

Original Paper

A Foucauldian and Lacanian Evaluation of the Intrinsic Conflicts among Chinese American Bachelors in *Eat a Bowl of Tea*

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Abstract

A good look taken at the analytical findings of a good many scholars who have been devoted to the studies of this novel from the perspectives of Chinatown life in relation the rich lives and experiences depicted in the production of this Chinese American novel Eat a Bowl of Tea (1961) by Louis Chu on the basis of the basic needs to be met for the majority of those womanless and childless men who had been segregated from the normal participation in American mainstream life owing to the popularization of racial discrimination over there at that historical moment. It has been found in an evident fashion that fewer essential explorations have been made of the intrinsic hierarchical conflicts among Chinese American bachelors who have lived in Chinatown in reference to what has been mirrored in this novel in an authentic fashion. For the sake of the analytical inadequacy in this respect, this paper will explore how the characters' intrinsic hierarchical conflicts with respect to their particular thoughts, profits, moralities and hierarchies have a great impact on the increasing enrichment and improvement of their rich lives and experiences in reference to those among Chinese American workers in 1970s caused by the intrinsic divergences personified in the lives and careers as a result of their actual failure to adapt themselves to American society, American culture, and American history through the historical analysis made of those characters in view of the crucial insights shaped in the development of Foucauldian historicism and Lacanian historicism. In this sense, it will be made rather evident that the profound reflection of this novel will shed some impressive lights on the further rumination of this adaption in the future.

Keywords

Hierarchical Conflicts, Chinese Americans, Chinatown, Eat a Bowl of Tea

1. The Great Critical Necessity to Reveal the Intrinsic Hierarchal Conflicts among Chinatown Bachelors in *Eat a Bowl of Tea*

Upon the successful publication of this Chinese American novel *Eat a Bowl of Tea* (1961), a great many heated discussions have been made among writers and scholars around the world on the subject of the implicit and explicit premise that America has been viewed as the home of Chinese American workers and the perceptive base for the controllable domination and manipulation of all possible considerations to be taken into their social, cultural, and, ethnic identity in American society, American culture, and, American history in connection with the actual sense of their historical belongingness to America as seen in the perception and cognition of most Chinese American workers whose traumatic lives and lots have been made quite essential and quintessential in the production of this Chinese American novel. To be honest, this has too much to do with the great perceptive and cognitive efforts earlier Chinese American workers have to make to seek for their social status and cultural status in Chinese American community for the appropriate and adequate recognition of their social identity and cultural identity in Chinatown in addition to their shared pursuit of the social identity, cultural identity, and, ethnic identity in American society, American culture, and, American history. For the sake of achieving this goal, what tends to come to the minds of a great many researchers is that it will be better for them to reach their aims by means of seeking for their individual social identity and cultural identity in Chinese American community in a legal fashion indebted to their profound and perspicacious perception and cognition of the legal intervention and engagement as indicated in the effects achieved from their strong resistance against Chinese Exclusion Act and the passage of the War Brides Act in an indomitable fashion. That is because it is in this way that they are more likely to protect and promote their individual dignity and liberty in Chinese American community. Thus, the essential and evident revelation and revaluation of the plausible or implausible truth told about what has happened in Chinatown in accordance with the historical facts and historical events carried in this novel *Eat a Bowl of Tea* (1961), has turned to be quite crucial for the supports of the authority and authenticity of the truth told in this novel in the form of the historical narration that has been made best use of to make a record of what has happened to Chinese American workers in Chinese American community in the gradual evolution of American society, American culture, and, American history even if numerous social and cultural movements of the Chinese American workers in Chinatown have failed to put an end to their celibacies. Therefore, it has become apparent that they are unable to get free from the perceptive and cognitive imprisonment of their traditional subjection to the dominance and governance of the holistic thoughts and values of Chinese American community even when they are anxious to make a living, to make a life, or even make a fortune in Chinatown. In this sense, it seems to be much more valuable for researchers to show more concern for the concretization and conceptualization of the individual traits of Chinese American workers even when they have failed to be aware of it in a sensitive fashion and in a sensible fashion due to the practical difficulty that they have in removing the side effects of the collective culture that have been kept and handed down for a long time in Chinatown.

As epitomized in the elaboration of the historical facts and historical events showing up in the production of this Chinese American literary work under the title of *Eat a Bowl of Tea* (1961), this novel has tended to be accepted as an objective echo of the tragic trials and tribulations of most Chinese American workers during the overall popularization of the 61-year Chinese Exclusion Act in American society as a consequence of the implementation of this act that has forced millions of Chinese American workers to live in a deformed and distorted society crowded with an increasing number of bachelors who have been dreaming about the happiness and sweetness of love and marriage. What is worse is that it has also given rise to the inevitability of the realistic brutality and brutal reality that make them fall into the plight of lifelong celibacy in a pitiful way. To have a much better understanding of the affective bitterness and sadness perceivable from the cultural isolation and marginalization in American society right at that historical moment, this paper will make a historical analysis of this Chinese American literary work to clarify the several intrinsic hierarchal conflicts among Chinese American workers at that time in terms of including their particular thoughts, profits, moralities and hierarchies in combination with the objective fact that a great many traditional practical issues including the clannish system, patriarchal society, arranged marriage, and as such are inclined to give rise to their miserable existence they have been suffering all the more from the unavoidable inherent and intrinsic conflicts for those Chinese American workers what have remained to be bachelors while staying and living over there due to their failure to take the precious opportunities to help them to seek for their affective and marital happiness and sweetness. Therefore, the infeasibility for their decisive unpredictable, unavoidable, and unimaginable abandonment of the social, cultural, moral, and ethic bottom-lines they have been sticking to all the time has been turned into the cruel reality with which they have to be faced with in an inevitable fashion when they have lived and worked in that miserable China town located in New York city. With this taken into account in a historical sense, it will be understandable that it is impossible for them to translate that Chinatown from a society of bachelors into a community of families.

To provide appropriate and accurate analytical evidence for the elaboration of the importance that has been placed on the genuine understanding of the living, working, and communicating plights of those Chinese American works in an objective fashion, in a sympathetic fashion, and in a tolerable fashion, a historical analysis will be made of the affective and marital essence of those Chinese American workers in line with what has been concealed in the impressive characterization of this Chinese American literary work *Eat a Bowl of Tea* (1961) in reference to the inherent and intrinsic disputes among them. More dreadful, their disputes are bound to give rise to the unstoppable, unavoidable, and uncontrollable debates of the vast majority of the readers of this novel in an apparent because their perceptive and cognitive inclination have been lost in the international focalization on the major ideological conflicts between the earlier and later Chinese American workers, the devaluation of the critical interests shown in the sympathetic existence of those Chinese American bachelors who have been struggling in Chinatown, and, the distortion of their social, cultural, and historical values without knowing in a sensitive fashion that the blind exaggeration of those conflicts is quite likely to pick up the speed of the illegalization and

stigmatization of them. In an essential sense, this has too much to do with the short-sighted attitudes held toward their intrinsic hierarchal conflicts because this has been taken for granted in a blind fashion and innocent fashion in the minds of a good many Chinese American workers living and working in the Chinese American community located in Chinatown. With a good analysis to be made of the perceptive and cognitive blindness of those Chinese American workers, it will be made understandable in an obvious fashion that the unavoidable social, cultural and ethnic barriers are impossible to be exempt from the lives and careers of those earlier and later Chinese American workers on account of their actual failure to adapt themselves to the positive alteration of the unbearable reality in American society, American culture, and American history.

2. The Critical Inadequacy for the Revelation of the Intrinsic Hierarchal Conflicts among Chinatown Bachelors in *Eat a Bowl of Tea*

With an overall look taken at what has been imprinted in the practical production of this Chinese American novel and in the interpretation of it, it tends to be acknowledged in an objective fashion that in the major analytical focus of crucial literary criticism related to the actual authenticity and objectivity of the major narrative facts and narrative events entailed in the production of this Chinese American novel, is, based on the great research gaps to be filled in the appropriate and acceptable in the revelation of the exclusive motivation of ethnic groups in American society, American culture, and, American history generated by racial conflicts over there. However, it has to be known in a cautious fashion that although the historical facts and historical events of Chinese American literary history has been integrated into the mainstream accounts of American literary history to give a more faithful concern of what most Chinese American workers have been suffering from in the past, it is inadequate for researchers and the readers of their critical works to have a profound understanding of what has been echoed in the production of this Chinese American novel regarding the objective reflection and rumination of the authentic lives and experiences of most Chinese American workers whose lives and lots have been connected with their collective journey to this particular Chinese American community which has become an indelible and indispensable part of American social and cultural landscape. Given that it is of great importance for researchers to give a clear picture of what has been told in the authentic recounts of the lives and stories of those Chinese American workers in an objective fashion, what has to be brought into light in an insightful fashion is the story told in this Chinese American novel *Eat a Bowl of Tea* (1961) in reference to what has been articulated and facilitated in the feedbacks of the inconsistent voices of Chinese American workers and their Chinese American descents who have not been accorded proper recognition as American citizens for a long time. To this extent, the six major analytical samples will be given to show the limited critical concern that has been shown for the intrinsic hierarchal conflicts among Chinatown bachelors in the midst of the actual Americanization of Chinese American workers who have nothing to do but to adapt themselves to the social and cultural mores of American society, American culture, and American history.

The first analytical sample to be given in the critical inclination related to the interpretation that has been given of this novel *Eat a Bowl of Tea*, is closely related to the critical attitude scholars have held toward the intrinsic components of this novel *Eat a Bowl of Tea* (1961), for it has been taken as a crucial textual example for the overall elaboration of “The wholesale dismissal of Asian male effeminacy (Patterson, 2016, p. 208)” in the discriminative devaluation of the male images depicted in the Asian American literature in accordance with what has been imprinted in the production of this novel and imprisoned in the liberation of the mind of American workers whose minds have been instilled into the unchangeable arrogance that tends to prevent them from having an overall and profound understanding of the genuine personality and perspicacity of Chinese American men in spite of their failure to make an analysis of the correlation between the conflicts among Chinese American bachelors and the devaluation or even distortion of their masculine images in an objective fashion and in an essential fashion.

The second analytical sample to be given in this respect has a lot to do with the valuation and revaluation of the experiential and experimental practices in which a great many Chinese American workers have been trying their best to seek for the successive and sustainable obtainment of the true cultural identity and cultural dignity they ought to have been entitled to have in their communication with American workers as shown in the cultural transmission entailed in the production of this novel *Eat a Bowl of Tea* (1961), for it has turned out to be a pity for them despite their having made great efforts and progress on the road to the formal and final establishment of their genuine cultural identities and the legal and logical protection of their cultural dignities. The reason for their pitiful progress is that what they have achieved in an eventual sense and in an essential sense is the “hybrid identity and the sense of belonging (Zhou, 2018, p. 168)” just as what the characters’ depicted in this novel *Eat a Bowl of Tea* (1961) has been given in the construction of their cultural identity through the cultural negotiation of their counterparts and the cultural transformation of their original Chinese American images into acceptable ones in a relative sense.

The third analytical sample to be given in this regard to track the interpretative insights of literary criticism regarding the textual constituents of this Chinese American novel produced by Louis Chu under the title of *Eat a Bowl of Tea* (1961) is the clarification of the only remarkable exception this novel has made in the critical practices and critical processes in that the characters depicted in the actual production of this novel, has given neither a strong reaction to “the American social milieu dominated by racial discourse (Thambi, 2014, p. 50)” at that historical moment nor an introduction of the conducive constituents of Chinese culture to build their cultural identity of Chinese American workers in the continuous development of Chinese American literature and the gradual formation of its literary tradition.

The fourth analytical sample to be given in the explication of the positive attitude that has been held toward San Francisco Chinatown in the characterization of this Chinese American novel titled *Eat a Bowl of Tea* (1961), is inclined to be epitomized in the depiction that has been given of the personality of this character by the name of Ben Loy who has held an optimistic attitude towards the description that has been given of San Francisco Chinatown by thinking of it as the site of “regeneration,” of a “fresh start,

(Szymański, 2018, p. 135)” as what has been shown in an objective fashion in the vivid characterization of this novel *Eat a Bowl of Tea* (1961).

The fifth analytical sample to be given for the justification of the critical existence and critical essence related to the symbolic and systematic comments made on the narrative facts and narrative events of which this novel is composed in an organic fashion, is, the conducive and crucial role of tea has been discussed in the interpretation given of the symbolic implications of tea in this novel *Eat a Bowl of Tea* (1961) in terms of the promotion of the narrative plot of the story told in this novel, the participation in the characterization of it and the improvement of the end of the narrative events this story is composed of (Zhu, 2017, p. 57).

The last analytical sample that can be found in this novel to show the strong cultural violence most Chinese American workers have been suffering from in their actual lives and experiences, is, the strong resistant response that has been given to the notion that this novel *Eat a Bowl of Tea* (1961) has been considered as a comedic story and make human anatomy as the principal image based on its necessity in this respect due to its thematic relevance to adultery and sexual dysfunction, it has been argued that “the recurrence of anatomical imagery reveals narrative features beyond the obvious (Mackay, 2021, p. 112).” On the basis of what has been analyzed in the six major analytical samples given above in relation to the critical comments made on the depictions that have been given of the mental world of its characters, it has become evident that researchers have zoomed in a lot on the elaboration of the external conflicts between American workers and Chinese American workers in their critical elaboration of this novel *Eat a Bowl of Tea* (1961) in terms of the strong discrimination, isolation, and, hostility the former have imposed upon the latter in the social and cultural communication between them, but they have seldom paid their critical attention to the intrinsic hierarchal conflicts among Chinese American bachelors living and working in Chinese American community. Therefore, little analytical room has been made for the continuation of the repetitive elaboration of the external factors related to the specific perceptive and cognitive growth of those Chinese American workers on account of the prolificity of their present achievements of those researchers but adequate critical room has been made for the overall elaboration of the intrinsic hierarchal conflicts among Chinese American bachelors staying and working in Chinese American community located in American Chinatowns owing to their unintentional ignorance of it in their studies in combination with the crucial insights of historicism.

3. The Historical Evaluation of the Intrinsic Hierarchal Conflicts among Chinatown Bachelors in *Eat a Bowl of Tea*

To have a very good access to the truth and reality concealed in the intrinsic hierarchal conflicts among Chinese American bachelors in an evident fashion in connection with what has been reflected in the narrative facts and narrative events of this Chinese American novel under the title of *Eat a Bowl of Tea* (1961), Foucauldian and Lacanian historicism will be used to make an exploration of the essential and evident existence of the social, cultural, and, historical phenomenon existing in Chinese American

community on the basis of the linearization of what has been personified in the communicative experiences and lives of most Chinese American workers in the historicization of the experiences and experiments of them right on the way to explication of the genuine thoughts and insights articulated in this novel in combination with the social and cultural practices accessible in their behaviors and thoughts including their ideas and beliefs by making a study of the truth and essence of the historical facts and historical events mirrored in the development and improvement of the narrative facts and narrative events connected with the authentic and objective representation of the historical reality and historical essence of their lives during the days spent in Chinese American community, and, the process how the historical traces of their lives have been formed in a gradual fashion on the ground of the apparent clarification “of the most basic historical relationship between the significance of the work and the present meaning of its revitalized use and interpretation. (Rice & Patrice, 1989, p. 270)”. This has much to do with the perceptive and cognitive foundation that has been laid for the Foucauldian and Lacanian argument that each historical period has been equipped with its distinctive intellectual system in which individuals are entangled in an inexorable fashion. To put it in another way, all questions to be addressed in that tie must be answered in reference to the social, cultural, and, historical context where they are raised according to “the Foucault’s conception of the relation between ourselves and history, and between the past and the present (Fillion, 1998, p. 143)”, for it has turned to be in vain for researchers to make their way to the answers that have been considered to be inclined to be found in the revelation of an external truth or an eternal truth. As a matter of fact, those questions cannot but be answered within the strict confinement of the specific norms and forms that have been framed to phrase those questions in a historical sense. To this extent, it has been held in the minds of Michael Foucault and Jacques Lacan in the light of the historical evolution of the social mores, cultural mores, and, historical facts of a given historical period from the point of view of historicism that it is only the raw texts, markings and artifacts potentiated in the social, cultural, and, historical milieus of the historical period when a literary text is produced that can be used to decode the historical truth and historical reality carried over there in an appropriate fashion and in an adequate fashion. Only in this way can it be possible for scholars to place a great emphasis on the overall development and improvement of the literary scholarship in the interpretations they are inclined to give of a variety of literary texts like a poem, drama, and so forth, and, to take it as a revelation, revaluation, reflection, rumination, or, even reaction to the excessive domination and manipulation of the power-structures that have been running through the society where the literary characters of a given literary texts have to live in an unstoppable way and in an unshakable way as a result of the futility for them to get free from the great impact those power-structures have had on their lives and experiences in an omnipresent fashion. With the standpoint of the theoretical insights that have been propounded in Foucauldian and Lacanian argument, it has been made apparent that the intrinsic hierarchal conflicts among Chinese American workers as have been depicted in this Chinese American novel under the title of *Eat a Bowl of Tea* (1961) have to be dug out in reference to the social, cultural, and, historical milieus where it is produced, for this Chinese American novel is in a position to be considered as an authentic

and objective articulation of the indispensable and inevitable contradictions not only between Chinese American workers and American workers but also between Chinese American workers who have stood their respective stances to prevent the possible threats that tend to give rise to either the deprivation or exploitation of their interests either in an intentional fashion or in an unintentional fashion.

4. The Intrinsic Conflicts among Chinatown Chinese American Bachelors in *Eat a Bowl of Tea*

4.1 The Conflicts of the Thoughts between the Conservative Chinese American Bachelors and Progressive Chinese American Bachelors Eat a Bowl of Tea

In the case of the great impact that war has had on the minds and thoughts of people, it has turned out to be true that the international political situation during World War II has made it clear that it has affected the American public attitude as what has been held towards Chinese American workers, especially Chinese American bachelors depicted in the production of this novel *Eat a Bowl of Tea* (1961). That is because this has been mentioned in a historical sense and in particular sense in the studies of American researchers as they have become aware of the tremendous distinctions that have to be made between Chinese and Japanese in more than one respect. In a comparative sense, the hostile attitude towards Japanese who have been seen as American enemies has been strengthened day after day, and, at the same time that towards Chinese American workers has to be reevaluated in accordance with the reflection and rumination the impression they have given to Americans and their images developed from the improvement of the considerable communication with American workers. What has been mirrored in the characterization of this novel *Eat a Bowl of Tea* (1961), is, to some extent, in consistent with what has been demonstrated in the poll as carried in 1943 that Chinese are considered to be cruel in the minds of only 3% of Americans while Japanese cruel in the eyes of 56% of them; Chinese are seen as treacherous for only 4 percent of Americans while Japanese treacherous for 73% of them (Kazuo Ito, 1973, p. 687). In the words of the editors of *Aiiieeee! An Anthology of Asian-American Writers* (1974), it has been suggested in a clear fashion that some of the early Chinese American works tend to serve as a form of anti-Japanese propaganda where Chinese have been “cast in the role of good guy in order to make [Japanese Americans] look bad. (Lee, 1887, p. 41)” In general, the social, cultural, and, intellectual atmosphere between 1940 and 1950 in America was quite favorable for Chinese American workers to live in Chinese American community although the social, cultural, and, intellectual stereotypes for the rest of ethnic groups in America has often been interchangeable outside of Chinatown. In this sense, the great similarity between the characters depicted in this Chinese American novel *Eat a Bowl of Tea* (1961) with the social, cultural, and, historical reality of American society and American culture, seem to be of high relevance with what has been imprinted in another Chinese American novel *Fifth Chinese Daughter* (1950) by this Chinese American writer by the name of Jade Snow Wong who has contributed a lot in popularizing the notion that American ethnic groups have made themselves blamable for the lack of the great success they ought to have achieved in American lives and experiences owing to their failures to free themselves from the intrinsic contradiction among themselves rather than their extrinsic ones with

American workers indebted to their clear awareness of the prevention of their conservative inclination in dealing with their compatriots and their strong conservative laziness or unwillingness to shift their attention paid to the difficulties they have encountered in the process of the perceptive and cognitive growth related to their continuous expectation of the rather quick improvement of the social and cultural conditions they have been blaming. Therefore, it is this sensible awareness carried in this novel that has made her selected in 1976 as the best person to represent Asian Americans for the production of a PBS documentary on the subject of American ethnic groups. In this process, she has expressed her own positive accommodation to rather than her own challenge of the devaluation or even distortions about Chinese American values by blaming themselves for their excessive exaggeration of the great difficulties they have to be faced with in their communication with their families, their communities, or their compatriots. Coincidentally, this tends to be similar with what has been instilled into the mind of Louis Chu in the production of this novel *Eat a Bowl of Tea* (1961) even though she has failed to be viewed as representative of her entire ethnic group as Jade Snow Wong whose father is the true owner of a Chinatown sweatshop according to what has been indicated in her autobiographies that this ancestral background has done a lot of good to her acquisition of her further inspirations and acceptances from the vast majority of Chinese American workers living and working in Chinese American community. In effects, what readers have been impressed in interpretation of the progressive awareness of Louis Chu in his production of this novel *Eat a Bowl of Tea* (1961), is, the narrative insight he has permeated into the narrative process and narrative practice of this novel by making himself the narrator of this novel who stands at the same side with the vast majority of Chinese American readers, for his service as the insiders of this ethnic group seems to do a lot of good to his rather profound and perspicacious perception and cognition on the inherent and intrinsic conflicts at least between Chinese American parents and their children. One of the most striking features that has caught his attention in the production of this novel while exploring the outcomes of those intrinsic conflicts, is, that he has been aware in a sensitive fashion that during the times this novel has been produced as shown in the description that has been given of the mindsets of most Chinese American workers, the vast majority of them are either unmarried bachelors or married bachelors (those who have been separated by miles and years from their Chinese spouses and families) whose essential needs in Chinatown are largely characterized with the instinctive needs of those womanless and childless Chinese American workers who had been segregated from the participation in the mainstream of American social life, cultural life and intellectual life. This is bound to increase the risks they are likely to take in dealing with one another when there is much for them to show their concerns for what they have expected of in Chinese American community. In an original sense, this has much to do with the strong intrinsic conflicts of thoughts between the conservative Chinese American bachelors and the progressive ones that have been distancing themselves from one another on account of the quite tremendous perceptive and cognitive distance and divergence between them. The difference between them lies a lot in the attitudes the former have held toward American society, American culture, and, American history when they have expected themselves of handing down traditional Chinese culture

and traditional Chinese American culture in an entire sense regardless of the great changes inevitable and indispensable for them to adapt themselves to American society, American culture, and, American history and those the latter held in the minds of the latter who have been aware of the great necessity and importance for them to learn English language, English culture, and, English history in a positive fashion, in a flexible fashion, and, in a practical fashion to get use to new social milieu, cultural milieu, and, historical milieu while inheriting their traditional Chinese culture and traditional Chinese American culture. In this case, what can be seen in a clear fashion is that it is this perceptive and cognitive distance that gives rise to the intensification of the conflictual hostility rather than cooperative hospitality between them just as what has been epitomized in the strong confrontation between the dominative forces and the distinctive forces cropping up in this Chinese American novel *Eat a Bowl of Tea* (1961).

From the point of view of the historical manifestation of this conflictual hostility in this novel, it can be seen in an evident fashion in the narrative representation penetrated into the narrative process and narrative practice of this novel that the governmental or managerial inadequacy of the gangs in Chinatown in terms of the legal disciplines, organizational disciplines, and, cultural disciplines as implemented in Chinatown, has drawn the attentions of this Chinese American writer Louis Chu, for an objective fact has been realized in the critical practices and critical processes centering on the historical continuation of the familial impact of ancient Chinese society on the restrictions of the thoughts and actions of Chinese American workers or Chinese American bachelors over there in an unintelligible fashion despite their unawareness of either the governmental or managerial absurdity or abnormality potentiated in this historical continuation due to the incompatibility of the social reality, cultural reality and historical reality in ancient Chinese society with the similar reality in Chinese American community apart from either its governmental or managerial blind spots in this governmental or managerial mechanism or institutionalism. The conclusive evidence that can be seen in the events of ear-cutting in this Chinese American novel *Eat a Bowl of Tea* (1961) has much to do with the hegemonic interference of the Wangs, for it has, to a great extent, alleviated the tensive confrontation between the conservative forces and the progressive forces of this Chinese American community, or, in another way, stabilized the social order of Chinese American community although it has failed to change the perceptive and cognitive inclination of all Chinese American bachelors in a subversive fashion. Suppose Ah Song has achieved success in the court, his counterparts will be bound to be faced with the inevitable imprisonment according to American laws, which will give rise to the further deteriorations of the strong confrontation between the conservative forces and the progressive forces in Chinese American community. On the whole, this interference has struck an appropriate and acceptable perceptive and cognitive balance between them by providing them with a series of interpersonal approaches to the improvement of the relationship to be maintained in terms of families, relatives, societies, and interpersonal communications, and, a relatively universal norm to be followed over there, for, on the one hand, what has been concealed in this interference is that Chinese American workers haven't shown their adequate respect for the overall implementation of American laws in Chinese American community when they try their best to make

peace in an intrinsic fashion; on the other hand, this hegemonic interference has, to some extent, prevented those Chinese American workers from the victimization of American laws and protected them against the reasonable or unreasonable disturbance of American legal institutionalism. In any rate, they are not in a position to turn a deaf ear to the rational exploration of the feasible solutions to address their intrinsic conflicts with respect to the conservative confinement of their thoughts that is inclined to prevent them from the acquisition of individual identity, individual liberty, and, individual dignity in more than one fold.

To be honest, the perceptive and cognitive division between the conservative and progressive Chinese American workers at that time has been personified in the production of this Chinese American novel *Eat a Bowl of Tea* (1961) tends to be the major causes in that historical period, for regardless of the increases of the racists and racial activities who have been holding a strong racial prejudice against American ethnic groups like Chinese American workers as what has been hidden behind the narrative facts and narrative events in the cautious and confidential production of the Chinese American literary works produced by most Chinese American writers after the second world war, what has to be clarified in the impressive narration of this novel *Eat a Bowl of Tea* (1961) is that the residential lives and experiences in the Chinatown located in various areas of America as shown in most Chinese American communities over there have been characterized with two groups of dominative and manipulative traits. One of them is that some Chinese American bachelors have been holding that they should go back to China to make a living and make a life in their homeland instead of living and staying in those miserable Chinatowns in a blind fashion and in an aimless fashion. On the other hand, the vast majority of those Chinese American bachelors who have been clustering in Chinatown for a long time, have been aware in a sensitive fashion that whether they like it or not, they are likely to catch hold of the opportunities to transform them into permanent American settlers to make a living, to make a home, and, to make a fortune in America in a gradual fashion. In this social context, cultural context, and, historical context, it has impressed most of those Chinese American bachelors in a profound fashion and in a perspicacious fashion that at the thought of what has happened to those who have to be caged in the Chinatowns, what has come to their minds in an ambitious fashion and in an aggressive fashion is that they have been aware of the great importance for them to give up their traditional American dream of living, staying and working in Chinese American communities to seek for their mere survival in America in a conservative fashion and to pick up their courage to seek for their new American dream of living and working in the rest of areas of America with the help of opportunities for them to catch up with the residential inclination of the social mobilization from one place to another one in America in response to the positive changes valuable for the insightful and instructive achievement of their indispensable and inevitable dependence on the appropriate and adequate participation in rich American social lives, cultural lives, intellectual lives, and, historical lives.

What has turned out to be pitiful in this process is that owing to the failure to make best use of the precious opportunities to be taken to learn English language and English knowledge to go in for numerous

frequent and formal social communication, cultural communication, as much as, ethnic communication in America in addition to the excessive repression and isolation of most American workers who are not patient enough to make a very good communication with those who are unable to get in contact with them in a very familiar fashion, the conservative Chinese American workers feel that it is tiresome for them to do so in a voluntary fashion. However, from the perspective of ontological individualism and autonomous literalism, what ought to be kept in their minds in a continuous fashion in their struggle for the voluntary acknowledgement of their social identity, cultural identity, and, ethnic identity in American society, American culture, and, American history in a very satiable fashion, is, that it is of much greater importance for them to remove the movable language barriers and knowledge barriers they have encountered in their communication with most American workers grounded on the sufficient, successive, as much as, successful development of their insightful awareness of trying their best to enable them to talk with and argue with those American workers in an eloquent fashion on the basis of the achievement of the appropriate and adequate ideological and epistemological liberation to the perceptive and cognitive conservatism in dealing with American workers in an aggressive fashion just as what to be explicated below in an evident fashion in combination with the analytical examples to be picked out from this Chinese American literary work titled *Eat a Bowl of Tea* (1961) where the Lacanian “reincorporation of history into the discursive sphere (Pavón Cuñílar, 2017, p. 3)” has been perceived and adopted into the actual production of this Chinese American novel in an intentional fashion and in a cautious fashion.

In relation to what has been epitomized in the impressive production of this Chinese American literary work, it is supposed to come to the minds of a variety of the readers of *Eat a Bowl of Tea* produced by Louis Chu and set in the Chinatown located in New York in an adequate fashion that in the words of Min Zhou, they need to see this Chinese American literary work as an objective and authentic reflection of the arrogant, ambiguous, and, apparent ambivalence that the strong conflicts between the conservative forces and the progressive forces has been characterized with the choice to be made between the involuntary and voluntary attitude (Zhou, 1982, p. 33) as ought to be held toward the decisive resistant communication with and communicative resistance against the actual devaluation, discrimination, and, distortion of the harmful communicative motivations of those American workers in a violent fashion in lieu of fitting in with their vicious segregation that is doomed to isolate them from the larger society of America in an increasing fashion to the effect that what they do need to do in this historical context is to seek for the ontological liberation in a brilliant fashion from the continuous perceptive and cognitive imprisonment of the perceptive and cognitive conservatism and to make their way to the perceptive and cognitive liberalism and individualism that have been rarely realized in Chinese American community. To provide appropriate and accurate analytical evidence for the objective elaboration of the mindful conflicts and contradictions between those conservative and progressive forced in Chinese American community as reflected in this Chinese American literary work produced by Louis Chu in combination with an overall picture of the true perceptive and cognitive status quo of Chinatown in line with what has been mirrored in the production of Chinese American literature including the complex relationship

between the father and his son, the complexity of the family relationship in those Chinese American families has been dealt with in an apparent fashion to act as a mirror to remind most readers of the fact that what has been imprinted on their minds upon their reading this Chinese American novel *Eat a Bowl of Tea* (1961) has turned out to be the true lives of aging Chinese American workers staying and working in Chinatown who are quite arduous, difficult, and, lonely in more than one fold when they are not as strong as they used to be just as what has been exemplified in a clear fashion in the vivid characterization of Lee Gong who has been working as a poor dishwasher in a Chinese American restaurant and various laundries in New York, and, that of Wah Gay who has run a Money Come clubhouse on his own in the end right after his having worked in restaurant for decades for the purpose of providing a place of amusement for the rest of lonely unmarried Chinese American workers living in Chinatown who are good at playing Mahjong without knowing in a sensitive fashion that this will give rise to the popularization of the perceptive and cognitive conservatism in Chinese American community. As a matter of fact, at the outset of his immigration into America, the earlier disadvantages of this character by the name of Wah Gay are associated with the embarrassing status of his immigrant lives as typified in his lack of English language, English knowledge, and, transferable skills to transit the message between English and Chinese to do good to his employment in more than one fold owing to the failure to free himself from the confinement of the perceptive and cognitive conservatism, for he has to be faced with a variety of perceptive and cognitive obstacles that are inclined to prevent him from getting over all the great difficulties he has in having a good access to the larger community in American society, American culture and American history when he has to take part in the social communication, cultural communication, and, ethnic communication with most American workers in more than one situation on a daily basis.

Even if similar living experiences and working experiences are also available in the lives and careers of the rest of the characters depicted in the production of this Chinese American literary work *Eat a Bowl of Tea* (1961) to give an account of the conflictual essence and truth of Chinese American bachelors according to what has been recounted in the authentic stories told to deal with the lives and experiences of this insightful scholar by the name of Paul, C.P. Siu who has worked as a laundryman in the reality revealed in the representation of the lives in Chinese American community located in Chinatown, it has to be noted in a clear fashion that what has turned out to be true in line with what has been epitomized in the eventual settlement of the conflicts between those conservative forces and the progressive forces in Chinese American is that it is possible for them to be allowed to live normal lives in America in a natural sense and to seek for their original social identity, cultural identity, and, ethnic identity in different fashion, for this is inclined to enable them to have a good access to the true social lives, cultural lives, and, intellectual lives of America in a positive fashion as what has been articulated in the quotes given below: “I have no other hope but to get money and get back to China. What is the use of staying here; you can’t be an American here. We Chinese are not even allowed to become citizens. If we were allowed, that might be a different story. (Siu, eds. Tchen, 1987, p. 156)” In that case, it will occur to a good many

of Chinese American workers in an impressive fashion that they will stop taking into account the idea of going home in an irrational fashion and in an unreasonable fashion. In some measures, it is possible that this is the fate of most Chinese American workers who have been living and working in Chinese American community for a very long time to strike an appropriate perceptive and cognitive balance between the conservatism and radicalism that have had a great impact on their decision to be made to inherit Chinese American culture and to resist against American culture. That is because if the conflictual confusion dealt with above is not solvable, what those Chinese American workers are anxious to do in their bitter lives and experiences, is, to pick up their wives and children, to live with them, and, to work with them in a very cheerful fashion. As a matter of fact, this has much to do with not only their need of the assistance of their wives and children but also with their strong awareness that the more their family members stay with them in Chinese American community or in the rest places of America, the stronger their social and economic influence will be whether they are likely to live together in the village or in the Chinese American community. However, all this great expectation has turned out to be an imaginable but unreachable illusion in the light of what has been implied in the notion that “the ultimate function of Foucault’s historical analysis is to provide us with a critical selfknowledge. (Fillion, 1998, p. 145)”

Although it is difficult for them to the new comers of Chinese American workers to achieve a good social communication, cultural communication, and, ethnic communication with American workers when they come to this Chinatown shortly after their immigration into America in an aggressive fashion and in an ambitious fashion, it is still possible for them to get over the difficulties they are likely to run across in their lives and experiences on a daily basis, for the success has been seen in the lives and experiences of Ben Loy and Chin Yuen who have been told to have experienced the same thing when they arrive at Chinatown. In fact, it is similar to what has happened to his father when they have to settle over there for a short time, for it is quite amazing that Ben Loy finds the place his father lives is something like a “dungeon (Chu, 1961, p. 140)” where he can see in a clear way that only an old man like his father can stand and live a shut-in dingy place like this. Difficult as it is, they have survived from the touch conditions where they have found it difficult for them to do this or to do that. To a great extent, this can be considered as a good example that can be given to show the possibility for them to solve the problems they have to address in their communication with American workers to continue their lives and experiences over there. Anyway, what can be seen from this in a practical sense is that the short-term survival needs of the newcomers have been met to some extent, but this does not mean that they are supposed to be satisfied with the possible fate of the ethnic group that has made them feel that the sense of collectivism may diminish as a group members of this ethnic group peopled with a variety of Chinese American workers in an incredible fashion because in his mind this Chinatown remains to be a declining ghetto made up of only an increasing number of Chinese American bachelors who have stayed unmarried to stand the unimaginable test of lovesickness and loneliness in an unbearable fashion, or, failed to live with their wives and children in a painful fashion, and, to get free from their homesickness in a much more comfortable fashion. In accordance with what has been depicted in this Chinese American literary

work *Eat a Bowl of Tea* (1961), the similarity of the need to be met in an appropriate fashion in this case has indicated in an appropriate fashion that the aggressive and ambitious awareness to be developed and improved has come to the minds of Wah Gay and the father of Ben Loy in an impressive fashion and in a profound fashion so that they have sensed in an insightful sense that “each day makes the light of life dimmer” as long as they continue to submit to everything that has been established in this Chinese American community. In essence, what he is afraid of when he lives and works there, is, that he worries a lot about their future that one day his son will end up with the marriage with either a ‘jook sing’ girl with an American birth, or, a conscienceless Chinese American girl. For the sake of his father’s worry and anxiety, he may lose interest in the continuous preservation of the social identity, cultural identity, and, ethnic identity that most Chinese American workers have been equipped with in a grateful fashion and in a graceful fashion while living in this Chinese American ethnic community. What he does show a strong interest in, is, to get to “the better places that have been filled with far-reaching selections (Chu, 1961, p. 42)” where he is able to make his American dream based on promising outset in a cheerful fashion.

In an ironical fashion, Louis Chu has made a comparison between the view of Wah Gay on the ‘jook sing’ girls and that on the appreciation of the old man for Lau Shee who is the wife he has left behind in China for twenty-four years to get over the fear of bitterness as shown in the Foucauldian persistence that “If everything is dangerous, then we always have something to do. (Dreyfus & Rabinow, 1983, pp. 231-232)” On the one hand, in accordance with the imagination of Wah Gay, he feels ‘no bitterness’ because what does occur to him is his “sympathy and understanding (Chu, 1961, p. 45)” for his long absence from home as what has been implied in his life in a guilty fashion. This has bodied for an attitude that he is unable to develop and to hold toward his loneliness while he feels in a sensitive fashion and in a sensible fashion that this is “lacking in ‘jook sing’ girls (Chu, 1961, p. 45)” in most cases. On the other hand, what has been reflected in the arranged marriage between Ben Loy and Mei Oi in an impressive fashion and in an instructive fashion is that it is of little significance for them to continue to seek for the sense of satisfaction and security in this Chinatown in that what they do need is no more than the satiation of their practical needs to put an end to the ‘dying’ traditions in a decisive fashion even if they have been followed for a very long time in this Chinese American community where Chinese American bachelors come and go hither and thither. In a comparative sense, it is much better for them to fit in with the practices that have been reflected in the Chinese American literary work this particular Chinese American writer by the name of Louis Chu has produced in an instructive fashion and in an illuminative fashion, and, to follow the more insightful suggestions as concealed in the improper behaviors of the father who has chosen to make an exploration of what he has been trying to do in America in the form of his reasonable and rational demonstration with the help of the natural and normal development and improvement of his thinking and reasoning in a logical fashion and in a flexible fashion regardless of the perceptive and cognitive distance between him and his son who have been anxious to try his best to achieve his individual liberty, individual identity, and, individual dignity on the basis of having access

to either his exemption or even liberation from the continuous imprisonment of the conservative attitudes he has held toward Chinese American culture regardless of the awareness that ought to be developed to show his concern for the genuine needs of his son.

Truth told, the genuine reason for him to set a good example for his son and to help his son to avoid going astray in a pitiful fashion, is, that he has left China for twenty-five years in an aggressive fashion and in an ambitious fashion even though Wah Gay has not met his son for sixteen years to the effect that he has been absent from the perceptive and cognitive growth of his son from his birth to his growth. To this extent, it ought to have been reasonable and possible for Wah Gay to know nothing about the physical and psychological bitterness and sadness his son has suffered from in American society, American culture, and, American history where his son is able to find enough opportunities to communicate with his peers to have a good taste of the joys of communication in person to lay a very sound experiential and experimental foundation for the overall development and improvement of his optimistic personality in a positive fashion. What is worse, neither does he communicate with his son in an active fashion, and, nor does he rack his brain to look for a wife for his son Ben Loy to take his paternal responsibility for his son as soon as possible. In this case, it is after marriage that Ben Loy will work much harder to support his own family in a reliable fashion and in a responsible fashion right on the way to the development and improvement of his sense of responsibility for his own wife, his own children, and, his own family in a dutiful fashion. Instead of having been keeping track of his son in a successive fashion and in a sustainable fashion, he has chosen to ask a daughter-in-law of him to take this paternal responsibility for him in a careless fashion and in an irrational fashion without knowing in an overall fashion and in a profound fashion that the harm his absence from the perceptive and cognitive growth of his son is bound to do to the mental health of his son and the improvement of the harmonious relation between him and his son because this will give rise to the further increases of the conflictual resistance of his son against him out of his careless or conservative misunderstanding of his son. In a perspicacious sense, this is also valuable for the coherent and cohesive continuation of the successive and sustainable reproduction of the descendants for the family to the effect that a year or so after the marriage of his son, they will give birth to a grandson, or, perhaps, a granddaughter. However, what has been bothering Wah Gay a lot is that he has known knew nothing about the true reasons for the ridiculous celibacy of his son Ben Loy in his pre-marital loneliness, bitterness, sadness, blindness, and, aimlessness; he has never asked anything about the emotional, psychological, and physical status quo of Ben Loy after getting married as a result of his own ignorance of the great importance that ought to be placed on the maintenance of the mental health of his son, and, his carelessness about the appropriate concern he is in a position to show for his son and his daughter-in-law in an intimate fashion, or, at least, in a hospitable fashion. Instead, he just asks Ben Loy when he asks them to let him to take care of his grandson for a while without taking into account in a rational fashion that what he has been doing is imposing a tremendous pressure on the lives of Ben Loy and Mei Oi on a daily basis. In this way, it can be imaginable that it is inevitable for them to worsen their

communication due to the perceptive and cognitive distance between them, to be exact, between his cultural conservatism and his son's cultural progressivism.

In connection with the ruminative and reflective observation of Hsiao Ruth in the great concern that has been shown for the perceptive and cognitive inclination of the Chinese American children like Ben Loy and Mei Oi in a conscientious fashion, what has to be emphasized a lot on the strong conflicts between the conservative forces and progressive ones as shown in the cases mentioned above is, that it has to be noted in an insightful fashion and in an instructive fashion in this valuable and veritable observation that the dominative and manipulative control in the deformed patriarchal system as has been popularized in the Chinatown located in New York has either devaluated or even distorted the enterprising spirits of most Chinese American children like Ben Loy and Mei Oi whose thoughts have been marked with the unintelligible personalities of this kind in an undoubted fashion even though they have been considered to be "dependent, limited, and unfulfilled (Hsiao, 1922, p. 152)" in the eyes of most Chinese American parents. That is because for the part of Wah Gay, he has been wishing Ben Loy to accept everything that he has assumed for him in spite of the fact that this is a form of parental control that he has had of him by sending him away from New York and asking him to work in a small town in Connecticut. He can do nothing to change his father's decision even if he has known it in a clear fashion that this will have turned out to be ineffectual and self-deceptive in simultaneous fashion. To put into his shoes, it is in a position to be made sensible that what has happened to Wah Gay in the development and improvement of the literary imagination and literary inspiration of this Chinese American novel *Eat a Bowl of Tea* (1961), is, the objective and authentic reflection of what has happened to most Chinese American workers on a daily basis in the miserable bachelor society of Chinese American community with an aim of showing those readers in an adequate fashion and in an evident fashion a cruel fact that what this Chinese American community does lack at this transitional moment is to instill into the minds of most Chinese American workers the theoretical and practical significance for them to enable themselves to make best use of self-discipline, moral strength, virility, and, potency to reproduce themselves for the sake of themselves and also for that of their future generations in a responsible fashion rather than to force them to accept their parents' thoughts in a blind fashion. However, what can be perceived from the poor living experiences and working experiences of this Chinese American victim by the name of Ben Loy, is, that it is the inwardness of his father who has been preoccupied with the strong anxiety exemplified in the great concern to be shown for the bright future of his children that tends to mean little in the larger community of American society, American culture, and, American history where Chinese American workers are quite inclined to be able to broaden their perceptive and cognitive horizons, and, enrich their perceptive and ruminative thoughts and insights in combination with the perceptive and cognitive pace that is supposed to be kept with the gradual modernization and globalization of America in a natural fashion and in a normal fashion grounded on the appropriate and adequate consolidation of the autonomous awareness of those Chinese American workers that tends to make them "start to depart from the historical limits of their identifications, talking their particularities as so many historical specificities. (Rajchman,

1991, p. 108)” In compatible with what has been manifested in the situations in which most of those Chinese American workers have to be faced with at that historical moment, it is of great necessity for most conservative Chinese American workers to take a first step toward the ambitious or aggressive liberation from the perceptive and cognitive conservatism in which their creative minds have been locked or blocked time and time again.

Therefore, it can be seen from these examples in an apparent fashion that it is the unwillingness of Chinese American workers to inspire them to learn and speak English in a positive fashion and their violent resistance against Americans and their culture on account of their worries about the successive and sustainable permeation of American culture into the development and improvement of their Chinese language and Chinese culture and their anxiety about the possible subversion of their lives and their culture they have been used to for a long time that lead to the further exploitation of the precious opportunities those earlier Chinese American workers and their Chinese American children ought to have taken in an active fashion to promote their effective social, cultural, and, ethnic communication with most American workers to enable them to catch hold of much better opportunities to make a living, to make a life, and, to make a fortune in American society, American culture, and, American history rather than to devote most of their time and energy to the destruction of the futures of their Chinese American children in addition to their continuous devaluation or even distortion of objective and dialectical attitude that ought to be developed and held toward the true development of American society, American culture, and American history to give a rather strong perceptive and cognitive impetus to the gradual popularization of the participation of Chinese American language and Chinese American culture in the successive and sustainable development and improvement of American society either in an apparent fashion or in an ambiguous fashion. Based on the analysis made of the conflicts between conservative Chinese American bachelors and the progressive bachelors in Chinese American community, what can be perceived from those detailed analyses is that those conflicts have been preventing Chinese American community from being faced with the perceptive and cognitive inferiority of Chinese American culture and American culture and making best use of the perceptive and cognitive superiority of them on the way to the achievement of the liberation of their conservative thoughts and the adaptation to the progressive thoughts in a rational fashion.

4.2 The Conflicts of the Profits between the Competitive Chinese American Bachelors and the Cooperative Chinese American Bachelors in Eat a Bowl of Tea

The continuation of the failed settlement of the conflicts of the thoughts between the conservative Chinese American bachelors and the progressive ones in Chinese American community has given rise to the successive and sustainable marginalization, isolation, and, discrimination of American workers who have deprived them of the opportunities to make appropriate use of the social, cultural, and, intellectual resources engendered in the losses of the economic resources available in American society, American culture, and, American history as demonstrated in a clear fashion in the strong competition cropping up in the veritable and valuable narration of this Chinese American novel *Eat a Bowl of Tea* (1961). The

result of this deprivation is that the intrinsic competition for the internal social, cultural, and, intellectual resources valuable for the translation of them into the indispensable economic resources available in Chinese American community has been made much stronger than before because the shortage of the economic resources on which they have to rest a lot to support their essential existence in America has forced them to maximize the profits they are inclined to make for themselves in an individual sense rather than that the entire Chinese American community in Chinatown is supposed to maximize in a collective fashion for its overall development and improvement as a result of their failure to make best use of the social, cultural, and, intellectual resources translatable into the economic resources valuable for the total increases of the economic resources and the continuous existence of all Chinese American workers. For the sake of the reasons for the intensification of this competition, it has to be noted in a sincere fashion that this has much to do with the perceptive and cognitive inadequateness of those Chinese American workers who have been forced to be selfish enough to prioritize their own individual profits rather than those of Chinese American community in an unselfish sense. In other words, those who concern themselves individually regardless of others are here and there in Chinese American community while those who worry about all collectively regardless of themselves individually are rare over there. As a matter of fact, what has been hidden behind this situation in an unnoticeable fashion is that the genuine leadership or governance of those Chinese American workers have failed to be shaped in a promising sense because an omnipotent and omniscient Chinese American leader hasn't turned up at that time in Chinese American community to take into account the successive and sustainable development and improvement of Chinatown in an overall fashion and in an insightful fashion and the construction of the blueprint of Chinatown in a strategic fashion.

In relation to what has been epitomized in the impressive production of this Chinese American literary work in terms with the popular existence of this kind of competition potentiated in the major narrative facts and narrative events of this Chinese American novel *Eat a Bowl of Tea* (1961) that can be used "to characterize the historical process (Fillion, 1998, p. 149)" of the great perceptive and cognitive changes taking place in the historical evolution of the interests of most Chinese American workers in a Foucauldian sense, it is supposed to come to the minds of a variety of the readers of this Chinese American novel in an adequate fashion that in the opinion of this Chinese scholar Min Zhou, it is of great importance for scholars to see the social reality, cultural reality, and, historical reality reflected in the production of this Chinese American literary work as an objective and authentic reflection of the arrogant, ambiguous, and, apparent ambivalence of most Chinese American workers whose minds have been preoccupied with the selfish protection of the profits that have to be made for the maximization of the indispensable and inevitable social resources, cultural resources, and, intellectual resources available in Chinese American and translatable into the economic resources that can be made best use of to help them to sustain their existence in Chinatown rather than to improve it in America. In this sense, the profound and perspicacious consideration to be taken into the future and further prosperity of Chinese American community has been turned into the superficial and irrational choice to be made between the "involuntary

and voluntary (Zhou, 1982, p. 33)” to support Chinese American culture or to reject American culture in a lamentable fashion.

On the contrary, what has to be noted in the minds of those Chinese American works is that they also need to take into account the cooperation among them in the development and improvement of the indomitable and insightful attitude they ought to hold toward the resistant communication with and communicative resistance against the devaluation, discrimination, and, distortion of the harmful communicative motivations of those American workers in lieu of fitting in with their vicious segregation and discrimination that is doomed to isolate them from the larger society of America in an increasing fashion to the effect that what they do need to do is to seek for ontological liberation in a brilliant fashion to highlight their respective perception and cognition of the developmental interests of the entire Chinese American community located in the Chinatown they have lived and worked for a long time on the basis of their quick abandonment of the private and selfish motivation of their individual profits to be made and maximized in this Chinese American community through the achievement of their intrinsic cooperation rooted in the genuine development of the awareness of the patriotic solidarity in the Chinese American community dispersed throughout every corner of American society. With this taken into account in a deliberate fashion, it is possible for the readers of this Chinese American literary work *Eat a Bowl of Tea* (1961) to be aware of the objective fact in a sensitive fashion and in a sensible fashion that the Chinatown located in New York is supposed to be considered to be in need of a compromise to be made between the competition of most Chinese American worker who aim to make and maximize their profits in an individual sense for the acquisition of the short-sighted convenience that seems to be inclined to give an adaptive response to the harsh social realities, cultural realities, and, historical realities they have to be made in the host society, and, the cooperation of them to place a greater emphasis on the profits to be made and maximized for the overall development and improvement of the entire ethnic group of Chinese American workers, for the purposeful avoidance of the intrinsic persecution cropping up in the earlier history of California as far as they have learnt it in an evident fashion from its historical facts and historical events that this persecution has become a rather particular social phenomenon, cultural phenomenon, and, historical phenomenon in the historical evaluation and evolution of American society, culture, and, history in an impressive fashion and in an instructive fashion. In this sense, it is this intrinsic persecution that is inclined to remind them of the disastrous outcome of the blind and irrational competition popularized in Chinese American community owing to the deterioration of the shortsighted competition over there in an unintelligible fashion.

Therefore, what they have to be aware of from the profound and perspicacious reflection and rumination of the harm this intrinsic persecution might have on the successful and sufficient use to be made of the social, cultural, and, intellectual resources in a rational fashion to promote the appropriate perceptive and cognitive balance to be struck between the completion and cooperation of most Chinese American workers to work hard for the achievement of the economic resources that are inclined to provide them with a variety of precious opportunities to enable them to have an access to the final and formal

establishment of their social, cultural, and, ethnic identities to lay a sound perceptive and cognitive foundation for the insightful development and improvement of Chinese American community. Sure enough, this balance ought to be obtained in reference to the essential and overall evaluation and revaluation of the ideological and epistemological superiority and inferiority of the sustainable persistence in the sufficient and successful achievement of the strong institutive resistance against either the voluntary or involuntary segregation from mainstream American society, American culture, and, American history as what has to be personified in their continuous resistance against the disgraceful and dishonorable discrimination and humiliation of most American workers that have been running through their communicative practices and their communicative processes indebted to their own adequate awareness of the flaws existing in their superficial simplification of choice to be made to inherit Chinese American culture or to subvert American culture in the context of the combinative interaction of competition with cooperation. To this extent, it has turned out be valuable for them to enable them to develop and improve a strong sense of social identity, cultural identity, and, ethnic identity to lay a very sound foundation for the continuous consolidation of their social solidarity, cultural solidarity, and, ethnic solidarity in an insightful fashion and in an indomitable fashion with the help of their full awareness of the good this perceptive and cognitive balance is inclined to do to the appropriate protection and promotion of the appropriate cooperation from their competition and the appropriate acceptance of the actual competition from their cooperation in a dialectical sense, for this is bound to give rise to their ontological and intuitive awareness of the great importance that is in a position to be placed on the inspiration of their autonomous abandonment of the ideological and epistemological inferiority of voluntary segregation that will be inclined to give rise to the further reinforcement of the social segregation, cultural segregation, and, ethnic segregation they have to be forced to get accustomed to in their lives and careers on a daily basis in a painful fashion owing to the insightful employment of the perceptive and cognitive balance mentioned above. What turns out to be unintelligible for most readers of this Chinese American literary work in an impressive fashion in terms with the quite ambivalent balance between the competition and cooperation of most Chinese American workers, is, that the subsequent development and improvement of the voluntary segregation in the minds of an increasing number of Chinese American workers, have made the social status of Chinatown in Chinese American community and American society descended and deteriorated into a poor barren island located around ethnic ghettos where those who have been living and working over there have tended to depend on one another to make a living and make a life in an unavoidable fashion and in an indispensable fashion, for they have made a choice of the voluntary segregation without knowing in an insightful fashion that it is this choice they have made in an irrational fashion that has made them miss a variety of good opportunities that are inclined to enable them to have a good access to pleasures of living and working in a modern, developed, literal, and democratic Chinese American community in lieu of staying in the original Chinese American communities where they used to live in spite of their having a clear understanding of the objective fact that most of those original Chinese American communities are linked

with the various social chaos, cultural chaos, and, ethnic chaos as have been coated in the provincial clannishness of the ill-informed families, the ignorance and innocence of a variety of short-sighted entrepreneurs, the institutional mechanism and ritualism of the familial obligations to be followed in line with traditional Chinese American culture, and, the excessive popularization of the patriarchal system that are bound to confine and imprison the room that is supposed to be made for the insightful and intelligent stimulation and promotion of the perceptive and cognitive sensitivity and sensibility of those Chinese American workers who are in a position to address the perceptive and cognitive conflicts between the competition and cooperation of most Chinese American workers.

What has been expounded regarding the strong conflicts of the profits between the competition and cooperation of most Chinese American workers as exemplified in the characterization of this Chinese American novel under the title of *Eat a Bowl of Tea* (1961), is, to a great extent, in consistent with what has happened to the earlier Chinese American workers who have come to America just for a making a temporary stay rather than a long settlement. However, as soon as they arrive in America right at the beginning of their immigration, they are unable to get free from the doom of settling down there because Chinatown in San Francisco has already become a bustling colony in the 1850s even though there are dozens of stores selling Chinese groceries, clothing, medicines, and, other goods convenient and valuable for the genuine lives and experiences of this Chinese American community. To be specific, the new arrivals from China have been drawn to the neighborhood. As a matter of fact, Chinatown was six blocks long, busy and vibrant by the mid-1870s. In an essential sense, Chinese American communities are mainly made up of men more than half of whom have been married before they come to America. Later on, they have been made single men or “married bachelors”, for they have been separated from their wives and family members living and working in China by thousands of miles and for a good many years. For the sake of their work, they have also been known as “gam saan haak, or, Gold Mountain men. (Lee, 2015, p. 67)” In an original sense, Chinatown is largely organized around the needs of these womanless and childless men who are lack of vigor and vitality in that they have been trapped by racist immigration laws and racial discrimination as popularized in American over those days they live and work in San Francisco, and other American cities like New York. Later on, although the “gam Saan haak” has shuttled between China and America from the 19th century to the early half of the 20th century, their lives in Chinatown remain convenient, for it is possible for them to labor and to send regular remittances to support their families living and working in the remote Chinese villages where sometimes as many as 80 percent of those Chinese inhabitants have relied on their overseas Chinese American men to increase their income. Since Chinese were not allowed to marry the women of other races in Hawaii, many of them have changed their traditional marital mores and married native Hawaiian women in an expedient fashion. In some measures, those overseas Chinese American men have been commonly viewed as the benefactors of their wives and family members living and working at home in their villages who have known little about the hardships by those Chinese American men have suffered from the social isolation and social discrimination in America. Even though it is not a man’s job to do the laundry and to feed

others in traditional Chinese culture, it is inclined to bring them a few opportunities that are valuable for those early Chinese American workers to struggle for their survival and to earn a living in America even when they are required to work for long hours in laundries and restaurants and to suffer from the disinterest in their lives and experiences in the isolated Chinatown that look like a lonely island in America. At the cost of the grace and disgrace of men, those Chinese American workers have gradually made their way to the chance they are likely to take to help them to enter American mainstream society step by step. Although everything those Chinese American workers have been suffering from in America cannot be tolerated by any other Chinese men who has been used to the lives and experiences of what is likely to be witnessed in the seemingly healthy patriarchal system popularized in traditional Chinese society, slim hope are likely to be caught as long as they are willing to free themselves from the extreme ambivalence between the absolute insistence on Chinese American culture and the complete resistance against American culture. This bears great similarity with what has been imprinted in the minds of the pioneering Chinese American workers like Wah Gay and Lee Gong depicted in the production of this Chinese American novel *Eat a Bowl of Tea* (1961) who have not been separated from their wives and family members for many years. What seems to be unexpected enough is that in a pitiful sense, they can do nothing but kill most of their time in dealing with the gangs of Chinatown and playing mahjong with them till they are getting old. In a normal sense, it is understandable that without a healthy family life and the acceptance of American society and American culture due to the exclusive discrimination of the mainstream society in America, it is indeed difficult for them to put into use and practice what have come to their minds in an admirable fashion and in a valuable fashion with regard to the fulfillment of their dreams. In any rate, their service as laundrymen and waiters tends to help them to get free from the pressures they are bound to be faced with when they are asked to give their wives and family members money and gifts even if it is quite impossible for them to return to China and to act as wealthy men in a graceful fashion. Of course, it is impossible for them to achieve the perfect status quos in their lives and experiences, for what has impressed most of them is that they have regarded their lives spent in America as a kind of imprisonment that had to be endured to make it possible for them to obtain freedom in a pessimistic fashion. According to what has been recounted in the lives and experiences of a Chinese American laundryman, those Chinese workers might have sought for a different dream and led a different life had they been allowed to live normal lives in America as what to be implied in the following quote:

I have no other hope but to get money and get back to China. What is the use of staying here; you can't be an American here. We Chinese are not even allowed to become citizens. If we were allowed, that might be a different story. In that case, I think many of us Chinese would not think so much of going back home. (Siu, eds. Tchen, 1987, p. 150)

As shown in this quote, the dissatisfaction with the social reality, cultural reality, and, intellectual reality of American has been indicated in an apparent fashion. The possible reason for the insatiation with present lives and experiences has much to do with the pressures they have to be faced when they go back

to the village they have lived and worked for a long time in their lives, and, the concern that has to be shown for their children, for if they choose to return there, it will be possible for them to be able to father their children even though they have to be taken care of by their wives or their family members when they set out again for America to expose themselves to the strong competition among Chinese American workers who have been forced to give up the cooperation among them for the sake of their survival over there. What sounds pitiful and sentimental for them, is that they will not see their children again until their children grow into adults, and, then they might meet as if they were strangers either in the village or in America after a long separation. Therefore, it is quite understandable that most Chinese American fathers are usually eager to bring their sons to work with them in Chinese American community not only because they need their children's assistance but also because the more family members a man has had to work with him in America, the stronger his social and economic influence will be both in their Chinese village and in the Chinese American community when they are forced with either the vicious or even violent competition among Chinese American workers to make or to maximize their respective profits. A specific example to be given in this respect is that their return from the overseas Chinese American community to their Chinese villages often shows that they have made enough money to spend in their hometown in a graceful fashion. Therefore, the satiation with this vanity has given rise to the reinforcement of a chain migration of sons called "paper sons" before they are able to establish their American citizenship in 1924. This might be because their papers have been destroyed in the San Francisco earthquake happened in 1906, for this destruction has made it possible for them to invite their sons to Chinatown or to sell their rights to sponsor sons of other non-citizens or ineligible Chinese children. It is for the sake of this sponsorship that those young men who have been sponsored are often regarded as "paper sons" at that particular historical moment even if they have failed to be aware of the possible intensification of the strong competition among Chinese American workers as hidden behind this invitation. To be honest, although the implementation of Chinese exclusion Acts and anti-Chinese activities in America has lasted for almost 61 years and it has made Chinese American population in American society fall into a competitive Chinese American community that has been translated into urban ghettos that have been characterized with the strong intrinsic competition among Chinese American workers in American society and American culture. For the sake of the transition of the role Chinese American community has been playing in American society, American culture, and, American history, Chinese American workers have been driven from the development of the mines by the Foreign Miners' Taxes in California, and, prevented from fishing on the West Coast by laws prohibiting the use of Chinese fishing nets and vessels in an intentional fashion. This leads to the further and future intensification of the strong competition of most Chinese American workers particularly when a good many Caucasian workers have protested the employment of Chinese American workers in American factories and on American farms. From the point of American policy made for Chinese American workers, they have been prohibited even after the formal and final immigration and naturalization of the legal identity of most Chinese American workers, and so is their employment in America because it has

been restricted in American legal regulations that those ineligible Chinese American workers are not allowed to take American occupations despite their acquisition of the American citizenship in a reasonable fashion. An example to be given in this respect is that it has been reported in 1946 that those ineligible Chinese American citizens were prohibited in New York City from the application for the twenty-seven occupations ranging from dentistry and teaching. (Konvitz, 1946:196-197) Therefore, those Chinese American workers cannot but be employed in the vicious or even violent industries like grocery and supply stores, garment work, domestic service, restaurants, and laundries. What sounds absurd enough is that the interviews of Caucasian workers have indicated in a definite fashion that the laundry work in that area can be done by Chinese American workers even if it has been restricted and identified as a strict American phenomenon. The reason for this unexpected acceptance has less to do with the positive changes of American governmental policies but more to do with the attitude those Caucasians have been holding toward laundry workers who have been regarded as despised citizens, and, their unwillingness to do this laundry work that has been accepted as menial work in a clear fashion as shown in the quote given below:

My opinion of him is quite natural so long as he remains only a laundryman...[H]e is all right as long as he stays in his place and does not try to do too much....One thing i like about them is that they keep their place and don't try to mix with the white people.

The Chinks are all right if they remain in their place. I don't mind their working in the laundry business, but they should not go higher than that. After all, there aren't enough jobs for us whites, without them butting in. (Siu, eds. Tchen, 1987, p. 2)

Despite there having been numerous hardships on the employment of Chinese American workers in America, the primary cause of their dissatisfaction with the discriminative occupations available in American society has much to do with the perceptive and cognitive frustration they have run across in the perceptive and cognitive growth that has running through their respective lives and experiences on account of their failure to seek for the perceptive and cognitive liberation through their profound and perspicacious meditation on the correlative ambivalence between the intrinsic competition and cooperation among most Chinese workers who have been confused with the quite appropriate and acceptable perceptive and cognitive balance to be struck between the adequate use of the social resources, cultural resources, intellectual resources, and, historical resources of Chinese American community and the overall absorption of those resources from the deep participation in American society to promote the social, cultural and historical development of Chinatown and America in relation to the benefits obtainable from American economic prosperity. That is because this frustration has given rise to the traumatic fact that the vast majority of Chinese American workers has lost their original perceptive and cognitive individuality and liberty that should have made them freed from the blockage of the radical intrinsic competence for the social and cultural resources that are inclined to make them exempt from the natural and normal possession of their own acceptable and appropriate sexual lives and family lives and

from the terrible state of their suspended desperation as have marked the passage of their lonely years spent in the vicious or even violent competition for the limited social, cultural, and, intellectual resources of Chinatown in a blind fashion and in an irrational fashion. As a result of this strong intrinsic competition, they have even reminded themselves that if they were to be doomed to live in poverty, it might have been better to be poor outside rather than at home as what has been criticized in the light of the tedious lives they have led in Chinese American community in accordance with what has been enlightened in the quote given below: “It is awful. Although one can earn little in China, he can see his wife and children in the morning and his parents in the evening. Being a laundrymen is no life at all. I am not an old man yet, but I feel old. (Siu, eds. Tchen, 1987, pp. 158-159)” What has turned out to be much more traumatic for most Chinese American workers living and working in the Chinatowns located in San Francisco and New York is that they have to be faced with the much stronger intrinsic competence engendered in both the physical and psychological restriction of their employment in Caucasian society due to their being considered to be inferior to American workers. In this case, those Chinese American workers have found their own social activities limited and sealed by the invisible walls around the ethnic ghettos within which they were contained in American society, American culture, and, American history. What has been exaggerated in this racial exclusion or racial discrimination is that they have been made unable to have a good understanding of themselves or to have rights to enjoy themselves even when they are anxious to watch American movies. As a result of the excessive exploitation of the rather precious opportunities for those married Chinese American bachelors to develop and improve their living ability, it is no wonder that most Chinese American workers would “stroll down the street with a lonely heart and a desire to get excitement after a week of strenuous labor” due to their failure to compete for a place to have a good rest after their heavy work. What is worse, this excessive exploitation has also forced a good many Chinese American workers to worry a lot about their indispensable food, and, the complete exemption from their unemployed idleness that gives rise to their visits paid to a whorehouse and their funs made of with a prostitute and free from the attraction of gambling that has been viewed as one of the few recreations available in the confused minds of those Chinese American bachelors who have lost their normal occupational competence in American society and Chinese American community. In some cases, it has been said that they have visited brothels merely because they have nothing to do on their days off and want to kill their boring time. Unexpected enough, it has also been said in a clear fashion that they have even attended church-sponsored English classes primarily because the teachers over there are female and they are even hungry for various books and words from the members of their opposite sex. For the sake of the alleviation of this hunger, the calendars equipped with the nude pictures of girls have been imported from Shanghai expressly to serve the strong needs of those Chinese American bachelors in the name of promoting the improvement of “Chinese American” trade to cover the truth of their failure to compete with their counterparts over the social, cultural, and, intellectual resources that are limited either in American society or in Chinese American community even if they are brave enough to address the conflicts hidden behind this vicious or even violent competition.

What has to be emphasized on in many cases regarding the appropriate and effective measures to be taken for the settlement of the intrinsic conflicts of the profits to be made or maximized between the competitive and cooperative Chinese American bachelors, they are not in a position to turn a blind eye to the genuine fact related to the generation of the strong intrinsic competition among Chinese American workers in that the perceptive and cognitive lack of the strong awareness to strive for the acceptances of the American society and culture and the hardships they are inclined to come across right on the way to the successive and sustainable achievement of their cultural identity, liberty, and, dignity in their increasing communication and competition with American workers on the occupational forum, have served to intensify those overseas Chinese American workers' sense of belongingness to and homesickness for their homeland when they have lost the basic opportunities to be employed in American society because their unemployment in American society will give rise to their stronger competition with another in Chinese American community. Even if they are acutely aware that the perceptive and cognitive inferiority imposed upon their social, cultural, and, ethnic identity has much to do with the international position of their motherland and it is not time for them to impose their own culture upon their American counterparts, it is possible for them to try every means to seek for the appropriate occupations to help them to make a living, to make a life, or, even to make a fortune in America rather than make themselves forced to follow American policies in a passive fashion or to compete with one another in Chinatown for the possession of the limited social, cultural, and, intellectual resources over there in the hope that the road to their freedom and equality in America lies in the increasing consolidation of the national strength and independence of their motherland by waiting for the great contributions that have been made or will be made from the salvation of their national father Sun Yat-sen who has launched a social movement for national liberation, for it costs a lot for them to do so in addition to the great trials and tribulations they have suffered from the terrible wars between 1931 and 1932 when war funds have been cabled to Asian battlefronts in a direct fashion. That is because it has turned out to be difficult for them to get free from strong competition engendered in the disappointment at the pains they have suffered from the war with Japan where the average laundryman has contributed \$12.50 to \$18.50 bi-monthly, not including special contributions, for several years to support the Chinese resistance. (Siu, eds. Tchen, 1987, p. 271)

The vices of this intrinsic competition among Chinese American workers have been worsened when the historical conditions both in America and China in 1850s have been changed, for the actual deterioration of the social, cultural, and, historical situation at that time has discouraged women to immigrate into America, which will give rise to the unbalance of the social resources available in Chinese American community located in Chinatown and the inevitable transformation of it from a community of families into that of bachelors. This has made a sharp contrast with what has happened to a great many Caucasian workers in America who have allowed many Chinese women and their families to enter into America even if they have known that "the country would threaten a "white man's country (Takaki, 2012, p. 150)." As a response given to American immigration policies, there have been Chinese cultural constraints in Chinese immigration policies that haven't also supported Chinese women traveling to America or

immigrating out of China. This will give rise to the deterioration of the gender unbalances in Chinatown. What seems to be fortunate enough is that although the vast majority of Chinese American workers are composed of Chinese American men and this gender imbalance has turned out to be apparent, a few Chinese women have come to live and work in Gold Mountain. In accordance with the statistical data issued in 1852, among about twelve thousand Chinese American workers who have settled in California in an adventurous fashion, seven percent of them are women. By 1900, it has been shown in the statistical data that about 5 percent of the ninety thousand Chinese American workers throughout America are women. (Takaki, 2012, p. 150) On the whole, the traumatic celibacy in the Chinese American community located in America has failed to be improved in a hopeful fashion. Even if the implementation of the immigration policy before Chinese Exclusion Act that some Chinese American workers have been allowed to bring their wives to America, or, to have made women sent over there to become their wives, the practical celibacy in Chinese American community has failed to be improved in an essential sense. What is worse enough is that the later immigration laws in America have presented the most formidable barriers to reduce to the least the proportion of the immigration of Chinese women. A typical example in this respect can be seen in the tragic fact that the “1875 Page Act barred Asian women suspected of prostitution as well as Asian laborers transported to the country as contract laborers. (Lee, 2015, p. 15)” So to speak, the overall implementation of The Exclusion Act of 1882 in America has further discouraged the immigration of Chinese women into America even if it hasn’t been realized that this will further worsen the intrinsic and even cruel competence among Chinese American workers due to the uneven proportion between Chinese American men and Chinese American women in Chinatown.

Eventually, the gradual evolution of American court has accepted the cases initiated by Chinese American workers and allowed the immigration of the wives and children of Chinese American merchants and the descendants of American citizens living and working in Chinese American community. However, it has been made clear that “Chinese women could not initiate immigration on their own. (Lee, 2015, p. 68)” because their admission into America was “based on their relationship to a male relative (Lee, 2015, p. 68).” In other words, they have to be dependent upon their husbands or fathers to sponsor them in most cases. Moreover, their rights to enter and remain in America are based on their “sponsor’s legal immigration status (Lee, 2015, p. 68)”, if their husband or father last has the right to remain in the country, so do they. To be frank, these families are in a position to be considered as the luckiest ones, for it is totally impossible for the vast majority of working classes in American society like labors including laundrymen, and restaurant workers to bring their wives or children to America in a legal way. Thus, it can be seen in these legal conditions that the gender proportion has remained unchanged in Chinatown even though it is not favorable for the long-term development of Chinatown. To be exact, Chinese American women have accounted for only “0.3 percent of the total number of Chinese admitted into the United States in 1880”. They have made up of 0.7 percent even in 1990. Fortunately, the situation in Hawaii is slightly different where the plantation owners have encouraged Chinese women to come over as a labor force in the island where Chinese women have made up 13 percent of the total Chinese

American population. In some cases, Chinese wives can join their husbands in California, for they can sew garments and made cigarettes over there to support themselves and their children when their husband work in the mines. In some cases, a few women have been forced to move out of Canton and to hunt for their jobs in America, while many of them have viewed both marriage and immigration as the opportunity to help them to improve their economic conditions just as what has been recounted in the words of a woman who has to accept her lot in view of what has been implied in this quote that “we became so poor that we had no food to go with rice”,... “that was when my parents decided to marry me off to a gam saan haak from the next village. They thought I would have a better future in Gold Mountain. (Lee, 2015, p. 71)” However, most Chinese American immigrant families during the 19th and early 20th centuries have thus been split across the Pacific Ocean. Visits have rarely been paid and many women have essentially been turned into “Gold Mountain widows” or “grass widows”. If they were fortunate, they could at least rely on letters and remittances to support them. To this extent, it has become evident that even if the increases of the legal immigration of Chinese women has been made a reality, it is of little help for them to change the unbalanced situation of Chinese American community located in Chinatown because the number of male Chinese American workers have outdone that of female Chinese American workers so much that the essential needs of Chinese American bachelors have failed to be met in an adequate fashion to the effect that the intrinsic conflicts among Chinese American bachelors haven’t been addressed in an acceptable fashion.

That is because the quantitative change of the population of the Chinese women immigrated into America has turned out not to be large enough to give rise to a qualitative change of the gender proportion between male Chinese American workers and female American workers in Chinatown, let alone the eventual solution to the conflicts of profits among Chinese American bachelors in an essential fashion. On the one hand, the enactment and implementation of the Exclusion Act have outlawed the natural and normal immigration of Chinese women to act as the crucial laborers who are inclined to give a strong practical stimulus and impetus to the development and improvement of American society, American culture, and, American history. On the other hand, the anti-Chinese movement has become most virulent in California and western America where the largest number of Chinese populations has been concentrated and this has resulted in the ruthless segregation and containment of the Chinese American communities in Chinatown. There is a typical example in this regard that in 1882, along with numerous lunatics, idiots, and criminals, Chinese American workers have become the first immigrants to be excluded by federal law from immigration into America for the sake of their nationalities. What needs to be mentioned in a particular fashion is that from 1924 to 1943, no China-born people are entitled to immigrate into America unless he can prove that his father is an American citizen in an evident fashion. To a great extent, those alienated Chinese men and women have been declared to be ineligible for the naturalization and normalization of their social, cultural, and, ethnic identity in America, let alone their citizenship no matter how long they have resided over there. What is worse, no alienated Chinese citizen is entitled to sponsor his China-born wife, and any female American citizen who has married an alienated Chinese American

men are bound to lose her American citizenship in an automatic fashion. However, it is after 1932 that Caucasian women who had divorced their Chinese husbands are eligible to regain their citizenship, but American-born Chinese women cannot be naturalized nor normalized in America because of their race, which has made them ineligible. Out of question, this has further increased the pressures of most Chinese American bachelors who have to participate in much stronger competition for the possession of the social, cultural, and, intellectual resources in Chinese American community in a selfish fashion to deal with the possible intensification of the much stronger intrinsic conflicts of the profits among most Chinese American bachelors.

Having had a profound knowledge of those historical facts and historical events happened to Chinese American bachelors staying and working in Chinese American community as has been located in Chinatowns where two rather distinctive cultures have been intersected and interacted in an authentic fashion based on the Lacanian idea that “the plot of history is woven with the threads of language, (Pavón Cuéllar, 2017, p. 3)” this Chinese American writer Louis Chu has worked hard for the authentic and objective representation of those historical facts and historical events into the interweavement of the narrative facts and narrative events the stories of this Chinese American novel *Eat a Bowl of Tea* (1961) is made up of in an objective fashion and in an essential fashion to give a deep impression to the readers of this Chinese American novel indebted to the instructive characterization of this novel to highlight the strong intrinsic conflicts of profits between the competitive Chinese American bachelors and the cooperative ones in accordance with what has happened to the major characters depicted in a veritable fashion and in a valuable fashion in the production of this Chinese American novel, and, to remind them of the great harm the strong competition among Chinese American bachelors has been doing to the prevention of the overall development and improvement of the social progress, cultural breakthrough, and, economic prosperity of Chinatown owing to the failure of those Chinese American workers to enable them to rack their brains to expose themselves to the strong competition in American society, American culture, and, American history by picking up their courage to show American workers and governments their capacities and qualifications to finish given occupational targets timely, effectively, and, qualitatively.

4.3 The Conflicts of the Morality between Moral Chinese American Bachelors and Immoral Chinese American Bachelors in Eat a Bowl of Tea

In the increasing experiential interaction among Chinese American workers as indicated in the Foucauldian “conceptual dimension of moral or ethical reflection and activity...(Fillion, 1998, p. 150)”, it has turned out to be unavoidable for them to be faced with the conflicts of morality among them in connection with what has been permeated into the objective and evident interweavement of the narrative facts and narrative events of which the story of this Chinese American novel has been composed of in an organic fashion just as what has been demonstrated in the objective observation seen in the studies of Lisa See who has chronicled the one-hundred-year complicated moral odyssey of her Chinese-American family that has been treated as a long history dealing with the subject matters like racism, romance,

secret marriages, entrepreneurial genius, and so forth on the basis of the stories related to her researches conducted for a good many years collected in one of her critical books titled *On Gold Mountain: The One-Hundred-Year Odyssey of Chinese American Family*. What seems to be similar with the crucial historical facts and historical events represented in the narrative facts and narrative events recorded in the production of this Chinese American novel under the title of *Eat a Bowl of Tea* (1961), the conflictual factual traces regarding the rich moral lives and painful experiences of Chinese American workers, can be seen in the systematic exploration made of in Lisa's studies that it is in 1867 that her great-great-grandfather has arrived in America and prescribed herbal remedies for Chinese American immigrant laborers who have been treated no better than slaves. At the sight of this rather unbearable treatment he has suffered from in American society, American culture, and, American history, his son Fong has been said to make up his mind to change his lots in an ambitious fashion, to build a business empire later over there, to marry a Caucasian woman to shorten the perceptive and cognitive distance between Chinese American culture and American culture in a positive fashion, and, to accept the controversial facts that his four sons marry white girls, and, that his only daughter married a Chinese American man even though he has been making it clear in a profound fashion that his definite agreement with the marriages of his children will give rise to the moral criticism in Chinese American community because of the legal prohibition on the interracial marriages that have happened to his children. In reality, a good many Chinese American workers have failed to be aware of the moral sensitivity of those interracial marriages, but for the part of this scholar, Lisa has already realized the moral conflicts potentiated in their children's active adaptation to American society and American culture to struggle for more social, cultural, and, intellectual resources for them to make a living, to make a life, or, even to make a fortune in America indebted to her accumulation of the abundant subject matters she has had access to during her growth while she is playing in her family's antiques store located in Los Angeles Chinatown in accordance with the interesting stories she has been told about the missionaries, prostitutes, movie stars, and Chinese baseball teams in Chinatown. To be honest, the major perceptive and cognitive divergence between the morality and immorality of his agreement with his children's marriage has also particularized in the responses they have given to others and they have been given by others as shown in this situation that although Lisa See has been regarded as white by her neighbors resided in her hometown when she visits China, she has always kept in her mind in an unchangeable fashion that she is Chinese, for it has come to her that the forms of her lives are unlikely to change the essence of her nationality so that it is quite unnecessary for others to argue with one another over the morality or immorality elaborated from the forms of her life. As a matter of fact, this has also caught the attention of this Chinese American writer Louis Chu who has continued to remind more and more readers of the great importance for them to hold an appropriate attitude towards those forms in the characterization of this novel *Eat a Bowl of Tea* (1961). In comparison with what has been imprinted on the characterization in the practical production of Maxine Kingston's *The Woman Warrior* and *China Men*, it can be seen from Lisa See's critical rumination that although there are not so many mysterious and historical stories told in the production of this Chinese

American novel *Eat a Bowl of Tea* (1961), it has moved forward an exploration to be made of appropriate ways to address similar conflicts of morality among Chinese American workers in line with the reflection of the experiential and experimental reconstruction of the social reality, cultural reality, and, historical reality all members of a Chinese family have to be faced with when their actions have triggered a variety of debates around the morality and immorality of their actions based on the historical truth covered in the historical tides lasting for more than 120 years from 1867 to 1990. What matters much more in her criticism is that what has failed to be realized in previous Chinese American novels has been recorded in authentic representation of the lives and experiences of Chinese American workers in the case of the strong conflicts of morality among Chinese American workers ranging from the lives and stories of the interracial marriages of the three generations of that family to show a profound concern for the perceptive and cognitive confusion of those Chinese American workers who are unable to tell the true social and cultural values of those interracial marriages save their endless arguments with one another about the morality or immorality of those unintelligible marriages in the social, cultural, and, historical contexts where the overall implementation of the Chinese Exclusion Act have been exaggerated in an excessive fashion in America in an intentional fashion to reduce to the least social, cultural, and, intellectual resources most Chinese American workers are inclined to make use of to address their living crises.

In the concretization of the strategic reflection of the way to strive for the social, cultural, and, intellectual resources available for the dissolution of the living crises most Chinese American workers have to be faced with when they have been thrown into danger owing to the intentional connection of the actions of Chinese American workers with their moral qualities in an absurd fashion and in an abnormal fashion, what invites to be figured out in the interpretation of the conflict of morality among Chinese American workers is that in the production of this Chinese American novel *Eat a Bowl of Tea* (1961), Louis Chu has seen through the social reality, cultural reality, and, historical reality set in American society, American culture, and, American history that are likely to help readers to make their way to the profound and perspicacious perception and cognition of the genuine reality of American society, American culture, and, American history in rational recognition of the literary texts produced by this Chinese American writer in 1940s with respect to what is going on in American society and Chinese American community at that historical moment as indebted to the most authentic perceptive and cognitive sensitivity and sensibility that ought to be kept in the minds of most researchers in their interpretation of the morality and immorality that have been bound to the lives and experiences of most Chinese American workers fighting against one another to seek for the perceptive and cognitive particularity exemplified in the development and improvement of the morality in Chinese American community. In this case, the moral significance of the actions to be taken to give an account of the morality of the Chinese American bachelors located in New York Chinatown is inclined to be seen in the outspoken but sympathetic tone that has been set in the articulation of the moral qualities of the characters depicted in the production of this Chinese American novel *Eat a Bowl of Tea* (1961) in combination with his close observation of what is going on in those places like the Chinatown slum of New York, the filthy barbershop, and, the gambling

house according to what he has caught sight of in a particular fashion in Chinese American community with regard to the moral behaviors of those Chinese American bachelors who have been told to be fond of visiting whorehouses, cursing one another, gossiping with one another, and, making obscene jokes with one another because this objective and quiet observation works well in the stimulation and promotion of the efforts to be made for the rational and reasonable perception and cognition of the original desire of this Chinese American writer who has instilled into the characterization of this Chinese American novel *Eat a Bowl of Tea* (1961) his reflective and ruminative intention to make a good record of everything available in relation to the moral conflicts of most Chinese American workers struggling and suffering in Chinese American community located in New York Chinatown that has been considered to be a Chinese American community governed in the perceptive and cognitive leadership of a Chinese American ethnic society owing to its domination and manipulation of the lives and lots of most Chinese American workers in accordance with the continuous imprisonment of moral doctrines. To this extent, this essential and evident observation is characterized with an objective and authentic articulation of what has come to the minds of Chinese American workers as indicated in his having a good knowledge of their rich living experiences, working experiences, and, communicating experiences from the perspective of historicism based on the extent to which he has been impressed in the representation of the moral plight most Chinese American workers have fallen into and the moral conflicts with which they have been connected in an unintentional fashion.

As a matter of fact, one of the cruelest social realities, cultural realities, and, historical realities those Chinese American workers have to be faced with in either their traumatic or even tragic living experiences, working experiences, and, communicating experiences in relation to what has been apparently or ambiguously mirrored in the vivid characterization of this Chinese American writer in the production of this Chinese American novel *Eat a Bowl of Tea* (1961), is, that when he is producing this Chinese American novel in that historical context, it has been regulated in a clear fashion in the popularization of the anti-miscegenation laws that the interracial marriages between Asian American workers, especially Chinese American workers, and American workers have been forbidden and those laws have been making effects on the lives and lots of the vast majority of Chinese American workers in many American areas even though they have been aware of the harm this might do to them in a conscious fashion and the alleviation of the conflicts of moral judgment made of their moral qualities. Therefore, what can be seen from this social context, cultural context, and historical context connected with the intensification of the moral conflicts of most Chinese American workers in an evident fashion just as what has been translated into the narrative facts and narrative events of this Chinese American novel, is, that it is those laws that have engendered a sequence of exclusive troubles and problems potentiated in the implementation of the American immigration policies effective in a legal sense until 1967 when American supreme court rule them in an unconstitutional sense regardless of the possibility in that this has made united Chinatowns divided and diversified in more than one respect especially the translation of the primary Chinese American communities from communities of families into societies of bachelors.

In the eyes of most Chinese American workers and non-Chinese American workers, this has much to do with the increases of the moral conflicts among Chinese American workers who have found it difficult for them to get free from the perceptive and cognitive disturbance and interference of the moral judgment of their actions and thoughts in a helpless fashion and in a hopeless fashion. Changes as might take places in a gradual faction with respect to the living and working conditions of those lonely Chinese American workers after the second world war as what has been indicated in the fact that Louis Chu has found from what has happened to the protagonist of this Chinese American literary work by the name of Ben Loy, it has to be admitted in a clear fashion that most those Chinese American workers like Ben Loy have to go back to China to find wives in the late 1940s to say good bye to their celibacy in a temporary fashion, or, to put a full stop to their unmarried lives in a thorough fashion in correspondence with a Foucauldian contrast that have been made between present history and conventional history by “using history as a means of critical engagement with the present. (Garland, 2014, p. 367)” To a great extent, this has acted as a form of the strong resistance against the marital discrimination they have been suffering from in American society, American culture, and, American history either in a direct fashion or in an indirect fashion.

In most cases, the increasing moral confrontation between either two of those Chinese American workers as shown in the veritable depictions of the major narrative facts and narrative events of this Chinese American novel titled *Eat a Bowl of Tea* (1961), has turned out to be characterized with the excessive exaggeration of this competitive confrontation and contradictory competition between either two of those Chinese American workers with respect to its relevance to the generation of the intrinsic conflicts among them due to the moral judgment their actions and thoughts have been made of in an unnatural fashion. The high relevance in this respect lies much in the possibility that it is bound to bring about the increasing popularization of their strong competitive conflicts between either two of those Chinese American bachelors in a moral sense to the effect that what has been hidden behind this intentional and intolerable isolation of those Chinese American bachelors from Americans is the successive and sustainable increases of the traumatic or even tragic moral conflicts among those Chinese American workers, for this popularization will be inclined to give rise to the tragic homicides, genocides, and, femicides cropping up in more and more China towns where most Chinese American bachelors living and working. An example can be seen in this respect is that a great many Chinese American workers in Chinese American community are inclined to struggle for their precious affective and marital opportunities to win the favor of the limited Chinese American women at the cost of the decisive unpredictable, unavoidable, and, unimaginable abandonment of the social bottom-lines, cultural bottom-lines, and, ethic bottom-lines they ought to have stuck to by means fair or foul when they have to be faced with the cruel reality that they have to fight against one another or even kill one another to win the favor of a fair lady to make it possible for them to get free from the explicit or implicit tortures of the unbearable alienation of their spiritual world caused by their disgraceful or even dishonorable celibacy. In this case, what can be imagined from this moral degradation or moral devaluation in a definite fashion is that this is bound to give rise to their

deformation or even distortion of their initial personality and even humanity in an unintelligible fashion because of their strong desires to draw a line to this disgraceful celibacy and to have a good access to the strong needs they have expected to meet in a vanish sense or in a valuable fashion. Thus, at risk of being accused of their immoral motivation, they have no choice but to be forced to accept the vicious translation of their admirable personality and humanity into the unacceptable and unbearable brutality and bestiality in a helpless fashion and in a hopeless fashion at cost of the intensification of the moral contradiction and even confrontation between either two suitors of a given Chinese American woman in Chinatown. Therefore, what can be seen from the appropriate and adequate development and improvement of the strong sensitive and sensible awareness of the temporary and spatial inadequateness of this perception and cognition of the great importance that ought to be attached to the essential and authentic revelation of those social vices, cultural vices, and, ethnic vices epitomized in the devastation of the moral codes revealed in the characterization of this Chinese American novel *Eat a Bowl of Tea* (1961) has turned out to be extremely valuable for the insightful and intelligent revelation of the perceptive and cognitive treacheries of American officers and American policy makers to enable an increasing number of Chinese American workers to see through their malicious intentions and motivations to destroy the moral codes in Chinese American community, for it can be indebted to the Lacanian notion that the discourse analyses can be used to “deal with historical event. (Pavón Cuéllar, 2017, p. 3)” To this extent, the genuine great importance to be placed on the development and improvement of the moral insights of Chinese American workers as shown in the perception and cognition of the characters depicted in this novel is to enable them to aware of the risks they might take in this affective and marital competition, and, to prevent the transmission of this perceptive and cognitive malice carried in the treacherous intentions and motivations of those American officers or American policy-makers into the actual lives and careers of those Chinese American bachelors in a demonic fashion in the reflection of the discourses carried in the moral accusation carried in this novel.

What has turned out to be traumatic is that on the one hand, the popularization of those malicious intentions and motivations into the interference of the lives and experiences of Chinese American workers have given rise to the decreases of the number of Chinese American families as most male Chinese American workers have to leave for the mines and railroads to take more stable jobs in the field of farming or shopkeeping. On the other hand, most Chinese American women who have come America have been forced to act “as prostitutes who had been kidnapped, lured, or purchased and imported as indentured or enslaved laborers. (Lee, 2015, p. 69)” What seems to be much more brutal is that some of those Chinese American women have been forced to be addicted to opium or chosen to die from the sinful abuses they are unable to bear in Chinese American community, or the fatal disease that have turned out to be incurable. As a result, most of them have to manage to pay for the possibility for them to get free from their immoral servitude. At the same time, marriage and children have failed to become possibilities for most male Chinese American workers because there are a few Chinese women available for them in that terrible situation (Takaki, 2012, p. 151). For the sake of the protection of the moral codes

of Chinese American community, it is indeed accusative of those Chinese American workers who have broken the moral bottom-lines by means of fighting against their compatriots and struggling against them for the aggressive possession of the rather rare social, cultural, and, intellectual resources available in Chinese American community or even seducing the spouses of their compatriots in an unacceptable fashion owing to their failure to subvert the vicious legal regulation in America that American citizens are not allowed to marry Chinese American workers because their thoughts and actions have spoiled traditional Chinese American moral virtues in a bestial fashion just as what has happened to Ben Loy and Ah Song in this Chinese American novel *Eat a Bowl of Tea* (1961) in terms of the moral conflicts between them. In terms of the social, cultural and historical reality, what has epitomized in the characterization and representation in this novel is quite in consistent with the historical facts and historical events cropping up in American legislative history in a definite fashion when American congress has passed the Immigration Act in 1924 that have prohibited the immigration of Chinese women into America and that any American citizen is not allowed to marry Chinese woman or Chinese American woman nor is any American woman is not allowed to marry Chinese man or Chinese American woman. This kind of interracial marriage will lead to their loss of American citizenship. More unfortunately, a good many states in America have issued similar laws to prohibit this kind of interracial marriage for a long time from 19th century to the middle age of 20th century. In this situation, those so-called gam saan haaks cannot but try every means to make money, to marry Chinese women in their hometown, to go back to work as coolie after the pregnancies of their wives, to rack their brains to make their children American coolies after their growth into adults. When their sons grow up in America, their sons marry Chinese women again and go back to work as coolies again in circulations. It is in this circulation that the Chinese American community in Chinatown has been turned into a Chinese American society of bachelors. At the same time, the probability of the moral destruction in this Chinese American society of bachelors is bound to become higher than in other places where Chinese workers settle down and the conflicts between their moral actions and immoral actions are inclined to be intensified in a gradual way. From the point of the unintelligible moral tolerance of American society and American culture in a historical sense, although the absurd or even abnormal immoral actions of those Chinese American workers like adultery, gambling, prostitution, and, whorehouse visit have been criticized for a long time in view of traditional Chinese American moral codes, it has turned out to be acceptable in America, for it is acceptable for American society and American culture to put up with those absurd actions that have happened in Chinese American community in a natural fashion and in an inevitable fashion as long as they don't affect their monthly financial transaction done to support their family regardless of the great impact it has had on the destruction of the social and cultural mores of traditional Chinese American moral codes. However, what the vast majority of those Chinese American workers have to be aware of in a profound fashion and in a perspicacious fashion with regard to their immoral actions is that they have been forced to give out their intuitive bestiality in a vicious fashion in the form of the homicides, genocides, and, femicides that have been expected in American governmental officers or American policy

makers to reach the aim of the dehumanizing racial extinction of Chinese American workers through the intentional intensification of the moral conflicts of those Chinese American workers in a malicious fashion.

4.4 The Conflicts of the Hierarchy between the Empowered Chinese American Bachelors and the Disempowered Chinese American Bachelors in Eat a Bowl of Tea

In the protection and promotion of the social order implemented in Chinese American society in relation to what has been enlightened in the theoretical implication of this Foucauldian presentism that has been considered as “a kind of historical writing that approaches the past using the concepts and concerns of the present (Garland, 2014, p. 367),” it has been made evident that the hegemonic empowerment of the rich and dominant families has been playing an important role in the manipulation of the social, cultural, and, intellectual discourses of the entire Chinatown in more than one respect indebted to the clannish superiority of their families to the clannish inferiority of the rest of families whose clannish lots and lives are doomed to be in the charge of the former and it is impossible for them to get free from the stable and sustainable imprisonment of the monopolized and despotized power of the former that has been stratified in a hierarchical fashion even if this discursive despotism in this power monopolization is bound to do harm to the interests of most Chinese American workers and to give rise to the intrinsic conflicts among them on account of the inequal distribution of the social resources, cultural resources, and, intellectual resources acquirable and obtainable from this Chinese American community. To this extent, this inequality has drawn the extensive attention of this Chinese American writer Louis Chu in his production of this Chinese American novel under the title of *Eat a Bowl of Tea* (1961) to show his profound concern for the crucial problems that invite to be addressed in Chinese American community to strike an appropriate balance of the interests between the prestigious class and the preliterate class in Chinatown to provide an appropriate opportunity for them to achieve an equal communication in a relative sense and to start “a diagnosis of the current situation (Dreyfus & Rabinow, 1982, p. 119)” in accordance with the historical facts and events narrativized in this Chinese American novel.

Indeed, the hegemonic or despotic power of the clannish families in Chinatown is inclined to be considered as a crucial force in the general protection and promotion of the social order of Chinese American community just as what has been epitomized in the crucial events that have happened to this character Ah Song depicted in the production of this Chinese American novel *Eat a Bowl of Tea* (1961) when he is accused of his shameful and sinful actions by the Wongs because of the disgraces and dishonors he has brought to this family and the entire Chinese American community. The empowerment of the social, cultural, and, historical discourses of the clannish superiority or hegemony has made it possible and feasible for this family to dispel him from Chinatown in the name of Chinese American community even if this is not enough to cover the infamous hegemony of this family. Moreover, Ah Song has been abused time and time again with his shameful actions to prevent from his seduction, adulteries, or, even rapes of the daughters of other Chinese American families and the wives of other families to the effect that the hegemonic power of the Wongs has had a decisive impact on the lives and lots of an

immoral individual like Ah Song. This can be seen in the decision this family has made on the dispelling him from Chinatown and the submissive and supportive responses of the rest of families in Chinese American community. To a great extent, the judgement the Wongs have made of the infamous actions of Ah Song hasn't made them faced with any negative disagreements or disputes in Chinatown whether the rest of Chinese American workers in Chinatown have agreed with their decision in an honest fashion or in a dishonest one. For the sake of the hegemonic authority, factual authenticity, clannish superiority, and, prestigious priority of the Wangs, the hierarchical stability and identity of the Wongs have been rooted in the minds of most Chinese American workers so profound and perspicacious that none of the Chinese American workers in Chinatown has questioned the reasonability of the decisions of the Wongs and the sinful, disgraceful, dishonest, and, dishonorable actions of Ah Song, let alone support his pursuits of legal suits in accordance with American laws. The trials he has received from the Wongs has made it quite clear that the moral judgment has replaced legal judgment in Chinatown according to the moral hierarchy of the Wangs. The intrinsic hierarchy of Chinese American workers in Chinese American community has become a central problem to be addressed in shortening the perceptive and cognitive distance existing between the traditional moral judgment of Chinese American community and the legal judgment of American society and exploring feasible and possible solutions to the problems related to the genuine judgmental distance between the traditional moral punishment and modern legal punishment of the immoral actions in Chinatown and in America in a respective fashion. In an essential sense, what has hidden behind this difference is the hierarchical conflicts among those Chinese American workers and the struggle between the empowerment of the aggressive clans and the disempowerment of the less aggressive clan in Chinese American community. From the point of view of historicism, what needs to be dug out from those conflicts is the perceptive and cognitive dislocation or displacement between American legalism and Chinese American moralism in line with the respective punishment of the unacceptable immoral actions in American society and in Chinese American community. As a matter of fact, this has much to do with the continuation of the traditional Chinese clannism and modern American democratic legalism that has been epitomized in the conflictual diversification of the hierarchal distance between the destitution of the poor and the domination of the rich in Chinese American community.

With the standpoint of the correlation between what has happened in the history of American and Chinese American community, and, what has been echoed in the aesthetic and artistic production of this Chinese American novel *Eat a Bowl of Tea* (1961), the hierarchal conflicts between the rich and the poor in Chinese American community is in a position to be considered as the inevitable product of the overall penetration of the commercialist thoughts and spirits into the true lives and experiences of most Chinese American workers as a result of the entrance of capitalism in America into a new era in the 1940s. In effect, it is this omnipresent penetration that has made American society at that time characterized with as the apparent traits of a capitalist society and Chinese American community viewed as the microcosm of this capitalist society in an impressive fashion and in an instructive fashion. To a greater extent, the overall development of the economy, freedom and democracy in America has had a strong impact on the

existence and inheritance of the clannism implemented in Chinatown even if most Chinese American workers have failed to question the feasibility and reasonability of this hierarchal clannism that has been popularized in Chinatown in a hegemonic fashion. Therefore, what have occurred to most American workers at the bottom of their hearts in a profound fashion and in an impressive fashion has failed to be related to the true subversive notion of most Chinese American workers who have been lost in the perceptive and cognitive imprisonment of the blind submission to the hierarchal clannism of the dominant power of Chinese American community as what has been personified in the response they have given to the hegemonic authority of the Wongs in this Chinese American novel *Eat a Bowl of Tea* (1961). In view of the inevitable impact this expansion of American capitalism has had on the lives and careers of those Chinese American workers, what has been inclined to be imprinted on the minds of those Chinese American workers in a conspicuous fashion is that the appropriate perceptive and cognitive pace of those Chinese American workers has to be kept, in a sensitive fashion and in a sensible fashion, with the successive and sustainable penetration of the revolutionary ideological and epistemological seeds of capitalism into their lives and careers to highlight the great importance that ought to be placed on the close attention that is supposed to be paid to the adaptation to the modernization of America as exemplified in the ideological and epistemological leadership of capitalism, and, the great practical necessity for them to have a rather good access to the overall development of American economy, American society, and, American culture to weaken the clannish forces in Chinese American community and to address the hierarchal conflicts among those Chinese American workers in an insightful fashion. However, what has turned out to be pitiful is that everything in the Chinatown located in New York are the same as it is in the previous time and Chinese American community is still known to all as the isolated world that has been gloomed in the governance and leadership of the family-bound clannishness for a long time due to the dogmatic continuation of the institutional mechanism and ritualism as potentiated in the successive and sustainable inheritance of the clannism over there. To be honest, what has been going on in Chinese American community remains the same with what has been dominated in the hierarchal authority of Wong Association just as has been reflected in a typical fashion in the Chinese American literary work *Eat a Bowl of Tea* (1961) produced right at that time, for it seems to be remembered as the largest clan in New York in addition to the influence of another family clan that the surrounding satellite cities in the neighborhood have occupied an important position in the powerful “Ping on Tong” as is known to all as a famous organization entailed the high risk of the intensification of the hierarchal conflicts between the rich and poor in this Chinese American community.

To tell the truth, this association has failed to get through any virtuous changes because of its great impact on the lives and careers of most Chinese American workers in America. An example to be given of in this regard is the evident phenomenon that has very much to do with the continuous domination and manipulation of Wong Chuck Ting who has been living and working in the closed Chinatown located in New York all the more, for he has turned out to be made president of the Wong Association for twenty consecutive years and remembered as a successor of the formerly president of the Ping on Tong. What

is more surprising for most readers of this Chinese American workers in an unimaginable fashion and in an unintelligible fashion, is that although he is 74 years old, he still has a supreme power of discourse in dealing with the internal and external affairs of the very clan he has been having a tight control of for a long time. In the significant situation of this clan, he has been to be present as he is the highest-ranking elder who is able to attend the wedding of Ben Loy and Mei Oi, and, to send this couple to Stanton to avoid the vicious rumors and scandals between Mei Oi and Ah Song in a confidential fashion. After Wah Gay has sliced off the ear Ah Song and tried his best to escape from the inspection of the police, Ah Song has been caught and sent to New York police. At this news, Wong Chuck Ting has revoked the lawsuit and made Ah Song sentenced to banishment at least five years as a punishment that does not allow him to appear in the Chinatown located in New York. In the course of the entire incident, it is Ping on Tong that has decided the fate of this wrongdoer Ah Song who is supposed to be 'exiled' in accordance with the rigid rules of this clan in lieu of the New York police that is not entitled to dispose of this affair, let alone have the rights to interfere with it in a legal fashion.

In relation to the hierarchal power structure of the Chinese American community characterized with the governmental and managerial clannism that has been implemented in the autonomous leadership, management, and, governance of the crucial affairs of Chinatown as manifested in this Chinese American novel *Eat a Bowl of Tea* (1961), it has to be noted in a clear fashion that in line with the incompatibility of what has been narrated in a vivid fashion in this Chinese American novel in reference to the hegemonic dominance of what has been epitomized in the social mores, cultural mores, moral mores, and, ethnic mores implemented and followed in Chinese American community from generation to generation with what has been processing or progressing in the social mores, cultural mores, and, ethnic mores regarding the punishment of the crimes committed by Chinese American workers, what has to be aware of in a sensitive fashion is that although this governmental and managerial clannism has played an important role in the protection and promotion of ancient Chinese clannism in Chinatown and the essential rights and interests of Chinese American workers, it has failed to fit in with the developmental and managerial needs to be met in the development of American capitalism indebted to the strong awareness this Chinese American writer has developed in his ingenuous and insightful production of this novel that he is in a position to place a great perceptive and cognitive emphasis on the successive and sufficient development and improvement of the sensitive and sensible awareness that what has been manifested in an ambiguous fashion or in an apparent fashion in the characterization and narration of this Chinese American literary work is supposed to be considered to be an objective and authentic reflection or representation of what is in need of in the revelation of the social realities, cultural realities, and, historical realities of Chinese American communities located in various areas of America. As a matter of fact, notwithstanding the institutional mechanism and ritualism of the clannism elaborated in this Chinese American literary work under the title of *Eat a Bowl of Tea* (1961) have made great effects in Chinatowns, it has been complained in an insatiable fashion in the criticism of Hsiao that Wong Chuck Ting and his lieutenants have been exerting their strong hegemonic power and hierarchal influence on the lives and lots of most Chinese

American workers in this Chinese American community, and putting their noses into the private affairs and private lives of most Chinese American workers who have been living and working in the Chinatown located in New York even if they have known that this will worsen the intrinsic relationship among Chinese American workers regardless of the harm this hegemonic and hierarchal governance and management of Chinese American community is inclined to do to the natural and normal maximization of the social resources, cultural resources, and, intellectual resources those Chinese American workers are supposed to try their best to make best use of to improve their capacity of making a living, making a life, or, even making a fortune in American society and then to quicken the increasing accumulation of the wealth for those Chinese American workers and the entire Chinese American community. Therefore, just as what has been demonstrated in the rational delineation of the miserable lives and experiences of those Chinese American workers in the concretization of the narrative facts and narrative events of this Chinese American novel *Eat a Bowl of Tea* (1961), it has been made clear that they have turned out to be unable to get free from the perceptive and cognitive imprisonment of the intricate power structure of family associations of this clannism because tongs have still possessed the supreme power in the insulated Chinatown in a dominative fashion and in a manipulative fashion notwithstanding the objective fact that its 'grip is relentless', its 'judgment swift', and its 'power unyielding'. To this extent, it has been made impressive and instructive that the hegemonic and hierarchal structure and system of the ancient Chinese clannism has tended to make it reasonable for the ruling patriarchs to 'mete out rewards and punishments' (Hsiao, eds. Lim, 1922, p. 157) at random in this Chinatown in more than one respect. On the contrary, as an inferior family in this Chinese American community, the young couple Ben Loy and Mei Oi, and their aging fathers, are neither able to make any personal choices at all, nor are they able to make any personal decisions in that they have to live in a passive fashion at the mercy of the decisions that have to be made in a collective fashion in accordance with the will of this clannism performed in the Tongs without knowing in a sensitive fashion and in a sensible fashion that this group mind is bound to give rise to the absence of their independent and insightful personality of most Chinese American workers in a worthwhile fashion, and their heavy dependence on the dominative and manipulative suggestions of this clan in a mechanical fashion and in a ritualistic fashion as a result of their having adapted to the hegemonic and hierarchal imprisonment of this clan even when they are fond of the sense of attachment that shows the fact that they belong to those Chinese American community in the Chinatown located in various places of America and accept them as the spiritual homes for a variety of overseas Chinese American workers. In essence, this is the inevitable perceptive and cognitive product of the hegemonic and hierarchal governance and dominance of this clan that has deprived them of the possibility and feasibility to make best use of the obtainable and acquirable opportunities to help them develop and to improve their individual qualities to enable them to have a good access to the insightful and ingenuous particularity valuable for them to broaden their perceptive and cognitive horizons and to get close to the developmental needs to be met in their adaptations to the legal environment of America.

Of course, this does not mean all the good this clannism has done to most Chinese American workers have to be denied in an irrational fashion, it has to be reviewed and judged in a dialectical fashion. From the point of view of the ambivalent humanism of this clan, what is inclined to touch on the crucial interests of almost every Chinese American worker in an impressive fashion and in a grateful fashion, is, that whenever those Chinese American workers settle down in Chinatown, the Tong or Clan association will be bound to provide them with the food, accommodation, credit, as well as, loan they are in dead need of and help them to get access to the employment that they need a lot to make a living and make a life over there to support their families. The typical evidence in narrative facts and narrative events of this Chinese American novel *Eat a Bowl of Tea* (1961) can be found in the rich living experience and working experience of Ben Loy who has found a job soon after he arrives at Chinatown located in the New York state of America with the help of Chuck Ting who has acted as the president of the Wong Association at that time. As usual, it is either one or several leading merchants who are well-qualified to run the organizations of this sort, for they are, in normal sense, assumed to be able to do a good job in service of the insightful and intelligent leadership of his Tong or Clan by means of establishing a boarding place for their kinsmen and providing aid, advice, and shelter for them in an unselfish fashion. With respect to the personal property of him, it has to be admitted in an honest fashion and in an admirable fashion that Wong Chuck Ting has owned the China Pagoda restaurant located in Stanton that makes up the “biggest sign on Atlantic Avenue”. In fact, he has also owned other ones like the Blossoms Tea Garden located at Lexington Avenue and 54th Street, the Wing Shew Herb Company on Mott Street, and, the New Republic Noodle Manufacturing Company in Philadelphia (Chu, 1961, p. 27). Furthermore, he has had a strong interest in a large number of other businesses but has failed to operate or control them to expand his business. In an original sense, it is said that the clannishness system at the early stage is weaved in some crucial networks valuable for the quick facilitation of the social and cultural communication and interaction of most Chinese American workers in a potential fashion with an aim of promoting the social mobility between either two of the ethnic communities in America. On the part of the author of this paper, it has been noted in a clear sense that this system is in a position to be viewed as a beneficial channel that is likely to help numerous Chinese American workers to fight against the rather malicious isolation, discrimination, and, marginalization of most American workers to help them to stand and stay upright in America in their communication with those American workers without losing the social identity, cultural identity, and, ethnic identity it takes them a great deal to achieve a good communicative effects in those communicative practices and communicative processes on a daily basis right on the way to the successive and sustainable reinforcement of the ethnic solidarity of them in an overall fashion and in an profound fashion in more than one fold.

In a paradoxical sense, it has to be realized in an essential fashion and in an evident that the appropriate and adequate satisfaction of the appropriate desire of most Chinese American workers living and working in Chinatown located in New York tends to rely a lot on the objective existence of this clannishness that has been giving a strong perceptive and cognitive impetus to the immigrant incorporation and

incorporative immigration of an increasing number of Chinese American workers in a positive fashion, and, the protection and promotion of the social identity, cultural identity, and, ethnic identity of them when they are isolated and segregated from the mainstream society of America in a hegemonic fashion, but, it has to be based on the ideological and epistemological tolerance of the dominative and manipulative popularization of this clannish system that has to be implemented in an overall fashion and in a profound fashion in the lives and careers of those Chinese American workers in relation to the Lacanian elaboration of the correlation between historical events and interpretations that the historical event in a literary work like *Eat a Bowl of Tea* (1961) “is dominated by comprehension and explanation (Pavón Cuéllar, 2017, p. 3)”, for this seems to be in conflict with the simple assimilation of those Chinese American workers who have chosen to stay at the bottom of society that makes them unable to get free from the hospitable confinement of them to the rigid hierarchy of the social-economic status quo of Chinese American community to prevent them from the adequate ambitious and aggressive participation of social mobility in a quantitative fashion to maximize the profits from the amiable exploitation of those Chinese American workers to pick up the very implicit speed of their capital accumulation in a continuous fashion in the entire process of the intentional concealment of the exploitative motivation of this protection. In this sense, the blind acceptance of this clannism tends to worsen the actual relationship between either two of those Chinese American workers due to the mechanical implementation of this ancient Chinese clannism in Chinese American community in a ritualistic fashion as a result of the simplification of the living and working needs of those Chinese American workers. As a matter of fact, it has turned out to be inevitable for them to get free from the hegemonic or hierarchal penetration of the ideological and epistemological inclination of the similar dominative and manipulative family into the essential lives and experiences of most Chinese American workers as narrated in the production of this Chinese American novel *Eat a Bowl of Tea* (1961). However, it is apt for them to adapt themselves to the hegemonic or hierarchal blockage of the clannish governance and dominance of Chinese American community to bring inconvenience for them without knowing in a sensitive fashion and in a sensible fashion that the blind dependence on the benefits of this clannism will be bound to give rise to their inferiority in highlighting their own personality in this Chinese American community and developing the perceptive and cognitive liberty and dignity they are in a position to be in need of in the participating in the competition that has shown up in the overall penetration of the thoughts and insights of American capitalism into the specific lives and experiences existing in every corner of America. That is because the excessive development of this addictive perceptive and cognitive dependence will further intensify the major hierarchal conflicts among those Chinese American workers who have already had an inferior social status on American society on account of the low participation in the increasing social, cultural, and, intellectual lives and experiences of American society and American culture. Based on the harm it will do to the mindsets of those Chinese American workers as shown in the characterization of this Chinese American novel, profound concern is supposed to be shown for the exploration to be made of the actual hierarchal conflicts among most Chinese American workers to help them to have a good

understanding of the great necessity for them to make way to the major reasons and minor ones of the major developmental barriers of Chinatown and the low solidarity of Chinese American community.

5. Conclusion

Grounded on the four analyses made of the intrinsic hierarchal conflicts carried in this novel *Eat a Bowl of Tea* (1961) in connection with the theoretical insights perceivable from historicism, it can be articulated in a conclusive fashion that the everyday communication among most of the Chinese American bachelors living and working in Chinese American community located in Chinatown has been characterized with the conflicts of thoughts, profits, moralities, and, hierarchies in connection with the abundant textual samples available in the narrative facts and narrative events of this Chinese American novel on account of the stance they have to stand to protect and to promote the rights they have to rest a lot on to make a living, to make a life, or, even to make a fortune in their lives and experiences and that the continuous protection and stimulation of those conflicts will be unfavorable for the successive and sustainable prosperity of Chinese American workers and Chinese American community so that what most readers and researchers are supposed to be aware of from the overall implementation of the perceptive and cognitive despotism and clannism in the disturbance and even interference of the lives and experiences of those Chinese American workers is to make their great efforts to get free from the perceptive and cognitive imprisonment they have been exposed to on a daily basis when they are lost in the increasing intrinsic conflicts of the thoughts, profits, moralities, and, hierarchies between either two of them. To some extent, it is of practical value for this research to remind the readers of this novel and this research of the great necessity and importance for them to learn from the complicated communication among those Chinese American bachelors that great perceptive and cognitive importance is supposed to be put on the consolidation of the patriotic solidarity among Chinese American workers in an alienated place to help and support one another to lead a good life in a happy way. Appropriate tolerance will be expected of those scholars for whom this research might bring disrespect for in a careless fashion and in an unintentional fashion as a result of the limited perception and cognition of the research who ought to have conducted this research in a more cautious fashion.

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