

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

Consejo Editorial

Luis Fernando Angosto Ferrández

M^a Elena Collado Sánchez

Miguel Ángel Escobar Flores

Adolfo Estalella

Juan Antonio Flores Martos

Eloy Gómez-Pellón

Laura Muelas De Ayala

José Palacios Ramírez

José Ignacio Pichardo Galán

Luis Puche Cabezas

Ana Cristina Ramírez Barreto

Tomás Sánchez Criado

Gonzalo A. Saraví

Beto Vianna

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

Adriana Rodriguez Barraza

ABSTRACT: This article addresses the construction of the feminine through the notion of identity, carried out by the Mexican writer Rosario Castellanos (1925-1974), and how it is formed from cultural relations in the complex characters of the work entitled Balun Canaan. The presence of female characters is continuous throughout the work of Castellanos, becoming the backbone of much of her work. Her women concentrate the values that she has been given and that she has assumed through the centuries. However, her proposal is generous, she goes beyond describing painful and insoluble situations. We want to point out that she is not trying to delve into the analyzes and criticisms of the traditional discourse that have been made, where the woman finds herself imprisoned in a hostile masculinized world that she does not correspond to. The perspective supposes, in this sense, a distancing,

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

indeed, an undoubted break with that perspective, it is even the author herself who clarifies her personal vision from that perspective.

Keywords: Female, identity, culture.

The presence of female characters is continuous throughout the work of Castellanos, such is the weight that they come to structure a large part of her work. Her women concentrate the values that have been conferred on her and that she has assumed through the centuries. However, her proposal is generous, it goes beyond describing painful and insoluble situations << It is necessary to change the sign of the feminine. Make it positive, turn it into a useful element to the group (...) Being a woman, in Mexico, is a problem; then, it is necessary to consider it in the most lucid way possible, because I believe that it is the way to take a step towards its solution ».

I.

In his article "La tristeza del Mexicano" published in 1971, he writes: The Spanish-American countries have not yet come to know our identity and [...] we have been in search of it from the moment when, more or less, we could

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

consider ourselves of legal age, up to now. And [...] we have used very diverse methods –philosophical, psychological, lyrical- and [...] we have had as a reward some findings, whose validity is always rectifiable. Castellanos discusses that note of sadness as a character trait of the Mexican and affirms that the moment we decide to interpret ourselves this way is when we sink. For her, the problem of identity is not an exclusively psychological problem, nor does it therefore have to be treated solely with methods of that discipline, but rather be approached from various perspectives and avoid what happened at the end of the 19th century, when some intellectuals tried to approach identity through genetic and biological methods although we find a relationship between thought, corporeality and temporal and historical space.

II.

The relationships between cultures are the basis of social organization in the novel *Balun Canán*. The whites, also called Ladinos and the indigenous Mayans of Comitán, are the ethnic archetypes that we find, their vision of life is sometimes contrasted as described by the poet Antonio Mediz, referring in the 21st century to the inhabitants of the peninsula who also speak Mayan as well as communities in Chiapas “the Yucatecan is a people who speak in Spanish

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

and think in Mayan". This statement is the same for the speakers of the Mayan language of the Mexican southeast and reminds us that, despite the strong European influence that began more than 500 years ago in the region, the Mayan peoples preserve part of their heritage, including the linguistic with the consequences experienced and masterfully posed by Castellanos.

The vision of the world of the Mayan people, which cannot be brought together in a single since it contains 22 linguistic communities, is far from that of white or mestizo, their systems of authority or justice are different from municipal, state, or federal systems. Trying to guarantee rights such as those of self-determination, autonomy and self-government involves great problems, although it is increasingly expressed and endorsed by constitutions and international organizations. In Latin America, rights are being partially recognized with many limitations, as is the case with the constitutional reforms of countries like Mexico.

In the same way, unequal hierarchical relations based on ethnic, social and gender origin are factors that also transcend the task of seeking and administering justice, also relations between cultures with different traditions and identity are elements that determine the ways of life, for this

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

we bring into account Bauman's definition of identity: Identity is neither a gift nor an unappealable sentence; identity is constructed and can (at least in principle) be constructed in different ways, it will not exist without being constructed in any way. Identity, then, is a task to be accomplished, a task that cannot be escaped. However, in the case of traditions that consider identity as given by nature, language, territory, and blood, it will be difficult to accept the construction of something artificial and mixed. In the novel we can observe both universes.

III

Among the paradigms that the novel opens we find, at least two: on the one hand, the relationship between the girl and the nanny, is in our view, the clearest binomial between multiculturalism and language, both establish an identity that unites the two cultural worlds are indigenous and white, and two linguistic worlds are Castile and Maya. Both are the link between the cultural universes represented in the text. The nanny takes the girl into her indigenous world, and over time she shares that world with all her values. The two build their feminine identity with the scraps of their own ecosystems that they exchange and feed.

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

On the other hand, we can see the contrast between tradition and modernity that runs through the novel. The indigenous people are accepting certain reforms and opposing the bosses who in turn compete as part of different social classes.

IV

Rosario Castellanos, as a woman concerned and concerned with the social differences and abysses of our country as well as the peripheral situation of the Mexican intelligentsia and within it the even more peripheral role of women, chose to think from the margins of that androcentric reason, from the shores of the heterogeneous differences and multiphonic languages questioning decades before the constitutional additions, the supposed unity of a nation that harbored multiculturalism in its entrails, although limited to a supposed single face.

Her vision of culture and language as elements of female identity is fundamental to understand her writings where she gives a voice to the marginalized: the indigenous and women of the deep Mexico that was her own. Throughout her work, she tried to put herself in another vision to think and perhaps understand the conception of a

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

story, of a plural time and space. Humanly, "putting yourself in the place" of the other, the other, the others, the others, she supposes to recognize them as equals despite the differences that at that moment they were trying to eliminate themselves. The author, with her personal way, proposes a reflection to whom she reads and gives them the opportunity to enrich themselves and look with different eyes.

ARIES, Anuario de Antropología Iberoamericana. ISSN 2530-7843 Num. 4, 2019. Language and multiculturalism in the construction of the feminine: Rosario Castellanos's perspective.

DOI 10.11156/aries.2018.AR0024810:

References

Bauman, Z. (1993). Ponowoczesne wzory osobowe. *Studia Socjologiczne*, (2), 7-31.

Castellanos, R. (2006). Indagación sobre el ser nacional: la tristeza del mexicano. En *Mujer de palabras II: artículos rescatados*, 644. CONACULTA.

Castellanos, R. (1997). *Declaración de fe*. México, Alfaguara.

Castellanos, R. (1968). *Balún-Canán*. Fondo de Cultura Económica.