainous curves, Afro hair” in English society (268). Maxine, Neena and others have mocked at her genetic identity. It has created pain and conflict in her life. Ashok Chaskar writes that “it is a mode of struggle by oppressed and marginalized groups against the cultural hegemony of dominant ethnic groups” (*Multiculturalism in Indian Fiction in English* 18). Irie has felt turmoil in her life in English society. She has not received any attention in English society. To get recognition in English society, she has turned against her own genealogy and has acknowledged system and values of London society. It has aroused conflicts in the mother-daughter relationship. Her mother says to her don’t wear these obscene and tight clothes. But Irie denies because her friends have declined to make any association with black and ‘kinky’ Irie. So, Clara has felt disillusioned by her daughter’s Western fascination for clothes. But, Irie has suffered from social injustice and oppression in London society. She has felt alienated in the society of London. Millat and Magid, two twins from Bangladesh escape from her. They don’t like her company. In this way, she has begun imitating Western life style. Taryn Beukema writes that “*White Teeth* deals with “cultural conflicts” that have developed in mother-daughter relationship (“Men Negotiating Identity in Zadie Smith’s *White Teeth*” 2). Irie has become hybridized by Western values. She does not find any space for Jamaican identity in English society. So, she turns against her genetic roots and has integrated with English values of life. It has created havoc in the mother-daughter relationship.

Intra and inter cultural conflicts have developed in the lives of Samad Iqbal, Alsana, Archie Jones, Irie and Millat in the multicultural society of London. Samad Iqbal is haunted by the culture of British society. He does not want to assimilate his family with Western culture. Samad has become fanatic in the society of London. Religion has made Samad Iqbal intolerant, fanatic and fundamental in the society of London. For Samad Iqbal, only Muslim identity and Islamic culture should be adopted by people all over the world. Western culture for him has no recognition before Allah. On another side, Alsana is hybridized by Western cultural values of life. He loves Western norms of life and has denounced her Bangladeshi roots. She likes to wear skirts. She has become found of porn actress Nikki Tyler. This has

created conflict in the relationship of husband and wife. These characters have been torn in London society. First generation, Alsana and Samad have clashed with each other in terms of Western and Eastern values. Millat has become violent and religious fanatic in London society. He has felt marginalized in Western society. As a result, he has waged a war against Western system of life. He considers London democracy as corruption for the whole world. On another side, Irie has left her Jamaican roots as she has struggled with her identity in English society. She is acculturated and victimized by London life style. Hybridization and religion have developed conflicts and wounds in the lives of these characters. It has aroused social disharmony and dilemmas in the lives of Samad Iqbal, Alsana, Millat and Irie. These characters have not provided any respect to Western and Eastern cultural values so they have collided with each other.

*The Embassy of Cambodia* is a novella by Zadie Smith in which she portrays the way cultural pluralism, mutual understanding and cultural diversity have been destroyed by distinctly different ethnic, racial and cultural communities. Zadie Smith refers to the genocide of Cambodia in which thousands of people have been assassinated in terms of political differences. In Cambodian genocide, people have been displaced from their cultural identities and roots. People have become intolerant towards one another's political differences. Eventually, it has created destruction in Cambodia. Women, men and children have lost their lives. Survivors of Cambodian genocide have felt traumatized in their lives. Zadie Smith believes that a system should be developed in which people should have "mutual regard, trust and cooperation" with one another (Paul Collier 61-63). Everybody should be treated equal despite their political, cultural and racial differences. Fatou's circle has been restricted in the Embassy of Cambodia. She has not been allowed by Derawals family to blend with other people in Willesden. Fatou, a Nigerian slave in Derawals family has been disrespected by everyone in Willesden society. People have ignored her. Nobody talks to Fatou in Willesden. Derawals family has not loved her cultural values. Mrs Derawal has rebuked her because she is 'Other' for her in her family. She has been looked down on the basis of her black identity and genealogy. Derawals family has incarcerated her under brutal policies so she has confronted injustice in this new society of Willesden. Everyone has exploited her as she has

been regarded inferior by them. It has aroused conflict in her individuality. Through this story, Zadie Smith shows that people have developed prejudice with one another in terms of political, racial and cultural values. She believes that people have drawn 'circles' and they do not want to come out of their cultural values. To her, this is the case of every country in which people maintain gaps and don't associate with one another. So, Fatou has suffered marginalization in Willesden society from Derawals family and other people. Circles have been drawn under this Fatou has suffered in Willesden society. She has been confined within the four walls by Derawals family. She is told by Derawals family that she cannot meet anyone without their permission. Zadie Smith depicts that black people have confronted social injustice and exclusion from other people in their societies. As a result, it has aroused cultural conflicts in the lives of these black people. Ramakant Sinari writes, "tolerance on the part of everybody is a prerequisite for the world community's unity, stability and progress" (*Tolerance: A Golden Path to Peaceful Coexistence* 20). People have waged war against one another in Cambodia in terms of political differences. People of different political backgrounds, cultures and ideologies have disregarded one another's political ideologies and cultural values. It has created civil war in Cambodia. As a result, people have killed one another on the grounds of political and ideological differences. This has happened due to intolerance between the people in Cambodia. In this bloodshed, people have lost their relatives and generations. Thousands have been uprooted from their cultural identities. Women of Cambodia who live in the Embassy of Cambodia are dwelling in these wounds and tragedies of past. Zadie Smith has presented this Cambodia genocide as:

No doubt there are those who will be critical of the narrow, essentially local scope of Fatou's interest in the Cambodia woman from the Embassy of Cambodia. The fact is if we followed the history of every little country in this world – in its dramatic as well as its quiet times – we would have no space left in which to live our own lives or to apply ourselves to our necessary tasks. Since there is something to be said for drawing a circle around our attention and remaining within that circle. But how large should this circle be. (23)

Marginalization of Fatou by people in Willesden society has created tumults in her life. She has lost her happiness and peace of mind. Her social harmony is crushed by the incidents she has confronted from Derawals family and other people. She has confronted cultural discrimination in Derawals family as entire family of Derawals dislikes her roots. Derawals family has 'retained' her wages and 'passport' from Fatou. She is only provided 'food, heat and water' by them. Edward Said opines that "patriotism, chauvinism, ethnic, religious, and racial hatreds – can in fact lead to mass destructiveness" (*Culture and Imperialism* 21). In Cambodia, people of different political ideologies and cultural values have turned violent and disagreed with one another's beliefs and systems. It has originated conflicts between different groups in Cambodia society. As a result, civil war has emerged among the people. People have victimized one another on the basis of political differences. Due to this, prejudice has developed in the people in Cambodia. It has brought havoc in the lives of people in Cambodian society. Zapata writes that "the story, however, does not only refer to the genocide in Cambodia but to other genocides of the twentieth century, such as those perpetrated in Rwanda, Hiroshima, and the Holocaust" (3). These genocides have destroyed humanity in different societies. On the basis of political, cultural and racial differences, people have marginalized, killed and uprooted one another's people. So, it has destroyed social harmony and peace in the lives of the people. This is the case of Fatou who suffers from internal conflict due to discrimination with her on the basis of her genealogy.

Furthermore, political differences between Khmer Rouge regime, a resistance movement in Cambodia and various different groups have created clashes, war and social inequality in Cambodian society. Khmer Rouge regime wants to create an agrarian society in Cambodia. They have forced people from the city and taken them into the farm lands for work. Nobody has to show "weakness" in the field during the work (39). Any worker who shows weakness in the farm lands has been put to death. This regime has created horror in the lives of the people. People who have not been able to work in the fields have been killed. Khmer Rouge regime has destroyed the human rights and liberty of other people. Through their hegemonic policies, people have been tortured, marginalized and killed. This regime has butchered millions of people who have not supported their ideology. Due to forced



labor, people have been uprooted and assaulted by Khmer Rouge regime supporters. This party has created dominance upon other groups. It has destroyed any other group who has opposed its principles. Nobody has a right to disagree with the tenets and policies of Khmer Rouge party. This party believes on the agrarian system but the other groups have rejected to accept this policy of the government. People of other groups or parties have suffered from oppression and subordination. Rights and freedom of people have been destroyed by Khmer Rouge regime in Cambodian society. Freedom and social harmony have been crushed by the system of Khmer Rouge party. They have maintained their dictatorship in Cambodian society. This party has created fear and massacre in the lives of the people. It has created a class based society. Khmer Rouge regime has terrorized common people of Cambodia. Religious people have been sacked from their places. Religious places have been destroyed by them. Zadie Smith has referred to this incident by comparing it with the multicultural street in the Embassy of Cambodia in Willesden society. People of different religious backgrounds, cultural values and nationalities have remained there with peace and social harmony. So, need is to avoid differentiating on the basis of political, religious and ideological differences. John Rex states that “diversity has to be recognized within ethnic communities, as well as between the separate communities and there must be the possibility of political expression for a variety of different types of affiliation to their own community” (*Ethnic Minorities in the Modern Nation State* 136). But, Khmer Rouge regime has oppressed people in Cambodian society. They have not provided any space to people of Cambodia. New people who have been “relocated” from city to farm lands do not have to show any weakness. They have destroyed political freedom and voices of the people. People have suffered from brutality and terror in their lives. It has created psychological wounds in Cambodian innocent people. She has described this hegemony of Khmer Rouge party in Cambodia as:

To keep you is no benefit. To destroy you is no loss’ was one of the mottoes of the Khmer Rouge. It referred to the New People, those city dwellers who could not be made to give up city life and work on a farm. By returning everybody back to the land, the regime hoped to create a society of Old People – that is to say, of agrarian peasants.

When a New Person was relocated from the city to the country, it was vital not to show weakness in the fields. Vulnerability was punishable by death. (40)

Forced labour and repression have been created by Khmer Rouge regime in Cambodian society. People who have opposed this system have been killed. This has created wounds in the lives of people. This party believes that anyone who does not provide them benefit has no right to live. It has turned autocratic and brutal regime. People have suffered from hegemony of Khmer Rouge party. Class conflict has developed in Cambodian society. Elite section of society has oppressed working class people. Their rights and democratic values have been decimated. This has aroused conflict between Khmer Rouge Regime and working section of Cambodian society. Zapata writes that “the Khmer Rouge regime was built around race and class divisions” (“Decolonizing Trauma” 523-534). Due to lack of tolerance and understanding of each party have created havoc in Cambodian society (Chaskar 8). Internal clash and violence between the people in Cambodia society have brought devastation in the lives of the people. People have been isolated and traumatized in Cambodian society. It has destroyed diversity and social harmony in Cambodian society. Zapata writes “*The Embassy of Cambodia* presents these types of violence as inseparable and comes to show, as Rothberg argues, that “an event-focused trauma theory needs to understand the conditions of structural violence” (5). Physical and psychological violence have confronted by people from Khmer Rouge regime in Cambodia society. They have suffered from barbarity from Khmer Rouge regime. Generations have been wiped in this genocide by Khmer Rouge regime. It is crime against humanity by killing innocent people forcefully. Therefore, people have been dehumanized by Khmer Rouge Regime.

Even, “Big Man’s Policies in Nigeria” have brought wretchedness in the lives of the people like Fatou (54). Fatou and other people have been tortured by the people in power. Powerful men have deprived Fatou and other common people from their human rights and liberty in Nigerian Society. She says to Andrew that these powerful men in Nigeria have suppressed the voices of the people. Anybody who stands against them they kill those people. She is discussing this mental anxiety with Andrew. Fatou and other people in Nigeria have been exploited and subordinated by men in power. Fatou believes that powerful men have deceived the common people.

They have taken advantage of them. Fatou has lived a slavery life in Nigeria under powerful men. These big men have destroyed who have stood against them. Past wounds have created conflict in her life. Fatou and other people have become hopeless under big man's policies. Big men have undermined Fatou and other people in Nigeria. These big men have destroyed identities of Fatou and other people. They have crushed the space of people in Nigeria. Fatou is consumed by the grief of Nigerian people. Politics and policies of elite people have shattered the hopes of common people. These people have been dehumanized by the men in power. This dehumanization has created conflicts in the psyche of Fatou. She has been depressed by this conflict in her psyche. She believes that black people have been subjected to injustice everywhere in the world. Fatou is dwelling in the thoughts that common people of Nigeria are brutally assassinated by powerful men. These powerful men are people who have controlled politics and system of Nigeria. No space has been given to those people who have revolted the system of big men's policies. They have confronted wrath of the powerful men. These men have created corruption and terror in the lives of people like Fatou. Fatou and other people have confronted crimes of Nigeria government. Big men have traumatized and ruined the lives of Fatou and other people. Fatou narrates this story to Andrew after she has been taken away by her father from Nigeria to Willesden society. Fatou says to Andrew that anybody who has turned against big men's policies have been killed and uprooted from Nigeria. She knows the policies of these powerful men in Nigeria. Fatou says to Andrew, his only friend in Willesden society that these powerful men crush anyone. Fatou has haunted by these previous thoughts in Willesden society. Fatou expresses this tragedy with her and other people as:

But you can't force people to live in the country. That's what I call a Big Man Policies in Nigeria. We know all about Big Man Policies in Nigeria. They come from the top and they crush you. There's always somebody who wants to be the Big Man, and take everything for themselves, and tell everybody how to think and what to do. When, actually, it's he who is weak. But if the Big Men see that you see that they are weak they have no choice but to destroy you. That is the real tragedy. Fatou sighed. 'I never met a man who didn't want to tell everybody how to think and what to do. (55)

Domination and hegemony of “Big Man Policies” have endangered co-existence and tolerance of the people in Nigeria. Powerful men have victimized Fatou and other people. The lives of people have become dehumanized. Powerful men have lashed everyone who have tuned against them. Fatou has confronted barbarity from Nigerian powerful men and Derawals family. It has created depression in her life. Zapata writes that “The Embassy of Cambodia” brings together once again the relationship between the trauma that Fatou experiences at an individual level and the collective experience of migration, reinforcing the idea that one cannot be understood without the other” (523-534). Fatou has been psychologically torn by her experiences of life. Her life has suffered from turmoil’s. This has left Fatou of nowhere. She believes that black people have suffered from marginalization everywhere. Fatou has been oppressed both in her own country Nigeria and in Willesden society. She is not coming to terms with her identity. She has been psychologically depressed by the incidents she has confronted in her life.

Fatou has been oppressed and subjugated by Derawals family in Willesden society. Her owner has treated her as a slave. It has developed conflicts in the life of Fatou. Her genealogy has become responsible for her pathetic condition in her life. On another side, Cambodia society has witnessed genocide and massacre. On the basis of political, ideological and racial differences, people have marginalized and killed one another. Khmer Rouge regime has divided Cambodia society on the basis of class and political differences. They have developed forced labor in Cambodian society. Old people have been forcefully taken from city to farm lands for work. Those who have disagreed with Khmer Rouge regime have been assassinated. Intolerance and disrespect for one another’s group have created chaos and bloodshed in the society of Cambodia. Furthermore, ‘Big Man Policies’ have made the plight of common people pathetic in Nigeria. People have suffered from injustice and dehumanization. Fatou and other people have been deprived from their democratic rights and freedom. It has traumatized people in Nigeria. Anyone who has revolted against the system has been crushed. Zadie Smith conveys the message that these clashes among the people on cultural, political, racial and ideological grounds have broken cultural diversity, pluralism, social harmony and tolerance in the different societies.

Amy Tan has depicted in her novel, *The Joy Luck Club*, that political differences and nationalism have aroused war between Chinese and Japanese civilizations. Japanese military has waged a war against China. Japanese soldiers want to control the territory and resources in China. It has resulted bloody war between the two nations. Suyuan Woo has confronted brutality during the war. She is the wife of a Chinese officer who has died during the war. She has seen that Japanese forces have slaughtered Chinese people. The other officers in Chinese army and their wives have also been killed during the war. Due to this, people in China, men, women and children have been uprooted and traumatized by Japanese soldiers. Suyuan Woo has felt hopeless with other Chinese people during the war. Japanese military has massacred people in China. Everybody escapes from Japanese soldiers. These soldiers have controlled Shanshi province and other territories forcefully in China. They want to take the resources from China to Japan. She has lost her two children in the war. Her first husband has been killed by Japanese soldiers. She has been traumatized by the war. She and the other people have lost their relatives, children, brothers and sisters in the war. It has dehumanized Suyuan Woo. Suyuan has left “Kwilin” to protect herself and her children from war (25). Her condition has become pathetic. She bleeds when she escapes from Kwilin to other part of China. On the way to “Chungking deep grooves grew in her hands” (26). War has torn her body and psyche. She has lost her two small children, husband, relatives and friends in the war. War has uprooted her from Chinese roots. It has aroused psychological conflict in her psyche. She has never come out of this trauma in her life. Her fellow friends have lost their lives during the war. War has created turmoil’s in the lives of people in China. Japanese soldiers have dropped bombs on Chinese territory that have developed indelible scars in the lives of Suyuan Woo and other people of China. Japanese military have terrorized people on the streets of China. Suyuan Woo has seen brutality and bloodshed committed by Japanese soldiers in China. Japan has tried to create dominance and colonize Chinese territory. It has aroused a disastrous war between the two civilizations. Suyuan Woo and other people have been uprooted from their Chinese roots. Women have been raped by Japanese soldiers. This situation has created horror in the lives of Suyuan Woo and other people in Chinese territory. Susan G. Radner writes, “the immigrant women of China in San Francisco have gone through various

“unspeakable tragedies,”. Suyuan Woo has left her children due to “Japanese invaders and communist forces” (“The Joy Luck Club by Amy Tan” 41-42). Japan has waged a war to imperialize Chinese country so that they should control on Chinese resources. It has created genocide in Chinese society. Suyuan Woo and other Chinese people have lost their homes, hopes and cultural identities. She and other people have suffered from unspeakable tragedies. She has been dislocated from her roots. War has created anarchy and emptiness in the lives of Suyuan Woo and other people. Suyuan Woo has confronted injustice from Japanese soldiers. Her human rights have been destroyed by them. Samuel Huntington writes that “the principal conflicts of global politics will occur between nations in cultural terms. Inter-civilization relations always contain the danger of conflict and identities at any level – personal, tribal, racial, civilizational, can only be defined in relation to an “other”, a different person, tribe, race, or civilization” among the different civilizations (*The Clash of Civilizations* 22-129). Suyuan and other Chinese people have been uprooted from their cultural identity by war. Japanese soldiers have oppressed powerless Suyuan Woo and other Chinese people. Even after she has migrated to America, she is not able to forget this unbearable pain. She has narrated this story to her daughter when she reaches to America. Jeing-Mei and Suyuan Woo have been separated from their precious relationships and Chinese roots by the war. Suyuan Woo describes this turmoil and dehumanization in her life as:

I knew what happened to officers and their families when the Japanese arrived. How could I go? On the road I heard news of the slaughter from people running past me. It was terrible. Further, lay rows of people-men, women, and children who had never lost hope, but had lost their lives instead. How could I run away? The Japanese were in every corner of China. They invaded Shanshi province, as well as the provinces bordering us. People were nervous, people confused it with Japanese bombs and would not leave their houses. (26-57)

Political differences between Chinese and Japanese civilizations have developed wounds in Suyuan Woo and other people in Chinese society. Japanese soldiers have occupied every part of Chinese territory. People have been sacred so they do not

come out of their houses. Suyuan Woo has become homeless and immigrant as she has been detached from her cultural identity by war. She has left behind her two little daughters in China. Suyuan Woo has looked the condition of her fellow women and other officers in Kweilin. They have been mercilessly butchered by Japanese soldiers. It has created emotional wounds in the lives of Suyuan Woo and other people in Chinese society. Suyuan Woo has escaped when bombs have been dropped by Japanese soldiers on Chinese people. Her body has become bloody during the war. It has evolved psychological disorders in their lives. The loss of their loved ones and up-rootedness has created conflicts in their lives. Huntington acknowledges that “cultural difference exacerbates economic conflict. People from each side allege racism on the other. Ethnic cleansing . . . has been most frequent and most violent between groups belonging to different civilizations” (34). Suyuan and other Chinese people have suffered from ethnic cleansing from Japanese soldiers. She has lost her cultural values, originality, loved ones and identity of her life. This pathetic condition has even affected the second-generation, Jing-Mei, who is born in America. Even after immigration to America, they have not come out of this dehumanization of war. It has built loneliness in their lives in the society of America. Suyuan Woo has been haunted by the thoughts of massacre created by Japanese soldiers. She is mourning in this grief as she has lost her cultural identity and daughters in the war.

Japan-China war has decimated Suyuan Woo’s body and soul. She has confronted unbearable pain. She has cried in this pain. Nobody has come for support to Suyuan Woo. Everyone tries to save themselves from the barbarity of Japanese soldiers. Her body has become injured during her escape from the brutality of war. She has suffered from destituteness. She has taken some food and clothes on her shoulders with her. But on her way to a safer place she has left everything behind. Even she has left her two daughters because her plight has become extremely worse during her escape from Kweilin. She has seen the same condition of the other people also, who are escaping from the war. They have left their homes, old people and children behind to protect themselves from inhumanity of Japanese soldiers. War has created deep wounds in Suyuan Woo and other people. The day she has arrived in Chunking, she has lost everything except the clothes she has worn. It has

fractured her body. She has remained of nowhere. Harold Bloom writes that *The Joy Luck Club* deals with “relationship of political power and cultural visibility” between Japanese and Chinese society (*Bloom’s Modern Critical Views* 74). Japanese soldiers want to imperialism Chinese territory. They want to maintain their military and political dominance over Chinese country. This has created genocide in Chinese society. Eventually, civilizational war between Japan and China has pathetically ruined the life of Suyuan Woo. Suyuan Woo has been crippled by the upheavals that erupt between Chinese and Japanese soldiers. She has been victimized by war. Suyuan Woo and other people in China have confronted physical and psychological violence during the war. Women have been raped by Japanese soldiers. Suyuan Woo has become victim of power politics between Chinese and Japanese governments. She has been detached from her relationships, beliefs and traditional values by the war. Samuel Huntington asserts that “world politics is entering a new phase in which the great divisions among humankind and the dominating source of conflict will be cultural” (31). Japan has tried to imperialize China to implement its own cultural and political ideologies on its territory. This hegemony between Japan and China has made miserable condition of Suyuan Woo. She explains this turmoil in her life as:

By then I didn’t have enough feeling left in my body to cry. I tied scarves slings and put a baby on each side of my shoulder. I carried a bag in each hand, one with clothes, the other with food. I carried these things until deep grooves grew in my hands. And I finally dropped one bag after the other when my hands began to bleed and became too slippery to hold onto anything. Along the way, I saw others had done the same, gradually given up hope. . . By the time I arrived in Chunking I had lost everything except for three fancy silk dresses which I wore one on top of the other. (26)

War between China and Japan has destroyed socio-cultural diversity and coexistence in the lives of Suyuan Woo and other people in Chinese society. Differences between the two countries have created cultural and psychological conflict in the lives of Suyuan Woo and other Chinese people. Suyuan Woo has run hundreds of miles with naked feet to save her children and herself from barbarity of Japanese



soldiers. When she has lost her energy in the body she cries. Grooves have come out in her hands and feet. So, Suyuan Woo and other people have suffered from disharmony and intolerance of Japanese soldiers. Suyuan Woo has been uprooted from her family relationships. It has developed psychic turmoil in her life. Everything has been lost by Suyuan Woo in the war. She dies in this pain in American society. Children and their parents have left their cultural roots and identities to save from the butchery of Japanese soldiers. Samuel Huntington writes, “the highest cultural groupings of people, are differentiated from each other by religion, history, language, politics and tradition” (31). Suyuan Woo’s genealogy and peaceful coexistence have been damaged by Japan-China war. She mourns as her traditional values and people have been destroyed by Japanese soldiers. She has suffered from this pain throughout her life. Chinese cultural identity and genealogy have been of great importance for Suyuan Woo. She loves her Chinese cultural identity and roots. She has narrated this dehumanization to her daughter Jing-mei Woo in America.

Amy Tan has nicely depicted the socio-cultural conflicts between Chinese born Ying-Ying St. Clair and her American born daughter Lena St. Clair. Lena St. Clair has been hybridized by the culture of American society. She enjoys her life in “swimming pools” and celebrates popular culture of American society (67). Lena St. Clair loves individual freedom and system of America. She hears music and watches English movies. She remains mostly out of her house with her friends. She has a great fascination for American culture rather than for Chinese traditional culture of her mother. She has been brought up in American culture so she acts a typical American girl. But her Chinese born mother is in rebuttal with her daughter’s American life style. She teaches her to be polite. She prohibits her to go with her friends for outings. Her mother, Ying-Ying St. Clair is haunted by this behavior of her daughter. She wants to keep her daughter rooted to her Chinese cultural values. She believes that Chinese cultural values are morally better than American values. Ying-Ying wants to assimilate her daughter with Chinese genealogy. But Lena rejects her talks. She follows her own values. Lena is integrated with American culture. Chinese cultural values are unknown to Lena. She has rejected to adopt Chinese cultural values of her mother. It has aroused conflict in the mother-daughter

relationship. Ying-Ying says to her daughter that they have been lost in American society. She rebukes her daughter for remaining busy with music. It has created disillusionment in Ying-Ying St. Clair. She has felt frustrated on the behaviour of her daughter. Her daughter does not follow her orders. She delights in American society by going to disco parties and celebrates with her friends. Ying-Ying's daughter remains away from her mother because she remains busy in shopping and other activities. It has developed cultural conflict in the mother-daughter relationship. Ying-Ying says that "I see my daughter and the foolishness of her life" (68). Her daughters activities look her foolish. American culture looks to her immoral and bad. She does not want that her daughter should become victim to American "foolishness" (68). She wants that her daughter should "behave" properly (69). She should not ask too many questions about things. She should act politely and be mannered. Their relationship has suffered from fragmentation. Quarrel has developed in mother-daughter relationship of Ying-Ying and her daughter Lena because of Western and Chinese culture. They have lost peace and harmony in their lives. Ying-Ying has felt disappointed for her daughter's integration with American values. Tariq Modood writes, "cultural separatism and self- imposed segregation of migrants had fostered fragmentation rather than integration" (*Multiculturalism* 11). Lena's mother wants her to maintain cultural distinctiveness in American multicultural society but she has integrated with the culture of America society. This integration of Lena with American society has segregated her from her mother. It has created dilemmas in their relationship. She does not want that her daughter should become victim to this system. But her daughter has enjoyed and has shown backlash to her Chinese roots. Amy Tan has described this cultural conflict between Chinese and American values as:

And because I remained quiet for so long now my daughter does not hear me. She sits by her fancy swimming pool and hears only her Sony Walkman, her cordless phone, her big, important husband asking her why they have charcoal and no lighter fluid. All these years I kept my true nature hidden, running along like a small shadow so nobody could catch me. And because I moved so secretly now my daughter does not see me. And I want to tell her this: We are lost, she

and I, unseen and not seeing, unheard and not hearing. Yet today I can remember a time when I ran and shouted, when I could not stand still. I see my daughter and the foolishness of her life. (67-68)

Lena's American liberalism and universalism is degradation and corruption for her mother. Her mother wants that Lena should act decently. But, she does not pay any attention to her mother's talks. Ying-Ying desires that Lena should bow her head before 'moon God' rather to hear music. She wants that Lena should "make an offering to the moon, bow your head. Do not shame me" (69). She wants to nurture her daughter from Chinese cultural values. She believes that Western culture brings corruption in one's life. So, she has told her daughter that doesn't bring shame to the family. Ying-Ying has turned against her daughter's American values. It has created anxieties in their lives. Lena's immigrant mother has not assimilated with cultural values of America. She has felt traumatized in the new society of America. American and Chinese cultural values have created anguish in mother and daughter relationship. It has evolved confrontations in their relationship. Ying-Ying's expectations on her daughter have shattered her down. She wants to inculcate all the traits of Chinese superstitious beliefs in her daughter. She has struggled with her cultural identity in American society. It has created alienation in her. She has felt marginalized in the new society of American. She has not been able to integrate with people in American society. It has aroused pain in her when she has seen her daughter is victimized by it. Huntington writes that "the range of civilizational choices is strictly bounded by given traditional "values". Each civilization is the product (and prisoner) of its unique traditions" so differences in people have created conflicts in their relationships. (*The Clash of Civilizations* 27). Ying-Ying has struggled with her cultural identity in American society. She does not want to shift from her traditional values of Chinese society. Due to this, she has felt segregated in American society. Eventually, mother-daughter has lost peace and harmony in their relationship due to cross-cultural confrontations in multicultural society of America. Xiaomei Chen states that "Amy Tan's *The Joy Luck Club* is a typical example represents only one of the many cross-cultural and multicultural discourses which can be illuminated by an analysis of mother/daughter discourse" (112). Ying-Ying

has suffered from cultural integration problem in the new society of America. She has confronted turmoil in her life in American society with her daughter Lena. Lena has assimilated with cultural values of America. She has rejected her mother's Chinese traditions. This cross-cultural confrontation between American born daughter Lena and her Chinese born mother Yin-Yin St. Clair have created cultural clashes in their lives.

Cultural assimilation of Jing-Mei and Waverly with American cultural values has created conflict with their Chinese born mothers. Waverly daughter of Lindo Jong has been hybridized by American values of life. She has become fond of chess. Waverly remains most of the time busy in her own affairs of life. She loves chess game and enjoys her life with her friends. Her mother has felt displeased by her daughter's actions. She criticizes the activities of her daughter. She wants that Waverly should remain loyal to her mother's Chinese genealogy. She has "lamented" that her daughter has been victimized by American norms of life (138). Waverly does not care about her mother. She has fallen in love with an American man Rich. But her mother does not like it. Lindo Jong wants to maintain her cultural identity and norms of Chinese society. Her daughter does not respect her Chinese norms. It has created conflict in the mother-daughter relationship. Lindo Jong taunts to her daughter for going outside with her friends and playing chess with them. Waverly has rejected her mother's traditional identity of China. Lindo Jong has succumbed in American society because she has not been able to assimilate with American norms of the society. Waverly plays chess most of the time at her home. It has created anguish in her mother. On another side, Jing-Mei has culturally integrated with American norms of life. She has become fond of the popular culture of America. She watches movies and listens music. She does not support her mother in different activities. She is brought up in American cultural values so she dislikes her Chinese traditional values. American culture has victimized Jing-Mei. So, Chinese culture looks inferior and backward to her. She wants independence in her life from her mother but her mother ridicules her American liberalism. Jing-Mei wants freedom in her life. She questions her mother's cultural identity. She says to her "why don't you like me the way I am" (136). She does not want to integrate with her mother's Chinese cultural identity. It has aroused distress and cultural conflict in

their lives. She does not want to change her identity for her mother. She wants to live her own life without any interference. Shangeetha Rajah Kumaran avers, “The Joy Luck Club explores the mother-daughter relationships and examines the cultural differences of Chinese immigrants in the United States” (The Portrayal of Chinese Diaspora 1). Cultural differences between Jing-Mei and her mother have shattered their relationship. Her mother has felt alienated in American society. She has not integrated with American values of life. Her communication problem has separated her from the rest of American people. Therefore, Americanization of Waverly and Jing-Mei has traumatized their mothers. They have felt lost in the new society of America. They want to maintain their genealogy in multicultural society of America but Waverly and Jing-Mei want to live independent and individual lives of their own. They want to enjoy customs, cultural diversity and freedom of American society. They have felt privilege on American cultural identity. On another side, their immigrant mothers Suyuan Woo and Lindo Jong have felt rootless in the multicultural society of America. They have felt socially excluded because they have not been culturally assimilated with American society. Huntington asserts that “differences in culture, that is basic values and beliefs, are a source of conflict. Western concepts differ fundamentally from those prevalent in other civilizations” (*The Clash of Civilizations* 40). Mothers do not believe on cultural pluralism of America society. They have felt uprooted in the new society of America. They regret by being away from their countries. So, they want to assimilate their daughters to Chinese cultural identity. It has aroused cultural rifts between mothers and their daughters. Jing-Mei Woo does not want to change her American cultural identity for her mother. She is satisfied with the American way of living. But her mother has no respect and love for American system. This disrespect of her mother for American culture has created disharmony in their lives. Mothers of Jing-Mei and Waverly have felt denigrated about their cultural background as their daughters have not given any respect to Chinese cultural beliefs. Amy Tan has presented this cultural conflict between mothers and daughters as:

All day play chess. All day I have no time do nothing but dust off her winnings. She threw a scolding look at Waverly, who pretended not to see her. Our problem worse than yours. If we ask Jing-mei wash

dish, she hear nothing but music. All I knew was the capital of California. I had new thoughts, willful thoughts, or rather thoughts filled with lots of won'ts. I won't let her change me, I promised. I won't be what I'm not. (134-138)

Cultural conflict has developed between first generation mothers and their second-generation daughters. This conflict is between Western civilization of America and Eastern civilization of China as both of them are culturally, religiously and politically different from each other. Second generation daughters have turned towards American culture and system. They believe on enjoyment and merrymaking. They watch movies and go with their friends to parties. They love American freedom and liberty of life. On another side, their mothers have felt marginalized in American culture. They want that their daughters should remain assimilated to Chinese cultural identity. They do not know anything about the culture of China. Their mothers forcefully want to integrate them with Chinese cultural identity. It has created cultural conflict in their lives. Jing-Mei says to her mother, "all I knew was the capital of California" (134). She does not know anything about her mother's Chinese traditions. Huntington says that people of different countries "are divided over whether their society belongs to one civilization or another. The values that are most important in the West are least important worldwide" (41-42). Mothers of Waverly and Jing-Mei have felt disintegrated in cultural diversity of American society. They have not understood the feelings of their daughters. Jing-Mei wants to become like 'Madonna'. She wants to follow the footsteps of this actress. Jing- Mei Woo has become found of Madonna. She does not like Chinese songs and culture. It has aroused confrontations in the relationship of Jing-Mei and her mother. Gloria Shen writes, "American daughters are alien to Chinese culture as much as they are to their mother's uncanny, Chinese way of thinking" ("Mother-daughter Relationships and storytelling in Amy Tan's *The Joy Luck Club*" 6). Lindo Jong and Suyuan Woo have not understood cultural values of their American born daughters. So, they have remained isolated in American society from their daughters. Even, they have not allowed their daughters to assimilate with American values of life. Daughters have loved American music, actresses and culture. They have revolted against their mothers Chinese traditions.

Acculturation of Jing-Mei to American life style has created psychological conflict in the mother-daughter relationship. Jing-mei follows the principles of America. She has rejected the religion and language of her mother. She watches television and has become fond of Madonna. Madonna, an American actress and singer has become passion of her life. Jing-Mei regards her mother irrational when she stops her individual liberty. Her mother wants her to remain culturally and religiously integrated with her Chinese cultural identity and roots. Winnie likes to go for outings with her friends and disco parties. Her mother wants Jing-Mei should remain “obedient” and loyal to her mother (142). Her mother has cursed her by not listening to her orders. She has slapped her and has thrown her on the ground. Jing-Mei has felt marginalized with her mother. Her mother has not understood her feelings. She has destroyed her identity and liberty of life. She does not allow her to go out of her house. So, cultural conflict has emerged between liberal values of Jing-mei Woo and her mother’s Confucian cultural beliefs. This has brought cultural clashes in the mother-daughter relationship. Suyuan Woo has demanded from her daughter that she should remain loyal to her mother’s orders. Jing-mei does not want to remain slave to her mother’s Chinese culture. She worships cultural liberty of America. She does not want to change her cultural identity for her mother. Mother-daughter relationship has suffered from jolts. Jing-Mei has been oppressed by her mother. She has confronted beatings from her mother. It has made her angry on her mother. Her mother has felt disappointment from her daughter because she has integrated with American system. She wants to keep her assimilated with Chinese civilizational values. It is actually the conflict between American and Chinese civilizations. American and Chinese cultural identities, rule of law, governance and freedom of individuality are different from each other. So, mother-daughter relationship is destroyed in-between the two systems. This is basically the clash between American modernism and Chinese traditionalism. Amy Tan discusses this cultural conflict in the mother-daughter relationship as:

Turn off TV,” she called from the kitchen five minutes later. I didn’t budge. And then I decided. I didn’t have to do what my mother said anymore. I wasn’t her slave. This wasn’t China. I had listened to her before and look what happened. She was the stupid one. I saw her

chest was heaving up and down in an angry way. I screamed. She yanked me by the arm, pulled me off the floor, snapped off the TV. “You want me to be someone that I’m not!” I sobbed. “I’ll never be the kind of daughter you want me to be! Only one kind of daughter can live in this house. Obedient daughter!” “Then I wish I wasn’t your daughter. I wish you weren’t my mother,” I shouted. (141-142)

Jing-Mei Woo is snubbed by her mother for disagreeing to follow her commands. She imitates Madonna and watches her on television. She dreams about Madonna. She wants to look like her. It has emotionally wounded her mother. She has felt tortured by this behaviour of her daughter. This has built rift in the relationship of mother and daughter. Suyuan Woo is not compatible with the culture of American society. She believes that it is belittling to the ancestor’s. She looks the culture of America as evil and impure. She does not want that her daughter should indulge in American society. She wants to keep her daughter away from television, music and from her friends. On another side, Jing-Mei adores the American actresses. This has shattered the relationship of Suyuan Woo and Jing-Mei. Huntington states that “Western ideas of individualism, liberalism, human rights . . . often have little resonance in Confucian or Orthodox cultures” (40). Jing-Mei Woo believes on individualism and American liberalism. She rejects Confucian ideology of her mother. It has created depression in her mother because she considers Western values as disaster and immoral. She fears that her daughter should become corrupted by American norms. Jing-Mei does not want any interference in her life from her mother. But her mother expects that she should obey her traditional system of China. Gloria Shen writes that “in *The Joy Luck Club*, Tan probes the problematic mother-daughter relationship . . . the book itself is concerned more with an unmistakable bifurcation along generational lines” (“Mother-daughter Relationships and storytelling” 5). First generation Chinese mother Suyuan Woo and her American born daughter Jing-Mei have been crushed in Western society. Their relationship has become problematic. Cultural differences have marginalized them in American society. Daughter is hybridized by American norms. Mother wants to maintain her Chinese cultural identity in American society. They have ridiculed and denounced each other’s ways of life. This has created bifurcation in their relationship.



Political, ideological and geographical clashes have emerged between Chinese and Japanese civilizations. Japan has created genocide on the land of China. In this massacre and bloodshed, people have been uprooted from their roots and cultures. Their relationships have been demolished by Japanese soldiers. Suyuan Woo has been wounded and uprooted from her roots by this horrible war. She has been detached from her family and genealogy. War has marginalized her. Her husband has died during the war. It has left indelible scars in her life. She has been traumatized by war. Suyuan Woo and other people have suffered from barbarism during China-Japan war. Moreover, cultural conflict has aroused between first generation mothers Ying-Ying, Suyuan Woo and their second-generation daughters Waverly, Jing-Mei. Daughters have believed on American liberalism and cultural values. They have been hybridized by American society. They like American actresses and act like Americans. They have rejected to integrate with Chinese values and beliefs. On another side, mothers have denounced their daughters. They want to assimilate their daughters with Chinese cultural identity. It has created conflicts in their relationship. It is the conflict between Western and Chinese civilizations in which mothers and their daughters have suffered.

In *The Kitchen God's Wife*, Amy Tan has delineated internal and external war between various political parties of China and Japanese-Chinese civilizations. Civil war in China between “Revolutionary, Communists, Marxists and Kuomintang” political parties has traumatized Winnie, Kun and other people in Chinese society. These parties have fought with one another for power. They have terrorized the people in Chinese society. Winnie has been uprooted from her roots by civil war in China. Her “half-brother” has been assassinated by “Kuomintang” party (70). He has given cloth to Revolutionary supporters. It has annoyed Kuomintang supporters and they kill him. Winnie has seen this brutality and merciless killing of innocent people. Winnie and other people have been suppressed by these political parties. Their identities and human rights have been destroyed by these political parties. Everyone has struggled with their lives during the war. Winnie and other people have left their homes, relatives, families, children and property to save from this bloody war. These political parties have fought with one another to bring “Cultural Revolution” in Chinese society (85). Every party

propagates their ideology among the masses. Winnie has witnessed this genocide in Chinese society. It has created psychological wounds in Winnie and other people because they have lost their relatives and families in this war. Winnie, Kun's father and his wife have been marginalized by these political parties. Terror has been created in the lives of Winnie and Kun's wife. Due to this, Kun's wife has changed her name and has joined "Communist" part in order to save her life (70). Bella Adams states that "*The Kitchen God's Wife* represents history of China especially Japanese occupation of China in 1930's, 1940's, Rape of Nanking and civil war in China" ("Representing History in Amy Tan's *The Kitchen God's Wife*" 9-30). Winnie and other people have been terrorized by these political parties to support their cultural beliefs and ideologies. People have been subjugated by them. Kun's wife has changed her identity on various occasions to save herself from death. People have changed their identities as "it was dangerous to know anyone who had rubbed shoulders with the Marxist" (71). Winnie, Kun's wife, Kun's father and other people have been dehumanized by these political parties. These have been tortured by these political parties to support their ideologies. Each party wants that their values and political beliefs should be acknowledged. This has created conflict between these political parties. Violence has displaced Winnie and other people from their homeland. Repeated torture to Winnie and Kun's wife has fractured their psyches. Winnie's half-brother has been assassinated by "Kuomintang" party because he has supported to "revolutionaries" (70). Chaskar writes that it has "devalued humanistic values and principles and created a sense of hatred, antagonism and hostility among different communities and cultures" in Chinese society (68). Winnie has suffered from this brutality and antagonism of these political parties. She has lost her precious relationships. Her relatives have been forced by different political groups to support their cultural beliefs and ideology. It has created anxieties in Winnie and her relatives. Edward Said writes that it is "hegemony in Gramscian terms in any society based on totalitarianism, in which certain cultural forms predominate over others, just as certain ideas are more influential than others". It is a result of "cultural leadership" and "cultural hegemony" of one group over another (qtd. by Chaskar 7). Winnie and thousands of people have been uprooted from their cultural roots by Kuomintang, revolutionary and communist political parties. These political parties have been fighting for

totalitarian regime. They forcefully propagate their cultural and political ideas among Chinese people. Winnie's and Kun's wife have become submissive under these political parties. Winnie and other people have been deprived from their human rights, individualism and liberty. She has confronted degradation along with Kun's wife in Chinese society. Winnie describes this war among the political parties as:

He died before the war, his head chopped off in Changsha for selling three bolts of cloth to the revolutionary. Many people were being killed at that time, for any little reason. No one needs to know that we all saw the danger, that my half-brother was being foolishly greedy. . . . Even his real wife thought so. Or perhaps she changed her name, maybe even changed her mind and became a Communist, and today is living somewhere in China with a different name. (70)

Winnie has immigrated to America to save from herself from the war. But these unspeakable tragedies have haunted her psyche. She is narrating this story to her daughter Pearl in America. She has suffered extensively due to her up-rootedness and loss of her relatives in Chinese society. Her psyche has been traumatized by these incidents. She says that "how could I explain such a story to the immigration authorities" (71). She has not come out of this dilemma throughout her life. Winnie, Kun and her wife have confronted enmity and hostility of these political parties. Winnie's wife has changed her name to save herself from the Communists. This has been the condition of everyone during the war. Winnie and her family members have been victimized by these various political parties. Civil war has left Winnie of nowhere. Hatred between Kuomintang and Communist parties has destroyed happiness of Winnie and Kun's wife in Chinese society. Kun has been terrorized by Communists, Kuomintang and other political parties before death. He has suffered from dehumanization of Chinese political parties. His family has been threatened by the political parties to support their beliefs. The entire family of Kun has been disintegrated. Kun has confronted barbarity from Kuomintang party. His death has traumatized Winnie and his father. Winnie, Kun, his uncle and other people has lived hopeless life in Chinese society under civil war. Kun has changed his identity so many times to save himself from death. Due to hatemongering among these

political parties, Kun has been killed by “Kuomintang” party (70). Communist party has created terror in the lives of Kun and her wife. This party has enforced its norms and beliefs on common people forcefully. Even her wife has changed her religion and name. She has joined Communist party to save from their brutality.

Furthermore, Zadie Smith has depicted cultural conflict between Pearl and her mother Winnie in American society. Pearl is born in America so she celebrates the culture of America. She is invited by her friends to Sadie Hawkins Dance. Pearl wants to enjoy with her male friends and Jeanette. She is imbibed in the culture of America. Pearl wants to go to disco parties with Jeanette. But her mother regularly monitors her activities. Winnie once checks the bag of Pearl she finds the letters from her male friends and Jeanette. She rebukes her daughter for making friendship with Jeanette. Winnie regards Jeanette as a bad girl because she enjoys with boys. She considers her an insensible girl who has no concern for her parents. She even ridicules her mother. Winnie wants Pearl should remain assimilated with her Chinese cultural identity. She wishes Pearl should obey her orders. Winnie believes that Jeanette and her mother are insensible. They have been victimized by American life style. She believes that Jeanette and her mother have been lost in American society. She considers Jeanette’s mother as irresponsible woman. So, she is not concerned about her Chinese identity. Pearl revolts against her mother. She wants to live an independent life. Pearl has felt marginalized by her mother’s behaviour. Her identity has been crushed by her mother in American society. Cultural liberty of Pearl is demolished by her mother. Pearl is brought up in the multicultural society of America. She adores the culture of American society. She wants to enjoy with her friends in dance clubs and parties. She demands freedom from her mother. She has been trapped by her mother into Chinese traditional customs. This has developed chaos in the relationship of mother and daughter. Pearl desires to enjoy like her friend Jeanette in the society of America. But her mother Winnie does not like “Sadie Hawkins Day Dance” because she does not consider it to be the part of Chinese culture (84). Winnie regards American culture as ridiculous. She loves her Chinese roots. She wants to keep her daughter integrated with it. She does not want that her daughter should be lost in American culture. But Pearl is deeply integrated with American culture. She has felt traumatized because she does not know anything

about her mother's culture. Chinese and American norms have created conflict in the mother-daughter relationship. Samuel Freeman avers that "one's cultural identity is so central to a person's good, each distinct cultural group in a multicultural society should recognize and respect the cultural practices of others and not impose its norms" ("Liberalism and the Accommodation of Group Claims" 19). Winnie has crushed the individuality of her daughter Pearl. She has 'misrecognized' American cultural values of her daughter. Winnie has felt annoyed when she has found a "small card with a picture of Jesus on one side" in the bag of Pearl (84). She wishes that her daughter should love her Chinese genealogy so Pearl has been tortured by her mother. It is the clash between Chinese civilization of Winnie and American civilization of Pearl because both are distinct from each other. Pearl has suffered from frustration because of her mother. She demands freedom of life and individuality from her mother. She does not want to live submissive and alienated life. It has created confrontations between Chinese values of Winnie and American cultural values of Pearl. Amy Tan has presented this as:

Underneath there were silly things, an announcement for something called "Sadie Hawkins Day Dance," and letters from her friend Jeanette. I remember that girl, the one whose mother always let her go boy-crazy. Pearl fought me. "Why can't I ask a boy to Sadie Hawkins? Jeanette's going. Jeanette's mother is letting her go." "You want to follow a girl who has no sense? You want to listen to her mother? That mother doesn't even have concern for her own daughter!". . . . That girl made no sense. (83-84)

Winnie considers American culture absurd. She wants that her daughter should not become victimized to this culture. She believes that Western culture is a disaster for life. Winnie does not want that her daughter should become hybridized to American life style. But Pearl has a great fascination for American life style. She wants to celebrate American democratic freedom. It has evolved gaps in the mother-daughter relationship. Winnie does not allow her daughter to integrate with her friend Jeanette. She believes that Jeanette and her mother have been corrupted by American cultural values. She regards it foolishness of Jeanette and her mother. Winnie loves her Chinese traditions and customs. Cultural liberalism of America for

Winnie is degradation and moral corruption. She has not allowed her daughter to mimic American life style. Winnie has felt caught in American society. She is worried about her daughter Pearl. Winnie has suffered in-between American and Chinese cultural values. She forces her daughter to remain rooted to her Chinese life style. It has created turmoil in the mother-daughter relationship. Winnie has marginalized her daughter. She taunts her for going outings with her male friends. She has decimated the identity of Pearl. Pearl has felt emotionally wounded because her mother keeps watch on her activities. Winnie's Chinese values are in conflict with American life style. She has felt alienated in American society. Her daughter is her only hope but she has become victimized to American life style. It has created disillusionment in the relationship of Winnie and Pearl. Bell writes that in Confucian tradition "the value of individual autonomy has little resonance in the tradition. (*East Meets West* 85-194). She does not want that she should celebrate 'Sadie Hawkins' with Jeanette (84). Winnie believes that it's against their Confucian ideology and system. Winnie has been brought up in Chinese society. It has a great impact on her personality. She does not want her daughter should shift from her Chinese life style. It has aroused hollowness in their relationship. Huntley writes that Winnie has been "caught not only between tradition and innovation but also between East and West. As a young girl and later as a young married woman, Winnie lives in a culture that has been infiltrated with European and American influences, all of which are eagerly adopted by young people despite the best efforts of their elders to maintain the traditional Chinese way of life" (*Amy Tan A Critical Companion* 88). Winnie has tried to keep her daughter culturally and morally integrated with her roots but her daughter has rejected it. She has acknowledged American values of life. She does not want to integrate with her Chinese cultural identity. She wants to live her life without her mother's interference. So, it has developed cultural tension in their relationship.

War between Japan and China has brought destruction in the lives of people in Chinese society. Winnie and other people have been traumatized by this war. Japanese soldiers have uprooted and brutalized Winnie and other people during the war. Winnie has been displaced from her Chinese roots by war. She is dehumanized by war. War has destroyed social harmony and happiness in Winnie and other people in Chinese society. Japan has tried to imperialize China but this has resulted

war between them. On another side, civil war between various political parties in China have brought humanitarian crisis in Winnie and other people in China. These political parties have disagreed with one another's cultural, social and political ideologies as a result they have killed and tortured one another's supporters. It has created genocide in China. Winnie is haunted by the thoughts of this war even after migration. It has brought devastation in the lives of Winnie and other people. Furthermore, Winnie and her daughter have suffered between American and Chinese cultural values. Winnie has felt segregated in American society. She wants to keep her daughter rooted to her Chinese cultural identity. It has created cultural clashes in their lives. Winnie believes on Chinese traditions but her daughter is Americanized by the cultural values of America. She loves American life style. Due to this, they have quarreled and disrespected with each other values. This has developed cultural conflict in the relationship of mother and daughter. It is the outcome of differences between American and Chinese civilizations that are opposite to each other.

*The Bonesetter's Daughter* by Amy Tan highlights the cultural conflict between Chinese born mother Luling and her American born daughter Ruth in the multicultural society of American. Up-rootedness of Luling from her Chinese roots has created frustration in her life. She has confronted assimilation problem in American society. She quarrels with everyone whom she knows in American society. It is the result of communication barrier that she has confronted in American society. She has not understood the language of the people in American society. So, language barrier has segregated her in cultural diverse society of America. Moreover, Luling does not want to take "Western medication" for her disease (74). She dislikes everything that is Western. She is depressed in the new society of America. Her daughter Ruth tries to make her understand about the cultural values of America but she rejects her talks. She wants to keep her daughter Ruth and her children integrated to Chinese cultural identity. Luling scolds to Ruth that doesn't allow the children to take Western food. She asks Ruth give the children good manners so that they cannot be victimized by American modernism. But Ruth and her children do not hear to Luling. They have been hybridized by American values. The children of Ruth do not understand Mandarin language of Luling. Ruth denounces her mother that she should not talk with her children in this language. It

has created chaos in the mother-daughter relationship. Ruth forbids her mother to talk with anyone in Mandarin language in America as people do not understand it. So, Luling has felt culturally dislocated in American society. It has created dilemmas in her life. Luling has quarreled with her daughter and her children for not being polite and mannered. But Ruth has felt annoyed with the behaviour of her mother. Language barrier has alienated Luling and Ruth in American society. Due to this, Luling has quarreled with her daughter and other people in American society. She loves her culture of China. Nobody wants to associate with Luling. Her daughter Ruth has become resentful for her behaviour. She has felt marginalized in American society. She does not want to move from her Chinese cultural identity. Cultural differences between Ruth and Luling have created emptiness in their relationship. Ruth is born in American so she has been assimilated with American cultural identity. She does not want that her mother should intervene in her family affairs. She has ridiculed her mother for questioning about her children's behaviour. Cultural differences between Chinese and American societies have created conflicts in the mother-daughter relationship. "Los Angeles Times" reviews that *The Bonesetter's Daughter* "dramatically chronicles the tortured, devoted relationship between LuLing Young and her daughter Ruth" ("Amy Tan *The Bonesetter's Daughter*"). Ruth has felt tortured by her mother because her mother does not understand the people around her. She wants her mother should behave decently with her children and other people. It has created tension in the mother-daughter relationship. Luling has confronted social marginalization in American multicultural society. No one has recognized Luling in the new society of America. As a result, she has indulged in clashes with the people of American society and with her daughter. She has questioned the cultural values of American society. These differences in the mother and daughter relationship have created fractures in them. Amy Tan describes this conflict between Luling and her daughter as:

My mother's always gotten into arguments, all her life. She has a terrible temper. And as long as I've known her, she's depressed. I'm so used to it I'd be the last one to notice. "Resistance to Western medication is common among our elderly patients here. "You shouldn't let them eat those things!" Luling scolded, continuing in



Mandarin. "Tell them you don't allow this anymore." "And I wish you two would stop like spies in Chinese." "It's like really rude. She too had resented Luling's speaking Chinese in front of others, knowing they couldn't understand her covert re-marks. (74-76)

Luling and Ruth are crippled in-between the two cultures. Luling suffers from language and moral problems in Chinese society. She does not want that her daughter's children should culturally integrate with American life style. Her daughter's children have rejected her Chinese culture as a result it has created anxieties in the mother-daughter relationship. Western culture and system for Luling is absurd. She says to Pearl that it is "weakening our collective identity" (Crowder 4). She wants to remain rooted with Chinese traditions and beliefs. She insists her daughter and her children to learn Mandarin language. Her daughter has become angry on her Chinese way of talking. She does not want that her mother should talk in Chinese before her children. It has created cultural tension in their relationship. Ruth believes on American life style. She rejects her mother's traditions. Ruth and her children do not properly understand Chinese language of Luling. On another side, Luling does not understand English language. This difference has alienated them from each other. Chinese traditionalism of Luling is in confrontation with American liberalism of Ruth. Luling has stood for Chinese traditionalism and wants that her daughter should assimilate with it. But, Ruth has been Americanized due to which they have clashed with each other. Luling believes on Chinese myths and ghosts. Ruth has denounced her Chinese ways of life, in this way, conflict has originated in the mother-daughter relationship. Li Qiong writes that "the characters in the novel develop conflicts to understanding between two different cultures, and reveals that their hard journey from clashes to reconciliation signifies the possibility and inevitability of communication and integration between Chinese and Western cultures" ("Cultural Polyphony and Integration" 1). Luling and Ruth have conflicted with each other by disagreeing with each other's cultural values and beliefs of belief. Luling wants to integrate Ruth and her children to Chinese values of life. But they do not understand her Chinese language and life style. Communication problem in Luling have marginalized her in American society. It has created wounds in the relationship of mother and daughter.

Luling has suffered from cultural alienation in American society. Her daughter Ruth remains busy in her work and with her children. So, Gaoling sister of Luling says to Ruth that she should spend some time with her mother. But she has no time for her mother. She has been hybridized by American values. Gaoling knows that Luling requires her daughter. Luling does not know anyone in American neither does she understands English language. It has created intra-cultural and inter personal conflicts in the relationship of mother and daughter. Ruth is worried about her mother because American culture has acculturated her. She has become confused about her mother's isolation. Luling requires someone who can talk to her so that she should not feel culturally alienated from her Chinese society. Nobody has understood Chinese language of Luling except her daughter and sister Gaoling. They do not have time to spend with Luling. It has alienated Luling in the new society of America. Her plight has become pathetic. She wants someone who belongs to her Chinese culture so that she can express her inner turmoil to her. But, the new society of America has evolved psychic disorders in her life. She has not understood anything in the new society of America. It has aroused intra personal conflicts in the life of Luling. On another side, Ruth has struggled with her cultural identity in American society because of her mother's behaviour. Her mother questions everything that Ruth does in her life. She does not want that Ruth should get away from her roots. She wants that she should remain with her all the time. Ruth wants to maintain her individuality in American society. It has created anguish and conflict in the relationship of mother and daughter. As a result, Luling has felt segregated from American society and from her daughter. This segregation in the mother-daughter relationship is the outcome of cultural differences between Chinese and American societies. Amy Tan has depicts intra-cultural and inter personal conflicts between mother and daughter as: "the problem is, today kids have no time anymore to see parents. Your mommy's lonely, that's all. She has no one to talk to in Chinese. Of course, her mind is a little rusted. If you stop speaking, no oil for the squeaky wheel. It's just that I have a lot of work this week and can't spend as much time (120). American multicultural society has marginalized Luling. She has been torn between the two cultures. Nobody talks to her because they do not understand her Chinese language. She becomes lonely in American society. Luling has confronted severe challenges to adjust and live a peaceful life with her daughter. George Crowder

writes that “there is more room to see moral conflict as not merely intercultural but also intra-cultural and intra-personal. Conflict arises not only among cultures . . . among people who disagree and even within individuals who feel torn in different directions” (148). Luling has confronted belonging problems in American society. Luling requires association of people whom she can relate and talk to but she has been isolated in America society by her daughter. It has aroused conflict in her life. She becomes submissive in the new society of America. Hence, Luling has lost her cultural identity after migrating to American multicultural society. Her daughter has been acculturated by American values so she has left her on her own mercy. It has traumatized her in the multicultural society of America.

Ruth has culturally assimilated with American society. She watches television and has grown her hair long. She celebrates American way of life. She does not care about her mother’s talks. Her mother has become angry on her behaviour that she does not follow her orders. It has created turmoil in their relationship. Ruth has resisted to her mother from cutting her hair but her mother forcefully cuts it. Luling has made her daughters condition submissive. She wants that her daughter should remain obedient to her and should assimilate with her Chinese life style. Ruth has been hybridized by American life style. She wants to live her life independently. It has created cultural clashes in the relationship of mother and daughter. Chinese and American cultures have made the lives of Luling and Ruth problematic. Ruth’s independence and liberty have been crushed by her mother. Ruth wants to live her life from American norms. But her mother has not allowed her to live her life from American life style. Ashok Chaskar writes that “equalization of different cultures and communities which can contribute to social harmony and peace” (16). Luling regards American beliefs and values immoral and immodest. She wants to keep her daughter rooted to her Chinese life style. Her traditional values of China are in rebuttal with American values of Ruth. In this way, peace and happiness have destroyed in the lives of mother and daughter. Luling ridicules Western norms of Ruth. She does not believe on American individualism and liberty. She wants that Ruth should not watch television and should be loyal to her. This has created cultural alienation in the mother-daughter relationship. Ruth narrates this clash as:

But her tongue all too free to interrupt Ruth when she was watching TV. “Your hair getting too long. Hair cover your glasses like curtain, can’t see. You think this good-looking, I telling you not good-looking! You tune off TV, I cut hair for you. . . Eh, you hear me. Tune off TV. . .” Ruth’s throat would grow tight. Not this again. But she knew the more she resisted, the more her mother would want to know why. (113)

Ruth’s American multicultural values and Luling’s Chinese traditional values have collided with each other. It results confrontation in the mother-daughter relationship. Luling has prohibited her daughter to act like American actresses. She does not permit her daughter to adopt Western traits in her life. She has lashed her to stop watching television and uncovering her hair. Cultural differences between mother and daughter have created frustration in their relationship. There is no understanding between mother and daughter in cultural terms. Berlin asserts that “misconceive cultures as ‘impenetrable bubbles’ or ‘windowless boxes’, wholly separate worlds among which there is no human commonality and so no real understanding and communication” (*The Crooked Timber of Humanity* 11-85). This misconceiving of cultures by mother and daughter has built collisions in their relationship. Luling becomes angry over the behavior of her daughter. So, misrecognition and disagreements with each other’s culture have damaged the relationship of mother and daughter. These cultural clashes take place between American values of Ruth and her mother’s Chinese cultural values. Wang Chen-shuang<sup>1</sup> and Wang Yu-wen<sup>2</sup> write that “in *The Bonesetter’s Daughter* “the essences and dregs of Chinese Confucian family ethics are discussed from Amy Tan’s dual cultural perspectives of the Chinese and the American” (“On the Evolution of Confucian Family Ethics” 1). Luling believes on Confucian ideology and traditional customs of Chinese society. She wants that her daughter should remain bound to traditional customs of Chinese society. Ruth rejects her mother’s beliefs and wants to live her own life. She believes on democratic values of American society. It has aroused turmoil in the mother-daughter relationship.

Religious identity has created conflict and animosity between Luling, Sister Yu and Christian missionaries. During civil war and Japan-China war, these

Christian missionaries have established their monasteries in Chinese society. These Christian missionaries want to spread Christianity in Chinese society. Luling and other students have been taught by the Christian missionaries that God accepts only one culture and religion that is based on Christianity. Luling has despised American Christian missionaries on her Chinese land. She does not want that these American Christians should convert people from their religious identities. It has created anguish in her life. She has felt panic that these American Christian missionaries are spoiling her land. Sister Yu, who has been brought to monastery is dejected by looking at the activities of Christian missionaries. She does not want that these should propagate their religious and cultural values in Chinese society. Christian missionaries from America have hybridized these girls with Christianity and American values. It has created hatred between Christian missionaries of America and Luling. These Christian missionaries have taught Luling and other girls that Christian beliefs and values can take them to ultimate goal of life. The other beliefs are not valued by God. Christian missionaries of America through their teachings have belittled the other ways of life and religions in Chinese society. These American Christian missionaries have presented their religion and civilization as universal. They have disagreed with other religions and their values. Huntington writes that “the very notion that there could be a “universal civilization” is a Western idea, directly at odds with the particularism of most Asian societies” (41). Luling has revolted against this policy of American Christian missionaries. She has questioned about their religiosity. Sister Yu has also disliked these missionaries. Luling and other girls have been taught that those who disagree and reject the belief that Jesus is not God should be punished by “corpse-eating maggot” (64). American missionaries have created threat in the lives of Luling and other girls. They want to propagate their religion and cultural values of life. These have tortured and marginalized Luling and other girls in monasteries. They have suppressed them through their narratives. Luling says that they have terrified these girls through their narratives by saying “when this unbeliever died she would tumble into the underworld . . . forced to suffer all kinds of torture that were worse” (64). Luling and other girls have been made submissive and slaves by these American missionaries. They have frightened them through different tales. In this way, these American Christian missionaries have belittled and mocked the other religious beliefs and

cultures. Luling and Sister Yu have suffered the brutal treatment from these foreigners. It has created prejudice between American Christian missionaries and Luling. On another side, other girls have been brain washed by American Christian missionaries through Western notions of Christianity. They have deprived them from their Buddhist beliefs and Chinese cultural values. George Crowder asserts that “universal accounts of morality have been dominant in Western thought” (*Theories of Multiculturalism* 18). These foreign Christian missionaries have degraded the notions and values of other religious beliefs and values. They have considered their religious values as universal. In this way, Luling and Sister Yu have developed enmity for these Christian missionaries. Amy Tan writes about dehumanization of Luling and Sister Yu as:

We should not believe in the old gods, only Christian ones. The American missionaries had not been expecting me, and I had not expected them to be Americans. And because I had never talked to a foreigner, I could not speak, only stare. And there were also half-breed girls, all of them fathered by foreigners, one German, one American but Sister Yu was always mocking them. She said they had inherited haughtiness in the Western part of their blood and this had to be diluted with humility. But it was Sister Yu who gave me the reason to stay alive and suffer on earth. (260-262)

Luling and other girls have suffered from dehumanization of American Christian missionaries. These American Christian missionaries have taken advantage of the war between Japan and China. These have propagated their values and religion in Chinese society. Sister Yu wants to change this indoctrination of these girls with Buddhist ideology and beliefs. She wants to keep these girls rooted to their religious values and culture. It has created disillusionment in Luling. She has felt marginalized and suffocated because of American Christian missionaries. Young connotes that American Christian missionaries have regarded their beliefs as “universal, ethical, moral” (*Justice and the Politics of Difference* 124). They have disregarded and humiliated the culture, religion and traditions of Chinese society. This disrespect has created jealousy between Luling and foreigners. Luling wants to maintain her cultural identity and religion. She does not want to become victimized

by these Christian missionaries. It has made her angry on these Christian missionaries because they have dehumanized these girls and Luling.

Cultural differences between American born daughter and her immigrant mother Luling have created cultural conflicts and dilemmas in their relationship. Luling has felt segregated and marginalized in American society. She has confronted language and cultural assimilation problem in American society. On another side, her daughter has been cultural assimilated with the multicultural society of American. She loves American culture and life style. Her mother wants to keep her integrated to her Chinese genealogy. It has developed cultural conflict in the mother-daughter relationship. Moreover, American Christian missionaries have disregarded the beliefs of Chinese society. Luling and other girls have been demoralized by these Christian missionaries. They have brain washed their psyches through Christianity. They have denounced all other religious beliefs and considered Christianity the only religion of God. It has dejected Luling. She has felt disappointed by this way of American missionaries.

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## Chapter V

### **Decompounding Big Man's Policies and Racial Discrimination in Zadie Smith's *White Teeth* and *The Embassy of Cambodia***

Racism is defined as the prejudice and antagonism of people against one another's race in terms of culture, ethnicity, religion, color and power. On the basis of social behavior, capabilities, qualities, religion and colour people ridicule one another's races, cultural values, beliefs and religions to demonstrate their superiority. So, racists have developed grave human rights violations in the multicultural societies as people disregard and misrecognize one another's races and cultural values. On racial grounds, African and Asian people have been marginalized and suppressed by white people. *Oxford Dictionary and Thesaurus III* explains racism as a "prejudice based on belief in the superiority of a particular race or the unfair treatment of people who belong to a different race; violent behavior towards them" (616). White racists have segregated, stereotyped and negatively portrayed the images of African and Asian people, their culture and civilizations. Ashok Chaskar writes that "Western / European attitude of superiority and the Europeans' prejudice against the non-Western cultures, especially African and Indian cultures. They classify Eastern cultures as Oriental cultures or 'others'. According to Said, Western histories have only projected Oriental culture as something inferior and worthless" in this way, they have discriminated, decimated and deprived these people from their rights" (*Multiculturalism in Indian Fiction in English* 6). African and Asian people have confronted unequal treatment in the diverse cultural societies such as London, Willesden and other societies. These African and Asian people have been deprived from political, social, cultural and individual rights. Moreover, Africans have confronted the worst treatment of slavery. This has created wounds and post-traumatic effects on their psyches. Even in the contemporary times, they confront slavery behavior and discrimination in the multicultural societies on the grounds of their ethnicity and color. So, Asian and African people and their culture have been mocked, denounced in the multicultural societies. According to George Crowder "such cultures were often judged to be inferior . . . as Europeans interpreted this, in



various respects. One dramatic example was cannibalism” (*Theories of Multiculturalism An Introduction* 25). Due to this, these people have become inferior and traumatized in their own eyes. Their legends and traditions have been criticized and stereotyped. This bigotry and bad treatment to these black people still persists in the multicultural societies. As Asian and black people confront marginalization and taunts from the people of white people. So, United Nations has defined the racial discrimination as:

The term "racial discrimination" shall mean any distinction, exclusion, restriction, or preference based on race, colour, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life. (“International human rights conventions and other legal instruments”)

Asian and African people have been excluded and brutalized by white racists in the diverse societies. So, these people have met the indifferent and evil treatment from white people under slavery and war. Moreover, African people have been colonized and imperialized under draconian policies and laws by their masters. Disrespect has made these people traumatized. People of Asian and African backgrounds have been racially, culturally and economically isolated in the multicultural societies. They have been regarded as uncivilized, inferior and uncultured races. So, they have confronted dehumanization and racial discrimination. But African race has been doubly victimized and oppressed both by white racists as well as Asian people. These people have been misrecognized and badly treated by the other races on the basis of their skin color and ethnicity.

Dr Cornel West, professor of Afro-American studies and Philosophy of Religion at Harvard University has presented a lecture at Washington University on racial matters that “racial division fosters the poverty, paranoia, fear and distrust that undermine our nations democratic process” (“Race Matters”). White people have disrespected and undermined the people of other races in diverse societies, especially blacks and Asian people. These have been undermined and marginalized

in the multicultural societies. White racists have regarded these Africans as “less moral, less intellectual and irrational” so these people have been psychologically and physically tortured by the other races particularly by white people (“Race Matters”). These Africans have been unheard and voiceless people as white people have treated them in a wicked and barbaric manner. This legacy has transformed to the present generation of African people through draconian laws and policies. Dr Cornel West says it is the “hypocrisy, barbarism, discrimination” against the people of Africa. They have been treated horribly by white people so they have no mercy on them. This has resulted post-traumatic syndromes on the psyches of black people. The powerful people have exercised their power over these less powerful and subaltern Africans. They have been ridiculed through slavery. Through ages, black and brown people have been treated as ‘Others’ by white people so they have suffered from animosity, prejudice and marginalization. Dr Cornel West writes about African people as “generations have been isolated, alienated and left them empty” as they have experienced discrimination, segregation and cruelty (“Race Matters”). This has aroused traumas and dilemmas in their lives. Even in the present modernized, multicultural and liberalized world, these Africans are suffering from racism. These are discriminated in terms of their body structure and color. Their ethnic identity is challenged by everyone as these are regarded as inferior and disgrace for the society. So, these people are threatened and lynched in the multicultural societies. They suffer from wicked behavior from the people of other races. There should be a society that should avoid xenophobia and intolerance so that religious, cultural and ethnic diversity is established. But Asian and African races have been brutalized through “institutional terrorism” (“Race Matters”). This legacy is even followed nowadays in the multicultural societies.

Racism is a social construction so people of different races privilege their cultures and nations. They regard the other races as inferior and uncivilized. George Crowder writes that “when we judge others culture’s practices to be irrational according to standards other than those of the cultures concerned, we are being ethnocentric, projecting our own standards onto others” (*Theories of Multiculturalism An Introduction* 22). In this way, prejudice and rifts occur in the nations and their people. This has fragmented the society’s as a result cultural

liberty, equality and socio-cultural harmony is destroyed in the multicultural societies.

Further, African women have been raped and tortured in culturally diverse societies as they have received no privilege from their owner's. They have been fixed under cruel laws. Frantz Fanon asserts that "woman of color is never altogether respectable" (*Black Skin White Masks* 29). She is treated horribly and regarded as the property. People of black ethnicities have given no respect in other societies. They have suffered from prejudice and animosity both in brown and white societies. In this regard, Tariq Mahdood writes that "multiculturalism has helped to segregate communities far more effectively than racism" (*Multiculturalism* 10). People of color are underprivileged, isolated and deprived from their rights in the multicultural societies.

African and Asian people have been discriminated in terms of their race, color, culture, beliefs and nationalities. These races have been ridiculed, socially excluded and have been treated as inferior people. They have confronted segregation and stereotyping in culturally diverse societies. This legacy has continued to the present generation in which people are ridiculed in the multicultural societies. These people are subjected to bad treatment in diverse societies. Westerners have projected these races such as Muslims as fundamentals, extremists and terrorists so deprived them from their rights. They have regarded other races, their cultures, systems, knowledge and beliefs as mean and worthless. In this way, they have questioned the identity of the blacks and Asian people. Racial discrimination has aroused cultural clashes among the people. People have treated one another with hatred. So, Racism has become a challenge and problematic for the multicultural societies as people disregard each other's religion and cultures.

Zadie Smith has portrayed racial discrimination and segregation with Samad Iqbal and Irie Jones in her novel *White Teeth*. Samad Iqbal from Bangladeshi origin and Irie from Caribbean background have confronted social exclusion in the multicultural society of London. Samad Iqbal's cultural identity and roots have been questioned by his friend Archie Jones. His race is mocked by Archie Jones. He has treated him 'Other' in his British society. Even he has been treated badly by Roy and

his fellow colleagues in the World War Second by fighting from the British side. On another side, Irie from Jamaican origin has struggled with her racial identity. She is marginalized in terms of her black identity. Neena, a lady from Indian descent has called her “she’s a raving dyke”. It was wicked. It was yours” (285). She is offended by the people around her from different ethnicities in London society. Neena has used abusive language against her as she is black in color. Her big body size is ridiculed by Neena and other people. Irie has confronted segregation in the multicultural society of Britain. Her legacy of blackness is questioned by everyone in the society. It has alienated and depressed her in Willesden society.

Furthermore, her mother Clara has received prejudice from white people when she has married to English man Archie Jones. Clara is black in color and from Jamaican genealogy. Archie Jones relatives and friends have not attended his marriage ceremony because he has married to a black woman. Her racial identity has become a taboo for her survival in the multicultural London society. Everyone escapes from the company of Clara. She has been looked down by the relatives of Archie Jones. It has marginalized Clara in the cultural diverse society of London. She has been disrespected by everyone in the family of Archie Jones. Even Alsana from Bangladeshi roots dislikes her because she is black in color. She considers herself superior than Clara. Zadie Smith writes that “Alsana seemed to disapprove of Clara somehow (though she could only be a few years old)” (51). Ethnic identity has become threat for Clara’s survival in the society of London. Her genetic identity has been questioned by Alsana and the relatives of Archie Jones. Archie Jones relatives have denied joining his marriage ceremony as he has married to a black lady. They want to maintain their white supremacy and privilege over others. His relatives do not want to blend with the people of other races. They have regarded Clara’s race inferior and uncivilized. So, “Archie felt bad for Clara that it wasn’t a bigger reception. But there was no one else to invite. All other relatives and friends had declined the wedding invitation” (51). Archie’s marriage has been attended by very few people because he has married to black Clara. His relatives have felt dissatisfied with this decision of Archie. Clara is dehumanized by Alsana and the relatives of Archie Jones. They dislike this black lady because she is not from their race. So, in multicultural London society, different races have segregated and ridiculed one another’s race and cultural values.

Hortense, a Jamaican born woman who is a believer of Jehovah's Witness has thrown her daughter Clara out of her family as she has married to Archie. She wants to keep her daughter associated to her religion and roots. She dislikes Archie Jones race and people of other ethnicities. She has ostracized her daughter for marrying to Archie Jones, a man from white race. She has not tolerated this act of her daughter. She has considered it blasphemy to her genetic roots and religion. Hortense has become so angry on her daughter. Zadie Smith writes that "More worrying than God was to her mother. Hortense was fiercely opposed to the affair, on grounds of colour rather than of age and on hearing of it had promptly ostracized her daughter one morning on the doorstep" (46). Hortense has become offended and furious on her daughter. She does not want that Clara should get married out of her genealogy. She wants to keep her daughter rooted to her race and cultural identity. This prejudice in these characters has destroyed peace and social cohesion in their lives in the multicultural society of London.

Samad Iqbal from Muslim background fights in the World War Second from British side. But in the war, Samad receives bad treatment from English people. They have used vulgar language against him. So, he has confronted racial discrimination in the war. Samad is segregated by English man Roy in the World War Second. Roy, one of the English soldiers dislikes Samad Iqbal. Samad is mistreated by Roy and other English soldiers in the war. He has felt offended by being called as bastard by Roy. Everyone has ignored him in the war. His capabilities have been questioned by Roy. This bad treatment has marginalized Samad Iqbal in the company of British soldiers. He questions himself for joining the war from British side. He has confronted prejudice from these English soldiers as he does not belong to their culture and race. They have made fun of cultural values of India. It pains Samad Iqbal. So, he has felt alienated in the war. Roy regards Samad Iqbal as 'white man's burden' by considering him as uncivilized and uncultured. Roy does not like his way of talking and behavior. He has not allowed any position to Samad Iqbal in the war. His identity is questioned by Roy and other English men. These colleagues of Samad Iqbal in the war have culturally and racially tortured him. They have regarded Samad Iqbal as inferior. Roy looks at his Bangladeshi race as backward. Roy does not consider him to be the part of their country. Samad Iqbal

is disrespected by Roy. It has remained the legacy of British people to demean the people of other races. No doubt, Samad Iqbal has fought from British side. But Roy considers themselves to be superior in race as compared to Bangladeshi born Samad Iqbal. Roy ridicules Samad Iqbal as:

Shit it, Sultan, you poof,' said Roy, who hated Samad and his poney-radio-operator-ways. I just told him to shut it, and he'll shut it if he knows what's good for him, the Indian Sultan Bastard. If I referred to you as a Jerry-Hun fat bastard.' 'I called you Sultan and I'm calling you it again, all right?' 'Samad said I should not be here.' As usual he was ignored. He seemed genuinely wounded. (85-86)

Roy has looked Samad Iqbal as worthless. He has belittled him and his race. Roy has turned like a colonial master who has dehumanized and ostracized Samad Iqbal by looking him as "Other" in their society (*Orientalism* 1). Samad Iqbal has been treated cruelly by them so he has felt wounded by this behavior of these colonial masters. This has been a policy of Western people to consider themselves as superior. Roy projects himself as the chosen one who has responsibility to control Samad Iqbal. So, Samad Iqbal is subjugated by Roy and others in the war. Edward Said writes that West has used "the varying degrees of projected inferiority" and otherness on Oriental people (201). This inferiority has been used deliberately on Samad Iqbal to show him that his race is irrational and incapable of doing the things. Roy believes that Samad Iqbal requires guidance. He can't do his work that has been assigned to him. Roy and others have maintained their hegemony over Samad Iqbal. Bullying and exploitation of Samad Iqbal has haunted his psyche. Edward Said opines that Western "advanced cultures, have rarely offered the individual anything but imperialism, racism, and ethnocentrism" (*Orientalism* 204). Roy and other soldiers have considered themselves to be from the rational and superior culture of Britain. So, Roy has shown his imperialistic attitude towards Samad Iqbal. His identity has been decimated by white racist Roy. Roy says he has no way of talking. He does not know how to operate the instruments. Laura Moss writes that "after describing the multi-racial cast of characters in Zadie Smith's *White Teeth*, a reviewer in "The Economist Times" writes "this all goes to demonstrate, of course, the colonial origins of modern multi-Britain. But the real spark of the book is not

post-colonial, but post-post-colonial” (“The politics of everyday hybridity: Zadie Smith's *White Teeth*” 11). This demonstrates that in multicultural society of London Samad Iqbal has not been considered as part of the society but an ‘Other’. He is tortured by Roy. He has not received equal respect about his identity and nation from his fellow soldiers in the war. He is from India decent so for Roy Indians are exotic and superstitious people. It is the colonial legacy that Samad Iqbal confronts from Roy. This bad treatment has secluded Samad Iqbal in the war. Even in modern cultural diverse society of Britain, Samad Iqbal has confronted prejudice from the indigenous man Roy.

Roots and cultural legacy of Samad Iqbal are attacked by English man Archie Jones. To Archie, these Indian people are deprived from rationality so are “fools, bastards” and “snake charmers” (88). Samad Iqbal’s identity is degraded by Archie Jones. Archie Jones has been told that people of India and Bangladesh are weak and uncivilized people. These occidental people as Archie Jones have fabricated myths about orientals. Samad Iqbal has been considered as an outcaste in the society of London by everyone. He has come to Willesden to live a happy life with his family. But, he has confronted humiliation about his roots and heritage. So, he has shifted to London. He has felt tortured when capabilities of Indian army are questioned by Archie Jones. Archie ridicules Indian army. He believes that Indian soldiers are cowards. Archie Jones believes that British race is superior and civilized race so India should have been left for British. Britain should have transformed culturally and morally the Indian race. On another side, Archie says to Samad that Indian people are irrational and are suffering from poverty, famine, less advanced, backward and culturally inferior. He has made mockery of Samad Iqbal’s heritage. George Crowder presents that “the Orient is an identity, or families of identities, constructed by the Western scholarship and politics. . . in a way that values the Western as superior and the oriental as inferior” (*Theories of Multiculturalism* 179). Samad Iqbal’s culture, roots and people have been mocked by Archie Jones. It has created anguish in Samad Iqbal. He has felt inferior and traumatized by the bad behavior from Archie Jones. This is the policy of English people like Archie Jones to show their supremacy on the other people like Samad Iqbal. These English people

regard their culture and civilization more advanced as compared to other civilizations. Zadie Smith states through Archie Jones that:

Because the Indian army knows more about the kissing of arses than it does about the heat and sweat of battle! Never go to India, my dear friend, it is a place for fools and worse than fools. Fools, Hindus, Sikhs and Punjabis. And now there is all this murmuring about independence-give Bengal independence, Archie, is what I say – leave India in bed with British, if that’s what she likes. (87-88)

Archie Jones has belittled Samad Iqbal by challenging Indian system and its cultural legacy. Archie has learned from her ancestors that Hindus and Punjabis are fools. So, India’s identity has been questioned by these occidentals such as Roy and Archie Jones. Archie and Roy have victimized Samad Iqbal in the multicultural society of London. He is an immigrant and other for them in their society. They have regarded him as burden for their country. His ancestors have been questioned. They have been regarded as mean, wicked, poor and blunt minded. Immigrant Samad Iqbal has confronted intolerance in the multicultural London society from Archie Jones and Roy. For Archie, these Indians and Bangladeshi need guidance and care in order to civilize them. Samad Iqbal’s roots have been stereotyped by English people Archie and Roy. This shows the treachery and hypocrisy of English man Archie Jones, Roy and others. Archie Jones says to Samad Iqbal that places like Bangladesh and India need to be civilized and modernized. This can be done by ruling on them by English people as they are polished and refined people for Archie Jones. This demonstrates the colonial attitude of Archie Jones. So, Archie has marginalized Samad Iqbal in British society. Irene Perez Fernande writes that *White Teeth* deals with “elements of racial and ethnic discrimination or questions of belonging and exclusion” in a multicultural London society (143-160). Samad does not belong to the race and ethnicity of Archie Jones and Roy so they have marginalized him. He has received enmity from them. They have questioned identity of Samad Iqbal. Hence, Samad has confronted racial discrimination in British society.

Ethnic discrimination is experienced by Samad Iqbal in the multicultural society of London from Archie Jones. Samad Iqbal has fought for British country



but Archie Jones has rebuked him. He regards him as pariah in this society. Archie Jones believes that British society is his country so he should feel proud about it. Samad Iqbal does not belong to this society so he should not brag about this country. Samad has caught two children in the war. Archie has told him that these should be left free but Samad has denied. Archie ridicules Samad that people do not accept him in the streets of Willesden. So, he has no right to feel proud on British nationality. Archie wants to maintain power over Samad Iqbal. Moreover, he does not want to take the orders from a person who does not belong to British society. No doubt, Archie Jones is the friend of Samad Iqbal but still deep down in his heart he does not regard him to be the part of his country. Samad Iqbal is haunted by the guilt of not getting any recognition in the society of London. He has done everything for British nation but he has not received any respect from Archie Jones and others. Kymlicka states that it is lack of “toleration and respect” for immigrants in the multicultural society of London (156-158). Archie believes that Samad should not intervene in the affairs that are not related to him in this country. Samad Iqbal’s loyalty for English country has been questioned by Archie Jones. It has dejected and socially excluded Samad in the diverse society of London. His ethnicity becomes a threat to his survival in British society. Kymlicka writes that ‘the institutions of the larger society should be adapted to provide greater recognition and accommodation of these ethnic identities’ (33). Samad Iqbal has not been provided the proper space in the diverse society of London. His own friend regards him as an outcast in the society. This racial prejudice with Samad Iqbal is presented by Zadie Smith as:

It was awkward, an Indian telling an Englishman what to do. A vein in Samad’s forehead was fighting passionately to escape his skin. He wished to defend a country that wasn’t his and revenge the killing of men who could not have acknowledged him in a civilian street. Archie was amazed. It was his country; in his small, cold blooded, average way he was one of the many essential vertebrae in its backbone yet he could feel nothing comparable for it. (95)

English man Archie Jones has acted as a racist. He has unjustly treated Samad Iqbal in his country. He does not want to take any advice from an irrational Indian. These English people have still the colonial mindset in their psyches. Tariq Modood states

that this “negative difference: with alienness, inferiorization, stigmatization, stereotyping, exclusion, discrimination, racism” with Samad Iqbal has marginalized him in the society of London society” (*Multiculturalism* 34). Samad Iqbal is stigmatized and discriminated in diverse society of London by Archie Jones. Archie has considered him inferior because he belongs to different nation. Hostility has confronted by Samad Iqbal from Archie Jones on the basis of his nationality. This has made him nostalgic about his own roots. Claire Squires writes that in *White Teeth*, “racism or insistence on ethnic difference is frequently met with such comic deflation” (*Zadie Smith’s White Teeth* 38). This racist behavior has confronted by Samad Iqbal from English man Archie Jones on the basis of his ethnicity and race. Samad Iqbal’s cultural legacy has been questioned by Archie Jones. He has not been considered as part of British society. Archie does not want that someone else want to maintain his power and hegemony in his country.

Archie Jones has caricatured Samad Iqbal in terms of his race and cultural heritage. Samad loves Mangal Pandey who has fought against British colonial rule in India. Samad regards him as his “great-grandfather” but this legendary figure and freedom fighter of India is disrespected by Archie Jones (99). Samad Iqbal says that English people have devalued Mangal Pandey. They do not consider him to be a hero. Archie Jones becomes angry on this narrative of Samad Iqbal. He wants to punch him but considers him to be an “Indian emotional” fool (100). This has offended Samad Iqbal. He has felt marginalized in London society in which his cultural legacy is questioned. Samad Iqbal is ridiculed by Archie Jones. For Archie Jones, people of India as Samad Iqbal knows only spicy foods so are “emotional fools” (88-100). Archie has acted like a colonial master. He believes that these Indian people lack valor and capabilities. Archie’s character reveals that anything that is English is civilized, modernized and cultured. Indian race to Archie is a backward race in which people die due to poverty, “disaster, cyclone” (211). Culturally and racially Samad Iqbal is not acknowledged by English man Archie Jones. Archie has regarded Mangal Pandey as a “traitor and coward” (251). Mangal Pandey has sacrificed his life for freedom of his nation. But, English discourses and Archie have regarded him as a “traitor” and have discredited him to be a legend in the history of Indian struggle for freedom (251). Samad Iqbal has felt demeaned by

this reaction of Archie Jones. Therefore, Samad Iqbal has been exploited by his friend Archie on the basis of his race and nationality. Zadie Smith narrates this marginalization of Samad Iqbal as:

Naturally, you will get these petty English academics trying to discredit him, because they cannot bear to give an Indian his due. They don't speak well about Indians back home; they uncertainly wouldn't like it if you said an Indian was a hero . . . everybody would look at you a bit funny. Archie thought, his first instinct was to move or punch him or something, but then he reconsidered because Indians were emotional, weren't they? All that spicy food and that. (99-100)

Caricature of Indian system by Archie Jones has depressed Samad Iqbal. He has felt demeaned from the bad behavior of Archie Jones. Samad Iqbal's race has been misrecognized by Archie and others. Indigenous white people of Britain do not want that anybody should take their positions. They are threatened due to the presence of immigrants. Archie Jones does not tolerate that somebody from a different nationality can question English cultural legacy and narratives. Archie boasts about his heritage, civilization, advancement and race. Edward Said responds that "the Oriental generally acts, speaks, and thinks in a manner opposite to the European: while the European is rational, virtuous, mature and normal, the oriental is irrational, depraved, childlike and "different" (39-40). Samad Iqbal has been treated indifferently by British people in their society. Archie has considered Indian race very mean, exotic, subaltern and submissive people. To Archie, British race is a universal race and the people of England are rational, modernized and mannered. So, they have this duty to civilize the backward race of Samad Iqbal. Archie Jones has marginalized Samad Iqbal by "bringing plastic bag full of Brent Library books, anti-Pandey propaganda" (256). Archie wants to maintain his power and dominance over Samad Iqbal. He has denounced cultural legacy of Mangal Pandey. This prejudice of Archie towards Indian race demonstrates the animosity of one race towards another in multicultural society of London. Claire Squires presents that "racism that precipitates the Iqbal's family move from the East end to the Willesden" (*Zadie Smith's White Teeth* 39). Samad Iqbal confronts bad treatment from Archie Jones about his culture, roots and history. Archie wants to maintain his superiority by

looking down on Samad Iqbal's roots and legendary figure Mangal Pandey whom Samad worships. He has become intolerant towards Samad Iqbal.

Irie Jones of Jamaican origin has suffered from color and ethnic discrimination in the multicultural society of London. Her racial identity has become a challenge for her survival in British society. She has been dehumanized on the basis of her black color by Neena, Maxine and other people. People of black color have confronted discrimination and prejudice in terms of their genealogy and skin color in multicultural societies. This has left indelible scars on their psyches. This legacy of blackness is transferred to the present generation Irie in the culturally diverse society of London. Irie is segregated by Maxine, Neena, Millat and Magid in terms of her genealogy. She is questioned by Neena and Maxine for her body structure and skin color. Nobody has given her any respect in the London society. Neena and Maxine escapes from her company. They do not talk to her nicely rather they have taunted her for the big size of her body. She has been ridiculed by Neena and Maxine for her Jamaican identity. Irie has felt inferior on her roots and origin. Due to racism and the legacy of colonialism, Irie has confronted injustice from the family of Chalfen's and Iqbal's. They have ignored her from their families. On another side, Millat and Magid have exploited her. They have raped her and she becomes pregnant. But nobody knows whether this child belongs to Magid or Millat. It has haunted Irie as they have left her of nowhere. Nobody wants to marry Irie as she is black in color. Her body structure is cumbersome. Millat is escaping from Irie but she loves him. No one in the society has shown any empathy for Irie. She has been ridiculed by everybody in London society. This unequal treatment to Irie has traumatized her psyche. She has questioned her own roots and racial identity. She believes that she is black in skin color so people dislike her. Zadie Smith writes that Irie "was big, big tits, big butt, big hips, big thighs, big teeth" (265). She has felt embarrassed on her Jamaican roots. Neena and Maxine have taunted her for awkward structure of her body. Irie is distorted and marginalized in the culturally diverse society of London by people. She has tried to integrate with Millat and others but she has confronted prejudice and bad treatment from them. Dr Joy Degruy confirms that "Africans were not counted as human beings" because of their skin color and huge body size as a result Irie has been deprived, alienated in the

multicultural society of London (“Post-Traumatic Syndrome”). Irie has suffered from inhuman treatment from Neena who says to her ‘bloody hell! What the fuck do you look like!’ (283). This bad treatment has depressed Irie so she wants to change her Jamaican identity. She is shattered by the taunts of Neena. Neena mocks on her black color. She has confronted psychological torture from Neena as she has used vulgar language against her big body size. Irie is not accepted by anyone in the multicultural London society. She has been treated as an animal. Nobody loves Irie as she is Afro and black in color. She has felt ashamed on her “kinky” hair (283). Neena has laughed on her kinky hairs. She is bullied and taunted by Neena in British society. Neena has psychologically and emotionally tortured Irie as she says to her “you are like a freak! Fuck me! Maxine, man, check this out” (283). Irie is ravaged by bad treatment from Neena and Maxine. Neena and Maxine are from a different racial background so they do not like Irie. Neena is from Indian origin so she becomes intolerant towards Irie. Irie has confronted cruel behaviour from them. She wants to sit with them and maintain a relationship with Neena and Maxine. But they taunt her that she is not a girl she looks like a man. It has given her extreme pain. She is undermined and dishonored by Neena, Maxine and other people in London society. Zadie Smith states that Irie confronts wicked behaviour in terms of her skin colour and body structure:

A little Caribbean flesh for a little English change. In the old age black was not counted fair. ‘Or if it were, it bore not beauty’s name.’ Irie believed she had mountainous curves, buck teeth, and thick metal retainer, impossible Afro-hair. . . . And this belief in her ugliness, in her wrongness, had subdued her. If hairs be wires, black wires grow on her head. . . . Realize your value, stop the slavish devotion. All curly and wild. (266-269)

Irie wants association of the people in London society. But Neena, Maxine and Millat avoid her. She has confronted hatred from Neena and Maxine. She has been psychologically tortured by the wounds she has got from Neena and Maxine. Neena has lashed on her racial identity. She has rebuked Irie for her genetic identity. It has created submissive image of Irie in the multicultural society of London. This worse

treatment has left immeasurable pain on Irie. Dr Joy Degruy says that “there is dehumanization of these people” by these acts of segregation and unequal behaviour she has confronted from Neena and Maxine (“Post-Traumatic Syndrome”). This condition has dehumanized Irie in the society of London. She wants to live a happy life with other people. But, Neena, Maxine and other people have deprived her from this happiness. It has created an emotional wound in her life. Homi Bhabha affirms that “the familiar space of the Other (in the process of identification) develops a graphic historical and cultural specificity in the splitting of the postcolonial or migrant subject” (*The Location of Culture* 47). Irie’s survival has become difficult to live in the multicultural society of London. She has been differentiated on the basis of her skin color and physical attire of her body. Nobody wants to become the friend of Irie Jones. She is treated as ‘Other’ by everybody. She has not received any space in the cultural diverse society of London. She has confronted backlash and prejudice from Neena, Maxine, Millat and other’s. It has developed disbelief on her racial identity. Irie is eager to integrate with Neena, Maxine and Millat but they have ignored her. Rebecca Dyer writes that “Zadie Smith’s debut novel, *White Teeth*, the narrator bemoans colonialism’s continuing influence on contemporary Britain. . . . Race. Land. Ownership. Faith” (1). Irie is colonized in the multicultural world by people of other races. Millat and Magid from Muslim race have sexually harassed her. She has become pregnant but nobody acknowledges her. Neena, cousin of Millat has tortured Irie by questioning her kinky hairs. It has traumatized Irie. Her genealogy has been denounced by Neena and other people in London society. Therefore, Irie Jones has experienced racial prejudice from Neena, Maxine and Millat in London society. Millat even runs away from her as he does not like her black color.

Irie suffers from discrimination on the basis of her Jamaican genetic identity and skin color. Everyone has laughed at her “kinky hairs” and taunted her (272). She has been called by Annalese Hersh, a hair dresser as “kinky- haired big-bitchez” (272). It has shattered her down. Her Afro qualities have been attacked by everyone in London society. From every side, she has confronted prejudice. Her genealogy turns problematic for her survival in London society. She has suffered from crisis in

her life due to cruel treatment with her from different people in London society. Irie has used headscarf so that people should not denounce her. She has hidden her kinky hairs so that people should not laugh on her. She becomes “desperate” in her life due to disrespect from people in London society (275). This has turned her psychic “patient” (275). Irie is traumatized by her Afro kinky hairs and people around her. She feels disappointment on her body and race. No one in the society is ready to acknowledge her. Her hair dresser has even taunted her for the quality of her hair. So, Irie denounces and stops worshipping God. She believes even God is bias and partial on people of black color. She believes black beauty has never been acknowledged by the people. It has developed inferiority complex in the life of Irie. She wants to transform her genetic identity. She is oppressed in the society of London by different people. Irie is differentiated in terms of her curly hairs, big black jaws and body. She has been ridiculed by hair dresser, Neena and others in London society. This vulgar behavior with her has forced her to change her racial identity. Irie wants to become like the actress Nikki Tyler so that she should be respected. She has approached to the hair dresser to straight her kinky hairs. She is in search of her identity but nobody has understood her pain. Neena, Millat and Magid have drowned her more and more towards depression. She wants love of people but she has received enmity and marginalization from Neena, Millat, Magid and other people. She finds herself of nowhere. Her hair dresser has cursed her identity and says “devil” has made a place on her head (274). Barbara J. Fields writes that “race, as an embodied category of difference and a constructed aspect of identity, is not imposed by one group upon another. . . [I]t is a product of an ongoing dialogue. . . 'Racial' identifications . . . function as tools of both domination and resistance” (“Whiteness, Racism and Identity” 4). Irie is dominated and differentiated both by white as well as brown people. She is ignored by everyone. Neena and other people have considered her to be worthless in comparison to them. Zadie Smith presents this color discrimination with Irie as:

Strange as it sounds, there are plenty of people who refuse to meet the Lord with an Afro. Irie intent upon transformation, intent upon fighting her genes, a headscarf disguising the bird’s nest of her hair. ‘Straight,’ said Irie firmly, thinking of Nikki Tyler. ‘Straight and dark

red. ‘Yesterday, said Irie, offended. You ever have ammonia on your head? It’s like the devil’s having a party on your scalp. You crazy? You’ve been following that boy around like a lost. And in that time he’s snogged everyone, everyone, apart from you. He’s even snogged me, and I’m his first cousin, for fuck’s sake.’ ‘And me,’ said Maxine, ‘and I’m not that way inclined.’ ‘Haven’t you ever wondered why he hasn’t snogged you?’ ‘Because I’m ugly. And fat. With an Afro. (273-284)

Demoralization and humiliation to Irie in London have compelled her to change her black identity. Neena and Maxine have provoked her that Millat has loved everyone except her. Neena recounts her that Millat ignores her because she is black in color. She has told her that she is fat and ugly so Millat avoids her. Her psyche has been damaged by the abusive language she has received from Neena, Maxine and other people. She wants to look like actress Nikki Tyler so that she is respected by people in London community. But, she is alienated by Jewish as well as brown people. Tariq Modood writes that people of color as Irie confronts “public recognition and accommodation” problem in the diverse societies (*Multiculturalism* 168). Irie has received negative reaction from Neena and others. She rebuttals with her own genealogy due to “racial prejudice and racial hatred” she has confronted from other races in multicultural society of London (“*White Teeth & Brick Lane: Perspective in Diaspora*” 149-152). She does not come to terms with her identity in London society. Frantz Fanon replies that “it is a systematized negation of the other, a frenzied determination to deny the other any attribute of humanity” (*The Wretched of the Earth* 182). Irie has become ‘Other’ for everyone in British society. Her human values and rights have been crushed by people around her. Nobody has integrated with her. She is denied from “humanity’s essential sameness” in London society by the people of other races (Modood 1). Her life has become full of miseries in London society. Her search for self-identity has turned her depressed. Mindi McMann writes that “race has real effects on the characters and relationships in Zadie Smith’s *White Teeth*” (“British Black Box: A Return to Race and Science” 617-636). Irie has been brutalized on behalf of her race and skin color. This has a



strongly impacted on her life and survival in London society. She has confronted racial jealousy in London society.

On the basis of ethnicity, skin color and cultural heritage Samad Iqbal and Irie Jones have been belittled, marginalized and oppressed in the society of London. Both of them have confronted xenophobia, demoralization and dehumanization about their race from Archie Jones, Neena, Millat and Maxine. These have been stereotyped by them. Samad Iqbal has been suppressed and tortured by English man Archie Jones and Roy. These people have demonstrated their superiority and power over the immigrant Samad Iqbal in London society. Samad Iqbal from Asian background has been treated as irrational, uncivilized and uncultured. Archie believes that Samad requires transformation and guidance under British rule to make him refined culturally and morally. In the multicultural society of Britain, Samad and Irie from two different races have confronted bullying, prejudice and segregation. Different races like black, white and brown in London society have developed enmity and animosity with one another. They have treated one another's races with hatred. Especially, people of dark color have been disrespected and marginalized both by brown as well as white people. Irie's racial identity has been questioned. She is treated inferiorly and degraded in a heterogeneous society of London by brown and white people. People should not despise with one another in terms of ethnicity, color and nation. Rather, they should respect each other's values, races and cultures to create harmony and peace in the multicultural societies.

The novel *The Embassy of Cambodia* by Zadie Smith depicts physical and economic exploitation with the African woman Fatou in Willesden society by Derawals family and her own father. She has been sent by her father to various places for work. On every place, she has been exploited by the people. Fatou has been doubly victimized. She has suffered from the cruel torture of Derawals family. On another side, her father has sold her various times in the trade of slavery for money. She has been treated badly by her father. Her rights and liberty have been demolished by her father. In this journey, she has confronted bad treatment from the people in Italy, Ghana and London. Her journey to Ghana has traumatized her life as she has been raped by a Russian man. Fatou enters into the room of a Russian man to clean his room. But the Russian man has locked the room and has molested Fatou.

This has traumatized the psyche of Fatou. She thinks that black people have been created to suffer in the world. Moreover, when she looks the photograph of a slave she has found in Derawals house. It reminds her that she is also a slave in Derawals family. Beatriz Perez Zapata writes that it is the story about “slavery” of Fatou. Fatou in the novella has been treated as “Other” so she has been “dislocated immigrant” in Willesden society (“Decolonizing Trauma” 523-524). Fatou regrets on her own plight in Derawals family. She has been marginalized by her owner through cruel policies. Nobody talks to Fatou in Willesden society. Her owner doesn’t allow her to move out of the house. She has been stopped to interact with the people. Harsh treatment from people in Willesden and other societies have depressed Faou. She reads a story about a Sudanese slave in a rich man’s house in London. It haunts her as she herself is a slave in Derawals family. Her voice has been crushed by Derawals family. She believes that people of black race has been created by God only for slavery. She wants that people should respect and love her. But Derawals family has treated badly. Dr Joy Degruy Leary says that African people have experienced “historical, multigenerational trauma” due to this they have suffered from “post-traumatic psychic disorders” (“Post-Traumatic Syndrome”). Fatou is dehumanized by her father as well Derawals family. Fatou at the age of eighteen has been sent to Libya and Italy. These journeys of life have remained very horrible for Fatou. She has confronted segregation and cruel behaviour from the people in different societies. People have ignored her because she is a black woman from Nigeria. She has suffered from alienation in Willesden society. Toni Morrison states that “colored-people and white-people both look down on her for that” (*Beloved* 247). African Fatou has been uprooted from her roots. She has been regarded as ‘Other’ by everyone in Willesden society. She laments on her condition in Derawlas family. They do not permit her to associate with the people. Fatou is haunted by reading the story of a Sudanese slave as these women have been treated harshly by their owner’s. This suffering has evolved wounds in her life. She is psychologically tortured and ruined by this journey of life. Her immigration to different places have developed indelible scars in her life. Zadie Smith presents this situation and cruel treatment with Fatou as:

Fatou read with interest a story about a Sudanese ‘slave’ living in a rich man’s house in London. It was not the first time that Fatou had wondered if she herself was a slave. After all it was her father, and not a kidnapper, who had taken her from Ivory Coast to Ghana. . . when she was eighteen, it was her father again who had organized her difficult passage to Libya and then on to Italy – a not insignificant financial sacrifice on his part. This girl in the paper could not read or speak anything except the language of her tribe. (15-16)

Slavery has torn Fatou. She has confronted discrimination from the Derawals family. She has been disempowered by her owner. Fatou cannot do anything without the permission of her owner. She has signed a bond with her owner. Girl that Fatou has seen on the paper cannot read and speak because she has been deprived from these things by her owner. Similarly, Fatou has no right on her life. She is sold to Derawals family. African women have been exploited at the individual as well as institutional level by social norms and cultural practices of the society. Brutality has confronted by Fatou as a servant in the Derawals family. This grief has crushed the psyche of Fatou so she has questioned her black identity. She believes that African people have been created to suffer. She has not received justice from anyone in the society of Willesden. Gair Garfield writes that “racial and gender oppression creates exclusionary and marginalizing social conditions and cultural practices that denied black men [or women] not only individuality but also humanity” (*Thought of Our Eyes* 4). Fatou has been socially excluded by Derawals. Her individuality is shattered by it. Her human rights have been crushed by them. Derawals family has treated her inhumanly. She has been disliked by Derawals family on the basis of her skin color. Abigail Ward writes that “it is a story of a young woman who has been treated inhumanly and marginalized by her owner. She has confronted bad remarks and curses from the children of her owner’s” (“Servitude and Slave Narratives Tracing”). Fatou has socially isolated in Willesden society. Derawals children have mocked Fatou for her black color. They have used vulgar language against her. She has got no respect from these children. Her passport and wages have been snatched from her by Derawals family. They simply provide her food and shelter. Beatriz Perez Zapata writes that “Fatou’s life journey goes through three different French

and British ex-colonies—Ivory Coast, Ghana, and Libya—which still suffer the consequences of the colonization process. However, it is in one of the colonial metropolis that her story is laid out, that her vulnerable life continues, and that her individual tale of suffering is seen through the eyes of the collective traumatic suffering of a “foreign” genocide” (“Decolonizing Trauma”: 4). Fatou has been brutally colonized by her father and Derawals family. She is treated by them as uncivilized and uncultured. Her individuality has been crushed by her father and Derawals family. Fatou has been discriminated by people in Ghana, Libya and various other places because she is black in color.

On the basis of her color and ethnicity, Fatou is maltreated harshly with vulgar language by children of Mrs. Derawals. Even Mrs Derawal has twice slapped her because she is her servant. She has ridiculed her for being indifferent towards her work. Fatou has performed her work honestly but Mrs Derawal has not admired her work. She has disliked her because she is black and not from her ethnicity. Furthermore, children of Mrs Derawal have questioned her racial identity. Her name and African genealogy have become taboo for her in the Derawals family. Children of her owner have denounced Fatou for her black identity. They have used her name to curse each other. They have considered Fatou irrational and ‘stupid’. She has been offended by this behaviour of Mrs Derawal and her children. This highlights that Fatou is disrespected by her owner in Willesden society. Working as a slave servant in the family of Derawals, she is bullied by their children. Derawals family has deprived her from the “passport” and “wages” (16). She has been treated by them as an outcast and inhumanly. Frederick Douglass writes that “African is not only an inferior race but a distinct species “naturally and originally different from the rest of mankind . . . placing him nearer to the brute than to man” (qtd. by Gates 7). She is belittled by her owners’ children and Mrs Derawal. They have badly treated her and have snatched every right from her. Bad behavior of Derawals family with Fatou has created wounds in her life. Her Individual freedom has been taken away from her. No one in the family has shown any empathy for Fatou. She is simply given food by Derawals family. They have not provided any wages to her. Hypocrisy of Derawals family has left her traumatized. J. Angelo Corlett propounds that “racism may be motivated by a belief about the perceived inferiority of others, where the agent

presumes the targeted person in some significant way inferior to the agent, and this because of the respective ethnic differences between the agent and the target” (“Analyzing Racism” 27-28). Fatou has been treated inferiorly by her master because she is from a different racial identity. Derawals family has not considered her as a human being rather as a slave in their family. This inferior treatment with Fatou has impacted her psyche enormously in the multicultural society of Willesden. Boyd Tonkin writes that “her belongings such as passport and wages have been snatched from her. She has been put under “onerous duties” so the usual “insults” have crushed her life under the “harsh world” in the family of Derawals (“Book review: *The Embassy of Cambodia* by Zadie Smith”). She has suffered from physical exploitation in Derawals family. Mrs. Derawal has beaten her. Children of Mrs Derawal have taunted her. She has been economically made dependent by Derawals family on them. Derawals family has damaged her identity in the multicultural society of Willesden. They have not allowed her to join the outside world. It has suffocated her life. Zadie Smith presents this deteriorated and pathetic condition of Fatou as:

Mrs Derawal had twice slapped her in the face, and the two older children spoke to her with no respect at all and thanked her for nothing. Sometimes she heard her name used as a term of abuse between them. ‘You’re as black as Fatou.’ Or ‘you’re as stupid as Fatou. On the another hand, just like the girl in the newspaper, she had not seen her passport with her own eyes since she arrived at the Derawals. (16)

Modern day slavery has destroyed the identity of Fatou in the house of Derawals. Her existence is crushed by them. They have caught her under the draconian laws and policies. She has got inhuman treatment from Derawal’s family. Her condition has become like the girl whose story she reads from the newspaper. She searches for her identity. She wants that people should respect her genealogy. Fatou craves for love but she receives hatred from Mrs Derawal and her children. She has been deliberately ridiculed by Derawals family to maintain their power over her. Mrs Derawal and her children do not trust on Fatou. They do not want to provide any space to Fatou. She has been kept by Derawals family under threat. Abigail Ward

writes that *The Embassy of Cambodia* is about “the new slavery in Britain in which people suffer physical freedom, economic exploitation and violence (“Servitude and Slave Narratives Tracing”). Fatou has suffered from legalized slavery and violence in Derawals family. Her economical rights have been taken from her by Mr Derawal. She has no right on herself. She has been bought by Derawals family who provides her food and nothing else. She does everything for Derawals family but they have never praised her work. She laments on her grief as she has no one in her life. Fatou has suffered from unfair treatment and displeasure in the society of London in Derawals family.

Fatou has been victimized by Derawals family through cruel policies. Her wages have been “retained” by Derawals. She has been provided only food and a room. Her personal belongings have been taken away from her so that she cannot escape. She has lived her life in ultimate disaster. Her condition has become submissive because she has no money. She has been incarcerated by Derawals family. Derawals family has isolated Fatou from the rest of Willesden community. Even she has been segregated by the people of Willesden society. She cannot question about anything to her master. She has submissively acknowledged orders of her owner. She knows if she denies the orders of her master she will be on the road. She has confronted cruel brutal treatment in Willesden society from the people. No one in Willesden society has come for her help. J. Angelo Corlett avers that “racism can also be motivated by power that the perpetrator seeks to wield over the target” (“Analyzing Racism” 28). Derawals family has maintained their power and hegemony over helpless Fatou. Mr. Derawal has made her condition miserable as a servant in his house. She wants to enjoy her life like other people in Willesden but her master has incarcerated her. Bethanie Blenhard writes that “the story revolves around an “African-born Fatou” who works “as a maid and nanny for an upper-class family in Willesden”. Many a times, she thinks about her slavish origin” (“Review: Zadie Smith’s *The Embassy of Cambodia*”). She is nothing more than a slave in Derawals family. It has created depression in her life. She has struggled for a single penny in Derawal’s family. This wretched condition of Fatou is due to tyrannical behavior of Derawals family with her. Zadie Smith shows condition of blacks in the

multicultural society of Willesden. Zadie Smith describes this economic and social oppression against Fatou in Willesden community as:

She has been told from the start that her wages were to be retained by the Derawals to pay for the food and water and heat she would require during her stay, as well as to cover the rent for the room she slept in. If she did not go out in the evenings that was only because she had no money with which to go out, and anyway knew very few people in London. (17)

Race and genealogy of Fatou have made her suffer in Willesden society in Derawals family. On behalf of this, she has been differentiated and economically oppressed by Derawals family. She knows very few people in London society. She is suffocated in this world as she has no right over her life. She cannot go out of the house because her master has taken a bond from her. She has suffered from legalized slavery in Derawals family. Derawals family has perpetuated colonial despotism on Fatou. She has confronted colonial treatment from her master. It has become a master-slave relationship between Derawals family and Fatou. Her recognition is torn by Derawals family. Fatou wants peace and free life. But immigration to Willesden society has developed dilemmas in her life. Beatriz Perez Zapata writes that “Fatou is a modern-day slave according to current definitions of slavery and most certainly she is a victim of what Michal Rothberg regards as “exploitation in the age of globalized neo-liberalism” (Decolonizing 5). She has been tortured through legal policies by Derawals family. She is confined by Derawals family inside the four walls. Under Derawals family, she has lived subaltern life. She has expressed this grief to her friend Andrew. She has no one to share this turmoil in her life. Hence, she has questioned about her genetic identity of African race.

Objectification is a mode of oppression through this Fatou is psychologically traumatized in the society of London. She has confronted injustice in Willesden society as a “modern-day slave” (“Decolonizing” 5). She expresses her friend Andrew that people are divided on the basis of race in the world. She believes that the most vulnerable race in the world is African race as she has experienced prejudice from the people from different ethnicities. She recounts to Andrew that

only black people suffer most in the world. She has discussed this issue with Andrew an English man about the sufferings and oppression on the black people. She comes to know that African people are “born to suffer” the agony as compared to other races (26). Fatou believes that black people have suffered from “demonology” of different races (26). These African people to Fatou have been physically, psychologically and economically decimated by people of different races under slavery. She states to Andrew that people have turned unkind about the black race. She laments on her suffering and the condition of the black race. Frantz Fanon writes that “what it means to be only a nigger but a member of the marginalized, the displaced and diasporic. To be amongst those whose very presence is booth ‘overlooked’- in the double sense of surveillance and psychical disavowal” (*The Location of Culture* 236). Fatou thinks that people of different races have been divided in terms of racial prejudice with one another. This has aroused jealousy and animosity among the people of different races. But to her the most vulnerable people in the world are African people. As they have been looked down, marginalized and uprooted from their roots according to Fatou. They have suffered from slavery and brutality of other people. It has been going in the psyche of Fatou. Fatou argues with the Andrew about the marginalization and segregation of her race in British community as;

Are we born to suffer? Sometimes I think we were born to suffer more than all the rest.’ The Jews cry for the Jews. The Russians cry for the Russians. We cry for the Africa, because we are Africans . . . .  
 ‘If Nigeria play Ivory Coast and we beat you into the ground. (26)

Fatou has struggled and strived for her space as a servant and a slave in Willesden society. Her position in different societies has become destabilized. People have treated her with meanness and cruelly. It has haunted her psyche. She is not able to come out of this turmoil. She is psychologically shattered in the pain of her bygone generations. Her self is torn by this pain of her ancestors. She discloses this mental anguish to Andrew. She has turned psychic due to the pain of her ancestors and her own self. Andrew tries to console her but her wounds are so deep. She is not ready to accept anyone’s narrative about her racial identity. She has shattered by the treatment she confronts from others races. Dr Joy Degruy states that “we have



looked at multigenerational impact of trauma and people who have suffered from tragedies. Africans were not counted as humans. There's dehumanization of African people. Their mindset has been so damaged" by rapes, slavery and treating them as others" ("Post Traumatic Slavery Syndrome"). This generational legacy has reached to Fatou who laments over the happenings and treatment with her race. She is occupied by these thoughts in her psyche. She is not been able to overcome from these thoughts. This is the effect of bad treatment to her from Derawals family and others. Beatriz Perez Zapata writes that "this violence makes of Fatou an "other", who has been made "other" in two ways: first, she is a dislocated (illegal) immigrant and second, her subjectivity is denied in her condition of modern-day slave, whereby she is objectified and commodified, and thus made invisible. In addition to this structural violence, Fatou also suffers the violence of particular events" ("Decolonizing" 5). Her psyche has been damaged from different events that she has confronted in her life. She is crying in her grief. She loves her roots and racial identity but Derawals family and other people have strongly despised her for her genealogy. It has developed wounds in her life.

Fatou has been dehumanized in terms of her race and ethnicity. She has confronted segregation, marginalization and objectification in the society of Willesden. Derawals family has crushed her subjectivity and identity. Her owner has maintained his power and superiority over her through cruel colonial policies. She has confronted racial prejudice from Derawals family. She has received hatred and alienation from people around her in different places. It has traumatized her psyche.

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## Chapter VI

### **Delineation of Cultural Oppression and Female Subjugation in Amy Tan's *The Joy Luck Club*, *The Kitchen God's Wife* and *The Bonesetter's Daughter***

Female subjugation is to control, subjugate and crush the female subjectivity by force or dominance under cultural, social, religious and mythological doctrines. Women have always struggled for their rights from which they have been deprived by the misogynist society. They have been lashed and tortured under traditional and feudal societies that have demolished their identities. Mary Wollstonecraft highlights that “men in the pride of power, use the same arguments that tyrannic kings and vernal ministers have used, and fallaciously assert, that women ought to be subjected because she has been always so” (*A Vindication of The Rights of Woman* 180). In this way, they have confronted the cultural and social oppression in different societies. Their plight has been made pathetic by the despotism of the brutal men in different societies. They have been traumatized by the male dominated societies. Patriarchal society has neglected women from every means and possibilities. It has rejected the notions of equality and justice to women. Rather, women have confronted barbarity, cruelty and sexual harassment in various societies. They have suffered from objectification and violence in different societies. Susan Okin believes that “women are not human beings of equal worth but rather subordinates whose primary (if not only) function is to serve men sexually and domestically” (*Is Multiculturalism Bad for Women* 18). So, women as daughters, mothers and wives have been harassed by their husbands, parents and society. Their sex has become a stigma for them as they have lost their recognition and value due to this in the social structure and in their families. Despite this, females have been subjugated and marginalized by the traditional and mythical beliefs. Culture has dehumanized the women as they have been treated as ‘Other’ sex. Women have never been considered equal to men in respects of education, family issues, economics and politics rather they have become victims of rapes, torture and beatings. Dr. Naomi Wolf, a feminist and democratic activist of America says in her speech that “women have been deprived from the human rights in the past at the

global level and subjected to rapes and violence by the male oriented society” (“War on Women, War on Liberty?”). Violence and sexual molestation against women by their partners have crushed their identities. In this way, they have been traumatized in different societies. Violence against women has made them subaltern and suppressed. They have experienced human rights violations to their bodies through cultural norms and customs. Their independence and individuality have been torn by men and social customs. Simone de Beauvoir propounds that “woman in a state of dependence; their codes of law have been set up against her; and thus, she has been definitely established as the Other” (*The Second Sex* 159). In this otherness, woman is humiliated and degraded by the male chauvinistic laws of the society. So, women have been objectified and have met inferior treatment from their husbands and families. Not only this, they have been made concubines by the men for their sexual enjoyment. Women have been sexually exploited and ridiculed by the male despotism. Mona Eltahawy writes that “all religions use power to control women” in order to crush them and deprive them from their freedom and rights in the society (“Do Arab Men Hate Women?”). Due to this, women have been treated with injustice and have confronted unequal treatment in different societies. This problem is nicely depicted by Amy Tan in her novels. Her female characters have been molested, tortured and marginalized by their husbands and their family members.

John Stuart Mill has raised his voice against the unequal treatment and marginalization confronted by women in the society. Mill believes that women have been politically discriminated and oppressed by the male oriented society. He has presented this view in his essay *The Subjugation of Woman* that the “legal subordination of one sex to another – is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a system of perfect equality, admitting no power and privilege on the one side, nor disability on the other” (1). By being female or women is a notion of subordination because she has to remain bound in every respect to his male partner. On the other side, male exploits and takes advantage of women through sex, marriage and divorce through which he demonstrates his superiority. Powerlessness has made women suffer in the traditional and orthodox societies. Women have been oppressed in different societies through marriage and culture.

The misogynist society has created orthodox and puritanical norms to curb the rights of women. In this way, women have been governed and controlled by men throughout the ages. Gender inequality and sexism have been used widely to differentiate male and female potency in which males have been privileged over the females. Mill writes that “the anxiety of mankind to intervene on behalf of nature . . . is an altogether unnecessary solicitude. What women by nature cannot do, it is quite superfluous to forbid them from doing” (1). There is no need of enforcement on anybody’s part to drag women towards uncomfortable positions. But Mill writes that women have been given no freedom and choice. They have been bounded under chains by their cultures and social norms. Their voting and educational rights have been forcefully taken from them. They have been valued as children producing machines. Mill writes that women have been regarded as slaves by the men. Women should be treated as equal to men and should be given their rights. They should be given human and democratic rights in different societies. Women need not to be differentiated on behalf of their sex.

Simone de Beauvoir writes in her book *The Second Sex* that women have been socially constructed as ‘Other’. It is a form of oppression against their recognition. They are capable to make decisions in their lives but no such space has been provided to them in the society. Second sex itself reveals that they are not equal to men who have marginalized women in different societies. She states that “thus humanity is male and man defines woman not in relation to herself but as relative to him; she is not regarded as an autonomous being. He is the subject, he is the absolute. She is the Other” (35). She depicts that this ‘Otherness’ is the creation of men in the society by falsification. Stereotyping of women is sprung by men to keep their hegemony always upright over them and have demeaned them to lower positions in the society. For her, men have oppressed women through race, class and religion. So, they have destroyed their identity and have brought gender inequality into existence.

What is a woman? The fact that I ask it is in itself significant. A man would never get the notion of writing a book on the peculiar situation of the human male. But if I wish to define myself, I must first of all say: ‘I am a woman; on this truth must be based all further

discussion. A man never begins by presenting himself as an individual of a certain sex; it goes without saying that he is a man. It would be out of the question to reply: 'And you think the contrary because you are a man,' for it is understood that the fact of being a man is no peculiarity. (34-35)

Hegemonic and patriarchal nature of man has always kept his position superior over the woman and has presented her views over her. Woman has been made objects of discourse to degrade her in the society. Women in the name of religion, modesty, social codes and conducts have been molested by men in different ways. Amy Tan has reflected this message very realistically in her novels in context with Chinese society.

Furthermore, Naomi Woolf, an American author, political activist and spokeswoman of third wave feminism supports the women liberation and freedom as from ages they have been assaulted by the patriarchal society. She writes in her book *The Beauty Myth* that women need to be provided their rights as:

The choice to do whatever we want with our faces and bodies without being punished by an ideology that is using attitudes, economic pressure, and even legal judgments regarding women's appearance to undermine us psychologically and politically. (17-218)

Men need not to intervene in the affairs and ways of women's living. They need to have a freedom of living rather to force them to act like robots whose remote is controlled by somebody else. To her, woman is not for belittling and beating but she is a human being and should be given human rights. Woolf connotes that women are assaulted under the canon of work, religion and sex. Through domestic violence, woman has been totally shattered by the venom of male controlled society. In sex, man exploits woman to gratify his lust and then throws her away from her life. In this way, woman has confronted sexual exploitation, human rights violations and dehumanization from their husbands, families, and cultural norms.

Women have been tortured, molested and marginalized from decades by cultural, social, religious and traditional codes and conducts. They have been lashed,

sexually torn and divorced by men. Oppression and exploitation have developed unendurable wounds and scars in the lives of women. Men have enjoyed the women's body and exploited them in the society. Moral values have only been applicable for the women in the previous societies. On another side, men have enjoyed their freedom and rights in the society. So, women should be given their rights in every respect. They should be respected rather than discriminated on the basis of their gender and sex then a society can be prosperous.

Amy Tan has portrayed the marginalized and worse conditions of women in her novel *The Joy Luck Club*. This she has depicted through An-mei Hsu's mother and various other characters. An-Mei Hsu's mother has been disgraced by her own family as she is raped by a married man Wu Tsing. Due to this, her family has disowned her. She is considered as a dishonor for her family. Her daughter An-mei Hsu is taunted by her Auntie that her mother has betrayed her father. An-mei Hsu's mother is brought by the second wife of Wu Tsing into their house. She is locked by Wu Tsing in his room. Wu Tsing has raped her and has forced her to be his concubine. As a widow, she is not allowed to marry because Chinese customs prohibit a widow's remarriage. She has been blamed that she has married to Wu Tsing but it is a conspiracy made against her by second wife of Wu Tsing. This conspiracy has left her of nowhere as she is raped by Wu Tsing. When she reveals this incident to her family they throw her out of their house. She is blamed that she has become a traitor for the family. This alleged stigma has traumatized An-mei's mother throughout her life. Therefore, she is oppressed and subordinated by cultural and social customs of Chinese society. She has become voiceless and nobody has believed on her truth. Cultural constraints and cruel behavior with her by her family have suppressed her in the society of China. An-mei Hsu's mother is ostracized by her family. Her family believes that she has broken the norms of her ancestors. But she has done nothing embarrassing and shameful for her family. She comes to her home so that Wu Tsing will be punished. But An-mei Hsu's grandmother Popo, her uncle and auntie have prohibited every family member to stop discussing about her in the family. She is treated as a curse for the family. As a result, she has been disrespected and segregated from the family ties. Her family has regarded her as "a ghost" rather to provide her any identity and personal autonomy of self (42). This

demonstrates that An-Mei Hsu's mother has been marginalized by Chinese culture so her plight has become miserable. An-mei Hsu's mother is charged that she has disrespected her husband and ancestors. She is tormented that she has broken Chinese customs and norms of the family. Her liberty has been culminated by her family and social laws. She has been treated as 'Other' sex. Moreover, she has been treated worse than an animal as her family regards her as a traitor and prostitute. So, An-mei Hsu and her mother have been separated from each other. She has no power and freedom in the society rather she is trapped by the cultural traditions of China. Rape by Wu Tsing has traumatized and isolated her from her family connections. Her family considers it as a treachery and belittling of their ancestors and her husband. Under pseudo cultural norms and traditions of China, An-mei Hsu's mother has been torn from every side in Chinese society. Okin states that "social structure as well as formal rules in perpetuating injustice, to the relative "invisibility" of certain groups (identified by gender or culture) in the history (qtd. by Crowder 74). An-mei Hsu's mother has been blemished by social structure. She has suffered injustice from her family and others in Chinese society. An-mei Hsu narrates this injustice and brutality with her mother in this way:

Our mother was so thoughtless she had fled north in a big hurry . . . without paying respect to my father's grave and those of our ancestors. Auntie shouted that our mother had married a man named Wu Tsing who already had a wife, two concubines, and other bad children. She has become *ni*, a traitor to our ancestors. She is so beneath others that even the devil must look down to see her. (44)

Cultural and social laws have made An-mei Hsu's mother a traitor and treacherous but Wu Tsing has been given liberty and open choice. Wu Tsing has made woman as concubines for his sexual gratification and enjoyment. He has brought disgrace and humiliation to the virgin women. He has sexually and physically molested women for her taste but nobody has questioned about it because Chinese society has been controlled by misogynist society. On another side, An-mei Hsu's mother is thrown by her family. She has no choice but to become the concubine of the monster and devil Wu Tsing. Chinese society and culture have no laws for Wu Tsing rather Chinese laws have subordinated An-mei Hsu's mother. Michael P. Carroll writes in

“Engels on the Subjugation of Women: Some Cross-Cultural Tests” that “women, but not men, are increasingly deprived of the sexual freedom of the group marriage. What for the women is a crime entailing grave legal and social consequences is considered honorable in a man or, at worst, as light moral blemish which he cheerfully bears” (229). This is the real hypocrisy and bigotry of social and cultural laws of Chinese society that have allowed partiality and inequality with An-mei Hsu’s mother. Wu Tsing has been provided license to rape, molest and crush any woman. But An-mei Hsu’s mother has been caged. She has been made submissive by forceful laws of Chinese society. In this way, An-mei Hsu’s mother has been degraded and reduced to servitude in Chinese society. This torture has torn her psychologically. She has got worse treatment from her family. It has badly distorted the relationship between mother and daughter. They feel alienated from one another.

Culturally and socially An-mei Hsu’s mother is dehumanized and separated from her relationships. She wants to see her daughter. But she is prohibited by Popo to meet her daughter. An-mei Hsu has lost her identity under the autocratic norms in Chinese society. An-mei has also suffered in this grief as she has been isolated from her mother. An-mei is told by her grandmother, her auntie and uncle that her mother is an evil for their family. An-mei wants to see her mother but she is separated from her. An-mei Hsu’s mother is treated as a ghost rather than a human being by her grandmother Popo. Ghost in Chinese society has been considered as evil omen for the family. An-mei Hsu’s mother has been treated as an ill-omen for the family. Cultural subjugation to An-mei’s mother has aroused anxieties in her life. As a result, An-mei Hsu’s mother is forcefully drowned into insanity. An-mei’s mother has not been allowed to express her inner desires and anguish rather she has been treated as a stigma for the family. She is belittled and tortured by Popo when she comes to see her daughter An-mei. She is disliked by Popo and other family members as they believe that she is disaster for their family. Her cultural membership is demolished by the feudal society so she is vehemently looked down by Popo and others members of the family. She begs before Popo to talk to her daughter. But Popo has kicked her away from the house. Simone de Beauvoir says that “woman remains totally submerged. Its structure is feudal” due to this feudal structure in the Chinese society Wu Tsing has been assigned with power, privilege



and savior of humanity. On another side, An-mei Hsu's mother has been made a slave, ghost and concubine so she has been underprivileged and undermined (*The Second Sex* 108). An-mei Hsu's mother is made homeless by Popo. This forceful homelessness to An-mei Hsu's mother by Popo, her uncle and auntie have developed turmoil in the relationship between An-mei Hsu and her mother. An-mei Hsu comes to know about her mother's pathetic condition when she has seen herself the way her mother has been subordinated and oppressed by her grandmother's cruel family. An-mei describes this pain and subordination of her mother as:

She did not need to explain that Popo chased her out of the house when I was dying. She did not need to tell me she married Wu Tsing to exchange one happiness for another. My grandmother told me my mother was a ghost. A ghost was anything we were forbidden to talk about. "Never say her name," she warned. "To say her name is to spit on your father's grave. (42-43-48)

Popo recounts to An-mei that she should never speak to her mother. An-mei has been prohibited to discuss and think about her mother. She is threatened by Popo for talking about her mother. An-mei Hsu's mother is out-casted in Chinese society. She has been given horrible image of ghosts rather than she is treated with kindness and honor by Popo and Wu Tsing. She has been regarded as a curse for the society rather than as a boon. Due to wickedness of Wu Tsing, she has been thrown out from her family so she has no option but to become the concubine of Wu Tsing. No one in the society has stood for her rights and crookedness of her family. Popo recounts everyone in the family that don't discuss about her to do so is to turn against family values and traditions. Traditional values are important for Popo but not An-mei Hsu's mother. Religious and cultural norms have been launched against An-mei Hsu's mother in Chinese society. Marlene Dixon writes that in "The Subjugation of Women Under Capitalism: The Bourgeois Morality" that "every mechanism of social control - moral, religious, governmental - has been used to lock women into marriage and the family" (22). In this way, An-mei Hsu's mother has suffered from suppression and family terrorism. Wu Tsing has enjoyed her virginity by making her fourth concubine. This legitimacy to Wu Tsing has been provided to him by social and cultural system of China. Wu Tsing is the real culprit and should have been

punished but being a rich man he has been valued and respected by everyone. An-mei's mother is discriminated by religion and social norms as they have provided her no security and safety. Therefore, An-mei Hsu's mother has been subjected to atrocities and harsh realities in the society of China. This has brought aloofness and dejection in her life. Catherine Romagnolo says that *The Joy Luck Club* "thereby problematizing reductive cultural representations of female" as An-mei Hsu's mother is brutalized by her family and Wu Tsing under the camouflage of culture (90). Wu Tsing has enjoyed the body of An-mei Hsu's mother but no religious and cultural norm has been established against him. He is responsible for the misery and suffering of An-mei Hsu's mother. But he has enjoyed freely his life.

Sexual harassment and rape to An-mei Hsu's mother by Wu Tsing have dehumanized and shattered her down. Wu Tsing's bestial activity has snatched the virginity of An-mei Hsu's mother. He has forcefully caught An-mei Hsu's mother and torn her clothes. He has locked An-mei's mother inside a room. She wants to escape from Wu Tsing but he has thrown her on the bed. Wu Tsing has threatened An-mei Hsu's mother to remove her clothes. She does not even cry such is the threat created in her by Wu Tsing. He has touched her private parts. It has traumatized An-mei Hsu's mother. She has felt ashamed on her identity. Later, he asks her to be his third concubine. Wu Tsing has turned hypocrite so he has molested innocent An-mei Hsu's mother. This man is allowed by traditions of China to keep as many concubines as possible. But no action has been taken against him as Chinese society has been controlled by patriarchal system. Wu Tsing has felt "prestige" by "owning" so many women as his concubines (Tan 234). An-mei Hsu's mother has been looked as prostitute, whore and concubine by everybody in Chinese society. Wu Tsing has used her for his sexual taste but this has demolished the life of An-mei's mother. No action has been taken against Wu Tsing rather An-mei Hsu's mother is beaten and thrown away by her brother from the family. This demonstrates the violence and viciousness of men that have been perpetrated against women in Chinese society. Wickedness of Wu Tsing has fractured the life of An-mei's mother. Puja Roy agrees that "overt expressions of violence encompass rape and molestation" due to this An-mei Hsu's mother has lost her home, family, daughter, peace of mind and happiness ("Sanctioned Violence" 138). These tactics have been used by men like Wu Tsing in China to demoralize and molest women so that they become their concubines. An-

mei Hsu's mother has become the third concubine and fourth wife of Wu Tsing. This is nothing but "conjugal slavery" of Wu Tsing under which An-mei Hsu's mother has been subordinated (*The Second Sex* 460). Women in China have lost their position in the society as well as in the bond of marriage as they have been considered by their husbands as concubines and sexual objects. An-Mei's mother is brutalized by Wu Tsing as:

When your mother awoke to find him touching her beneath her undergarments, she jumped out of bed. He grabbed her by her hair and threw her on the floor, then put his foot on her throat and told her to undress. . . your mother did not scream or cry when he fell on her. . . when Wu Tsing asked your mother to be his third concubine, to bear him a son, what choice did she have? She was already as low as a prostituting. . . Her brother kicked her, and her own mother banned her from the family forever. (237)

Physical violence by Wu Tsing on An-mei Hsu's mother has torn her into pieces. Her clothes and body are ripped by the violation of Wu Tsing due to this she has suffered from her family violence. Wu Tsing demands a son from An-mei Hsu's mother. He put his foot on her throat and has asked her to remove her clothes. An-mei Hsu's mother is scared so she has undressed. This violence against An-mei Hsu's mother is the power provided to Wu Tsing by the society of China. An-mei's mother is dehumanized by cruel Wu Tsing. Her position has become worse than prostitute in Chinese society. Nobody has acknowledged her as she has lost her chastity. Wu Tsing is not punished by the law and Chinese society for this vicious and barbaric act rather An-mei Hsu's mother has suffered in the society. Chinese society has cultivated misogynist cultures in which males have been provided autonomy to conquer and rule over the female subjectivity. Zillah Eisenstein "women on both sides of the divide live with daily terror of physical violence. . . on the transnational, or global aspects of male violence, be it in militarist or more privatized and individualized form" (*Against Empire, Feminisms, Racism, and the West* 151). Her condition has become worse due to terror and fear from every side in her life. This fear in her life is created by sexual violence that she has confronted from Wu Tsing. She is left on her own destiny by cultural and social caretakers of

the society. Her brother has also beaten her mercilessly. Wu Tsing and An-mei Hsu's parents have caged her under cultural norms of Chinese society as a result she has lost integrity of her life. Men in Chinese society have treated women as slaves. They have made their conditions deplorable. Wu Tsing is a monster who has crippled the life of An-mei Hsu's mother. Wu Tsing has turned a wolf who has molested anyone for her sexual thirst. Xiomei Chen says that "An-mei saw the truth: she was strong, too, and did not have to endure her mother's misery that was China. That was what people did back then. They had no choice. They could not speak up. They could only run away that was their fate" (117). An-mei's mother has lived submissive life in her family and with her husband Wu Tsing. She has been victimized by social laws rather she has got freedom from her husband and in her family. It has fractured her psyche.

Lindo Jong has confronted injustice and in equal treatment from her parents. She has been considered as a private property by her family before marriage and by her in-laws after the marriage. Her liberty and rights have been crushed by her family. She has no right to choose her own life partner rather she has been married forcefully in the family of Huang Taitai. She has been married to a bad man. Lindo Jong says she has sacrificed her life to keep the promise of her family. Her family has married her at the age of twelve. In this way, Lindo Jong has been deprived from her independent life. Her freedom has been demolished by her family members. Man has been allowed to choose his life partner in Chinese society but woman has been deprived from her human rights. Bad narratives and myths have been created about them in Chinese society. Tyan-yu, husband of Lindo Jong has been provided freedom of choice and every sort of human right. He has not confronted cruel treatment from her family and Chinese society. He has been privileged by his family and Chinese society. Lindo Jong has been made subaltern in her family. She has been told to serve her in-laws. She has no right to question the commands of her elders and social customs. In this way, Lindo Jong has suffered from gender and family injustice. She has been told by her mother to be loyal to her in-laws. Her in-laws have treated her as their servant. When she has been engaged to Huang Taitai's son, her mother has stopped loving her. She considers her to be the property of Huang Taitai's family. This sort of culture has been created in Chinese society in

which Lindo Jong has been dehumanized. Lindo Jong has been meant only for cooking, cleaning, caring for children, the sick and elderly rather to enjoy a free life in the family of Huang's. On another side, Tyan-yu has enjoyed his position and liberty in his family and society. Lindo Jong has been neglected, looked as inferior and as a kitchen wife by her in-laws. She is asked by her in-laws to give birth to a child. She has been looked by her in-laws as a child producing machine. Tyan-yu's mother has demanded from her a child then she can get the respect in the family. Her worth is looked from her child producing capability. She has been treated as a slave to serve her in-laws and husband. Her identity has been crushed by her in-laws and family. Chinese society has created bad image about these woman such as Lindo Jong. They have been looked as bad wives as myths have been created in Chinese society that they don't respect their in-laws and throw them out of the family. Due to this, Lindo Jong has confronted injustice and partiality from her family and in-laws. Women in China have been married to look after old people and produce children. Nobody has thought about their rights and feelings. Marlene Dixon in "The Subjugation of Women Under Capitalism: The Bourgeois Morality" that "a woman's enforced dependency and her consequent subjugation is further justified in the social definition of woman as primarily a sexual object, whose principal reason for existence is in passively giving her body for male sexual satisfaction and in the bearing of his children" (22). Lindo Jong has confronted oppression from her family and in-laws as she has been treated by them as inferior sex. Women as mothers in China have been simply treated as sexual dolls and forcefully have been made dependent on the males and their families. So, this has badly damaged their identities. Lindo Jong describes this position of her in Chinese society as:

I once sacrificed my life to keep my parents' promise. But even if I had known I was getting such a bad husband, I had no choice, now or later. That was how backward families in the country were. In other cities already, a man could choose his own wife, with his parents' permission of course. But we were cut off from this type of new thought. We were told stories of sons who were so influenced by bad wives that they threw their old, crying parents out into the street. So, Taiyuanese mothers continued to choose their daughters-in-law, ones who would raise proper sons, care for the old people. (49-52)

Lindo Jong and other girls have suffered from discrimination in their in-laws in Chinese society. She reveals to her daughter that Chinese women have been considered as bad wives. People in China have given them negative images that they throw their in-laws out of the house. Lindo Jong blames her fate for her miserable condition as she has got a bad husband in her life. She has not been asked her choice when she has got married. This way woman in China has suffered under cultural norms. As a result, Lindo Jong's dignity has been looked from her child producing capacity rather she is treated as a human being. She is tormented by her husband and in-laws. Lindo Jong has no right to choose anything in her life rather she is enslaved by the family constraints. Her mother-in-law taunts her by not sleeping with her son. Her son is a gay but Lindo Jong is blamed for not giving birth to the child. Her individuality is fragmented by customs of her family and in-laws. Simone de Beauvoir says that "woman was dethroned by the advent of private property, and her lot through the centuries has been bound up with private property. She owns nothing, woman does not enjoy the dignity of being a person; she herself forms a part of the patrimony of a man: first of her father, then of her husband" (*The Second Sex* 106). Lindo Jong is marginalized by her family and her in-laws as they regard her as their property. Even, Tyan-yu has not protected her own wife from the wrath of her mother and rest of the family. He has enjoyed the inhuman treatment confronted by his wife from his mother. This demonstrates that she has borne the unbearable pain from her husband and in-laws in the society of China. Xiomei Chen writes that "*The Joy Luck Club* aunties; like her mother, they have tales of daughter/mother experiences to relate which in the traditional Confucian society reduced them to the positions of concubines, third wives, and deserted first wives" (115). Lindo Jong has narrated her story of subordination to her daughter in America. She says her that both her biological mother as well as her mother-in-law has treated her badly. Her human rights have been scrapped by misogynist society of China. She has been marginalized under Confucianism beliefs in Chinese society.

Family despotism has destroyed the identity of Lindo Jong. She is told by her mother to be loyal and obedient to her orders. Her freedom and choice is labeled as a disgrace for the family. Rather, she is told to act and behave in a proper and polite way so that she is accepted by the Huang's family. She is married in Huang's family

against her desires. She does not want to marry in this family. But, for her mother, it is a contract so it can't be broken. Her family has sold her to Huang's family. She has cried in this grief. She has been told that she has to marry to Huang's family otherwise it can bring disgrace to the family. In this way, Lindo Jong is exploited by her own family by depriving her from her choices. Okin writes that "women are brainwashed by their cultures" as is the case of Lindo Jong who is brainwashed by her mother to act in a decent manner (126). This treatment has not met by Tyan-yu in his family. He has been given freedom in his life. Lindo Jong has been confined in her house from her childhood. She has not seen her future husband rather she has blindly accepted him because she is a woman. She is considered by her family as inferior sex. Lindo Jong has been trapped by social norms and customs. She is made conscious from her childhood by her family that she has to remain loyal and faithful to her family. She demands her rights from her family but it is considered as disgrace by her family. This is nothing but the hypocrisy of her family. She has been brought up in an orthodox and male oriented Chinese culture. Her mother has treated her as a property of her in-laws after she is bonded in the knot of marriage. This custom has prevailed in the Chinese society under this Lindo Jong and other women have been traumatized and tortured. Lindo Jong has been forcefully traumatized under the contract of marriage by her mother. This way, her plight has become miserable. This tyrannical treatment she has confronted from her family. Lindo Jong describes her objectification by her family as:

Because I was promised to the Huangs' son for marriage, my own family began treating me as if I belonged to somebody else. . . . The Huangs won't want you and our whole family will be disgraced." I would cry more. We have made a contract. It cannot be broken. And I would cry even harder. I didn't see my future husband until I was eight or nine. The world that I knew was our family compound in the village outside of Taiyuan. Obey your family. Do not disgrace us.  
(51-54)

Lindo Jong has cried in this grief as she is forcefully married in Huang's family. She is treated by her mother as 'Other' in her own family. She has borne the tyranny of her family. Lindo Jong is caged in her house in Taiyuan by her family. Cruel family

of Lindo Jong has disconnected her from the external world. She has suffered from “dishonor” in her family (Okin 16). Loyalty is only demanded from her by her family but no loyalty and obedience is demanded from her husband. Lindo Jong has been deliberately victimized. She has confronted sex discrimination from her family in order to show her that she is of inferior sex. Lindo Jong is shattered psychologically and emotionally as she is disgraced by her own family in the bond of marriage. She wants to live her own life but her wishes have been decimated. She has wept and does not want to marry with Huang’s son. But nobody has bothered about her feelings. Wallstone Craft agrees that “women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, justly termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man” (*A Vindication of the Rights of the Woman* 85). Social and cultural constructions have been constrained against women in Chinese society. So, in this way, Lindo Jong is disgraced and humiliated from her small age that she has to remain submissive and soft in temper in the family. Therefore, Lindo Jong is lamenting over her fate by being forcefully married to Tyaun-yu, whom she does not want to marry. Her rights have been grabbed by the merciless customs and family members. It reveals that women such as Lindo Jong have been bought and sold in the bondage of marriage. Forced marriage of Lindo Jong is a human rights violation and injustice with her.

Violence and cultural oppression is inflicted on Lindo Jong by her husband and Huan Taitai, mother of Tyaun- yu. Huan Taitai has treated her badly as she arrives in their family. She has been directly taken into the kitchen to cook the food for the family. Under patriarchal traditions, Lindo Jong has been frightened and traumatized. Her mother-in-law has demoralized her in the family. Her position has been fixed by her in-laws in the kitchen along with the servants. She has got slavery treatment from her-laws. She has been provided no honorary welcome into her new family. Rather, she is demeaned by her husband and her mother-in-law through their threats and fear. Her husband always complains about her cooking rather to provide her happiness and delightful life. Lindo Jong worships her husband but Tyaun-yu has treated her wife inhumanly. He has not respected and loved her but has



questioned her cooking and her behavior. He beats her wife. This cruel behavior with Lindo Jong is traditionally sponsored against woman in Chinese society. Therefore, Lindo Jong has experienced ill treatment from her husband. Her husband has subjected her into depression. Nobody has come as a savior to save her from this cruel husband. She is blamed by her mother-in-law by not fulfilling the sexual desires of her husband. Lindo Jong has cried as her mother-in-law and her husband has tortured her. So, she has suffered from institutionalized terrorism of her in-laws. It has dehumanized her life. Puja Roy states that “Throughout societies, violence pervades the lives of women in ways that are blatant and cause tremendous physical and psychological trauma” (“Sanctioned Violence: Development and the Persecution of Women” 136). Lindo Jong has been treated as a servant and sexual doll by her husband. Her husband always complains about her acts. She has confronted physical and psychological violence from her husband. Amy Tan has presented the brutal treatment with her as:

No big celebration was held when I arrived. Instead, Huan Taitai hurried me upstairs to the second floor and into the kitchen. This was a place for cooks and servants. So I knew my standing. I was crying and I was afraid she would tell Huang Taitai. I knew what kind of husband he would be, because he made special efforts to make me cry. He complained the soup was not hot enough and then spilled the bowl as if it were an accident. He asked why I had such an unpleasant face when looking at him. (55-56)

Lindo Jong’s condition has been made deplorable by the misogynist despotism of her husband. Tyaun-yu has denounced her for her work. Lindo Jong comes to know that her place is with the cooks so she weeps for her fate. She has become hopeless under the oppression of her husband. He has beaten and questioned her identity. Lindo Jong has always to be pleasant before her husband. She has struggled for mercy from her vicious and unkind husband. He has made her life worthless. As a result, she has lived very tumultuous life under despotism of her husband. Her innocence has been crushed by the misogynist norms of Chinese society. Wallstone Craft explains this pathetic and inhuman condition of women as “women are everywhere in this deplorable state; for, in order to preserve their innocence, as

ignorance is courteously termed. Truth is hidden from them, and they are made to assume an artificial character and the absolute Other (*The Vindication of the Rights of Women* 177-265). Lindo Jong has felt shabby and discreditable as she is considered as 'Other' sex and servant by her husband and her mother-in-law. Animalistic behavior of Tyan-yu has vehemently destroyed the pleasure of Lindo Jong. She weeps in this grief because from everywhere she has suffered. She has no one to share her miseries of life. She is objectified by her cruel husband. She is treated as sexual object by him. This bad treatment with her has brought psychological distress in her life. Catherine writes that "narrative beginnings in *The Joy Luck Club* invoke questions about origins, cultural identity, individual subjectivity, gendered identity, and history" (105). Lindo Jong has suffered from gender bias and cultural brutality in Chinese society from her husband and in-laws. It has destroyed her individuality. She becomes dejected in her life. No one has shown empathy with Lindo Jong.

Divorce is one of the ways through which Rose Hsu Jordan is marginalized by her misogynist husband Ted. Ted has received sexual pleasure from her then he has thrown her away from her life. Rose Hsu Jordan has loved her husband more than her life but Ted, a demonic figure has divorced her. Rose Hsu Jordan discusses this pain with her friend Waverly. It has pained her as she does not expect this from Ted. She demands that her husband should respect her. But Ted has dehumanized her wife. He has treated her as a slave. Due to turmoil in their relationship, Ted has divorced her. Ted has lost his interest in Rose Hsu so he has thrown her out of his life. It has shocked her as she cannot believe this from a man whom she loves more than her life. It has turned her hysterical. Rose Hsu Jordan has remained at the mercy of Ted. Ted has demonstrated his superiority and dominance over Rose Hsu Jordan. She is controlled by him through divorce. Rose Hsu Jordan has confronted domestic violence from her merciless husband Ted. It has torn her psyche and individuality. Ted has got these powers from Chinese society. No law and custom have protected her from the psychological and physical torture of her husband. Ted is provided legal rights by the customs of China to rule and control her wife through divorce. She believes that "she was born a girl. And I was born to my mother and I was born a girl" so it has made her inferior in her own eyes (215). She thinks a girl

has born to suffer as she has suffered bad treatment from her husband. Rose Hsu Jordan believes that girls have been created for the men. They don't have any identity of their own. Therefore, Ted through his despotic ways have turned Rose Hsu Jordan hysteric. Simone de Beauvoir says that "women is doomed to immorality" by the treatment they met from their husbands (*The Second Sex* 458). Ted is a typical example of a rogue who has ruined the life of her wife. She narrates this wickedness of her husband to her friend Waverly as:

To my friend Waverly, I said I never knew how much I loved Ted until I saw how much he could hurt me. I felt such pain, literally a physically pain, as if someone had torn off both my arms without anesthesia, without sewing me back up. . . . God! I've never seen you so hysterical," said Waverly. It hurts only because it's taken you fifteen years to see what an emotional wimp he is. The note was clipped to our divorce papers. . . I was hurt. (189-190)

Rose Hsu Jordan has served for fifteen years to her husband. But he has no concerns for her wife. He needs sex from Rose Hsu Jordan to fulfill her sexual gratification. Nobody has empathized with Rose Hsu Jordan. She weeps in this dilemma as she says "no choice! No choice! I was taught to desire nothing" (215). He has no choice in her life but silently she has confronted wrath of her husband. She has been brought up according to cultural values of China so she believes that this is in her fate and she has to acknowledge it. It looks her that a girl has to remain submissive and loyal to her husband. She has viciously suffered under the venom of Ted's sexual potency. Through treachery and superiority, Ted has disrespected and ill-treated her wife. Wallstone Craft writes that "China is not the only country where a living man has been made a God. Men have submitted to superior strength, to enjoy with impunity the pleasure of the moment. Woman is essentially inferior to man, because she has always been subjugated" (*A Vindication of the Rights of Woman* 154-155). Ted has been provided the upper hand over her wife by Chinese society. No law does anything to him after divorcing her wife as the society is even against Rose Hsu Jordan. It has aroused psychological distress in Rose Hsu Jordan so she narrates this dehumanization to her friend Waverly. She is completely damaged in this grief. Xiaomei Chen writes that this is because of "male-dominating culture" as

Ted is supported and encouraged by the “oppressive patriarchal system” of the society (115-117). Rose Hsu Jordan has suffered from impunity of Ted. This cruel man has been powered by the patriarchal Chinese society so he has tortured her wife. Hence, Rose Hsu Jordan has turned psychic due to barbarity of her husband.

An-mei Hsu’s mother, Lindo Jong and Rose Hsu Jordan have been subjugated and tortured by their husbands, family members under cultural and social norms in Chinese society. These women have confronted injustice from their in-laws and families. Therefore, they have been marginalized by their families. These women have also confronted barbarity from their husbands in the bond of marriage. Their liberty and rights have been crushed by the despotism of their parents, husbands and Chinese society. They have suffered from physical and psychological violence from their husbands. It has turned them hysterical. Their husbands have treated them as concubines. An-mei Hsu’s mother and Lindo Jong have been considered as whores, concubines and prostitutes in the society of China. They have suffered from dishonor and superiority of misogynist Chinese society. No one in the society has given any privilege to these women rather these women have been molested by their husbands. Marriage has turned problematic for these women as their husbands Wu Tsing, Tyau-yu and Ted have treated them inhumanly. Wu Tsing, Tyau-yu and Ted have acted as monsters rather than human beings. They have raped and traumatized their wives. They have looked their wives in terms of child bearing machines and sexual objects. Through their hypocrisies and treachery, these men have wounded their wives psychologically and physically. Even traditions have been male-controlled in China that have demolished and subjugated these women.

Amy Tan, in her second novel, *The Kitchen God’s Wife* reflects the plight and degradation of Winnie Luie’s mother and Winnie in Chinese society. They have been mistreated by their husbands. They have suffered from tyranny of their husbands. Winnie Luie’s mother has been treated with disrespect by her husband. Her husband has kept so many women for her sexual gratification. He does not bother about Winnie Luie’s mother. She wants respect from her husband. But her husband requires her only when he has to fulfill his sexual thirst. She has felt marginalized by receiving bad treatment from her husband. This bad treatment has forced her to leave her husband. Simone de Beauvoir writes that woman is “defined

and differentiated with reference to man not he with reference to her” as a result she is ridiculed and abused by her family members by leaving her husband (qtd. by Arun 110). Her family has felt it as a disgrace for their family. Her husband has made her voiceless so to get rid of it she has left the family. Her husband has tortured her. She has been regarded as inferior and less valuable than honour of her family. Winnie Louie’s mother has left her family as she has confronted dehumanization and objectification from her husband. Winnie’s mother has felt isolated and traumatized because her husband has treated her very meanly as compared to other wives. Even her daughter has been separated from her. Her family considers it a treacherous act and shame for their family. To them, she has betrayed her husband and broken traditional norms of Chinese society. Nobody talks about her in the family. Winnie and her mother have been separated from each other. Her family believes that to talk about her is to bring disgrace to the family ancestors. Nobody has been allowed to discuss about Winnie Louie’s mother in the family. She is regarded by them an evil and stigma for the family’s honour. Winnie narrates her mother’s sufferings as “what my mother did was a big disgrace. That’s why they said she died, to bury her scandal. That’s why no one would ever talk about her to my father. That’s why they sent me away, so I would not remind him of her” (100). Her family has charged her that she has broken the norms of the family. Her husband has kept many wives it is not treachery but Winnie’s mother demands her rights and liberty is a crime. This has been the double standards of the Chinese traditional society that has provided men powers and authority over women. Her freedom of choice has been tagged as scandal for the family. Her husband has sexually enjoyed various women but no one has raised question about it. But, Winnie’s mother has left her husband is a disgrace for family. It is hypocrisy of traditional customs of Chinese society that have made men powerful. Nancy Berns affirms that “cultural and structural system of gender discrimination—a patriarchal system that includes other forms of violence and discrimination against women (“Degendering The Problem and Gendering the Blame Political Discourse on Women and Violence” 263). Winnie Louie’s mother has been tortured by her own family under the cultural and social norms. No one has recognized the position of Winnie Louie’s mother in her family rather she has suffered taunts and vulgarity from her family members. She demands love from her husband but her husband has treated her as a sexual object.

Traditional and feudal patriarchal Chinese society has marginalized Winnie Louie's mother and Old Aunt of Winnie as they have been deprived from their educational rights. Winnie Louie's husband is provided open freedom and choice by Chinese society to subjugate any women. He has kept many concubines but that is not a problem rather to educate these women it has become a problem for Chinese patriarchal society. For Winnie Louie's husband there are no rules, restrictions and laws. These have been made for her wives only. He has enjoyed her wives for his sexual pleasure. He has kept so many wives it is not an issue for Chinese society. In this way, he has enjoyed their beauty and has felt prestige by owning them. This has been the custom in Chinese society to marry more than one woman. Men exaggerate and brag about their superiority with one another in the society and feel honorable to have more beautiful wives. Winnie Louie's husband has deprived her wives from human rights. Winnie's mother has been kept uneducated. She simply has to accept orders of her husband and family. He has treated her wives as sexual objects. On another side, Old Aunt of Winnie has become victim of Chinese feudal and traditional society. Zillah Eisentein presents this that "traditional patriarchy, as it is defined by misogynist fundamentalists of all genres, does not respect women's freedom or equality" (*Against Empire- Feminisms, Racism, and the West* 175). Old Aunt has confronted disparity and inequality from her family. She has not been treated equal to men rather she has confronted male fundamentalism. Hence, she has been kept illiterate by her family. She has not been allowed to join school. Amy tan presents this injustice with women in China as:

He was an important man. He could have had all kinds of wives-he did. Back then there was no other reason to marry a second, third, or fourth wife, except to use a woman's prettiness to add to a man's prestige. Old Aunt, she was raised in a feudal family, the traditional way: the girl's eyes should never be used for reading, only for sewing. The girl's ears should never be used for listening to ideas, only to orders. The girl's lips should be small, rarely used, except to express appreciation or ask for approval. (101-102)

Old Aunt of Winnie has been oppressed by traditional rules. She has been neglected from every opportunity and right. Therefore, she has been crippled by pseudo myths

in Chinese society. She has been prohibited from schooling. Her independence has been crushed. She has been asked not to speak but to follow the orders of the family. She has been deprived from her human rights. Old Aunt has to remain loyal for the family but she cannot question about anything. Women have been told in Chinese society in their childhood that education is not for them so they have to look and serve their families. Beauvoir writes that this is the “myth invented by men to confine women to their oppressed state” (qtd. by Arun 110). Old Aunt and Winnie Louie have been marginalized by their families. This has been the norm of the Chinese society to “educate son, educate daughters a little to prove you were not too feudal-thinking” (102). Cruel treatment have confronted by Old Aunt and Winnie’s mother from their families. Girls like Old Aunt have been neglected from their education and human values in China. Susan Moller Okin states that “women should not be disadvantaged by their sex, that they should be recognized as having human dignity equal to that of men, and that they should have the opportunity to live as fulfilling and as freely chosen lives as men can” (10). But Winnie’s mother and Old Aunt have received inhuman treatment from their families. They have received backlash from the society as they have been considered as ‘Other’ sex. Their recognition has been demolished by their traditional society. Family of Old Aunt has sabotaged and suffocated her. She has been subordinated under the customs of Chinese society. Her condition has become submissive. She has been treated like a servant in her family. E. D. Huntley states that “*The Kitchen God’s Wife* deals with the position of women in severely patriarchal cultures” (100). Winnie’s mother and Old Aunt of Winnie are made silent and submissive in Chinese society. They have been asked that they cannot read and speak but be obedient to the elders.

Winnie Louie’s mother and another girl have suffered from forced marriage in their families. Their individualities have been crushed by Chinese misogynist society. Winnie Louie’s mother is in love with Lu, a revolutionary who believes on Marxist ideology. She wants to marry this man but her parents do not allow her. Her parents have married her to Jiang who has already married to many women. Her condition has become so “miserable” that she has run from the Jiang’s family (107). Her family and customs of Chinese society have subjugated her into chains. Her independence and choices are valueless and insignificant before the “old marriage

customs” (106). As a result, she has been forcefully married to Jiang so she has become his second wife. Winnie Louie’s mother has been deprived from her freedom and rights by Chinese customs and “Confucius thinking” of her family (103). Her life has become full of sorrows. She has been treated as “double second” because she has taken the place of her husband’s second wife who has died (107). Her imagine has become worthless in Jiang’s family. Questions have been raised against her identity by family members of Jiang. She has been taunted by everyone in the family. No one has objected and stood for Winnie Louie’s mother. Jiang has not been questioned by anyone for marrying so many women. He has been supported by customs and traditions of Chinese society. Simone de Beauvoir affirms that “woman is doomed to immorality, because for her to be moral would mean that she must incarnate a being of superhuman qualities: the 'virtuous woman' of proverbs, the 'perfect mother', the 'honest woman', and so on. But think, dream, sleep, desire, breathe without permission and she betrays the masculine ideal” (458). Winnie Louie’s mother and the other girl have not been allowed to desire and think independently. They can’t love anyone from their own choice. Both of them have been doomed to death by their families. Their families expect them to be loyal and virtuous for their cultural norms. They have suffered from psychological disorders due to the violence they confront from their families. Another girl has strangled herself because she has been suppressed and subjugated by her father. Her merciless and cruel father has caged her in the pig shed. This inhuman treatment has confronted by her from her father. She wants to live her own life. She does not want to marry an old man whom she does not know. She has suffered from the brutality of her father. Her father has decimated her freedom of life. He has traumatized her in the pig shed. This cruelty is experienced by the girl who demands her marriage rights from her family.

She told Jian about my mother, how bad she had become, how she threatened to kill herself-over love for a revolutionary! Ha-bu and Jiang Sao-yen made a contract. . . Had been told she had to marry an old man she did not even know, “said to her family, “I want to choose my own husband, or I refuse to marry.” Her father was so angry he locked her up in a pig shed. Every day she shouted she would not



marry the old man. She shouted until the day of her wedding. . . . She hanged herself with the rope of her own hair, tied to the sedan slats on top. (106-107)

Her father's Confucian ideology has forced this girl to kill herself. She has hanged herself with sedan on the wedding day. She has cried when her father caged her in a pig shed. She does not want to marry the old man whom she has never met. This girl demands liberty from old customs of Chinese society. But, she has been put to death by her misogynist father. She has borne the tyranny of her father. It's her father who has demolished her life. Her father has no mercy and empathy with her daughter. He has turned the life of her daughter pathetic. The life of this girl whose story is narrated by Winnie Luie's mother has become full of wounds. She has suffered from psychological torture of her father. Nobody has understood her pain and story of her life. Okin confirms that "cultures have as one of their principal aims the control of women by men. Many of the world's traditions and cultures, including those practiced within formerly conquered or colonized nation-states. . . are quite distinctly patriarchal" (13-14). In patriarchal Chinese society, Winnie's mother and another girl have been marginalized by their families. They want to live their independent lives but their families have crushed their independence.

Physical violence and sexual harassment have confronted by Winnie from her husband Wen Fu. He uses vulgar language against her body parts. Wen Fu forces Winnie to say bad names about her private parts. Her vagina is torn by her monstrous husband Wen Fu. She has suffered from sexual objectification from her husband. Wen Fu has forcefully torn the clothes of her wife. He has exposed her body before everyone. Winnie has confronted psychological torture from her husband. He has used bad words for her private parts. Wen Fu has naked her and thrown her out of the room. She has felt traumatized by this attitude of her husband. Wen Fu wants to maintain her power and superiority over her wife. He has undressed her and has touched the private parts of Winnie and then starts "laughing" on her (170). Wen Fu tortures her wife by asking her to "touch" the private parts of her body (170). This slavery treatment is received by Winnie from her husband. Wen Fu has received pleasure by torturing her wife. Winnie has become helpless with her husband. She has been physically and psychologically shattered by her

husband. She has lived a life full of turmoil with her husband. Jean Chapman states that “physical violence takes the form of wife-battering, and female genital mutilation. Women are sold, trafficked as brides, kept as slaves, raped by their husbands, and shared among brothers” (“Violence against Women” 51). Winnie has been raped and terrorized by her husband Wen Fu. She has confronted genital mutilation from Wen Fu. He has enjoyed by given pain to Winnie. Winnie presents this viciousness and barbarism with her as:

A woman always had to feel pain, suffer, and cry. And now that I was living with Wen Fu in a little monastery room in Hangchow, I suffered a lot. He whispered to me to say dirty words, words for a woman’s body parts-not any woman’s parts, a saltwater whore’s, the kind who could give her body to foreign sailors. . . He lifted my nightgown off, and when I was naked. . . He pulled me back up, dragged me toward the door like a bag of rice. Then pushed me outside into the corridor of the monastery, where anyone passing by could have seen me, naked like that. (168-169)

Terrorism of Wen Fu is experienced by Winnie so she has become a “rooster” like figure (166). She has cried in this pain as Wen Fu forcefully has removed her gown. She has been battered and haunted by the fear of Wen Fu. He does not treat her as her wife but consider her a whore. Wen Fu is a typical patriarchal character who has used her venom and devilishness against her wife. He has beaten her wife mercilessly. Nobody has protected Winnie from the wrath of Wen Fu. He has acted as a coward by beating her wife. Winnie has become hopeless in her marriage with Wen Fu. Wolestone Craft acknowledges that women is “annexed by her husband's group; he buys her as one buys a farm animal or a slave; he imposes his domestic divinities upon her; and the children born to her belong to the husband's family” (*A Vindication of the Rights of Woman* 180). Winnie is not treated as a wife by Wen Fu. Winnie begs before her husband to stop torturing her. She has received worse treatment than an animal. She has to remain loyal and “good wife” of her devilish husband rather to question about him (170). No justice has received by Winnie. She has suffered from this pain throughout her life. Her psyche and self is damaged by Wen Fu.

Winnie has been subjugated by her in-laws. Her dowry has been grabbed from her by her in-laws. Winnie has been given good dowry by her father. Her in-laws have taken this from her. They have used this dowry in their import and export business. She has experienced domestic violence from her in-laws. Her in-laws do not require Winnie they need her property that she has been provided in dowry. Dowry is a way for her to save from the brutality of her in-laws. It has remained custom in Chinese society that to bring more dowry is to receive less torture. Despite this, she has been tortured by her husband to bring more property. Winnie is exploited by Wen Fu's family. They have plundered all her dowry forcefully from her. She has no right over this property because as per the customs of Chinese misogynist traditional society, this property belongs to her in-laws. In this way, she has confronted injustice from her in-laws. Everything has been snatched from her. Her gifts from friends and family have been taken from her. Her rogue husband has beaten and snatched all the money from her that she has received from her father. She has suffered from physical and psychological violence from Wen Fu's family. Her mother-in-law has taunted her for bringing less property. Wen Fu has taken this dowry and has invested in American business. This hypocrisy and treachery from Wen Fu's family has shattered her down. Winnie has not been respected in Wen Fu's family. She has been treated by them as their servant. Wen Fu and his family have shattered the dreams of Winnie. She regrets on her destiny by marrying in Wen Fu's family. Jean Chapman highlights that "dowry is associated with violence against brides by husbands and the bride's in-laws either as punishment for not providing sufficient dowry at the time of marriage or failing to meet continued demands for dowry after marriage" ("Violence against Women" 51). Winnie is lashed by her husband. She has denied to provide her money to her husband. Wen Fu has forcefully taken it from his wife. Winnie has been demeaned and belittled by her husband. She has a great respect for her husband. But her husband has treated her as his property. Winnie narrates this wretchedness of her life as:

All that dowry furniture I had chosen over those seven days? –Wen Fu's family took it all, shipped everything to America and England as part of their overseas export business. The quilts and their silk covers? Wen Fu's sisters and his brothers' wives took it all. And the

wedding gifts from other family and friends, fancy silver picture frames, the heavy silver hair-brush and mirror, pretty English basins and painted pitchers? Wen Fu's mother put those on top of tables in her room. (150)

Winnie has dreamt that she should enjoy her life after marriage. She has given "best part" of anything to her husband (150). She does not know that she should suffer with her in-laws. Winnie has been subjected to viciousness in the family of Wen Fu. Wen Fu's family needs money and dowry from her daughter-in-law. Wen Fu's family has married their son with Winnie because she can bring a good dowry with her. Winnie is devoid of every asset of her life that she has brought in dowry. She is simply looked as a domestic worker. Her in-laws have developed indelible wounds in her life. Okin believes that "women are not human beings of equal worth but rather subordinates whose primary (if not only) function is to serve men sexually and domestically" (18). Winnie has received unequal treatment from Wen Fu's family and her husband. They don't show any empathy and love with her. She has been meant for cooking food and to serve them. Wickedness is shown by Wen Fu and his family when they have taken her personal property. It reflects treacherous nature of Wen Fu and his family. Huntley writes that "*The Kitchen God's Wife* is about women's silences, and about the ways through which women can empower themselves to break those silences. Winnie is afflicted with a profound voicelessness" (106). Winnie has been strangled to death. She has become helpless before her cruel husband and her in-laws. Her position has become marginalized in Wen Fu's family. Her mother-in-law has taken her personal things from her room and has kept them in her own room. This bad treatment has traumatized Winnie throughout her life.

Auntie Miao is denigrated by misogyny of Chinese society. She is raped by son of Lin Family. He has left her and has married to another girl from Shanghai. This betrayal has damaged the identity of Auntie Miao. The son of Lin family has sexually enjoyed Auntie Miao. Later on, he escapes from his family and has married to another girl. It is not disgrace for the Lin family that their son has turned against the family customs. But Auntie Miao has remained unmarried for three years. Nobody has acknowledged her in the society. Everyone has questioned about her

character. Son of Lin family is culpable for destroying the life of Auntie Miao. But no law and custom have lashed the son of Lin family. He has freely enjoyed his life. But Auntie Miao's life is damaged by it. Male chauvinism in Chinese society has forced Auntie Miao to become concubine of the son of Lin family. It has developed psychological trauma in Auntie Miao as her life is ruined by this incident. She has suffered the despotism and taunts of everyone in the society. Her condition has become traumatized. Chinese society has isolated and ostracized her. She has got the stigma that she has lost her virginity. This alienation from the society has killed her body and soul. Son of Lin family has shattered her life. She dwells in this pain throughout her life as no one has recognized her in the society and has supported her. Simone de Beauvoir acknowledges that "it is the duplicity of the husband that dooms the wife to a misfortune of which he complains later that he is himself the victim. She is betrayed from the day he marries her. The traditional form of marriage . . . still involves oppression" (*The Second Sex* 462-463). Auntie Miao has been brutalized by son of Lin family. She is dying in this pain and guilt. Her life has been crushed. On another side, son of Lin Family is responsible for the marginalization of Auntie Miao but he enjoys his life. He is supported by Chinese customs and laws. Amy Tan presents this message as:

The Lin son ran off and married a girl from Shanghai instead-married for love, just like that! Of course, the family could have forced the Shanghai girl to become the concubine. But how would that look? A man who dislikes his future wife so much he takes on a concubine first to spite her. That local girl from a long time ago was Auntie Miao. So embarrassed, so mad-she had to wait another three years before anybody would consider her for a daughter-in-law. (135)

Son of Lin family has enjoyed unlimited privilege in Chinese society. He has utilized these powers and has exploited Auntie Miao. He has dragged her to the position of a concubine. Son of Lin Family has physically as well as psychologically destroyed the life of Auntie Miao. She has remained of nowhere. He dislikes her after he has fulfilled his sexual thirst. He has no concern about the life of Auntie Miao. But this incident has become a stigma for Auntie Miao. It has become a blot for her in rest of her life. In Chinese society, female privilege has been destroyed by

misogynist society. No one has objected to son of Lin family in the society. Son of Lin Family is the real culprit but society has punished to Auntie Miao. Okin connotes that “rape is not seen in these cultures primarily as a violent assault on the girl or woman herself but rather as a serious injury to her family and its honor. The rapist can help restore the family’s honor and relieve it of a daughter who, as “damaged goods,” has become unmarriageable” (15). No one worries and bothers about the life of Auntie Mao. She has been treated as sexual doll by the misogynist society. Even her family is more concerned about their prestige and honor rather about her life. She is dehumanized by this incident in her life.

Winnie’s mother, Winnie, Old Aunt and Auntie Miao have suffered from cultural oppression and violence in Chinese society from their husbands, families and in-laws. These women have been sexually torn by their husbands. Their identities have been destroyed by their families. Nobody has protected them from injustice and inequality from their husbands, families and in-laws. They have confronted heinous crimes from their husbands. Wen Fu, Jiang, Ted and other men have enjoyed cultural and social liberty of Chinese society. They have belittled and sexually molested their wives. They have treated their wives as concubines. No court or law has brought these evil and cruel men for prosecution. Winnie, Auntie Miao and other women have been raped by these men in Chinese society. Winnie’s mother and Winnie have confronted marginalization of socio-cultural norms in Chinese society. But Wen Fu, Jiang and son of Lin family have been honored with power and privilege in Chinese society. Under domestic violence, feudal and Confucian ideology Winnie’s mother, Winnie and Old Aunt are traumatized in Chinese society.

Amy Tan’s fourth novel, *The Bonesetter’s Daughter* deals with the pathetic plight of Luling and her mother Precious Auntie. They have been tortured by traditions and customs of Chinese society. Precious Auntie’s condition has become worthless in her own family. She does not want to marry the son of Chang family. But, Chang family wants to marry their son to Precious Auntie to receive a good dowry from them. It has turned the life of Precious Auntie dissatisfied. She has been forcefully married to son of Chang family Fu Nan. He has traumatized her in the bond of marriage. He does not respect the sentiments of her wife. Her life has ruined

by her husband. Her family has not understood the feelings of their daughter. Chang's family wants to marry their son with Precious Auntie to know about "dragon bones" (196). Chang family believes on materialistic world so for Chang family relationships have no importance. Fu Nan has turned Precious Auntie psychic. He beats her and has crushed her identity. Precious Auntie has left the house of Chang's family. She has confronted inhuman behavior from Chang family. She has no freedom to live her own life. Her situation has been made inferior in her own eyes. Luling, her daughter has seen this suffering of her mother in her own family. Precious Auntie has been treated as a nursemaid in her own family. She has no status and respect in her family. Beauvoir writes that "one is not born a woman, but becomes one" so she has been treated a sex of inferior quality by her own family (*qtd. in Gender Studies A survey* 168). She has been crippled by her family. She has only one sin that she is born as a woman. Amy Tan writes her pain as:

Dissatisfaction, unhappiness and anger, according to her mother's cosmology, the world was against her and no one could change this, because this was a curse. Ruth knew she was referring to the nursemaid who had killed herself when her mother was a girl. He laughed and gave Precious Auntie a bold look, as if already owned her and could do whatever he pleased. (23-49)

Head of Chang family has cursed Precious Auntie. He threatens her as Precious Auntie denies to marry in Chang's family. She knows the psyche of Chang's family. She has understood that Mr Chang want to marry his son with her because of money. Restrictions on Precious Auntie have created dilemmas in her life. She is cursed and objectified by her family customs. She has become choice less in her life. She has worked as a nursemaid to her own daughter Luling. She has felt succumbed and caged under her family restrictions. Luling's mother believes that this treatment is written in her destiny. She has borne brutal behaviour from her parents and in-laws. This has created breaches in the mother-daughter relationship. Luling has been separated from her mother. This separation has depressed Precious Auntie. Okin suggests that "discrimination against and control of the freedom of females are practiced, to a greater or lesser extent, by virtually all cultures, past and present" (21). Precious Auntie and Luling have been drastically distressed by their family.

They have been deprived from their rights. Precious Auntie has been treated as a servant by her family. She has been treated as a “nursemaid” by Luling’s auntie and uncle. Luling is haunted by looking at the worthless condition of her mother. Due to this barbarity, Precious Auntie has killed herself. She has confronted unbearable pain from her family and Chang’s family. Hull writes that “at the heart of her story is Precious Auntie, the ill-fated mother she grew up her nursemaid” (“Uncommon Language” 13). Precious Auntie’s life has turned worthless. Her identity is crushed by her family. Chang family has torn her into pieces. She has remained of nowhere. Due to dehumanization from her family and in-laws, she has killed herself.

Disrespect and ill-treatment is confronted by Ruth from her husband Art. He has married Ruth but has no concern about her life. Ruth feels alienated in her life. She has received bad treatment from her husband. Ruth has been sexually exploited by her husband Art. Marriage is not only producing children. Art does not care about his children. He enjoys life outside his family. He has left them on the mercy of her wife. After marriage Art’s love has declined for Ruth. This has turned Ruth’s life troublesome and pathetic. Ruth has received no space in the life of Art. She is shattered by the negligence and carelessness of her husband. He does not give her any privilege in her life. This “marginalization” to Ruth from her husband has developed emptiness and crisis in her life (*Gender Studies A Survey* 234). She has felt traumatized by this behavior of her husband. He does not bother about his own children. Art is busy in his own pleasures of life. This behavior of Art with Ruth has developed wounds in the life of Ruth. These children belong to Art but he does not provide them his time. They are not biological children of Ruth. She is the second wife of Art. Despite this, Art has left them out of his life. This responsibility is taken by Ruth who is depressed by actions and behavior of her husband. Her mother Luling is even infuriated by this bad behavior of Art. Unequal treatment has tortured Ruth. Ruth is incarcerated by Art. She stands with her husband but he escapes from her life. Luling says to her daughter Ruth that “he should tell them to listen to you. Why doesn’t he have concern for you? No wonder he never married you. No respect for you. Say something to him. Why don’t you tell him to be nicer to you (76)? Art has showed his “male chauvinism” to Ruth by making her condition miserable (*Gender Studies A Survey* 230). As a result, Ruth has been degraded in the bond of marriage. Art has reduced and marginalized her through her power and superiority.



He has kept her for cooking and serving his children. He has not treated her with respect. Okin states that “woman’s role in life is to care for her children, keep house and cook. The customs persist at men’s insistence” (14). He has made the condition of Ruth confined simply to provide her sex, cook food and care about his children. Ruth loves and worships her husband. Her husband has not provided any space to her in his life. It has created unhappiness in her life.

Sexual exploitation to Ruth by Lance has distressed and marginalized her. Lance has sexually harassed Ruth. Ruth has begged before Lance to stop touching her body parts. But Lance has turned a devil. He has destroyed the identity of Ruth. Ruth is psychologically traumatized by this act of Lance. Lance has taken advantage of her friendship. Nobody has protected Ruth from this rapist. Brutal Lance has raped her. She has cried in this pain throughout her life. She has become disgraced from this act. Lance has touched her breasts, nipples and vagina. She has felt helpless during this incident. He has robbed her chastity. This grief has depressed Ruth. She has tried to escape from Lance but he has caught her. Jane Roberts Chapman presents that “violence against women as a violation of human rights” so this “evidence suggests that violence against women is universal, occurring in all cultures and countries” (55). Ruth has suffered from post-traumatic stress because of this incident. It has destroyed peace in her life. Lance has removed her pants and raped her. She considers Lance to be friend. But he turns out to be a devil. Ruth demands freedom from Lance but Lance has showed his superiority and power over a less powerful woman. He has exploited an innocent woman who has provided him great regard and respect. This incident with Ruth has entirely crushed her identity. She has lost her virginity by this inhuman act of Lance. Roberts Chapman opines that “sexual violence, sexual exploitation is a widespread and severe form of the abuse of women. Many women experience fear of rape, and this threat is claimed to keep some women from more openly protesting their oppression” (“Violence against women” 56). Ruth’s self is destroyed by the cruelty of Lance. Lance has enjoyed this moment and has “laughed” over Ruth’s coyness (144). Ruth laments in this grief and tragedy that she has faced from Lance. Ruth has been terrorized by Lance. He has asked her that she should not discuss this with anyone. So, she describes her sexual and physical violence with her as:

He touched she tried to keep his fingers away from her stomach, her breasts, her bottom. Tears poured out. He was pinching her nipples. Why would I want to mess around with you? Shit, I bet you don't even have any tushy hairs. And when both of his hands shot down to pull off her flowered panties, her voice broke free and blasted out as screeches. . . he said, holding up his hands like someone being robbed. She continued the sirenlike wailing, scuttling on her bottom away from him, pulling up her panties, pushing down her dress. (147)

Sexual violence against Ruth by Lance has decimated her life. Lance touches her private. Lance has deceived her in the name of friendship. Ruth has begged Lance to leave her but Lance has torn her clothes one by one. He has treated her as a sexual object. It has come as a death to Ruth. She cries when Lance has molested her. Through this act, she has lost her faith on humanity. She has done everything to save herself from this cruel man. But Lance has not allowed her any chance to protect herself. Okin writes that “girls and women are also subjected by men to a great deal of (illegal) violence, including sexual violence. But worse fates do exist in some cultures (15-16). Ruth has not come out of this trauma in her entire life. She has become submissive under the torture of Lance. She has lost her hope of living in the misogynist society. Her desires of life have vanished from her. She has felt weak and shattered in her life.

Terrorism and despotism of Lance has created horror in the life of innocent Ruth. She is molested by Lance so she is not able to walk. He has not allowed her to go out and disclose this with anybody. She has been threatened by Lance that she should not reveal this to anyone. Ruth has been forced to remain silent. Lance has shown his “masculism” on helpless Ruth (*Gender Studies A Survey* 120). She has been caught by Lance from every side. He has tortured her psychologically. Lance has made her life worse. She wants to kill herself. Lance does not allow her to move out from the room so that she should not expose this to others. Threats of Lance have haunted her psyche. Her self and psyche is fractured by this incident in her life. She does not want to live her life. She is alone in her life. Nobody has come for her protection. Gunilla Krantz and Claudia Garcia- Moreno assert that “acts or threats of acts intended to hurt or make women suffer physically, sexually or psychologically,

and which affect women because they are women or affect women disproportionately" ("Violence against Women"). Lance has turned a rogue by raping Ruth. No law has incarcerated Lance. It clearly portrays the crookedness and wickedness of Lance by treating Ruth horribly after molesting her. This violence against Ruth by Lance is highlighted by Amy Tan as:

She could hardly walk to the door. "You're not going anywhere until you promise you're not going to spread any more of your goddamn lies. You got that straight!" He walked toward her. "You better not say I did something to you when I didn't. 'Cause if you do. I'm going to get really mad and do something that'll make you sorrier than hell, you hear?" He was mean to me- she'd say she didn't want to live anymore. She was alone. No one could save her. (147-148)

Sexual harassment to Ruth by Lance has crippled her life. Lance has turned so mean and brutal to Ruth. He has not thought anything about the emotions and life of innocent Ruth. This incident has turned Ruth depressed so she does not want to live her life. Simone de Beauvoir suggests that women "is inferior and dependent; she has not learned the lessons of violence, she has never stood forth as subject before the other members of the group. Shut up in her flesh, her home, she sees herself as passive before these gods with human faces who set goals and establish values" (*The Second Sex* 568). Lance has ridiculed her in every way. She wants to die rather to live her life. Ruth's silence and powerlessness is used by Lance and taken advantage of it. Lance has told her that if she recounts this to anybody she will rape her again. It has created fear in her life. Xiumei Pu writes that "silence, alienation, and dilemma only constitute one side of Ruth's life ("Spirituality: A Womanist Reading of Amy Tan's "The Bonesetter's Daughter" 15). Lance has taken advantage of her silence and friendship. He has subjugated Ruth. As a result, she has felt traumatized and alienated in the society. Her silence demonstrates powerlessness and brutality that she has suffered from Lance.

Ruth, Precious Auntie and Luling have been brutalized by the male controlled society of China. Nobody has protected these women as Luling, Precious Auntie and Ruth from family despotism. These women have been treated others and

inferior sex by their family members and husbands. They have suffered wrath of their families under Chinese customs. Precious Auntie has suffered from the cruelty of her family. She has been alienated from her daughter. Her family has treated her as a servant. Her condition has become worse in her own family. She has suffered from family marginalization and patriarchal oppression in Chinese society. On another side, Ruth has been exploited by Lance. She has been physically harassed and sexual exploited by Lance. Ruth has suffered from depression due to viciousness of Lance. Her identity has been crushed by misogynist society. She has confronted tyranny of Lance. Lance has terrorized and threatened Ruth so that she should not disclose her identity. As a result, she has confronted marginalization from Lance. Nobody has fought for the justice of Ruth. Every right has been taken from her to live an independent life. Lance is the real culprit and should be punished for her acts and deeds. He has enjoyed freely his independence provided to him by the society. Ruth has been isolated and exploited by everyone in the society. Due to this, she has felt emptiness and psychic wounds in her life. Her human and democratic rights have been demolished by misogynist society.

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## **Conclusion**

Zadie Smith and Amy Tan have created diasporic characters in their novels who have suffered from cultural clashes and identity crisis in the multicultural societies of London, Willesden and America. Diasporic characters that are portrayed by Zadie Smith and Amy Tan in their works have suffered from homelessness, belongingness, religious identity, acculturation, immigration, war, up-rootedness, alienation and cultural isolation in the societies of London and America. Moreover, some of the characters such as Samad Iqbal, Alsana, Magid, Millat, Irie and Fatou have suffered from hybridization, racism, slavery, segregation, marginalization, discrimination, intolerance and torture in the multicultural society of Britain. It has developed prejudice and anxieties in Samad Iqbal, Alsana, Millat, Magid, Archie Jones, Irie and Clara. Furthermore, intra and inter socio-political conflicts have emerged in Chinese society among different political parties. On another side, war has aroused between the civilizations of Japan and China. It has developed indelible scars in Suyuan Woo, Winnie, Precious Auntie and other people in Chinese society. Suyuan Woo, Winnie and other people in Chinese society have been traumatized. These have been uprooted from their roots. It has aroused dilemmas in their lives. Suyuan Woo and other women have lost their children, husbands, and relatives in the war. So, it has developed indelible scars in their lives.

In addition to this, Suyuan Woo, Winnie, Precious Auntie and Luling have confronted cultural oppression, dehumanization, despotism of traditional and patriarchal Chinese society. These women have been disempowerment and sexually exploitation by their husbands in Chinese society. It has made the plight of these women pathetic and traumatized. Their bodies have been torn by the barbarity of misogynist society. They have been psychologically wounded by their husbands and families. An-mei Hsu's mother, Winnie, Precious Auntie and Luling has been deprived from human and democratic rights in Chinese society. They have confronted barbarity and violence from their families and husbands. The present thesis has analyzed that multicultural society of America, London and traditional Chinese societies have created dilemmas, anxieties, cultural conflicts, marginalization, oppression, human rights violations and identity crisis in the lives

of Samad Iqbal, Irie, Fatou, Suyuan Woo, Winnie, Pearl, Jing-mei, Waverly, Precious Auntie, Luling and Ruth.

Multiculturalism is the amalgamation of various cultures that believe on co-operation and tolerance with one another's cultural values. It stands for ethnic and cultural diversity in a particular society. Multiculturalism rejects the cultural dominance of a particular culture rather its fundamental principles are cultural pluralism and egalitarianism. Multiculturalists believe that the coexistence of various cultures and subcultures can make a society culturally diverse. They emphasize that to preserve different cultures and provide them recognition and equal respect bring stability, integrity and social harmony in the society. So, it denounces cultural hegemony and superiority of a particular culture rather accepts multiple identities in the society.

The present thesis deals with the characters from different cultural backgrounds who have suffered in the multicultural societies of London and America. They have experienced social disharmony and lack of peaceful coexistence. Though multiculturalism stands for cultural diversity and unity among various cultures but in multicultural societies of London and America, Samad Iqbal, Alsana, Millat, Magid, Suyuan Woo, Ying-Ying St. Clear, Pearl and Ruth have confronted dilemmas, cultural conflicts and identity crisis. Lack of tolerance towards racial, cultural and religious differences has created cultural conflicts between the Western and the Eastern people in the multicultural societies of Britain and America. It has even developed confrontations in the first and second generation immigrants in the multicultural societies of London and America. Therefore, social harmony, peace and coexistence have been disturbed by the people in a culturally diverse society.

On another side, people discriminate and disrespect with one another's cultural values in the multicultural societies. Minorities and immigrant's cultural values have not been provided equal respect and significance in the multicultural societies. In this way, social diversity has been destroyed in the multicultural societies. People of other races and cultural values have been suppressed by the dominant culture. They have been segregated and tortured. It has developed cultural

clashes in the people of different races and cultural values. As a result, these people suffer from inferiority complex and crisis in their lives. Cultural roots of minorities and immigrants have been ridiculed in the multicultural societies in terms of their color, race and nationality. Due to this, immigrants have confronted bad treatment from the people of dominant culture in the multicultural societies of London and America. The freedom of immigrants has been crushed in the pluralistic society. Equal treatment is not met by the communities in the multicultural societies rather they confront prejudice and marginalization in the multicultural societies. Therefore, it has demolished cultural diversity and social harmony in the multicultural societies.

Despite this, religious diversity has posed threat to the cultural diverse societies. Diasporas confront religious challenges in the cultural diverse societies. They do not want to move from their religious identities and integrate with the other's cultural values. People do not acknowledge one another's religious beliefs rather they ridicule each other's religious beliefs and values. This has created tumults in the lives of the people.

In Zadie Smith's novel, *White Teeth*, Samad Iqbal, Alsana, Magid and Millat have suffered from religious and cultural identity in multicultural society of London. Zadie Smith has presented acculturated, shattered and tumultuous lives of Bangladeshi immigrants Samad Iqbal, Alsana, Magid, Millat and Jamaican born Irie in the multicultural society of London. These immigrants have suffered from rootlessness, belongingness, religious identity, integration problem, hybridity and racial identity in London society. They have felt marginalized and alienated in cultural diverse society of London. Samad has felt destabilized in London society. He does not want to shift from his Bangladeshi roots and Muslim identity. The whole family of Samad Iqbal has been victimized by the life style of London system. London society has disconnected Samad and his children from their cultural identity. Samad Iqbal and Millat have indulged in immoral and evil activities in London society. Due to this, Samad Iqbal has felt fragmented. His identity is shattered between the two cultures. Samad wants to keep his children culturally assimilated to his Bangladeshi culture but they have been integrated with the system of British society. It has developed dilemmas in Samad Iqbal. Samad has caught his children

like a disease. He does not want that they should integrate with the British system. As a result, it has created frustration in Samad Iqbal.

Religion and culture have traumatized Samad Iqbal in multicultural society of London. Samad Iqbal does not want to move away from his religious identity. So, he expresses his nostalgia to Shiva that he and his children are lost in this new country. He becomes dislocated from his country. This new country has victimized Samad Iqbal. He states to Archie Jones that every evil has evolved from Britain. But the Western cultural values have affected the Muslim identity of Samad Iqbal. He has felt marginalized as he feels alienated from his roots. The system of Britain has dragged him away from his religious identity. Samad is involved in illegitimate sex affair with Poppy Burnt-Jones. He starts masturbation, smoking and uses morphine in British society. It has created guilt in the life of Samad. He has become confused in-between the two cultures. This has torn Samad Iqbal in British society. He lost his peace and solace in his life.

Religious fanaticism of Samad Iqbal has created dilemma in him. He has denounced the other religious beliefs and cultural values. He ridicules Archie Jones that he is a nonbeliever. He laments that he has made a nonbeliever as his friend. Samad Iqbal has conflicts with her family members and Archie Jones in terms of religion. He does not want that his children and wife should leave their Muslim identity and Bangladeshi culture. He regards Islam to be the ultimate and eternal religion of God. He considers that there is only one law that is the Islamic law and no other law is acceptable before Allah. It has haunted Samad. This has created havoc in his family as well as in his personal identity.

On another side, Magid, Millat and Alsana have been hybridized by the cultural values of London society. Magid and Alsana have ridiculed and questioned their Bangladeshi cultural roots and Muslim identity. Magid becomes an atheist in London society. He has challenged his traditional roots and religious identity. He does not want to become the slave of religion. He wants to live an independent life. Magid believes on secularism. He loves the Western music. Magid celebrates the festivals of London society. He is integrated into British society. It has created dilemmas and crisis in the relationship of father and son. The Eastern culture of



Bangladesh and the Western cultural of London has developed anxieties in the relationship of Magid and Samad Iqbal. On another side, Millat has become fanatic in London society. He has turned womanizer, religious fundamentalist and mafia in London. He kills people who do not believe on his Muslim ideology. He recruits people into his gang. He teaches them that Western democracy has created corruption in the world. So, he has launched a war against the Western ideology and system. He has struggled between cultural values of London and his faith. This has made the plight of Millat pathetic. It has created dilemmas in his life. The whole family has been victimized by the cultural values and system of British society.

Even Alsana has been acculturated by London cultural values. She has left her Bangladeshi values. She does not love Mangal Pandey for whom Samad Iqbal has great regard. She does not want to send her children back to Bangladesh. Alsana thinks that wickedness has emerged from Bangladesh. Alsana and Archie Jones have ridiculed and mocked the cultural heritage of Bangladesh and India. Archie Jones regards English system and cultural values are more sophisticated and refined than Eastern cultural values of Bangladesh. So, these countries should be ruled by British government. It has created conflict in the relationship of Samad Iqbal, Alsana and Archie Jones.

Cultural heritage and roots are very significant for the first-generation immigrant Samad Iqbal. But Alsana has lost sense of cultural belonging with her Bangladesh roots. Culture of London has influenced her personality. She considers her culture identity and the system of Bangladesh as inferior. On another side, second generation Magid and Millat have turned against their cultural identity and beliefs of Muslim identity. It has created gaps in the relationship of first and second-generation immigrants in London society. Despite this, confrontations have originated in the relationship of first-generation immigrants. Alsana regards her cultural identity of Bangladesh as disastrous, worthless and backward. She does not want that her son Magid should be brought up with the Muslim identity. So, cultural acculturation of Alsana in London society has created gaps and tension in the relationship of Samad and Alsana. Samad demands that Alsana should remain firmly rooted to her customs and beliefs of Bangladesh. Alsana considers Western culture more rational, tolerant, progressive, modern, independent and peaceful. She

considers the culture of Bangladesh as primitive, violent, fanatic, underdeveloped, traditional and conservative. Cultural transformation of Alsana has created confrontations in the relationship of husband and wife in the multicultural society of London.

Belittling of cultural identity and roots of Millat has made him militant in the society of London. Millat and Samad Iqbal have felt marginalized in the society of London. Their system and legendary figure Mangal Pandey have been questioned and ridiculed by Archie Jones. This has created conflict and anguish in Millat and Samad Iqbal. Millat and Samad have not tolerated the misrecognition to their culture. This has made Millat fanatic. So, he has waged a war against the democratic system of London society.

In terms of race, skin color and cultural heritage Samad Iqbal and Irie Jone's of black identity have been belittled and discriminated in the society of London. Samad Iqbal's traditional identity and Irie's black identity have been questioned and caricatured. They have confronted xenophobia, dehumanization and bullying about their culture and identities in the multicultural London society. In the war, Samad is lashed by Roy and his fellow colleagues. Roy has treated him as an irrational Indian bastard. Samad Iqbal is tortured by English man Archie Jones and Roy by treating him as 'Other' in their society of England. These people have demonstrated their superiority and power over immigrant Samad Iqbal during the war. It has wounded Samad Iqbal.

Despite this, Irie has suffered because of her racial identity in the society of London. Her black identity and Jamaican cultural values have been mocked and denounced by Neena, Maxine and other people in the multicultural society of London. It has developed conflict in her identity. She is cursed by Neena that she is black. Her kinky hairs are mocked by Neena. So, she wants to change her Jamaican roots. She has confronted racial segregation on her Afro identity. As a result, she wears bikini and skirts. Irie wants to straight her kinky hairs so that she is accepted by her friends. But her mother wants to keep her rooted to her Jamaican cultural values. It has developed conflict in the relationship of mother and daughter. She does not want she should wear bikini and tight clothes. It has aroused turmoil in the

lives of mother and daughter. Irie has been victimized between the two cultures in the society of London. She has struggled with her racial identity in the multicultural society of London. She has become obsessed with the superiority of English cultural values. Irie does not love her Jamaican roots rather she has become fascinated by English way of life. This change in her character from one culture to another has created conflicts in the relationship of mother and daughter. Irie has also suffered from the internal conflict between the two cultures. She has been isolated by Neena and Millat on the basis of her genetic identity. It has created identity crisis in her life.

Moreover, Irie is doubly victimized by English and brown people in London society. She has confronted prejudice and segregation from Millat, Maxine and Neena on the basis of her ethnicity. It has developed chaos in her life. People should not degrade, ridicule and caricature one another's race and genetic identity. They should respect each other's cultural values and races to make multicultural society more successful and prosperous.

In *The Embassy of Cambodia*, Zadie Smith has portrayed that in multicultural society of Willesden, African born Fatou has confronted dilemmas in her life. Smith highlights that African people are suffering from torture and subjugation under legalized slavery in multicultural society of Willesden. Fatou has suffered from post-traumatic stress in the family of Derawals. She has been treated as a modern day slave by Derawals family. Her owner has suppressed her under draconian policies. Everywhere people have disrespected Fatou on the basis of her racial identity and African roots. It has developed dilemmas and anxieties in the life of Fatou. Fatou has been uprooted from her roots by her father. She has worked at various places. Everywhere, she is treated badly by the people. In terms of her black identity and ethnicity, Fatou has suffered from inferior treatment in the society of Willesden. Derawals family has treated her as a slave. It has created distress and wounds in the life of Fatou. Fatou has struggled for her individual freedom in Derawals family. This family has taken her passport and does not provide wages to her. She is simply given food and water. She is not allowed by Derawals family to meet to the outside world in Willesden. Derawals family has demolished her identity under cruel policies. Mrs Derawal has slapped her for not doing her work properly.

Her children tease Fatou for her black identity. They have cursed her as she is black in color. She is dehumanized by her owner. She believes that black people have been created by God to suffer and serve to the other people. Fatou has been traumatized by the wounds and indelible scars of her forefathers. It has haunted her psyche. She has experienced injustice in Willesden society. Her owner has thrown her out of the job. This has made her homeless. It has created dilemma in her life. She wants people should respect her but they have segregated her from their companies.

Alienation and rootlessness have originated agony and psychological disorder in the life of Fatou. No one has given any respect to Fatou. Nobody has understood her psychological wounds in her life. It has developed vacuum in her life. She expresses this turmoil to her friend Andrew that African people have always suffered. They have been treated as slaves. But Chinese people have never been made as slaves. Fatou has been torn by the pain that African race has confronted in the past. She narrates to Andrew that African people are the worst sufferers in the human history. It has aroused inferiority complex in her life.

It is the hypocrisy of people by looking down these African people in terms of their ethnicity, color and sex. Slavery treatment has distressed Fatou. She has been thrown out by her owner from her house, in this way, she becomes homeless. Her owner has retained her wages and passport. She has been slapped by the children of her owner. They have considered her as their servant in their house. This objectification has created wounds in her life. It demonstrates that African Fatou has been disrespected and ostracized by her owner and other people in Willesden society.

*The Embassy of Cambodia* conveys the message that cultural pluralism, mutual respect and cooperation have been destroyed by distinctly different ethnic, racial and cultural communities in the multicultural society of Willesden. Fatou, a slave in the Derawals family in London society has been dishonored. Derawals family members have not respected and loved her. Even in Willesden society, nobody has talked to her. She is looked down by everyone. It has developed conflicts in her life. Zadie Smith depicts that these black people have confronted social exclusion from the other people in their communities. Fatou has confronted

cultural jealousy from other people in Willesden society. People have despised her in terms of her genealogy. People should believe on humanism and should have mutual regard with another's race to create harmony in the society.

Furthermore, in *The Embassy of Cambodia* Zadie Smith depicts that African Fatou has suffered from discrimination, molestation and horrible treatment in Willesden, Libya, Ghana and various other places. Black identity has become a curse for her in the society of London. Fatou has suffered from economic exploitation and individual autonomy in the Derawls family as she has not been given her wages. Even she is raped by a Russian man when she cleans his room in a hotel. She weeps and asks him to stop molesting her. But he has turned a devil. It has traumatized Fatou in rest of her life.

Besides this, Khmer Rouge regime has dehumanized people in Cambodian society. People have been forcefully taken for labour work from cities to villages. Khmer Rouge regime wants to create agrarian system in Cambodian society. Those people have been marginalized who have denied working in the farm lands. Khmer rouge regime has developed class based society in Cambodia. People in Cambodia have confronted injustice and massacre from Khmer Rouge regime. Khmer Rouge political party has dislocated and assaulted the people of other political parties and ideologies in Cambodian society. Zadie Smith shows that Cambodia society has been torn and divided on the basis of political and ideological differences among the people.

Zadie Smith has depicted in *The Embassy of Cambodia* that 'Big Man's Policies' have brought wretchedness in the lives of people in Nigeria. Fatou and other people have been exploited and subordinated by the powerful men. These powerful men have made the lives of poor people pathetic and horrible. Politics and policies of elite class have shattered the hopes of common people. Fatou and other people have been dehumanized by the policies and violence perpetrated on them by big men in Nigerian society. Dehumanization has brought clashes in the life of new generation Fatou. Recollections of this brutality have created conflict in the life of Fatou in the multicultural society of London. It reflects that domination and hegemony of 'Big Man's Policies' have demolished co-existence of diversity, value

of tolerance and peace in Nigeria. Powerful people have crushed those systems and beliefs that have opposed them. Zadie Smith depicts that Fatou and other people in Nigeria have suffered from injustice and oppression of powerful men. It has damaged harmony and peace in Fatou and other people in Nigerian society.

In a similar way, Amy Tan, in her novel, *The Joy Luck Club* has delineated political and ideological clashes between Chinese and Japanese civilizations. Japanese soldiers have created massacre and bloodshed on Chinese land. Suyuan Woo, Ying-Ying St. Clair and other women have been uprooted from their Chinese cultural roots. They have suffered from traumatization of war. Suyuan Woo has lost her husband and her two daughters in the war. She has suffered from inhuman treatment during the war. She has seen the way people have lost their homes, relatives and children during the war. She has witnessed barbarity and pathetic plight of people during the war. It has created identity crisis in her life.

Moreover, Suyuan Woo has felt alienated from her cultural values and identity in the multicultural society of America. She has been detached from her family and cultural identity by war. The grief of her children that she has left behind has killed her soul. During her escape from the war, grooves have developed in her hands. She escapes from one place to another to save from the death of Japanese soldiers. So, war has isolated her from her cultural identity. It has left indelible scars in her life. She has been traumatized by this cultural dislocation in American society. Even after migrating to America, her wounds of the past have created vacuum in her. The other people during the war have died due to starvation and bombardment of Japanese planes. Suyuan Woo and other people have suffered from social disharmony during China and Japan war.

Even war between Japan and China has made Suyuan Woo and Ying-Ying St. Clair, homeless and alienated. The psyches of these women have been fractured. They have been separated from their precious relationships. It has developed anguish in their lives. Their second generation daughters Jing-mei and Waverly are affected by this war. It has evolved disillusionment in the life of Suyuan Woo and other people in Chinese society.

The catastrophes of war have emerged gloom in Suyuan Woo and other people. Suyuan Woo and other women have lost their loved ones in the war and have confronted human rights violations from Japanese soldiers. Tolerance is a way to maintain peace and tranquility in the society. Suyuan Woo, An-mei Hsu, Lindo Jong and Ying-ying St. Clair have become distorted by the war. They are not able to talk about these horrible incidents in their lives as their psyches are damaged.

Migration to America has aroused cultural conflict between first generation mothers Suyuan Woo, Ying-Ying St. Clair, Lindo Jong and their second-generation daughters Jing-mei, Waverly, Lena St. Clair. Jing-mei is integrated with the system of America. She watches television and enjoys with her friends. Similarly, Waverly goes for outings with her friends. She wants to enjoy with her friends. She celebrates disco parties with her friends. So, these daughters have believed on American liberalism and individualism. They have rejected their traditional values of their mothers. They have been hybridized by American society. They have rejected to integrate with Chinese cultural values and superstitious beliefs. They have celebrated in parties and with their friends. These second generation daughters want to live an independent life from their mothers. These have not remained loyal to their Chinese cultural values. Their mothers denounce them by going for outings with their friends. They do not allow them to watch television. It has created identity crisis in the relationship of first generation mothers and their second daughters. On another side, mothers have denounced their daughters and want to assimilate their daughters with Chinese cultural identity. It has created conflicts in their relationships. It is actually the conflict between the Western civilization of America and the Chinese civilization in which mothers and their daughters have suffered from cultural clashes in their lives. Suyuan Woo and Ying-Ying want to keep their daughters rooted to their Chinese cultural identity and genealogy but Jing-mei and Lena St. Clair have revolted against it. They have been victimized by the system of American society. Jing-mei and Lena want to enjoy their individual lives. They do not want any interference in their lives. First generation mothers and second generation daughters have been crushed between the Western and the Eastern cultural values.

Suyuan Woo and Ying-Ying St. Clair have suffered from belongingness in American society. They have confronted integration problems in the society of America. Their language problem has segregated them from their daughters. So, cultural differences have created chaos in the relationship between mothers and their daughters in the multicultural society of America.

In her novel, *The Kitchen God's Wife*, Amy Tan explores war between Japan and China and civil war in China between the Kuomintang and the Communist political parties have created turmoil in the lives of the people. It has developed wounds in Winnie and other people. People have been uprooted from their roots. They have lost their relatives, elders and loved ones. Winnie has lost her homeland. Her nephew is killed by this war. These wars have created chaos in the life of Winnie and other people. Winnie has been dehumanized by the war. Her psyche is shattered by the horror of the war. Anyone who has disagreed with the ideology of a particular party has been killed. So, she laments over the death of her relatives. Winnie has lost her precious relationships and loved ones in the war. Her half-brother, uncle and relatives have been assassinated by Communists during civil war in China. She has witnessed this barbarity and inhumanity of civil war in Chinese society. Even after her migration to America, she has not forgotten the way her relatives are assassinated. So, she suffers from post-traumatic stress due to loss of her relatives during the war. Civil war has demolished social harmony and mutual trust in Chinese society. Winnie has been culturally dislocated from her Chinese identity by the civil war. Civil war has marginalized Winnie, Kun and her uncle in Chinese society.

Tolerance, social harmony, social cohesion and diversity have been crushed by Japanese soldiers, Kuomintang political party and Communists in Chinese society. They have created genocide in Chinese society. Winnie, Kun and Old Aunt have been suppressed and psychologically tortured by these political parties. Amy Tan highlights that humanism and its values have been torn by people on the basis of prejudice and animosity with one another. Common people have become voiceless and subaltern. Winnie's uncle, Winnie and Kun have been suppressed and crushed by these political parties. The plight of these people has become miserable. These political parties have tortured Winnie's uncle to support their beliefs and



ideology. Eventually, he is killed by one of the parties. Winnie's uncle and Kun have been marginalized and finally killed by Communists in Chinese society. It is crime against humanity to kill people on the basis of political and ideological differences.

Civilizational war between Japan and China and civil war in China have distressed, traumatized and dislocated Winnie, Kun and other people in Chinese society. Kun has been threatened by different political parties and Japanese soldiers to believe on their political ideology and beliefs. Massacre and bloodshed have displaced the people from their cultural roots and identities. The chaotic atmosphere of death and destruction have turned Winnie hysteric. She has confronted turmoil and horror in Chinese society during war. It has destroyed peace and harmony in the lives of the people. Chinese people have been haunted and torn by this horrible massacre created by the internal and external war. People should respect, cooperate and show mutual understanding with one another's political, ideological and cultural differences so that a prosperous and harmonious society can be developed.

On another side, Winnie feels isolated from her Chinese cultural values. She is not able to relate with her daughter and other people in America. Winnie is not able to communicate properly in English language. So, this has segregated her from her daughter Pearl. They have not understood each other's feelings. Winnie has so many secrets of her past life but she is not able to express them to her daughter. Pearl has felt suffocated by looking at the condition of her mother. Due to pain of her mother, Pearl has felt worried. Her mother has become numb in America as she is not able to communicate in English language. So, this has developed cultural clashes in the life of Winnie in American society. She has suffered from cultural assimilation problem in the multicultural society of America. Winnie has not understood English language of the people in America. So, she has felt segregated. It has socially alienated Winnie in the new society of America. Winnie does not want to leave her Chinese traditional values. She quarrels with people as they do not understand her. As a result, she has felt haunted in America. She has indulged in quarrel with her daughter Pearl. This is the anguish of her up-rootedness from her cultural identity. It has created breaches in the relationship of mother and daughter.

Cultural differences between Chinese born mother and her American born daughter have developed havoc in their lives. They have suffered from cultural clashes in-between the two cultures of China and America. Pearl is culturally assimilated with American system. She wants to live her independent life. She does not want anybody should interfere in the affairs of her life. She loves American culture. Winnie wants to keep her daughter culturally integrated to her Chinese roots. She wants that her daughter should follow Chinese cultural values. Winnie wants that her daughter should follow her orders but Pearl does not care about it. She goes for outings with her friends. It has created anxieties in the mother-daughter relationship. Pearl has rejected the traditional beliefs of Chinese society. Due to this, identity crisis has developed in the mother-daughter relationship.

In *The Bonesetter's Daughter*, Amy Tan depicts cultural clashes and identity crisis in the relationship of Luling and her daughter Ruth in the multicultural society of America. Cultural dislocation has developed dilemmas in Luling in American society. She has confronted language barrier and cultural assimilation problem in American society. Nobody understands her language. She has indulged into fights with her daughter and others because they don't understand her Chinese language. Due to this, she has felt socially alienated from her cultural identity. Communication barrier has aroused dilemmas in the relationship of mother and her daughter. Luling scolds Ruth for not learning Chinese language. Luling is uprooted from her roots so she tries to make her daughter understand to learn Chinese language. Ruth is not able to read the Chinese stories. She asks her mother to translate Chinese words into English language. Luling wants Pearl should remain rooted to her Chinese cultural values and should learn Chinese language. But Pearl does not pay attention to her mother's words. Her mother becomes angry for this behavior of her daughter. In the new country, mother and daughter have confronted language and understanding problems with each other. Due to this, identity crisis has developed in the relationship of mother and daughter. Luling is unknown to the system of America. She confronts communication problem with her daughter and others in the multicultural society of America. On another side, Ruth does not know anything about Chinese customs and language. It has created rift in the relationship of Luling and Ruth. Both Ruth and Luling are crushed in this pain. They are not able to

understand each other's language. Ruth feels alienated from her mother as she is ridiculed by her mother by not knowing about Chinese values. This loneliness has created guilt in Ruth.

Displacement to American multicultural society has brought despair in the relationship of Luling and Ruth. Chinese and American cultural values are different so immigration to American has removed the peace in the relationship of mother and daughter. Luling has questioned the cultural values and system of American society. She loves Chinese cultural values. Her cultural alienation from her Chinese roots has created chaos in her life in American society.

Chinese and American cultures have made the lives of Luling and Ruth problematic. Ruth wants to live her life from American norms. She is hybridized by American life style. She remains busy with her friends and different activities in American society. Luling wants Ruth should remain obedient to her orders. She demands Ruth should learn Chinese cultural values. She taunts her to remain culturally assimilated with American system. It has developed chaos in their relationship. On another side, Ruth celebrates American democratic system and liberty of life. Cultural differences between mother and daughter have developed clashes in the relationship of mother-daughter. So, rootlessness of Luling from her Chinese identity has developed indelible scars in the relationship of mother and daughter. Luling has suffered from internal crisis due to dislocation from her roots. She has been tormented by the rootlessness in the multicultural society of America. She does not associate with anyone in the new society of America. She has ridiculed by her daughter by speaking in Chinese with the people who do not understand her language. It has traumatized her. Nobody understands and takes care of her in the new society. It has created nostalgia in her life.

Besides this, Amy Tan has portrayed deteriorated and worse conditions of women in Chinese society in her novel *The Joy Luck Club*. Tan depicts that An-mei Hsu's mother, Lindo Jong and Rose Hsu Jordan have dehumanized and molested by their husbands. They have received injustice from their in-laws. An-mei Hsu's mother, Lindo Jong and Rose Hsu Jordan have been traumatized by their husbands in the knot of marriage. Their liberty and human rights have been crushed by the

despotism of their husbands and socio-cultural norms. An-mei Hsu's mother, Lindo Jong and Rose Hsu Jordan have suffered from physical and psychological violence of their husbands. Their husbands have treated them as concubines. These women have been considered as sexual objects, whores and prostitutes in Chinese society. They have suffered from disrespect in the misogynist society of China. No one in the society has provided any privilege to these women. These women have been raped by their husbands. On another side, their husbands Wu Tsing, Tyaun-yu and Ted have treated them as sex objects and child producing machines. Wu Tsing, Tyaun-yu and Ted have acted as monsters rather than human beings. They have traumatized their wives. Through their hypocrisies, these men have wounded their wives physically and psychologically.

Amy Tan exposes the bigotry and treachery of Chinese socio-cultural and traditional system. An-Mei Hsu's mother is disgraced by her own family by allegedly charged that she has been raped by a married man Wu Tsing. Her family has disowned her. She has been considered as a disgrace for the family. She is segregated from the family ties. It has traumatized. Social and family norms have made An-mei Hsu's mother a traitor. However, wicked and monstrous man Wu Tsing has been given liberty and open choice to keep concubines.

Rape to An-mei Hsu's mother by Wu Tsing has shattered her life. Wu Tsing's bestial activity has snatched the virginity of An-mei Hsu's mother. He has felt prestige by owning so many women as his concubines. These women have been looked as child producing machines. An-mei Hsu's mother has been forcefully enslaved by Wu Tsing through sexual molestation. This highlights the violence and viciousness of men against women in Chinese society.

On another side, Lindo Jong has confronted injustice from her parents. She has been considered as a private property by her family and in-laws. Her liberty has been decimated by her family. She has no right to choose her own life partner. Lindo Jong has been married forcefully to the family of Huang Taitai. Lindo Jong's independence and freedom have been demolished by her family members. But, Tyan-yu has celebrated the freedom of socio-cultural norms and system of Chinese society. He has been honored by the traditional and social norms of Chinese society.

Lindo Jong has been kept for cooking, cleaning, caring for children, the sick and elderly rather to enjoy equal treatment from her in-laws. However, Tyan-yu has enjoyed his position and liberty in his family. Lindo Jong has been neglected and treated as a slave by her in-laws. Family despotism has destroyed the identity of Lindo Jong. She has been told by her mother to be loyal and obedient to her orders and customs. Her freedom and choice have been labeled as a disgrace for the family. Her family has confined and caged her in the house. She has been disconnected from the external world. She has been tortured by her family and in-laws.

Furthermore, divorce is one of the ways through which Rose Hsu Jordan has been subjugated by her cruel husband Ted. Ted has sexually enjoyed her and has thrown her out of her life. Rose Hsu Jordan has loved her more than her life but Ted a demonic figure has divorced her. In this way, Rose Hsu Jordan has remained at the mercy of Ted. Ted has demonstrated his superiority and dominance over Rose Hsu Jordan. He has dehumanized her through divorce. Rose Hsu Jordan has confronted domestic violence from Ted. She has become hysterical as Ted has tortured her. It demonstrates the cruelty and oppression of male-dominated society of China against women.

Her fictional work, *The Kitchen God's Wife* reflects the plight of women in Chinese society. Winnie and Auntie Maio have suffered from barbarity of their husbands and their family members in Chinese society. Winnie, Old Aunt, Auntie Maio and other women have experienced cultural oppression and violence in Chinese society from their husbands, families and in-laws. These women have been sexually torn. Their virginities have been demolished by their evil and monstrous husbands. Nobody has protected them from injustice from their husbands, families and in-laws. Wen Fu, Jiang and other men have enjoyed cultural and social liberty. They have sexually molested their wives. They have treated their wives as whores, concubines and their property. No court or law has brought these evil and cruel men for prosecution. These men have exploited their wives sexually and physically in the bond of marriage. It has developed dilemmas in the lives of Winnie, Old Aunt and Auntie Maio. Winnie's mother and Winnie have been marginalized by laws and customs of Chinese society. Misogynist society of China has given power and liberty to Wen Fu, Jiang and son of Lin family. Women have been subjected to

brutality by the misogynist laws of Chinese society. These women have been shattered down through despotic means by their husbands, society and families. Winnie has been abused by her family members. She has been subjected to family oppression and has been denied from her human rights.

Further, physical violence and sexual harassment have confronted by Winnie from her husband Wen Fu. Her body and vagina have been torn by her monstrous husband. She has suffered sexual objectification from her husband. Physical and psychological torture to Winnie by her husband has traumatized her. No one has protected her from this brutality of her husband. She has not received justice and empathy from anybody in Chinese society.

*The Bonesetter's Daughter* by Amy Tan explores women who have been undermined and misrepresented by traditions and customs of Chinese society. These women have confronted despotism of males in Chinese society. Luling, Ruth and Precious Auntie have been wounded and brutalized by the male-controlled society. Ruth has been exploited by Lance, Art and customs of Chinese society. She has been physically harassed and sexual exploited by Lance. She has lost her identity and recognition under the misogynist despotism in Chinese society. She has been fragmented by Lance. Nobody has protected Luling, Precious Auntie and Ruth from the family despotism. These women have been treated inferiorly by their family members. They have suffered from violence of their families under the traditional norms of Chinese society. Disempowerment and powerlessness have demolished the identity of Ruth. Nobody has fought for the justice of Ruth and has showed any empathy with her. Every right has been stolen from her to live an independent life. Lance is the real culprit and should have been punished for her acts and human rights violations to Ruth. He has enjoyed his freedom and independence provided to her by the society. But, Ruth has been exploited by everyone in the society. This has aroused vacuum in her life.

Sexual exploitation to Ruth by Lance has marginalized her. Nobody has protected Ruth from this devil Lance. He has forcefully raped her. It has traumatized her. Lance has taken advantage of her innocence. Ruth has not come out of this trauma throughout her life. She has lost her hope of living. Ruth has been left lonely

and isolated in this great pain and torture. It clearly portrays crookedness and wickedness of Lance by treating Ruth horribly after molesting her.

Luling has been underprivileged by traditions of Chinese society. Her plight has become pathetic. She has been incarcerated under the tyrannical customs in Chinese society. She has no freedom to live her own independent life. Even Precious Auntie and Luling have been drastically distressed by their families. They have been deprived from their human rights and cultural liberties. Precious Auntie has received slavery treatment in her own family. She has been degraded and objectified by the customs of Chinese society. This degradation and injustice with Precious Auntie and Luling have created anxieties in their lives.

Governments should frame policies and laws regarding the immigrants in the multicultural societies. They should be treated as citizens in the multicultural societies. There should not be any sort of discrimination with immigrants on the basis of color, race, ethnicity, culture and religion. Slavery treatment and economic exploitation need to be avoided from the multicultural societies of London and America with immigrants. Immigrants and minorities should not be treated as others and aliens in the multicultural societies of London and America. They should be respected and made to be the part of the policies of the country. On another side, immigrants have to respect cultural values, beliefs and policies of the multicultural societies. They have to work with coordination and cooperation with the system of the host nation rather to become religious fanatics, fundamentals and extremists. Immigrants have to consider the host nation as their home and respect the sovereignty of the country. They should show mutual regard and respect for the other religious beliefs in multicultural societies. Moreover, civilizational wars and civil wars between the nations and people can be avoided by respecting each other's sovereignty, ideologies, cultural values and religious beliefs. In this way, social harmony and stability can be achieved in societies. Mutual understanding and cooperation should be the approach of life so that people should live their individual lives independently in order to avoid confrontations and anxieties in their lives.

Furthermore, women have been treated horribly in Chinese society. They have been traumatized under cultural and misogynist society of China. They should

be provided individual, cultural, social, educational, economic and political rights in Chinese society. Women should be treated equally as men. They should be given their human rights and democratic values. Moreover, they need to be protected from cultural oppression, dehumanization of their families, despotism of their husbands and violence. Then, a peaceful and harmonious society can be developed in which everybody should live without fear and threat.

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