

# Module 0

## Workshop 1

The conception of self  
(1453) 1492

Identity

Authenticity

Authority

Coloniality

Empire

Maps

Modernism (post-  
racial)

Equalities

The construction of  
schooling

Breaking

Missionaries

Militaries

Warfare (hostages)

Making

Professional training

Labour/employment  
(economy)

Law, Finance, Money

The production of  
knowledge

Anti-intellectualism

The academy

Communicating

Language

Mapping

Theories of Self

Place, Space, Being

Mending the World ...

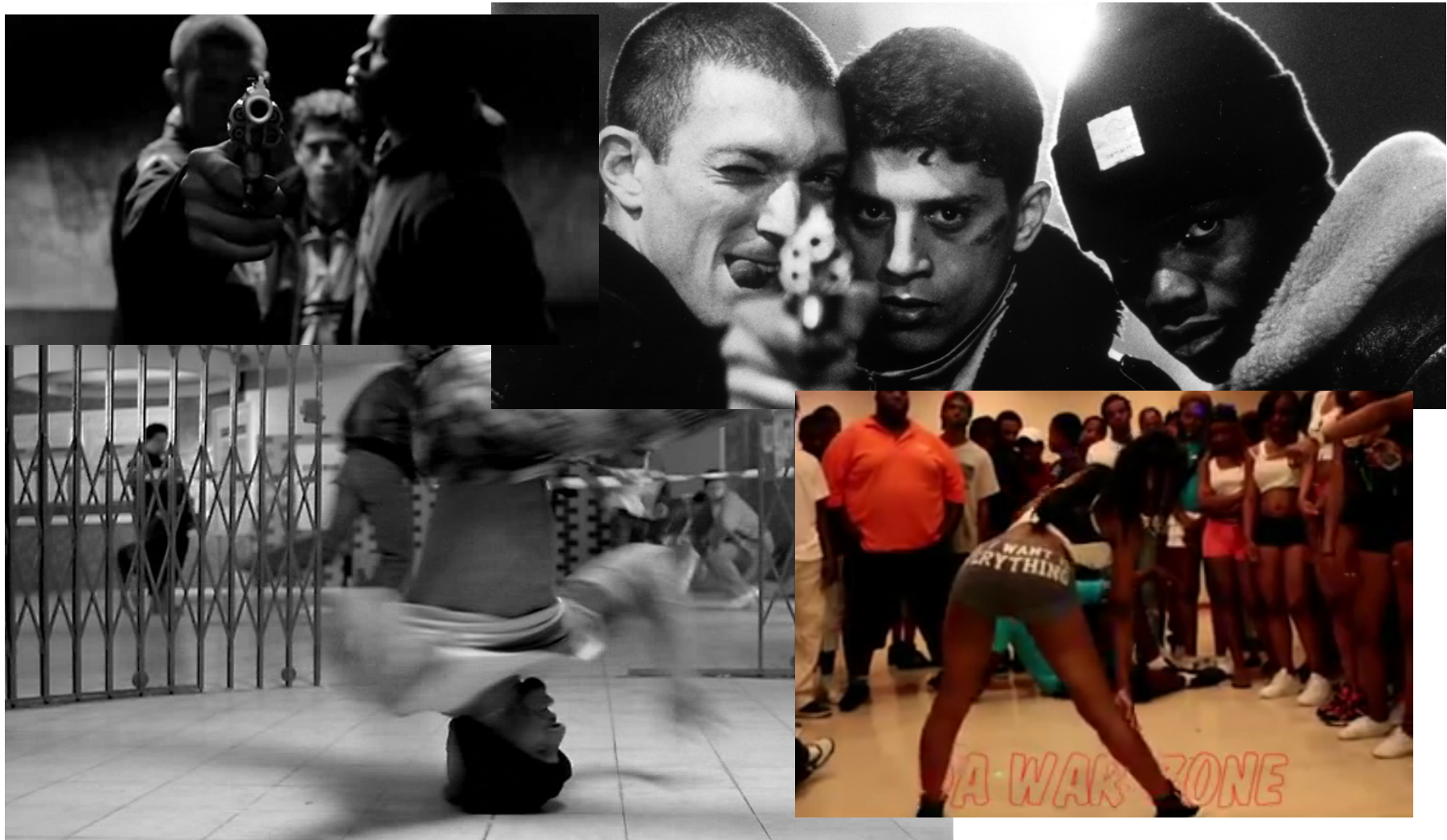
# Ending the World



# Jerome's Niece



# Tip Drill, Trill, Drill, Trap



# Jerome's Niece



# WORLD

**Lil Wayne:** "I wish I could fuck **every girl in the world**" (Every Girl)

**Future:** "Tell me, what you think we hustle for? **I just wanna buy the world, Do the impossible** Sing it with me now, na na na, What you think we out here working' for? I just wanna buy the world Do the impossible

**Lil Wayne:** "I got ice in my veins, blood in my eyes/ Hate in my heart, love in my mind  
**I seen nights full of pain, days of the same/** You keep the sunshine, save me the rain  
**I search but never find,** hurt but never cry/ I work and forever try, **but I'm cursed** so never mind/ And it's worse but better times seem further and beyond  
**The top gets higher, the more that I climb/** The spot gets smaller and I get bigger  
Tryna get into where I fit in, no room for a nigga/ But soon for a nigga it be on motherfucker/ 'Cause all this bullshit, it made me strong motherfucker

**Dinah Washington:** "**This bitter earth, Well, What a fruit it bears/ What good is love, That no one shares/** And if my life, is like the dust / That hides the glow of a rose, What good am I Heaven only knows/ No, this bitter Earth Yes, can be so cold/ Today you're young, Too soon you're old/But while a voice, Within me cries/ I'm sure someone, may answer my call/ And this bitter earth, May not be ohhhh, so bitter after all

**Kool G Rap:** "It seems like only yesterday, my moms was on my back  
**"Get your butt up out the sack and find a job or hit the road Jack"**  
**Black, I don't disown her, I'm just a kid from Corona**  
**With a G.E.D. diploma,** with more ribs showin' than Tony Roma's  
In order to get straight, I gots ta to make a muscle  
Learned to hustle and bustle and I gave the streets a tussle  
Standin' down on the corner slangin' fat rocks to bottles  
With the black tops, for cops got my shorty watchin' my back Hobbes  
Makin' mad lucci, **bought up Louis Vuitton & gucci**  
Hoochies callin' me boochi, while they smooch me, **givin' up the coochie**

# EARTH

**Kurtis Blow:** “My first day in office, the King on the throne/ I spent my first three hours on the telephone  
You know with newsmen reporters, and votes too/I had so many calls, I didn't know what to do  
You know out that office I continued to work/I signed so many papers, my fingers started to hurt  
Then I shook off the pain, say this ain't no thing/ **there's nothing in the world like being #1 king!**”

**Nas:** “Life, I wonder, Will it take me under, I don't know / Imagine smoking weed in the streets without cops harassin'  
Imagine going to court with no trial / Lifestyle cruising blue behind my waters  
No welfare supporters, more conscious of the way we raise our daughters

**Tupac:** “Now if I choose to ride, thuggin' till the day I die/They don't give a fuck about us  
While I'm kickin rhymes, getting to their children's minds /Now they give a fuck about us  
They wanna see us die, they kick us every time we try /They don't give a fuck about us  
**So while I'm getting high, I'm watching as the world goes by** /Cause they don't give a fuck about us

**Tupac:** “The world, the world is behind us/Once a motherfucker **get an understanding on the game  
and what the levels and the rules of the game is/ Then the world ain't no trick no more**  
The world is a game to be played / So now we lookin at the world, from like, behind us  
Niggaz know what we gotta do, just gotta put our mind to it and do it /  
**It's all about the papers, money rule the world/ Bitches make the world go round  
Real niggaz do what they wanna do, bitch niggaz do what they can**

Starin at the world through my rearview / Go on baby scream to God, he can't hear you  
I can feel your heart beatin fast cause **it's time to die / Gettin high, watchin time fly**, ya know

**Rakim:** "You got ambition?" Shorty said, "Man listen/ I got demands for livin, can't stand division  
Make grands on my mission, till everything glisten/ Women in the Expedition, no plans for prison  
In a vision the city get, 2 milleni G/Sittin in my embassy sippin Hennessy / Gettin high, and watch life pass me by“  
So I asked him why, wit a fast reply He said "**I'm livin just to die without any feelings  
So I wait here for my Maker till it's time to go Wit this dime I know/  
Wit all of her girls and all of my mens / Waitin for the world to end“**



# Science and Sanity

A parallel and interlinked role is also played by the category of the Poor. the jobless. the homeless. the "underdeveloped;" all of whom, interned in their systemically produced poverty and expendability. are now made to function in the reoccupied place of the Leper of the medieval order and of the Mad of the monarchical, so as to actualize at the economic level the same dysgenic or dysselected-by-Evolution conception. With the postSixties' reordering of society, "Negroid" physiognomy and skin color will be made to coalesce with the inner city status of poverty and joblessness, crime, and drugs...

[challenges were] all calling in question the systemic nature of their negative markings as nongeneric or abnormal Others to a series of positively marked generic norms

# Module 0: How the world was made

## References (Cognitive Map)

Nas (p 323)

Bateson

Carmichael

Baraka

Unsettling the Coloniality of Being/Power/Truth/Freedom Towards the Human After Man,  
Its Overrepresentation-An Argument

On How We Mistook the Map for the Territory, and Reimprisoned Ourselves in Our  
Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project,  
Sylvia Wynter

Woodson (p 324)

Cesaire

Fanon

Sarte

# Thinking Inside The Box

*The Negro in his present plight, however, does not see possibilities until it is too late He exercises much "hindsight," and for that reason he loses ground in the hotly contested battles of life. **The Negro as a rule waits until a thing happens before he tries to avert it.** He is too much like a man whom the author once saw knocked down in a physical combat. Instead of dodging the blow when it was being dealt he arose from his prostration dodging it.*

Woodson, C. G., The Mis-education of the Negro

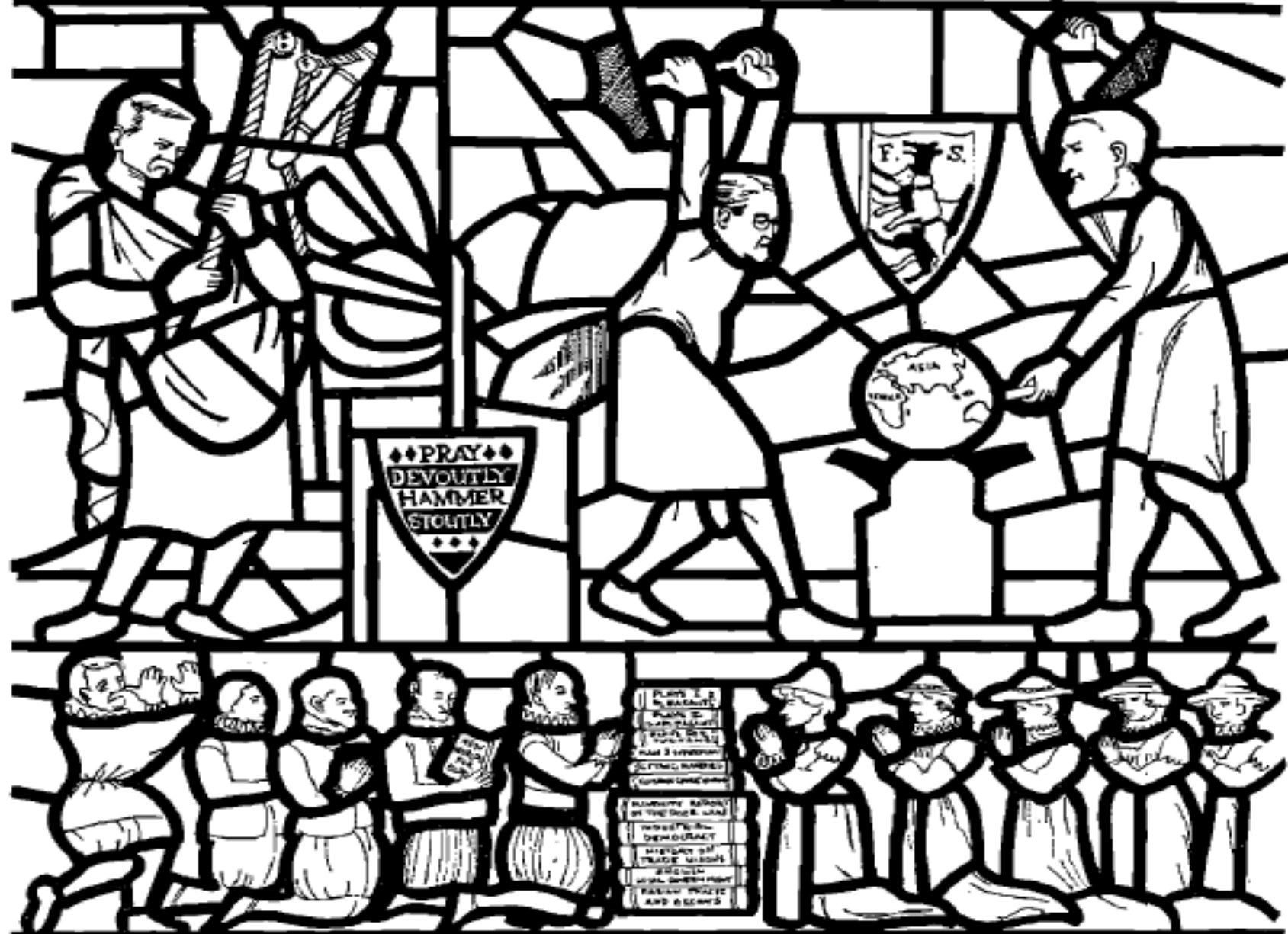
In the wake of British invasion, Ethiopian Emperor Tewodros II, shortly before being defeated and subsequently committing suicide,, remarked 'I know their game... first traders and missionaries, then ambassadors, then the cannon. It's better to get straight to the cannon.'

# Too Little Too Late

“Our advanced teachers, like "most highly educated" Negroes, pay little attention to the things about them except when the shoe begins to pinch on one or the other side. Unless they happen to become naked they never think of the production of cotton or wool; unless they get hungry they never give any thought to the output of wheat or corn; unless their friends lose their jobs they never inquire about the outlook for coal or steel, or how these things affect the children whom they are trying to teach. In other words, **they live in a world, but they are not of it.** How can such persons guide the youth without knowing how these things affect the Negro community?

“For centuries such literature has been circulated among the children of the modern world; and they have, therefore, come to regard the Negro as inferior. Now that some of our similarly mis-educated Negroes are seeing how they have been deceived they are awakening to address themselves to a long neglected work. *They should have been thinking about this generations ago*, for they have a tremendous task before them today in dispelling this error and counteracting the results of such bias in our literature

REMOULD IT NEARER TO THE HEARTS DESIRE



The pen and ink rendering is from a photographic reproduction. Artist, William Discount.

# How we want to be with each other

- 10% of what we read
- 20% of what we hear
- 30% of what we see
- 50% of what we see and hear
- 70% of what we discuss
- 80% of what we experience
- 95% of what we teach others...

# A

- **The school we'd like is:**
- **A beautiful school** with glass dome roofs to let in the light, uncluttered classrooms and brightly coloured walls.
- **A comfortable school** with sofas and beanbags, cushions on the floors, tables that don't scrape our knees, blinds that keep out the sun, and quiet rooms where we can chill out.
- **A safe school** with swipe cards for the school gate, anti-bully alarms, first aid classes, and someone to talk to about our problems.
- **A listening school** with children on the governing body, class representatives and the chance to vote for the teachers.
- **A flexible school** without rigid timetables or exams, without compulsory homework, without a one-size-fits-all curriculum, so we can follow our own interests and spend more time on what we enjoy.
- **A relevant school** where we learn through experience, experiments and exploration, with trips to historic sites and teachers who have practical experience of what they teach.
- **A respectful school** where we are not treated as empty vessels to be filled with information, where teachers treat us as individuals, where children and adults can talk freely to each other, and our opinion matters.
- **A school without walls** so we can go outside to learn, with animals to look after and wild gardens to explore.
- **A school for everybody** with boys and girls from all backgrounds and abilities, with no grading, so we don't compete against each other, but just do our best.

# B

- **A school for everybody** with boys and girls from all backgrounds and abilities, with no grading, so we don't compete against each other, but just do our best.
- **At the school we'd like, we'd have:**
- Enough pencils and books for each child.
- Laptops so we could continue our work outside and at home.
- Drinking water in every classroom, and fountains of soft drinks in the playground.
- School uniforms of trainers, baseball caps and fleece tracksuits for boys and girls.
- Clean toilets that lock, with paper and soap, and flushes not chains.
- Fast-food school dinners and no dinner ladies.
- Large lockers to store our things.
- A swimming pool.
- This is what we'd like. It is not an impossible dream.
- 'I know money doesn't grow on trees and if every school had all these things it would cost thousands of thousands of pounds. But even if one of my ideas was just thought about being made a reality I'd be happy.' Nicole Rennick, 11.
- 'But most important of all was not the fact that the headmaster had ordered the equipment, but that he had listened.' Holly Mackenzie, 11.



## Your performance to date

### ▼ **6.67%** of your transactions had defects !

The transaction defect rate is the percentage of your total transactions that had any one of seven defects. Note that these defects often measure how satisfied your buyers were with a transaction. We don't count more than one defect per transaction.



#### Items and listings

	%	Count
<a href="#">Low detailed seller ratings for item as described</a>	3.33%	5
<a href="#">Opened cases for items not as described</a>	0.67%	1
<a href="#">Return requests: items not as described</a>	2.67%	4

#### Postage and delivery

<a href="#">Low detailed seller ratings for postage time</a>	0.00%	0
<a href="#">Requests: items not received</a>	0.00%	0

#### Neutral or negative feedback

<a href="#">Neutral or negative feedback from buyers</a>	0.67%	1
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#### Canceled transactions

<a href="#">Transactions you canceled</a>	0.67%	1
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To see which transactions had defects, [download a report](#).

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12 months: 01 May, 2014 - 30 Apr, 2015

Transactions: 150

Introduction: This paper presents a framework for discussing the psychology of African liberation by using the political terms "colonialism," "colonization" and "decolonization" as vantage points for contextualizing African American oppression. Over the past 500 years, European ruling elites perfected a method of psychological manipulation and control first discussed from an African perspective by the Nigerian scholar Chinweizu (1987) in his classic *Decolonising the African Mind*.

The central objective in decolonising the African mind is to overthrow the authority which alien traditions exercise over the African. This demands the dismantling of white supremacist beliefs, and the structures which uphold them, in every area of African life. It must be stressed, however, that decolonisation does not mean ignorance of foreign traditions; it simply means denial of their authority and withdrawal of allegiance from them. – **Chinweizu**

<http://whgbetc.com/ifbm/decolonizing.html>

If we return to the text, *The Black and White Media Book*, we can draw upon the clarity of Angela Barry, in her essay, *Black Mythologies: The Representation of Black People on British Television*, in which she argues:

... [the] major philosophical idea... of ideological hegemony as articulated by Antonio Gramsci. When Barthes saw myth as being flooded through with ideological information, Gramsci envisaged a similar process on a grander scale. He maintained that in Western society the dominant class ensured that their ideology not only seeped down to the masses but also won them over and gave at least the appearance of representing them.... An 'ensemble of relations' existed... which enabled a certain world view to be disseminated and made acceptable to a broad spectrum within that society, even if it was not in their interest. Hegemony worked, in the words of Carl Boggs, 'to induce the oppressed to accept or 'consent' to their own exploitation and daily misery.' Echoing a point made by Barthes, the power of ideological hegemony lay in its ability to give value-ridden concepts the feelings of being 'natural' or 'common sense'. History has many examples which show that physical coercion alone cannot maintain indefinite control. But a system which combined physical coercion (or the threat of it) with a sense of 'belonging; to that system – this was infinitely more subtle, complex and difficult to replace. The Media and television in particular, have a vital role to play in the dialectic between force and persuasion... (p 85)

# Ruling Rules

*the majority of politicians ... are interested ... in power and ... to maintain that power it is essential that people... live in ignorance ... even ... of their own lives.”*

*“If I am [an oppressor] and I have you in a certain place and I need you there then it is important not to let you have any suspicion that you don't belong in that place; that is essentially the reason, that's the root reason, there are reasons on top of it but that is the root reason at the bottom.”*

*Every dominating[colonial] class needs to develop, from among its very young, the cadres it will need to develop, from among its very young, the cadres it will need to guarantee the preservation of its privileges. Furthermore, it has to instil in them the ideological beliefs which give legitimisation to its position of power. In other words, the children of the dominator must learn to live and behave as dominators themselves. No doubt, the internalisation of the roles of “masters” is generated and grows during early socialisation ...a necessary vehicle for reinforcing, among others, the prevailing conception that the dominating group has an almost divine responsibility to lead the dominated in order to ensure their welfare, to protect them against their own inferior nature, and to ensure a proper division of labour and an adequate distribution of the material benefits generated by the exploited. These responsibilities of the dominating classes are portrayed as a necessary burden, a proof of their enormous generosity.* The Slant of the Pen: The Oppressive Function of Values, Concepts and Images in Children's Books, Luis Nieves Falcon, p 5

# Cutting Through The Matrix

If you want to plant ideas in a psychological warfare scenario to disengage the public from a reality you do it again through fiction and the process of fascinating fiction and then you take it into a realm of a twilight zone between fiction and reality by mixing the two together so bits of truth with fantasy wide speculation and then you build on it... that's called counter-intelligence. You take the intelligence that's been gathered by small people and you put out superstars take that intelligence. They're pushed to the very top to become the leaders and then they spin it off into outer space. They diffuse it. They negate it. They render it harmless ...

...prepare the soil. Plant the seed. Build on it generation by generation and the public will eventually be so bewildered and they'll believe it that you can SPIN THEM OFF in any direction and the more fascinating the more the people unfortunately like it... the purpose of psychological warfare is to destroy a potential enemy before anything happens. That's the purpose of it and if you believe that your ancestors were created by a bunch of walking crocodiles and you were made to be a slave and you can't be the superior ones because they have more Annunaki genes in them than you do then you've just ADMITTED that the GAMES OVER FOR YOU isn't it?

The purpose of psychological warfare is to have you counting your toes or gazing at the night sky looking for aliens while you're all dying of viruses and bacterium made by men in laboratories, paid by men in big office towers, who associate with big elite associations of men who have annual meetings. If I wanted to fascinate the people and be popular, I could spin you the most beautiful tales you'd ever heard and churn a book out every two weeks. It might not help you, but it would be giving you what you want.... we've got to eliminate the crocodiles because apparently they're running all over the place. Part of the solution again is to expose the control and the control techniques which includes psychological warfare, which has many people spinning into outer space. The solution is for each individual to decide... [but] until the public demand a say in their own destiny and demand the associations to which every public servant belongs be made available, then these agendas will steamroll on...

# Proofs of a Foreign Conspiracy

- David Icke [was] at this point also coming to ask the fundamental question of: “why is it called conspiracy”?; or “why does no one else seem to be aware of this alternative version of history”? If the awakening inquirer takes this path then, the names they will likely encounter will include Texe Marrs, Michael Tsarion or some Christian names, however, if the conspiracy circuit is to be more completely understood, it is important to map some vague chronology of the conspiracy circuit. Primarily then, it the mid 20<sup>th</sup> century arrival of the conspiracy circuit came with the early work of Ezra Pound mentee Eustace Mullins who dealt with the banking system (*Secrets of the Federal Reserve*, 1952), along with the early work of William Guy Carr who dealt with the idea of a conspiracy of Satan waged against God’s children. Later in the years came the work of Myron Fagan and Anthony J Hilder dealing with the communist conspiracy, before, after a longer pause, which included many names in between such as *None Dare Call it Conspiracy* (1972), by Gary Allen (19-1986) [Larry Abraham, preface by John G Schmitz] there came the later names of David Icke and William Cooper – “real life novelists” – as well as Jordan Maxwell (who seems to have brought into the circuit Tsarion and Icke) and Ralph Epperson. After these more common names, and their selective dealings, whether that be the JFK assassination (Zapruder tape) or what have you, came to more common and wide reaching theorists who in this early modern era came to speculate upon and deal with more Organized Konfusion such as September 11<sup>th</sup> (2001). Meanwhile, more unrecognised scholars less mainstream people will be the likes of New Zealand based Icke forerunner Barry Smith or David Allen Rivera – who discussed his book, *Final Warning: A History of the New World Order* (1984), at the Prophecy Club. Other names include Bill Schloebeon, Dave Hunt & Ed Decker, Noel Webster, while professor writers include Anthony Sutton, G Edward Griffin. Telling investigative journalists/reporters include the “suicided” Bush Biographers, Gary Webb, etc

# The Doors of Perception

“today we are faced, I think, with the approach of what may be called the ultimate revolution, the final revolution, where man can act directly on the mind-body of his fellows. Well needless to say some kind of direct action on human mind-bodies has been going on since the beginning of time. But this has generally been of a violent nature. The Techniques of terrorism have been known from time immemorial and people have employed them with more or less ingenuity sometimes with the utmost cruelty, sometimes with a good deal of skill acquired by a process of trial and error finding out what the best ways of using torture, imprisonment, constraints of various kinds... [but] If you are going to control any population for any length of time, you must have some measure of consent; it's exceedingly difficult to see how pure terrorism can function indefinitely. It can function for a fairly long time, but I think sooner or later you have to bring in an element of persuasion an element of getting people to consent to what is happening to them.”

In BNWR Huxley wrote that sexual obsessions are promoted to maintain domination: “...the other characteristic features of that happier and more stable world--the equivalents of soma and hypnopaedia and the scientific caste system--are probably not more than three or four generations away. Nor does the sexual promiscuity of Brave New World seem so very distant. There are already certain American cities in which the number of divorces is equal to the number of marriages. In a few years, no doubt, marriage licenses will be sold like dog licenses, good for a period of twelve months, with no law against changing dogs or keeping more than one animal at a time. As political and economic freedom diminishes, sexual freedom tends compensatingly to increase. And the dictator (unless he needs cannon fodder and families with which to colonize empty or conquered territories) will do well to encourage that freedom. In conjunction with the freedom to daydream under the influence of dope and movies and the radio, it will help to reconcile his subjects to the servitude which is their fate.”

# Controlling Oligarchy, Ruling Elite

- ‘I think the subject which will be of most importance politically is mass psychology. Mass psychology is, scientifically speaking, not a very advanced study... This study is immensely useful to practical men, whether they wish to become rich or to acquire the government. It is, of course, as a science, founded upon individual psychology, but hitherto it has employed rule-of-thumb methods which were based upon a kind of intuitive common sense. Its importance has been enormously increased by the growth of modern methods of propaganda. Of these the most influential is what is called 'education'. Religion plays a part, though a diminishing one; the Press, the cinema and the radio play an increasing part.’ Russell noted that ‘what is essential in mass psychology is the art of persuasion’, and it is this persuasion which has seduced many oppressed people into loving their servitude.



# Contextualising Power

*“We’re dealing with a global power, the global European power and a global economy which is under the control of Europeans and works to the benefit of Europeans and its in the context of that global economic power... that the African personality is shaped... so hardly any...significant African group... escapes that shaping process... we see the same game being played... all classes of black people are servants to Europeans ... the white system... produces a set of characters... that serve different functions... [with] some relationship to their geographical background, their historical experience and to other kinds of things that go on in the world... if it needs for instance a certain number of blacks to indicate to the world that it is liberal it will create a small middle class that gives it the image of being a liberal country... and these people then will be used to deceive other black people into thinking that their lack of achievement is the result of some individual deficiency in their personality... it often so needs a group that sees to its interest among the oppressed masses and it often than must create class such as the neo-colonial class, the ruling government classes, to see to its interest whilst creating the impression again that these people are free and independent; it will even create criminals to justify its repression... its existence...”*

# The Coming of the Lord

*“it has to be deliberate because it is necessary to maintain the economic-social system and of course it is thought out and worked through very deliberately... things change to remain the same... you create apparent change to keep situations the same...the European learned of course that they did not have to maintain a direct military presence say on the African continent or in other area where Africans live to protect their political and economic interests... it’s important we look at the constants and not the superficial changes... and what happens is that first the European makes superficial the African intellect... so the African can be deceived by superficial changes whilst the basic and fundamental relationships are not changed at all... producing profits for your European masters and so if at some point... even letting them be President of the united states will maintain that constant relationship, that change will occur and so then often people will respond to that apparent change and miss the fact that the fundamental relationships have not changed at all... in order for this system to maintain itself it is a political necessity for black people to be out of their minds... we cannot be within our basic, natural personality when you have a minority group of people that exploits a vast majority of people ... without being directly put under a gun... those people can only be... off centre...”*

# Karenga, Maulana

I'm talking about a socio-economic system that is shaped by two fundamental features of the way it expresses itself. First, it is defined by the private ownership and control of the means of production or the productive apparatus. We're talking about heavy machinery, and natural resources. So that what we have here is the formation of a club base to impose decisions on others. The second thing you have is, of course, the ruthless and perpetual pursuit of profit. That is to say, profit is elevated above human concern, and unless one understands that one is always talking a rather moralistic argument about what is happening without an analysis that takes into consideration the structural basis for it. So when we talk about the inner-cities, we must see them in terms of the rule of capital given its unequal distribution of wealth and power. (p 267)

Capital rules not only the inner-city but society as a whole. So the third aspect of capitalist is that you have this vastly unequal distribution of power. So you're talking about the inner-city as a place that even if you have an industrial base inside it, it's not controlled by the community. You're talking about external control. You are talking about capital controlling the space that's occupied by other people, as well as shaping the decisions there... a central question of capital... the thrust of capital to acquire cheap labour, to have a readily available and pliable workforce and one of the interesting things about unemployment is that it's structured. I mean it's not just that people are unskilled, or they just don't know what to do, or know where to go. They are structured into unemployment because that suits capital. (p 267)

# Biko S. I Write what I Like

The logic behind white domination is to prepare the black man for the subservient role in this country... to a large extent the evil-doers have succeeded in producing at the output end of their machine a kind of black man who is man only in form... deep inside his anger mounts at the accumulating insult, but he vents it in the wrong direction – on his fellow man in the township, on the property of the black people.

‘in an effort to destroy completely the structures that had been built up in the African Society and to impose their imperialism with an unnerving totality the colonialists were not satisfied merely with holding a people in their grip and emptying the Native’s brain of all form and content, they turned to the past of the oppressed people and distorted, disfigured and destroyed it.’

It was for this reason that Biko argued: ‘no wonder the African child learns to hate his heritage in his days at school? So negative is the image presented to him that he tends to find solace only in close identification with white society’

# Police State

“it would seem that the greatest waste of time in South Africa is to try and find logic in why the white government does certain things...if they could be cruel enough to cow the natives down with brutal force and install themselves as perpetual rulers in a foreign land, then anything else they do to the same black people becomes logical in terms of the initial cruelty... they are quite capable of arresting a group of boys playing hide and seek and charging them with high treason”

Ambrose Reeve's also serves up a fuller understanding of the South African regime, writing in, *Shooting at Sharpeville*, 'South African legislation... limited African occupation of land in urban areas... influx control access to the urban areas has been brought under much tighter control... the majority of the population is voiceless... the police force increasingly takes on the functions of an army of occupation [enforcing] wider powers of entry, search and detention ... without being required to produce a warrant before doing so ... it is not surprising that, at the time of the Sharpeville tragedy, increasing numbers of Africans concluded that they were living in a police state' (p 24)

# Controlling Space, Controlling Thought

- Africans come to be possessed by a racist spirit which evokes in them, self-doubt and fear of the idealised oppressors who they feel they can never surmount. At the same time, unable to express their anger 'against its White instigators for fear of annihilation' the feat they have, must 'of necessity be redirected towards other objects' which itself may still lead to incarceration. Rage is therefore sublimated, or, in a volcanic atmosphere, provocation is diligently avoided, to the point of cowardice; an acceptance of being emasculated and devalued, and "feminized." Trying to rescue his insulted "manhood" is even more sorrowful, for 'he can feel the effect of his frustration but not fathom their sources' with the result being, his anger is misdirected, and his aggression, misplaced, and with plausible reason: 'threatened by backlash should he attack Whites for their obvious misdeeds, the enraged Black-on-Black criminal often turns away from his original White supremacist instigators to assuage his anger on his fellow Black victims.' (p 119)

At your service



# Group Anonymity

- French Sociologist Le Bon wrote, “a group scarcely distinguishes between the subjected and the objective. It accepts as real the images evoked in it’s mind, though they must often have only a very distant relation with the observed fact... whoever can supply [the group] with illusions is clearly their master; whoever attempts to destroy illusions is always their victim”.



# Hostage

[history] is replete with assertions that the cohesive bonds soldiers form... are bonded together so intensely, there is a powerful dynamic of conformity to peer pressure - or "mutual surveillance" – in which the individual cares so deeply about his comrades and what they think of him that he would rather die than let him down... to refuse to kill – was simply beyond most of the men... those who did not shoot... risked isolation, rejection and ostracism." (p 219)

The body of a dehumanised victim possesses no meaning. It is waste, and its removal is a matter of sanitation. There is no moral or empathic context through which the perpetrator can relate to the victim ... perpetrators so consistently dehumanised their victims that the word themselves become substitutes for perceiving human beings... [remaking] the individual self in the institutional image of something less than a full person...they are often forced to scavenge [even steal]... [and] victims also are often forced to live in filth ... they becomes emaciated figures of total misery ... such realities not only reduced the will of the victims but also destroyed their identity and sense of dignity in the eyes of the perpetrator, making it easier for the perpetrator to inflict extraordinary evil ... [the] universal evil image of the enemy is reinforced by posters, cartoons, and magazine illustrations depicting the enemy as a crazed ... sadistic... greedy barbarian... demonic enemy of God, or even as death... in contrast, one's own group is seen as the embodiment of all that is good (p. 248)

Social categorisation and the dehumanization of the victim not only recategorize victims into a subhuman grouping; they also carry an understanding that victims deserve of even require their victimization. The social death of the victim (p 250)

# Content to merely survive

Fanon's three basic questions “

- who am I,
- am I, really who I am and
- am I who I ought to be?”

‘he, the worth of his possessions, and the modish arrangements of his attire, are one.’

‘ownership of land, resources, production and distribution facilities, a brain trust, an army [etc]’ and further noted that without real power, ‘a nation of individual consumers’ as many caged Africans imagine they are ‘is doomed to continued subordination, exploitation and ultimate annihilation.’

# I live therefore I spend

...[in a] remarkable book called The Philosophy Of Money ... [Georg] Simmel said that ... money contained within itself a powerful internal contradiction ... [that] was built into the foundation of its abstract existence. This contradiction it could not be gotten rid of. He said that money robs things of their innate identity and replaces that core identity with a money identity. By making everything interchangeable with money often cheapens things and removes their significance

‘adornment is the egoistic element as such... but at the same time, adornment is altruistic; its pleasure is designed for others, since its owner can enjoy it only in so far as he mirrors himself in them’, and adds that adornment indicates ‘the arena of man’s being for himself and being for-the-other.’

# On Adornment

With *adornment* we refer to the situation where the individual is willing to use illegal or criminal means in order to obtain very expensive, luxurious, or overpriced faddish, usually gaudy, social status symbols. These illegal means include the willingness on his part to sell addictive or self-destructive substances, and willingness to personally rob, viciously assault or murder another person... [in order] to project his self-image in ways which influence his consciousness and behaviour and in ways he considers advantageous and/or pleasing to himself and others...

[Adornment is] designed to mobilise a particular type of response from others to incite a variety of reactions such as defence, admiration, envy, acceptance, or fear... [so] that the body so adorned is being utilised as an object, as an instrument, as a prop to support a staged performance... thus [denoting] the presence of split between his body and soul... utilising the adornment of his body as an instrument of denial and repression of his real self and of some important aspects of reality... [the] individual may intensely dislike his natural body or may perceive it as the only really acceptable and lovable characteristic he possesses. (p 147-8)

As Wilson emphasises, 'Black-on-Black criminality, social dysfunctionality, economic instability, defensive vulnerability, can to a great extent be traced back to African Americans not understanding this basic function of education and educational institutions.'

# Humanity, Coloniality of Being

...our economic system too is more a symptom than a cause of separation. The root and the epitome of separation is the discreet isolated self of modern perception... it is a self conditionally dependent on but fundamentally separate from the other, from nature and from other people...[thus we naturally seek to manipulate the 'not'-self for our best advantage; technology in particular is predicated on some kind of individuation of conceptual separation from the natural environment because it takes the physical world as its object of manipulation and control ... our self conception... is based on an illusion... that is why *the implications of our present re-conceiving of ourselves are so profound promising no less than a radical re-definition of what it is to be human; how we relate to one another and how we relate to the world* (introduction to *The Ascent of Humanity*) [emphasis mine]

# Principles of Social Reconstruction

- Those who wish to gain the world by thought must be content to lose it as support in the present... Most men go through life without much questioning, accepting the beliefs and practices which they find current, feeling that the world will be their ally if they do not put themselves in opposition to it. New thought in this world is incompatible with this comfortable acquiescence: it requires a certain intellectual detachment... without some willingness to be lonely new thought cannot be achieved. And it will not be achieved to any purpose if the loneliness is accompanied by aloofness ... the state of mind required is subtle and difficult
- Russell, B., Principles of Social Reconstruction, London, Unwin Paperbacks, 1980 p 156

# Give Us The Young: Hate Factory

Ideas of world domination are not new. It has always been a favourite pastime of brainy individuals who have no taste for physical labour, trade, natural science or mechanical innovation to play the game of human engineering: speculating on and experimenting with methods of ordering and controlling other human beings. From the Greek philosopher, Plato, who compiled the ground rules, and gave many helpful hints, through all the lesser lights, up to and including our 20th Century fireflies, the `noble' goal has been the same : a perfectly ordered, eternally obedient `society.' Only the name and characters have changed with sociology. The lust is the same, and Power is the name of the game

Plato in his famous REPUBLIC wrote as a collectivist. He viewed the state as one large body, individuals existing only to serve the body. This point of view inevitably leads to slavery and violence because collectivists are forever trying to subdue individual minds and individual action which they believe will harm the unity of the state.

Comte was a patient master-planner. He realized, above all, that before free people could again be brought under control, their minds had to be trained to be willing to comply He realized also, as Plato had, that such training could not be accomplished in one or two generations. He knew that a long range plan was necessary so each new generation could be trained to accept the loss of freedom and knowledge of the preceding generation as the normal state of affairs

Carle E. Give us the young, 1981

# Black Power, Black Identity

- [I]n order to understand white supremacy we must dismiss the fallacious notion that white people can give anybody their freedom. No man can give anybody his freedom. A man is born free. You may enslave a man after he is born free, and that is in fact what this country does. It enslaves black people after they're born, so that the only acts that white people can do is to stop denying black people their freedom; that is, they must stop denying freedom. They never give it to anyone. Now we want to take that to its logical extension, so that we could understand, then, what its relevancy would be in terms of new civil rights bills. I maintain that every civil rights bill in this country was passed for white people, not for black people. For example, I am black. I know that. I also know that while I am black I am a human being, and therefore I have the right to go into any public place. White people didn't know that. Every time I tried to go into a place they stopped me. So some boys had to write a bill to tell that white man, "He's a human being; don't stop him." That bill was for that white man, not for me. I knew it all the time. I knew it all the time.



# Four Fundamentals

As explored by Luigi Pirandello as early as 1919 were the four fundamental themes of human existence that were to be tackled by the individual:

- the definition of madness,
- the problem of identity,
- the impossibility of communicating with others
- the impossibility of being (or knowing) one's self

# From Jordan to Maxwell

- When we see lots of frame timbers, different portions of which we know have been gotten out at different times and places, by different workmen – Stephen, Franklin, Roger, and James, for instance – and when we see these timbers joined together, and see they exactly make the frame of a house or a mill... or if a single piece be lacking, we see the place in the frame exactly fitted and prepared to bring a piece in – in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first lick was struck

# Changing China

'My proposal is to make the encouragement of Chinese settlements of Africa a part of our national policy, in the belief that the Chinese immigrants would not only maintain their position, but that they would multiply and their descendants supplant the inferior Negro race,' wrote Galton. 'I should expect that the African seaboard, now sparsely occupied by lazy, palavering savages, might in a few years be tenanted by industrious, order-loving Chinese, living either as a semidetached dependency of China, or else in perfect freedom under their own law.'

How China's taking over Africa, and why the West should be VERY worried , 18.07.08

# The Fire This Time

- **...people who cannot suffer can never grow up, can never discover who they are. That person who is forced each day to snatch their person-hood, their identity out of the fire of human cruelty that rages to destroy it knows, if she survives her effort, and even if she does not survive it, something about herself and human life that no school on earth and, indeed, no church can teach. She achieves her own authority, and that is unshakable. This is because, in order to save her life, she is forced to look beneath appearances, to take nothing for granted, to hear the meaning behind the words... If one is continually surviving the worst that life can bring, one eventually ceases to be controlled by a fear of what life can bring.**

# The Truthification of Europe's Dominance

Eurocentric history is used to motivate forgetting in the Afrikan personality, to create amnesia, to maintain repression... [yet] the most powerful forces that shape human behaviour are those factors that are consciously not remembered by human beings, that are unknown by the person... that is one of the paradoxes of human behaviour... and so the idea that we don't know, that we're not aware of certain early experiences, does not mean that we have escaped their effects. In fact it puts us more profoundly under the influence of these unknown forces.... There are those of us who are made ashamed of our history of enslavement, who are made ashamed by the distorted presentation of Afrikaans history... [so] many of us attempt to repress any knowledge of our ... slave experience ... life is then lived in terms of denial, in terms of escape and addiction ... people who manipulate the past and present manipulate one's mentality, sanity, contact with reality and the ability to deal with reality ... (p. 53)

Oppressors produce a consciousness in the oppressed ... also by naming the world in which both they and the oppressed exist. To name, to label, is to bring into consciousness and therefore to transform consciousness... to construct the social reality (p. 117)

Robert Kiyosaki in Rich Dad Poor Dad, The Cash flow Quadrant, (p. 185):

There was a study done a number of years ago of rich and poor all around the world. The study wanted to find out how people born into poverty eventually become wealthy. The study found that these people, regardless of in which country they lives possessed three qualities. These qualities were:

1. They maintained a long visions and plan
2. They believed in delayed gratification
3. They used the power of compounding in their favour

The study found that these people thought and planned for the long term and knew that they could ultimately achieve financial success by holding to a dream or a vision. They were willing to make short term sacrifices to gain long-term successes; the basis of delayed gratification...the study also found that what causes people to go from wealthy to poor... not surprisingly the study found that these people possessed the following three qualities:

1. They have a short term vision
2. They have a desire for instantaneous gratification
3. They abuse the power of compounding

# Motivate Forgetting

Many people don't want to read history... because if they feel about [it] they get angry, [and] upset. Some may feel some shame, and guilt and self doubt and other kinds of things and since these feelings are unpleasant they want to avoid reading the history and avoid the knowledge but look at what's happening then if you don't want to read that history and if you try to deny the history it means then that your life become motivated by denial in other words denial itself denial of reality becomes a defining force in your life. if you don't read that history because you are afraid to deep feel shame or guilt then it means that you have organised your life to escape shame and guilt that means you are motivated by what, fear... so the absence of knowledge means that you are being motivated by negative forces and you organised your life around negatives , in a sense then life becomes organised around escape denial distortion avoidance which means then that you are even more influenced by it now in a negative way but history that you don't even know. That's why the very foundations of mental health is a knowledge of reality we measure mental illness by the degree to which the individual is out of touch with the reality

if you do not know the reality of ... your own history and your own personality... [it is] to this degree that you lack knowledge of that history; to that degree you are suffering from mental maladjustment. Your behaviour then becomes a puzzle to your self and you walk around, "why do I act like this". "Why do black people behave like this?" it's not mystery when you know the history when you understand your experience but when you deny knowledge of yourself and when you refuse to know yourself then you are a puzzlement unto yourself and you are baffled by your own behaviour and it means then that you lose control over your self it means that the forces of which you do not know, from which they come, are the things now that are controlling your. As a matter of fact if you faced up to it directly and integrated it correctly into your life you'll find that it will just increase your health... you cannot exist well with a vacuum in the middle of your mind. (The Developmental Psychology of the Black Child)

# Wilson Words

The association of a sense of identity through such naming associations is a powerful rhetorical device for inscribing myths of origins and destiny in social prides of place. It can be very difficult to detach these labels once they have officially been made to stick. More than this these identities can be a prison as well as a refuge.

Fanon wrote that the moment a black man is 'seen' by the colonising European gaze, he becomes objectified... he ceases to exist for himself, but instead he becomes objectified as a black man; no longer a unified subject. Merely a representational iconic body... that can be read in a transparent chain of signification; the black body reduced to stereotype and metaphor signifying drugs, guns sexual hedonism and so on, depending on the time and place... its power to penetrate the self-consciousness of the black African, to alienate the black subject from his own experiences of his body so that he comes to see himself through the dominant perspective of the legislative gaze of the other he learns to objectify himself... an invisible majority.' (Denise Noble, p 133)



# The Roots of Race

In *Bullwhip days*, James Mellon was to ask

when and where did the kind of racism peculiar to America originate? If even the earliest colonists – those who themselves had immigrated to these shores – already shared a pervasive conviction that black people are fundamentally inferior to white people, could American racism have originated in America? And, allowing that it originated in the Old World, why was racial antipathy so much deeper and more pronounced among the British and northern European colonists than among immigrants from the Mediterranean world?’

In his much referenced book, *Lie My Teacher Told Me*, James Loewen looks at the true nature of racism, in it’s substance and form, revealing it to be, at it’s root, based on aristocratic old world fables and ideas:

‘Some slave masters secretly feared that their slaves might revolt even as they assured the abolitionists that slaves really liked slavery’. Slavery, subordination to the superior race is his natural position it was believed. Blacks had no rights that whites must respect.

‘What made the white men believe that black people were inferior in their intellects? It wasn’t because they believed there was a creator god who created mankind; *it was because they believed that the black race had not evolved as far as the white race. That’s the real cause of racism.*

# Orthodoxy Unconsciousness

The basic assertion [of friendship orthodoxy] is that to achieve peace and harmony whites and blacks must work toward recognition of their fundamental commonality, must undertake, as individuals, to see through superficial differences to the needs and longings that all share. The discourse declares that we must teach ourselves how to get along together and how to become friends (p 4)

Race problems belong to the passing moment. Race problems do not involve group interests and conflicts developed over centuries. Race problems are being smoothed into nothingness, gradually... by good will [and] affection. (p. 11)

[the] is lesson [is that] once blacks are awarded unconditional white friendship, as individuals, they cease to harbour any sense of vexation or injury that would need suppressing... incessantly and deliberately, the world of pop is engaged in demonstrating, through images, that racism has to do with private attitudes and emotions... not with differences in rates of black and white joblessness, or in black and white income levels... in the world of pop, racism and fraternity have to do solely with the conditions of personal feeling. Racism is unconnected with ghetto patterns... racism has nothing to do with the survival strategies prudently adopted by human beings without jobs or experience of jobs or hope of jobs... pop shows its audiences that racism is nothing but personal hatred... (p 23)

# Unconsciousness

The vital link between [the friendship] orthodoxy and pseudo- and antihisotry was forged, in *Roots*, with the creation of the figure of the Unscathed Slave (Arguably the rise of the orthodoxy commenced, in fact, with this invention.) Nominated for thirty-three Emmy Award, the series intimated, to a seemingly enthralled audience of over 130 million, that the damaged resulting from generations of birth-ascribed, seminal status were largely temporary, that [British] slavery was a product of motiveless malignity on the social margins rather than of respectable rationality, and that the ultimate significance of the institution lay in the proof, implicit in its defeat, that no force on earth can best the energies of American Individualism. (p. 124)

The assault on history encourages belief that two centuries of labour bondage followed by a century of post-emancipation repression has no consequences to speak of; that the bondage had no permanent injury (p. 144)

When we believe those lies then we then internalise racism. At that point then we become recruited against ourselves. We become self oppressive we become allies with the oppressor against our own selves. Hence, without going the long way about it, we get black on black crime.

Benjamin Demott *The Trouble with Friendship: Why American's Can't Think Straight about Race*, (1995)  
New York : Atlantic Monthly Press

# Alternative Cosmologies

If at any time during his or her life, the person commits a crime or abhorrent social act. The individual is called to the centre of the village; the people in the community form a circle around him or her, and they sing their song. The tribe remembers that the correction for anti social behaviour is not punishment but love and the remembrance of identity. When you recognise your own song you have no desire or need to do anything that would hurt another person and a person and a friend is someone who knows your song and sings it to you when you've forgotten it. Those who love you are not fooled by your mistakes that you have made or dark images that you might hold about yourself. They remember your beauty when you feel ugly, your wholeness when you feel broken, your innocence when you feel guilty and your purpose when you're confused... life is always reminding you of when your in tune with yourself and when your not. When you feel good what you're doing matches your song and when you feel awful it doesn't ... just keep singing and you'll find your way home.

- October 1, 2006, "Creativity and Change" Karen Vyner-Brooks and Rev. Dr. Arvid Straube

# Indigenous Religion

There is a common thread in indigenous values, views and experiences which show a large measure of uniformity. Out of this emerges the African concept of the supernatural, ideas about man, society and nature. All these ideas form a system which gives meaning and significance to African life. At the root of these ideas lies a particular notion of reality which runs through African culture. The unseen is as much a part of reality as the material, and there is a complementary relationship between the two, with the spiritual being more powerful than the material. The African concept of man, for example is that he is made up of body and spirit, but by far the greater part of man is made up of the spirit... In the same way, the community in African is not only made up of the living but also of the dead... towards nature there is also a similar notion that behind visible objects lie essences, or powers which constitute the true nature of those things...the dead, the living and the yet unborn form an unbroken family. (p 8, 9)

to west Africans, God is essentially a spirit, a being without concrete form or body. He is therefore never represented in the form of images or worshipped through them. (p 27)

Kofi Asare Opoku – West African traditional religion

# Peace Villiage

*Voices of Our Ancestors*, **Dhyani Ywahoo** furthers another notion that relates to dealing with people who act irresponsibly, or out of character: the Peace Village:

Up until the 1800's throughout much of the south-eastern part of what is now the United States, there were villages called Peace Villages. The Peace Village was one way the Tsalagi people saw to maintain peace and balance – to maintain villages whose single purpose was to mediate the various aspects of the mind, always aware of the whole... the Peace Villages were places of sanctuary where no blood was shed, no harm was done. Any person, even a killer or a thief, who made his or her way to the village and followed the cycle of purification within the sanctuary for one year could be forgiven all transgression... even “white criminals,” non-native criminals in flight from the laws of their own people, could find sanctuary there, and many did.(p. 148)

# Alternative Ponerologies

I find it interesting that another critique of the **Judaeo-Christian** faith would be a psychologist, Laura Knight-Jadczyk, who, in an interview with Lisa Guliani, made the point of saying that various ill-fated ideas in our culture come from, and are encouraged by religion:

- they don't seem to have this ability to abstractly understand pain and suffering and hurt ... because they don't experience it to begin with; there's no ability to connect... a psychopath is a very efficient machine... through their words they can convince people to do just about anything; and it is not just the words... the source of [embracing this] is [our] **Judaeo-Christian ethic** where you have a God of the old testament who on the one hand says love all your neighbours and then turns right around and reverses that decree and says destroy everything breathing and so how can you have a normal Christian culture where people care for each other and connect with each other when you have such a schizophrenic view of the world, it's impossible... you justify any ad hoc thing you want to do by giving it a moralistic explanation and this is so typical of our society [using para-moralisms or conversive thinking, a form of double talk]... if you are not with us [then] your with the terrorist... and this psychopath can convince them that anything is moral... there are these groups that now saying that are now trying to convince society that sex with young children is okay, that it's good for them, that they like it...

Laura Knight-Jadczyk, interview with Lisa Guliani on wingtv

# Rhodes to Rhodesia

- Guest: I think it is deteriorating and I feel it's deteriorating to an extent that probably in a year or so we'll have the same type of situation that developed in Nigeria where you had two and a half million people dead as a result of tribal warfare.
- Interviewer: Can you see the same type of thing happening in South Africa
- Guest: Eventually, the situation is developing in that area to the extent that they're encouraged by what is happening in south east Africa, shortly to be called Namibia, and of course, what has happened in Zambia and Rhodesia, now Zimbabwe of course.
- Host: Do you see this government in Zimbabwe lasting very long
- Guest: No there's bound to be tribal conflict there because probably a fight to the finish if one can put it that way, between the economy and Robert Mugabe
- Host: And if the same thing were to happen in South Africa do you think there'd tribal conflict there also in time
- Guest: Yes, definitely because this is what Africa is, full of tribes, smaller nations who of course have always been in conflict with each other and the stabilizing force has always been the white man



# Napoleon's Force

Philosopher Johann Gottfried von Herder, who was Johann Fichte's (1762 – 1814) contemporary, resented the Germans adopting French language and losing their own way, which was something contrary to God's nature

According to George Fredrickson, his work "was an important source of nineteenth century cultural nationalism" whilst his idea of the *Volksgeist*, ('the unifying principle of a people's life and culture, the basic strength of a people') was taken up by Fichte, who identified it with a political programme in his *Addresses to the German Nation* identified, after the French armies had defeated Prussia in 1806-7. (It was somewhat unfortunate however that Herder's idea was to be 'transformed into virulent anti-black racism' despite Herder rejecting the idea himself.) Explained in the chapter *Two Cousins*, Fichte propagated the idea that the German people were archetypal and endowed with

...a special mission on behalf of mankind, namely that of leading a cultural struggle against Western, primarily French, influence. (p 220)

Fichte advocated the expansion of the German State to its 'natural boundaries', (p 227)

By the mid nineteenth concept of racial superiority was established in European thought largely through works of German thinkers animated by the task of national unification. (p 222)

*Eccleshall, R et al, Political Ideologies, an Introduction, Unwin Hyman, Great Britain (1990)*

# The Rise of Prussia

When French armies defeated Prussia in 1806 – 7, philosophers like **Johann Fichte** (1762 – 1814) in his *Addresses to the German Nation* identified [the *Volkgeist*] doctrine with a political programme (p 193)

Forming nation-states also entailed the task of creating internal stability and consolidation. National education systems were built to inculcate national loyalty, and economic policy was used to build political alliances (p 196)

[**Fichte**] perceived the German nation as a natural whole united by descent, language and culture. At the beginning of the nineteenth century **Fichte** propagated the belief that, though disunited and militarily humiliated by France, the Germans would triumph eventually through their natural superiority. In his *Addresses to the German Nation* (1807 – 8) he portrayed the Germans as an archetypal people, endowed with a special mission on behalf of mankind, namely that of leading a cultural struggle against Western, primarily French, influence. (p 220)

France was regarded in Europe as one of the strongest military powers, and it came as a tremendous shock when Prussia easily defeated her in seven months. The final and humiliating blow came at Sedan when Napoleon III surrendered with his army. (p 209)

Germany had established herself as the most powerful nation in Europe after her victory over the French in the Franco-Prussian War. Not only did she field the most powerful and trained army on the continent she was also the most industrially advanced nation... Germany had what it took to dominate Europe

# Further Falsification

When we internalise European divisions of time, it takes us away from our own history and from understanding our own adversarial relationship with them and other people, and takes us completely outside of ourselves...(p 32)

European history to a considerable degree, attempts to control consciousness by the way it is presented,,, we are focused on their so-called birth. *Even more pernicious than this is the fact that many of our people feel as if they do not come into existence and self-conscious until they have been recognised by European historians. So Columbus* “discovers” America and it’s almost as if the “Indian” comes into reality and into self-consciousness as the result of **Columbus** discovery. Before that time they were nothing. Dead! And many of us still have that deep psychology, that we are “invisible” people until White-folks recognise us today; we are not famous until they make us famous; we are not anything until they make us something. Before that we are nothing... history by Europeans is seen as a validation of truth... consequently, we can only feel it is the truth when it comes out of a European mouth – solely. (p.33)

# Forgetting Selves

For as long as they can remember the Guarani have been searching – searching for a place revealed to them by their ancestors... this [seems like a] permanent quest ... today this manifests itself in a more tragic way: profoundly affected by the loss of almost all their land in the last century, the Guarani suffer a wave of suicide unequalled in South America... Rosalino Ortiz puts it this way, *'The Guarani are committing suicide because we have no land. We don't have space anymore. In the old days, we were free, now we are no longer free. So our young people look around them and think there is nothing left and wonder how they can live. They sit down and think, they forget, they lose themselves and then commit suicide.'* ... squeezed onto tiny patches of land, living in cramped and polluted communities, suffering an epidemic of suicide and violence, it is perhaps only the deeply spiritual side to the Guarani's nature that has enabled them to survive at all. (p. 64)

The pedagogy of the oppressed, which is the pedagogy of people engaged in the fight for their own liberation, has its roots here.

For me, the mundane call for a language of "simplicity and clarity" represents yet another mechanism to dismiss the complexity of theoretical issues, particularly if these theoretical constructs interrogate the prevailing dominant ideology. It is for this very reason that **Gayatri Spivak** correctly points out that the call for "plain prose cheats." I would go a step further and say, "The call for plain prose not only cheats, it also bleaches."

any apparent dialogue or communication between the elites and the masses is really the depositing of "communiques," whose contents are intended to exercise a domesticating influence.

to substitute monologue, slogans, and communiques for dialogue is to attempt to liberate the oppressed with the instruments of domestication. Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence—but, unlike the slave, they never discover that they educate the teacher.

- banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:
- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen—meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- (j) the teacher is the Subject of the learning process, while the pupils are mere objects.

It is neither allowed to talk about the contradiction nor allowed to withdraw from it...it is not allowed to express ones perception of the world itself, which suppresses the chance of growth and identity, but also, that an awareness of this dilemma is taken away, it is not surprising that the person caught in such a bind can only resort to exclude himself from the contact. His last chance is to cut himself off from the system that taught him to disregard his feelings. It is sad that we have to wait that things go totally bad to understand that they weren't going good before

Although necessarily rooted in common traditions of social thought, decolonising strategies aim at reconfiguring our understanding of world politics through subjecting its main perspectives to philosophical and empirical challenges. This project sees itself as broadly rooted in a progressive ethic, motivated by the desire to see and understand world order in a way appropriate to the realisation of more equal relations between and within diverse political communities ... decolonising thought can be viewed as a set of distinct but connected intellectual strategies that provide a productive platform for identifying specific problems in our research into world politics.

Colonising information about a people means all aspects of a people's knowledge system goes through a Caucasoid lens and is then regurgitated back to those people as their knowledge [and] Caucasoid understanding of reality

“remnants or fragments of our ways were branded as voodoo, backwards, witchcraft, sorcery, or were outright scorned so this characterises how We were made to look or act our birth right spirituality or spiritless; this was phase one: unquestioned allegiance to Caucasoid defined African spirituality...and this brought us to phase two, wrapped Caucasoid ideas in loose African like clothing .. the champions who dashed to the rescue of the suppressed truth, developed an argument that freed the prisoner from oblivion but assigned her to another type of bondage that was potentially more deforming than the suppressing; they tied the abused sister to the thoughts of the oppressor.” ...instead of carrying out systematic study of the beliefs of their people and presenting them as African people actually knew them, the African scholars, smartening, under the insults of the west, claimed thwart African people knew the Christian god long before the missionaries told them about it ...this is “the African origins of..” phase...they did not use it in the way we did...rather than taking the easier, non-researched way out and claiming its all ours anyway..Now we must rescue the victims from European philosophy and its science...African deep thought must now think for itself



- We are now so alienated from each other that it is difficult to conceive of a world in which our energies and desires are not systematically controlled and manipulated — a world in which meaningful communication is commonplace. Our capacity for self-regulation and autonomy has been schooled out of us; we are left with a character armor (the colonization of Capital) which protects us from expressing ourselves freely
- Throughout the first years of our lives we were forced not just to internalize a few aspects of capital, but to build up a structure of internalizations. As our capacity for coherent natural self-regulation was systematically broken down, a new system of self regulation took its place, a coherent system, incorporating all the aspects of self-repression. We participated in capital's ongoing project of colonization by colonizing ourselves, by continually working at the construction of a unitary character-structure (character armor), a unitary defense against all drives, feelings, and desires which we learned were dangerous to express. In the place of our original transparent relations to our world, we created a structure of barriers to our self-expression which hides us from ourselves and others.”

- The student often finds more meaningful forms of escapism — ideological escapism. Students are for justice, Che Guevara t-shirts, and affirmative action. And the socialist organizations are waiting to recruit. The student's "rent-a-crowd militance for the latest good cause is an aspect of his real impotence." The student serves the cause and the cause serves to justify the student's subservience. The student activist consciously aligns their thinking with what they perceive to be that of an oppressed group (which they may or may not be a member of). Now they can speak for that group and articulate the desires of that group, usually phrased as demands made of the authorities. Every person, every group, must be represented. **Representation is at the heart of the logic of modern politics, and its so-called enemies uphold this logic better than anyone. Such thinking is institutionalized among the academic Left, who are proud of their broad curriculum** which includes all sorts of women's studies, queer studies, African-American studies, etc. As long as students learn to demand "justice" for everyone, the possibility of revolutionary change can be ignored. Through appeals for justice or equal rights within the system, the academic Left perpetuates the system and its moralistic logic. And since academia is virtually defined by the dissociation of thought and action, **no revolutionary theory could possibly thrive in this context**; conversely, it is here that revolutionary ideology is at home, an object of passive consideration.

The question of decolonizing method comes to the fore in the redundancy of the term postcolonial phenomenology. For phenomenology requires not only suspension of ontological commitments, but also those commitments connected to the evaluation and means of going about making commitments. Such a turn pushes the inquirer up against whatever limits he or she may face. This means that even the method is subject to a suspension, which disables a colonizing episteme's or order of knowledge functioning as a legitimating process. The point is perhaps most stark in the case of logic. A proper self-critical phenomenological investigation requires suspending the legitimating and ontological force of logic itself because even logic must be subjected to a process of legitimation if it is to be accepted; the very notion of "evidence," in other words, must be made evidential. Ironically, this means taking reality seriously without placing a false domain or circle around it.

One of the main premises of this philosophy is that there is an incompleteness at the heart of all self-evaluating, living reality because reality is simply greater than anyone who attempts to evaluate it, and that reason, as the exemplar of this incompleteness, is broader than rationality. The effort to make rationality govern reason, to make reason maximally consistent, to make the part greater than the whole, is an effort to place the cart before the horse. This misguided logic leads to an effort to take the human (incompleteness) out of human phenomena, to construct a kind of anti-human world of completely law-governed things.

Since incompleteness is at the origin of human ways of life, the problems of bondage and colonization are not only external but also internal – they require closing off the options available for meaningful ways of life; one form of such erasure is “epistemic closure,” where knowledge functions as a colonizing force. The assertion of epistemology as first philosophy in the modern age exemplifies another dimension of such a force – namely, the goal of asserting a form of rationalism over reason. The value of ontological work, of re-examining and taking heed of the importance of reality, takes a new form, then, in the effort to free reason from the yoke of reductive rationality.

The argument about incompleteness also enables a critique of the kinds of reductionism that lead to conceptions of the human as a being completely governed by structural impositions on the one hand and those of the human being as radically free of such forces on the other. Human life is contextualized by structure, but it is not completely determined by it. Structure, which here can also be interpreted as “options,” sets the context for choices, which unfold the ongoing meaning and values of a particular human being’s story and the collective one of humankind. The interplay of structure and choices manifested by the relationship with them both produces and is produced by “subjects,” which can be read through the phenomenological theory of constitution as passive–active modes of production. The subject is, in other words, produced and produces itself and other kinds of things at the same time.

[language] enables us to communicate with one another in our struggle to find the means for survival... [and is] a carrier of the history and the culture built into the process of that communication ... The oppressor nation uses language as a means of entrenching itself in the oppressed nation.

It was language which held captive [the] cultures [of colonised people] their values, and hence their minds

[...] A large portion of [a] vast knowledge is locked up in the linguistic prison of English [libraries]... language fortresses inaccessible to the majority. Moving the Centre: The Struggle for Cultural Freedom by Wa Thiong'o Ngugi published by James Currey 1993, Chapter 4 - Imperialism of language. English, a language for the world?