



hello!
my name is

Quirk

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**University of the Incarnate
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Quirk

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Editor's Notes

One's legitimacy is not awarded by the consent of someone other than she seeking affirmation. Such affirmation can never be rendered complete! There flows, as a contract for the consent of another, a sometimes trickle, sometimes torrent, of preconditions. A veritable tunnel of flaming hoops is erected through which the jumper emerges, tired and slightly singed, only to face more flaming obstacles ahead of her.

The truly insidious aspect of the pursuit of the external affirmation of legitimacy is that one's mental energy is spent always seeking approval, rather than engaged in productive endeavour. Legitimacy is self-determined. Legitimacy is awarded, in its completeness, when one discovers certain fundamental features that comprise the hills and vales of personal terrain. These features are sculpted by the hand of God and colored by the pallet of human nature. They are beautiful in and of themselves. We may admire them and sing their praises, or despise them and promise their destruction, but they remain features of our collective being when we turn and walk away.

This issue of *Quirk* has collected examples of that self-affirmation of legitimacy. We may admire these examples because they seem to speak of a truth with which we identify. We may hate these examples because they offend our sensibilities or our cherished beliefs. However, whatever our inclination towards these examples may be, they remain legitimate expressions of

self-affirmation.

This issue of the *Quirk* could not have been produced without the help of Dr. Laura Hendrickson and Courtney Martin, both of whom provided invaluable technical guidance. The Editorial Staff of the *Quirk* would like to dedicate this issue to Dr. Stuart Sillars whose unwavering commitment to the principles of stochastic learning made this issue the learning experience that it has been.

Don't Do It

E. Yvonne Cantú

Visualize, realize...write it and see.

Grab your pen, let *your* ink flow,

Dare to be free.

Break the old chains that shackle and bind.

All that you venture is your imagination and mind.

Don't be afraid of what others will say,

Write *your own words*...be what they may.

Don't copy, don't quote, don't steal, don't fret

for the words are awaiting, they're just not out yet.

Don't give in to temptation to "borrow" a thought

from an author whose popularity *you* think is not.

What's worse? Being caught or carrying the shame

of not giving *your* true words the respect of *your* name?

Don't pretend your words came straight from your heart,

for you only leave yourself to be one day ripped apart.

I know, he knows and they will all one day know too

that the emotion you penned did not come from you.

Don't do it, don't think it, don't plagiarize,
because somewhere, somehow those words will meet the eyes
of someone who has encountered even the remotest words before
and your reputation and talent will be tarnished like never before.

Don't do it.

Congo Mambo

Christina Link

Primitive drumbeats echo through the night. Skimpily clad men and women congregate on the bank of the Bayou St. John. They watch in awe as a mulatto woman dances sensually to the rhythm with a snake wrapped around her waist. The ceremony has begun.

Voodoo is the perfect New Orleans religion. This type of ancestor worship is appropriate for a city that clings to the past. Julia Reed states in an article, "The real character of New Orleans is based on worship...of ritual itself" (Reed 412). Voodoo is certainly one of the rituals that has lived a full life in the City that Care Forgot.

Besides Haiti, New Orleans is the area most associated with Voodoo. Unlike the pure Voodooism in Haiti, the Voodooism in New Orleans is the result of the integration of African, American, Native American, and European beliefs. Voodoo is always changing and growing with the times.

Voodoo was brought to New Orleans in the late 18th century with the slave trade and Haitian refugees. When the practice of Voodooism began to threaten the wealthy slave owners in 1778, further importation of slaves from Martinique was banned. In 1817, the New Orleans City Council allowed blacks to meet only at Congo Square on Sundays (Leavitt 89). Despite the many different cult

organizations and spiritual leaders throughout New Orleans' history, one name stands out--Marie Laveau. Madame L became a high priestess, or Mambo, of Voodoo in the 19th century. To some, she was an angel of mercy. To others, she was an evil woman. One thing is sure, Marie was not a woman to be crossed.

As a young woman, Marie was just a Catholic Southerner. She was a free woman of color, with Negro, Choctaw, and White blood. There is also some speculation as to whether or not she is descended from French nobility (Martinez 6). This speculation is heightened by Marie's beauty and the way she walked the streets of New Orleans like a true queen, in her flowing blue dress and dangling gold jewelry, crowned by the tignon.

However, most free people of color were a distinct and proud caste. Since they were usually the offspring of wealthy plantation owners and their slaves, the F.P.C.s were well cared for. They were educated and self-sufficient. A few even became wealthy plantation owners themselves.

Marie Laveau held a respectable job as a hairdresser. In 1819, she married a free man of color, Jacques Paris. Jacques died in 1822. However, there is no record of his death (Martinez). It is suspected that he left her. Marie later met Captain Christophe Duminy, also a free man of color, and had 15 children by him.

Marie began considering a profession in Voodoo in 1826. She wanted to "... Show them [her followers] how to procure the things dearest to their hearts..." (Martinez). She studied under Dr. John for a few years before breaking off on her own.

Voodoo was dominated by women. Approximately 80% of the Voodooists in New Orleans have been women (Leavitt 121). Marie spent several years fighting other Voodoo priestesses for supremacy. She eventually earned her way into the position of Voodoo Queen in New Orleans.

Madame L owes her success to her innate comprehension of her clients. She was well aware of the fact that certain aspects of Voodoo were too gruesome. Changes had to be made in order to make

Voodooism more appropriate for the times and people of New Orleans. Madame L incorporated Catholicism into Voodooism with the saints and holy water. For example, St. Peter, the gatekeeper of Heaven, became Legba, a loa (Voodoo deity) that governs entryways and the New Year.

Another major change Marie made involved the zombie, originally a soulless human corpse made either by using a poison to fake the death of someone who is later revived and enslaved, or by capturing the soul (*ti bon ange*) of the deceased. Marie named her snake *Zombie* and did away with the soulless human corpse.

The snake was not new to Voodoo. The python is considered to be the embodiment of the gods. The oldest of the ancestors is the serpent named *Damballah*. *Damballah* was married to a rainbow turned serpent whose bright colors decorate Voodoo temples. The serpent is instrumental in calling upon the Voodoo deities.

Marie's talent for acquiring informants was also instrumental to her success. She learned the art of espionage from Dr. John, who also had spies throughout New Orleans. Marie used fear and loyalty to win over the services of the servants of New Orleans households. There was nothing going on in New Orleans that Marie didn't know about.

The poor sewage system and contaminated drinking water in New Orleans led to several epidemics. During the yellow fever epidemic in 1832, Marie worked selflessly to nurse the sick (*Martinie*' 41). When many people refused to go near the afflicted in fear of catching the disease, Marie was undaunted.

Besides nursing the sick during the epidemic, she also helped the wounded at the Battle of New Orleans. Marie visited prisoners on death row and consoled them up until their death. She was also helpful with her advising and *gris-gris* in bringing lovers together.

However, there were those that feared the cult priestess. She reigned over many vulgar rituals that ended in orgies. It was also rumored that she had performed human sacrifices, and was the cause of many mysterious deaths.

There are many contradictions concerning the dates of Marie's birth and death. The dates of her birth range from 1783 to 1794, and the dates of her death range from 1881 to 1897. The most logical and widely accepted dates of her life are from 1794 to 1881. There is also some contradiction in her place of burial. Both the St. Louis Cemetery #1 and #2 claim to house her tomb.

Marie was an intelligent woman who became involved in something greater than herself. Perhaps she, or her Voodoo followers, designed the contradictions to allow her body and soul to rest in peace. It is possible that she wanted to protect her remains from Black Voodooists who might try to desecrate her grave, or, even worse, make a zombie out of her.

Madame L is one Voodoo queen who shall never be forgotten. Today, Voodoo ceremonies are performed in honor of the late queen in the presence of her descendants. According to Louis Martinie', "Marie Laveau is. . .moving into the position of loa" (Martinie 41). Madame L is immortal in the spirit of voodoo.

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Honor Thy Wish . . .

Carol Aguero

Follow the will of your padre or madre. This monumental piece, George Washington Gomez, is a historical glance into Chicano history with a fictional plot. Paredes attempts to give his audience an "understanding a literary work by learning the social, cultural, and intellectual context that produced it" (Giolia 522). It is through the Chicano/a "language and symbols that all classes represented this novel struggle in a society that suffers in the "conflict of cultures."

Focusing on the setting in George Washington Gomez we learn that it takes place along the border of Texas. The first sentence, "It was a morning late in June" is a line that typically begins a narrative or corrido sung on the border. The atmosphere young Gualinto's life took place as a Chicano is in Jonesville - a city taken over by the Texas Rangers before he is born. This is the time that Gualinto's father, Gumersindo, is killed by the "ranches." The dying wish Gumersindo makes, "My son. Mustn't know. Ever. No Hate, no hate," (21) is classic in a father's last thought to his son. The parallelism in the relationship between Gumersindo and Gualinto relates to a deeper spiritual connection between God the Father and "Cristo Jesus" a term often used in most Mexican iglesias. The majority of Mexicano culture teaches the people to fear God. There is a cause and effect relationship in the tragedy of Gumersindo's death and Gualinto's need to know how the death occurred. The secrecy of Gumersindo's death

through Feliciano hides some of the qualities, such as love, that could have positively influenced Gualinto in another direction. Early in church culture we are told that the "Father loves us so much that He gave His only begotten son to die for us." This knowledge explains what love is and what it means to be loved. Therefore, we love our neighbors. Feliciano could have explained to Gualinto that his father had an option to become a seditionist and fight for his rights as a mexicano which would have put the family at risk of getting killed or live peacefully. Gualinto would've then understood why Feliciano kept the death of his father a secret. It is by this love - agape - Gumersindo died for his son and family while Cristo Jesus died for His Father in Heaven.

As author, Dr. Hector Perez noted in "Voicing Resistance on the Border: A Reading of Americo Paredes's George Washington Gomez," Americo Paredes believed that the Texas Mexican community, as a class, was categorically subjected to abuse and exploitation by agents of U.S. capitalism, namely the Texas Rangers"(4). In addition to the Texas Mexicans being subjected to the Texas Rangers there is another class within the Texas Mexicans that were subjected to abuse and discriminations on the basis of gender. Some females were subjected to limited academic resources. Other women were subjected to physical abuse if they did not meet up to the standard of a proper Hispanic women. The Gomez' attitude toward the issue of education is shown in Feliciano's concern for raising money for the boy to go to college. The girls were not of much concern because it was natural for them to get married after high school regardless of the vibrant academic interests of Carmen, Gualinto's sister. Further evidence of this idea is evident as Carmen sacrifices the desire to attend school and willingly volunteers to take care of her mother who had suffered a fall. Immediately, Gualinto feels sorrow for his sister who gave up school to take care of Mama. We can speculate that because of the love of Gumersindo for all his children, if he were alive, that he would have noticed the desire in his daughter to want to learn and take part in education. He probably would work even harder

to accumulate savings for not only Gualinto but Carmen as well. He would not only have a son that would have been a hero for the Mexicano but also attain a daughter who would excel greatly in education.

It is not only in the lower-class that females were not given rights but the middle-class as well. The Goodman boy who impregnated Maria Elena Ozuna and Maruca Gomez is a pivotal example of discrimination against women in a different class. It was Maruca who suffered severe abuse from her mother for falling in love and having engaged a pre-marital sexual relationship with an Anglo boy. Maruca reinforced society's belief of the lower-class Hispanic woman as a loose woman. Although Maria Elena graduated from high school she was not given a chance to attend college. Rather, her father dictated her life by sending her to California to marry the Goodman boy. The discrimination and betrayal is proven by Mr. Goodman when he first promises Feliciano that his son will marry Maruca. However, Feliciano gets a visit from the lawyer with papers stating the contrary. Mr. Goodman sent his son to California with Maria Elena to be married.

It is a shared belief in the Mexicano y Americano cultures that women's only purpose is to stay at home and bear children. The women who had aspirations set higher than the norm were looked down on by both cultures. Even though they reached the highest form of education available to them it was never enough.

In contemporary times, most women are known to get less recognition than men for their efforts. However, time has provided major modifications of such reasoning for the "new people" a term coined in Gilberto Hinojosa's article, "A Long Journey from War to Peace, Prosperity for a New People." A new tradition is born. A tradition that allows women to attend colleges, vote and even become feminists. Women have "acquired political [and educational] power."

A prime example of mistreated figures in education is Miss Cornelia who in return is the most truthful to Gualinto in demonstrating the unfair treatment for a Mexican American. Although not

apparent in the text, she is the character that most wanted young Gualinto to be a hero for the Mexican-American people. However, textual reference does point out she was a hard woman who scorned Gualinto constantly. She was treating him the same way the school system had treated, and was treating her. Paredes writes in the introduction that a conflict that brings Miss Cornelia and Feliciano together in the schools office to discuss the severity of punishment that Gualinto endured for writing a love letter to Maria Elena, a higher-class girl. On the surface the punishment was unreasonable. At a deeper level, Miss Cornelia acted out on Gualinto how he would be treated by the anglos. The treatment ultimately showed Gualinto the realities of racial discrimination. Feliciano was not as bold as Miss Cornelia to express the truth. The boy was sheltered from the truth by his own blood for prides sake.

Feliciano promised his brother that he would never tell Gualinto the truth of his death. Because of the traditional values, he failed the boy because the ultimate importance for Feliciano is The Promise he made to Gumersindo. When a man makes a promise to a dying man --absolutely nothing gets in the way of keeping it. Not even if the truth is needed for Gualinto's character development. Significance of the truth outweighs the pressing issue of keeping a dying mans' wish. Feliciano, a man of well-to-do connections, established himself in spite of his race. He was unfortunately unable to tell the truth to his nephew. Yet , Miss Cornelia a woman who risked everything spoke the truth to Gualinto in severe actions because the boy's family was busy with their optimistic hope that Gualinto would have rescued Mexicanos from Anglo terrorists. At the same time the school system realized the talents of young George as their prized token: a Mexican graduating from their high school with distinction.

George Washington Gomez is a novel we as a "new people" can take heart to issues underlying the text. This great literary piece can be read over and over again. One major point to think about is the importance of the relationship between a father and his son or daughter. Gumersindo believed it was in the best interest to keep secret the

details of his death. Gualinto knew nothing but lies and hatred because there was no truth. What truth he did have from Miss Cornelia was not enough to influence his actions to help his people - the Mexicans - because they were not his people. This novel, for some generations, cried out a lament for what was lost and for others it cried for what we see before us - the future.

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A Bridge Different than I Remember

Janet Meza

Traveling to and from Mexico was always a joy. From California to Chihuahua meant we had to pack our bags for a long trip. It also meant we would be crossing the bridge. I liked crossing “the bridge.” The man in the green suit made sure my mom had permission from my dad to take us to Mexico. He also made sure we knew how long we were allowed to stay. Oh and he also looked through all *our* luggage. That always made our mother very upset. I suppose it’s because she had packed them neatly and they didn’t look so neat afterwards.

On the way back from our trip my sister and I waited anxiously for “the bridge.” It meant we would be asked our citizenship and to state what we were bringing into the country. Naturally, all we got to say was American. My mother had the privilege of stating everything, if anything, we were bringing across. Then our bags would be checked all over again.

Over the years our trips to Mexico increased especially after moving to El Paso, Texas. I’ll never forget the first time my aunt told my sister and me to get ready because we were taking a trip to Juarez. We both ran to our bedroom and packed our suitcase. This meant we would be traveling to another *country*. Yippee!!! What we failed to

comprehend was that Juarez was at most 15 minutes from where we now lived. Our relatives got their kicks seeing our packed bags. My sister and I, however, weren't laughing very much because in our eyes our trip had somehow been canceled. We no longer had to pack "our bags."

Nevertheless, the bridge still excited us. So much so that we played the bridge everyday for a whole summer. We'd make my uncle be the man in the green suit which we now know is the border patrolman. We'd gather as many children as we could from the neighborhood with their bicycles, wagons, and skates. Anything they used as transportation qualified them as a player in "the bridge." My uncle would ask us either to show our passport or declare our American citizenship. This time we had the privilege of stating what we were bringing across. Oftentimes we would list so many things my uncle was forced to hold up the line. This made the commuters very upset -- just like in real life! The bridge was sometimes closed because people on the "other side" were mad. When my uncle closed down the bridge it meant the game was over.

The long lines, the hot summer days and the freezing winters were all a part of that bridge. The bridge monitored the import and export of goods. The bridge that allowed people to travel to another country. The bridge that united two cultures with distinctive backgrounds. The bridge I couldn't wait to cross.

Somehow, it now is a different bridge than I remember . . . I didn't know then that illegal drugs and transporting people were part of the import and export of "goods." They certainly weren't a part of our childhood game. I didn't realize the bridge was also a barrier for those seeking a better life and an economic burden for the United States. *Our bridge* allowed everyone to come over. Innocently, we didn't worry about the economics that made up our game. We figured everyone just went back to where they lived, which was with their parents. I know now that it is a different bridge than I remember because our bridge only dealt with legal commuters and not with

undocumented residents. *In our game*, my uncle never turned anyone away as long as you answered his questions and followed the rules. "Our" bridge was "everyone's" bridge.

Latinas

Kimberley McAlarney

When it comes to women, cultural oppression is universal. Every woman needs to understand how she has been socialized so she can decide if she wants to follow in her mother's or grandmother's footsteps or make a change right now. Latinas are struggling with their oppression and are making changes that will hopefully better the future of all Latina females. Many situations shape the life of a Latinas, but, culture, tradition, education, religion and job status are the most common areas that are emphasized throughout American society.

Latinas have a bountiful culture consisting of music and dance, language, art and food. Music is a form of cultural communication that speaks of thoughts and feelings in a symbolic way. The Puerto Rican salsa and the Mexican norteño are two examples speaking of the innermost feelings, desires and conflicts of specific Hispanic groups in the United States. These styles of music discuss social, political, economic and cultural factors. Another legacy consists of the language of Latinas. They differ depending on the region in which the woman was raised. Spanish is the most common language of Latinas. This language is becoming common throughout the United States and the world. Many Latinas are proud that their language has become so recognized. A world-wide recognized legacy of Latinas is their art. Jewelry, sculptures, paintings and pottery are some types of art that Latinas create and present to people to explain their culture so others

will understand them better. Mexican food has become known throughout America as one of the basic types of cultural dishes. Latinas are taught to cook at an early age to prepare them for taking care of their family later in life. The idea that the woman belongs in the kitchen, barefoot and pregnant is still alive in the Latin culture," claims Virginia Cortes, a 22 year old student at the University of the Incarnate Word in San Antonio, Texas. Their recipes are passed on for generations and have recently become a main type of cuisine throughout many countries (especially America).

Latinas are conditioned at early ages to endure heavy loads of work at home. Traditionally, most Latinas are practicing Catholics, oriented toward their families and are conditioned to support the power of their men. Machismo, male dominance, permeates most cultures (Flores 52). Machismo is mostly noticed in Latin males. Most Latinas accept the attitudes of men because they believe that, traditionally, males should rule the family, especially the wife.

Many Latinas are afraid of becoming an anglo. They believe that receiving a higher education will deny their heritage. On the average, Latinas complete 8.8 years of school compared to 12.4 for the general population (Flores 15). Another explanation for their lack of education may be the conditioning they received during their formative years. They are expected to carry heavy loads of work at home leaving them little time or desire to receive a college degree or even a high school diploma. "It was hard for me to leave home to obtain a college degree" claimed Cortes who is attending college to receive her Biology degree. Only six percent of Latinas over the age of 25 that have high school diplomas graduate from a four year college (Flores 31). Poverty, early pregnancy, marriage and the desire to enter the work force are only some of the reasons that Latinas do not complete upper levels of schooling. Latinas are realizing that their education is as important as that of their male family members. They are fighting for scholarships so their parents and society will realize that they are going to live better than their uneducated female relatives.

Most Latinas are loyal, practicing Catholics (Flores 80). Latinas are raised to obey family members and the church. Catholicism, the religious affiliation of the majority of U. S. Hispanics, came to the New World with Christopher Columbus in 1492. Spanish conquerors adopted the religion and became the most zealous daughter of the Roman Church (Almanac 253). It is believed by Bettina and other educated Latin females that religion is man-made, therefore, the rules and regulations are created to control minds and souls. Latinas, as well as most other people are beginning to realize that one can be a true Christian without the psychological coercion of an institution. Believing in God, worshipping God and being a true Christian can be done without the concept of sin that organized religion places on individuals. Most Latinas use the teachings of the church in their everyday situations. This leaves little area to compromise when it comes to birth control, the raising of their children, the way they live their lives, etc.

Hispanics are the fastest growing group entering the work force in the United States. The numbers of Latinas entering the work force increases every year as working conditions deteriorate. Latinas earn an estimated \$283 a week while black women earn \$313 and white women, \$363. This means that "white women and black men earn 74%, black women earn 62%, Latin males earn 66% and Latin women earn 56% of that earned by white men" (Almanac 365). An estimated 6.5 % of the civilian labor force was made up of Latin women in the late 80's and early 90's. In 1941, the Fair Employment Practices Act was passed to eliminate discrimination on employment. This act created the Fair Employment Practices Commission (FEPC) which was supposed to monitor the hiring and firing of minorities. It went out of existence in 1945. The Manpower Development and Training Act (MDTA) was passed in 1962 and was supposed to offer vocational training for unemployed adult workers (Brischetto 61). Since these acts were passed, programs such as the Neighborhood Youth Corp., the Job Corp., the Community Action Program and VISTA have been

created to help establish minorities in the work place. These programs help Latinas receive positions in many different areas of work. The 1990 Census of Equal Employment Opportunity proved that Latin women are moving into executive and managerial positions more rapidly than Hispanic men (Brischetto 60). This growth can be credited to the rising percentage of Latinas in the overall workforce.

Mexican, Cuban or Puerto Rican: Latinas are realizing that they no longer have to repress themselves or allow others to hold them down. Receiving an education and entering the work force proves that their strong culture, tradition and religious status can add to their achievements rather than tear them down.

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I Looked for You

Richard Farias

I looked for you
in the corner of my room
but you were never there.
When I visited the abandoned
church where my parents
once got married, I walked
between the warped and rotted
pews, knowing I had just missed
you. And I wondered
what was keeping you from me.

If perhaps you had gotten lost
along your way, or spent
too many nights in the shelter just
outside the city and forgotten
that I needed you.

Years ago, when first we spoke,
you gave me a box of despair
and said "change this,"
but forgot to include instructions.

On days I have most needed your
balance, I fell from this two-legged stool

you gave me when my first friend let me down-
and you did not even come to help me up.

When the grass grew thick and cool air
nudged closely at my neck,

I could have walked on my own, yet you bore
me upon your shoulders, proving
your goodness and undoing my doubt.

But as we came to a scorched and barren
scape, you let me fall flat on my neglectful
knees and disappeared beyond my senses.

And now today that box is confidence
and I have added a third leg to your stool,
yet still I walk alone in this mystery
you have made for me. And I wonder
what is keeping me from you.

The Land that Time Never Knew

Raymond L. Cross

William Shakespeare creates an extraordinary land in The Tempest. The island upon which he shipwrecks Prospero and Miranda, and later Alonso and his court, is a land where dreams are sustenance, and magic, the order of the day. How can such a place exist? How can a land exist that seems to suspend the laws to which the rest of the world bows in obedience? The answer is no less unique than the island itself. On this remote and protected rock, a culture developed which was populated by beings born of the land itself, and living in the closest harmony with the land. Until Prospero, that is!

The culture, which is indigenous to the Island, is founded entirely on the remembrance of the origin of life. During the world-creating epoch called *The Dreaming*, the Creator Ancestors moved across a barren, undifferentiated field in a manner similar to that of the Islanders wandering across their island countryside (Lawlor 14). In the oral tradition of the Islanders, all creatures -- from stars to humans to insects -- share in the consciousness of the primary creative force, and each, in its own way, mirrors a form of that consciousness. Caliban is young and is in the process of making this consciousness his own when Prospero and Miranda are shipwrecked on the island.

By means of this same sense of consciousness, the Dreamtime stories perpetuate a unified world view. The goal of life is to pre-

serve the earth, as much as possible, in its initial purity. Language is an essential element of this process. The replacement of indigenous language by the language of the colonizer is one possible explanation for Caliban's great resentment towards Miranda for teaching him her language. Languages communicate world view and inculcate the learner with the process for perceiving reality particular to that culture. Because of her age when they are shipwrecked on the Island, Miranda's reality is completely subject to her father's construction. The reality to which Caliban is increasingly subject, through language and foreign culture, is an imperfect version of Miranda's reality overlaid upon his own native reality. Caliban, however, retains enough of his native reality to recognize how foreign and inappropriate Miranda's reality is for him and resentment grows where synthesis should be sown. Caliban's attempted rape of Miranda might well be considered an attempt to assert autonomy and control in his powerless condition.

The subjugation and domestication of plants and animals and all other manipulation and exploitation of the natural world [e.g. the Storm]- -the basis of Western civilization and "progress" -- is antithetical to the sense of a common consciousness and origin shared by every creature and equally with the Creators. To exploit this integrated world is to do the same to oneself, an unthinkable act to a native of the Island, but a completely consistent act for a colonist who is unconcerned with assimilation (Lawlor 17). When Prospero uses the power of the Island to manipulate the storm and drive the ship bearing Alonso and the others to the Island, he is acting in deliberate conflict with the governing consciousness of the Island. His action is completely in keeping with a colonial mind set. It is, therefore, interesting to consider that in selecting "The Tempest" as the title of this play, Shakespeare is suggesting, albeit inadvertently, that the plot of the play has less to do with justice served, and more to do with justice denied.

Every land formation and creature, by its very shape and behavior, implies a hidden meaning to the Islanders. The form of a thing is itself an imprint of the metaphysical or ancestral consciousness that

created it, as well as the universal energies that bring about its material manifestation. The Island is a world in which the metaphysical and physical are held in symbolic integration. One cannot consider the visible and invisible worlds separately. The Island language that emerged from this world view is rich in a metaphoric flow integrating physical, psychological, and spiritual levels of experience (Lawlor 17). In the language of the Islanders, the word for the innate potential of a thing is *guruwari* — literally translated as “totem design.” *Guruwari* refers to the invisible seed, or life-creating energy, that the Creative Ancestors deposited in the land and in all forms of nature (Lawlor 36).

Sycorax is the island! She gave birth to Caliban (a subjective state to an objective expression). Caliban is emerged in assimilating the process of The Dreaming when Prospero and Miranda are shipwrecked there. The alchemist Prospero, being more experienced in metaphysical manipulation than Caliban, immediately senses the potential of the island and monopolizes its power. He disrupts Caliban’s development by usurping Sycorax’s parental role, and through Miranda, teaches Caliban the Milanese language and the mores of “civilization.” Caliban, not being fully accomplished in the process of expressing physical, psychological and spiritual realities at once, becomes trapped in an ugly personal form by the theft of his reality base by Prospero. Every distinguishable energy, form, or substance has both an objective and a subjective expression, or as the Islanders say, “Each has its own Dreaming.” A Shaman, or magician like Prospero, could conceivably tap into those expressions. Could this be the legacy that Prospero stole from Caliban?

The Island forges new legacies for those who newly arrive there and become recast through the metallurgy of its magic. One example of the island’s influence is Miranda’s beauty, which has become Prospero’s objective expression of her innate subjective state. Ferdinand, when he is shipwrecked upon the island, doesn’t stand a chance when confronted by Miranda’s constructed beauty!

Ferdinand is overwhelmed by the influence of The Dreaming on her appearance. Does this influence on him, and on her, persist when they ultimately depart the Island?

The Island language contains no word for time, nor do the Islanders have a concept of time. As with creation, the Islanders conceive the passage of time and history, not as a movement from the past to future, but as a passage from a subjective state to an objective expression. The first step in entering into the Islander's world is to abandon the conventional abstraction of time and replace it with the movement of consciousness from dream to reality as a model that describes the universal activity of creation (Lawlor 37). The first thing an Islander does upon awakening is to wander alone into the jungle, or along the beach, and create a song based on the dreams of the previous night (Lawlor 38). Music is crucial to the Islanders as a process of making the subjective-objective shift. Since the events of the dream, good or bad, have already happened in dream state, the dreamer becomes responsible for making the subjective-objective shift by incorporating them into conscious activity.

But conscious activity works against the Islanders when manipulated by Prospero. The concept of time has no context to a native Islander and the mere mention of its application causes a rift in the consciousness of the Islanders who are exposed to it. Consequently, the application of the concept of time is insisted upon by Prospero as a way of imposing the dominance of the colonial culture (of which he is the major proponent) upon the indigenous island culture.

Before Prospero's arrival on the island, knowledge was shared through resonance in space and time. Meaning, not space and time, The logic of dreams does not prevent an Islander from flowing into the being of other creatures, so that it is possible for an Islander to live in another creature's form and awareness. In dreams, subject and object interpenetrate (Lawlor 42).

Ariel is the Dreaming. His story begins at the point at which

Ariel is released from the tree within which Sycorax has entrapped him. When the power of The Dreaming became too big for the Island and threatened to spill over into the outer world, Sycorax, the Island, imprisoned Ariel, The Dreaming. Sycorax believed that in sharing The Dreaming, it would be diluted. In fact, the power of The Dreaming is increased directly by the number of dreamers participating in its spell. After his release from the tree, Ariel takes the form of a physical being. Just as the island herself, Ariel is held under Prospero's abeyance until Prospero leaves and The Dreaming is liberated. Ariel is the constant process of the subjective state becoming objective expression. Part of Prospero's plan for post-island colonization is the liberation of The Dreaming and the tapping of it as The Dreaming spreads its influence to Milan and beyond.

And so it is that, with this company of servants and slaves, Prospero the colonizer weaves the strands of his plan through the lives of the shipwrecked.

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Route 9 Express

Sandra Garcia

Eh, Martinez, are you running late?
Es que la señora hates it when I'm late-
Dice que I set her back.

Set her back.
That's what she says I do when I'm late.

Can you believe it?
Son tonterías, don't you think?

Y lo que she makes me do.

A ver, who's the one that
Wipes the crap
Off her toilet and makes it smell like pine?

Y quien es la que
Pours a little extra Clorox
In the washer so her kid's chones look like snow?

Que me diga, quien es la que
Eats en la kitchen con la pinche "fi- fi"
Mientras her family sits in the big table and
Eats the guisados I cooked.

Y la que tiene que
Scrub all the hard mugre off the dirty dishes
Left from la party the night before?

And pa'que me pague only a hundred a week-
Si on the pinche bus se me van twenty.
Por que, you know, I live por La Guadalupe.

Pero ni modo,
She says I set her back when I'm late.

Hey- aqui es! This is my stop!

Chin.... ya son las seven o' five.

I better hurry por que I have to
Make breakfast pa' El Mathew y La Morgan.

Hijole, I hope I'm on time
Por que their bus is never late.

Bueno Martinez, See you tomorrow.

Que Dios lo Bendiga.

An Abbreviated Argument for the Practice of Genderal Insurgency

Rebecca Badé

The history of gay, lesbian, bisexual and transgendered (GLBT) individuals, which has been recorded primarily by the hands of non-GLBT people, is one of misplaced fear and profound distortion and even lies, the likes of which, if told about heterosexual males, would surely be the source of conflict and wars. As a result of this propaganda of prejudice, GLBT people have been a target of discrimination and violence throughout history, but especially from the beginning of the Common Era until the Twentieth Century (Boswell 3-8). Non-GLBT perpetrators of this discrimination have been able to do so through the adherence to the absurd, and scientifically unprovable notion of sexual dimorphism. The basis for dividing people, at birth no less, into one of only two possible sexes is destructive and oppressive, and denies the developmental and creative potential of those such a decision would hope to shepherd.

In fact, the concept of sexual dimorphism shepherds humanity, like lemmings, off the cliffs of accuracy which address the marvelous collective diversity of human sexuality, and into the abyss of distrust and hatred, fear and pointless conformity which dividing people into only two sexes accomplishes. The human historical record, in fact, is affected by a kind of Soviet-like reconstruction-

ism, which recasts all history in the world view of non-GLBT historians. However, the juggernaut of sexual dimorphism is being challenged by guerillas bearing the standard of "sexual continuism." Sexual continuism "posits that humanity is composed of a continuous blend of sexual identity, far beyond any simplistic male or female categorization" (Rothblatt 102). In carrying this message to the rest of humanity, GLBT proponents have had to adopt many of the strategies and tactics of classic guerilla warfare.

All guerillas have creation myths. To justify killing others, men mythologize the origins of their conflicts, and as the wars develop, so do accounts of what is taking place. For guerillas, the resulting folklore satisfies a need to immortalize their actions, to ensure that their own version of history is being told. For their fear is that, living as fugitives, they shall remain forever invisible to the world beyond the battlefields where they fight and die. (Anderson 4)

The practice of general insurgency, which involves deliberately blending gender boundaries, has primarily been the strategy of the transgendered warriors in this particular conflict. It has its origins in the personal histories of dual natured people throughout time. The practice of general insurgency is also supported by the unconditional acceptance, even honoring, of dual natured people in other cultures. Lastly, it is validated and facilitated by the argument against sexual dimorphism rooted in a contemporary understanding of the human organism and the technology which has rendered previously "definitive" differences between people inconsequential.

The act of dressing, and functioning, as a member of the opposite, erroneously identified, bi-polar, sex, is alluded to throughout history. Edward Westermarck concluded in "Homosexual Love, The Origin and Development of Moral Ideas," published in 1917, that "there seem to have been, since ancient times, men dressing themselves in the clothes and performing the functions of women..." (2:456). In 1576, "Pedro de Magalhães noted females among the Tupinambra who lived as men and were accepted by other men and

who hunted and went to war” (Feinberg 22). Among some Native American cultures two spirited people, or *berdache*, were accepted, honored, and even regarded as “people of a higher order” (Feinberg 23). This attitude was not shared by the European Christians who encountered the berdache. In the assessment of Alvar Núñez Cabeza de Vaca in the sixteenth century, these honored people were “sinful, heinous, perverted, nefarious, abominable, unnatural, disgusting, lewd...” (24). American exposure to the berdache tradition was only slightly less intolerant. When We’Wha, an accomplished weaver and potter and a Zuni *Ihamana*, visited Washington in 1886, Grover Cleveland and others who met the six-foot Zuni, never guessed that she possessed the physiology of a male. In 1896, We’Wha died and was buried in a women’s dress with a pair of men’s trousers underneath (25). When two-spirited children in government run boarding schools were forced to change, most escaped rather than conform.

Among the Mohave, a girl’s refusal to learn women’s tasks could lead to her being taught the same skills boys learned and to ritual renaming, nose piercing, and hair styling as a man. At that point, her status as a man allowed her to marry a woman and to do men’s work of hunting, trapping, growing crops and fighting. (Lorber 90-91)

The Hijra in India and the Xanith in Oman represent other ways in which gender blurring has been successfully incorporated into acceptable cultural milieu, albeit generally defined in terms of the “classic” two bipolar sexes.

There are many examples of transgendered people demonstrating how completely gender is a matter of choice. Joan of Arc is frequently listed as such an example. More covertly, Catalina de Erauso, a Basque who masqueraded as a conquistador, travelled to South America in the early 1600’s. While the French saw Joan of Arc and her transgender expression as a threat, so successful was de Erauso in slaughtering native peoples that s/he won the Pope’s blessing to continue cross-dressing. *Liberté* (Angélique Brulon)

was a decorated infantry officer in Napoleon's army who had joined her husband's regiment after his death in battle. S/he "'came out' during the war and became a hero to French women who wanted to replace Joan of Arc for being so loyal to the French nobility" (Feinberg 33). Both of these examples readily demonstrate how willing a society can be to suspend the tyranny of sexual dimorphism when it becomes expedient to its socioeconomic agenda.

When most people consider the idea of sex, they are in fact considering sexual identity. "Sexual identity, like nationality, is cultural and not genetic. The expression of sexual identity is called gender" (Rothblatt 22). Biology does not dictate that people with vaginas act one way and people with penises another. Why, then, did gender-specific behavior forms arise? In The Apartheid of Sex, Martine Rothblatt suggests that it is due to the age-old human habit for generalization and stereotyping. "Stereotyping has as its main purpose the justification for treating people differently" (Rothblatt 31). In the process of replacing matriarchal societies with patriarchal ones, it became expedient for dominant gender stereotypes to be empowering to people with penises and oppressive to people with vaginas. Religion organized from the male perspective further made gender-specific behavior even more insidious by labeling women not only passive, but evil. Missing the point that evil is what one does, not what one is, this damaging religious doctrine of male goodness and female guile gave men a control over women that had not been perfected earlier (Rothblatt 43). There simply are no immutable socioeconomic differences between those people with penises and those with vaginas.

Likewise, because of available technology, even the biological differences between the sexes is blurred. As an example, in recent experiments male baboons were made to serve as surrogate mothers for zygotes fertilized in a test tube, and then implanted in a fatty cavity near the intestines. The infants, all healthy, were delivered by cesarean section. Along with sperm banks and in vitro fertilization, this development renders impregnation and gestation a com-

modity. The imperatives associated with male strength and female lactation also become unpersuasive. Heavy work becomes a matter of pushing buttons and infant formula can be dispensed from a bottle. "Science did not mask 'true' differences between the sexes; it just made those differences irrelevant in everyday life, allowing us to achieve the continuum of sex types that are possible today" (Rothblatt 16). Given the unethical position of maintaining a sociologically artificial, gender based system, and the technological in-necessity of such a system, the rise of transgenderism and the practice of general insurgency seems like a logical development.

It should not be surprising then that a grass-roots movement called transgenderism developed during the 1980's. "The guiding principle of this movement is that people should be free to change, either temporarily or permanently, the sex type to which they were assigned since infancy" (Rothblatt 16). Transgenderism embodies the notion of sexual continuism because even if a sex type was real at birth, it now can be changed at will during one's life through surgery, hormones, attitude and clothing. While the prospect of such a change is foreign, or even abhorrent, to an adherent of bipolar sexual, non-transgendered orientation, it is a compelling reality to those whose sexual construction is larger and more diverse.

While such a transformation is not illegal, there are significant social barriers which have been emplaced to prevent these intensely personal life changes from taking place. The cost of surgery alone for those wishing to change their outward sexual appearance is in the tens of thousands of dollars and because of draconian standards of care, must be preceded by one and a half to two years of once-a-week, \$200-a-session psychiatric evaluation. Although being transgendered is a condition of birth and is accepted by the American psychiatric community as "normal," being "gender dysphoric," or profoundly dissatisfied with one's physical body, is considered a legitimate psychiatric problem. Legitimate, perhaps, but seldom recognized by the institutions which could offer remedy for such dysphoria. Therapy and surgery are rarely covered by health

and medical insurance.

Additionally, for those fortunate enough to pull all the required resources together, there is the stigma and ridicule which society heaps upon those seeking such a change. So profoundly threatening is this transformation to society as a whole, that society feels free to hold an intensely personal decision up for the inspection and interrogation of any and all who feel a passing interest or morbid fascination in it. It is in reaction to those who feel justified in partaking of this sort of inappropriate and insensitive attention that the guerillas of general insurgency aim their efforts.

According to Mao's treatise on the stages of protracted warfare, there are three periods through which a usurping force passes on its way to victory (Mao 210-219). The first stage covers the enemy's strategic offense and the strategic defense of the usurping force. It is during this phase of the conflict that guerilla action is so advantageous to the usurper. The actions of the guerillas readily attract the attention of the mass of observers, generating a favorable underdog status. This status is further enhanced by the often striking differences in size and resources between the guerilla and conventional forces. The guerilla is also aided by the fact that, due to the size differential once again, the conventional force consumes far more resources than the comparatively "low maintenance guerilla force. This "war of attrition" strategy was demonstrated perfectly during the Vietnam War, and in a sociological sense, during the early days of the Civil Rights struggle of the 60's.

The second is the period of the enemy's strategic consolidation and the usurper's preparation for the counter-offensive. At this point in the conflict, the guerilla force has acquired sufficient resources to resort to more conventional altercation. However, the guerilla force can easily retreat back into the first phase if it suffers too many initial defeats, or to regenerate resources and support. The third stage is the period of the usurper's counter-offensive and the enemy's strategic retreat. At this point the former guerilla force becomes a con-

ventional force in its own right. Unlike the conventional force it is opposing, it is energized and fully resourced, and should still enjoy the popular support of an underdog who might just win. Action at its point is well planned, rapid and decisive. If the preparation for this phase has been carefully considered, victory is comparatively rapid.

The phase of conflict in which the transgender warriors find themselves at present is the first phase. Their activities and efforts are designed to follow Mao's principle of "sheng tung, chi hsi" ("create uproar in the East, strike in the West"). An example of this tactic can be found in the activities of the transgender organization, "Transgender Menace," who reject the general concern of transgendered people to be "passable." In their colorful "Transgender Menace" t-shirts with dripping florescent letters, their presence at targeted functions and locations is designed to intimidate and to insist upon recognition. Meantime, completely passable, less threatening transgendered people are quietly, consistently pushing for legal and social reform elsewhere.

In less spectacular ways, transgendered people can make subtle, but over time, significant changes in their appearance, attitude and mannerisms which compel non-GLBT people to consider such gender blending as normal social affectation. Indeed, people no longer consider the appearance of women wearing pants a scandalous sight, whereas a mere seventy years ago it would have been an unacceptable mode of dress for women.

The second phase of the guerilla war for sexual continuism should commence when the movement feels assured of adequate popular support and resources (primarily money) to pursue wide range action affecting the legal consideration of legal expression. Reasonable targets during this phase would be archaic laws prohibiting public cross dressing and same sex marriages. "Gate keeper issues," such as the required extended "real life tests" which precede sexual reassignment surgery, as well as the public funding for the surgery itself, would also be reasonable targets for change.

Once the above changes are in place and generally accepted by society, then the third stage, which involves a concerted counter offensive can begin. During this phase, real changes in the social consciousness would be targeted. For example, elimination of all categories on all public forms which require indicating "sex" would require tremendous changes in the consciousness of a society which regards categorization a prerequisite to social order. Social insistence of this sort, however, only allows the development of a dominant category, and facilitates the control of the rest.

Concepts, such as those expressed above, loom on the horizon. The guerillas of sexual continuism already lurk in the all-too-dark shadows cast by sexual dimorphism. They lust after action, and drawing of first blood. Let the Bautistas of the sexual status quo be advised: There will be no Miami to which to escape!

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goodbye.