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¹ Although Silko uses the word "stories," I take it to mean "histories" as well. Although western scholars differentiated between the two words in the late 19th century as they began to professionalize the field, there is a much longer history of the two concepts overlapping. In Spanish, the word for history (historia) is the same as the word for story (historia), reflecting this interconnection.

² In recent years, the subject of historical trauma (sometimes labeled intergenerational or postcolonial trauma) has been the subject of study by scholars, particularly in psychology and literature. Historical trauma first became widely acknowledged with the work on the Nazi Holocaust survivors and their children.

³ Bonnie Duran, Eduardo Duran, and Maria Yellow Horse Brave Heart, "Native Americans and the Trauma of History," in *Studying Native America: Problems and Prospects*, ed. by Russell Thornton (Madison: University of Wisconsin Press, 1998), 62.

⁴ Duran, Duran, Brave Heart, 64.

⁵ By postcolonial I mean a history that arises not only in response to colonialism, but in resistance to it. Postcolonial histories center the colonized rather than the colonizer. These histories are fully self-aware of the political/power implications explicit in the production, teaching, and remembrance of history.

⁶ Jodi Rave Lee, "Past Pain Surfaces in Present" *Montana Forum*, November 27, 2001, accessed at <http://www.montanaforum.com/rednews/2001/11/17/buid/tribal/suice4.php:nmn=3>.

⁷ See also, Robert Desjarlait, "Into the Crucible: Sexual and Physical Abuse in Indian Country," *The Circle Native American News and Arts*, vol. 22, issue 9 (September 2001).

⁸ See Ruth Sanchez-Way and Sandie Johnson, "Cultural Practices in American Indian Prevention Programs," in *Juvenile Justice Journal*, vol. VII, no. 2, for a survey of such practices in substance abuse programs.

⁹ Maria Braveheart-Jordan and Lemyr DeBruyn, "So She May Walk in Balance: Integrating the Impact of Historical Trauma in the Treatment of Native American Indian Women," in *Racism in the Lives of Women: Testimony, Theory, and Guides to Antiracist Practice* (New York: The Haworth Press, 1995), ed. by Jeanne Adleman and Gloria M. Enguidanos, 364.

¹⁰ "Freedman's Cemetery Memorial: A Place of Healing," directed by Joe Norman, KERA Productions, 2001.

¹¹ Duran, Duran, and Brave Heart, 72.

¹² See Peter Novick, *That Noble Dream: The "Objectivity Question" and the American Historical Profession*. (Cambridge: Cambridge University Press, 1988) for a history of the professionalization of history.

¹³ Fernando Alvarado Tezozómoc, *Crónica Mexicáyotl*, quoted in Miguel Leon-Portilla, *Pre-Columbian Literatures of México* (Norman: University of Oklahoma Press, 1975), 117.

GROWING UP ON THE BORDER

BY LETRAS SIN FRONTERAS

GROWING UP ON THE BORDER
TUGS AT MY SKIN, STRETCHING THE WORN SCARS
IMPRISONED BORDERLESS WITH FEET SOAKED IN A BLOOD WOUND, DIVIDING
WALKING BETWEEN THE WORLDS OF THE DEAD AND THE LIVING
I HAVE SEEN TWO COUNTRIES UNITE AND FIGHT
THE CONSTANT DIVIDER BETWEEN US(A) AND THEM
WE ON THE BORDER ALWAYS PAYING FOR THE PAST, AND ALWAYS FIGHTING
FOR THE FUTURE
I HEAR THE CRIES OF THOSE WHOM HISTORY HAS WOUNDED
Y VEO EL SUFRIMIENTO EN LOS OJOS DE LOS RECIÉN LLEGADOS
WHILE THE RIVER FLOWS WITH THE BLOOD AND TEARS
OF THE CONQUERED AND THE CONQUEROR

GROWING UP ON THE BORDER
CAN BE CRUEL AND SAD
CONFUSING, EXCITING, OPPRESSIVE
I WAS MADE FUN OF POR NO HABLAR EL ESPAÑOL NI EL INGLÉS BIEN
BUT MY WORDS FLOW WITH THE SMOOTHNESS OF RIVER STONES
SPANISH ENGLISH CALÓ-
SHADES OF SKIN PRESUMING AND ASSUMING
ALL I KNOW IS THAT I AM MY TONGUE, LANGUAGES WOVEN INTO HISTORICAL
TAPESTRIES
MY MOTHER LANGUAGE IDENTIFIES MY BEING

GROWING UP ON THE BORDER I REMEMBER
THE SOFT GLOW OF THE THUNDERBIRD EMERGING FROM THE
MOUNTAIN, THE RED CLAY, THE SUN BAKING NOPAL
THE EXPRESSIVE RED AND ORANGES OF THE WESTERN SUNSETS
THE BEAUTIFUL SOUNDS OF LAUGHTER, GRITOS, CARCAJADAS
THE SMELLS AND AROMAS OF BURNING MESQUITE, CARNE ASADA Y CERVEZA
THE DESERT AFTER A SUMMER RAINFALL-CLEAN, COOL, REFRESHING
THE STRONG WINDS BLOWING SAND IN MY EYES
THE FRESH, SOFT GRASS BETWEEN MY TOES,
LYING UNDERNEATH A BLANKET OF STARS

GROWING UP ON THE BORDER IS
LIKE MOVING BETWEEN WORLDS, CROSSING LINES
NOTHING IS WHAT IT APPEARS TO BE
IN SOME WAYS BLIND TO THE WORLD OUTSIDE,
IN OTHERS, UNDERSTANDING ALL TOO WELL
TO THE NORTH SIDE OF THE BRIDGE I AM TOO "MEXICAN,"
AND TO THE SOUTH SIDE, I AM NEVER ENOUGH
NEVER BELONGING TO A "MEXICAN" OR "AMERICAN" CULTURE
ALWAYS THE SAME YET ALWAYS DIFFERENT
LIKE A SCHIZOPHRENIC STRUGGLING BETWEEN TWO IMAGES OF SELF
WHO AM I, WHERE DO I FIT?
ALWAYS EXPLAINING, DEFENDING AND JUSTIFYING MY ROOTS TO BOTH LANDS
I FIT EVERYWHERE, I AM FLEXIBLE

GROWING UP ON THE BORDER I REMEMBER
HOT BRIGHT SUNNY DAYS, LATE NIGHTS, COOL BREEZE, PEOPLE EVERYWHERE
I CAN STILL HEAR THE VOICES OF THE LONG PAST WITH EVERY BLOWING WIND
GOING TO VISIT MY ABUELOS AND PLAYING IN THEIR YARD WITH MY PRIMOS
LOS CARIÑOS Y LAS CARICIAS DE NUESTRAS MADRECITAS
THE CLEAN, CRISP SMELL OF JABÓN ZOTE WITH THE MORNING SUN AS ABUELITA
AND I HANG THE SAVANAS
THE WHISPER OF BISABUELA, LIKE WIND, CARESSING THE TIPS OF MY HAIR
THE WARMTH OF THE SUN'S RAYS HEALING THE WOUNDS OF THE SOUL
THE RIVER WATER WASHING AWAY THE PAIN OF HISTORY
THE PARCHED LAND REMINDING US OF THE STRUGGLES
THAT CONSTRUCT THE VERY CORE OF OUR SOULS

LETRAS SIN FRONTERAS IS A QUEER CHICAN@ COLLECTIVE WRITING GROUP BASED IN EL PASO, TEJAS. WE BELIEVE IN WRITING AS A WAY TO HEAL FROM THE EVERYDAY OPPRESSIVE FORCES THAT AFFLICT THE QUEER CHICAN@ COMMUNITY. THROUGH LETRAS SIN FRONTERAS WE ARE CREATING AND CLAIMING OUR SPACES. TO CONTACT US, EMAIL LETRAS_SINFRONTERAS@HOTMAIL.COM

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have helped me to become a better artist and have helped me to see the world in a better perspective.

Connecting from all parts of the city.

As interns we bonded as a group as well as a family. Eight weeks spent together laughing about things as well as letting out anger, after a bad day from work/classes. We learned each other's weaknesses as well as strengths.

Thanks to this strong group and all the people who made this possible. Together we can make a change. Together

we can make our voices heard. I was glad to be involved these past eight weeks. I have spent time with the best people that the world has to offer. I have become a more confident person, more understanding of others, as well as myself. Meeting new people, artists and everlasting friends, which is rare because life ain't always candy canes, hugs and kisses...

I heart you all, the 2002 Interns c/s, Alonzo, La Ghetto Writer Valerie, Claudia, La Artista Spiral and Mika

PS - Special thanks to all our facilitators and people that helped us along the way. You know who you are.



Congratulations to
¡La Bárbara!
Bárbara Renaud Gonzáles, San Antonio journalist and writer, is a recipient of the Alfredo Cisneros Del Moral Foundation Writing Fellowship. Bárbara is currently completing her first novel, *Golondrina, Why Did You Leave Me? –A Texas Story*. An internationally recognized journalist whose columns appear locally in the San Antonio Express-News on occasion, Bárbara is a frequent contributor to La Voz.
¡Te aventaste!

Dr. Arturo Madrid
esteemed elder and professor at Trinity University in San Antonio, was honored with the 2002 Thomas Rivera Lifetime Achievement Award. The award recognizes those who have made significant contributions to the Latino community. Dr. Madrid is the founding president of the National Chicano Council for Higher Education. Lo felicitamos con gran cariño y respeto.
¡Felicidades!

¡Felicidades, Josie!
Written by our very own boardmember, Dr. Josie Méndez-Negrete, *Las Hijas de Juan, Daughters Betrayed* promises to be a nationwide blockbuster. Dr. Méndez-Negrete's first book is being published by Chusma Publications and will be out soon. Plan to attend a reading of *Hijas* at the Esperanza on October 12th. Ask your local bookstores to stock it! Californians are already lining up to buy it!

**The American Indian Resource Center presents
Indigenous Writer's Conference,
Wordcraft Circle of Native Writers and Storytellers Gathering**

"Indigenous Women as Peacekeepers in 500 Years of Systemic Violence"

**September 26, 2002
3:00 pm - 10:30 pm
St. Mary's Learning & Leadership Development Center
3141 Culebra Road**

**Free Day Care ❖ Food ❖ Door Prizes
Limited Seating – Pre-Register at (210) 436-7633 by September 20th
Co-Sponsored by the Esperanza Peace & Justice Center**

This conference is part of the AIRC's 3rd Annual Fall Festival, which also includes the Health Fair, and Traditional Powwow.

