

Anzaldua's evocation of the Aztec mother earth goddess Coatlicue is used as a means of expressing her queer identity. Coatlicue is dear to her--as Anzaldua claims to have first been visited by the goddess at the age of three. This visit revealed to Anzaldua that she "...was not normal, that [she] was not like the others. [She] felt alien, [she] knew [she] was alien" (42). This was Anzaldua's first insight that, in many regards, her identity existed on a border. This sense of "alienation" drove her away from her cultures who so vehemently disregarded her because of her gender. Her Hispanic side judged Anzaldua for her being lesbian, her American side for not "being American enough," and both for her being a woman. This state of limbo in which Anzaldua had lived throughout her life set her on the path of the new mestiza, a vision for the world in which binaries and dualities are not the only answer. Like Anzaldua, many live on the margins of what is deemed acceptable, and for this, she envisioned a way of life wherein those caught "in between" can share their voices as she has. With this comes inherent crossovers in which simple classifications of identity are insufficient. The new mestiza, or "mixed race," is rooted not simply in geographical location; rather, it is a philosophy of inclusivity for those who have been outcast and do not fit into rigid, dated boxes of understanding identity. The new mestiza is for the "others," the "aliens," and those not considered "normal," and instead of aiming to reduce one's sense of self into outdated structures, the new mestiza celebrates them. In this method of understanding, people can look within and decide for themselves how they choose to be understood and perceived by the world around them and smirk in the face of rejection.