

A STUDY OF MISCEGENATION IN SUI SIN FAR'S TWO SHORT STORIES

“PAT AND PAN” AND

“THE STORY OF ONE WHITE WOMAN WHO MARRIED A CHINESE”

A MASTER'S PROJECT

BY

JUTHARAT NAWARUNGREUNG

Presented in Partial Fulfillment of the Requirements for the

Master of Arts Degree in English

at Srinakharinwirot University

May 2007

Copyright 2007 by Srinakharinwirot University

A STUDY OF MISCEGENATION IN SUI SIN FAR'S TWO SHORT STORIES

“PAT AND PAN” AND

“THE STORY OF ONE WHITE WOMAN WHO MARRIED A CHINESE”

A MASTER'S PROJECT

BY

JUTHARAT NAWARUNGREUNG

Presented in Partial Fulfillment of the Requirements for the

Master of Arts Degree in English

at Srinakharinwirot University

May 2007

A STUDY OF MISCEGENATION IN SUI SIN FAR'S TWO SHORT STORIES

“PAT AND PAN” AND

“THE STORY OF ONE WHITE WOMAN WHO MARRIED A CHINESE”

AN ABSTRACT

BY

JUTHARAT NAWARUNGREUNG

Presented in Partial Fulfillment of the Requirements for the

Master of Arts Degree in English

at Srinakharinwirot University

May 2007

Jutharat Nawarungreung. (2007). *The Study of Miscegenation in Sui Sin Far's Two*

Short Stories "Pat and Pan" and "The Story of One White Woman Who married a Chinese" Master's Project, M.A. (English). Bangkok: Graduate School, Srinakharinwirot University. Project Advisor: Dr. Supaporn Yimwilai.

The aim of this research was to study how miscegenation was presented in Sui Sin Far's "Pat and Pan" and "The Story of One White Woman Who Married a Chinese". The concept of miscegenation and history were applied to analyse these two short stories.

During the nineteenth century, miscegenation between white people and Chinese people was not acceptable in America. It was from the belief that human evolved from different primates and some races were superior to other races. Thus, interracial marriage should be prohibited. Besides, American negative perspectives on Chinese people were asserted in order to prevent miscegenation between white people and Chinese people and to maintain purity of white blood.

When the mainstream did not approve miscegenation between white people and Chinese people, Sui Sin Far held the opposite perspectives. "Pat and Pan" presented the disruption of the harmony of a white boy and a Chinese girl. Through the story, Sui Sin Far indicated that unacceptable miscegenation is from the belief and hatred of different races that adults put into children's thought. On the contrary, "The Story of One White Woman Who Married a Chinese" showed the possibility of miscegenation between white and Chinese by comparing the protagonist's marriage to a white man and to a Chinese man. The protagonist revealed that her marriage to a white man was a failure whereas her marriage to a Chinese man was happier.

การศึกษาเรื่องการแต่งงานข้ามเชื้อชาติในเรื่องสั้นของ ชูย ซิน ฟาร์ เรื่อง
“แพท แอนด์ เพน” และ “เดอะ สตอรี่ ออฟ วัน ไวท์ วูแมน ฮู แมริค อะ ไชนีส”

บทคัดย่อ

ของ

จุฑารัตน์ นารุ่งเรือง

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา

ตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชาภาษาอังกฤษ

พฤษภาคม 2550

จุฑารัตน์ นวรุ่งเรือง. (2550). การศึกษาเรื่องการแต่งงานข้ามเชื้อชาติในเรื่องสั้นของ ชุย ซิน ฟาร์ เรื่อง “แพท แอนด์ แพน” และ “เดอะ สตอรี ออฟ วัน ไวท์ วูแมน ฮู แมริด อะ ไชนิส”. สารนิพนธ์ ศศ.ม. (ภาษาอังกฤษ). กรุงเทพฯ: บัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ.
อาจารย์ที่ปรึกษาสารนิพนธ์: ดร. สุภาภรณ์ อิมวิสัย.

จุดประสงค์ของงานวิจัยชิ้นนี้ คือ ศึกษาเรื่องการแต่งงานข้ามเชื้อชาติระหว่างชาวอเมริกันและชาวจีนในเรื่องสั้นของชุย ซิน ฟาร์ เรื่อง “แพท แอนด์ แพน” และ “เดอะ สตอรี ออฟ วัน ไวท์ วูแมน ฮู แมริด อะ ไชนิส” แนวคิดเรื่องการแต่งงานข้ามเชื้อชาติและประวัติศาสตร์ได้นำมาใช้ประกอบการวิเคราะห์เรื่องสั้นดังกล่าว

ในศตวรรษที่สิบเก้า ณ ประเทศสหรัฐอเมริกา ได้เกิดการ ไม่ยอมรับการแต่งงานข้ามเชื้อชาติระหว่างชาวอเมริกันและชาวจีนขึ้น ซึ่งมีที่มาจากความเชื่อที่ว่า มนุษย์มีวิวัฒนาการมาจากเผ่าพันธุ์ที่แตกต่างกัน ทำให้บางเชื้อชาติมีความเหนือกว่าเชื้อชาติอื่น ดังนั้นการแต่งงานข้ามเชื้อชาติจึงไม่เป็นที่ยอมรับ นอกจากนี้ภาพลักษณ์ทางด้านลบของชาวอเมริกันที่มีต่อชาวจีนยังเป็นสิ่งที่เกิดขึ้นเพื่อป้องกันการแต่งงานข้ามเชื้อชาติและเพื่อรักษาความบริสุทธิ์ในสายเลือดของคนขาว

ในขณะที่สังคมโดยทั่วไปไม่ยอมรับการแต่งงานข้ามเชื้อชาติ แต่ชุย ซิน ฟาร์ กลับมีทัศนคติที่ต่างออกไป ในเรื่อง “แพท แอนด์ แพน” ชุย ซิน ฟาร์ นำเสนอการทำลายการอยู่ร่วมกันอย่างกลมกลืนของเด็กชายชาวอเมริกันและเด็กหญิงชาวจีนโดยมิชชันนารีหญิงชาวอเมริกัน ตลอดทั้งเรื่องนี้ ชุย ซิน ฟาร์ แสดงให้เห็นว่า การไม่ยอมรับการแต่งงานข้ามเชื้อชาตินั้นมีที่มาจากความเชื่อและความเกลียดชังที่ผู้ใหญ่ได้ปลูกฝังไว้ในความคิดของเด็ก ในทางตรงกันข้าม เรื่อง “เดอะ สตอรี ออฟ วัน ไวท์ วูแมน ฮู แมริด อะ ไชนิส” แสดงให้เห็นถึงความเป็นไปได้ของการแต่งงานข้ามเชื้อชาติระหว่างชาวอเมริกันและชาวจีน โดยการเปรียบเทียบการแต่งงานของตัวละครเอกของเรื่องกับชายชาวอเมริกันและชายชาวจีน ตัวละครเอกแสดงให้เห็นว่า การแต่งงานกับคนอเมริกันนั้นไม่ประสบความสำเร็จ ในขณะที่การแต่งงานกับชายชาวจีนนั้นมีความสุขมากกว่า

The Master's Project Advisor, Chair of English and Oral Defense Committee have Spproved this Master's Project "AStudy of Miscegenation in Sui Sin Far's Two Short Stories 'Pat and Pan' and 'The Story of One White Woman Who Married a Chinese'" by " Jutharat Nawarungreung" as partial fulfillment of the requirement for the Master of Arts Degree in Englishof Srinakharinwirot University.

Master's Project Advisor

.....

(Dr. Supaporn Yimwilai)

Chair of the Master of Arts Degree in English

.....

(Dr. Prapaipan Aimchoo)

Oral Defense Committee

..... Chair

(Dr. Supaporn Yimwilai)

..... Committee

(Assistant Professor Nitaya Suksaeresup)

..... Committee

(Mr. Gregory William Jones)

The Master'sProject has been approved as partial fulfillment of the requirements for the Master of Arts Degree in English of Srinakharinwirot University.

..... Dean of the Faculty of Humanities

(Associate Professor Chaleosri Pibulchol)

May , 2007

ACKNOWLEDGEMENTS

The completion of this Master's project has been possible because of the assistance of many people. First of all, I would like to thank Dr. Supaporn Yimwilai, my Master's project advisor, for her tireless support and valuable guidance. Also, I would like to express my gratitude to my readers, Asst. Prof. Nitaya Suksaeresup and Mr. Gregory William Jones.

Moreover, I would like to thank to Asst. Prof. Sirinna Boonyasaquan, my bachelor degree's advisor who always supports and encourages me until the completion of the master degree and also to all of lecturers of the Western Department, Faculty of Humanities, Srinakharinwirot University.

Special thanks to Prof. Richard C. Buckstead, a lecturer from St. Olaf College, the United States of America, who always inspires, supports and encourages me to complete the master degree.

Last but not least, I wish to express my thanks to my friends in this programme for their assistance, encouragement and great friendship.

The most important thanks are to my dear parents who are always beside me anytime. All completions are from your love, care and understanding.

Jutharat Nawarungreung

TABLE OF CONTENT

| Chapter | Page |
|---|------|
| 1 INTRODUCTION..... | 1 |
| Background..... | 1 |
| Purpose of the Study..... | 4 |
| Significance of the Study..... | 4 |
| Scope of the Study..... | 4 |
| Procedures of the Study..... | 4 |
| Definition of Term..... | 5 |
| 2 REVIEW OF RELATED LITERATURE..... | 6 |
| The Biography of Sui Sin Far..... | 6 |
| Concept of Miscegenation..... | 7 |
| Related Literature..... | 13 |
| 3 AN ANALYSIS OF MISCEGENATION IN “PAT AND PAN” AND “THE STORY OF ONE WHITE WOMAN WHO MARRIED A CHINESE”..... | 15 |
| 4 CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES..... | 36 |
| REFERENCES..... | 41 |
| VITAE..... | 44 |

CHAPTER 1

INTRODUCTION

Background

During the colonialism period, many countries of the white race took control over the countries of the black race. When they won, the countries of the white people took black people back to their countries in order to work as slaves. Those black people were treated as properties. White owners could rape and have sexual abuse over black woman slaves and this became the beginning of the process by which children were born to parents who were of different races – born between black and white (Jordan 187).

When gold was discovered in California in the mid-nineteenth century, Chinese people moved to America in order to work as labourers in mine fields and transcontinental railroads. It was the same time that other immigrants moved there. Accordingly, the number of interracial marriages increased. Many states enacted anti-miscegenation laws to prohibit marriages between white people and other races. The word “miscegenation,” in this sense, means an interracial marriage or sexual relationship between different races.

The anti-miscegenation was from the belief that white people and black people belonged to different species, so interracial marriage should not be accepted. The British colony of Maryland was the first state that had a law to prohibit marriage between white people and black people. Similar legislation was enacted in the colonies of Virginia in 1691. This law was passed in order to banish white women who married African-American men. In 1705, the Massachusetts Anti-miscegenation Law criminalised

interracial marriage. After that, the marriage between African-American men and white women was prohibited in the State of Delaware in 1721. Four years later, in 1725, the Pennsylvania Morality Law decided to make a penalty provision for African-American men who had a sexual intercourse with white women. The last anti-miscegenation law was launched in 1967 (Kich 10).

There has been a lot of studies on miscegenation. For instance, Cheryl Judice Powell, in “Interracial Marriage: Black Women and White Men,” examined the dynamics of race, social class, and marriage in contemporary American society, specifically with marriages between African-American people and white people. Additionally, Fay Botham analysed the origins of the notion that God created separate races which appeared frequently in anti-miscegenation cases in “Almighty God Created the Races: Theologies of Marriage and Race in Anti-Miscegenation Cases, 1865-1967.” Finally, in “When Colours Blend: The Difficulty in Uniting Cultures,” Maleah Cummings studied the impact of people’s perceptions on the marital satisfaction of the interracial couple.

Sui Sin Far was the offspring of miscegenation. She was born as Edith Maude Eaton. She was a writer in the period when the mainstream was anti-miscegenation. Her mixed-race made her uncomfortable because the marriage of two different races was not accepted at that time. Her background inspired her to be a voice of Chinese people because she was a daughter of an English father and a Chinese mother. When she began to publish her writings about Chinese people in 1896, she renamed herself as Sui Sin Far. Her writings explored race, gender and class. For example, her autobiographical essay “Leaves from the Mental Portfolio of an Eurasian” (1909) was one of her writings which told of her experience about prejudice against Chinese people. On the other hand, the two short stories, “Pat and Pan” and “The Story of One White Woman Who Married a Chinese,” presented miscegenation between the two different races, white and Chinese.

Sui Sin Far was the pioneer Asian-American writer who wrote fiction and non-fiction about Chinese people and Eurasian people. In “Edith Eaton: Pioneer Chinamerican Writer and Feminist,” Amy Ling indicated “no one before her had written so sympathetically and so extensively about the Chinese in America” (288).

Sui Sin Far wrote nearly forty stories and more than thirty articles about Chinese people. Those works presented the difficulties of Chinese immigrants. Sui Sin Far denied stereotypes of Chinese people as unclean and untrustworthy. Before she passed away, she published two autobiographies and collected some of her stories into a book, Mrs. Spring Fragrance (1912). “Pat and Pan” and “The Story of One White Woman Who Married a Chinese” were the short stories in this book which presented the issue of miscegenation.

“Pat and Pan” is a short story of a white boy, Pat, and a Chinese girl, Pan. They live in a Chinese family until the coming of an American missionary, Anna Harrison. Anna does not approve the way the white boy living in a Chinese family so she gives Pat education until he grows up. The Lum Yook family, Pat’s Chinese family, decides to send Pat to his real society, a western society. When Pat and Pan meet each other again at the end of the story, Pat becomes a western boy not a Chinese boy anymore. Pan says, “He Chinese no more; he Chinese no more” (Sui Sin Far 166).

“The Story of One White Woman Who Married a Chinese” is a short story of an American woman, Minnie, whose American husband cheats on her. Accordingly, she gets divorced and takes her child with her. Later on, she meets a Chinese man who becomes her husband and they live together in happiness.

It is clear that not many people studied miscegenation between white people and Chinese people. Most of them paid attention to miscegenation between white people and black people. As a result, the researcher intended to study how Sui Sin Far presented

miscegenation in her short stories, “Pat and Pan” and “The Story of One White Woman Who Married a Chinese.”

Purpose of the Study

The purpose of this study was to explore how miscegenation was presented in Sui Sin Far’s two short stories “Pat and Pan” and “The Story of One White Woman Who Married a Chinese.”

Significance of the Study

1. To have a better understanding of Sui Sin Far’s writings
2. To have a better understanding of miscegenation presented in Sui Sin Far’s two short stories “Pat and Pan” and “The Story of One White Woman Who Married a Chinese”
3. To be a guideline for review of the related literature

Scope of the Study

This study focused on the two short stories of Sui Sin Far:

1. “Pat and Pan”
2. “The Story of One White Woman Who Married a Chinese”

Procedures of the Study

This research was conducted as follows:

1. Survey related literature:
 - 1.1 Study Sui Sin Far’s biography
 - 1.2 Study the concept of miscegenation

- 1.3 Study the research on interracial marriage and anti-miscegenation of black people and white people
2. Analyse Sui Sin Far's two short stories, "Pat and Pan" and "The Story of One White Woman Who Married a Chinese"
3. Give conclusions
4. Suggest topics for further studies

Definition of term

Miscegenation is an interracial marriage or sexual relationship between different races.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The review of related literature is divided into three sections. The first section is Sui Sin Far's biography. The second section talks about the concept of miscegenation and the last section is related research.

The Biography of Sui Sin Far

Sui Sin Far was born as Edith Maude Eaton. She was the eldest daughter of Edward and Grace Eaton. Her father was an English man who supported his large family by selling landscape paintings. Her mother was a Chinese woman who was adopted by an English missionary couple who gave her an English education.

After marriage, Sui Sin Far's parents lived in Macclesfield, Cheshire, England for many years. Because her father's parents disapproved of her parents' marriage, she and her family had to emigrate to America and settled in Montreal, Canada, in 1874.

There she went to school and still faced inequalities because of her race. For example, there was a gossip about her race from other people who knew that her mother was Chinese. Also, some children were not allowed by their parents to play with her.

After she quitted school, she continued her education at home. At the same time, she helped her father sell his paintings and helped her mother take care of her brothers and sisters. When she was eighteen, she worked as a writer for the Montreal Star Newspaper. Her writings aimed to show the truth about Chinese people in America and to remove negative views of Chinese people from American perspectives. In the essay,

“Edith Eaton: Pioneer Chinamerican Writer and Feminist,” Amy Ling indicated that “no one before her had written so sympathetically and so extensively about the Chinese in America” (288). This showed that she devoted herself as a voice of Chinese people.

Sui Sin Far moved to many places such as Jamaica. She contracted Malaria there. Later, she travelled to Seattle and San Francisco and wrote many articles and short stories about Chinese women in the white’s world. For instance, “The Wisdom of the New” and “The Prize China Baby” revealed the lives of Chinese-American women who tried to be both Americanised women and traditional Chinese wives. Besides, one of her short stories, “In the Land of Free” (1909) presented irony in the matter of discriminatory immigration laws. Furthermore, her autobiographical essay “Leaves from the Mental Portfolio of an Eurasian” (1909) showed her experience about prejudice against Chinese people.

She died of serious illness in 1914. On her tomb, there was an inscription in Chinese characters (yī bú wàng huá) which mean “the righteous one who never forgets China” (Ling 32). It showed that Chinese people appreciated her devotion to all Chinese people around the world.

Concept of Miscegenation

Lucy Bland defined the word ‘miscegenation’ in her article “White Women and Men of Colour: Miscegenation Fears in Britain after the Great War” as interracial sex, interracial marriage and the potential for mixed-race offspring (29). Furthermore, in An American Dilemma, Gunnar Myrdal stated that miscegenation is an intermarriage or intercourse between white women and black men (qtd. in Cruz and Berson 1). In general, the concept of miscegenation is an interracial marriage or sexual relationship between different races.

The word “miscegenation” came from two Latin words, “miscere” and “genus” meaning “to mix” and “race” respectively. In 1864, these two words were combined by two anti-Abolitionist journalists who, during the American Civil War, wrote a pamphlet entitled “Miscegenation: The Theory of the Blending of the Races Applied to the American White Man and Negro” (Bland 29). Later, this term was frequently used in the context of ethnocentric or racist attitudes and laws against interracial sexual relations and interracial marriage. Although the root of this term was not a negative meaning, the English-speaking countries sometimes considered the word “miscegenation” in an offensive term.

Miscegenation began when white people colonised black people. Those black people were forced to move from Africa to America. The first blacks arrived in Virginia as slaves in 1619. Their owners treated them as properties, not as human. This was because white people believed that they were superior to black people. At that time, both black slaves working as labourers and white servants lived together in the same place. They got married and had children. Moreover, miscegenation between black people and white people was from black woman slaves raped by their white owners. At that time, female slaves were not allowed to marry legally. Additionally, rape and sexual abuse over black people were not prohibited. As a result, many mixed-race children were born during that period. According to Cruz and Berson, the statistical number of mixed-race children increased sixty-seven percent between 1850 and 1860.

In the nineteenth century, there was a lot of anti-miscegenation. Indeed, anti-miscegenation could be traced back a thousand years. European people, who were white people in this sense, believed that they were superior to other races. Moreover, according to their interpretation of the Bible, the European people believed that they were sons of God. This belief differentiated them from others who could therefore be enslaved and

exploited. Furthermore, European people classified themselves as whites and other people from different countries as 'others.' In addition, the idea of racial classification came from Charles Darwin's theory of evolution. Later on, there was a group of people who adapted Darwin's theory. Those people were called Darwinists. Darwinists believed that evolution proceeded by the differential survival of the fittest or superior individuals. Richard Hofstadter, one of the Darwinists, wrote "human had evolved from more primitive creatures, and that some races had evolved further than others, it provided racism with a scientific mask" (qtd. in Chanthorn 9). Hofstadter also concluded that the different human races came from survival factors and the evolution of different primates. The black people were from gorillas whereas the white people were from chimpanzees. In addition, the Oriental people were from orangutans. This was the reason that some races were superior to other races. As a result, the marriage of people who were from different races should be prohibited.

In America, blood was also used as a tool to identify people. For example, Europeans people were identified as white people while Negro people were coloured people. This identification matched the theory of "one drop rule." The content of this rule was that if a person had any amount of coloured blood, they were determined as black people. Moreover, the children who were born as mixed-race would remain as slaves. Mencke mentioned about the concept of mixed race as follows:

It is a fact that, if a person is known to have one percent of African blood in his veins, he ceases to be a white man. The ninety-nine percent of Caucasian blood does not weight by the side of the one percent of African blood. The white blood counts for nothing. The person is a Negro every time. (37)

From the above reasons, a lot of anti-miscegenation laws were enacted in order to prohibit interracial marriages. American people believed that each person belonged to different species so interracial marriages between white people and black people should be prohibited. The intercourse between donkey and horse was the root of this idea. The offspring of a donkey and a horse was a mule. Those mules were sterile because of the mixture of genes. As a result, white people feared that if white people and black people intermarried, both of them could disappear over time. Furthermore, the offspring of those intermarriages would not be accepted as humans because of the impurity in their blood from mixed genes. Additionally, those offspring were not defined as white people or black people but properties. They were treated like animals or objects, not sons or daughters. Besides, they were controlled by their owners. This became a racial minority which assumed the character of a caste or a nationality. Later on, it was also applied to other races.

Apart from interracial marriage between white people and black people, there was also miscegenation between white people and Chinese people in the United States of America. At that time, a lot of anti-Chinese laws were passed because of negative ideas of American people towards Chinese people. For instance, in the 1879, John F. Miller outlined the justification for anti-miscegenation laws:

It is an unassimilative population and unfit for assimilation with people of our race... and these have disorganised our labour system, brought thousands of our people to wretchedness and want, degraded labour to the standard of brute energy, poisoned the blood of our youth, and filled our streets with the rot of their decaying civilisation. (qtd. in Osumi 5)

In addition, American people thought that Chinese men were inferior, disease-ridden, immoral subhumans and Chinese women were debased prostitutes. As a result, American people feared the interracial marriage between Chinese and white men or women. Once again, Miller warned “Were the Chinese to amalgamate at all with our people, it would be the lowest, most vile and degraded of our race, and the result of that amalgamation would be a hybrid of the most despicable, a mongrel of the most detestable that has ever afflicted the earth” (qtd. in Osumi 6).

To support Miller, John C. Stedman, a San Francisco delegate, gave this perspective on Chinese:

The intermarriage of white persons with Chinese, Negroes, mulattoes, or persons of mixed blood, descended from a Chinaman or negro from the third generation, inclusive, or their living together as man and wife in this State, is hereby prohibited. The Legislature shall enforce this section by appropriate legislation. (qtd. in Osumi 6)

The Americans also feared miscegenation because of the Chinese ‘threat.’ Consequently, they thought that anti-miscegenation was important. They believed that “when two races exist side by side, acculturation takes place in favour of the largest established traits, not necessarily the superior” (qtd. in Osumi 7). Thus, interracial marriage should not be approved.

The images of Chinese people were considered to be another factor driving miscegenation fears. One of those images was that Chinese culture was different from American culture. As a result, Chinese people were separated as foreigners. Both physical and cultural differences led to different treatment in the United States of America at the time of immigration. According to Stuart Miller, in 1784, the intercourse between

American people and Chinese people also constructed the images of Chinese people even before they immigrated to America. He portrayed the images of the Chinese as follows:

The majority of Americans who journeyed to China before 1840 regarded the Chinese as ridiculously clad, superstitious ridden, dishonest, crafty, and marginal members of the human race who lacked of courage, intelligence and skills and will to do anything about the lives or the oppressive despotism under which they lived or the stagnating social conditions that surrounds them. (36)

From the above reasons, many anti-miscegenation laws were legislated. The British colony of Maryland was the first state that had a law to prohibit the marriage between white people and black people. This law disallowed a wedding ceremony between persons of different races and any official ceremony to this end was not allowed. After that, many states such as Virginia, Massachusetts, Delaware and Pennsylvania enacted the law of anti-miscegenation. Vermont was the only state that never introduced the anti-miscegenation law.

In 1948, there was the cancellation of the anti-miscegenation laws after the two decades passed. The last anti-miscegenation law was in 1967 when the U.S. Supreme Court agreed to overturn the decision of the law. The content of the law was as follows:

Marriage is one of the 'basic civil rights of man,' fundamental to our very existence and survival.... To deny this fundamental freedom on so unsupportable a basis as the racial classifications embodied in these statutes, classifications so directly subversive of the principle of equality at the heart of the Fourteenth Amendment, is surely to deprive all the State's citizens of liberty without due process of law. (Sweet 4)

Related Literature

There were many studies on miscegenation. Cheryl Judice Powell's study entitled "Interracial Marriage: Black Women and White Men" was an ethnographic study that examined the dynamics of race, social class, and marriage in contemporary American society, specifically with marriages between African American people and white people. This research attempted to describe differences between the two black-white interracial marriage pairings. Those differences were problems which had not been the subject of previous social science research. The results from the forty question surveys indicated that of fifty middle class, northern, urban, black-white interracially married couples, race and sex of each spouse were important factors in their marriage life.

In addition, April Michele Dolata, in "Miscegenation and the Making of the American Nation: A Comparative Examination of Interracial Relationships in Early Republican Historical Romances," attempted to find the answers to the question of how the nation, and particularly the concept of America, was imagined in the nineteenth century novels and what role race played in this image. All chosen texts presented white and native American interracial relationships. Those texts were François-René de Chateaubriand's Atala (1801), Lydia Maria Child's Hobomok (1824), James Fenimore Cooper's The Last of the Mohicans (1826) and The Wept of Wish-ton-Wish (1829) and Catherine Maria Sedgwick's Hope Leslie (1827). Dolata found that the protagonists who were the products of interracial relationship tried to demolish any trace of miscegenation.

There were studies not only on miscegenation, but also anti-miscegenation. For example, in "Almighty God Created the Races: Theologies of Marriage and Race in Anti-Miscegenation Cases, 1865—1967," Fay Botham analysed the origins of the notion that created the separate races which appeared frequently in anti-miscegenation cases during that period. Botham believed that divergent Protestant and Catholic theologies of

marriage and race fundamentally shaped anti-miscegenation laws and cases. Moreover, Botham found that if all Catholics or Protestants did not agree with the understandings of race and interracial marriage, these theologies of marriage and race acted with regional differences and certainly shaped American attitudes to the legitimacy of interracial marriage.

Finally, Maleah Cummings examined the impact that people had perceived on the marital satisfaction of the interracial couple in “When Colors Blend: The Difficulty in Uniting Cultures.” The reason was that there was a lot of recent literature on Black-White interracial marriage but most of the studies were on the differences between African American and European American. In contrast, Cummings studied how society reacted to this union of colour and culture. The results of the study confirmed that the couple did experience negative societal and familial reactions to their union. However, these reactions and perceptions did not influence the overall marital satisfaction of the couple. Instead, these encounters served as helpful learning experiences in which the couple used to explore and formulate effective coping mechanisms. However, these experiences were more than just education. They also solidified the bond between the couple, which in turn strengthened their marriage relationship.

From the above studies, we could see that there were a lot of studies on miscegenation in various kinds of writings. However, the researcher had not found any studies on miscegenation in Sui Sin Far’s writings yet. As a result, the researcher intended to study this point in depth, focusing on “Pat and Pan” and “The Story of One White Woman Who Married a Chinese” in order to give the readers had better understanding of miscegenation presented in Sui Sin Far’s writings.

CHAPTER 3

AN ANALYSIS OF MISCEGENATION IN “PAT AND PAN” AND “THE STORY OF ONE WHITE WOMAN WHO MARRIED A CHINESE”

“Pat and Pan” and “The Story of One White Woman Who Married a Chinese” are two short stories in Sui Sin Far’s Mrs. Spring Fragrance. These two short stories present miscegenation in the nineteenth century. “Pat and Pan” presents the disruption of miscegenation whereas “The Story of One White Woman Who Married a Chinese” presents the human possibilities of miscegenation.

The Disruption of the Harmonious World

“Pat and Pan” is a short story of a white boy and a Chinese girl who live in a Chinese family harmoniously until the coming of an American missionary who does not approve the way of the white boy living in a Chinese family. The boy is then given western education and sent to a western society in order to become a typical white boy. When these two children meet each other again at the end of the story, there is no harmony anymore. Actually, this story presents the idea of miscegenation between white people and Chinese people which is not acceptable in American society in the nineteenth century.

The story of “Pat and Pan” takes place in a Chinatown in America in the nineteenth century. The story begins with the harmony of Pat and Pan, a white boy and a Chinese girl, who are the protagonists of the story. Pat and Pan are sleeping together in

front of the joss house. Sui Sin Far describes their harmony: “They lay there, in the entrance to the joss house, sound asleep in each other’s arms. Her tiny face was hidden upon his bosom and his white, upturned chin rested upon her black, rosetted head” (160). The sleeping of these two children causes Anna Harrison to pause and look at them because of two reasons. On one hand, Pat and Pan are sleeping together in front of the joss house. The joss house is where Chinese people gather together to smoke opium. The reason that Sui Sin Far introduces Pat and Pan in front of the joss house is because the joss house is the negative American perspectives on Chinese people as drug addicts. This image happened at the beginning of the nineteenth century when the communication and exchange between Europe and China began. China sold tea to England and wanted to be the sole-distributor of the product. While the demand of tea was increasing because English people drank on increasing amount of tea and England profited from selling tea, China took only silver in trade. England was disappointed by this Chinese trade restriction. Consequently, English people fostered the opium industry to addict Chinese people. Opium was transformed from India to Chinese smugglers. The opium was sold for silver which paid for tea to send to England. Opium put the trade balance back in England’s favour. The images of Chinese people got worse in the Opium War in 1839-1840. The Chinese government attempted to end this trade. There were many opium addicts who were appearing in trading ports throughout China. As a result, this news was passed through mass media and merchants from East to West, so the American people stereotyped Chinese people as drug addicts, even before they had set foot on American soil.

On the other hand, the sleeping of Pat and Pan together suggests the possibility of sexual relationship between white people and Chinese people. Their sexual relationship also presents when Anna Harrison, an American missionary, is buying lichi. Sui Sin Far

mentions, “the black [Pan], rosetted head slowly turned and a tiny fist [Pan] began rubbing itself into a tiny face [Pat]” (160). In this story, Pat and Pan are the representatives of white people and black people, Chinese people in this sense, respectively. In the nineteenth century, white people called all other races which were different from them ‘black people.’

During the conversation between Anna Harrison and the Chinese lichi vender, Anna says, “Oh, you quaint little thing” (161). In spite of the fact that she directly says to the vender, she actually means the harmony of the living together of a white boy and a Chinese girl which is so strange and should not be accepted in her thought. Sui Sin Far says, “The quaint little thing hearing herself thus apostrophised, turned herself around upon the bosom of the still sleeping boy and, reaching her arms up to his neck, buried her face again under his chin” (161). The harmony of living together of these two children surprises Anna very much. It shows that Anna does not approve the relationship between white people and Chinese people at all. Furthermore, she asks the question which has an implicit meaning to the Chinese lichi vender, “Well, chickabiddy, have you had a nice nap?” (160). Readers see that Anna questions the Chinese lichi vender, but the meaning of this question also implies existence of a harmonious relationship of Pat and Pan. It is a mock on the fact that Anna looks down the relationship between white people and Chinese people.

The harmony is disrupted by Anna Harrison. Her arrival has changed the lives of Pat and Pan. Anna disrupts the harmony of these two children because she fears miscegenation. She does not approve the way of these two children sleeping together because it implies sexual intimacy of a white man and a Chinese woman and these two children are not brother and sister. It is believed that their intimacy could have been interpreted as suggesting the possibility of a sexual relationship, if not at the time, then at

the later stage of development. According to the concept of miscegenation discussed in chapter 2, the word “miscegenation” refers to an interracial marriage or sexual relationship between different races. In the nineteenth century, some white American people believed that people from different races belonged to different species. In this sense, the word “species” was a reason for discrimination – the Chinese race being a species of people different from the whites – the Chinese were considered as strangers and inferior to them (White-Park 17). Also, those white American people thought that human races evolved from different primates. As a result, interracial marriage should be prevented. Later on, many anti-miscegenation laws were enacted to prohibit the marriage of different races, especially white and black, in order to protect the purity of white blood. The reason was that interracial marriages produced degenerate offspring threatening to destroy American civilisation (Altschuler 42). In this way, miscegenation between white people and Chinese people were not allowed and acceptable at that period.

Anna asks the Chinese lichi vender about Pat. She learns that Pat is an orphaned white boy who was adopted by Lum Yook family, a Chinese family. The Chinese lichi vender tells Anna “His mother, she not have any white flend, and the wife of Lum Yook give her lice and tea, so when she go to the land of spilit, she give her boy to the wife of Lum Yook” (160). At that time, many white children were adopted by Chinese families because it was a period of economic crisis conditions and many white people could not look after their children well enough. They had to find someone else to look after them and sometime turned to Chinese people. The reason was that many Chinese people were merchants or business owners and they earned enough money to support their own families and were willing to take on other children. Moreover, Chinese people lived in big families whereas one more ‘mouth to feed’ was not an overwhelming undertaking. This also responded to the policy that private agencies, at that time, were established to place

children in homes where they would be treated as members of the families rather than servants (Sokoloff 3).

However, living in the Chinese community never makes Pat feel that his physical appearance is different from the other Chinese people. As a white boy, Pat has white, grey and rosy skin. In contrast, Pan and other Chinese people in the community have black hair and eyes and yellow skin. Sui Sin Far describes their physical appearances “Her [Pan] tiny face was hidden upon his [Pat] bosom and his white, upturned chin rested upon her black, rosetted head” (160). Because of this, Pat always believes that he is a Chinese and belongs to the Chinese community. Being a Chinese, in this sense, means to be a member of the Chinese community. This reveals that Pat grows up with happiness and acceptance in the community. Readers see that when Anna says to the Chinese lichevender that Pat is a white boy, the vender answers, “Yes, him white; but all same, China boy” (160). This sentence can be taken as meaning that white people and Chinese people can live together harmoniously. All of these examples show the harmonious living of Pat and Pan in the Chinese community. They are happy and Pat never feels alienated from Chinese people.

Anna’s miscegenation fear is comprised three factors. The first factor was from the theory of one drop rule which began to protect the purity of white blood and prohibit the interracial marriage. According to John G. Mencke, the concept of mixed-race is that if a person had one drop of black blood, that person was considered as black person because white blood counted for nothing (37). Accordingly, this implies that Anna fears that miscegenation produces degenerated offspring because those offspring were considered to have their alien blood. This could cause a decrease in the numbers of white people as William Norr said that miscegenation is a symptom of the degeneration of white civilisation (qtd. in Teng 83).

The second factor is that Chinese people were viewed as 'others' in the American perspectives because of different physical and cultural appearances. This was from the belief of Chinese stereotypes. According to Stuart Miller, Chinese people were "ridiculous clad, superstitious ridden, dishonest, crafty, lacked of courage and unintelligent (36). From these images, white people believed that they should not have sexual relationship with Chinese people because these images could transfer to the offspring of miscegenation.

Eventually, living and growing up among Chinese people and culture are not acceptable for white people because white people fear to lose their people to Chinese people.

Because of miscegenation fear, Anna tries to separate Pat and Pan. She has three plans in her mind in order to reach her goal. The first plan is to give Pat western style of education. At first, Pat does not go to school without Pan because he does not want to separate from Pan. Pat asks Anna, "Would Pan come too?" (162). Accordingly, Anna has to allow Pan to go to school with Pat. Sui Sin Far mentions, "Of course Pan was too young to go to school – a mere baby; but if Pat could not be got without Pan, why then Pan must come too (162). At school, Pat must study English which is "the speech of his ancestors" (162) and western culture. In this sense, education is a tool that Anna uses to westernise Pat to bring him back to be a white person by giving him understanding of white culture and its beliefs. Anna says, "For a white boy to grow up as a Chinese was unthinkable" (161). This sentence supports the view that Anna westernises Pat in order to bring him back to be a white person. The miscegenation of these two races was not acceptable at that time because white people feared to lose their pure blood of white race (Kich 12).

The second plan is to break down the love of Pat and Pan. This stage starts with separating these two children when they are at school. For example, Sui Sin Far describes “So Pat and Pan went to the Mission school, and for the first time in their lives suffered themselves to be divided, for Pat had to sit with the boys and tiny Pan had a little red chair near Miss Harrison, beside which were placed a number of baby toys. Pan was not supposed to learn, only to play” (162). Readers observe that Pat has to sit among white boys because Anna needs him to learn and understand white people and western culture. In contrast, Pan has to sit on a red chair near Miss Harrison. A red chair directly refers to Chinese people because red relates to Chinese people in every aspect such as way of life and culture. Additionally, Pan is allowed only to play, not to learn. However, she has good memory rather than Pat. Pan has “better English vocabulary than Pat has” (162). Furthermore, she can “sing hymns and recite verses in a high and shrill voice” (162). All of these show that Anna tries so hard to separate Pat and Pan in many ways.

However, Pat is still close to Pan. For instance, when Anna punishes Pan because she tells a lie, Pat pushes her behind him and says, “You hurt my Pan again! You hurt my Pan again!” (163). Over time, Pat has changed his thought towards Pan. He does not protect Pan anymore. On one occasion when Pan is reciting the verse, Pat says, “I hate you, Pan!” (163). This shows that separation can break down these two children’s relationship.

The final plan is to send Pat to his real society, a western society. This is to let Pat learn and understand more about his mother tongue, English, and culture of white people. In this story, Anna strongly believes that white children should not be raised by Chinese families. When Pat is eight years old, Anna forces the Lum Yook family to send Pat to his real society, a western society. Lum Yook’s wife says to her husband, “The son of the white woman is the son of the white woman, and there are many tongues wagging

because he lives under our roof” (164). Later, Lum Yook and his wife face with difficulties. There is a rumour about their raising a white boy under their roof. However, they cope with it calmly and bravely. Sui Sin Far states, “To the comfortably off American and wife who were to have the boy and ‘raise him as an American boy should be raised,’ they yields him without protest. But deep in their hearts was the sense of injustice and outraged love. If it had not been for their pity for the unfortunate white girl, their care and affection for her helpless offspring, there would have been no white boy for other to ‘raise’” (164). This vividly depicts that Lum Yook family loves Pat as their own child even when their doing is not possible for the white world. White people cannot stand the growth of white children among Chinese people and culture. This is because white people fear that white children will assimilate with Chinese people as Pat does. Pat says, “I am Chinese too! I am Chinese too!” (164) when he knows that he has to be sent to a western society and separated from Pan. This sentence shows that Pat, at that time, strongly believes that he is a part of the Chinese community because he is raised among Chinese people and culture with acceptance.

Finally, Anna’s plan is successful because Pat becomes a white boy. At the first meeting of Pat and Pan after they are separated, Pat has changed a little bit. He still comes to talk to Pan as usual. Pan knows that Pat’s white adoptive family sends him to a big school and buys him “Nice coat! Nice boot!” (165). In this sense, coat and boot are symbols of civilisation which is believed that only white people have. Also, Pat calls “mother,” a western style, instead of “Ah Ma,” a Chinese style. This shows that Pat has changed his identity from being a Chinese boy to a white boy. Besides, Pat forgets many things about the Chinese community. He cannot remember A-Toy, a meow. In the story, Pan tells Pat that A-Toy dies but Pat asks who A-Toy is. Pan replies, “Pat, you have forget to remember” (165). This clearly indicates that white culture gradually deepens

into Pat's heart, and it is a reason that Pat forgets most things about the Chinese community, for instance.

Pat seems not to be a typical white boy when he first meets Pan after they are separated. He talks to Pan as he used to do. However, their second meeting is totally different. This time, Pat comes with his school fellow boys. One of those boys laughs at Pan when he sees Pan calling Pat. This event shows that in the western society, miscegenation, or even just a relationship between white people and Chinese people are permitted. This makes Pat feel ashamed and he realises that a white boy should not befriend Chinese people. Then Pat turns to Pan and shouts, "Get away from me!" (166). Pan gets away from him with sorrow because Pat has completely changed to be a white boy, not a Chinese boy anymore. Pan says, "He Chinese no more; He Chinese no more!" (166). This shows that Pan feels sorry because Pat has lost his identity. Anna's plans to separate white people from Chinese people because of miscegenation fears are successful. Pat becomes a white boy as she wants and the harmony between these two children disappears. Pat finally drives Pan away from him at the end of the story, for example. This shows that miscegenation between white people and Chinese people disrupted by a white woman is not possible anymore.

From the whole story, Sui Sin Far implies that racism is not from children but from adults. Those adults try to put the belief and hatred of different races into children's thoughts. Children are easily brainwashed because they are innocent and pure both in physical appearance and thought. Sui Sin Far also addresses the effects of racial insistence which set child against child. However, the message from Sui Sin Far in the story is that although American people think that Chinese people and American people cannot live harmoniously and happily together, they, in fact, can.

Why Does She Marry a Chinese man?

“The Story of One White Woman Who Married a Chinese” is a short story that narrates the life of a white working-class woman, Minnie, the protagonist of the story. She escapes an oppressive marriage from a white man and finally finds happiness with a Chinese husband. In this story, Minnie answers the question “Why did I marry Liu Kanghi, a Chinese?” (66). She compares her two husbands using her personal experience. Sui Sin Far presents the protagonist’s marriage life with a white man and a Chinese man. She comes to a conclusion that the marriage to a white man is a failure whereas the marriage to a Chinese man is successful and happier. This shows that miscegenation between white people and Chinese people is possible.

Minnie’s first husband is an American man. His name is James Carson. Their marriage seems to be happy at the beginning. Minnie states, “For a few months I was very happy with him” (69). Minnie tries to be a good housewife by pleasing her husband. She says, “It was a pleasure to me to wait upon James, cook him nice little dinners and suppers, read to him little pieces from the papers and magazines, and sing and play to him my little songs and melodies” (67). This sentence shows that Minnie truly believes in the ideal of womanhood.

The concept of the ideal womanhood was that a woman’s place was in the home. In “The Cult of True Womanhood: 1820-60,” Barbara Welter, a historian, mentioned four characteristics of the ideal womanhood the society expected: piety, purity, domesticity and submissiveness. The first ideal characteristic was piety because women were taught that a good thing in women was religion. Women had to be like a new Eve working with God in order to bring the world out of sin through her pure and passionless love. The second virtue was purity. This was very important because women were not women if they were not virgin. If women ignored sexual purity, they would be faced with serious

troubles as seen in many popular literatures: some female characters died because they lacked this characteristic. Some characters were punished by God for their sin by losing their babies and going mad. The third characteristic was domesticity. This maintained that women's place was in the home. Their roles were as caregivers and homemakers. The fourth virtue was submissiveness. Women were believed to be passive to fate, duty, God and men. In "The Story of One White Woman Who Married a Chinese," Minnie shows that she is a good housewife because she follows the ideal of womanhood. She does housework and takes care of her husband and child. This shows her roles as caregiver and homemaker, and she is also submissive to her husband because she always obeys whatever her husband wants her to do. Significantly, she had never married before her marriage to James. This means that she is a virgin.

Minnie's belief in the ideal womanhood conforms with James's domination to her. James is fifteen years older than Minnie. Minnie says, "My first husband was an American fifteen years older than myself" (67). He is also an educated man. Minnie describes, "He was considered a very bright and well-informed man, and although his parents had been uneducated working people he had himself been through the public schools" (67). Moreover, he is interested in social reform, the new idea of women and women suffrage. Minnie says, "He was also an omnivorous reader of socialistic and new thought literature. Woman suffrage was one of his hobbies" (67). It is believed that a person who is interested in woman suffrage aims to understand the nature of inequality and focuses on gender politics, power relations and sexuality. His interests cause Minnie to please him. What Minnie does is, "Many an afternoon, when through with my domestic duties, did I spend in trying to acquire knowledge of labour politics, socialism, woman suffrage, and baseball, the things in which he was most interested" (67). In spite of the fact that she is not interested in these topics, she tries to learn in order

to please him. Actually, Minnie disagrees with James about new women's roles. She says, "Once I ventured to remark that much as I admired a column of men keeping step together, yet men and women thus ranked would, to my mind, make a very unbeautiful and disorderly spectacle" (67). On the other hand, James silences Minnie when she talks about her own interests. Minnie says, "When I tried to get him to listen to a story in which I was interested and longed to communicate, he would bid me not bother him" (67). Additionally, when James sees Minnie try to work out mathematics problems, he looks down at her and tells her to give it up. He says, "Give it up, Minnie," said he "You weren't built for anything but taking care of kids" (68). This implies that James prefers a new woman to a domestic woman.

However, Minnie finds that his way of thinking is much different from hers no longer after her marriage. She mentions, "I was quick to see that change and realise that there was a gulf of differences between us" (67). A gulf of differences between them is their attitudes towards women roles. Readers see that Minnie prefers to be a good housewife and does domestic works. She does not like to be a working woman. Minnie says, "I did not admire clever business women, as I had usually found them, and so had other girls of my acquaintance, not nearly so kind-hearted, generous, and helpful as the humble drudges of the world – the ordinary working woman" (67). On the contrary, James prefers a new woman who works in a business world. He indirectly pushes Minnie to be interested in this topic. Minnie reveals, "He would often draw my attention to newspaper reports concerning women of marked business ability and enterprise" (67). Accordingly, Minnie decides to get back to her work as a stenographer in order to please her husband and earns money to pay for all household expenses except the rent. This shows that Minnie is passive and follows her husband's idea.

In fact, James dominates Minnie because he wants to use Minnie for his benefit. Minnie goes back to work in order to earn money to support her family. Minnie explains, “This fifty dollars paid for all our living expenses, with the exception of rent, so that James would be able to put by his balance against the time when his book would be ready for publication” (69). At that time, Minnie also has to take care of her very little baby. She mentions, “My child was six weeks old when I entered business life again as stenographer for Rutherford & Rutherford” (69). While Minnie is earning money to support him, James, in turn, collects money to publish his book. This clearly shows that James is a selfish man. In order to support his wife and the child himself, he pushes his wife into the business world instead of him. All of these examples show that despite the fact that James supports women’s rights, he, in fact, wants to use women solely for his benefit. In general, it is believed that husbands should take care of their wives and children as Mrs. Roger, the wife of Minnie’s former employer, says “The majority of men had no wish to drag their wives into all their business perplexities, and found more comfort in a woman who was unlike rather than like themselves” (68). It becomes clear that earning money to support the family is actually the main responsibility for men who play roles as husbands whereas domestic work is the main duty of women who are their wives. However, James drags his wife into the business world. This shows that he uses Minnie to get what he wants. He asserts a ‘new woman’ role because he wants Minnie to get a job to support him in order to publish his book.

While writing a book at home, it takes the opportunity to James to seduce his co-author, Miss Moran, who comes to help him at home. One day after coming back from visiting her sick friend across the street, Minnie finds that James is flirting with Miss Moran. Minnie hears him talking to Miss Moran “I want to talk to you – to win your sympathy – your love” (71). Although Miss Moran tries to leave him as she says “Let me

pass, sir” (71), James does not let her go. This shows that James is an untrustworthy man because he cheats on his wife. This also clarifies that he is a man who both his wife and his colleague should not trust.

Not only is James an untrustworthy man, his behaviour is also aggressive and careless. When he wants Minnie and his child back, he uses violence in order to force her. He commands Minnie, “Walk beside me quietly if you do not wish to attract attention, said he, and by God, if you do, I will take the kid tonight!” (75). This sentence shows that he never cares for the feeling of his wife and child. Whenever he needs them, he uses violence to force them. It means he is neither a good husband nor a good father because he never takes care of them and uses violence with them.

In his fatherhood, he never acts like a father. He does not give any money to support his child but collects money to publish his book instead. He neither takes care of nor plays with his child. Furthermore, his child is a fatherless because James cheats on Minnie, so they get divorced. Additionally, he uses his child as a hostage when he wants Minnie back. Significantly, James never cares about his family.

All of these facts imply that Minnie is not happy with her first marriage to a white man although she follows the mainstream. It is believed that a marriage within the same race is permitted because they understand each other and live together with happiness. On the contrary, the interracial marriage should be denied. Minnie is not happy with her marriage to a white man because her husband is not a good man. He never understands and takes care of her and her child. Minnie and James finally get divorce and Minnie takes her child with her.

However, Minnie’s second marriage to a Chinese man makes her feel happier. Because of a failure in marriage to a white man, Minnie walks to the waterfront in order to commit suicide. She is saved by a Chinese man whose name is Liu Kanghi. Minnie

expresses that he is totally different from James. Liu Kanghi is kind and gentle. When he tries to save Minnie and her child, he says to Minnie with his soft and gentle voice.

Minnie describes that he says “Poor little baby,” went on the voice, which was unusually soft for a man’s” (72). This sentence shows that he is gentle. Moreover, he tries to change Minnie’s mind by saying “Better come over where it is light and you can see where to walk!” (72). This event shows that Liu Kanghi is willing to help American people while James leaves Minnie behind. Also, Minnie describes that Liu Kanghi’s images are contrast to the mainstream. She states:

I did not recoil – not even at first. It may have been because he was wearing American clothes, wore his haircut, and, even to my American eyes, appeared a good-looking young man – and it may have been because of my troubles; but whatever it was I answered him, and I meant it: ‘I would much rather live with Chinese than Americans.’ (72)

It shows that Chinese people are able to easily adapt themselves to the American society because they all were born in America and willing to adapt good things in their lives. Consequently, readers see that Chinese people are different from the mainstream. Liu Kanghi is an example of this because he dresses in the same way as American people do and he is neat. This shows that he is different from the mainstream.

The reason why Liu Kanghi is viewed differently from the mainstream can be traced back to the nineteenth century. At that time, one of the Chinese images that made them foreign because they were different clothes and hairstyles and spoken different language. It was believed that Chinese people had strange appearance, clothes and behaviour. As a result, American people believed that all Chinese people were the same; they had long queues, shaved their forehead or wore traditional clothes. Stuart Miller talks about the belief of white people about Chinese people “The majority of Americans

who journeyed to China before 1840 regarded the Chinese as ridiculously clad, superstitious ridden, dishonest, crafty, and marginal members of the human race who lacked of courage, intelligence and skills and willing to do anything about the lives or the oppressive despotism under which they lived or the stagnating social conditions that surrounds them (36). From these portraits, readers see that Chinese images at that time were extremely negative. However, Liu Kanghi is different from the images of Chinese people created by the mainstream.

After saving Minnie from committing suicide, Liu Kanghi takes Minnie to live with his Chinese family. In the story, Chinese people are good citizens in America and live peacefully. Minnie explains, “The Chinese family with which he placed me were kind, simple folk. The father had been living in America for more than twenty years. The family considered of his wife, a grown daughter, and several small sons and daughters, all of whom had been born in America” (72). From Minnie’s explanation, readers see that Chinese people are ordinary citizens in America. As a good citizen, Liu Kanghi supports a person who has a problem. Moreover, he is one of the American citizens who has never made a trouble at all. He is different from the American perspectives. From all of these, Minnie realises how good Liu Kanghi is as she replies James when James wants her back. She says, “For all your six feet of grossness, your small soul cannot measure up to his great one” (76).

Additionally, Liu Kanghi is a good person. He never cheats on Minnie as James does. Besides, he is a consistent man. Minnie states, “Thus I met Liu Kanghi, the Chinese who afterwards my husband. I followed him, obeyed him, trusted him from the very first” (72). It becomes clear that Liu Kanghi, a Chinese, is trustworthy. This is different from the American perspectives that Chinese people were viewed as untrustworthy.

Liu Kanghi helps Minnie to support herself. When Minnie gets better from her breakdown, he helps her find a job to work as an embroiderer in his shop. Not only does she work on her favourite, but she can also spend most of her time taking care of her child. This shows that he never forces her to do whatever she does not like as James does. At the same time, he understands her. In this sense, it means Liu Kanghi understands what woman wants and likes. Moreover, he is a good man because he takes care of a woman and her child as an ordinary man should do. Minnie expresses his taking care of her and her child “I only knew that he was a man, and that I was being cared for as no one had ever cared for me since my father died” (72). This sentence shows that he sincerely takes care of Minnie and her child and never wants anything back from her. This is what a man should behave to a woman. From these behaviours, Minnie realises that Liu Kanghi has spiritual manliness. This means he has moral strength and this strength comes from his steadiness inside himself (Teng 74). Also, this leads Minnie realises “My life’s experience had taught me that the virtues do not all belong to the whites” (74). From all of these reasons, Minnie understands that Liu Kanghi is manly and she finally becomes his wife and gives birth to a son.

Minnie’s interracial marriage with a Chinese man makes her happier than her marriage with a white man because Minnie and her Chinese husband can live together harmoniously. Also, her Chinese husband understands her. Minnie states, “I accept the lot of the American wife of a humble Chinaman in America. The happiness of the man who loves me is more to me than the approval or disapproval of those who in my dark days left me to die like a dog” (77). This sentence shows that Minnie prefers living with a Chinese man although her marriage with a Chinese man does not approve in the American perspectives. The reasons that Minnie married a Chinese man are because her Chinese husband is a good man. Minnie describes, “He [Liu Kanghi] is always a man,

and has never sought to take away from me the privilege of being but a woman” (77).

This sentence shows that Liu Kanghi knows what and how he should behave to a woman. Importantly, he is a man who takes care of his wife and can be trusted. Minnie depicts, “I can lean upon and trust in him. I feel him behind me, protecting and caring for me, and that, to an ordinary woman like myself, means more than anything else” (77). From all of these, it presents that Minnie is happy to marry a simple Chinese man and she does not care about any gossips. She realises from her own experience that getting married to a Chinese person is better than getting married to a white person who always uses her for his own benefit and forces her to do whatever she never likes. This also implies that Minnie accepts miscegenation between white people and Chinese people.

The interracial marriage between white people and Chinese people is prohibited in American society. Notwithstanding Minnie is happy with her marriage to a Chinese man, her marriage is not approved in the American society at that time. For example, when James asks Minnie to be back with him but she refuses him. This causes James to look down on Liu Kanghi. He says, “Ah! So you have sunk! – his expression was evil – The oily little Chink was won you!” (72). These sentences show that miscegenation between white people and Chinese people does not comply with the American society.

Miscegenation between white people and Chinese people also causes ‘problem’ to their offspring. When Minnie gives birth to a son, she worries about his future. It is because her son is a biracial between white and Chinese. As an offspring of miscegenation, he is different from his father and his mother. Minnie narrates, “He stands between his father and myself, like yet unlike us both” (77). From this sentence, it shows that Minnie worries and is afraid that her son will have problems about his identity because both American and Chinese society will not accept him. He is not white and not Chinese. When she thinks of this, she cries and mentions, “So will he stand in after years

between his father's and his mother's people. And if there is no kindness nor understanding between them, what will my boy's fate be?" (77). All of these show the difficulties of the offspring of mixed-race people at that time.

From the above discussion, readers see that Minnie's second marriage with a Chinese man is happier than the first marriage with a white man. Besides, Minnie realises by her own experience that Chinese people in general are different from Chinese people in American perspectives. This leads her to accept the miscegenation between white people and Chinese people, so she decides to marry Liu Kanghi.

From all of these, Minnie already answered the question she set at the beginning: why she married Liu Kanghi. The first reason is that "Well, in the first place, because I loved him" (66). Liu Kanghi helps her from committing suicide and takes good care of her and her child until she gets better. He is a consistent man both before and after marriage. The second reason is "because I was weary of working, struggling and fighting with the world" (67). The word "world", in this sense, means the American world in which people in the world always force her to do whatever she does not like. However, Liu Kanghi never forces Minnie to do anything she does not like. This implies that Liu Kanghi is a better husband because he is kind and gentle. He supports whatever she likes to do and people in the Chinese world are kind to her. The third reason is that "in the third place, because my child needed a home" (67). In this sense, the word "home" means a place to live with love, care, warmth and understanding. Liu Kanghi is a good father although he is a stepfather. He spends time playing with Minnie's child with love and care. He understands the nature of children. Moreover, he is a person whom children love. Minnie narrates, "We [Liu Kanghi's cousin] love much our cousin," said one of the little girls to me one day. 'He teaches us so many games and brings us toys and sweets" (73).

These three reasons clearly show why Minnie loves Liu Kanghi, a Chinese man and marries him.

All in all, Sui Sin Far's perspective about miscegenation is that interracial marriage is possible. Sui Sin Far presents, in her short story, that the protagonist is happier with her interracial marriage to a Chinese man than her marriage to a white man.

In this way, "Pat and Pan" and "The Story of One White Woman Who Married a Chinese" are not just short stories; they also present the reality of Chinese people. "Pat and Pan" reveals the unacceptable miscegenation between white and Chinese in the America in the nineteenth century whereas "The Story of One White Woman Who Married a Chinese" presents the possibility of miscegenation between white and Chinese. Moreover, the belief of anti-miscegenation can be changed through understanding.

As an offspring of miscegenation between white people and Chinese people, Sui Sin Far realised problems of being biracial. She encountered the prejudice and felt alienated from both worlds, the white world and the Chinese world. She had to struggle throughout her entire life because of her mixed-blood race. For example, when she was four years old, she realised that there was a gossip about her race from other people who knew that her mother was a Chinese. Some children were not even allowed to play with her. Once, when she was about six years old, an old man looked at her from head to toe in a children party. This caused her to hide herself until the time to go home. In addition, in her autobiographical essay, "Leaves from the Mental Portfolio of an Eurasian," Sui Sin Far describes her fighting with white children "They pull my hair, they tear my clothes, they scratch my face, and all but lame my brother; but the white blood in our veins fights valiantly for the Chinese half of us" (126). This shows that she had to face with inequality since she was young because of being a Eurasian.

Despite the fact that Sui Sin Far had to struggle with the problems because of being Eurasian, she was brave and turned herself into positive actions. She went to the library and read everything she could find about China and Chinese people. Furthermore, she devoted herself as a voice of Chinese people through her writings. She insists that if people still have prejudices of miscegenation, there are still problems of interracial marriage. At the same time, the offspring of miscegenation between white people and Chinese people will be the victims of the belief of anti-miscegenation. This clearly concludes that Sui Sin Far showed her hope for an end to anti-racism and for the possibility of dual or multiple community membership. Moreover, she called for understanding for the offspring of miscegenation, biracial people.

In “The New York Times,” one of the reviewers writes that Sui Sin Far’s purpose of writing is: “to portray for readers of the white race the lives, feelings, sentiments of the Americanised Chinese on the Pacific coast, of those who have intermarried with them, and of the children who have sprung from such unions. It is a task whose adequate doing would require well-nigh superhuman insight and the subtlest of methods” (qtd. in Ling 42). This interprets that Sui Sin Far wants white people and Chinese people to understand each other and accept the interracial marriage and the offspring between them.

CHAPTER 4

CONCLUSIONS AND SUGGESTIONS FOR FURTHER STUDIES

In the nineteenth century, miscegenation between white people and Chinese people was not acceptable in America. This was from the belief that the differences of human races came from survival factors and the evolution of different primates. Some races were superior to other races. Consequently, the marriage of people who were from different races should be prohibited.

In order to prevent interracial marriage between white people and Chinese people and to maintain purity of the white blood, American negative images of Chinese people were created. It was believed that those images were created before Chinese people immigrated to America. Chinese people were viewed as unassimilative population. Moreover, those Chinese people were considered inferior, disease-ridden and immoral subhuman. Additionally, physical and cultural differences were one of those images. These ideas were presented in many writings.

While the mainstream presented impossible and non-acceptance of miscegenation, Sui Sin Far held opposite perspectives. She was the first Eurasian writer who was brave to write against the mainstream. She wrote to present the possibility of interracial marriage between white people and Chinese people. She also declared the truth of Chinese people which was different from American perspectives.

In "Pat and Pan," Sui Sin Far presents the disruption of the harmony of a white boy and a Chinese girl. Sui Sin Far begins the story with the harmony of living together of a white boy, Pat, and a Chinese girl, Pan. Their harmony implies the sexual

relationship between white people and Chinese people. However, their harmony is disrupted by the coming of an American missionary, Anna Harrison. In this sense, Anna fears the interracial marriage between white people and Chinese people and fears to lose white people to the Chinese race. As a result, she has three plans in order to prevent interracial marriage. Her plans starts with sending Pat to school, follows by separating them when they are in school and ends with sending Pat to a western society. Her plans are successful because Pat becomes a white boy at the end of the story.

Through the story, Sui Sin Far indicates that unacceptable miscegenation is from the belief and hatred of different races that adults put into children's thought. This is because children are innocent so they are easily brainwashed. Significantly, the message from Sui Sin Far in the story is that actually American people and Chinese people, in fact, can live together harmoniously and happily.

In "The Story of One White Woman Who Married a Chinese," Sui Sin Far presents the possibility of miscegenation between white people and Chinese people through the marriage of the protagonist of the story, Minnie. Minnie is a white woman who firstly married a white man, James Carson. However, her marriage is a failure because her husband is a savage and untrustworthy man. On the contrary, Minnie's second marriage to a Chinese husband, Liu Kanghi, is happier because he is a manly, kind and gentle; he treats Minnie with respect and he is a good father. By comparison, the Chinese character in the story is not a bad person at all. Additionally, the Chinese character in the story is not the same as the images created by the mainstream.

Through the story, Sui Sin Far reverses the concept of miscegenation between a white woman and a Chinese man. She shows that miscegenation between white people and Chinese people is possible in reality because Chinese people in general are different from the images created by the mainstream. The possibility of miscegenation between

white people and Chinese people leads Minnie to be happy with her second marriage to a Chinese man rather than her first marriage to a white man.

According to Annette White-Parks, Sui Sin Far presents that Chinese people are viewed in negative viewpoints because of the belief of anti-miscegenation at the period of xenophobia. It is clearly shown in “Pat and Pan” and “The Story of One White Woman Who Married a Chinese.” The readers realise the effect of miscegenation. As witnesses in these two stories, the readers learn, in “Pat and Pan,” that the living of Pat and Pan in the Chinese family is happy and it is possible for people who are in different races to live together. Similarly, Liu Kanghi, in “The Story of One White Woman Who Married a Chinese,” is different from the images created by the mainstream. He is nice, gentle and lovely.

As a representative of biracial people, Sui Sin Far wishes to see white American people and Chinese people co-exist in peace. This idea is presented in her autobiographical essay, “Leave from the Mental Portfolio of an Eurasian.” Sui Sin Far writes, “only when the whole world becomes as one family will human beings be able to see clearly and hear distinctly” (222). In this essay, Sui Sin Far shows her hope for an end to racism and for the possibility of dual or multiple community membership. Moreover, she calls for understanding for biracial people and explains their experiences to white American people using a pen as a tool to fight against racial prejudice.

Reading short stories is not only for entertainment but also for understanding the way people act, think, make and face in a fictional world. Additionally, the readers can go beyond the text and evaluate it in terms of their own experiences based on reasons.

According to Sylvan Barnet’s A Short Guide to Writing about Literature, the definition of a work is not only something to put into the work by the writer but it is an interpretation created, constructed or produced by the readers as well as the writer (125). For example,

the readers learn that Chinese people are ordinary people. They are not dirty and untrustworthy. Similarly, Wong Chin Foo, one of the writers in the same period as Sui Sin Far, states “The Chinaman often make them better husbands than men of their own nations, as quite a number of them who ran away from their former husband to marry Chinaman have openly declared. The Chinese man never beat his wife, give her plenty to eat and wear, and generally adopts her mode of life” (308). Readers realise from his writing that Chinese men are good husband. They take good care of their wives. From all of these, readers see that the writings are the representatives of each period. They show and reflect the situations of that period. However, they are good historical evidences for us to study and develop our own selves in everyday life.

Today, many people accept that Chinese people have a remarkable achievement. Chinese people are getting good education, having good jobs, and earning a lot of money. Moreover, the offspring of miscegenation between white people and Chinese people have the highest college attainment rates, high family income, and high skill jobs. Furthermore, the images of Chinese husband have been changed to positive viewpoint.

From the study of miscegenation, there are still other topics to discuss for further studies. There are many Chinese people in Thailand. It is interesting to study whether there is any anti-miscegenation between Chinese people and Thai people or not.

Furthermore, it is also interesting to compare experiences of Chinese people in the United States of America in the present time to in the nineteenth century. Is there still any anti-miscegenation against Chinese people in the twenty-first century in the United States of America?

Moreover, it will be useful to study about Chinese people who are offspring of miscegenation nowadays. What kind of problems do they have? How do they develop their own identity? Or do they prefer to pass as American?

Finally, it is challenging to study about Chinese perspectives towards American images. Are there any differences from American perspectives towards Chinese images? If so, what are they?

REFERENCES

- Altschuler, Glen. Race, Ethnicity and Class in American Thought 1865-1919. Arlington Heights, IL: Harlem Davidson, 1982.
- Archer, Jules. The Chinese and the Americans. New York: Hawthorn Books, 1976.
- Barnet, Sylvan. A Short Guide to Writing about Literature. New York: HarperCollins Publisher, 1996.
- Bausch, Susan Elaine. "Crimes of passing: The Criminalization of Blackness and Miscegenation in United States Passing Narratives (Mark Twain, Nella Larsen, William Faulkner, James Weldon Johnson)." Diss. U of California, 2005.
- Bland, Lucy. "White Women and Men of Colour: Miscegenation Fears in Britain after the Great War." Gender & History 17 (2005): 29-61.
- Botham, Fay. "Almighty God Created the Races: Theologies of Marriage and Race in Anti-miscegenation cases, 1865—1967." Diss. The Claremont Graduate University, 2005.
- Chanthorn, Rawiwan. "Experiences as a Eurasian in Sui Sin Far's "Leaves from the Mental Portfolio of an EusAsian" and "Its Wavering Image." Master's Project. Srinakharinwirot University, 2003.
- Cruz, Bárbara C. & Michael J. Berson. "The American Melting Pot? Miscegenation Laws in the United States." OAH Magazine of History 15 (2001): 143-145.
- Cummings, Maleah. "When Colors Blend: The Difficulty in Uniting Cultures." Diss. The Chicago School of Professional Psychology, 2005.

- Dolata, April Michele. "Miscegenation and the Making of the American Nation A Comparative Examination of Interracial Relationships in Early Republican History Romances." Diss. The State University of New Jersey, 2005.
- Kich, George Kitahara. Being Multiracial in America: A Historical Content. Newbury Park: Sage Publications, 1992.
- Kosmik, Kristin Costello. "The Alien in Our Nature: Complicating Issues of 'Passing' and Miscegenation in the American Narrative." Diss. Columbia University, 2001.
- Jordan, Winthrop D. White over Black. Maryland: University of North Carolina Press, 1968.
- Ling, Amy. Between Worlds: Women Writers of Chinese Ancestry. New York Pergamon, 1990.
- _____. "Edith Eaton: Pioneer Chinamerican Writer and Feminist." American Literary Realism, 16.2 (1983): 288.
- Locke, Don C. "Increasing Multicultural Understanding: A Comprehensive Model." Journal of Child and Family Studies 3 (1994): 415-416.
- Mencke, John G. "Mulattoes and Race Mixtures: American Attitudes and Images, 1865-1918." The Journal of Negro History 65 (1979): 365-367.
- Omi, Michael & Howard W. Racial Formation in the United States from the 1960s to the 1990s. New York: Routledge, 1994.
- Osumi, Megumi Dick. Asians and California's Anti-Miscegenation Laws. Ed. Nobuta Tsuchida. Minnesota: Asian/ Pacific American Learning Resource Centre and General College, 1982.
- Powell, Cheryl Judice. "Interracial Marriage: Black Women and White Men." Diss. Northwestern University, 2005.

Sokoloff, Burton Z. "Antecedents of American Adoption." The Future of Children:

Adoption 3 (1993): 3.

Sui, Sin Far. "Pat and Pan." Mrs. Spring Fragrance and Other Writings. Ed. A. Ling and A. White-Parks. Chicago: University of Illinois Press, 1995.

____. "The Story of One White Woman Who Married a Chinese." Mrs. Spring Fragrance and Other Writings. Ed. A. Ling and A. White-Parks. Chicago: University of Illinois Press, 1995.

Sweet, Frank W. "The Colour Line and the One-Drop Rule." Afro-European Genetic Admixture in the United States 8 June 2004. <http://backintyne.com/essay040608.htm>. Online. Yahoo. 1 November 2006.

Teng, Jinhua Emma. "Miscegenation and the Critique of Patriarchy in Turn-of-the Century Fiction." Race, Gender & Class 3 (1997): 69-87.

Welter, Barbara. "The Cult of True Womanhood: 1820-60." American Quarterly 18 (1966): 151-174.

White-Park, Annette. "A Reversal of American Concepts of 'otherness' in Fiction by Sui Sin Far." Melus 20.1 (1995): 17-34.

Wong, Chin Foo. "The Chinese in New York." The Cosmopolitan 4 (1888): 58-60.

VITAE

VITAE

Name: Miss Jutharat Nawarungreung
Date of Birth: 3 April 1983
Place of Birth: Bangkok
Address: 374/76 Soi Petchaburi 12/1, Petchaburi Road
Rajathewi, Bangkok 10400

Education Background:

2000 Secondary School Certificate
(Mathematics-English)
Sriyudhya School under the patronage of
HRH Princess Petcharattana Rajasuda

2004 Bachelor of Arts (English)
Srinakharinwirot University

2007 Master of Arts (English)
Srinakharinwirot University