

The ambivalence of Nomadic Desire: The Schizo-Identity in Mona in the Promised Land. The paradigm of Mona in the Promised Land Abstract: This article reads Gish Jen's Mona in the Promised Land () as a work of metafamily fiction. Certain love affairs run into trouble, though A Promised Land is extraordinarily intimate and introspective — the story of one man's bet with history, the faith of a community organizer tested on the world stageUnhappy with her own ethnic group, Mona Chang, a Chinese-American, ides to become a Jew. After all, if one has to live as a minority, choose the best. Troubling the conventional This article explores the concepts of dialogue, polyphony, and the carnival, while providing an in-depth analysis of the 'trickster countertype'1 (based on the Chinese mythological Mona quickly bleaches her bell-bottoms; then it's off with her friends to reform race relations. Publish Date As Mona attends temple "rap" sessions and falls in love (with a nice Jewish boy who lives in a tepee), Jen introduces us to one of the most charming and sweet-spirited heroines in recent fiction, a girl who can wisecrack with perfect aplomb even when she's organizing the help in her father's pancake house A witty look at ethnicity, multiculturalism and the melting pot. By the author of Typical American. Chung-Hsiung Lai. Intergrams (): ~intergrams/intergrams/, · This paper aims to explore a nomadic desire of the second-generation Chinese-Americans in Gish Jen's Mona in the Promised Land. 7, · In this rollicking coming-of-age tale, Mona Chang's Chinese immigrant parents move their family to Westchester for its superior schools and majestic Missing: pdf This article contrasts the articulation of Jewishness and ethnicity/race found in Goodbye, Columbus with that of Gish Jen's Mona in the Promised Land. They find a cause in Alfred, the handsome black number-two cook at Mona's parents' pancake house, and pretty soon there is a mansion hideout with an underground railroad and a utopia called Camp Gugelstein.