Exploring Gloria Anzaldúa’s Methodology in Borderlands/La Frontera—The New Mestiza

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Abstract: Gloria Anzaldúa’s Borderlands/La Frontera—The New Mestiza does not fit into the usual critical categories simply because she follows inclination of interest, as opposed to working at achieving systematization. Not only does she shift continually from analysis to meditation, and refuse to recognize disciplinary barriers, but she speaks poetically even when dealing with cultural, political, and social issues. Indeed her method, like Simmel’s, is more akin to “style” in art than it is to “analysis” or “inquiry” in the social sciences. A critic proclaims her/his own incompetence, however, if the mere fact that a text has a certain interdisciplinary quality scares him/her away from her/his rightful task of elucidating its various historical, philosophical, sociological, psychological, and literary elements. In this article, I herewith take up that pleasant task, via this brief sketch pointing us toward a deeper comprehension of Anzaldúa’s Borderlands.

NEW SYMBOLS, CODES, AND CATEGORIES

My initial reading of Gloria Anzaldúa’s Borderlands/La Frontera: The New Mestiza came in the winter of 2001, and immediately I was fascinated by the complexity and originality of her theory of the borderlands. She surprised me at every turn of the text, in each new chapter, by taking her analysis of the emergence of a New Mestiza consciousness into unexpected and unexplored territories. Her method of inquiry has revealed to me new intellectual, psychological, and spiritual spaces that are in the process of being formed via new symbols, codes, and categories, and has brought me fresh understandings of the complex and heterogeneous worlds that are emerging around us.

My initial fascination with Borderlands never waned, for I soon found myself dipping into the work again and again. I attribute this attraction to my training as a theorist, for I am always seeking, almost instinctively, to make sense of a particular work by tracing its theoretical and methodological influences and thereby situating it within a particular field or tradition. Thus, each new reading of Borderlands produced on my pad a new batch of notes on the var-
ious theorists, artists, and methodological approaches that the text had brought to mind. It was only after Gloria’s untimely death in 2004 that I decided to bring my notes together into a more systematic presentation of my thoughts.

An easy thing to think but not an easy thing to do, I soon discovered. For another look at my copious notes showed me a very diverse laundry-list of items: Marx, Vasconcelos, Said, Freud, dialectics, Charlotte Perkins Gilman, psychoanalysis, Nietzsche, Juan Rulfo, Foucault, Habermas, postmodernism, Mannheim, DuBois, Octavio Paz, Jung, Hillman, Weber, Carlos Castaneda, and Simmel! Was there really a chance I could arrive at any categorization that could make sense of that near chaos of persons and influences? And how could such a piecemeal approach hope to do justice to Gloria’s theoretical and methodological unity in Borderlands? One can of course speak of her eclecticism, but that word doesn’t even begin to suggest the complexity-within-unity of her method.

Gradually the realization dawned upon me that Borderlands doesn’t fit into the usual critical categories simply because Anzaldúa follows inclination of interest, as opposed to working at achieving systematization. Not only does she shift continually from analysis to meditation, and refuse to recognize disciplinary barriers, but she speaks poetically even when dealing with cultural, political, and social issues. Indeed her method, like Simmel’s, is more akin to “style” in art than to “analysis” in the social sciences, it is thereby incumbent upon us to analyze the origins of that “style” and of her art, with special attention being paid to its non-western (pre-hispanic, Mexican, Latin American and Afro-Caribbean) influences. Some of that is touched upon in a piece I have written that compares Borderlands with Octavio Paz’s The Labyrinth of Solitude. It is available upon request (jorge.capetillo@umb.edu). Other Mexican and Chicano influences that I have detected in Borderlands are Vasconcelos’s idea of the cosmic race, Carlos Castaneda’s mystic writings such as The Teachings of Don Juan, and, more related to Gloria’s literary style, Juan Rulfo’s novel Pedro Paramo, where the chthonic, underworld element permeates the work. The there is the implicit presence in her worldview or “style” of such early and influential Chicano writers as Rodolfo “Corky” González, Toms Rivera, Rudolfo Anaya, and Oscar “Zetá” Acosta.


1 If we are going to assert that Anzaldúa’s method in Borderlands is more akin to “style” in art than to “analysis” in the social sciences, it is thereby incumbent upon us to analyze the origins of that “style” and of her art, with special attention being paid to its non-western (pre-hispanic, Mexican, Latin American and Afro-Caribbean) influences. Some of that is touched upon in a piece I have written that compares Borderlands with Octavio Paz’s The Labyrinth of Solitude. It is available upon request (jorge.capetillo@umb.edu). Other Mexican and Chicano influences that I have detected in Borderlands are Vasconcelos’s idea of the cosmic race, Carlos Castaneda’s mystic writings such as The Teachings of Don Juan, and, more related to Gloria’s literary style, Juan Rulfo’s novel Pedro Paramo, where the chthonic, underworld element permeates the work. The there is the implicit presence in her worldview or “style” of such early and influential Chicano writers as Rodolfo “Corky” González, Toms Rivera, Rudolfo Anaya, and Oscar “Zetá” Acosta.

Borderlands is a “postmodern” work, we still would have to ask “what type of postmodernism are we talking about?”

Our best and simplest approach, I think, will be simply to compare and contrast Anzaldúa’s work with those classical and contemporary theorists and traditions that I am playfully denominating “the usual suspects.” And what better place could there be, to begin our interrogations, than with Marx, and more specifically with that dialectical method that Hegel invented and Marx made famous? And indeed, at a superficial level, Anzaldúa’s method seems dialectical. In Borderlands she limns the contours of a native, prehispanic Mexican heritage that can be taken as thesis, explores the Spanish cultural conquest that can serve as antithesis, and finally describes the emergence of an implicitly synthetic Mexican culture. Then the whole process plays itself out yet again in modern times, but now with Mexican culture as thesis, the Anglo political and economic conquest of part of Mexico (where Anzaldúa grew up) as antithesis, and the New Mestiza consciousness as synthesis.

Both of those examples are of course crudely simplistic presentations of Anzaldúa’s dialectics, for no serious dialectician ever pictures, as mere cause-and-effect thinkers do, influences flowing in one direction only. For Marx and those dialecticians who have followed him, one factor may have an impact on another, but it is just as likely that the latter will simultaneously impact the former. I do still believe, however, that Anzaldúa draws some of her inspiration from the dialectical method. After all, the New Mestiza herself is a figure born of the dialect of races.

Then too, Anzaldúa revels in such two-way transits as that between the extremes of oppression and resistance, with the ever-increasing tension between them at last producing a liberatingly synthetic moment or effect. More basic and more satisfying, however, is Anzaldúa’s clear awareness of how much rich cultural ore can be mined by assiduously studying the development of contradictions one stumbling block upon. Anzaldúa clearly realizes her dialectic method in the midst of her explorations of the borderlands, where she finds “the lifeblood of two worlds merging to form a third country—a border culture.” (Anzaldúa 1999: 25), and also in her imaginative reappraisals of such seemingly overworked cultural symbols as the Virgin of Guadalupe: [She is] “the most potent religious, political and cultural image of the Chicano/mexicano. She, like my race, is a synthesis of the old world and the new, of the religion and culture of the two races in our psyche, the conquerors and the conquered” (Anzaldúa 1999: 52).

While Anzaldúa brings her dialectical analysis to bear upon immaterial/idealistic/cultural phenomena, as opposed to those material/economic realities that were Marx’s only professed concern, there is more than just dialectics that links these two figures. Given that Borderlands is in essence a treatise on the alienated self of the Mestiza—as when its author tells us that “in order to escape the threat of shame and fear, one takes on compulsive, repetitious activity as though to busy oneself, to distract oneself, to keep awareness at bay” (Anzaldúa 1999: 67)—Marx’s concepts of both alienation and false-consciousness can’t help but come to mind. And even the dialectical link itself is hard to pin down, for it can be argued that Anzaldúa’s dialectical method is more Hegelian or even Simmelian than Marxist.

Granted, Anzaldúa is close to Marx in

3 In other words, even if we agree that postmodernism rejects all truth-claims on the grounds that they mask and serve particular interests, and that even as it critiques the standard methods of inquiry it ends up introducing new methods that then become subject to the same critical review, the issue remains of how and why Anzaldúa’s method in Borderlands is part of this intellectual trend. For an interesting discussion of methodology and postmodernism see Clarke, A.E. Situational Analysis: Grounded Theory After the Postmodern Turn. London: Sage, 2005.
that both are intent upon making room for all minor voices. Marx integrates all such alienated voices into one all-embracing concept: the proletariat; Anzaldúa offers her reader a fascinating mixture of particular groups differentiated on the basis of ethnicity, sexual orientation, and cultural alienation—there are the queer, the Mestiza, the “Chicano-mexicanos, people of mixed race, people who have Indian blood, people who cross cultures” (Anzaldúa 1999: 52). Where our author returns to the Hegelian root of dialectics, however, is in her habit of situating all societal events within the mind of individuals, within ideas. She has if not a Hegelian then a psychologistic conception of society, one that sees all societal interactions as above all the interaction of psychic entities. This essential aspect of her methodology does indeed remind me of Simmel, a sociologist who introduced psychological elements into his method of analysis and who sees reality as a paradoxical coexistence of extremes, bound by a never-ending tension that is only temporarily surpassed by the creative act.

Anzaldúa certainly never attempts in Borderlands to draw any clearcut distinction between base and superstructure, between the material world below and ideas hovering above—it is as if she is telling us that ideas and material world are so intimately intertwined that no mission could be more impossible than that of trying to pry the two apart. Here our problem with Gloria Anzaldúa—the supposed dialectician—again raises its head, however, for in the absence of any sustained effort to divide the world into opposing categories that then slowly synthesize through the march of events, can a thinker’s method truly be called “dialectical” at all?

Perhaps we can acquire a better understanding of Borderlands by picking up on the Simmelian hint and shifting from a sociological to a psychological mode of analysis. For while on a superficial level—by which I mean the conscious level, the level cluttered with all those troublesome socio-political-economic realities we face everyday—Anzaldúa’s method seems dialectical, at root her concern is not at all with the play of material conditions or ideas per se, but rather with what she calls herself the “chthonic,” the underworld, the unconscious, the domain that Freud, Jung, Hillman, and so many others have devoted their lives to explore. If Freud’s ego and superego are born from every self’s negotiation with the external, social world and hence are inherently dialectical and conscious, we can say that Anzaldúa is more interested in what Freud considered the oldest part of the mind, the id, out of which the other structures have been derived. Within the id there is no space for contradictions or opposing categories, for as Freud points out it is “the primitive, unorganized, and emotional realm of the illogical, where categories of time and space do not exist, and where contraries like dark/light and high/deep are treated as if they were identical” (Storr 1989: 46). One certainly doesn’t have to look far in Borderlands for passages that delve deep into that realm, such as this one:

After each of my four bouts with death I’d catch a glimpse of an otherworld Serpent. Once, in my bedroom, I saw a cobra the size of a room, her hood expanding over me. …I realized she was, in my psyche, the mental picture and symbol in its collective, impersonal, pre-human. She, the symbol of the dark sexual drive, the chthonic (underworld) the feminine, the serpentine movement of sexual creativity, the basis of all energy and life. (Anzaldúa 1999: 57)

What we see in this superlatively Anzaldúaan passage is the clever way in which our author reshapes those concepts and categories of Freud’s that are based upon western culture and especially the male charac-
ters and myths of classical Greece, re-peo-
pling them with female characters drawn
from a prehispanic and Mexican mytholog-
ical past. Of course this is not merely a mat-
ter of changing names from Greek to
Nahuatl; it is a complete rejection of Freud’s
phallo-Eurocentric methodological ap-
proach and the creation of a new interpre-
tive framework of psychic entities based on
Gloria’s own culture. Her own myths, her
own heritage, become vessels for a new in-
terpretive venture, at the heart of which one
finds such enduringly Mexican archetypes
as the docile and enduring Virgin of Guad-
alupe, the raped and dishonored La Ching-
ada or Malinche, and the long-suffering
mother perpetually in search of her lost chil-
dren: La Llorona.

This methodological turn allows An-
zaldúa to show how the above-mentioned
female archetypes have in the past been par-
titioned and weakened by a violent, divi-
sive, and dominating male ethos. In order to
go beyond Freud’s dualism—Freud ex-
plained mental phenomena in terms of the
interaction of, and the conflict between, op-
posites—Anzaldúa relies on Jung’s arche-
typal vision, where Freud’s dualist instincts
of Eros and Thanatos are locked in perpetu-
able combat, thereby creating a unified form
capable of serving as an analytical tool. Pre-
cisely such a tool is implicitly wielded by
Anzaldúa herself, when she sees the same
sort of tension between extremes embodied
in Coatlicue, the Aztec goddess who for An-
zaldúa “depicts the contradictory. In her fi-
gure, all the symbols important to the reli-
gion and philosophy of the Aztecs are inte-
grated” (Anzaldúa 1999: 69).

Clearly for Anzaldúa Coatlicue is not
just one more primordial archetype, swim-
ming up to us out of the mists of Jung’s spir-
itus mundi; she is also a state of conscious-
ness, and thereby a method of interpreting
reality. Almost like another Don Juan (Car-
los Castaneda’s not Byron’s), Anzaldúa bids
us to enter what she calls the “Coatlicue
state” and therein acquire new insights into
the complex relations between domination,
resistance, and liberation. The insights can
be thought of as almost secondary, howev-
er; this is above all a therapeutic realm, a
place where the sojourner can recreate a
sense of wholeness, of unity, in a divided
world. In this sense Anzaldúa’s method,
like Freud’s, is not merely analytical but
also transformative.

Thus, in a similar fashion in which
ideas and the material world confront each
other but are inseparable in her sociology,
the use of archetypes bring a similar effect
to her psychology. In one seemingly enig-
matic passage, Anzaldúa alludes to a reality
that is “older than Freud” (Anzaldúa 1999:
48). I believe she is talking about that uni-
ified reality that existed before Freud and
other males insisted on seeing the world
through lenses distorted by dualism. As she
points out: “The dualism of light/darkness
did not arise as a symbolic formula for mo-
rality until primordial darkness had been
split into light and dark. Now darkness, my
night, is identified with the negative, base
and evil forces—the masculine order cast-
ing its dual shadow” (Anzaldúa 1999: 71).

Passages of that kind give the reader
some hint, I hope, of the difficulty of disen-
tangling the sociological and psychological
strands in Anzaldúa’s thinking. Its synthet-
ic quality has its rewards, however, as seen
in the ingenious way she traces out the first
of the two dialectical movements I alluded
to earlier, the one leading us from a prehis-
panic indigenous culture, as thesis, to the
Spanish conquest as antithesis, to a new
synthetic Mexican culture. For Anzaldúa
the prehispanic culture is best exempli-
ified by the Olmec civilization, the oldest-known
civilization of prehispanic Mexico. This is
presented as a non-dualist, holistic culture,
a utopian past redolent of the primordial id,
with the colonizing Spanish culture being
depicted (as the Anglo culture in the second
dialectical movement) as a “white and offi-
cial” culture, an oppressive culture that in-
evitably reminds us of the superego, with its
individually paralyzing mores and restrictions. There is of course no progression in Freudian thought, in the sense of a synthesis that takes us up to a new level. Thus we see again Anzaldúa thinking dialectically but feeling and speaking holistically. And yet there is of course a dialectic at work right there too!

Thus we cannot be too surprised to find that the most cherished end-products of her thinking—the synthetic Mexican culture in her first dialectical movement, and the New Mestiza in her second one—strike us as being still rather fragile concepts in-progress. The fragility is in essence the same as our own, for each of us is an ego, a mind-made entity caught up in the ongoing struggle between the primordial id and the external superego. Indeed the final synthetic product of *Borderlands*, the New Mestiza, seems to stand in dire need, as we all do, of adaptation, flexibility, and tolerance, with these allowing her to grow and to follow the call of that self preservation which is for Freud the primal function of the ego.

**The Priestess at the Crossroads**

Perhaps Marx comes as close as he ever does to being an idealist when he asserts that the arrival of class-consciousness represents the apex, the crowning synthetic moment, of history’s dialectical progress. I mention this fact even though Anzaldúa does not base her analysis on the tension between social classes; nonetheless, for her, too, the advent of new knowledge is transformative. And yet such knowledge emerges only as a result of living amid a multiplicity of realities—the borderlands—and therefore we get a synthesis of a much more personally painful and existential sort than that envisioned by the old Eurocentric dialecticians:

> Every time she [the New Mestiza] makes “sense” of something, she has to “cross over”, kicking a hole out of old boundaries of the self and slipping under or over, dragging the old skin along, stumbling over it…. It is a dry birth, a breech birth, a screaming birth, one that fights every inch of the way. It is only when she is on the other side and the shell cracks open and the lid from her eyes lifts that she things in a different perspective. It is only then that she makes the connections, formulates the insights (Anzaldúa 1999: 71).

The New Mestiza’s dry, breech, screaming birth is clearly a liminal experience, a threshold phase or transformative period within which real and profound changes are taking place. All such talk always brings to my mind the man who told us that “man is a thing that must be overcome,” Friedrich Nietzsche. Indeed, after reading the passage above, Nietzsche’s Zarathustra came immediately to mind, and his presence was further consolidated by this other passage from *Borderlands*: “Su cuerpo es una boca-calle [her body is a crossroad]. La mestiza has gone from being the sacrificial goat to becoming the officiating priestess at the crossroads” (Anzaldúa 1999: 102).

Even within the confines of this short essay, Marx and Anzaldúa have been strange bedfellows, given that even the former’s cherished “class consciousness” is for him merely epiphenomenal, in the sense that it arises strictly out of the maneuverings of the “real” economic relations at work in society. Standing in stark contrast is the way both Nietzsche’s Ubermensch and Anzaldúa’s New Mestiza reach their higher grounds via painfully individualistic efforts, whose payoff takes the shape of new value systems, of meanings that go beyond good and evil. In Anzaldúa’s words:

> As a mestiza I have no country, my homeland cast me out, yet all coun-
tries are mine because I am every woman’s sister or potential lover (lesbian). I have no race, my own people disclaim me, but I am all races because there is the queer in 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 creation 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 uniting and joining that not only has produced both a creature of darkness and creature of light, but also a creature that questions the definitions of light and dark and gives them new meaning (Anzaldúa 1999: 103).

It seems I am not alone in having thought of Nietzsche when reading passages such as that one in Borderlands, for the philosopher Salah Al Moncef takes the Nietzschean self as his own reference point, to come to grips with the New Mestiza. As he sees it, that self remains haunted by an exclusive logic centered around the limitative values of an elitist phallic and Eurocentric philosophy. By contrast, Anzaldúa inscribes her conception of the hybrid woman within a philosophical frame that manages to supersede the logic of exclusion with its categories of good and evil, self and other, high and low, master (race) and slave (race), purity and impurity, (technocratic) elite and (democratic) herd (Al Moncef 2002: 41).

I begin to respond to that assessment by agreeing with Al Moncef in that there is no essential superiority, no logic of exclusion in Borderlands. Still, we can speak of a sense of unique progression or evolution in the New Mestiza’s character that sets her apart. In short, my question is: Try as Anzaldúa may to free her methodology from any and every logic of exclusion, can one really rest assured that there is no trace of elitism in it? Would not a Marxist critic, for instance, see in her implicit conception of evolution as a highly personalized, identity-though-torment process, merely a new and more refined form of distinction? As a sociologist, I would have loved to have the opportunity to ask Gloria about her take on completely different processes of consciousness-formation, for example those that evolve within the safe and remote space of a suburban home. Can the New Mestiza consciousness really find a way to take root even in such a terrain?

I have many other questions for Gloria Anzaldúa regarding her Borderlands. For instance: What sort of public space does the emergence of a New Mestiza consciousness create? How can Anzaldúa’s proposal be compared to other theories of cosmopolitanism? And besides the western usual suspects, we have to analyze in depth the non-western, Mexican, and Chicano influences on her work and her art. That is, we have to explore both sides of the borderlands to arrive at a full understanding of Gloria’s unique theory and method.

4 When we compare Anzaldúa’s method and theory to other theories of cosmopolitanism, we must understand that Mestizaje is not egocentric or ethnocentric; that is, it is not a matter of creating one identity by choosing from a tempting smorgasbord of options, as a person does when living in the “cultural salad bar” represented by major urban centers as New York City, Boston, Paris, and Mexico City. Rather, the very situation and character of the New Mestiza is all about finding oneself simultaneously enmeshed in multiple cultural backgrounds. Thus implicit to Mestizaje is the notion that a multifaceted person, culture, or community is not so much a nexus of choice as it is, as Burke rightly points out, a place “of rich, unfolding, complex, hermeneutical histories” (Burke 1999: 136).
REFERENCES


