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Pues que cagada es esto. Se le va la onda muy fea al vato. Aguítala, Luis! The only redeeming factor in Jesuschrist was that the vato also endorsed In Lak Ech, o algo así.  
But didactic manner aside, Valdez is a good writer, a moving writer. Que sigue la karma...

like it or not  
cuando te mueres  
no te mueres  
you go to the next barrio  
d tu evolución  
le sigues dando...

The book está agarrando vuelo now. Valdez puts Chicanismo out on a limb, beautifuly.

and if you die  
in the struggle...  
pos a toda madre  
también  
porque los  
revolucionarios cósmicos  
no mueren

Quetzalcoatl, Chicanismo, karma, pues que está pasando aquí? It is obvious, Valdez is trying (and I think successfully) to merge carnalismo with "seeing". And "seeing" is a term that really can't be explained, but can only be pointed at. Ultimately it is akin to philosophical Taoism, to Zen, y a todo ese pedo...a mí me gusta.

Pero como dije antes, este libro deals with teatro. And who else knows más de teatro than Valdez.

El make-up man del teatro  
infinito  
que nos pone el maquillaje  
él que nos hace feos o bonitos  
aunque no nos gusta...  
the point is to participate  
in the play  
not to reject the parts  
we are given to play.

If you're a Chicano, be a Chicano. Explore carnalismo to the limit, live it, expound it, carry it around en el corazón, on the sleeve. If you don't do it, los vatos y rucas del Teatro Campesino te van agarrar a chingazos...no sean babosos...

But seriously, Valdez does seem to be expanding carnalismo, making it universal, outlining the possibilities, then suddenly he takes one back to the present, the oppression, the injustice, pero he says:

Once you learn your limitations  
you encounter your infinite potential.

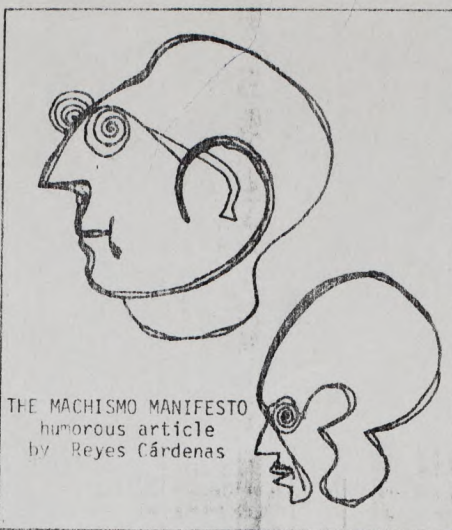
Valdez is trying to define the present in a way which will enable us to clearly see our options:

The way to fight racism is with  
non-racism  
the way to fight violence  
is with non-violence

And he insists:

how can we let the enemy  
robarnos of our humanity  
with a little racism and police  
brutality

The inherent power of carnalismo has carried us through so many dolores and aquí estamos todos brown hablando de Aztlán. ●



THE MACHISMO MANIFESTO  
humorous article  
by Reyes Cárdenas

Well, carnales, since none of you tienen los huevos to speak up, pues I decided to do something to protect machismo. Los cavemen comenzaron todo de aquellas. Eran charros los vatos nomás con long hair (longhairs=intellectuals). Tu sabes Chavez, pero this is another Chavez, not the one that kicked out the Texas Parkworkers from their building.

En CARACOL Marta Cotera addresses (or undresses) herself to "La Vagina Goes Through Changes" by aquel vato Carlos Morton. She talks about Chicanas marrying gabachos. She says, "I'm disturbed--(mentally?)--it goes back to the way we felt in the Movement about keeping the purity y todo esto. But the moment we start dictating that somebody is less Chicano or Chicana because of their marriage choices," and she goes on. Pero todo esto es cagada. If Chicanos or Chicanas who marry gringos seek approval or justification tan pendejos, man. They must feel guilty or something. As for me, como dijo John Paul Jones, people marry other people, and that's that. ¿Oyes, Marta?

Bueno, pues ya que me agarré a chingazos con las viejas, I might as well keep going. Yo no me rajo, and all that other machismo traditionalism. 'Aquella puta Sor Juana Inez de las Piernas-cruzadas, certainly a masochist product of shitty Catholicism; la mamasota should have found herself a chavo instead of Jesús. Los indios saben que Jesús era puro pedo. If man and woman don't belong together, then certainly woman and that vato loco del cielo don't belong together either. Still it was a good pleito (Pleito era un Greek) y se aventó la ruca.

Y La Malinche as I've said elsewhere (CARACOL: Sept. 75, Vol. II, #1) was just caliente. And if Cortez had been una vieja buenota some indio would have fucked her (Cortez?) too. El Malincho! All the vatos would have that over their heads.

Or just think if an indio had made it with Cortez, there'd be a traditional El Joto. Órale, vato, that would have really have done it to machismo.

Nombre, rucas, machismo is not so bad. Now aquí a little linguistics. Machismo is derived from the root word, "muchachismo", thus--muchacho, muchacha. Muchacha!--therefore women are also endowed with machismo. So the aggressiveness of women libbers comes from their machismo.

Ay las watcho chulas! ●

## PERIQUIANDO EN AZTLAN

Columna de Cecilio

García-Camarillo  
Que pasó Raza, por poco se me va toda la onda y no publico mi columna. Pa començarle vamos a sacar la carta de un camarada que se llama Henry Rodríguez y que está en Huntsville State Prison.



CARTA DE HENRY RODRIGUEZ A CECILIO====Que paso Carnal. Aquí otras cuantas líneas para darte a saber que recibí tu carta. De todo lo que me cuentas en ella te diré que estoy bastante enterado por medio de CARACOL, CHICANO TIMES y el periódico gringo (el news ?) me estoy enterando de muchas cosas que a mí me interesan. También leo LA LOMITA de Robe hay de cada en cuando porque a un carnal aquí le cae y me lo empresta pague lo deje leer CARACOL y el CHICANO TIMES. De todo cosa les deseo mucho éxito con la caravana que irá a México con motivo de hablar con el Presidente. Ojalá que algo se logre y que sea de buen beneficio para nuestra Raza. Por lo del Valle y la inconformidad con Cesar Chavez para mí representa una gran desgracia. No puedo creer que no se pueda llegar a tener un pacto de conformidad entre UFWU y la TFWU. A Chavez hay que ponerle presión para que haga una declaración públicamente y se de a saber que son sus intenciones actuales. Por lo tanto esas sospechas de que hablan los Srs. Ramirez, Luna, Hernandez y Zaragoza se deben de quedar tal y como están... como sospechas nada más, hasta que se de a saber la realidad de los hechos. Yo no estoy para juzgar a nadie a menos que si fueran gringos, ya me los hubiera condenado, pero se trata de algo muy delicado que es mi RAZA. Por lo del Partido Raza Unida, también mi esposa me manda información, ya que ella ha estado acudiendo a las juntas. Ella está puesta en una situación poco difícil, pero como quiere ayudar al Partido, ella filed para Precinct Chairperson. Fijate que escribí un artículo para uno de los periódicos aquí en la pinta. Es el periódico del grupo de A.A. Yo escribí sobre el programa de Alcoholicos Anónimos, pero también le metí una parte y hablé sobre carnalismo. Ando buscando otra oportunidad para poder escribir totalmente para la RAZA. Si tienes tiempo, mi esposa tiene una copia del artículo que escribí para que le leas. Pienso trabajar por el Chicano pinto al salir de aquí. Hay muchas cosas que se necesitan mejorar. Bueno, hay nos vemos Carnal y como te dije, mucho éxito. Henry.  
PLEASE DON'T BURY ME ALIVE/POR FAVOR NO ME ENTIERREN VIVO====La primer Chicano feature film, dirigida y producida por Efraín Gutierrez comienza a pasarse en Century South Theatre, 25 de Marzo 1976. Pos ya se nos hizo mi RAZA.  
FESTIVAL DE POESÍA EN LUBBOCK, TEXAS====En una plática que tuvimos con Sabino Garza, poeta y director del grupo teatral Chicano Arts Theatre, nos dijo que había ido al festival en Lubbock y que había estado a toda madre. Dijo el bato que allí andaban todos los poetas heavy-chevies como Tigre, Ricardo Sánchez, Lalo, Raúl Salinas, José Armas, Javier Pacheco, etc. Quizás lo más importante que resulto del festival fué el comienzo de una unión de escritores Chicanos. Dice Sabino Garza que todos están invitados a la segunda junta durante FLORICANTO III, junio 14-19, en San Antonio. ●



# A CHICANA POINT OF VIEW ABOUT MACHISMO

by una mujer

RESEARCH CENTER  
SAN DIEGO STATE UNIVERSITY  
SAN DIEGO, CALIFORNIA 92182

It is not a new feeling for a woman to realize what a handicap it is to be born a female in a male-oriented world. In my case this "handicap" almost destroyed me mentally and emotionally. My mother told me if I had been born a male she would have been the happiest woman on earth. Perhaps her marriage would have worked out. She told me this sad story after I found her. You see, she walked out on my father and me when I was two years old. Without a thought to my survival she went on her way. Not too long ago, we finally met and we sat down as two reasonable, intelligent women (?) to discuss what had happened. She was a beautiful woman who made the mistake of having me as she said, and later realized her beauty could get her to the places she dreamt of but I was getting in her way. Men didn't want a woman with a burden; besides a child aged her. To this day, she remains a vain, peacockish woman who is convinced that woman was put on earth for man, and she owes it to him to look as beautiful as possible. Unfortunately for her, her dreams didn't turn out like she wanted. She was wine and dined and traveled the world over, but the man that eventually realized her dreams never materialized. In desperation, she claims love, she married a man 20 years younger, as I saw it she is in full command and he found a mother. I went to her for some answers and came back feeling I could give her some.

After the separation, my father had to find a way for us to survive so he would have to leave me with different people to care for me as he went to work. Very young I found out the ugly side of life. I remember being looked at as an object of curiosity. Some words that stuck to my mind as I struggled to understand my situation and their feelings about me were, "Probecita, y mujercita para peor." As I grew, I began to sense that women felt threatened by me. Perhaps it was because they would see their men looking at me, a girl-child,

with interest <sup>showing</sup> ~~showing~~ that is, and nine out of ten, if they caught them pawing me, they would strike out at me! I was all of nine years old. I still don't understand, why, as a child I was never able to have a man love me as a child. Sex always seemed present. Was this machismo? Could it be possible that a man would prove his virility to himself by pawing me. Or was it simply a lack of education, morals and plain animalistic instinct? This, however is not unique. I've read it throughout history, a girl-child that didn't have constant protection was in danger of a grown male. Anyway, father had one hell of a time finding a place for me. Very early I realized God blessed the child who had their own, as I'm sure many an orphan has too.

My father remarried who I call now Mother María. Presently she is 90 years old. She was born in México and grew up pampered and prepared to be the "gran dama" someday. The men in her

life communicated with her by notes, serenades and glances at the church.

When the time came for her and the gentleman to speak to each other, it was behind the regas of her window,

her mother knitting behind her and the

poor guy outside. The man she married was much older than she; she did not love him but he was very wealthy and the family agreed that she should marry him. At that time you didn't argue. He was good to her and she had some degree of happiness even though she wasn't able to bear children. They came to the U.S. and sometime after, he died. She was completely lost without him; he had made all the decisions. She was a helpless woman whose duty was only to make him happy by seeing that the maids would keep the house in order and her self ready for him.

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(Chicanas)  
Women



"If only you were a boy to help me. Girls are no good, only hurdens."

When she met my father, she again did not think of love but of the protection and the security that only a man could bring. Only this time it backfired on her. Through a series of bad investments, my father cleaned her out financially. They divorced and by now my father felt that "I as a girl", these were his words, would be better off staying behind. Again I was left. The tremendous feeling of rejection, loneliness and desperation haunts me to this very day. I kept thinking if I were a boy none of this would happen to me; and many people would agree to it.

Poor mother, she had an enormous adjustment to make. Here was a woman that couldn't function without the support of a man, that was used to luxury and the respect of the people that once knew her as a woman of money now was faced with the reality of having to go out and find a job to support herself and me to boot! She wasn't trained for anything other than "mama de casa" and there wasn't much demand for that.

She found a job in a restaurant as a cook. Being a woman that was cultured and refined, now was forced to work and live among women that were low class, earthy but as I found out as I grew, very real and human. I felt torn between two worlds and also very guilty because in her frustration and anger, many times she would yell at me. "If only you were a boy to help me. Girls are no good, only burdens." If only she would have noticed these women that she disliked so much for what they really were. These women whose bodies were bent from working the onion fields, the cotton fields, la escarda, whose

skin was burned and wrinkled by the hot sun. Women who worked until the last labor pains and gave birth by themselves and then the next day got up, fed their husbands and their children. But her conditioning to be a "perfect lady", and that meant seeing man as the pillar of strength would blind her to what a woman really was.

"Una mujer es la que aguanta todo, la que sufre lo que la vida trae, la que anda en este valle de lágrimas, segura, y por dentro feliz que todos la admiran como una hembra bien hecha."

I tried very hard to be what she wanted me to be, but living in the type of environment we were living, I had to be realistic, so much that by the time I was 15, I was sure that I was going to end up ironing "la camisa blanca" for my husband to wear on Saturday night and then wait for him to show up at 4:00 in the morning and beat me up to show me he was the macho. This happened all the time; The woman bent over the lavadero washing the lipstick stains off the shirt and nursing her bruises. Her attitude, one of complete resignation. I once asked a Chicano professor why the Chicano husband treated his wife this way, well being a man and perhaps wanting to justify Chicanismo, said that it was because the Chicano had it so rough out in the world trying to make a living with so many things working against him he just had to let off steam with the only person that would put up with it! Octavio Paz states that a man resents being part of a group he loses identity unless he is the leader, so when he comes home, he knows this is the place where he is "el mero fregón." So I see what Paz means by the "gran chingón." This



macho goes out in the world to seek a living or his identity; however, he is a frightened man, riddled with insecurity like every human being regardless of sex, race or creed. His machismo does not permit him to show such weak emotions, it'll be "rajándose." His peers will laugh and say "no tiene huevos" and heaven forbid if he confides his fears to someone in a moment of weakness, it will be a loss of his solidarity. And if by chance, he confided to someone that did not deserve it, he feels "rajado", his hombría according to Paz measured by his invulnerability to the world be it in a war of just day to day pressures. If he is not stoic like Juárez and Cuauhtémoc at least he tries to be resigned, patient and "sufrido". Resignation is a very popular virtue. He, or rather I should say all of us can hide our failures and insecurities behind it. Machismo is not only in men, as I see it; it's in women too. I often asked the women that were beaten, why they put up with it. Why didn't they call the police and if they did, why did they at the end change their mind to drop charges and even fight the cops when they showed up to pick the husband. Some just shrugged with a "quien sabe" look on their face. Others would say "Cabrón se lo merecía, pero es mi viejo." Was it or is it a form of machismo, insecurity, or just plain conditioning that "una mujer es la que aguanta todo. La que sufre lo que la vida le trae. La que anda en este valle de lágrimas, segura, y por dentro feliz que todos la admiran como una hembra bien hecha." This same hembra I blame for raising her sons to treat women the same way she complains about. Often I still hear her boast, "Encierren sus gallinas, que mi gallo anda suelto."

In 1975, unfortunately, I am guilty of selling the same bill of goods to my kids. My poor daughter caught between two boys. I catch myself wanting her to see her place in comparison to my sons. Costumbres, mañas and conditioning can be so deeply branded in ones personality that it is almost impossible to completely get away from it. My mother still disapproves of my life style, my thoughts, etc. "Why, at my age, am I

going to school?" Una mujer debe de estar en su casa. " In my husband's house, the costumbre is that "el hombre es primero." Holidays the men eat first, the women eat last and do the cleaning up.

I've felt and gone through so many changes and conflicts within myself that I've often wondered the purpose of my very existence. I realize that a lot of it has to do with my childhood, however, I have talked to women that have felt the same and not all were Chicanas. Through the grace of God, I have a beautiful person as a husband. Beautiful in the sense of his maturity, his awareness to keep his conditioning from coming between us. He is a macho that does not need to feed his ego by proving himself to me or to his peers. His love and patience for me is what makes my life worthwhile. He realizes the importance of my being independent, with thoughts of my own, like he says he might die before me and I have to learn to use all of us wake up. As I see and feel the

world around me, very often I get the feeling of complete unreality. A world where materialism is primary to everything. This business of running around trying to find ourselves, our identity is becoming so blinding an issue that we are forgetting to just be human beings. Human beings that feel, that care what is happening to the human race. With so much of the world at war, so much suffering and injustices, how can we close our eyes and hearts and say "It's someone else's world; what can we do?" I sound unrealistic, I know, but I will always wonder when we, as the human race will reach the mentality, the compassion and understanding and most of all the realization that we have only each other as human beings to survive in this very tired planet.

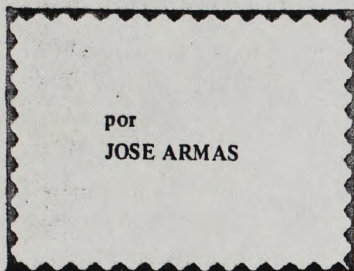
"Encierren sus gallinas,  
que mi gallo anda suelto."

My view on the women most influential in my life and my own personal experiences. Like they say, "Life is the best teacher."



Phone 286-5145

## MACHISMO



Machismo is one of the most misunderstood traits of the Chicano. The macho, from a White value perspective, has been portrayed as both romantic and negative extremes. The romantic image is of the valiant Mexican standing alone, bleeding from a wound: knife in one hand, his shirt ripped open ex-

posing a muscular chest, dark eyes blazing as he waits fearlessly for the onslaught of thirty screaming murdering thugs.

This romantic image is supplimented by the smooth and cool "Latin lover". Then the romantic image gives way to the negative image of the arrogant stud, ready to kill at the slightest insult: who abuses women, discarding their bodies and their feelings as they became scores to be chalked up. In contemporary times, the White women's liberation and the gay liberation movements condemn the macho as a cold chauvinistic person incapable of humanistic exchanges. The macho is seen as a negative trait: a person who has disgust for weak and/or soft human beings. Whose whole world is completely self-centered and man oriented. These are some of the stereotypes of White society of Chicano Machismo, and which have been incorporated into a working definition to be used as the target and the central enemy of White women's oppression. "Smash Macho!" is the slogan and the motivating banner of contemporary times.

Elements called machismo from the perspective of the White culture no doubt exist. But they should not be identified with the Chicano definition (which will be elaborated on in this paper). Machismo does exist in the Chicano definition) at least to some degree, in all cultures. Put in a nutshell, machismo in the Chicano cultures is the foundation of daily interaction between people and the world around them. It is manifested in varying degrees and emphasis depending on a great many factors which rein-

force the entire value system of a culture such as economics, politics, the environment, tradition, etc.

There are certain traits that have been attributed to machismo which I want to cover in this paper. One is the notion that machismo is a negative, violent and destructive trait. That macho is the attitude of being the super man around whom the world revolves. The other is that machismo is a sexist trait and is strictly a definition that is used as a distinction between men and women.

In the examples that I use, I try to contrast with the Anglo culture, or the dominate culture, of this society. Before that however, something needs to be said about generalizations and stereotypes. Stereotypes grow from some trait or behavior that is perceived by someone else in an extreme form. There are perhaps some elements which are recognizable but these are taken out of context or judged from a different value system which distort the reality.

While there is always danger in generalizing all people into tight categories, this is not the intention in trying to deal with an image that obviously exists (there is a macho image). Generalizations have some value in observing contrasts. There undoubtedly are Chicanos who may be more like White people and there may be people who may be more Chicano in having machismo traits (as will be noted).

In either case it should be understood that machismo is not a characteristic that is at play independent from a complete and total submersion in a complex system of social interaction which includes group and individual communication, family structure, etiquette, business interaction, etc., etc.

## MACHISMO AS THE FOUNDATION FOR DAILY INTERACTION IN THE CHICANO COMMUNITY

Machismo can be called a code of behavior that derives from a historical blending of the elements of Hispanic and Indian cultures and bloods as well as the Arabic and Jewish influences that were interwoven with the culture of the Spanish for several centuries. Perhaps one might be able to read a leaning toward existential philosophy. More accurately, it should be realized that the Chicano is a blending of a great many influences both of



culture and of blood as well as their own historical experience, especially recent history in the midsts of a society completely different from their own.

Machismo draws from that totality to a realization that there are no universal standards of justice, and order. That there is no honest and reliable scales of justice that distribute the goodness and the badness or anything else, fairly or evenly. One must make his own and live by their own standards respecting the value of others at the same time. The balancing of justice and injustice does not happen on its own nor by laws. People must assert themselves in order to attain or receive justice. It is a belief that people only have those rights that they can defend. It expects nothing from life. These are lessons that are learned early and engrained daily in the world in which the Chicano finds himself. Machismo is a value system that developed as a means of coping with the people and the world at large. It is a value system that enables people to live their life with a measurable degree of integrity, self reliance and dignity.

It is a code of behavior not unlike that which Hemingway tried to live by. Much of Hemingway's fondness for the Raza, for Latino values, is closely tied to the values and attitudes toward life and death that he found in these communities and that he shared. His devotion to the bullfight can be used as a vivid example of the way he tried to live his personal life. The bullfight or "corrida" is the Spanish and Raza culture is not a sport. It is a ceremony and a ritual in which an individual is pitted with the dark forces of the world. It is an encounter with death that must be faced alone. The individual is judged in the manner in which he presents himself in that encounter. It must be with valor, with dignity, and with grace; otherwise the outcome is disgrace whose penalty is suffered alone also.

Machismo is a self-imposed mode of behavior which is steadfast and becomes the measure of the individual. Distinctions in machismo exhibited in the Anglo culture can be made. For instance, while Hemingway would exhibit what would be closer to Chicano machismo, Norman Mailer's exploits would not be interpreted as the same. "Manly" acts are not the measure. The distinction may be lost to many. As a parallel example, one could say (using the example of "soul" used by Esquire) that Ray Charles has soul as does Frank Sinatra. Sammy Davis and Robert Goulet do not.

It could be safely said that machismo is an aggressive way of dealing with life. But before people say "I told you so. A violent nature!" let me add

that aggressiveness is not synonymous with violence. Just as there is a distinction between being violent and physical. The fine line is much more than a rhetorical one.

Konrad Lorenz, Nobel Prize winner in 1973 for physiology/medicine, has done considerable research on violence and aggression. He wrote a book for which he received a great deal of attention called, On Aggression. He makes a clear statement when he indicates "... I have not written an apology for violence". He is not talking about or advocating a violent nature. He also makes "... a strict distinction between individual aggressivity within a society and the collective aggressivity of one ethnic group against another. They are of a very different nature and have a different value." Then he makes it a point to add, "If you lack personal aggressivity you are not an individual. You have no pride in yourself and are everyone else's man".

The different applications of aggressivity and violent nature can be observed in the value systems between the Chicano and the Anglo culture. Machismo in the White society is of the individualistic nature that encompasses the philosophy of "King of the Mountain". And in order to reach that top level, what is required is a violent nature that ignores and abuses the personal rights of the people around them. Aggression in the White society cannot be distinguished from violence. Violent in the mental, psychological, economic, social as well as in the physical sense. In this society the terms used are independence, competitiveness and individuality to cover the actual acts of violence.

The current preoccupation and the popularity of the violent sports would indicate that kind of nature. Roller derby, wrestling, football, hockey, even baseball are becoming extremely violent sports in which even fans suddenly figure in the picture as participants. The value of the kind of competition that isn't satisfied with merely demonstrating excellence but being "King of the Mountain" can be heard from announcers and newscasters as well as seen in the participants and the fans.

This past January, as I was traveling through Denver, I listened to a sports announcer on the radio reporting the outcome of the downhill races in the Winter Olympics in Munich. He mentioned the first, second, and third place winners. Then when he came to announce the next winner he says, "... and finishing a disappointing fourth was \_\_\_\_\_." Only in this value system could someone end up as the fourth best in the world and be accounted as finishing a "disappointing fourth".



This violent attitude is also found outside sports. Consider a trend across the country at major universities and colleges that has received national attention. The "New York Times" ran a story November 21 by Iver Peterson, who reported a growing phenomenon in the revival of competition for grades. The reason that it was a newsworthy item was the extent that this new resurgence for competition was taking. It was causing what Jerome Kagan, a Harvard psychologist, said was an anxiety that had the characteristics of a neurosis. Students were rejecting Pass-Fail courses because of the belief that the grade would be more important in the job market search. Cheating is on the increase and more "creative" techniques of cheating are being devised by students.

Students protest "B" grades and many are being caught vandalizing the Registrar's Office to alter the grades in their records. Professors quoted in the story indicated that while there is a rise in conscientiousness among the students looking for better grades that there is a decline in the quality and of their work. One professor stated that students are less willing to take chances. They are working harder but they are less imaginative. Another professor says, "The grade has to do with future aspirations but it's also being interpreted by the students as a statement of their real worth."

The race for higher grades is aggressive competition, but it is also destructive and violent. There are reports of students sabotaging the work of others in efforts to improve their class standing. Pre-med students at the University of Minnesota report cases of people spitting in test tubes or upsetting the calibrations of delicate instruments to spoil the experiments of students in the next class. At Harvard, students have been found destroying student lab projects. (These are would be doctors!) And these are not isolated cases. They are a reported growing trend.

Machismo is a personal code of honor that is self imposed in a world devoid of universal moral law or justice. It is maintained and sustained by individual pride and dignity. White sociologists and anthropologists, such as Cecelia Heller and William Madison, have used "their science" to label Chicanos fatalistic in their outlook on life because they deal with things as they come and they do not chart and plan for the future. The White "scientist" did not take into account that even their science is not culture free (a fact that is still lost to a great many scientists). The charges of, lacking motivation, fatalistic, lack of future orientation were being made in con-

trast to their "King of the Mountain" value system.

The Chicano begins life from an entirely different orientation. Anthropologist Don Porath talks about the individualism of the Chicano in terms of Personalismo. He says:

The Chicano receives the uniqueness of his being very early in life and in an ascribed manner. It is only left for him to discover who he is. From the moment of his conception, he is unique and this uniqueness will be impressed on him from as early as he can remember. He need not achieve self. What the Chicano may become is a matter of great pride for both himself and his family. Thus we note the transcendental quality of his ego, but it will matter little if his success is very great, because he will always have that uniqueness that no other person can have. Personalismo of the Chicano does not manifest itself in the same way that the "individualism" of the Anglo manifests itself. The Chicano does not have to earn his personalismo, it is his from first—he only has to discover its nature."

Porath indicates that the Chicano learns that his world is full of people each of which have an important place and each of which require his respect (courtesy and respect are the elements that ward off the alienation and isolation in the world in which he must live).

The Chicano learns to work with all people, learns his responsibility; or more correctly, learns to respect the life space of all others. Freedom outside of the responsibility of respect for the Personalismo cannot exist. The insistence (pressed by the schools of this country) on his becoming what the Anglo sees as independent and competitive, drives a wedge between the Chicano and his family. The individualism of the Anglo revolves around his ability to outdo, outshine, or outsmart another individual. The Personalismo of the Chicano is inherent in all being and does not rest on a comparison in the same sense.

Anglo individualism cannot exist in a vacuum. Since there is an unlimited supply of uniqueness, the Chicano is not concerned with competition the same as the Anglo. In social terms, says Porath, "the personalismo of the Chicano is ascribed while the individualism of the Anglo is highly dependent on being achieved." So, key to the value system of Machismo is the concepts



one in the form of submission to an adversary. As I have mentioned, the code of behavior demands aggressive interaction with life and a pride in maintaining that code. It would be a completely distasteful overture for the Chicano to approach the Anglo who has controlled every institution that affects his life and say "Peace". It would be saying, "We are not equals. You are more powerful than me. You have it in your capability to destroy me at will, so let's be friends. Peace. Let's not fight. Let's make love."

Until the Chicano stands on the same plane with the forces, institutions and people that control his life, Chicanos say, there can be no peace. We cannot be given "freedom" nor can we ask for it. Either we are Freedom, as Alurista, the Chicano poet says, or we must make that Freedom, and then deal with other people as equals. Until then, there can be no peace. Chicanos do not ask for or accept charity.

Lest anyone question the valor of Chicanos; it might be pointed out that Chicanos died in disproportionate numbers to anyone in Vietnam. This would attest not so much to their patriotism than to his personal dignity. It is not a hard thing to die for dignity.

Ever since the publication of The Labyrinth of Solitude by Octavio Paz, the importance of the role that death plays in the culture of La Raza has been highlighted. In some circles this has been used to reinforce the "fatalistic" notion; that is, that Chicanos are doom-oriented because of the role that death plays in the culture. Death in the Chicano culture is incorporated into the life of the Chicano because it is, in reality, a part of life. It is a much more complete philosophy to life. William Saroyan indicated that everything you do is dictated by your attitude toward death. The Chicano incorporates that philosophy but it does not prevail alone. He simply makes room for it. Paz wrote in 1950: "Death is present in our fiestas, our games, our loves and in our thoughts . . . it strips life of all its vanities and pretensions and converts it into what it really is; a few neat bones and a dreadful grimace. In a closed world where everything is death, only death has value." But lest one think that this is all of it, Paz talks about how death in the Mexican community is celebrated. "It is one of his favorite toys and his most steadfast love." On the Dia de Los Muertos (a special day set aside especially for observance of the dead), Mexicans eat sugar candy skulls, decorate their homes with skeletons and bake bread in the shape of bones. "People live with it every day, carressing it, sleeping with it, celebrating it."

The observance of El Dia de Los Muertos is still observed in many sections of the Chicano community. And the attitude toward death, still is more prevalent with the Chicano than with the Anglo. A study of dreams by a psychologist at the University of New Mexico this past year revealed that Chicanos' dreams concern themselves with the topic of death more often than those of Anglos. I've recently come across a new book, Coming To Terms With Death. The advertisement reads, "Dignified death is the promise of this do-it-yourself guide . . . "It appears that now white people must be educated on how to die. Someone will surely make money on it also."

The Machismo of the Chicano is much the same as in the ritual of the bullfighter in his encounter with death. Death is a part of the environment in the world of the Chicano. The Chicano is a part of nature and not independent or separate of it. Death is at the root of his life; it is inevitable and the Chicano knows that he must face death alone just as he must face life alone. Machismo is the "warrior" that Don Juan talks about, that must face each living act as if it were to be his last act-alone. Here again, the "code" that will direct his behavior is integrity, independence, and self-reliance.

Don Juan, talking to Carlos of the elements that go into making a warrior (interpreted to Carlos as man of knowledge), mentions four conditions that must be present. He must have respect for all the things around him. That includes nature and himself. Second, the individual has to have fear. He must be someone who knew what he must be conscious of being afraid and to evaluate the sensations of fear. One could conquer fear only by facing it. Third, one needs to be aware of one's own specific purpose for acting and be keenly sensitive to the most subtle changes around one. And fourth, that one had to have self confidence in taking action.

From things discussed above it might be seen how elements of arrogance, bravura, and defiance could be interpreted from someone who exhibits machismo. Or how someone who from a cultural context demonstrating a respect and courtesy for another could be misunderstood as a negative trait, as a weakness in character by someone from another culture.

Without understanding that machismo behavior is not an isolated value or act which is performed but rather a part of a total nature which makes the whole (i.e., the Chicano nature). The value system of the Chicano



that sees himself as a part of the whole picture in nature and understands that he must respect and work in harmony with the other forces and elements, that clashes with the value system of the white man, whose philosophy of rugged individualism and an economic system that presupposes a superiority of nature and of other individuals. And will always continue to clash until the distinctive values are understood, accepted and respected.

Then perhaps it becomes easier to see that what is interpreted as bravura and arrogance is merely a manifestation of knowing that no one can do things for you. That you and you alone make your own decisions and actions. That self confidence is inevitable if you believe in your self-worth that it need not be determined by others—that it's inherent, then you can take pride in your own behavior and need not be threatened by the pride or behavior of others.

This is a contrast to looking to authority for making your decisions. This is truly independence and should not be confused with that of the white culture which talks a great deal of independence but is in fact contradicted by the educational institutions where one is taught that the teacher is the source of all knowledge and must live in a world knowing there is always going to be someone better, stronger, with more authority than the individual—until he gets into a position to elevate and assert himself in the same way.

Thus far I have not said anything that would confine the Machismo behavior traits to only the men or that the values of dignity, respect, pride and integrity are exclusively the property of the male. As I mentioned earlier, "manly" acts are not the measure: that is, being an outdoors person, a hunter, a brawler, a womanizer are not the traits of machismo as it is defined in the chicano definition, (which is that machismo plays an integral social role in the maintenance of the chicano culture). The chauvinistic and sexist attitudes that arise and do exist in the chicano culture as in other cultures are not synonymous with machismo (nor do extreme behaviors negate the positive values of machismo.) Machismo is not a value system created to make male domination over the woman.

The failure of the white women's liberation movement to attract a mass following from the chicana woman indicates something important. This is apart from the fact that the family is the basis for all social development in the chicano community and the woman plays the key role in that

development. The white women's liberation has little regard for the family as an institution. At least in the chicano sense.

My mama raised six kids. We were four boys and two girls. Sometimes we had a stepfather but mostly she raised us alone. We were not showered with toys and gifts but we got something more. We had a family.

My mama parried the creditors who eventually ended up taking from us material things that we owned (but they were never able to take the real things of value). She suffered the indignities of the welfare caseworker who pumped us for information and who checked our closets and our refrigerators and our toilet cabinets for signs of undesirable men who might be living with us. She fought off the "friends" and the "opportunities" she was offered in return for a little affection. She shielded us and built us up when we were expelled from school for speaking spanish.

My mama worked the fields of the San Joaquin Valley: the grapes in the late summer, the cotton in the fall, the boysenberries in the early spring. She wore the clumsy boots and the brown khaki pants and the long sleeved shirts and the bandana and straw hat to protect herself from the cold of the early mornings and the sun of the afternoon. We worked along with her, taking instructions in the techniques of making the grape-picking easier and how not to drink too much water in the height of the heat period of the day to avoid sunstroke that felled the strongest men sometimes. We worked alongside with her—the boys and the girls. We all received the same pay.

My mama fed us when there was no work or money for food. She clothed us when we needed to be warm. She kept us clean and beat the hell out of us when we misbehaved. We learned respect. Firstly for her, then for each other as brothers and sisters, then for others. We also learned about dignity. Despite our condition of economic poverty, we never knew we were poor. We were taught to work hard not because of the Protestant ethic but because it was necessary to live.

It was not all work. On Sundays we would wear the best clothes to church. Baptisms, weddings, and parties were gay times. My mother, who was extremely feminine when she dressed up, taught the girls to dance and the nonverbal language of feminine communication.

We were taught to defend ourselves both as a family and as individuals.



In fights that we had at school we never allowed each other to be found alone. My mama taught us without words, without child psychology books or Dr. Spock and without formal lessons. There was no question in my mind that I was a macho and that my brothers had machismo. A family of machos raised by a woman alone. A woman, a mother who raised machos! Given what is talked about in the white culture about machos, this would be a great paradox. Another paradox is that my sisters, who are today as feminine as my mother, also have machismo.

## CONCLUSION

My attempt with this paper was to define the elements that go into shaping the attitudes and behaviors of everyday personal relationships in the Chicano community; the essence of what is known as Machismo. I have purposefully contrasted this definition to making a distinction between male and female roles, although there are definitely role differences.

Nor would I deny that there are Chicanos who mistreat their women. But I suggest that this has less to do with machismo and more to do with individual emotional and personal instabilities. And giving room for people to differ on this point, machismo must not be judged in isolated or extreme incidents. Any more than it's fair to judge that technology is evil because of what it's done to contribute to dehumanizing and exploitation of people. Technology also keeps people alive and is being used for humanistic purposes. Technology in itself is not a negative nor faulty notion. The same applies to machismo. At its best, machismo has played a major role in the everyday lives of La Raza. Machismo has equipped people to face the challenge of exploitation, discrimination, racism, sexism, classism with self confidence, determination and dignity. Those people without machismo are a defeated and broken people who have no future nor even a present.

Without a doubt, every value, every institution, every tradition must be subject to change if they are to remain meaningful to a people at different times. This certainly applies to machismo as well. Chicanos may become conservative, radical or moderate in their attitude toward the concept of machismo. But I cannot foresee a time, as Skinner suggests with his book Beyond Freedom and Dignity when the elements of pride, self reliance, self confidence and respect become worn out values in the Chicano community.