

“The fraternity, or club, or secret society strives to put asunder what is joined in the family—male and female, parent and child. In primitive secret societies, in puberty rites, in **Altersklassen und Mannerbunde**, the persistent tendency is to separate the sexes and the generations; to form homosexual and coeval groupings. Besides the natural union of the sexes in the family of which Aristotle speaks, there is also unconscious hostility between the sexes; an archaic reaction of enmity’; taboos which prescribe sexual separation, mutual avoidance; the castration complex.”

“Here is the inner contradiction in liberty, equality, and fraternity. Sonship and brotherhood are espoused against fatherhood: but without a father there can be no sons or brothers. Locke’s sons, like Freud’s, cannot free themselves from father psychology, and are crucified by the contradictory commands issuing from the Freudian super-ego, which says both “thou shalt be like the father,” and “thou shalt not be like the father,” that is, many things are his prerogative.”

In the First Treatise of Civil Government, Locke attacks Sir Robert Filmer’s defense of absolute monarchy, entitled Patriarcha. Sir Robert Filmer, like Freud, identifies patriarchy and monarchy, political and paternal power. Filmer, like Freud, derives constitutional structure from a primal or prehistoric mythical family, from the paternal powers of our father Adam. Like Freud, Filmer attributes to the primal father unlimited power over his sons, including the power and propensity to castrate them.

## The book

The truth was that I didn’t know which I was. I wasn’t allowed to claim the thing I felt and I didn’t feel the thing I was supposed to claim What can I say? she grew on me (108) “leave him alone, “my mom chimed”maribel is a nice girl” “Maybe”, my dad conceded “but not for mayor” My dads narrow mindedness only made me feel more connected to Maribel, though. Like maybe I was the only one who understood her, the only one who was willing to give her a chance.(109)

“ You shouldn’t want to be like everybody else. Then you wouldn’t be like you.” [113] “The only girl who had ever liked me. It wasn’t fair. I kept thinking.” “Finding is for things that are lost. You don’t need to find me, Mayor”[263]

Maribel and I deserved to be together and she deserved to see the snow if she wanted to and nobody was going to hold us back. I was her one chance. I wanted to give her the thing that it seemed like everyone else wanted to keep from her: freedom

You could trace is back infinitely. All these different veins, but who knew which one led to the heart? And then again, maybe it had nothing to do with any of us. Maybe God had a plan and He knew from the second the Riveras set foot here that He was putting them on a path towards this. Or maybe it was completely random, just something that happened. (261-62)

## <https://labelmelatin.com/wp-content/uploads/2024/09/Adrienne-Erazo-The-Emotions-of-Immigrant-Identity-Processing-in-Cristina-Henriquezs-The-Book-of-Unknown-Americans-Edited-6-12-24-.pdf>

In this sense, the novel represents part of a larger corpus of diasporic literature that “reflect[s] the binaries of belonging and displacement that disrupt identity and undermine self-worth and self-determination” (Kenney 180).

The novel is perhaps in this sense influenced by what Deborah Shaw calls the “US treatment in terms of storytelling approaches” (236), in which “Migrant experience [...] has to conform to the demands of the US [...] market rather than any political or social imperative” (237).

coupled with the confession that his dad obligated him to try out (rather than it being Mayor's own choice), symbolizes the manner in which cultural norms pigeonhole Latinx identity, limiting its manifestation to certain recognizable standards (read: stereotypes). On the soccer field, Mayor's self-deprecation – "I felt like a loser, hanging around the sidelines all the time" – reveals his internalization of these stereotypes and frustration at his inability to meet these cultural expectations (17). His hyperawareness of how others, his father included, see him functions as an example of immigrants' alertness to their vulnerability to judgment:

**<https://www-cambridge-org.proxy.lib.pdx.edu/core/books/gender-in-american-literature-and-culture/new-directions/61724CAC6BBE58460C6C671DDCA0BD0D>**

In Mae Ngai's history of immigration restriction, she points to the double bind of the immigrant's presence in the United States without rights to inclusion in the social or political sphere:

"Immigration restriction produced the illegal alien as a new legal and political subject, whose inclusion within the nation was simultaneously a social reality and a legal impossibility – a subject barred from citizenship and without rights."<sup>6</sup> In other words, this is a group with a stake in national politics, but no voice or acknowledged right to engage in that conversation.

The double bind that Ngai describes has led to a mass silencing of immigrant stories.

**[https://libres.uncg.edu/ir/unca/f/C\\_Forbes\\_Maybe\\_2018.pdf](https://libres.uncg.edu/ir/unca/f/C_Forbes_Maybe_2018.pdf)**

As Miller says, "Tragedy enlightens – and it must, in that it points the heroic finger at the enemy of man's freedom. The thrust for freedom is the quality in tragedy which exalts"

the enormous gulf that must separate what is conceived as occurring "in here" from that which, correspondingly, must lie "out there"

The product of our original and actual birth, childhood, being ruled by the body, is the source of all obscurity and confusion in our thinking. For, as body, we are completely reactive and nondiscriminative, unable to make the most basic distinctions between an inner occurrence and an external one

We assume nothing. We refuse to let our bodies mystify us: "I shall close my eyes, I shall stop my ears, I shall call away all my senses" (HR 1:157). We begin afresh. The result, in the *Meditations*, is a securing of all the boundaries that, in childhood, are so fragile: between the "inner" and the "outer," between the subjective and the objective, between self and world

## **Foucault**

"imagine what we could be" by getting rid of the double bind of simultaneously being individualized and totalized ("Subject and Power" 335-6/783-4) so that we may promote new forms of subjectivity through refusals of the kind of individuality imposed on us for several centuries"

**[https://monoskop.org/images/0/03/Technologies\\_of\\_the\\_Self\\_A\\_Seminar\\_with\\_Michel\\_Foucault.pdf](https://monoskop.org/images/0/03/Technologies_of_the_Self_A_Seminar_with_Michel_Foucault.pdf)**

The way the martyr faces death is the model for the penitent. For the relapsed to be reintegrated into the church, he must expose himself voluntarily to ritual martyrdom. Penance is the affect of change, of rupture with self, past, and world

**[https://ecommons.udayton.edu/cgi/viewcontent.cgi?article=1057&context=hst\\_fac\\_pub](https://ecommons.udayton.edu/cgi/viewcontent.cgi?article=1057&context=hst_fac_pub)**

The unrestrained capacity to move became equated early in the American cultural imagination with personal reinvention and self-determination (Feldman 13-19). Those who could control their own movement were deemed self-sufficient, independent agents