

Individual empowerment is key, only collective action can effectively generate social transformation of political and economic institutions. ♦

Gloria Anzaldúa (1942–2004) wrote fiction and nonfiction, including social theory with intentional reference to her multiple identities—Chicana, *tejana* (Indian), lesbian, feminist, poet. She taught and lectured at many institutions, including the University of Texas, San Francisco State, and Vermont College. The selections are from *Borderlands/La Frontera: The New Mestiza* (1987), a blend of poetry and autobiography in which the reader can readily discern her social theory. She was the editor of *Making Face, Making Soul/Haciendo Cara* (1990) and coeditor (with Cherrié Moraga) of *This Bridge Called My Back* (1981), which together are the best available resources for writings in the women-of-color tradition.

The New Mestiza

Gloria Anzaldúa (1987)

*El otro México que acá hemos construido
el espacio es lo que ha sido
territorio nacional.
Esté el esfuerzo de todos nuestros hermanos
y latinoamericanos que han sabido
progressar.*

—Los Tigres del Norte

“The *Aztecans del norte* . . . compose the largest single tribe or nation of Anishinabeg (Indians) found in the United States today. . . . Some call themselves Chicanos and see themselves as people whose true homeland is Aztlán [the U.S. Southwest].”

Wind tugging at my sleeve
feet sinking into the sand
I stand at the edge where earth touches ocean
where the two overlap
a gentle coming together
at other times and places a violent clash.
Across the border in Mexico
stark silhouette of houses gutted by waves,
cliffs crumbling into the sea,
silver waves marbled with spume
gashing a hole under the border fence.

*Miro el mar atacar
la cerca en Border Field Park*

Excerpt from “The Homeland, Aztlan,” in *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute, 1987), pp. 1–9.

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con sus buchones de agua,
an Easter Sunday resurrection
of the brown blood in my veins.

Oigo el llorido del mar, el respiro del aire,
my heart surges to the beat of the sea.
In the gray haze of the sun
the gulls' shrill cry of hunger,
the tangy smell of the sea seeping into me.

I walk through the hole in the fence
to the other side.
Under my fingers I feel the gritty wire
rusted by 139 years
of the salty breath of the sea.

Beneath the iron sky
Mexican children kick their soccer ball across,
run after it, entering the U.S.

I press my hand to the steel curtain—
chainlink fence crowned with rolled barbed wire
rippling from the sea where Tijuana touches San Diego
unrolling over mountains
and plains
and deserts,
this “Tortilla Curtain” turning into *el río Grande*
flowing down to the flatlands
of the Magic Valley of South Texas
its mouth emptying into the Gulf.

1,950 mile-long open wound
dividing a *pueblo*, a culture,
running down the length of my body,
staking fence rods in my flesh,
splits me splits me
me raja me raja

This is my home
this thin edge of
barbwire.
But the skin of the earth is seamless.
The sea cannot be fenced,
el mar does not stop at borders.
To show the white man what she thought of his
arrogance.
Yemaya blew that wire fence down.

This land was Mexican once,

was Indian always
and is.
And will be again.

*Yo soy un puente tendido
del mundo gabacho al del mojado,
lo pasado me estirá pa' 'trás
y lo presente pa' 'delante.
Que la Virgen de Guadalupe me cuide
Ay ay ay, soy mexicana de este lado.*

The U.S.-Mexican border *es una herida abierta* where the Third World grates against the first and bleeds. And before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture. Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants. *Los atravesados* live here: the squint-eyed, the perverse, the queer, the troublesome, the mongrel, the mulato, the half-breed, the half dead; in short, those who cross over, pass over, or go through the confines of the “normal.” Gringos in the U.S. Southwest consider the inhabitants of the borderlands transgressors, aliens—whether they possess documents or not, whether they're Chicanos, Indians or Blacks. Do not enter, trespassers will be raped, maimed, strangled, gassed, shot. The only “legitimate” inhabitants are those in power, the whites and those who align themselves with whites. Tension grips the inhabitants of the borderlands like a virus. Ambivalence and unrest reside there and death is no stranger.

In the fields, *la migra*. My aunt saying, “*No corran*, don't run. They'll think you're *del otro lao*.” In the confusion, Pedro ran, terrified of being caught. He couldn't speak English, couldn't tell them he was fifth generation American. *Sin papeles*—he did not carry his birth certificate to work in the fields. *La migra* took him away while we watched. *Se lo llevaron*. He tried to smile when he looked back at us, to raise his fist. But I saw the shame pushing his head down, I saw the terrible weight of shame hunch his shoulders. They deported him to Guadalajara by plane. The furthest he'd ever been to Mexico was Reynosa, a small border town opposite Hidalgo, Texas, not far from McAllen. Pedro walked all the way to the Valley. *Se lo llevaron sin un centavo al pobre. Se vino andando desde Guadalajara*.

During the original peopling of the Americas, the first inhabitants migrated across the Bering Straits and walked south across the continent. The oldest evidence of humankind in the U.S.—the Chicanos' ancient Indian ancestors—was found in Texas and has been dated to 35,000 B.C. In the Southwest United States archeologists have found 20,000-year-old campsites of the Indians who migrated through, or permanently occupied, the Southwest, Aztlán—land of the herons, land of whiteness, the Edenic place of origin of the Azteca.

In 1000 B.C., descendants of the original Cochise people migrated into what is now Mexico and Central America and became the direct ancestors of many of the Mexican people. (The Cochise culture of the Southwest is the parent culture

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of the Aztecs. The Uto-Aztecan languages stemmed from the language of the Co-chise people.) The Aztecs (the Nahuatl word for people of Aztlán) left the Southwest in 1168 A.D.

Now let us go.

Tihueque, tihueque,

Vámonos, vámonos.

Un pájaro cantó.

Con sus ocho tribus salieron

de la "cueva del origen."

los aztecas siguieron al dios

Huitzilopochtli.

Huitzilopochtli, the God of War, guided them to the place (that later became Mexico City) where an eagle with a writhing serpent in its beak perched on a cactus. The eagle symbolizes the spirit (as the sun, the father); the serpent symbolizes the soul (as the earth, the mother). Together, they symbolize the struggle between the spiritual/celestial/male and the underworld/earth/feminine. The symbolic sacrifice of the serpent to the "higher" masculine powers indicates that the patriarchal order had already vanquished the feminine and matriarchal order in pre-Columbian America.

At the beginning of the 16th century, the Spaniards and Hernán Cortés invaded Mexico and, with the help of tribes that the Aztecs had subjugated, conquered it. Before the Conquest, there were twenty-five million Indian people in Mexico and the Yucatan. Immediately after the Conquest, the Indian population had been reduced to under seven million. By 1650, only one-and-a-half-million pure-blooded Indians remained. The *mestizos* who were genetically equipped to survive small pox, measles, and typhus (Old World diseases to which the natives had no immunity), founded a new hybrid race and inherited Central and South America. *En 1521 nació una nueva raza, el mestizo, el mexicano* (people of mixed Indian and Spanish blood), a race that had never existed before. Chicanos, Mexican-Americans, are the offspring of those first matings.

Our Spanish, Indian, and *mestizo* ancestors explored and settled parts of the U.S. Southwest as early as the sixteenth century. For every gold-hungry *conquistador* and soul-hungry missionary who came north from Mexico, ten to twenty Indians and *mestizos* went along as porters or in other capacities. For the Indians, this constituted a return to the place of origin, Aztlán, thus making Chicanos originally and secondarily indigenous to the Southwest. Indians and *mestizos* from central Mexico intermarried with North American Indians. The continual intermarriage between Mexican and American Indians and Spaniards formed an even greater *mestizaje*. . .

In the 1800s, Anglos migrated illegally into Texas, which was then part of Mexico, in greater and greater numbers and gradually drove the *tejanos* (native Texans of Mexican descent) from their lands, committing all manner of atrocities against them. Their illegal invasion forced Mexico to fight a war to keep its Texas territory. The Battle of the Alamo, in which the Mexican forces vanquished the whites, became, for the whites, the symbol for the cowardly and villainous character of the Mexicans. It became (and still is) a symbol that legitimized the white imperialist takeover. With the capture of Santa Anna later in 1836, Texas became a republic. *Tejanos* lost their land and, overnight, became the foreigners. . . .

In 1846, the U.S. incited Mexico to war. U.S. troops invaded and occupied Mexico, forcing her to give up almost half of her nation, what is now Texas, New Mexico, Arizona, Colorado and California.

With the victory of the U.S. forces over the Mexican in the U.S.-Mexican War, *los norteamericanos* pushed the Texas border down 100 miles, from *el río Nueces* to *el río Grande*. South Texas ceased to be part of the Mexican state of Tamaulipas. Separated from Mexico, the Native Mexican-Texan no longer looked toward Mexico as home; the Southwest became our homeland once more. The border fence that divides the Mexican people was born on February 2, 1848 with the signing of the Treaty of Guadalupe-Hidalgo. It left 100,000 Mexican citizens on this side, annexed by conquest along with the land. The land established by the treaty as belonging to Mexicans was soon swindled away from its owners. The treaty was never honored and restitution, to this day, has never been made.

*The justice and benevolence of God
will forbid that . . . Texas should again
become a howling wilderness
trod only by savages, or . . . benighted
by the ignorance and superstition,
the anarchy and rapine of Mexican misrule.
The Anglo-American race are destined
to be forever the proprietors of
this land of promise and fulfillment.
Their laws will govern it,
their learning will enlighten it,
their enterprise will improve it.
Their flocks range its boundless pastures,
for them its fertile lands will yield . . .
luxuriant harvests . . .
The wilderness of Texas has been redeemed
by Anglo-American blood & enterprise.*

—William H. Wharton

The Gringo, locked into the fiction of white superiority, seized complete political power, stripping Indians and Mexicans of their land while their feet were still rooted in it. *Con el destierro y el exilo fuimos desuñados, destroncados, destripados*—we were jerked out by the roots, truncated, disemboweled, dispossessed, and separated from our identity and our history. Many, under the threat of Anglo terrorism, abandoned homes and ranches and went to Mexico. Some stayed and protested. But as the courts, law enforcement officials, and government officials not only ignored their pleas but penalized them for their efforts, *tejanos* had no other recourse but armed retaliation. . . .

Fear of Going Home: Homophobia

For the lesbian of color, the ultimate rebellion she can make against her native culture is through her sexual behavior. She goes against two moral prohibitions: sexuality and homosexuality. Being lesbian and raised Catholic, indoctrinated as straight,

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and occupied Mexico, now Texas, New Mexico, the U.S.-Mexican War, *los ríos* from *el río Nueces* to *el río* of Tamaulipas. Separated toward Mexico as home; the fence that divides the signing of the Treaty of this side, annexed by conquest as belonging to Mexico was never honored and

made the choice to be queer (for some it is genetically inherent). It's an interesting path, one that continually slips in and out of the white, the Catholic, the Mexican, the indigenous, the instincts. In and out of my head. It makes for *loquería*, the crazies. It is a path of knowledge—one of knowing (and of learning) the history of oppression of our *raza*. It is a way of balancing, of mitigating duality.

In a New England college where I taught, the presence of a few lesbians threw the more conservative heterosexual students and faculty into a panic. The two lesbian students and we two lesbian instructors met with them to discuss their fears. One of the students said, "I thought homophobia meant fear of going home after a residency."

And I thought, how apt. Fear of going home. And of not being taken in. We're afraid of being abandoned by the mother, the culture, *la Raza*, for being unacceptable, faulty, damaged. Most of us unconsciously believe that if we reveal this unacceptable aspect of the self our mother/culture/race will totally reject us. To avoid rejection, some of us conform to the values of the culture, push the unacceptable parts into the shadows. Which leaves only one fear—that we will be found out and that the Shadow-Beast will break out of its cage. Some of us take another route. We try to make ourselves conscious of the Shadow-Beast, stare at the sexual lust and lust for power and destruction we see on its face, discern among its features the under-shadow that the reigning order of heterosexual males project on our Beast. Yet still others of us take it another step: we try to waken the Shadow-Beast inside us. Not many jump at the chance to confront the Shadow-Beast in the mirror without flinching at her lidless serpent eyes, her cold clammy moist hand dragging us underground, fangs barred and hissing. How does one put feathers on this particular serpent? But a few of us have been lucky—on the face of the Shadow-Beast we have seen not lust but tenderness; on its face we have uncovered the lie.

Intimate Terrorism: Life in the Borderlands

The world is not a safe place to live in. We shiver in separate cells in enclosed cities, shoulders hunched, barely keeping the panic below the surface of the skin, daily drinking shock along with our morning coffee, fearing the torches being set to our buildings, the attacks on the streets. Shutting down. Woman does not feel safe when her own culture, and white culture, are critical of her; when the males of all races hunt her as prey.

Alienated from her mother culture, "alien" in the dominant culture, the woman of color does not feel safe within the inner life of her Self. Petrified, she can't respond, her face caught between *los intersticios*, the spaces between the different worlds she inhabits.

The ability to respond is what is meant by responsibility, yet our cultures take away our ability to act—shackle us in the name of protection. Blocked, immobilized, we can't move forward, can't move backwards. That writhing serpent movement, the very movement of life, swifter than lightning, frozen.

We do not engage fully. We do not make full use of our faculties. We abnegate. And there in front of us is the crossroads therefore responsible and to blame (being a victim and transferring the blame on culture, mother, father, ex-lover, friend, absolves me of responsibility), or to feel strong, and, for the most part, in control.

My Chicana identity is grounded in the Indian woman's history of resistance. The Aztec female rites of mourning were rites of defiance protesting the cultural changes

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which disrupted the equality and balance between female and male, and protesting their demotion to a lesser status, their denigration. Like *la Llorona*, the Indian woman's only means of protest was wailing.

So *mamá, Raza*, how wonderful, *no tener que rendir cuentas a nadie*. I feel perfectly free to rebel and to rail against my culture. I fear no betrayal on my part because, unlike Chicanas and other women of color who grew up white or who have only recently returned to their native cultural roots, I was totally immersed in mine. It wasn't until I went to high school that I "saw" whites. Until I worked on my master's degree I had not gotten within an arm's distance of them. I was totally immersed *en lo mexicano*, a rural, peasant, isolated, *mexicanismo*. To separate from my culture (as from my family) I had to feel competent enough on the outside and secure enough inside to live life on my own. Yet in leaving home I did not lose touch with my origins because *lo mexicano* is in my system. I am a turtle, wherever I go I carry "home" on my back.

Not me sold out my people but they me. So yes, though "home" permeates every sinew and cartilage in my body, I too am afraid of going home. Though I'll defend my race and culture when they are attacked by non-*mexicanos*, *conosco el malestar de mi cultura*. I abhor some of my culture's ways, how it cripples its women, *como burras*, our strengths used against us, lowly *burras* bearing humility with dignity. The ability to serve, claim the males, is our highest virtue. I abhor how my culture makes *macho* caricatures of its men. No, I do not buy all the myths of the tribe into which I was born. I can understand why the more tinged with Anglo blood, the more adamantly my colored and colorless sisters glorify their colored culture's values—to offset the extreme devaluation of it by the white culture. It's a legitimate reaction. But I will not glorify those aspects of my culture which have injured me and which have injured me in the name of protecting me.

So, don't give me your tenets and your laws. Don't give me your lukewarm gods. What I want is an accounting with all three cultures—white, Mexican, Indian. I want the freedom to carve and chisel my own face, to stanch the bleeding with ashes, to fashion my own gods out of my entrails. And if going home is denied me then I will have to stand and claim my space, making a new culture—*una cultura mestiza*—with my own lumber, my own bricks and mortar and my own feminist architecture. ♦

Jeffrey Weeks (1945–) is dean of the faculty of Humanities and Social Sciences at South Bank University in London. He is one of the leading contributors to the emerging field of gay and lesbian social theory. His books include *Coming Out* (1977), *Sex, Politics and Society* (1981), and *Sexuality and Its Discontents* (1985). The selection is from *Against Nature* (1991).

Sexual Identification Is a Strange Thing

Jeffrey Weeks (1991)

One difficulty is that not all homosexually inclined people want to identify their minority status—or even see themselves as homosexual. Sexologists, at least since Kinsey,

Excerpt from *Against Nature: Essays on History, Sexuality and Identity* (London: Rivers Oram Press, 1992), pp. 79–85.

have pointed out that sexual identity is not a fixed concept of whiteness. Sexually diverse people have pointed out that sexual identity is not a fixed concept of whiteness. Sexually diverse people have pointed out that sexual identity is not a fixed concept of whiteness.

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The implications of sexual identification are not other. This is a social choice, and the clearest in recent history. It is fundamentally different from the other. It is a social choice, and the clearest in recent history. It is fundamentally different from the other.

Recent lesbian and gay studies have shown that it has been a social choice of males. Many have searched for the cause it challenges. It is a social choice, and the clearest in recent history. It is fundamentally different from the other.