



THE PSYCHOLOGICAL CHALLENGES OF GENDER ROLE CONFLICT IN ANGIE CRUZ'S *DOMINICANA*

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Abstract

*Gender role conflict and its psychological repercussions have been extensively explored in literary and sociological studies, particularly in narratives of diasporic women. This study examines the psychological complexities of gender role conflict in Angie Cruz's *Dominicana*, focusing on the protagonist, Ana Canción, a young Dominican immigrant navigating the constraints of patriarchy, cultural displacement, and self-actualization. While previous studies have explored the novel's themes of migration, identity, and assimilation, this research highlights the psychological toll of Ana's struggle using Womanist theory. The study identifies a critical gap in existing research: the lack of focus on the psychological impact of gender role conflict in diasporic women's experiences. Using a qualitative methodology, the study employs textual analysis, drawing on Womanist theoretical frameworks by Alice Walker and Patricia Hill Collins. The findings reveal that Ana faces fear, guilt, internalized oppression, and emotional distress, exacerbated by forced dependency and limited autonomy. However, she demonstrates resilience and gradual empowerment, navigating gender role expectations through selective adaptation, communal support, and personal resistance. The study underscores the importance of female networks, economic independence, and psychological resilience in overcoming gender role conflict. This research contributes to literary, feminist, and migration studies by centring the psychological struggles of diasporic women within a Womanist framework. It recommends further exploration of mental health implications, intergenerational gender conflicts, and cross-cultural comparisons of gender role negotiation in other diasporic narratives. By highlighting the psychological resilience of immigrant women, this study advances critical discussions on gender, migration, and self-determination.*

Keywords: *Gender Role Conflict, Diasporic Women, Womanist Theory, Psychological Resilience, Cultural Displacement*

I. Introduction

Gender role conflict and its psychological repercussions remain central themes in literary and sociological discourse, especially in narratives exploring the lived experiences of diasporic women. Traditional gender roles often impose restrictive expectations, reinforcing patriarchal structures that limit women's autonomy, self-determination, and mental well-being. Migration to new sociocultural landscapes offers opportunities for renegotiating these roles, yet the process brings significant emotional and psychological challenges. Angie Cruz's *Dominicana* powerfully engages these themes through Ana Canción, a young Dominican woman forced into an arranged marriage that dictates her place within a rigid gender hierarchy. The novel portrays the psychological turmoil that arises from Ana's struggle between traditional gender expectations and her desire for self-actualization. Like many immigrant women, Ana's story reflects broader struggles of cultural displacement, illustrating how women confront patriarchal limitations while striving for independence. This study examines the psychological complexities of gender role



conflict in *Dominicana*, applying Womanist theory and psychological frameworks to analyze Ana's journey toward self-discovery and empowerment.

Womanist theory, coined by Alice Walker and later expanded by Patricia Hill Collins, emphasizes the intersection of gender, race, and cultural identity in shaping women's realities. Unlike mainstream feminism, often centred on white, middle-class women's experiences, Womanism provides a framework particularly relevant for women of colour in the diaspora. It stresses survival strategies, communal support, and resilience as vital tools of resistance to oppressive structures (Collins 36). In *Dominicana*, Ana's initial subjugation under patriarchal expectations and her eventual assertion of independence embody Womanist principles of self-definition and agency. By situating Ana's psychological challenges within this theoretical lens, the novel reveals the broader implications of gender role conflict for immigrant women negotiating competing cultural expectations while forging new identities in unfamiliar contexts.

The psychological dimensions of gender role conflict in diasporic contexts have been widely studied. Scholars such as Chandra Mohanty and bell hooks argue that migration disrupts traditional gender roles, often placing women in vulnerable psychological states. Janet Shibley Hyde explores the cognitive dissonance faced by women socialized into one set of gender norms who must adapt to another. In Ana's case, moving from the Dominican Republic to the United States intensifies her sense of alienation. She is expected to act as a submissive wife while simultaneously witnessing the greater freedoms available to American women. This tension produces psychological distress—feelings of entrapment, fear, suppressed desires, and internalized oppression. Her dependency on her husband, Juan Ruiz, combined with her lack of economic autonomy, further reinforces gendered power imbalances that restrict her ability to assert her identity.

Yet, the novel also demonstrates the importance of resilience and strategic adaptation. Ana's gradual move from passive compliance to active resistance illustrates how women navigate oppressive systems without wholly abandoning cultural heritage. Uma Narayan highlights this as selective adaptation, where women adopt empowering elements of a dominant culture while retaining parts of their traditions that provide stability. In *Dominicana*, Ana's pursuit of work, education, and solidarity with other women enables her to carve out spaces of self-empowerment within constraining structures. These strategies echo Womanist thought, which stresses survival, resilience, and the reclamation of agency (Walker 19). By drawing strength from female networks and her immigrant community, Ana grows in independence and challenges the social constraints imposed upon her, embodying the resilience Womanist scholars identify in women of colour (Collins 92).

In sum, *Dominicana* presents a nuanced exploration of the psychological challenges faced by women who navigate gender role conflict in diasporic contexts. The novel situates Ana's struggles within wider debates on migration, gender, and identity, highlighting the psychological toll of negotiating competing cultural expectations. Through the lens of Womanist theory, Ana's story illustrates the complexity of diasporic women's resilience, showing how psychological adaptation and resistance coalesce in the pursuit of self-definition. Her journey serves as a microcosm of the struggles faced by immigrant women, offering insights into how women assert agency despite patriarchal and cultural constraints. Ultimately, *Dominicana* exemplifies both the hardships and the triumphs of women in migration, foregrounding resilience, self-actualization, and communal support as essential to survival.

II. Womanism Theory

Womanism theory, which emerged in the 1980s and largely attributed to Alice Walker's seminal work, *In Search of Our Mothers' Gardens: Womanist Prose*. It developed as a response to the limitations of mainstream feminism, provides a framework for understanding the lived experiences of Black women and women of colour, particularly in navigating race, gender, and class oppression. Alice Walker, who coined the term, describes it as a broader movement that values resilience, agency, and collective empowerment (Walker xi-xii). Scholars like Patricia Hill



Collins, Clenora Hudson-Weems, and Layli Maparyan Phillips have expanded on this by highlighting self-definition, spirituality, and the significance of cultural heritage in the survival of marginalised women (Collins 299-300; Hudson-Weems 45; Phillips 3-4). Literary figures such as Audre Lorde and Toni Morrison also incorporate Womanist themes in their works, illustrating the struggles and strengths of Black women (Lorde 123-124; Morrison 274). Womanism's holistic approach, which prioritises both individual agency and communal support, is essential for understanding the experiences of diasporic women like Ana in *Dominicana*, whose struggles with forced dependency and cultural displacement align with these themes.

A crucial aspect of Womanist theory is its focus on communal uplift and the psychological resilience of women in oppressive structures. Unlike mainstream feminism, which often emphasises individual liberation, Womanism centres the role of community networks in sustaining Black women's survival and resistance (Collins 292-294). This is evident in *Dominicana*, where Ana finds solace and support among fellow immigrants, gradually asserting her agency within a patriarchal environment. Womanism also advocates for self-definition and transformation through resistance, as seen in Ana's journey toward independence (hooks 27-28). Moreover, Womanist scholars highlight the emotional and psychological toll of oppression, arguing that survival is not just about material conditions but also about maintaining cultural identity and spiritual well-being (Comas-Díaz 245). Ana's ability to balance her Dominican heritage with her American reality reflects the Womanist concept of hybrid identity, demonstrating adaptability in navigating conflicting gender roles.

This study contributes to existing literary discourse by applying Womanist theory to *Dominicana*, offering a deeper analysis of the psychological conflicts Ana faces as she negotiates gender roles and cultural expectations. Previous studies have examined migration and identity in the novel, but this paper foregrounds Ana's internal struggles, reinforcing the importance of Womanist principles in understanding diasporic women's lived realities (McClintock 23-24; King 75-77). By focusing on Ana's emotional resilience and the strategies she employs to navigate oppression, this research enriches discussions on gender and displacement, affirming the ongoing relevance of Womanism in contemporary literary analysis.

III. Previous Studies on Angie Cruz's *Dominicana*

Angie Cruz's *Dominicana* has been widely analyzed for its exploration of identity, immigration, and the complexities of cultural exchange. Scholars have approached themes of gender, displacement, and the search for belonging within diasporic narratives. Central to these discussions are constructions of self in the context of forced migration and the tension between assimilation and cultural preservation (Aparicio 56-59, 104-107, 153-156). The novel's portrayal of Ana's coming-of-age in harsh conditions has sparked analyses of gender dynamics, sexual exploitation, and the strategies women employ to navigate power structures (Cespedes 68-71, 112-115, 164-167). Cruz's text has also been situated within broader conversations about transnational literature, particularly through Ana's "dual consciousness," as she negotiates her Dominican heritage alongside an emerging American identity (Román 43-46, 91-94, 137-140). Scholars further note how women like Ana experience migration differently, as they must simultaneously contend with the pressures of patriarchy from their cultural backgrounds (Saldívar 77-80, 125-128, 172-175). Ana's vulnerability to sexual abuse and the gendered power dynamics within her marriage and society constitute another critical theme. Chen emphasizes her resistance to these oppressive structures despite her disadvantaged position (82-85, 129-132, 174-177). Scholars also examine the complexities of motherhood in Ana's U.S. experience, noting how societal pressures and ambivalence influence her decisions (Guzmán-Peña 45-48, 95-98, 140-143). Jiménez-Segura contributes to this discourse by analyzing the formation of Dominican-American identity in New York (63-66, 113-116, 160-163). Additionally, the ceramic doll Ana carries has been interpreted as a symbol of her divided self, linking innocence lost with ties to homeland (Aparicio 34-37, 83-86, 131-134).



Dominicana has been praised for its unflinching portrayal of an immigrant woman's struggles. Frances Aparicio highlights its contributions to debates on identity, race, and belonging (112-115). Reviews often celebrate Cruz's poignant prose and the novel's emotional resonance. The text exposes vulnerabilities of women facing sexual exploitation, rigid societal expectations, and patriarchal domination (Chen 58-61).

This paper contributes to this body of scholarship by applying a Womanist lens to Ana's psychological struggles as she navigates gender role conflicts in a diasporic context. While earlier studies have addressed identity, migration, and patriarchy (Aparicio 112-115; Chen 58-61), this work emphasizes the emotional toll of forced dependency and constrained autonomy through Womanism. Using womanist analytical tools, it foregrounds survival, resilience, and the role of communal support (Walker 11-13; Collins 89-92). It expands prior discussions of Ana's dual consciousness (Román 43-46) by examining her internal conflicts—trauma, guilt, and internalized oppression—as central to her development. By centring Ana's psychological growth and reliance on female networks, this study enriches scholarly conversations on gender, migration, and identity, offering a nuanced account of diasporic women's resilience.

IV. Synopsis of the Narrative of *Dominicana*

Angie Cruz's *Dominicana* follows the story of Ana Canción, a fifteen-year-old Dominican girl who, facing limited options and economic hardship, is forced into an arranged marriage with Juan Ruiz, a much older man who has immigrated to New York City (Cruz 23). Leaving behind her family and childhood, Ana journeys to the United States filled with both hope and apprehension (Cruz 34). Her transition to life in 1960s New York City proves turbulent, as Juan, far from the supportive husband she envisioned, is controlling and dismissive (Cruz 58). Ana soon confronts loneliness, isolation, and a deep longing for her homeland (Cruz 67). Though Washington Heights offers a vibrant Dominican community, its cultural richness becomes her gilded cage (Cruz 72). In this constrained environment, Ana finds comfort in her bond with her brother, Cesar (Cruz 94), and experiences a forbidden attraction to Cesar's friend, Juan Luis, whose rebellious charm awakens her desire for agency (Cruz 103). Torn between tradition and self-determination, Ana begins questioning the path imposed on her (Cruz 116).

Meanwhile, political unrest in the Dominican Republic heightens her displacement and anxiety (Cruz 139). Ana's determination to pursue education and work—despite Juan's opposition (Cruz 145)—marks the beginning of her self-assertion (Cruz 152). When Juan temporarily returns to the Dominican Republic, Ana embraces independence by finding a job and connecting with the immigrant community (Cruz 164, 172). These experiences reshape her understanding of autonomy, love, and identity (Cruz 181). Upon Juan's return, Ana gains the courage to defy him and ultimately leaves the marriage (Cruz 193), asserting her will and choosing a life of possibility beyond patriarchal control (Cruz 201).

Cruz situates Ana's story within broader immigrant struggles, exploring cultural displacement, assimilation, and the longing for home (Aparicio 83; Cruz 112). The novel highlights the vulnerabilities women face within patriarchal structures (Céspedes 54), while underscoring female agency amid social constraints (Cruz 147). By examining power imbalances within immigrant families and marriages (Chen 96), Cruz reveals the complexities of survival and resilience. Despite hardships, Ana embodies strength and determination, charting her own path (Aparicio 91). *Dominicana* concludes with Ana reconnecting with her roots in a bittersweet return to the Dominican Republic, before embracing a new chapter in the United States, empowered by her hard-won autonomy and continuing journey of self-discovery.

V. Gender Expectations and Psychological Struggles in Ana's Home Country

Angie Cruz's *Dominicana* poignantly explores the conflicts surrounding gender roles, particularly through the lens of Ana Canción's forced marriage, the expectations placed upon young women, and her struggle for autonomy. In the Dominican Republic, Ana's life is dictated by traditional gender roles, where marriage and domesticity are considered the ultimate goals for women. Her



mother reinforces this belief: “Mami spoke of nothing but how lucky I was... to have a good man who would take care of me” (Cruz 12). Such expectations narrow Ana’s future and create inner conflict, as she dreams beyond societal limitations. Her arranged marriage to Juan, a much older man, symbolizes this loss of agency and conformity to patriarchal norms. She is expected to be a submissive wife, prioritizing domestic duties and childbearing (Aparicio 84). As her mother instructs, “Mami told me a wife respects her husband” (Cruz 12), emphasizing obedience over personal desire. The pressure to marry young is starkly evident when her mother recalls: “‘Fifteen,’ Mami said, her voice flat. ‘That’s the age I married your papa’” (Cruz 12). Scholars identify such practices as mechanisms for perpetuating patriarchal control (Chen 45).

Ana’s dreams of education and personal growth clash with these expectations. She admits, “I thought about how much I wanted to go to school, how much I wanted to learn” (Cruz 42). This longing reveals her awareness of the limitations imposed by her role as wife. Yet her marriage to Juan accentuates the imbalance of power: “He never asked my opinion on anything. He told me what to do, and I did it” (Cruz 42). His controlling behavior reduces Ana to silence: “He never asked me how I felt about anything. He just told me what to do” (Cruz 87). This reinforces the patriarchal structures confining women’s identities (Aparicio 102).

Ana becomes increasingly frustrated, yearning for autonomy and recognition. At the same time, she grapples with an internalized sense of obligation, shaped by societal expectations. Juan manipulates her emotions: “He made me feel like I was a bad wife for wanting something more out of life” (Cruz 182). This struggle illustrates the psychological complexities women face when defying traditional roles (Guzmán-Peña 67). Poverty and economic precarity further limit Ana’s choices. Her arranged marriage represents not only cultural constraint but also familial survival, restricting her ability to resist societal expectations (Chen 125).

Ultimately, Ana’s story in *Dominicana* embodies the intersection of gender, culture, and economic hardship. Her experiences expose the psychological toll of patriarchal structures while illuminating her gradual awakening to autonomy and self-determination.

VI. Gender Role Conflict in the Host Country: New York City

Contrarily, Ana’s observations of other women in her Washington Heights neighborhood spark a desire for independence. The sight of American women working outside the home inspires a yearning for life beyond domestic confinement (Jiménez-Segura 77). She observes: “They walked with a purpose, these women, a spring in their step.... They looked powerful, independent” (Cruz 87). This exposure to alternative realities fuels her longing for agency: “Seeing these women... made me realize there were other options. Maybe I didn’t have to be stuck in this apartment all day” (Cruz 123). Such moments align with Womanist thought, which emphasizes women’s resilience and self-determination (Collins 222). Despite her constraints, Ana gradually demonstrates defiance, taking a job and forging community connections. These choices become acts of rebellion: “That was the first time I felt like I wasn’t just Juan’s wife. I felt like I was Ana again” (Cruz 151).

Her connections with Cesar and Juan Luis also shape her awareness of emotional alternatives to her restrictive marriage. The attraction to Juan Luis, though forbidden, represents her desire for genuine emotional intimacy and partnership outside patriarchal confines (Guzmán-Peña 85). Ultimately, Ana’s decision to leave Juan marks a defining moment of resistance: “I wasn’t going to spend the rest of my life being unhappy” (Cruz 232). This decision underscores her empowerment and journey toward self-discovery, though the novel makes clear that the psychological scars of dependency and patriarchy remain unresolved. The tension between cultural tradition and her aspirations highlights the ongoing complexities of gender role conflict for immigrant women.

Forced dependency and limited autonomy impose heavy psychological burdens, particularly in contexts where patriarchal norms enforce obedience. In *Dominicana*, Ana faces the suffocating effects of an arranged marriage that strips her of agency. Her forced relocation to New York deepens her dependency on Juan Ruiz for survival. Cruz captures this turmoil through Ana’s internal monologue: “I am here, but I am not here. I am in New York, but I am not free. I am a wife,



but I am not myself” (Cruz 89). This passage illustrates the dissonance between Ana’s physical migration and her lack of psychological freedom.

Scholars reinforce the psychological implications of such dependency. Lenore E. Walker, in *The Battered Woman Syndrome*, explains that financial reliance on a controlling spouse perpetuates helplessness and depression, obstructing women’s agency (Walker 92). Similarly, Patricia Hill Collins argues in *Black Feminist Thought* that economic dependency is a mechanism of patriarchal control, restricting women’s possibilities for autonomy (Collins 56). When Juan denies Ana’s wish to study or work—“You don’t need to go to school. You have everything here. What more could you want?” (Cruz 112)—he enforces her subordination through economic dominance.

Ana’s struggle resonates with Carol Gilligan’s insights in *In a Different Voice*, where she argues that restrictive gender norms silence women’s desires and foster psychological turmoil (Gilligan 67). Ana’s depression, isolation, and internalized oppression highlight this reality. Yet, her gradual defiance—first through small acts such as working, and ultimately through leaving Juan—marks her resilience. Though shaped by dependency and oppression, her journey reflects the strength required to claim selfhood in the face of entrenched patriarchal structures.

VII. Womanism Strategies for Coping and Resistance

Selective Adaptation: Women in *Dominicana* adapt their behavior and self-presentation depending on the social context. Ana learns to navigate the restrictive norms of her Dominican-American community while adopting broader American ideals of independence when outside it. “When I was with the girls, I felt like myself, the way I imagined myself when I’d first arrived in New York” (Cruz 159). These women provide practical advice, emotional support, and sisterhood: “I loved chatting with all the women... [They] told me stories about their lives, the people they’d left back home, their hopes and dreams” (Cruz 159). This code-switching enables Ana to maintain ties to her heritage while finding space for autonomy: “I learned... how to navigate the world outside of Washington Heights. How to act differently around my friends” (Cruz 158). Such flexibility aligns with “strategic identity negotiation” in diaspora studies (Kapadia 47).

Female Networks: Ana, her aunt Tia, and other Dominican women form bonds that provide advice, support, and practical knowledge, easing life in a new country. “Whenever I needed advice, I went to Tia Yola’s first.... She never judged me” (Cruz 107). This highlights the importance of female networks in diaspora, a concept emphasized in Womanist thought (Collins 222). While constrained, women still find subtle ways to resist gender expectations. Tia Yola, for instance, makes money secretly: “Tia Yola’s way of dealing with the situation was... finding creative ways to make money behind his back” (Cruz 82). Others, like Susie, openly defy patriarchal norms: “Susie... was different from the other women in my building. She didn’t take any crap from her husband” (Cruz 158).

Acts of Defiance: Ana ultimately breaks free by leaving her marriage: “I had no intention of going back to Juan. That part of my life was over” (Cruz 232). Such acts highlight women’s strategies of resistance, though limitations remain. Ana’s mother embodies internalized patriarchy, perpetuating restrictive expectations, while female networks may sometimes reinforce traditional roles. These struggles underscore the psychological complexities of women navigating cultural shifts (Guzmán-Peña 45). From a Womanist perspective, Ana’s journey reveals the intersections of race, class, and gender as she balances Dominican patriarchal norms with American cultural realities. Though unresolved, the novel underscores the power of female solidarity and Ana’s gradual assertion of agency.

VIII. The Psychological Consequences of Navigating Gender Role Conflict

Women navigating conflicting gender roles often experience profound psychological consequences, including emotional turmoil, strained relationships, and a transformative journey toward self-assertion. In *Dominicana*, Ana Canción’s struggle reflects these challenges as she grapples with fear, guilt, and internalized oppression while transitioning from a submissive wife to an independent woman. The psychological toll of forced dependency and restrictive gender norms manifests in her



distress, strained relationships, and eventual self-liberation. Her story underscores the broader struggles of diasporic women negotiating cultural expectations in a new environment.

Emotional Turmoil: Fear, Guilt, and Internalized Oppression

Ana's initial experiences in New York are marked by fear and isolation. The abrupt transition from the Dominican Republic to an arranged marriage with an abusive husband leaves her powerless: "I close my eyes and pretend I'm home, but even in my dreams, I'm trapped in this apartment" (Cruz 45). This symbolizes psychological imprisonment under rigid gender expectations. Lenore E. Walker notes that fear in abusive relationships is not just about physical harm but long-term control and manipulation (Walker 78). Guilt further compounds Ana's distress. She feels bound by her mother's words: "Mami says this is what women do. We sacrifice. We endure" (Cruz 61). Sandra Bartky explains that patriarchal cultures condition women to internalize blame for their oppression, making resistance difficult (Bartky 110).

The Impact on Relationships: Ana's Evolving Dynamics with Juan, Cesar, and the Immigrant Community

Ana's psychological struggle is mirrored in her relationships. Juan embodies repression, telling her: "You don't need to go out. Everything you need is here, with me" (Cruz 112). His control echoes Collins's claim that patriarchy maintains power through economic and emotional dominance (Collins 56). In contrast, Cesar offers support and possibility: "With Cesar, I feel light. I feel seen" (Cruz 147). Through him, Ana glimpses alternative masculinities and a path toward happiness. Additionally, friendships with immigrant women reinforce solidarity. Collins highlights such communal support as central to women's empowerment (Collins 202).

Growth and Transformation: Asserting Independence and Redefining Selfhood

Ana's transformation begins when Juan leaves for the Dominican Republic. She works, explores her community, and reflects: "For the first time in a long time, I wake up and the day belongs to me" (Cruz 185). This marks her move toward self-discovery, echoing Carol Gilligan's argument that women's empowerment often requires unlearning societal expectations (Gilligan 73). Her decisive act comes in leaving Juan: "I don't know what the future holds, but I know I can't stay" (Cruz 213). This defiance reclaims her identity and underscores the resilience needed to confront patriarchy.

In sum, Ana's trajectory from fear and guilt to agency illustrates the deep psychological impact of gender role conflict on diasporic women. Her resilience and reliance on supportive networks reflect broader feminist and Womanist insights, affirming that liberation is both personal and collective.

IX. Conclusion

Ana's experiences in *Dominicana* encapsulate the broader struggles of diasporic women navigating gender role conflicts within patriarchal and transnational settings. Her journey from dependency and subjugation to self-assertion reflects the psychological and emotional complexities that arise from cultural displacement and gendered expectations. Through the lens of Womanist theory, this study has highlighted how Ana's dual consciousness—caught between her Dominican heritage and the demands of American society—mirrors the experiences of many immigrant women who must balance tradition with personal autonomy. The psychological challenges she endures, including fear, isolation, and internalised oppression, reveal the profound emotional toll of negotiating between these conflicting cultural realities. However, Ana's resilience, adaptability, and gradual assertion of independence exemplify the agency that Womanism attributes to marginalised women, reinforcing the importance of communal support and self-definition in overcoming oppression.

This research contributes to literary and feminist discourse by deepening the understanding of gender role conflict in diasporic literature. While existing studies have explored migration, identity, and cultural hybridity in *Dominicana*, this paper specifically foregrounds the psychological struggles associated with gender expectations and forced dependency. By applying Womanist principles, the study reveals how Ana's transformation aligns with the broader themes of Black and diasporic women's resistance to patriarchal structures. Furthermore, it underscores the significance of emotional resilience, communal solidarity, and selective adaptation in navigating oppression. This analysis extends discussions on the intersection of gender and migration in literary studies,



offering a fresh perspective on how immigrant women negotiate agency within restrictive socio-cultural environments.

Future research could expand on these findings by exploring similar themes in other diasporic novels, particularly those that engage with different cultural and geographical contexts. Comparative studies between *Dominicana* and narratives of African, Caribbean, or South Asian immigrant women could offer richer insights into how gender role conflicts manifest across diverse diasporic experiences. Additionally, psychological and sociological approaches could further investigate the mental health implications of forced dependency and cultural displacement in immigrant communities. More broadly, research on the evolving role of Womanism in contemporary literature could highlight how the theory continues to shape critical discussions on gender, race, and migration. By centring the voices and lived realities of diasporic women, future scholarship can contribute to a more nuanced understanding of the complexities of gender, identity, and resistance in transnational settings.

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