

Research Article

Sexuality and Survival: Women's Agency in Amy Tan's Select Novels

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Abstract: In the fields of gender studies and contemporary Chinese American literature, Amy Tan's books *The Joy Luck Club*, *The Kitchen God's Wife*, *Saving Fish from Drowning*, and *The Valley of Amazement* are some foundational works. The paper examines the complex ways Amy Tan uses mother-daughter relationships, intergenerational narratives, and the experiences of women in patriarchal and immigrant contexts to investigate gender, sexuality, and female subjectivity. The analysis explores how Amy Tan's works portray resistance to gendered oppression, the negotiation of identity and sexuality, and the pursuit of agency and liberation throughout generations using feminist, intersectional, and gender studies lenses. Amy Tan's literature exposes the empowerment that comes from writing, remembering, and recounting stories while also questioning patriarchal conventions and traditional notions of womanhood. The intricate performances of gender and sexuality, the reclamation of speech, and the development of female consciousness are essential survival and self-realization techniques. This study highlights concerns of cultural transmission, sexuality, and intergenerational trauma, demonstrating Amy Tan's enduring influence on feminist literature.

Keywords: mother - daughter relationships; feminism; gender studies; sexuality

Introduction

Amy Tan's novels make possible the exploration of how gender and sexuality intersect with culture, power, and identity across borders. Amy Tan's stories, inspired by Chinese customs and American modernity, depict the real-life challenges, coping mechanisms, and victories of women navigating patriarchal power and cultural norms. Her works that span multiple generations highlight the experiences of mothers and daughters navigating social and familial pressures, illuminating the intricacies of female identity, sexual autonomy, and defiance of oppressive standards. This study charts the development of female subjectivity and sexuality from suppression to reclamation by decoding Amy Tan's narrative techniques using feminist literary theory and gender studies.

Patriarchal Conflicts and Oppression by Gender:

The social structures that compel female quiet, dispossession, and subjection are continuously revealed in Amy Tan's art. Patriarchal influences in *The Joy Luck Club* shape the destinies of American-born daughters and Chinese mothers. In addition to describing the mothers' suffering as a result of forced marriages, ingrained misogyny, loss of autonomy, and familial shame, the book also demonstrates how daughters inherit and challenge these traditions in a different cultural setting. Women fight for agency through daily actions of resistance and adaptation since gender roles are designed to maintain male power.

The Kitchen God's Wife uses Winnie's tale of sexual assault, marital abuse, and maternal loss to make a clear feminist point. Her early years are characterised by rape, humiliation, and hardship; nonetheless, Winnie eventually flees to America, where she battles to remake herself and overcome the limitations of conventional gender norms. Amy Tan's adaptation of the myth of the Kitchen God serves as an allegory for women's suffering and invisibility, highlighting how religion and society can support the oppression of women. The prospect of group healing and gender identity reformation is symbolised by the mother-daughter reconciliation at the book's conclusion.

Mother-Daughter Relationships:

One of the main areas for gender negotiation is Amy Tan's depiction of intergenerational relationships. Sisterhood, motherhood, and daughterhood are portrayed as places that either promote or repress autonomy, sexuality, and selfhood. Characters from *The Joy Luck Club*, like Rose and An-mei, are good examples of the path to self-awareness, independence, and mastery over their bodies and lives. A recurrent theme is the awakening of female consciousness, achieved through intergenerational cooperation and storytelling.

Desire, Sexuality, and Nonconformity:

Amy Tan explores how women's bodies become sites of conflict, control, and self-realization in her books, which provide complex readings of sexuality and desire. Even though Amy Tan's portrayal of sexual relationships is less overt, her narrative challenges heteronormativity, explores repression, and honours women's ability to

experience pleasure, self-care, and erotic agency despite trauma. Using a feminist perspective, *Saving Fish from Drowning* challenges patriarchal privilege and marital structures. A radical feminist position, Bibi Chen's unwillingness to get married and her beliefs on femininity and family reveal how gender roles are contested and created in both Eastern and Western societies. *The Valley of Amazement* highlights the commodification of women through the interaction of prostitution, sexual exploitation, and cultural change. From affluent daughter to courtesan to independent woman, Violet's career illustrates the fortitude and tactical adjustment needed to withstand sexual and gendered aggression.

Amy Tan's fiction is essentially intersectional, showing how race, class, and the immigrant experience intersect with gender and sexuality. The uncertainty, contradiction, and flux of women's identities in the diaspora are highlighted by her feminist perspective, which rejects simple answers. These works highlight historical factors that influence female subjectivities, question gender binary distinctions, and examine cultural transmission. Amy Tan presents a culturally grounded, internationally conscious, and sensitive portrayal of the connections between memory, trauma, and hope through her nuanced heroines.

Transformational Storytelling:

As a transformative feminist tool, storytelling restores lost histories, fosters camaraderie, and serves as an example of overcoming gender oppression. Amy Tan's embedded stories function on several levels: they address taboo, negotiate individual and societal trauma, and confirm identity. Amy Tan turns her writings into feminist pedagogical guidebooks for surviving, asserting oneself, and fostering intergenerational connectedness in harsh settings by inviting the reader to observe these actions. Amy Tan uses storytelling as a weapon and a shield in her fiction, enabling women to rewrite gender and sexual roles, speak to silenced histories, and create spaces of resistance. In shattered cultural landscapes, writing, remembering, and sharing stories are portrayed as both political interventions and survival strategies. Women negotiate agency and create new frameworks for comprehending gender and sexuality in multicultural settings through individual and collective narratives.

Trauma, Memory, and Sexual Subjectivity Intersections:

Amy Tan uses sexual subjectivity, trauma, and memory as recurrent themes in her writing. Paradoxically, healing and the development of strong female subjectivities depend on recalling these traumas, often fragmented and contested. Amy Tan's books show how intergenerational support, familial ties, and imaginative storytelling all play a role in helping people recover from sexual trauma. In terms of psychology and culture, this places healing as a process that involves the whole rather than just the individual.

Changes in Gender Norms by Generation:

There is a noticeable shift in gender standards and expectations between generations in Amy Tan's literature. Daughters struggle to define themselves in opposition to both tradition and modernity, while patriarchal norms, filial piety, and Confucian principles form mothers. The creative self-expressions that result from this

tension, which range from sexual experimentation to job freedom and marriage choices, reflect both ongoing conflicts and generational advancement. As attitudes towards love, gender fluidity, and sexual autonomy change, the daughters' struggles with sexuality, romance, and gender norms reflect larger changes in Chinese American and diasporic groups.

Amy Tan's stories frequently contrast the steady rise of female speech and narrative authority with the silence enforced by repressive patriarchal regimes. In *The Joy Luck Club*, the daughters' strong use of language and narrative in the American setting contrasts with the mothers' incapacity to express their trauma, which stems from memories of sexual abuse, abandonment, and marital oppression. This process allows for a generational shift in gender identity by turning speaking into a form of resistance against forced silence. Storytelling is portrayed as a symbolic act that affirms a dynamic rewriting of female and sexual identity, not just as catharsis but also as a claiming of space within cultural memory.

Even though Amy Tan's books mainly deal with heterosexual relationships, there are subtextual examinations of queer possibilities and non-normative sexualities. Sisters, moms, and daughters are examples of female characters whose emotional ties and intimacy occasionally cross boundaries, creating spaces for emotional complexity that go beyond conventional heteronormativity. The psychic bond between Olivia and Kwan or the courtesan sisterhoods in *The Valley of Amazement* are examples of this, where female company and desire challenge rigid conceptions of sexuality. A nuanced interpretation of gender scripts and erotic agency is made possible by such subtexts.

Beyond Sexuality:

Amy Tan's heroines place their agency in larger artistic, professional, and social activities in addition to sexual autonomy. Lulu's economic savvy, Bibi Chen's function as an art patron, and Ruth's work as a ghostwriter all act as counterpoints to conventional female containment. Amy Tan's women establish new identities through their friendships, careers, and artistic endeavours, proving that female empowerment and agency are not confined to the realm of sexuality.

Conclusion:

The interconnections of gender, sexuality, culture, and identity in Chinese American and global contexts are profoundly explored in Amy Tan's literature. Amy Tan shows how women navigate and defy patriarchal standards, regaining their freedom and voices in the face of intricate cultural and familial demands through her multigenerational storytelling. The recurrent theme of storytelling turns into a potent feminist act that empowers women to remake themselves outside of conventional boundaries, claim sexual autonomy, and heal trauma. Amy Tan's depiction of sexuality is complex, recognising both the limitations imposed by economic and societal structures as well as the instances of female empowerment and desire that challenge these restrictions. The experiences of her characters show how gender standards change over time and demonstrate how resilient women can be in the face of oppression, displacement, and cultural struggle.

Amy Tan situates her feminism within broader social and global frameworks by linking gender to ethnicity, migration, and history through an intersectional approach. Her writings make a significant contribution to feminist literature and gender studies by highlighting the value of memory, storytelling, and solidarity as instruments for empowerment. Amy Tan's books confirm that gender and sexuality are constantly being remade, performed, and negotiated rather than fixed. Her tales force readers to acknowledge women's voices and aspirations as essential to cultural survival and change in a world growing more complicated by the day.

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