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*Latina Views for a
Multi-Colored Century*

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A WORD ABOUT THE GREAT TERMINOLOGY QUESTION

 When you have a name like Martínez, sooner or later someone will ask the Great Terminology Question. Say that you prefer to be called a Chicana, not Mexican American, and you'll have to explain it at some length. Say that you prefer to be called Latina rather than Hispanic, and prepare for an even longer discussion. Say you are indigenous, and you'd better make another pot of coffee for a long night's debate. So it goes in this land of many identities, with new ones emerging all the time.

On one hand, there are real grounds for confusion. The term "Chicano" or "Chicana" eludes simple definition because it stands for a mix that is both racial and cultural. It refers to a people who are neither strictly Mexican nor strictly Yankee—as well as both. Go to Mexico and you will quickly realize that most people there do not see Chicanos as Mexican. You may even hear the term "brown gringo." Live in the United States, and you will quickly discover that the dominant population doesn't see Chicanos as real Americans.

Confusion, ignorance and impassioned controversy about terminology make it necessary, then, to begin this book with such basic questions as: what is a Chicana or Chicano? (And remember, Spanish is a gendered language, hence Chicana/Chicano.)

For starters, we combine at least three roots: indigenous (from pre-Columbian times), European (from the Spanish and Portuguese invasions) and African (from the many slaves brought to the Americas, including some 200,000 to Mexico alone). A smattering of Chinese should be added, which goes back to the sixteenth century; Mexico City had a Chinatown by the mid-1500s, some historians say. Another *mestizaje*, or mixing, took place—this time with Native Americans of various nations, pueblos and tribes living in what is now the Southwest—when Spanish and Mexican colonizers moved north. Later our Chicano ancestors acquired yet another dimension through intermarriage with Anglos.

The question arises: is the term "Chicano" the same as "Mexican American" or "Mexican-American"? Yes, except in the sense of political self-definition. "Chicano/a" once implied lower-class status and was at times derogatory. During the 1960s and 1970s, in an era of strong

pressure for progressive change, the term became an outcry of pride in one's peoplehood and rejection of assimilation as one's goal. Today the term "Chicano/a" refuses to go away, especially among youth, and you will still hear jokes like "A Chicano is a Mexican American who doesn't want to have blue eyes" or "who doesn't eat white bread" or whatever. (Some believe the word itself, by the way, comes from "Mexica"—pronounced "Meshica"—which was the early name for the Aztecs.)

People ask: are Chicanos different from Latinos?

At the risk of impassioned debate, let me say: we are one type of Latino. In the United States today, Latinos and Latinas include men and women whose background links them to some 20 countries, including Mexico. Many of us prefer "Latino" to "Hispanic," which obliterates our indigenous and African heritage, and recognizes only the European, the colonizer. (Brazilians, of course, reject "Hispanic" strongly because *their* European heritage is Portuguese, not Spanish.) "Hispanic" also carries the disadvantage of being a term that did not emerge from the community itself but was imposed by the dominant society through its census bureau and other bureaucracies, during the Nixon administration of the 1970s.

Today most of the people who say "Hispanic" do so without realizing its racist implications, simply because they see and hear it everywhere. Some who insist on using the term point out that "Latino" is no better than "Hispanic" because it also implies Eurocentricity. Many of us ultimately prefer to call ourselves "La Raza" or simply "Raza," meaning "The People," which dates back many years in the community. (Again we find complications in actual usage: some feel that Raza refers to people of Mexican and perhaps also Central American origin, and doesn't include Latinos from other areas.)

We are thus left with no all-embracing term acceptable to everyone. In the end, the most common, popular identification is by specific nationality: Puerto Rican, Mexican, Guatemalan, Colombian and so forth. But those of us who seek to build continental unity stubbornly cling to some broadly inclusive way of defining ourselves. In my own case, that means embracing both "Chicana" and "Latina."

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At the heart of the terminology debate is the historical experience of Raza. Invasion, military occupation and racist control mechanisms all influence the evolution of words describing people who have lived through such trauma. The collective memory of every Latino people in-

cludes direct or indirect (neo-)colonialism, primarily by Spain or Portugal and later by the United States.

Among Latinos, Mexicans in what we now call the Southwest have experienced U.S. colonialism the longest and most directly, with Puerto Ricans not far behind. Almost one-third of today's United States was the home of Mexicans as early as the 1500s, until Anglos seized it militarily in 1848 and treated its population as conquered subjects. (The Mexicans, of course, themselves occupied lands that had been seized from Native Americans.) Such oppression totally violated the Treaty of Guadalupe Hidalgo, which ended the 1846-48 war and promised respect for the civil and property rights of Mexicans remaining in the Southwest. The imposition of U.S. rule involved taking over millions of acres of Mexican-held land by trickery and violence. Colonization also brought the imposition of Anglo values and institutions at the expense of Mexican culture, including language. Hundreds of Mexicans were lynched as a form of control.

In the early 1900s, while colonization continued, the original Mexican population of the Southwest was greatly increased by an immigration that continues today. This combination of centuries-old roots with relatively recent ones gives the Mexican-American people a rich and varied cultural heritage. It means that Chicanos are not by origin an immigrant people in the United States (except compared with the Native Americans); their roots go back four centuries. Yet they also include immigrants. Too many Americans see only the recent arrivals, remaining blind to those earlier roots and what they signify.

We cannot understand all that history simply in terms of victimization: popular resistance is its other face. Raza resistance, which took the form of organized armed struggle in the Southwest during the last century, continues today in many forms. These include rejecting the colonized mentality, that pernicious, destructive process of internalizing a belief in the master's superiority and our inferiority.

The intensity of the terminology debate comes as no surprise, then, for it echoes people's struggles for non-racist—indeed, anti-racist—ways of defining themselves. Identity continues to be a major concern of youth in particular, with reason. But an obsession with self-definition can become a trap if that is all we think about, all we debate. If liberatory terminology becomes an end in itself and our only end, it ceases to be a tool of liberation. Terms can be useful, even vital tools, but the house of La Raza that is waiting to be built needs many kinds.



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