

14. See V. Y. Mudimbe (1988). *The Invention of Africa: Gnosis, philosophy and the Order of Knowledge*. Bloomington: Indiana University Press; Anthony Pagden (1982). *The Fall of natural man: The American indian and the origins of comparative ethnology*. Cambridge: Cambridge University Press.
15. While politically the U.S. is defined as North America, inclusive of all its peoples, this is not so at the cultural level where the disciplines, specifically of the Humanities define the U.S.A. in Euroamerican (and thereby racial-national) terms. See "Do Not Call Us Negros", (cited in note 11).
16. See Sylvia Wynter (1995). "1492: A New World View," Vera Hyatt, et. al. (Eds.), *Race, discourse, and the origins of the Americas*. Washington: The Smithsonian Institution Press; see also Sylvia Wynter, "Columbus and the Poetics of the Proper Nos," in (Djelal Kadir, Ed.), *Discovering Columbus in Annals of Scholarship*, 8:2, Spring 1991, pp. 251-286.
17. See Jacob Pandian (1995). *Anthropology and the Western tradition: Towards an authentic Anthropology*. Prospect Heights: Waveland Press. The non-Western and largely non-white peoples colonized by the West were also defined as natives and placed on a racial-cultural scale defined by the West—Indoeuropeans at the top and Africans at the bottom. The two terms natives/niggers or nègres, are therefore part of the same complex of Otherness that is founding to our present "understanding of man's humanity."
18. Wole Soyinka has been the most strident critic of these lines, which as a Western educated writer and thinker, he interprets in the very terms of the "techno-cultural fallacy" of contemporary Western civilization and its understanding of man's humanity, which Césaire was here calling in question. See Soyinka's extended essay (1980) *Myth, literature and the African world*. Cambridge: Cambridge University Press.
19. Little has been done on the parallel "reasons-of-the-economy" ethic brought in by the new order of discourse from Adam Smith to Malthus to Ricardo. See in this respect Kenneth Lux (1990). *Adam Smith's mistake: How a moral philosopher invented economics and ended morality*. Boston and London: Shambhala.
20. *Mambo* is the term used for the vodun priestess, the female equivalent of the houn-gan, the male priest.
21. Dave Wagner uses this phrase in an essay on C.L.R. James whom he quotes: "Hegel," he told the Detroit readers, "is going to make a tremendous organization and analysis of thoughts, categories, etc. But he takes time out to say, and we will forget this at our own peril, that categories, the forms of logic, in Desire, Will, etc., are *human feelings and actions* (James' emphasis). History, in other words, is the animation of muscle and bone by hope and desire." See Dave Wagner (1986). "Philosophy and Culture." P. Buhle (Ed.), *C.L.R. James: His life and work*. London, New York.



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