



## Article Title

# Echoes of Identity: Unravelling the Acculturative Journey in “The Woman Warrior” and its Implications for Inter-generational Cultural Dynamics

**Javeriya Javed Baloch**

MPhil Scholar at Area Study Centre for Africa, North and South America, Quaid-i-Azam University Islamabad, Pakistan.

Email: [j.javedbaloch67@gmail.com](mailto:j.javedbaloch67@gmail.com)

**Dr. Umaima Kamran** (Corresponding author)

Associate Professor of Department of English, Quaid-i-Azam University Islamabad, Pakistan.

Email: [umaima@qau.edu.pk](mailto:umaima@qau.edu.pk)

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### Abstract:

*This in-depth investigation explores the subject of giving women's narratives priority, with an emphasis on the acculturation gap that develops between succeeding generations of women. This research sets out to navigate the complex terrain of identity construction against a background of deep cultural variety, anchored in the ideals of authenticity, intersectionality, and varied representation in the novel ‘The Woman Warrior’. It reveals the complex tapestry of experiences that define women's lives via a painstaking examination of their stories. At the core of this work lies the importance of investigating the links between women's narratives and the wide-ranging effect of cultural shock. These stories serve as a lens through which to explore the complex consequences of cultural adaptation and the resulting alteration of identities. The research offers an acculturative perspective through which the intricate process of identity building develops within the complicated context of immigration by intimately interacting with these narratives.*

**Keywords:** *women's narratives, acculturation gaps, identity construction, talk- stories.*

## 1. Introduction:

To understand this multifaceted society literature demands diverse narratives that portray various cultural backgrounds. In global migration and cultural exchanges, the interplay between elements like acculturation, identity crisis and literature has become very pertinent in the context of globalization. The literary investigation of these issues sheds light on the

obstacles and successes that individuals confront when navigating unfamiliar cultural terrains. While literature has sought to convey the essence of diversity and the realities of women, several aspects remain unexplored. Existing research frequently skims over these issues, leaving potential for additional investigation and a more sophisticated understanding. The selected novel for this research conveys the diverse narratives and social experiences of the immigrant along with the unsettling relation of them with their daughters.

One such literary work is 'The Woman Warrior'. *Memoirs of a Girlhood Among Ghosts*, a semi-autobiographical novel which is called memoir in modern literature. The book is written by Maxine Hong Kingston, considerably it is a blend of autobiography, a folklore and fiction to create a track to trace the experience of writer of being a Chinese American woman in California. To depict the different facets of the narrator the book is divided into five interconnected chapters. Kingston delves into Chinese folklore, family history and the struggles of Chinese immigrants by experiencing the reconciliation of her dual identity.

Reading research scholarships on multicultural literature has mostly missed the unspoken discoordination within families. This research aims to explore, firstly the uncertain identity of the American generation within a Chinese American family to examine the gap that is observed and naming it acculturative gap. This research is based on the analysis of 'The Woman Warrior' as primary sources. The novel serves as the foundation for examining the themes of cultural identity and intergenerational relationships in the context of acculturation. Secondly, focusing on women's perspectives, the complex interactions between gender, race, ethnicity, class, and sexual orientations can be better understood, contributing to a comprehensive understanding of the acculturation process. Prioritizing the women scholarships help the research to navigate the intersection of cultural adaptation formation of identity and culture values which according to Berry and Sam has significant importance in studies of acculturation. In addition to that, giving precedence to the women's perspectives in the research of acculturation promotes representation and empowerment. Historically, women's voices have been marginalised in academic discourse. By accentuating women's views and experiences, researchers and writers contribute to a more inclusive and equitable understanding of acculturation. The research also recognises the importance of storytelling in bridging the acculturative gap within families. Mothers play a crucial role in transmitting cultural traditions, values, and narratives, fostering cultural preservation and intergenerational understanding. Additionally, cultural shock experienced by parents can impact their parenting practices. It may lead to changes in beliefs, communication barriers, identity confusion, and difficulties bridging the cultural gap with their children.

## **2. Literature Review:**

This literature review adopts a chronological framework to explore the narratives of

Chinese American women, aiming to comprehend the evolution of their writing over time. Beginning with an examination of language and discourse in multicultural novels, the focus shifts chronologically to unravel the complexities of hyphenated identities and changing cultural landscapes. The review further delves into the inherent conflict between individualism and collective identity experienced by Chinese immigrants, shedding light on evolving dynamics. A closer inspection of mother-daughter relationships, particularly through the lens of talk stories, reveals insights into the transmission of cultural values and identity negotiation. Rooted in the overarching theme of acculturation, this review strives to present a comprehensive understanding of the changing narrative strands in Chinese American women's writing across different historical epochs.

Late 1800s and 1970s was the time when Chinese American literature started to make its mark in mainstream of American literature (Mao). The term “Chinese American literature” comprises the definition and has evolved to refer to Asian American writers who live in, write about, were born in, or have visited America and the struggle of voicing that experience of immigrants is as daunting task for Chinese American as for the African American. In the early twentieth century, Stein was of the view that women earned their confidence in the twentieth century, evident in writings of the late nineteenth and early twentieth centuries as he states in, *Everybody's Autobiography* (69). Women were no longer happy to keep silent about their displeasure with their place in the world. Chinese American women writing refers to the literary work of American born Chinese females. Where male writers of Chinese American literature create the extraordinary image of Chinese men, the perspectives of female writers are different regarding neo-immigrant life which is usually the combination of cultural history and western traditions (Guan & Wang 53). The act of validation and empowerment can be achieved by the act of speaking and writing, as Amy Ling (179) concludes that "Without their words, their experiences and emotions would have no existence".

As Chinese American women often face a unique challenge when it comes to their identity. They must navigate between two cultures and find a balance between their Chinese roots and their American identity (Ling). This identity crisis is further compounded by the fact that their hyphenated identity is often viewed as foreign or exotic by mainstream American culture. On the one hand, Chinese American women may feel a strong connection to their Chinese heritage, language, and traditions, they may have grown up speaking Chinese at home and attending Chinese cultural events. Yet on the other hand, they also must adapt to American culture and language, which may feel like a betrayal of their roots (Skandera-Trombley 17-35). Growing up is a tough process for children everywhere, but for hyphenated Americans who are confused by cultural and societal complexities, it may be extremely unsettling to try to separate reality from fantasy, truth from myth (Wang). Laura Skandera (1995) in her research of Chinese

American women and their literature points out that most of the Chinese American stories depicters are second or third generation, and China was directly connected to their ancestors then how is it possible to create a picture of Chinese society even when they do not have any direct interaction with China as a regime, answering to this question she adds, The concept of motherland echoes throughout their works and acts as a frame against which Asian American women imagine themselves, their personal histories, and their history in the United States.

When we see the cultures of America and China, the vast difference is evident which create misinterpretation between Chinese mothers and American daughters because they are unable to understand mother's alien Chinese language and beliefs (Primlyn). Some Chinese American women writers depict China as a place of cultural richness and tradition that they strive to connect to, while others see it as a source of trauma and oppression. They often navigate the tension between their Chinese heritage and their American identities, and how those identities intersect with gender, race, and class for example, Maxine Hong Kingston's *The Woman Warrior* portrays China as a place of mythic and oppressive patriarchal power.

In cross culture borders, along with culture language plays a continuous role in identity building (Ailiesie). *The Woman Warrior* is a memoir and a semi-autobiographical novel that captures the writer's childhood experiences with her mother and grandmother exploring Chinese culture, myth, and history. The story focuses on the daughter's identity formation while navigating her Chinese and American cultures. The protagonist's struggle is further complicated by her father's absence, which leaves her questioning her place in society (Minh-ha, 1990). *The Woman Warrior* shows link between speech and silence that Foucault's ideas uphold, and that has lately been broadened by Glenn. Jill Parrott argues, Kingston's work may infer at least three rhetorical issues for silence: "suppression through force", "self-restraint", and "translation". She depicts the quiet individual being hushed physically (as in *At the Western Palace*) or symbolically (as in *No Name Woman*) through repression by force. Forcible suppression aims to deprive the person being hushed of authority, whereas self-control exploits the silent's volition to obtain power.

Mother's "Talk-stories" were the base of the novel and are seen as a means of communication and connection of nostalgia with western life. Mother-daughter relationship is a very usual theme in Chinese American women's literature. Kingston asks her readers to see the narrator's mother as a representative figure as well as a protagonist's mother by tying the introduction of *The Woman Warrior* with "the feminist landform of imposed silence" (Cheung, 1988, P. 74) which is also found in *Color Purple* and *The Bluest Eye*. *Dragonwings*, written by Lawrence in 1975, opens with "a mother who is hesitant to broach the taboo issue," according to David Leiwei Li (46). The narrator of "No Name Woman" is a representative of oppressive patriarchal culture since she tells her daughter not to talk, which is a method of controlling her

behavior. Kingston tells Perry, "You see, everybody has that same phrase." The effort to overcome taboos and discover our voice is the same as what [James] Joyce described as "exile, secret, and cunning" (Skenazy & Martin177). Chinese immigrant mothers adopted talk stories for instructing their children, the mother's intention talking these stories is to convey unsaid message or lesson as Linda Ching sledge says that it retains the structure of Chinese old wisdom. In the subject of "American Dream" developing two cultural identity is unable to be ignored, researchers, Acar, Yigit, and Aslan, in their studies toward the challenges of the Multi cultured students in school, reached to the conclusion that students develop their double identity even before they are adolescents. Acculturation and acculturation Gap is prominent research in American research laboratories of social sciences, psychology, and human development. The novels of immigrants and first immigrant Americans are depictions of their experiences and difficulties those first American generation faced in the process of "acculturation" in host country. This study tries to read the gap created between the mothers and daughters of the novel resulting from the different levels of acculturation which is usually explained in words like assimilation as mentioned above which does not give the exact concept and meaning.

Understanding these contributing variables is critical for investigating the difficulties faced by the American generation within a Chinese American family and giving light on the intricacies of identity creation in a multicultural society. This research, keeping the variables given by Tezler highlights the elements like storytelling, cultural shock, language barrier, role confusions and adaptation of culture in the contextual analysis of the novels. Asian or Chinese American women's literature is examined through diverse perspectives. This includes exploring themes of identity exploration and how women from patriarchal backgrounds navigate preserving their home culture while interacting with their modern American offspring. The primary focus of this research is to analyze the generational gap, stemming from acculturation, that emerges between mothers and daughters due to the dual identity of the second generation. This situation poses challenges in identity formation for women within the hyphenated cultural context. After a comprehensive review of the existing literature, it becomes evident that there is a notable gap in the current understanding of the Acculturative gap and dissonance as a main element contributing to alienation. While numerous studies have explored hyphenation, language analysis, acculturation, there remains a paucity of research addressing Acculturative gap in literary works and then in women writing. This in literature underscores the need for further investigation to clarify the literature being the imitation of life highlights the social experiences and problems. And expand our understanding of specific aspects. Consequently, the present research seeks to address this research gap by investigating the ambiguity in Chinese American families, exploring the elements that contributes to the unclear identity through analyzing the women written experiences.

### **3. Methodology:**

To explore the theme of the chosen American novel a qualitative research methodology is adopted as the material or data has been extracted through the open-ended scholarships. Qualitative research is a type of social endeavor that emphasizes how individuals interpret and give meaning to their experiences to grasp the social context of their lives (Haradhan 27-29). Qualitative researchers focus on understanding people's beliefs, experiences, and the meanings they attach to them, all from the participants' own perspectives. This approach doesn't involve statistical analysis or empirical calculations, as stated by Brink (1993). The origins of qualitative research can be traced back to disciplines such as social and cultural anthropology, sociology and psychology more like "keeping focus on something particular" (Domholdt 41). In the present research, we aim to align with the qualitative tradition's objective of gaining a profound comprehension of specific phenomena.

### **4. Theoretical Framework:**

The work of selected Chinese American woman, to examine the importance of woman ethnographer Hong Kingston in the quest of identity, where most immigration studies are still conducted as though gender relations are irrelevant to the way the world is organized (hondongnue-satelo) and gender has faced opposition in the field of immigration (hondogbeu). Where this research discusses the problems and issues of immigrants, the focus of this research would be on the reasons that cause the characters to feel rootless and living between two worlds because of hyphenated identity. Redfield (150), acculturation involves the processes which occur when groups of individuals from different cultures come into direct interaction with each other, with modifications in the original cultural patterns of either or both groups. This research, while conceptualizing the work of well-known forty-one scholars John W. Berry and Jean Phinney, that acculturation is as a change in cultural, attitude and behavior that results from contact between two distinctive cultures with an ethnic identity being an important aspect of acculturation (49). When significant effects were found, the author inferred the link exists because one family member's acculturation level (such as the child's) can imply a smaller or wider "acculturation gap" with the other family members (Birman.D 337-346). According to the acculturation gap-distress concept, immigrant children adapt to their new culture faster than their parents do, causing strife in families and poor adjustment in young people. As Eva.H Telzer describes it, the term acculturation gap distress defines the issues and tensions that can arise when children and parents in immigrant households have different levels of (a) adherence to their original culture (ethnic culture), and (b) adoption of their new (host) culture. The gap's orientation (whether parents or children score better on each metric) and the area in which it manifests itself (e.g., language, values, practices) (16).

## 5. Analysis of “The Woman Warrior”:

This book, swings between many dates and places, covers Maxine's childhood in California in the 1940s and 1950s, her mother's experiences in China during the Communist Revolution, and the myths and stories that have been handed down through generations of Chinese women. The book is concentrating on the experiences of Chinese American women and for reflecting in its setting the difficulties and complexity of managing cultural identity and ancestry in the context of immigration and assimilation in the United States. The environment also draws attention to the conflicts and rifts that exist within the Chinese American community and the way traditional Chinese cultural values may be both retained and changed in an American setting. Although acculturation refers to the process of cultural change over time, there have been very few studies that investigate how this process differs across different stages of development. It is 44 important to understand these differences because the impact of acculturation gaps on a young person's adjustment is likely to vary depending on their developmental stage. Acculturation encompasses many areas, such as cultural values, customs, media, search for identity, language use, preferences, ethnic identity, and family responsibilities. Through her storytelling or more comprehensively re-voicing the told stories, Kingston highlights the experience of second generation of immigrants adjusting in their two different cultures and how Chinese culture can be both beautiful and oppressive along with the struggle of Chinese American women to find their voices and identities in a society that often marginalizes them.

- **Search For Identity:**

One of the key themes of the book is the search for identity and as per Gergen's (19) saying that identity exists but in case of acculturation and identity it is in flux and cannot be constructed in isolation and on permanent terms. Kingston grapples with what it means to be Chinese American, Kingston understood her duty to highlight the cultures while not compromising what she had to highlight in her dual identity. Maxine, in examining her early experiences, acknowledges the challenge of determining what aspects of her identity are Chinese versus those that stem from other factors such as childhood, poverty, or personal relationships. The Woman Warrior's narrator finds it difficult to comprehend her identity in two distinct cultural worlds due to the intensified complexity of her cultural environment. The narrator's struggle to reconcile her two selves leads to confusion as she cannot determine which "I" she truly is. At times, she asserts her American identity and even speaks out against her Chinese heritage “she can't entrust her voice to the Chinese” (169). Other times, she uses “we” to refer to Chinese people: “We make guttural peasant noise” (Kingston 171-72) considering

45 herself one of them. The narrator is of Chinese descent but does not associate herself with the Chinese cultural identity. She “had to whisper to make [herself] American-feminine” and she “whispered even more softly than the Americans” (172).

Studies have shown that ethnic identity includes both a person's self-reported affiliation with a specific ethnic group and how this association affects their cognitive processes, attitudes, emotions, and behaviors where acculturation ethnic identity and psychological wellbeing is interrelated to each other. It is the struggle to assimilate while being affiliated to the ethnic culture, in the book depicts this struggle to “fit in” being a Chinese American woman who is often marginalised not only in their own culture but on basis of their race in modern (American) society “We made up our own English, which I wrote down and now looks like eeeeeeeeee. (Kingston 97).

- **Story Telling**

In the culture of China storytelling has an important space, culturally it is known as Pinghsua or Pinghua, basically refers to the tradition of Han Chinese of telling stories with nothing but a fan in teller's hand. According to Sledge, communal folk art helps redefine the culture of embattle immigrants by granting them ceremonial access to ancient lore. The stories of "Woman Warrior", as Miller refers to it, is in form of beads and those beads are stories connected by the protagonist with the literary devices and (re) voicing.

.. Summer afternoons, either my mother or my father would say that it was time to tell another ghost story so that we could get some good chills up on our backs. (Kingston p.87)

Most of the book is taken up by the story telling as the above quote indicates. Kingston is influenced by the oral tradition of storytelling that she grew up with, and she uses this tradition to give voice to the women in her family and community who have been silenced or marginalised. Even though the stories were meant to connect the Chinese American generation to their home culture, but it traumatised the protagonist, for instance No-Name Woman story of aunt haunts her, “My aunt haunts me”.

- **Intergenerational Trauma:**

Szapocznik and his colleagues (Szapocznik, Scopetta, Kurtines, & Arnalde, 1978, Szapocznik et al., 19) studied intergenerational and acculturation differences in Cuban families seeking help for their adolescents' behavioral problems. Their research found that immigrant youths tend to acculturate faster than their parents, leading to conflicts over values, interests, and language skills within families. These conflicts can cause behavioral and psychological problems in children, such as rejecting parental lifestyles, conduct disorders, and drug use. The authors highlighted that these traumas are different from typical parent-child disagreements because they arise from differences in values, beliefs, and attitudes directly linked to the acculturation process, rather than normative developmental processes of individuation and

autonomy. Kingston explores the intergenerational trauma that is passed down from one generation to the next, particularly in the chapter *At the Western Palace*, which tells the story of Kingston's mother's life in China before immigrating to the United States. Through this narrative, Kingston highlights how memories can shape the present and the importance of understanding and confronting the legacies of trauma and oppression.

- **Character Analysis:**

The *Woman Warrior* characters are varied and multifaceted, having a variety of strengths and weaknesses, they negotiate the difficulties of having various cultural identities, and the expectations imposed on them by society and their family. Women experience emotions of loneliness and bewilderment, but they also find strength and resilience in their identities as women. The Narrator The protagonist and narrator of the novel being a first-generation Chinese American woman Maxine struggles to maintain a balance between her two identities. She has proven to be observant, attentive, yet she also feels embarrassed, alone, and confused. Even though she lives in an American context that traditionally values individualism above collectivism, her experiences are regularly influenced by the expectations of her Chinese mother and the cultural traditions that she strives to uphold. The expectations of her Chinese heritage influence her experiences, even though she lives in an American culture that occasionally disregards ethnic standards. The narrator has trouble understanding her identity and she depicts the quest for her identity through re-telling her mother's stories, these stories are supposed to tell her how she must behave and live life. Whenever the parents had to warn their daughters about life, the mothers told stories that ran like a story to grow up on. the narrator tries to tie all these scattered beads of stories with a string throughout the novel, from the *No Name woman*, the folk-tale of *Fa mu Lan* to the story of *Ts'ai Yen*, when she get her own voice "Here is a story my mother told me, not when I was young, but recently, when I told her I also talk story" (Kingston 199). The narrator faces a gap during her process of acculturation which caused a range of challenges for her, one of these challenges was language barriers as she found it difficult to adjust in both languages. In this acculturation gap she is often left caught up with difficulties of reconciling the Chinese language (culture) and expectation of American society. Socially she is a confused person and does not have many friends because of lack of Americanness.

**Brave Orchid** Brave Orchid, Maxine's mother, plays a significant role in the story. She is a Chinese immigrant to America who is tough, smart, and independent. She also expects her daughter to uphold traditional Chinese values and beliefs since she is very proud of her Chinese ancestry. Although she loves her daughter, she is frequently critical and emotionally aloof, which makes it hard for Maxine to really connect with her. Brave Orchid represents the oral traditions of Chinese culture as a healer and storyteller, transmitting knowledge and

wisdom to future generations. Her expectations for her daughter to follow in her footsteps are a source of conflict in their relationship because she is also restricted by these traditions.

**Aunts** All the confusion Narrator had in her mind was because she was going through acculturation as a psychological process and Berry refers to it. And Tezlers broadens this concept by discussing the gap that one experiences and how they create conflicts with own self and family, she names it as acculturation gap distress.

**Fa Mu Lan and Ts'ai Yen** A legendary woman warrior who, in myth and history, stands for feminine bravery and strength. Her experience acts as a metaphor for the difficulties the book's female protagonists face, particularly when it comes to patriarchal societal norms. She is admired for being a strong and inspirational person, yet her life also included sacrifice and heartache. Fa Mulan and Ts'ai Yen are two girls that exhibit empowerment in the search for individuality. Both characters are mythological and real figures from Chinese culture, and the stories of both are included into the overall storyline of the novel.

**Throughout** the book, Maxine and her family are followed by the ghosts of their ancestors and their own cultural past. but on the other hand, ghosts are used as a metaphor for how cultural heritage affects people today and how the past may still have an impact. The ghosts in the book explore the relationship between personal and community memory and serve as a metaphor for inherited cultural norms, expectations, and restrictions.

**The Quiet Girl** Although the Quiet Girl's brief appearance in the novel, it serves to emphasise the disparities in sixty culture and rifts among the Chinese American community. The Silent Girl is an illustration of the "model minority" stereotype, which maintains that Chinese Americans kid' difficulties, challenges and bully they must face, and academically strives to fill up the barrier of language. Yet, this preconception can also be constricting and contribute to marginalization and cultural misunderstandings.

- **Literary Devices Indicating Acculturation:**

The book makes use of **Metaphors** to explain difficult concepts and situations. For instance, the metaphor of the "talk-story" represents how myths and legends are passed down through generations of Chinese women, while the metaphor of the "white ghosts" represents the cultural constraints and expectations that Chinese American women must contend with.

**Symbolism** is also used throughout the novel to convey abstract concepts and images. The "swordswoman" picture, for instance, stands for female empowerment and a rejection of 61 established gender norms, but the aunts of "no-name woman" and "at the western palace" symbolizes the erasure of women's experiences in Chinese culture.

Vibrant **Imagery** is used throughout the book to evoke a feeling of location and atmosphere. While the portrayal of the "ghosts" in the book employs vivid and even grotesque imagery to express the psychological stresses encountered by Asian American women, the

description of the "town of stone" in China conjures a haunting and eerie mood.

**Allusion:** The novel also makes use of allusion to allude to other literary and cultural works. Using the name "white tigers" relates to a Chinese martial arts emblem, while the narrative of Fa Mu Lan makes references to classic Chinese folktales and mythologies. The book's core topic, "The Woman Warrior: Memories of a Girlhood Among Ghosts" which examines the experiences of Chinese American women and the cultural norms and expectations that influence their lives, is alluded to in the title.

**Fragmentation:** The book also employs nonlinear narrative and fragmentation to illustrate the nuanced and varied perspectives of Chinese American women. The stories frequently overlap as the book shifts between several locales and eras, reflecting the fluidity and intricacy of memory and identity.

## **6. Conclusion:**

The research undertaken in this article signifies a departure from conventional studies, as it places a deliberate emphasis on the narratives of women and addresses the acculturation gap prevalent among generations of immigrant women. The decision to prioritise women's voices and analyze their literary works stems from a recognition of the historical oversight that women's perspectives have endured in scholarly discourse. This research article strives to rectify this oversight by delving into the intricacies of cultural adaptation and gender-specific challenges, offering a comprehensive understanding of the experiences of immigrant women in the context of identity formation. The literary work of Maxine Hong Kingston offers narratives that unfold the tales of two families. Through a meticulous examination of these familial units, this research endeavors to contribute by ascribing a name to the palpable uneasiness experienced within the families depicted in the novel. With a deliberate concentration on the intricate dynamics of the mother-daughter relationship, the study elucidates a nuanced gap that exists between two distinct cultures coexisting within a single household. In essence, this research seeks to delve into the complexities of intergenerational and cross-cultural dynamics, offering an in-depth exploration of the intricacies that shape the cultural unease within the familial settings depicted in the novel of Kingston.

As per UNESCO, the current number of Chinese individuals residing overseas exceeds 10.7 million, a figure that escalates to approximately 60 million when accounting for their descendants. This demographic places China among the nations with the highest immigrant populations globally, according to the International Organization for Migration. Given this significant representation, the Chinese American experience, marked by hyphenation, assimilation, and acculturation, stands as a profoundly rich subject of exploration. Examining the historical backdrop reveals three distinct migration phases, spanning from 1849 to the present day, encompassing pivotal events such as the California Gold Rush, the enactment of

the Chinese Exclusion Act in 1882, and the civil rights movements in the 1960s. This research, rooted in the literary work of Chinese American woman writer, endeavors to construct a nuanced portrayal of the Chinese American community in the United States. Emphasizing acculturation within the context of two and three generations, the study delves into multiple levels of exploration. It commences by scrutinizing identity and storytelling, drawing inspiration from Tezler's delineation of the acculturation gap. Proceeding to language as the initial manifestation of this gap, the research navigates through the levels of identity conveyed through storytelling. It then advances to the realm of family dynamics and mother-daughter relationships, aligning with Tezler's values. Finally, the study reaches the thematic level, examining representations that mirror Tezler's observations of the practical application of values within the acculturation process. The consequences of this acculturation gap reverberate across generations, as individuals grapple with assimilation into mainstream culture while actively working to preserve their unique histories. The intricate dynamics of cultural adaptation, identity formation, and the ongoing evaluation of legacy within immigrant households become more apparent when considering socioeconomic status, geography, and the degree of acceptance. This research offers a comprehensive examination of the experiences of immigrant women, providing a nuanced understanding of the complex interplay between cultural adaptation, identity development, and the enduring legacy of various immigrant experiences.

By unraveling the effects of the progressive loss of cultural knowledge across generations, the research delves into the ensuing issues and ramifications while highlighting proactive measures employed by families to preserve their cultural legacy. Through an examination of various preservation initiatives, the study underscores the critical role of storytelling in maintaining a sense of legacy for future generations. This research captures the richness, challenges, and developmental trajectories of immigrant women's lives, offering a comprehensive and vivid portrayal of their complex journey that encompasses the acculturation gap, the intricate negotiation of identity, and the enduring legacy of diverse immigrant experiences.

#### **7. Future Scope:**

This research has made the foundation of research of acculturation and acculturative gaps in the context of literature through the qualitative methods of data collection. The coming studies can work with quantitative approach to the theoretical framework by providing the comparative analysis of the modern immigrants and immigrants after the world wars. Additionally, one can research on the changing patterns of acculturation and how it is playing role in the psychological patterns of the American generations. This research had the limitation to only research the women's depiction of immigrant experiences whereas the future studies

can explore in other context and diverse cultures. Furthermore, the comparative studies of any subjects give the in depth understanding of any aspects, so considering the same context the in future some can compare the Chinese American novels with the novels of other multicultural literature. In the modern world where being multicultural is a norm, studies like orientalism, Occidentalism, alienation, and acculturation have contemporary relevance, being a postmodern concept, it still has much potential to conduct more research. Other possibility to conduct this research is to carry longitudinal research of the Chinese American individual or a family for a period to obtain a more statistical quantitative finding. On the other hand, in the time of expanding social media and globalization, research on the influence of acculturation on them can be considered as a major contribution to the field of research.

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