

Then they talk about this thing in the head; what's this they call it? [Intellect, someone whispers.] That's it, honey. What's that got to do with women's rights or negro's rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half-measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

in writing - meaning - writing on the body.  
13 Female Embodiment & Feminist Theory  
(NY: Columbia UP, 1997)

## *La conciencia de la mestiza*

### TOWARDS A NEW CONSCIOUSNESS

Gloria Anzaldúa

*Por la mujer de mi raza  
hablará el espíritu*

Jose Vascelos, Mexican philosopher, envisaged *una raza mestiza*, *una mezcla de razas ajínes*, *una raza de color*—*la primera raza síntesis del globo*. He called it a cosmic race, *la raza cósmica*, a fifth race embracing the four major races of the world.<sup>1</sup> Opposite to the theory of the pure Aryan, and to the policy of racial purity that white America practices, his theory is one of inclusivity. At the confluence of two or more genetic streams, with chromosomes constantly "crossing over," this mixture of races, rather than resulting in an inferior being, provides hybrid progeny, a mutable, more malleable species with a rich gene pool. From this racial, ideological, cultural, and biological cross-pollinization, an "alien" consciousness is presently in the making—a new *mestiza* consciousness, *una conciencia de mujer*. It is a consciousness of the Borderlands.

Gloria Anzaldúa, "La conciencia de la mestiza: Towards a New Consciousness." From *Borderlands/La Frontera: The New Mestiza* © 1987. Reprinted with permission from Aunt Lute Books.

*Ain't I a Woman?**Sojourner Truth*

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Sojourner Truth, "Ain't I A Woman?" Originally printed in *The History of Woman Suffrage* (1881–1886). We gratefully acknowledge Miriam Schneier's modernized version from *Feminism: The Essential Historical Writings* (1972).

*Una lucha de fronteras / A Struggle of Borders*

Because I, a *mestiza*,  
 continually walk out of one culture  
 and into another,  
 because I am in all cultures at the same time,  
*alma entre dos mundos, tres, cuatro,*  
*me zumba la cabeza con lo contradictorio.*  
*Estoy nortecada por todas las voces que me hablan*  
*simultáneamente.*

The ambivalence from the clash of voices results in mental and emotional states of perplexity. Internal strife results in insecurity and indecisiveness. The *mestiza's* dual or multiple personality is plagued by psychic restlessness.

In a constant state of mental nepantlism, an Aztec word meaning torn between ways, *la mestiza* is a product of the transfer of the cultural and spiritual values of one group to another. Being tricultural, monolingual, bilingual, or multilingual, speaking a patois, and in a state of perpetual transition, the *mestiza* faces the dilemma of the mixed breed: which collectivity does the daughter of a dark-skinned mother listen to?

*El choque de un alma atrapado entre el mundo del espíritu y el mundo de la técnica a veces la deja entullada.* Cradled in one culture, sandwiched between two cultures, straddling all three cultures and their value systems, *la mestiza* undergoes a struggle of flesh, a struggle of borders, an inner war. Like all people, we perceive the version of reality that our culture communicates. Like others having or living in more than one culture, we get multiple, often opposing messages. The coming together of two self-consistent but habitually incompatible frames of reference<sup>2</sup> causes *un choque*, a cultural collision.

Within us and within *la cultura chicana*, commonly held beliefs of the white culture attack commonly held beliefs of the Mexican culture, and both attack commonly held beliefs of the indigenous culture. Subconsciously, we see an attack on ourselves and our beliefs as a threat and we attempt to block with a counter-stance.

But it is not enough to stand on the opposite riverbank, shouting questions, challenging patriarchal, white conventions. A counter-stance locks one into a duel of oppressor and oppressed; locked in mortal combat, like the cop and the criminal, both are reduced to a common denominator of violence. The counter-stance refutes the dominant culture's views and beliefs, and, for

this, it is proudly defiant. All reaction is limited by, and dependent on, what it is reacting against. Because the counter-stance stems from a problem with authority—outer as well as inner—it's a step toward liberation from cultural domination. But it is not a way of life. At some point, on our way to a new consciousness, we will have to leave the opposite bank, the split between the two mortal combatants somehow healed so that we are on both shores at once and, at once, see through serpent and eagle eyes. Or perhaps we will decide to disengage from the dominant culture, write it off altogether as a lost cause, and cross the border into a wholly new and separate territory. Or we might go another route. The possibilities are numerous once we decide to act and not react.

*A Tolerance for Ambiguity*

These numerous possibilities leave *la mestiza* floundering in uncharted seas. In perceiving conflicting information and points of view, she is subjected to a swamping of her psychological borders. She has discovered that she can't hold concepts or ideas in rigid boundaries. The borders and walls that are supposed to keep the undesirable ideas out are entrenched habits and patterns of behavior; these habits and patterns are the enemy within. Rigidity means death. Only by remaining flexible is she able to stretch the psyche horizontally and vertically. *La mestiza* constantly has to shift out of habitual formations; from convergent thinking, analytical reasoning that tends to use rationality to move toward a single goal (a Western mode), to divergent thinking,<sup>3</sup> characterized by movement away from set patterns and goals and toward a more whole perspective, one that includes rather than excludes.

The new *mestiza* copes by developing a tolerance for contradictions, a tolerance for ambiguity. She learns to be an Indian in Mexican culture, to be Mexican from an Anglo point of view. She learns to juggle cultures. She has a plural personality, she operates in a pluralistic mode—nothing is thrust out, the good the bad and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns the ambivalence into something else.

She can be jarred out of ambivalence by an intense, and often painful, emotional event that inverts or resolves the ambivalence. I'm not sure exactly how. The work takes place underground—subconsciously. It is work that the soul performs. That focal point or fulcrum, that juncture where the *mestiza* stands, is where phenomena tend to collide. It is where the possibil-

ity of uniting all that is separate occurs. This assembly is not one where severed or separated pieces merely come together. Nor is it a balancing of opposing powers. In attempting to work out a synthesis, the self has added a third element which is greater than the sum of its severed parts. That third element is a new consciousness—a *mestiza* consciousness—and though it is a source of intense pain, its energy comes from continual creative motion that keeps breaking down the unitary aspect of each new paradigm.

*En unas pocas centurias*, the future will belong to the *mestiza*. Because the future depends on the breaking down of paradigms, it depends on the straddling of two or more cultures. By creating a new mythos—that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave—the *mestiza* creates a new consciousness.

The work of *mestiza* consciousness is to break down the subject-object duality that keeps her a prisoner and to show in the flesh and through the images in her work how duality is transcended. The answer to the problem between the white race and the colored, between males and females, lies in healing the split that originates in the very foundation of our lives, our culture, our languages, our thoughts. A massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war.

*La encrucijada / The Crossroads*

A chicken is being sacrificed  
at a crossroads, a simple mound of earth  
a mud shrine for *Eshu*,  
*Yoruba* god of indeterminacy,  
who blesses her choice of path.  
She begins her journey.

*Su cuerpo es una bocacalle*. The *mestiza* has gone from being the sacrificial goat to becoming the officiating priestess at the crossroads.

As a *mestiza* I have no country, my homeland cast me out; yet all countries are mine because I am every woman's sister or potential lover. (As a lesbian I have no race, my own people disclaim me; but I am all races because there is the queer of me in all races.) I am cultureless because, as a feminist, I challenge the collective cultural/religious male-derived beliefs of Indo-Hispanics and Anglos; yet I am cultured because I am participating in the cre-

ation of yet another culture, a new story to explain the world and our participation in it, a new value system with images and symbols that connect us to each other and to the planet. *Soy un amasamiento*, I am an act of kneading, of uniting and joining that not only has produced both a creature of darkness and a creature of light, but also a creature that questions the definitions of light and dark and gives them new meanings.

We are the people who leap in the dark, we are the people on the knees of the gods. In our very flesh, (r)evolution works out the clash of cultures. It makes us crazy constantly, but if the center holds, we've made some kind of evolutionary step forward. *Nuestra alma el trabajo*, the opus, the great alchemical work; spiritual *mestizaje*, a "morphogenesis,"<sup>4</sup> an inevitable unfolding. We have become the quickening serpent movement.

Indigenous like corn, like corn, the *mestiza* is a product of crossbreeding, designed for preservation under a variety of conditions. Like an ear of corn—a female seed-bearing organ—the *mestiza* is tenacious, tightly wrapped in the husks of her culture. Like kernels she clings to the cob; with thick stalks and strong brace roots, she holds tight to the earth—she will survive the crossroads.

*Lavando y remojando el maíz en agua del cal, despojando el pellejo. Moliendo, mixteando, amasando, haciendo tortillas de masa.*<sup>5</sup> She steeps the corn in lime, it swells, softens. With stone roller on *metate*, she grinds the corn, then grinds again. She kneads and moulds the dough, pats the round balls into *tortillas*.

We are the porous rock in the stone *metate*  
squatting on the ground.  
We are the rolling pin, *el maíz y agua*,  
*la masa harina*. *Somos el amasijo*.  
*Somos lo molido en el metate*.  
We are the *comal* sizzling hot,  
the hot *tortilla*, the hungry mouth.  
We are the coarse rock.  
We are the grinding motion,  
the mixed potion, *somos el molcajete*.  
We are the pestle, the *comino*, *ajo*, *pimienta*,  
We are the *chile colorado*,  
the green shoot that cracks the rock.  
We will abide.

## EL CAMINO DE LA MESTIZA / THE MESTIZA WAY

Caught between the sudden contraction, the breath sucked in and the endless space, the brown woman stands still, looks at the sky. She decides to go down, digging her way along the roots of trees. Sifting through the bones, she shakes them to see if there is any marrow in them. Then, touching the dirt to her forehead, to her tongue, she takes a few bones, leaves the rest in their burial place.

She goes through her backpack, keeps her journal and address book, throws away the muni-bart metromaps. The coins are heavy and they go next, then the greenbacks flutter through the air. She keeps her knife, can opener and eyebrow pencil. She puts bones, pieces of bark, *hierbas*, eagle feather, snakeskin, tape recorder, the rattle and drum in her pack and she sets out to become the complete *tolteca*.<sup>6</sup>

Her first step is to take inventory. *Despojando, desgranando, quitando paja*. Just what did she inherit from her ancestors? This weight on her back—which is the baggage from the Indian mother, which the baggage from the Spanish father, which the baggage from the Anglo?

*Pero es difícil* differentiating between *lo heredado, lo adquirido, lo impuesto*. She puts history through a sieve, winnows out the lies, looks at the forces that we as a race, as women, have been a part of. *Luego bota lo que no vale, los desmientos, los desencuentos, el embrutecimiento. Aguarda el juicio, hondo y enraizado, de la gente antigua*. This step is a conscious rupture with all oppressive traditions of all cultures and religions. She communicates that rupture, documents the struggle. She reinterprets history and, using new symbols, she shapes new myths. She adopts new perspectives toward the dark-skinned, women, and queers. She strengthens her tolerance (and intolerance) for ambiguity. She is willing to share, to make herself vulnerable to foreign ways of seeing and thinking. She surrenders all notions of safety, of the familiar. Deconstruct, construct. She becomes a *nahual*, able to transform herself into a tree, a coyote, into another person. She learns to transform the small "I" into the total Self. *Se hace moldeadora de su alma. Según la concepción que tiene de sí misma, así será.*

*Que no se nos olvide los hombres*

"Tú no sirves pa' nada-  
you're good for nothing.  
Eres pura vieja."

"You're nothing but a woman" means you are defective. Its opposite is to be *un macho*. The modern meaning of the word "machismo," as well as the concept, is actually an Anglo invention. For men like my father, being "macho" meant being strong enough to protect and support my mother and us, yet being able to show love. Today's macho has doubts about his ability to feed and protect his family. His "machismo" is an adaptation to oppression and poverty and low self-esteem. It is the result of hierarchical male dominance. The Anglo, feeling inadequate and inferior and powerless, displaces or transfers these feelings to the Chicano by shaming him. In the Gringo world, the Chicano suffers from excessive humility and self-effacement, shame of self and self-deprecation. Around Latinos he suffers from a sense of language inadequacy and its accompanying discomfort; with Native Americans he suffers from a racial amnesia that ignores our common blood, and from guilt because the Spanish part of him took their land and oppressed them. He has an excessive compensatory hubris when around Mexicans from the other side. It overlays a deep sense of racial shame.

The loss of a sense of dignity and respect in the macho breeds a false machismo that leads him to put down women and even to brutalize them. Coexisting with his sexist behavior is a love for the mother which takes precedence over that of all others. Devoted son, macho pig. To wash down the shame of his acts, of his very being, and to handle the brute in the mirror, he takes to the bottle, the snort, the needle, and the fist.

Though we "understand" the root causes of male hatred and fear, and the subsequent wounding of women, we do not excuse, we do not condone, and we will no longer put up with it. From the men of our race, we demand the admission/acknowledgment/disclosure/testimony that they wound us, violate us, are afraid of us and of our power. We need them to say they will begin to eliminate their hurtful put-down ways. But more than the words, we demand acts. We say to them: We will develop equal power with you and those who have shamed us.

It is imperative that *mestizas* support each other in changing the sexist elements in the Mexican-Indian culture. As long as woman is put down, the Indian and the Black in all of us is put down. The struggle of the *mestiza* is above all a feminist one. As long as *los hombres* think they have to *chingar mujeres* and each other to be men, as long as men are taught that they are superior and therefore culturally favored over *la mujer*, as long as to be a *vieja* is a thing of derision, there can be no real healing of our psyches. We're halfway there—we have such love of the Mother, the good mother. The first

step is to unlearn the *puta/virgen* dichotomy and to see *Coatloqueuh-Coatlícue* in the Mother, *Guadalupe*.

Tenderness, a sign of vulnerability, is so feared that it is showered on women with verbal abuse and blows. Men, even more than women, are fettered to gender roles. Women at least have had the guts to break out of bondage. Only gay men have had the courage to expose themselves to the woman inside them and to challenge the current masculinity. I've encountered a few scattered and isolated gentle straight men, the beginnings of a new breed, but they are confused, and entangled with sexist behaviors that they have not been able to eradicate. We need a new masculinity and the new man needs a movement.

Lumping the males who deviate from the general norm with man, the oppressor, is a gross injustice. *Asombra pensar que nos hemos quedado en ese pozo oscuro donde el mundo encierra a las lesbianas. Asombra pensar que hemos, como feministas y lesbianas, cerrado nuestros corazones a los hombres, a nuestros hermanos los jotos, desheredados y marginales como nosotros.* Being the supreme crossers of cultures, homosexuals have strong bonds with the queer white, Black, Asian, Native American, Latino, and with the queer in Italy, Australia, and the rest of the planet. We come from all colors, all classes, all races, all time periods. Our role is to link people with each other—the Blacks with Jews with Indians with Asians with whites with extraterrestrials. It is to transfer ideas and information from one culture to another. Colored homosexuals have more knowledge of other cultures; have always been at the forefront (although sometimes in the closet) of all liberation struggles in this country; have suffered more injustices and have survived them despite all odds. Chicanos need to acknowledge the political and artistic contributions of their queer. People, listen to what your *jotería* is saying.

The *mestizo* and the queer exist at this time and point on the evolutionary continuum for a purpose. We are a blending that proves that all blood is intricately woven together, and that we are spawned out of similar souls.

*Somos una gente*

*Hay tantísimas fronteras  
que dividen a la gente,  
pero por cada frontera  
existe también un puente.*

Gina Valdes

*Divided loyalties.* Many women and men of color do not want to have any dealings with white people. It takes too much time and energy to explain to the downwardly mobile, white middle-class women that it's okay for us to want to own "possessions," never having had any nice furniture on our dirt floors or "luxuries" like washing machines. Many feel that whites should help their own people rid themselves of race hatred and fear first. I, for one, choose to use some of my energy to serve as mediator. I think we need to allow whites to be our allies. Through our literature, art, *corridos*, and folktales we must share our history with them so when they set up committees to help Big Mountain Navajos or the Chicano farmworkers or *los Nicaragienses* they won't turn people away because of their racial fears and ignorances. They will come to see that they are not helping us but following our lead.

Individually, but also as a racial entity, we need to voice our needs. We need to say to white society: We need you to accept the fact that Chicanos are different, to acknowledge your rejection and negation of us. We need you to own the fact that you looked upon us as less than human, that you stole our lands, our personhood, our self-respect. We need you to make public restitution: to say that, to compensate for your own sense of defectiveness, you strive for power over us, you erase our history and our experience because it makes you feel guilty—you'd rather forget your brutish acts. To say you've split yourself from minority groups, that you disown us, that your dual consciousness splits off parts of yourself, transferring the "negative" parts onto us. (Where there is persecution of minorities, there is shadow projection. Where there is violence and war, there is repression of shadow.) To say that you are afraid of us, that to put distance between us, you wear the mask of contempt. Admit that Mexico is your double, that she exists in the shadow of this country, that we are irrevocably tied to her. Gringo, accept the doppelganger in your psyche. By taking back your collective shadow the intracultural split will heal. And finally, tell us what you need from us.

### *By Your True Faces We Will Know You*

I am visible—see this Indian face—yet I am invisible. I both blind them with my beak nose and am their blind spot. But I exist, we exist. They'd like to think I have melted in the pot. But I haven't, we haven't.

The dominant white culture is killing us slowly with its ignorance. By taking away our self-determination, it has made us weak and empty. As a people we



have resisted and we have taken expedient positions, but we have never been allowed to develop unencumbered—we have never been allowed to be fully ourselves. The whites in power want us people of color to barricade ourselves behind our separate tribal walls so they can pick us off one at a time with their hidden weapons; so they can whitewash and distort history. Ignorance splits people, creates prejudices. A misinformed people is a subjugated people.

Before the Chicano and the undocumented worker and the Mexican from the other side can come together, before the Chicano can have unity with Native Americans and other groups, we need to know the history of their struggle and they need to know ours. Our mothers, our sisters and brothers, the guys who hang out on street corners, the children in the playgrounds, each of us must know our Indian lineage, our *afro-mestisaje*, our history of resistance.

To the immigrant *mexicano* and the recent arrivals we must teach our history. The eighty million *mexicanos* and the Latinos from Central and South America must know of our struggles. Each one of us must know basic facts about Nicaragua, Chile, and the rest of Latin America. The Latinoist movement (Chicanos, Puerto Ricans, Cubans, and other Spanish-speaking people working together to combat racial discrimination in the marketplace) is good but it is not enough. Other than a common culture we will have nothing to hold us together. We need to meet on a broader communal ground.

The struggle is inner: Chicano, *indio*, American Indian, *mojado*, *mexicano*, immigrant Latino, Anglo in power, working-class Anglo, Black, Asian—our psyches resemble the bordertowns and are populated by the same people. The struggle has always been inner, and is played out in the outer terrains. Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the “real” world unless it first happens in the images in our heads.

### *El día de la Chicana*

I will not be shamed again  
Nor will I shame myself.

I am possessed by a vision: that we Chicanas and Chicanos have taken back or uncovered our true faces, our dignity and self-respect. It's a validation vision.

Seeing the Chicana anew in light of her history. I seek an exoneration, a seeing through the fictions of white supremacy, a seeing of ourselves in our true guises and not as the false racial personality that has been given to us and that we have given to ourselves. I seek our woman's face, our true features, the positive and the negative seen clearly, free of the tainted biases of male dominance. I seek new images of identity, new beliefs about ourselves, our humanity and worth no longer in question.

*Estamos viviendo en la noche de la Raza, un tiempo cuando el trabajo se hace a lo quieto, en el oscuro. El día cuando aceptamos tal y como somos y para en donde vamos y porque—ese día será el día de la Raza. Yo tengo el compromiso de expresar mi visión, mi sensibilidad, mi percepción de la revalidación de la gente mexicana, su mérito, estimación, honra, aprecio, y validez.*

On December 2 when my sun goes into my first house, I celebrate *el día de la Chicana y el Chicano*. On that day I clean my altars, light my *Coatlopecuh* candle, burn sage and copal, take *el baño para espantar basura*, sweep my house. On that day I bare my soul, make myself vulnerable to friends and family by expressing my feelings. On that day I affirm who we are.

On that day I look inside our conflicts and our basic introverted racial temperament. I identify our needs, voice them. I acknowledge that the self and the race have been wounded. I recognize the need to take care of our personhood, of our racial self. On that day I gather the splintered and disowned parts of *la gente mexicana* and hold them in my arms. *Todas las partes de nosotros valen.*

On that day I say, “Yes, all you people wound us when you reject us. Rejection strips us of self-worth; our vulnerability exposes us to shame. It is our innate identity you find wanting. We are ashamed that we need your good opinion, that we need your acceptance. We can no longer camouflage our needs, can no longer let defenses and fences sprout around us. We can no longer withdraw. To rage and look upon you with contempt is to rage and be contemptuous of ourselves. We can no longer blame you, nor disown the white parts, the male parts, the pathological parts, the queer parts, the vulnerable parts. Here we are weaponless with open arms, with only our magic. Let's try it our way, the *mestiza* way, the Chicana way, the woman way.

On that day I search for our essential dignity as a people, a people with a sense of purpose—to belong and contribute to something greater than our *pueblo*. On that day I seek to recover and reshape my spiritual identity. *¡Anímate! Raza, a celebrar el día de la Chicana.*

## El retorno

*All movements are accomplished in six stages, and the seventh  
brings return.*

I Ching<sup>7</sup>

*Tanto tiempo sin verla casa mía,  
mi cuna, mi hondo nido de la huerta.*

"Jale el lad"<sup>8</sup>

I stand at the river, watch the curving, twisting serpent, a serpent nailed to the fence where the mouth of the Rio Grande empties into the Gulf.

I have come back. *Tanto dolor me costó el alejamiento.* I shade my eyes and look up. The bone beak of a hawk slowly circling over me, checking me out as potential carrion. In its wake a little bird flickering its wings, swimming sporadically like a fish. In the distance the expressway and the slough of traffic like an irritated sow. The sudden pull in my gut, *la tierra, los aguaceros.* My land, *el viento soplando la arena, el lagartijo debajo de un nopalito. Me acuerdo como era antes. Una región desértica de vasta llanuras, costeras de baja altura, de escasa lluvia, de chaparrales formados por mesquites y huizaches.* If I look real hard I can almost see the Spanish fathers who were called "the cavalry of Christ" enter this valley riding their burros, see the clash of cultures commence.

*Tierra natal.* This is home, the small towns in the Valley, *los pueblitos* with chicken pens and goats picketed to mesquite shrubs. *En las colonias* on the other side of the tracks, junk cars line the front yards of hot pink and lavender-trimmed houses—Chicano architecture we call it, self-consciously. I have missed the TV shows where hosts speak in half and half, and where awards are given in the category of Tex-Mex music. I have missed the Mexican cemeteries blooming with artificial flowers, the fields of aloe vera and red pepper, rows of sugar cane, of corn hanging on the stalks, the cloud of *polvareda* in the dirt roads behind a speeding pickup truck, *el sabor de tamales de rez y venado.* I have missed *la yegua colorada* gnawing the wooden gate of her stall, the smell of horse flesh from Carito's corrals. *He hecho menos las noches calientes sin aire, noches de linternas y lechuzas* making holes in the night.

I still feel the old despair when I look at the unpainted, dilapidated, scrap lumber houses consisting mostly of corrugated aluminum. Some of the poor-

est people in the U.S. live in the Lower Rio Grande Valley, an arid and semi-arid land of irrigated farming, intense sunlight and heat, citrus groves next to chaparral and cactus. I walk through the elementary school I attended so long ago, which remained segregated until recently. I remember how the white teachers used to punish us for being Mexican.

How I love this tragic valley of South Texas, as Ricardo Sánchez calls it; this borderland between the Nueces and the Rio Grande. This land has survived possession and ill-use by five countries: Spain, Mexico, the Republic of Texas, the U.S., the Confederacy, and the U.S. again. It has survived Anglo-Mexican blood feuds, lynchings, burnings, rapes, pillage.

Today I see the valley still struggling to survive. Whether it does or not, it will never be as I remember it. The borderlands depression that was set off by the 1982 peso devaluation in Mexico resulted in the closure of hundreds of valley businesses. Many people lost their homes, cars, land. Prior to 1982, U.S. store owners thrived on retail sales to Mexicans who came across the border for groceries and clothes and appliances. While goods on the U.S. side have become ten, one hundred, one thousand times more expensive for Mexican buyers, goods on the Mexican side have become ten, one hundred, one thousand times cheaper for Americans. Because the valley is heavily dependent on agriculture and Mexican retail trade, it has the highest unemployment rates along the entire border region; it is the valley that has been hardest hit.<sup>9</sup>

"It's been a bad year for corn," my brother Nune says. As he talks, I remember my father scanning the sky for a rain that would end the drought, looking up into the sky, day after day, while the corn withered on its stalk. My father has been dead for twenty-nine years, having worked himself to death. The life span of a Mexican farm laborer is fifty-six—he lived to be thirty-eight. It shocks me that I am older than he. I, too, search the sky for rain. Like the ancients, I worship the rain god and the maize goddess, but unlike my father I have recovered their names. Now for rain (irrigation) one offers not a sacrifice of blood, but of money.

"Farming is in a bad way," my brother says. "Two to three thousand small and big farmers went bankrupt in this country last year. Six years ago the price of corn was \$8.00 per hundred pounds," he goes on. "This year it is \$3.90 per hundred pounds." And, I think to myself, after taking inflation into account, not planting anything puts you ahead.

I walk out to the back yard, stare at *los rosales de mamá.* She wants me to help her prune the rose bushes, dig out the carpet grass that is choking them.



*Mamagrande Ramona también tenía rosales.* Here every Mexican grows flowers. If they don't have a piece of dirt, they use car tires, jars, cans, shoe boxes. Roses are the Mexican's favorite flower. I think, how symbolic—thorns and all.

Yes, the Chicano and Chicana have always taken care of growing things and the land. Again I see the four of us kids getting off the school bus, changing into our work clothes, walking into the field with Papí and Mamí, all six of us bending to the ground. Below our feet, under the earth lie the watermelon seeds. We cover them with paper plates, putting *terremotes* on top of the plates to keep them from being blown away by the wind. The paper plates keep the freeze away. Next day or the next, we remove the plates, bare the tiny green shoots to the elements. They survive and grow, give fruit hundreds of times the size of the seed. We water them and hoe them. We harvest them. The vines dry, rot, are plowed under. Growth, death, decay, birth. The soil prepared again and again, impregnated, worked on. A constant changing of forms, *renacimientos de la tierra madre*.

This land was Mexican once  
was Indian always  
and is.  
And will be again.

#### NOTES

1. Jose Vasconcelos, *La raza cósmica: Misión de la raza Ibero-Americana* (México: Aguilar S.A. de Ediciones, 1961).

2. Arthur Koestler termed this "bisociation." Albert Rothenberg, *The Creative Process in Art, Science, and Other Fields* (Chicago: University of Chicago Press, 1979), p. 12.

3. In part, I derive my definitions for "convergent" and "divergent" thinking from Rothenberg, pp. 12–13.

4. To borrow chemist Ilya Prigogine's theory of "dissipative structures." Prigogine discovered that substances interact, not in predictable ways as it was taught in science, but in different and fluctuating ways to produce new and more complex structures, a kind of birth he called "morphogenesis," which created unpredictable innovations. Harold Gilliam, "Searching for a New World View," *This World* (January 1981): 23.

5. *Tortillas de masa harina*: corn tortillas are of two types, the smooth uniform ones made in a tortilla press and usually bought at a tortilla factory or supermarket,

and *gorditas*, made by mixing *masa* with lard or shortening or butter (my mother sometimes puts in bits of bacon or *chicharrones*).

6. Gina Valdés, *Puentes y fronteras: Coplas Chicanas* (Los Angeles: Castle Lithograph, 1982), p. 2.

7. Richard Wilhelm, *The I Ching, or Book of Changes*, trans. Cary F. Baynes (Princeton: Princeton University Press, 1950), p. 98.

8. "Soledad" is sung by the group, Haciendo Punto en Otro Son.

9. Out of the twenty-two border counties in the four border states, Hidalgo County (named for Father Hidalgo, who was shot in 1810 after instigating Mexico's revolt against Spanish rule under the banner of *la Virgen de Guadalupe*) is the most poverty-stricken county in the nation as well as the largest home base (along with Imperial in California) for migrant farm-workers. It was here that I was born and raised. I am amazed that both it and I have survived.

## *This Sex Which Is Not One*

Luce Irigaray

Female sexuality has always been conceptualized on the basis of masculine parameters. Thus the opposition between "masculine" clitoral activity and "feminine" vaginal passivity, an opposition which Freud—and many others—saw as stages, or alternatives, in the development of a sexually "normal" woman, seems rather too clearly required by the practice of male sexuality. For the clitoris is conceived as a little penis pleasant to masturbate so long as castration anxiety does not exist (for the boy child), and the vagina is valued for the "lodging" it offers the male organ when the forbidden hand has to find a replacement for pleasure-giving.

In these terms, woman's erogenous zones never amount to anything but a clitoris-sex that is not comparable to the noble phallic organ, or a hole-envelope that serves to sheathe and mas-

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sage the penis in intercourse: a non-sex, or a masculine organ turned back upon itself, self-embracing.

About woman and her pleasure, this view of the sexual relation has nothing to say. Her lot is that of "lack," "atrophy" (of the sexual organ), and "penis envy," the penis being the only sexual organ of recognized value. Thus she attempts by every means available to appropriate that organ for herself: through her somewhat servile love of the father-husband capable of giving her one, through her desire for a child-penis, preferably a boy, through access to the cultural values still reserved by right to males alone and therefore always masculine, and so on. Woman lives her own desire only as the expectation that she may at last come to possess an equivalent of the male organ.

Yet all this appears quite foreign to her own pleasure, unless it remains within the dominant phallic economy. Thus, for example, woman's autoeroticism is very different from man's. In order to touch himself, man needs an instrument: his hand, a woman's body, language . . . And this self-caressing requires at least a minimum of activity. As for woman, she touches herself in and of herself without any need for mediation, and before there is any way to distinguish activity from passivity. Woman "touches herself" all the time, and moreover no one can forbid her to do so, for her genitals are formed of two lips in continuous contact. Thus, within herself, she is already two—but not divisible into one(s)—that caress each other.

This autoeroticism is disrupted by a violent break-in: the brutal separation of the two lips by a violating penis, an intrusion that distracts and deflects the woman from this "self-caressing" she needs if she is not to incur the disappearance of her own pleasure in sexual relations. If the vagina is to serve *also*, but *not only*, to take over for the little boy's hand in order to assure an articulation between autoeroticism and heteroeroticism in intercourse (the encounter with the totally other always signifying death), how, in the classic representation of sexuality, can the perpetuation of autoeroticism for woman be managed? Will woman not be left with the impossible alternative between a defensive virginity, fiercely turned in upon itself, and a body open to penetration that no longer knows, in this "hole" that constitutes its sex, the pleasure of its own touch? The more or less exclusive—and highly anxious—attention paid to erection in Western sexuality proves to what extent the imaginary that governs it is foreign to the feminine. For the most part, this sexuality offers nothing but imperatives dictated by male rivalry: the