

American Chikano's Female Novels in Carnival

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Abstract: in the American Literary World in Recent Decades, the Voices of American Minority Literature Have Been Heard Constantly, among Which American Black Women Literature, Asian Women Literature and Other Minority Women Literature Have Attracted More Attention with Their Unique National Background and Female Perspective. Since the 1970s and 1980s, with the Rise of Hispanic Americans, Chicano Literature, Created by Mexican American Women, Has Become a New Force in American Minority Women's Literature. Chicano's National Identity and Female Identity Intertwined, Giving Birth to a Unique Female Literature. This Thesis is Intended to Be the Most Representative of Contemporary Chicano Writer Gloria Anza Dour, Sandra Cisneros and Ana Castro and Their Classic Works Are the Objects of Study, Trying to Excavate the Efforts of Contemporary Mexican Female Writers to Construct Their Cultural Identity in Chicano Literature. It Also Tries to Explore Their Distinctive Themes, Distinctive Content and Writing Style in Their Literary Creation, So as to Present Their Characteristics Different from Chicano's Literature and Other Minority Women's Literature in the United States.

1. Introduction

In the 1960s, the Social Democracy Movement in the United States Surged. after the Black Democracy Movement in the United States, Another American Minority Democracy Movement Began to Develop Throughout the Country. It Was the Chicano Movement, a Social Movement of Mexicans Fighting for National Freedom and Equal Rights in the Late 1960 s.

The Chicano Movement Began as a Democratic Movement for Mexican American Students. in the 1960s, When Social Movements Continued One after Another, from the Black Movement for Rights to the Women's Liberation Movement, from the Anti-Mainstream Cultural Movement to the Anti-War Movement, the Whole United States Was in Turmoil and Change. in Particular, the Rise of American Black Nationalism and the Black Denunciation of Racism Resonated with Mexican Americans. as a Marginal Group in the United States, Mexican-Americans Also Suffer from Racial Discrimination and Social Neglect in American Society. They Want to Fight for Their Own Democratic Rights, Like Black People, through Their Own "Civil Rights Movement". . the Remarkable Results of the Black Democracy Movement Also Reinforced Their Determination and Confidence in Equal Rights. the Chicano Movement, Based on the Strong Sense of Ethnicity and Belonging of Mexican Americans, Has Been in Full Swing All over the Country.

Another Major Driver of the Chicano Movement Was the Unfair Treatment of Mexican-Americans after World War II. in World War II, Mexican-Americans Fought Alongside American Soldiers, Killed Their Enemies, Bled, and Died. They Firmly Believe That Their Bravery in the War Will Win the Respect and Recognition of American Society. But after the War, Ruthless Reality Crushed Their Faith, Waiting for Them Not Honor and Praise, But Disappointment, Anger and Injustice. White Americans Enjoy a Wealth of Material Wealth At Home, While Minorities, Including Mexican-Americans, Can Only Live in the Edge of American Mainstream Society. in the Hopelessness and Helplessness of Waiting, the Returning Mexican Military Began to Take Political Action to Fight for Democracy, Freedom and Equal Rights for Mexican Immigrants. This Greatly Won the Support of Mexican-Americans and Made Good Ideological and Political Preparations for the Rise of the Chicano Movement. the Most Remarkable Achievement of the Chicano Movement Was the Use of Proper Terms for Chicano. the Term First Spread among Young Mexican-American Students and Became a Household Name among Mexican-Americans in the 1970s with the

Development of the Chicano Movement. Many People Themselves Reject Mexican-Americans Because They Seem to Be Assimilating and Appreciate the Chicano Identity Based on the Strong National Pride of Mexican-Americans. the Word “Chicano” Itself Emphasizes “Tracing Back to Its Cultural Roots”. “Mexican-Americans”, on the Other Hand, “Lack Respect for National Culture and Traditions.” 2 after That, American Academia Recognized the Term and Used It to Refer to Mexican-Americans from All Walks of Life in the United States. Just Like the United States in the 1960s. Black (Black) Instead of Black (Negro), the Word “Chicano” Has Become a New Term for Mexican-Americans to Redefine Their Ethnicity. “Chicano” Has Replaced the Traditional “Mexican American”. It is Not Only a Change in Appellation, But Also the Beginning of a New Political and Cultural Identity. “Chicano” Contains Not Only Pride in the Mexican Nation and Traditional Culture, But Also Confrontation with Anglo-Saxon Americans and Their Cultures. the Chicano’s Have Not Only Made Some Progress on Education and Legal Issues, But Also Improved the Unity of the Nation and the Political Presence of Mexicans in the United States.

The Rapid Development of the Chicano Movement Also Greatly Promoted the Spread of Mexican Culture. Mexican Enthusiasm for Chicano Culture and Widespread Publicity Accelerated the “Marginal Culture” Step into the Ranks of American Multiculturalism. in the 1970 s, Chicano Literature and Chicano’s Poems Became the Main Melody of American Ethnic Literature and Poetry. the Revival of the “Chicanos Movement” in the 1980s Was Also Mainly Manifested in the Field of Academic Research. the Related Academic Works of the Famous Scholars of Chicanos / Na Played a Decisive Role in the Entry of Chicanos / Na Culture and Literature into the “Academic Palace”. from Then on Chicano / No Novels, Poetry in 2001, Drama and Related Reviews Emerged, Telling about Their Real State of Life and Conveying Their Strong National Consciousness. the Special Life Experience and Unique Cultural Values of Chicano People Have Attracted the Attention of American Academic Circles and Aroused Great Interest in Their Literature, Culture, History and Other Fields. Especially the Development of Its Literature is Gradually Becoming a Strange Flower in the Field of American Literature with Its Unique Artistic Value under the Impetus of “Chicano Movement”, Which Has Attracted Much Attention. “Some of the Literature and Its Writers, Once Regarded As' Marginal Zones', Can Now Play the Leading Role in Literary History. in Addition to Writers and Artists Such as Rudolph Anya (Rodolfo Anaya) and Rolando Hinojosa (Ro Land Hinojosa), a Large Number of Literary Groups, Literary Journals and Publishing Houses Have Emerged. They Provide a Good Communication Platform for the Creation and Creation of These Writers.

2. Chicano’s Feminism

Chicano’s Literature is Developed under the Background of Chicano Feminist Movement, and It Also Reflects Chicano’s Awkward Situation and the Theme of Struggle. in the 1960 s, Chicano Was in the Middle of Two Movements, One Was the Mainstream Feminist Movement, and the Other Was the Chicano Movement. on the One Hand, the Feminist Movement of the Mainstream American Society in the 1960s Was a Democratic Movement of Middle-Class Women in American White Society; on the Other Hand, Chicano Men Controlled the Dominant Power of the Chicano Movement. in Such a Situation, Chicano Wanted to Fight Racism as Well as to Stand on the Same Front with White Women Against the Patriarchal Power of Chicano Society. under the Rule of Gender Oppression, They Gave Birth to Their Own Chicano Feminism. At First, Chicano Did Intend to Emulate White American Feminism and Fight Male Domination from a Gender Perspective. But in the Movement, Their Position Quickly Shifted to the Equally Important Issue of Race and Class, Because They Realized That “National Oppression as a Member of a Minority in the United States, Class Oppression as a Working Class, and Gender Discrimination from within the Community is the Triple Oppression of Chicano. “

Chicano found that the problems they had to face were completely different from those faced by white women. White women were neither involved in race nor class. Their goal was to get rid of the bondage of male power and become independent women. Their emphasis on European-centrism and individualism is a complete departure from Chicano’s values. Moreover, in the feminist

movement of white people, they not only clearly exclude women of color, 1 but also turn a blind eye to racial and poverty problems related to women of color. As a result, Chicano feminists finally awoke, "though Chicano feminists struggle with Scion." There is a similarity in the movement of the Gaul feminism, but there must be a distinct difference. "2 so the Chicano women took an active part in the Chicano movement, while fighting racism and class oppression. In his own way, he pays more attention to the exclusion of women in the movement and the struggle for democratic rights, and boldly inherits the thought of political radicalism in the social movement, and forms his own feminist tradition-Chicano feminism. To be specific, Chicano feminists are mainly concerned with birth control issues, domestic violence, poverty, poor working conditions and diseases. [3] Chicano feminism dates back to the middle of the nineteenth century by the end of the nineteenth century, In particular, Mexico's own feminist movement from 1905 to 1917. The Mexican Feminist Alliance, founded in Texas in 1911, and the Civil Rights campaign led by Maria Herm á nodes (Maria L. Hernandez) are both American ink. By the 1930s, Mexican women had begun to play a growing role in the political movement in the southwestern United States, and there were many like (Luisa Moreno) such American Mexican-American women activists.

For Chicano men, these Mexican women are genuine rebels, and their behavior is a complete betrayal of the Chicano culture and the family and collectivism of Chicano. But in the late 1960s, even male revolutionaries and leaders had to admit, "in fact, the role of women in the Chicano movement should be seriously revisited. In the past, we thought of ourselves as reformists, progressives, but in some ways we were not, we were male supremacists, and in the movement, women were basically second-rate participants, but even these trivia. They were also happy to do their best in sports. "by the early 1970s, Mexican women had a broader political space and platform," he said. Works promoting Chicano feminism have also been published in succession, such as "the Forces novellas from within races: the words of Chicano" (1971) (New voice of La Razz: Chicanas Speak Out), Race Women (1972) (The Woman of La Razz) and < Chicano] (1972) (L) A Chicana) and so on, this is the first form of Chicano literature, these works also injected new vitality to Chicano feminism. Unfortunately, by the end of 1980's, the study of Chicano's literature from the perspective of gender was still a blank. "National pride: the formation of belligerent trends in Mexican Americans until the 1990s, as in 1997, in I.M. Garcia." There is a special chapter on Chicano in one Mexican Americans), which can fully reflect the living state of Chicano. It can be said that the neglected and repressed tradition of Mexican women can be traced back to the patriarchal astern culture. According to Ch. Á vet, a Chicano activist, the southwestern part of the United States remains "a patriarchal inheritance" in the eyes of Mexican Americans. In other words, the southwestern United States inherited the patriarchal tradition of Tiran. The Astern spiritual Plan shows Chicano National Unity The strength of one is that "Brotherhood unites us", and that "Brotherhood" conveys the concept of masculinity, "Brotherhood".

It is this Brotherhood that unites us to build our own homes. Therefore, both literally and in the cultural connotation of the "AZ Tehran Spirit" with masculine culture color. Because of this, Mexican women are not only willing to be attached to men and families, but also have to play the role of "second class citizens" in social activities. Although this gender oppression within the Mexican community has become commonplace, with the rise of the Chicano movement and the constant awakening of Mexican women, Gender bias has gradually become the main issue of identity in the Chicano Movement. Forced by ink the pressure of the women's movement, three years after the publication of the astern spiritual Plan, explicitly addresses the issue of gender discrimination and corrects many of the language in the literature. "Brotherhood unites us" into "Brotherhood unites us"; Aztecan's northern region is AZ Tehran's "Mother" and so on. Although the traditional concept of male power seems to mean betrayal of the cause of national liberation, it is a big step forward in the cause of liberation of nationality and gender oppression.

In the mid-1960s, Chicano also established organized political women's groups, such as the Mexican American Women's Union, which not only provided Chicano with jobs, but also fought for equal access to education. By the late 1960s and early 1970s, there had been more work on Chicano feminism, and although several Chicano publishing houses were willing to publish their works, that

was far from enough. So in the seventies, Chicano began to set up his own publishing house, publishing magazines promoting Kabana's feminism, though small, but influential. Twentieth From 1970s to 1980s, Chicano feminism continued to develop. Chicano's academic group not only made the most outstanding contribution to promote the development of Chicano feminism, but also laid the foundation for the development of Chicano literature. Although the publishing world still rejected Chicano's work, their publishing houses provided it with a channel for publication. In their works, Chicano tries to set up his own system of values while fighting against patriarchies. Call me back from this Bridge: radical works of Women of Colored people." (1983) (This Bridge Called My Back: Writings by Radical Women of Color) is one such iconic work. It redefines the concept of feminism for women of color. This is a big step forward from the original definition, because the authors not only try to find ethnic differences, they also want to find gender. The relationship between race and sex is a kind of Feminism that white feminists have never experienced. This pioneering work also plays a very important role in the development of Chicano literature.

3. Helena, Maria, Royal Mundus

Elena Maria Raimondi's is a Mexican-American writer. Most of her works are based on the lives of Chicano women, and represent the bitter struggles and injustices of minorities in the so-called democracy of the United States. The works are full of feminism and postmodernism.

In recent years, the Mexican woman writer Helena Maria Raimondi's (Helena Maria Vermonsters (1954-) has become more and more popular with literary critics and readers in the United States. She won the John Doss Paotow's Prize for Literature. She was the first Latin American writer to win the award.

3.1 The Basic Situation and Experience of Rillamundis

Helena Maria Rilomondis is good at short stories. Her work focuses on the real life of the Chicano people along the Mexican and American border, and its story is little-known. As a woman writer of Chicano, she mercilessly exposed the injustice of American mainstream society and discrimination against Chicanos. Her novel art is based on political consciousness and expresses the strong voice of a feminist female writer against patriarchal domination of society and family. Helena Maria Rilomondis was born into a working family in California. The father was a construction worker; the mother was a traditional Chicano woman who raised six daughters and three sons her mother was kind-hearted, often looking for homes and jobs for relatives and friends who crossed the border from Mexico to the United States. Childhood memories provided material for her later writing, much more important than her later formal writing training. In 1975, she graduated from Immaculate Heart College with a Bachelor of Arts degree in (Immaculate Heart College). She started writing in college, first poetry, and then fiction. Her work was soon published and accepted by readers. 1977, her novel the Trajectory of the Poor won Gilford First prize in the literature competition sponsored by the University of Asia; The following year, her novel "the broken net" won the prize again. In 1979, her short story "Birthday" won the novel Award at the Chicano Literature Competition at the University of California Asia. Rillamundis studied for a master's degree at California's Asian University and, after graduation, worked at Cornell University.

3.2 The Characteristics of Rillamundis' Works

Rilacondis worked as a literary editor and wrote a screenplay for a magazine. Her novels at the feet of Jesus and the short Story set, Moth Tales, are popular in the United States. Other works such as "dogs come with them" and literary theory with others: "on words and movies by Chicano writers", "the Frontier of American Literature" and so on are quite influential. Some of her works have been translated into Spanish, Hindi and other languages. In 1985, she visited china to communicate with Chinese women writers in Lanzhou. "At the feet of Jesus" tells the story of the life of a Chicano immigrant family. The characters are vivid and delicate in description. The author put more pen and ink than Perfectos. He was 73, married to a wife 40 years younger than himself, Bihar, and accepted his wife's children with his ex-husband. Estella was one of them; she was only

13 when her mother remarried. The story begins with this 13-year-old girl. Estella's father abandoned his wife and several children. Young Estella toiled with his family in the fields of California. Her stepfather spared no effort to support the family; however, he did not I yearn for my hometown, eager to return to Mexico as soon as possible, the fallen leaves return to root. In spite of the family's painstaking efforts to find work, the family was still poor and lived in a humble house; the rewards of labor were negligible, and their health was often threatened by the illness of fatigue. On the other hand, they also face border police arrests and white coldness. Later, Alequi broke into Estella's life. They work together and love each other. Unexpectedly, Alequi was sprayed with pesticides. Despite careful care by Estella and her family, the illness worsened day by day. Later, he was sent to A small local hospital was treated. The result is dying, facing death. The novel, which starts from Estrella's vision, depicts Estella's life experience from adolescence to adulthood, her love for Alequi and her thoughtful care during Alequi's illness, and is an excellent story about the growth of teenagers. The background of the story is the harsh environment of wandering life. Alequi's story is an indictment of American agricultural policy, strongly condemning the practice of putting interests before human life. By describing Alequi's illness, the damage caused by the environment and occupation and the root causes of social injustice are revealed. The encounter between the Estella family and the cold health care staff demonstrates the huge gulf between what America calls the upper and lower classes. Rillamundis' works involve many social problems, such as social and political ills. She sought to change and reconstruct the family and the family of the Chicanos Social consciousness

In her 1985 book, the Story of the Moth, Rilacmundis, Each of the stories in Moth's Tales shows her keen sense of political and social consciousness. The heroine of the story is Normie. She was a teenage girl who was eager to play children's football, but she was turned down because of the criticism of adolescent girls. Normie struggles not only with the transition from childhood to adolescence, but also from the cultural transformation that her family faces. She felt that Mexican parents were too strict with their children In the United States, unlike Mexico, American parents believe in their daughters. Even more distressing to Normie was her father's use of paternity to control her, shouting at her, "You're a girl." In the story, the author links paternity, divinity and all men, making the author's voice against paternity transcend territory and culture. Olga, the protagonist of Snapshot, is ageing in contrast to Normie in growing up. She spent her life trying to be a wife, mother and housewife. But she got divorced later. She paid too much for her family without the understanding of her grown-up daughter and ex-husband. FShe found her worthless in modern society. Olga became a alienated, worthless worker while accusing women of consuming their lives. As she awoke, she asked herself, "How could I not have thought that for years, I had been trying to sweep the dust, clean the floor, wash the sheets, and a few hours later the dust, the dirt and the dirty marks came unannounced?" In Neighbourhood, Rillamundis reveals the plight of older women in greater depth. The situation of a 73-year-old woman is heartbreaking. On the one hand, the old and weak body is not On the other hand, the development of urbanization has greatly reduced her living space. The young people in the neighborhood were unable to find work, and the skyscrapers and highways in the city had engulfed their living space and replaced them with empty enclaves: "the four neighbors Bacho slowly became a graveyard. The children get together and drink, step by step into the abyss of destruction, and seek temporary comfort from each other. "In the broken snare, Rilomondis expresses her sympathy for the women oppressed by her husband. When Mata grew up, she knew it was her mother who killed her father-Tom. Rilacondis cleverly used the coincidence of death to break the archetypes of the father, husband, and son of Chicano. The themes of "Forever obedience" and "Birthday" all concern abortion. The background of Birthday is contemporary. Abortion has become legal; however, not every woman has this right and has the support of those around her. Alice, the protagonist of the story, whose pregnancy is about to miscarry, is opposed by her boyfriend. Eternal obedience shows the reader the unique historical background of the Chicano woman. The story takes place during the Mexican revolution, but the revolution did not make women truly Liberation. The hero of the story, Imanda, was criticized for his voluntary abortion: "it is beyond endurance to see a child die." In Moth, Rilacondis challenges

Chicano's patriarchy directly. One strategy Chicano women fight is to connect and help each other. *Mothworm* shows readers the bond between a fourteen-year-old girl and her grandmother. As she tried to escape her father's tyranny, Grandma's house became a refuge for the girl. The protagonist of *Mothworm* objected to the social definition of "woman." The story is against a series of things like "women" and "traditions" "respect" the cultural identity of the development. The father asked his daughters to go to church, but the church was nothing but an empty building for them. God is dead in the eyes of the protagonist of the *Rilomondis* story. God was at best a landlord who did not come to the church, and let the priests fool the people and make them more submissive and servile. At the end of the story, Grandma died. The hero in the funeral room, holding the dead grandmother, crying, tears. According to Chicano's tradition, moths produce in grandma's soul, hatch in the soul, and then devour the soul. If you say, "Moth" In "Galib's Restaurant," the author's objections point to the political power of the U.S. government and the southern border governments. This also makes the novel the most complex and successful one in the short story collection. *Rilamundis* believes that the policies of the United States government created such a workforce, and they are classified as "alien", "illegal immigrants." The story combines feminism with race and class consciousness. In this story, *Rillamundis* assumes the obligation to unite all immigrants to the United States. Leaving the description of the single Chicano people by depicting social life in the border area, *Rillamundis* gives political significance to the murder of an unknown female worker in the story. *Galib* is a very cheap restaurant, attracting all kinds of gangsters in capitalist society. Drug addicts, prostitutes and some unnamed female workers often come here. The *Galib* restaurant was run by a petty bourgeois boss. Ironically, this petty-bourgeois figure became the spokesman of the mainstream society. He speaks a thick dialect that is no different from that of the working class, but he is full of drums to blow the mainstream social consciousness. The greasy, cynical fast-food master turned into a strange Uncle Sam in *Rillamundis*. He advocated mainstream class consciousness not because he belonged to the privileged class, but because he was white. In this story, *Rilomondis* shows the reader the intertwining and resistance of the forces that dominate race, class, and gender. The work of *Rillamundis* mainly shows the life of Chicano agricultural workers. Mata E. Cook, chairman of the John Doss Paadows Literary Award selection Committee, said of her: "the background and characters of her novel are typical American style." But in America, Chinese novels are neither plain nor conventional. In her works, she skillfully blends feminism, postmodernism, political consciousness, and Chicano legends. "Like John Doss Paadows, she brings a new vision to readers about American culture and society. Make the reader hear a voice that has never been heard before. "In her own story, she said, "my two children inspired me to meet the future. I believe that language is a powerful tool for social change. Writing is the only prayer I know. "She believes that writing can bring about social change and awaken people's consciousness. As a Chicano, She was very sympathetic to the plight of minorities in American society and cried out for the injustice and persecution suffered by minorities in a predominantly white society in the United States; As a woman, also known as a feminist, she understands the hardships and injustices suffered by women in society and family, and the discrimination and oppression of patriarchal and patriarchal power against women. When it comes to her family, she says, "If my mother shows all the good qualities of women, then my father has concentrated on the shortcomings of all men." As a writer, she wakes people up with a pen, denouncing the United States The undemocracy of a democratic country. Her works are full of profound feminist depictions, showing the thoughts and feelings of minorities to readers from various visual perspectives. She has great influence in American literature, including Alice Walker, Toni Morrison and many other writers.

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