

# *Study on Mexican Modernist Literature Art*

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**Abstract:** With the increasingly close links between different parts of the world, cultural conflicts and integration have attracted more and more attention and reflection. Mexican literature has become the focus of current theorists' in-depth study. Mexico's multicultural contradictions have led to a variety of ideological arguments, such as culture, race, class and gender. Mexican feminist writers have created a large number of novel works with rich contents and profound thoughts. Mexican women's literature has undoubtedly become an important part of contemporary American minority women's literature. This paper explores Mexican American modernist literature art from a unique perspective, such as Chicano theme literature art, revolutionary theme literature art, and Critical literature art. At the same time, this paper also introduces Mexican feminist literature art.

## **1. Introduction**

Early Mexican literature is a literary form in primitive form. Many modern literary forms are scarce, such as novel and literary criticism. Among them, the most well-known, popular and heroic epic oral literature is Coredo. Chicano's literature is a simple and true expression of the hardships Mexican Americans face directly, such as the harsh racial Oppression, racial discrimination, unbridled plunder and slander. These living conditions stimulated the determination of Mexican ethnic resistance and struggle, and the spirit of indomitable struggle is an important cultural orientation in this period.

Mexican literature has laid a unique spiritual foundation for the breakthrough and transformation of Chicano literature in the 1960s and 1970s, which is rare in the literature of all countries in the world. Chicano scholars modernized the ancient literary tradition through the latest theoretical achievements, including Western philosophy, politics, sociology, literature and so on. It calls for breaking down the various racial discrimination views and archetypal images prevalent in the mainstream academic circles of the United States. The individualism advocated by western social ethics has also been widely introduced into the Chicano Movement. Individualism includes the pursuit of independent personality, dignity and traditional ethnic values. As a result, the modern literary concept of this modern writer has been deepened. They are full of rebellious spirit and express their personal feelings freely. For example, the revolutionary epic "I am Joaquin" pays attention to rationality and excavates the universal weaknesses and contradictions buried in human nature. Americanized Mexican delicately expresses intense psychological struggle. Chicano's literature has got rid of the narrow nationalist sentiment in its early stage. So, in this paper, the Mexican modernist literature art is shown as the figure 1.

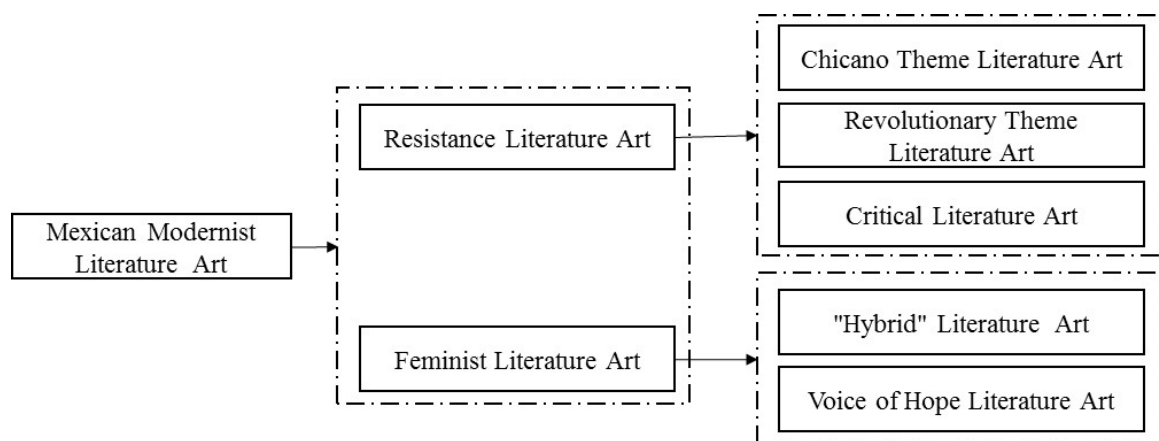


Figure 1: The Mexican modernist literature art

## 2. Mexican resistance literature art

### 2.1 Chicano theme literature art

In the 1960s, the Chicano Movement came into being because of the civil rights movement of black Americans. After the baptism of the Chicano Movement, the Mexican ethnic group has undergone significant changes in political, cultural, psychological and ideological levels. A new generation of Mexican descendants began to use the once derogatory term "Chicano" to address themselves, and give it a new positive significance and identity symbol. Chicano activists organized a large number of gatherings in the Chicano movement, including Cisar Chavez, Rudolph Gonzalez and Aruresta. In the campaign, they complained about the evils of racial discrimination and called for the awakening of ideas. They first promoted the ideological transformation of the Chikano ethnic group. Most of these famous social activists have the talent of poets. For example, Rudolph Gonzalez's epic "I am Joaquin" reviews the history of Chicano's unyielding struggle and introduces modern significance. He called on the Chicano people to fight bravely for the right. Aruresta's "Aztran Divine Declaration" has the strongest voice in the revolutionary era. He declared the establishment of an independent "mixed-race" national identity in modern society. The Chicano people must promote the revival of the ancient "Aztran" civilization. The publication of the "Holy Declaration" has become a powerful driving force for the transformation of Chicano's cultural orientation. The new generation of Chicano intellectuals began to consciously use the perspective of cultural nationalism to examine the past survival situation and try to establish a new national identity. Therefore, the literary and artistic creation of this period has all sorts of immaturities after all.

### 2.2 Revolutionary theme literature art

"I am Joaquin" shows the history and suffering of the Mexican American nation, which deeply touched the generation of Chicanos. "I am Joaquin" excavates and collates the history, culture and poetry of the Mexican people, which shows the various choices and explorations made by the Chicano people in different times. This poem is a milestone in modern Chicano literature and has a profound impact on Chicano's poetics. Its publication promoted the Chicano revolutionaries to form their own culture. It was a poetic Declaration of Independence, which sharply criticized the "mental weakness of American society". From this poem, Chicano literature began to face the historical conflict between Chicano nation and American social values. He called on the Chicano people, "I belong to our people, and I refuse to be absorbed and digested by others." It was later produced into

a drama by Luis Valdez of Teatro Campesino and toured the country. "I am Joaquin" became the foundation work of the newly sprouted Chicano literary and artistic movement, it and promoted and strengthened the Chicano movement. "I am Joaquin" became the forerunner of the Chicano movement, which triggered the poem, Chicano political elites formulated the "Aztran Divine Declaration". The declaration promotes the great ideals of Chicano's national elites and the Quin Sol Generation. It carries out a large number of literary and artistic creation era.

### 2.3 Critical literature art

The first application of critical theory is Edward Said's political criticism and cultural criticism. He criticized the western world from the standpoint of an Oriental and an Arabs. His theory has strong ideological and political criticism color. This new critical concept plays a revolutionary role in the study of humanities. In the 1960s, the direction of literary criticism was shifted from critical theory to political and sociological studies, which directly promoted the development of American multiculturalism. Edward Said's representative work *Orientalism* (1978) analyses Orientalism, cultural hegemony and discourse hegemony. Which includes the imperialist prejudice of the West against the white Europeans in the East. Oriental or other vulnerable cultures are squeezed into the "marginal zone" under the oppression of strong European cultures. Said further pointed out that discourse revolution should be carried out in the post-colonial era. Said's theory provided a successful analysis of the multicultural movement in American society at that time.

### 3. Mexican feminist literature art

Mexican feminist literature has become a very important part of Mexican feminist literature. The most famous and influential writers in Mexican women's literature are often active feminists, such as Ana Castillo, Sandra Cisneros, Gloria Anzalda, Lorna Dee Cervantes, Denise Chvz, Bernice Zamora. They boldly resisted the traditional literary discourse and classics, and explored the problems facing women more acutely and profoundly. Therefore, compared with women's literature in the general sense, their voices are more stirring and more likely to attract people's attention.

#### 3.1 "Hybrid" literature art

Mexican feminist literature is a new literary form which is based on the specific situation of Mexican women. These literary forms can accurately describe the subjectivity of Mexican women, which can replace the literary forms defined by men and whites in the past. In short, it is a kind of "hybrid" literature that locates itself on the cultural boundary. Mexican women writers often use code-switching to express their bilingual traditions. They write in either English, Spanish or a mixture of two languages. Bilingual mixed texts can not only clearly reflect the author's unique linguistic and cultural traditions, but also create tension and conflict between English and Western readers. Readers can strongly perceive the embarrassing and painful situation in which Mexican women are rejected and excluded. Mexican women writers often describe their women's life experiences through unrelated fragments, symbolizing the fragmentation of these women's lives. For example, in Sandra Cisneros's *House on Mango Street*, Sally and Rafaela are either imprisoned by their husbands or fathers in their attic. They are like birds in cages, prisoners who have lost their freedom and can only lie in front of the window all day and stare at the world outside. For example, Mamacita in *House on Mango Street* dares not leave her home easily because she can't speak English. She just sat at home listening to Spanish radio, humming sad and nostalgic songs, and kept asking her husband, "Cuándo, cuándo, cuándo?"

### 3.2 Voice of hope literature art

Some Mexican female writers describe Mexican girls seeking self-identity, and eventually find their own voice through art to realize self-awakening, such as Rocío Esquivel in *The Last of the Menu Girls* and Esperanza Cordero in *The House on Mango Street*. From their own ethnic groups and their own life experiences, they gradually realized what kind of people they did not want to be and hoped to be. They don't want to be imprisoned at home by their fathers or husbands like their friends or predecessors, and bored with meaningless and free days. They like to write poems and express their inner voices through language. They find that literature art can be a way to express themselves. Self-expression must come from self-confidence and self-reliance. Free from oppression is the self of liberation. Esperanza and Rocío finally found their identity and their voices. This is the voice of growing artists, Mexican women writers, and ultimately the hope for the entire Mexican female community. This is the profound meaning of the name Esperanza.

### 5. Conclusions

Mexican literature is an important part of the American Minority Renaissance. Mexican literary works are not exhaustive in quantity, subject matter and ideology. Mexican literature should occupy a place in American literature, especially in American minority literature. Their works should be appreciated and their voices should not be ignored.

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