

Anzaldua feminist theory

[Literature](#), [Russian Literature](#)



The paper "Anzaldua Feminist Theory" is a wonderful example of an assignment on gender and sexuality studies. Gloria Anzaldua is known as a scholar of the cultural theory of Chicana queer theory and the feminist theory. Her poetry marked a very significant feminist intervention in the studies that bring some different perspectives and experiences and is usually considered as vital in the feminism development in the third world. In the year 2002 Anzaldua co-edited with another anthology which was known as the bridge called home. In the writings made by her, she makes a combination of the autobiography and all the historical narratives between all the available languages (Haraway, 2018). Therefore, due to this her whole writings is seen as an act of transformation and questioning the genre's categories.

After that, she later moves into breaking down the main subject of duality since it is usually a start of so many struggles that could at the end bring a lot of hopes by ending all the rape cases. She also argues that the lands of borders are usually not presented physically but has more cultures at the end of each. This is where a lot of people of different origins or races are occupying the same space or area. She also goes ahead and develops some concepts that help in transforming all the binary constructions such as those of planta, borderlands and new tribalism (Mulinari, 2018). The major aim of this is bridging the gap that divides the border's line and also binary thinking. She also goes ahead and elaborates the approach by giving a statement that all the categories usually gives an attempt to imprison, contain and also limit from growth. Due to this, the categories will be disrupted and other new ones will be created. The new ones created will be for very few years. The concepts created poses a lot of effort in the transition

and they are usually not fixed. Anzaldua views the writing act as that of being transformative and liberal. This is mainly through writing and thinking in some ways that show that knowledge systems that can be transformed at the end.

The perspective of women oppression according to Hill Collins

Hill Collins of the year 1997 usually argues that due to the intersecting position of race, class, and gender the black women as a whole usually possess some very unique characteristics of the world vision. When compared with the everyday experiences of all the black women, it is usually marked by an understanding of the intersectional of the oppression and the struggle of legacy against women oppression (Hirschmann, 2018). In this particular article, the quantitative analysis of the data that is from the national survey of all the black women is compared. There are some questions raised whether the black women as a whole group moves towards the standpoint that is described by Hill Collins.

To what extent the Anzaldua's theory is important to the women portrayal in the mainstream media and the women oppression in the present world.

The theories of Anzaldua is the mentality in the borderlands' and they are usually taken from the real theory and later put into the actual action. This usually serves as a mirror that portrays the hybridity depiction and gives more emphasis on the significant stories of the true culture journey as a process of woman-centred (Espín, 2018). The actual book that is mostly dealt with is the Texas book of the Mexican border. In fact, most of the stories are usually inspired by growing or simply childhood in America. This is due to the fact that more standards are on the Mexican than American. However, in the

areas where there are a lot of inhabitants are of Mexican origin. She also becomes punished for the heritage by the minority numerical. Afterwards, she later remembers how they used to be punished for simply being Mexican. This is oppression and can lead to a lot of defects.

The main use of a borderland which is physical is usually very helpful and acts as a symbol for the psychological, emotional and the political forum of Mestiza. In fact, in many cases, the borderlands are usually present physically where two or more cultures are seen to be at the edge of the other. Therefore, it is very important to always note that the first preface of the very first edition of the borderlands will give an explanation of how and where the different people of different races usually occupies the same area or territory. Where in the cases of the lower and upper classes there is space of the individuals that usually shrinks with intimacy. The borderlands which are seen physically characterize the whole ceremony at large.

The different parts of the whole narrative are usually set in separate locations from the perspective of the theatre. The reader is instilled some sense by Silko of the various differences between the different backgrounds of individuals in a polarized existence. This is the existence that refers to the different physical places terms that come as a representation of some categories and also the ethnic groups (Espín, 2018). For instance, most of the comrades are usually subjected to whiteness during the period of war and this reinforced to make a reference to some places. In most cases, it was usually the laughing and drinking with the platoon with the women who were born in Cleveland. Silko also uses some various physical borderlands that usually make an illustration of the conflicting nature of the polarity.

The separated people in this category usually do not live in the areas of isolation but in most cases are usually forced to make some interactions in one way or the other that portrays the surface differences. Similarly to Anzaldua, she also uses the borderlands which are physical in symbolizing the whole scenario. This is where Tayo lives in the environment in the southwestern that is the same as the one portrayed by Anzaldua. The main battle is not only between the Indians and the white man but in most cases, the groups usually face some division amongst themselves as is illustrated by Silko. Also, in other cases, Tayo assisted as he had promised. This is seen after finding some wires sagging and also some trucks along the fences. This was seen as women oppression.

CONCLUSION

In conclusion, it is clearly seen that the feminist US history has been evolving from a womanhood notion that is on the basis of the normative model of the middle-class people. Therefore, a lot of women usually experiences some kind of recognition that in most cases women are usually diverse and views themselves to be very different. It is also stated that the major problem of feminism is how the whole condition is usually confused to that one group condition of all women. When making some assumptions of the middle-class experiences all the white women were a representation of the lives of women and some false unity amongst the women presupposed. By taking into account the forms which are overlapping and multiple of the oppression of women especially on the basis of colour there must be a negotiation in the third world. This reveals the diversity and complexity of the lives of women. For instance, in the US, the women of colour usually pass through a lot of

struggle on defining who they are to the white men. The same occurs in the third world women who in most cases find themselves fighting against the experiences omission and the assumptions of the first world. Away from the notion of women the feminist theory in the US usually engages differently by focusing on the specific positioning of women in relation to the other categories changing. By addressing the oppression of women complexity of the whole multitude most of the communities are usually on the basis of race, gender, and class. The links of the political nature chosen to make a mark between the whole scenario struggles. The political alliances are usually formed by the race or sex of a person. Although this is mainly on the context or basis of the usual struggles contexts against the structure exploitation. In the present world, the feminism mainstream is usually engaged by diversity recognition and the formation of the coalitions of the cross-cultural injustices.