

Mira las mirrors

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The poet compares the poem to the mirror which is placed on the border of Mexico, it reflects on how Mexico life has revolved around the Mexican. It is fenced by barbed wire which is on the south of United States of America.

This is used as a parable as it mirrors Mexican and the America Mexican and their identities. Although the Mexican shared the same history and ethnic heritage, they wrote their poems differently. This was characterized by the fact that they both share the same historical, literary and family similarities. This had a force of shaping the nature of poetry in each country. For majority of the parts, poets claim their indigenous and Spanish heritage.

Generally, Mexican and America-Mexican have their origin from people from Spain and from Mexico. However, in both countries the Spaniard ended up being expelled but in Mexico it only happened after their independence. On the other hand, America took almost half of the nation of Mexico which is currently known as Texas, larger parts of California and New Mexico. As a result the Mexicans lost half of the nation and the only part that was spared was white migration. Later there was the outbreak of the Mexican revolution this was referred to as an overwhelming fact of Mexican life, literature and society (Aranda, 2003 pg 32). However one would think of a sense of defense and protection as a natural way of American-Mexican.

On one contrast this poems are used for enhancement of national divine amongst the poets of each nation. This made the speakers of the poems to be recognized as persons in particular due to the way they addressed themselves as (I) in historical context, as written by Chicano writers in the wake of Chicano movement. This enacted the identification that invariable

produced (Martinez, n. d pg 1). However, the poet calls for identification of Mexican-Americans as Americans. Later, there was psychological and historical force that turned away from myths and metaphor towards the reality of narratives and unmasked the speakers who had a declaration in American experience.

There was a separation of Mexico writers from their original identity of Mexico. This was in the wake of establishing a distinct America identity. Therefore, they found it necessary to divest themselves from the elements of myths of Mexico (Aranda, 2003 pg 76). Eventually there were powerful issues of identity at work both Mexican and Mexican-Americans which were pushing their poems in different directions. However there was traditional influence on literature, Mexicans share a literary history as based on story creating and legends of epic indigenous of gods and goddesses. This cosmologies whether native American Mexican Indians of the Mexican origin, encompass stories. Both writes about nations and the literature of the conquest narratives though Mexicans experience a constant memory as compared to their counterparts in America (Aranda, 2003 pg 56).

They still influence the Mesoamericans. Though it is believed to be a different story in the United States where the people who were the indigenous were reallocated in different places. The publication of their culture began in the 1950s. Returning to Mexico there was the earlier evidence of writing Mesoamerica dates, this was evidenced in books which were used to convey the myth. However the most influential and important Mexican poem was born after 1940s. It is of great importance that after the

independence of Mexico there was a desire of creating a culture, which eventually happened after the Mexican poets created it.

Modern Mexican was purified and adopted there was another remembered Mexican poetry, this was the work of Lopez whose work marked a transitional period between modernism and the movements (Martinez, n. d pg 1). Contemporary Mexican poetry echoes this early poetry in terms of poem epics; this was majorly used as both myths and symbol to show poetry as a sacred world. This poem also enjoys a powerful memory or rather legacy of the poetry in Europe. Mexican poetry has one common element in connection with literature; they were familiar with the teaching of exoteric groups most popular in Europe in the last fifty years in the nineteenth century, however, they had a well established knowledge of the world literature which echoed the idea, it is important that Mexican independence as pana.

However there was a definite desire of creating culture, the Mexican poets this in a very interesting manner, through turning away from the Spanish literature models and embracing the French the models of literature, in particular symbolism. There was a big similarity in poetry of Soto and Rio; on the other hand nobody could have imagined the Mexican-American poems could have been influenced by Lopez Velardes work (Martinez, n. d pg 1). But when you take a close look or when one follows them closely will realize the influence this style more than the non-narrative style of other Mexican poets. There was also a noted contemporary typical women poetry in north America the poetry as described by the early phrases of Chicano movement of literature, which was nothing in functional as the way the corridor functioned <https://assignbuster.com/mira-las-mirrors/>

in the earlier decades in the south-west of Mexico, this was characterized by strict stanza structure which went hand in hand with the rhyme scheme.

There was a change in Mexican from the aesthetic of impersonality and abstract meditation, of personal insight from establishing mythologies to personal mythologies of personal visions and insight; this was of great importance since it helped in culture development and literature milieu in which Chicanas and Chicanos this was in relation to other culture minorities (Martinez, n. d pg 1). In the 19th and 20th centuries there was a massive production of a very wealth Hispanic or Mexican-American narratives all which had an influence on important literature in the 20th century writers the largest number of narratives collected from the 1870s by Hubert Howe and in the region 1920-1950 . there was a group of women in Mexico who wrote books basing on traditions, families and customs of the community and social historical which were later combined as personal narratives.

However, there is very great influence of post 1945Canon, in particular when the poems of confess emerged . there was an extensive tradition of the autobiography. The assertion of national identity that approached puritan ethos.