

# Theories

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<http://www.jasonjcampbell.org/blog.php>

Youtube Playlist Link:

[http://www.youtube.com/view\\_play\\_list?p=FD2886D1E3B158A2](http://www.youtube.com/view_play_list?p=FD2886D1E3B158A2)

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**Theories Already Covered:**

1. [Logical Positivism](#)
2. [Prospect Theory](#)
3. [Prisoners Dilemma](#)
4. [Semiotics / Structuralism](#)
5. [Just War Theory](#)
6. [Grounded Theory](#)
7. [Deterrence Theory](#)
8. [Phenomenological Research](#)
9. [Non-Cooperative Game-Theory \(War\)](#)
10. [Narrative Research](#)
11. [Participatory Action Research](#)
12. [Ethnographic Research](#)
13. [Symbolic Interactionism](#)
14. [Political Obstructionism](#)
15. [Liberation / Oppression Theory / Reconstructivism \(Freire\)](#)
16. [Feminism](#)
  - i. [Transsexualism](#)
17. [Randian Objectivism](#)
18. [Case Study](#)
19. [Neoliberalism](#)

## §1.0

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McCarthy, Thomas. (2005). Vergangenheitsbewältigung in the United States: On the Politics of the Memory of Slavery. Globalizing Critical Theory. M. Pensky. New York, Rowman and Littlefield.  
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### **On the Duality of Revisionist History**

#### *As Integral to History*

1. The evidence of historical events is always subject to reinterpretation/reinvestigation.
2. As social perceptions change interpretations of historical events need to be reassessed.
3. Reinterpretation is a natural part of the historical process

#### *As a Method of Excusing or Justifying Injustice*

4. Revision as an attempt to trivialize atrocities
5. Revision as a form of repression
6. Revision as an attempt to preserve identity

### **Revisionist History and Identity Re-Formation**

1. Revisionist History: attempted to “reshape public memory—and thus German self understanding” (p. 141).
2. “The collective past is the burden of the present” (p. 141).
  - a. The correlation b/ the memories and burden.

#### **Aesthetics and Public Space in Identity Re-Formation:**

- Commemorations and remembrances are important
- Self-understanding (socio-culturally) is contingent on the political and historical narrative.

### **Fact-Interpretation Continuum and Political Identity**

- There is no separation between fact and interpretation
  - They are compliments of each other
- The relation b/ fact and interpretation serve as the source of *meaning* and political identity.
- Objectivity unfolds as a *process* rather than a *given*.
  - Part of being objective is remembering the past

- Part of being objective is acknowledging marginalized populations.
- Part of being objective is acknowledging privilege.
- As such, Political Identity:
  - Unfolds / is not fixed / must address its power / its biases / marginalized populations
  - Is in part subject to aesthetic and public identity re-formation: (E.g.: Shepard Fairey's Obama)



- The picture is an aesthetic attempt to re-form America's identity (for Americans and the world) which was **arguably** tarnished. [Good thing] However, it presents the image of hope without directly addressing the *object* of one's hope. [Bad thing]. Too ethereal.
- Political identity will need to be revised yet again to address this weakness.

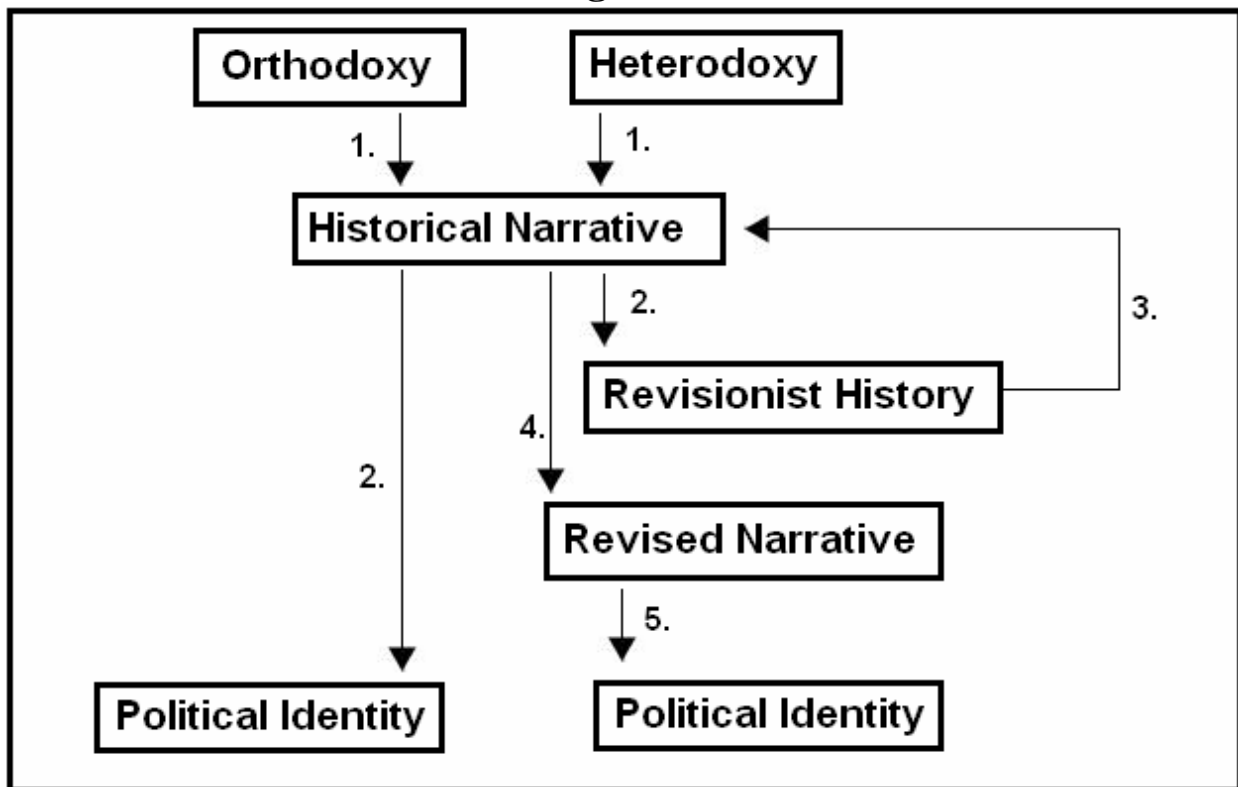
### § 1.1

#### Vergangenheitsbewältigung and North American Slavery:

- Vergangenheitsbewältigung (dealing with the past)
- Racist Orthodoxy [as majority] creates the condition for historical repression

- New revisionist accounts of history are posed by antiracist minorities (minorities in the sense of non majority/ non orthodoxy)
- Historical memory becomes segregated.<sup>1</sup>
  - Thus, political identity becomes segregated (divided)
  - Historical memory is separated into orthodox and heterodox histories. Orthodoxy creates the “master-narrative”<sup>2</sup>
  - Political unity is therefore divided or thwarted by this duality in historical memory.

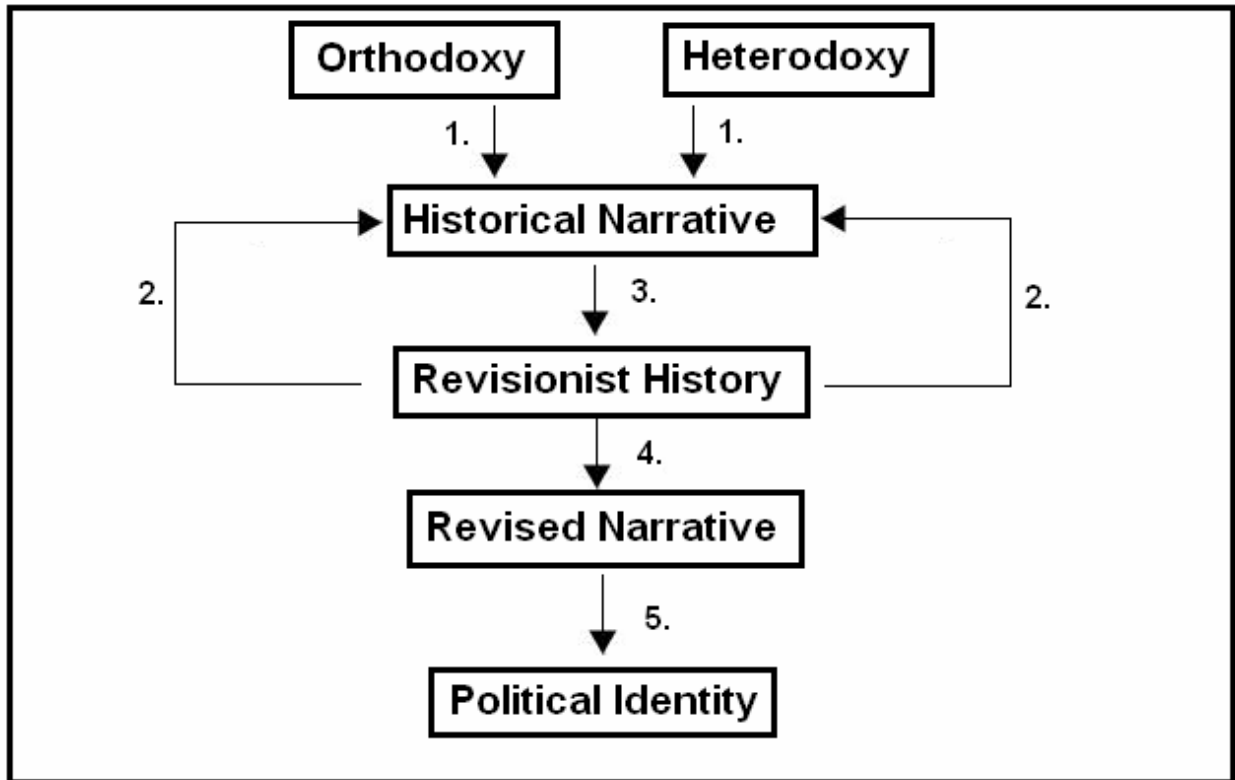
**Figure 1**



<sup>1</sup> DuBois, W. E. B. (1998). Black Reconstruction in America, 1860-1880. New York, Free Press.

<sup>2</sup> Huggins, N. I. (1990). Black Odyssey. New York, Vintage Books.

Figure 2



The difference in these two figures results from a schism in interpretation on the degree of flexibility in a nation's historical narrative.

**Causes for the Volatility b/ Orthodoxy and Heterodoxy:**

1. Discussions on the problems of past racial, ethnical or religious relations suggests [albeit incorrectly] present problems.
2. Orthodoxy views heterodoxy as fundamentally threatening the “master-narrative”
3. Public memory is largely shaped by the “master-narrative”. Thus, challenges to the master-narrative fundamentally attempt to reshape public-memory.
4. Successive waves of immigrants and naturalized citizens are categorized as either belonging to the “master-narrative” or heterodoxy’s revisionist histories.
  - a. Normative Whiteness: [explain U.S.]
  - b. The Colonial Master: [explain 3<sup>rd</sup> World]

## **The Politics of Memory:**

The manner in which political memory retains or credits, purges or discredits national historical information.

- a. The notion of “flip-flopping”
- b. Redress / Reparations: Civil Liberties Act of 1988
- c. Generational Grievances

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## **§ 2.0**

### **Structural Violence:**<sup>3</sup>

1. Identified as a “hybrid concept, half empirical and half theoretical.”<sup>4</sup>
2. The loss of human life arises as a consequence of social conditions.

#### Difference between Direct and Structural Violence

<b>Direct Violence</b>	<b>Structural Violence</b>
Recognized at the individual level	Recognized at the collective-level
Targeted against individuals	Targeted against social groups
Ostensibly defined	Ostensibly defined
Easily identifiable	Difficult to identify
Intentional Violence	Violence independent to intent
Manifests as a product of criminality	Manifests as: Economic: Exploitation Political: Repression
Event [earthquake example]	Process
Person(s) to person(s) <sup>5</sup>	Faceless <sup>6</sup>
[Generally] Death through direct force	[Generally] Death through deprivation
Unacceptable Violence	Normalized (Acceptable) Violence

Jonathan Kozol on public education as an example.

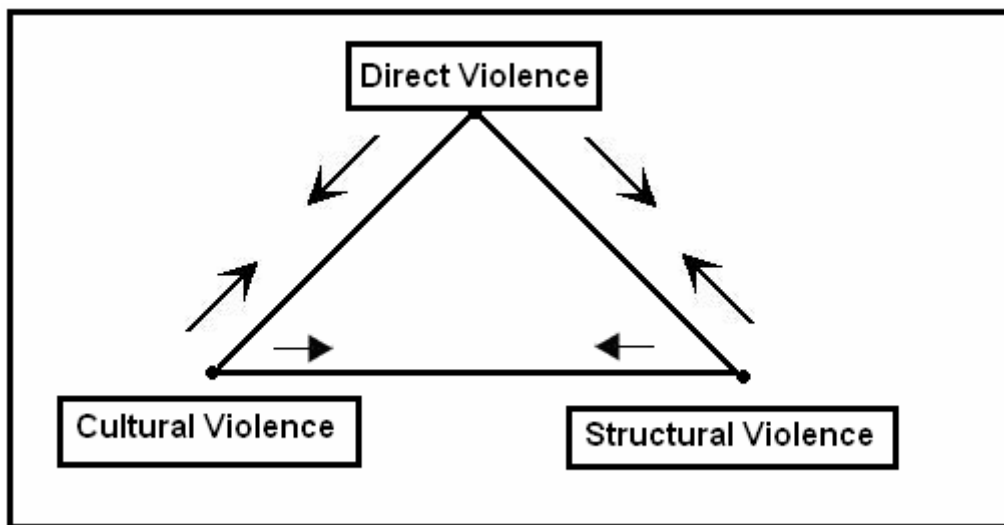
<sup>3</sup>Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research*, Vol. 6, No. 3. (1969), pp. 167-191. Galtung, Johan. *Peace by Peaceful Means: Peace and Conflict Development and Civilization*, London, United Kingdom: SAGE Publications, 1996.

<sup>4</sup>Høivik, T. (1977). "The Demography of Structural Violence." *Journal of Peace Research* 14(1): 59-73.

<sup>5</sup>Felipe E. MacGregor, M. R. (1994). Rejoinder to the Theory of Structural Violence. *The Culture of Violence*. K. R. a. M. Rubio. New York, United Nations University.

<sup>6</sup>Ibid

“The category of structural violence should make such cultural violence transparent. However, the violence strata image does not define the only causal chain in the violence triangle. There are linkages and causal flows in all six directions, and cycles connecting all three may start at any point. This is a good reason why the triangle may sometimes be a better image than the three-tier stratum model. Africans are captured, forced across the Atlantic to work as slaves; millions are killed in the process - in Africa, on board, in the Americas. This massive direct violence over centuries seeps down and sediments as massive structural violence, with whites as the master topdogs and blacks as the slave underdogs, producing and reproducing massive cultural violence with racist ideas everywhere. After some time, direct violence is forgotten, slavery is forgotten, and only two labels show up, pale enough for college textbooks: 'discrimination' for massive structural violence and 'prejudice' for massive cultural violence. Sanitation of language: itself cultural violence.”<sup>7</sup>



### **Examples of Structural Violence:**

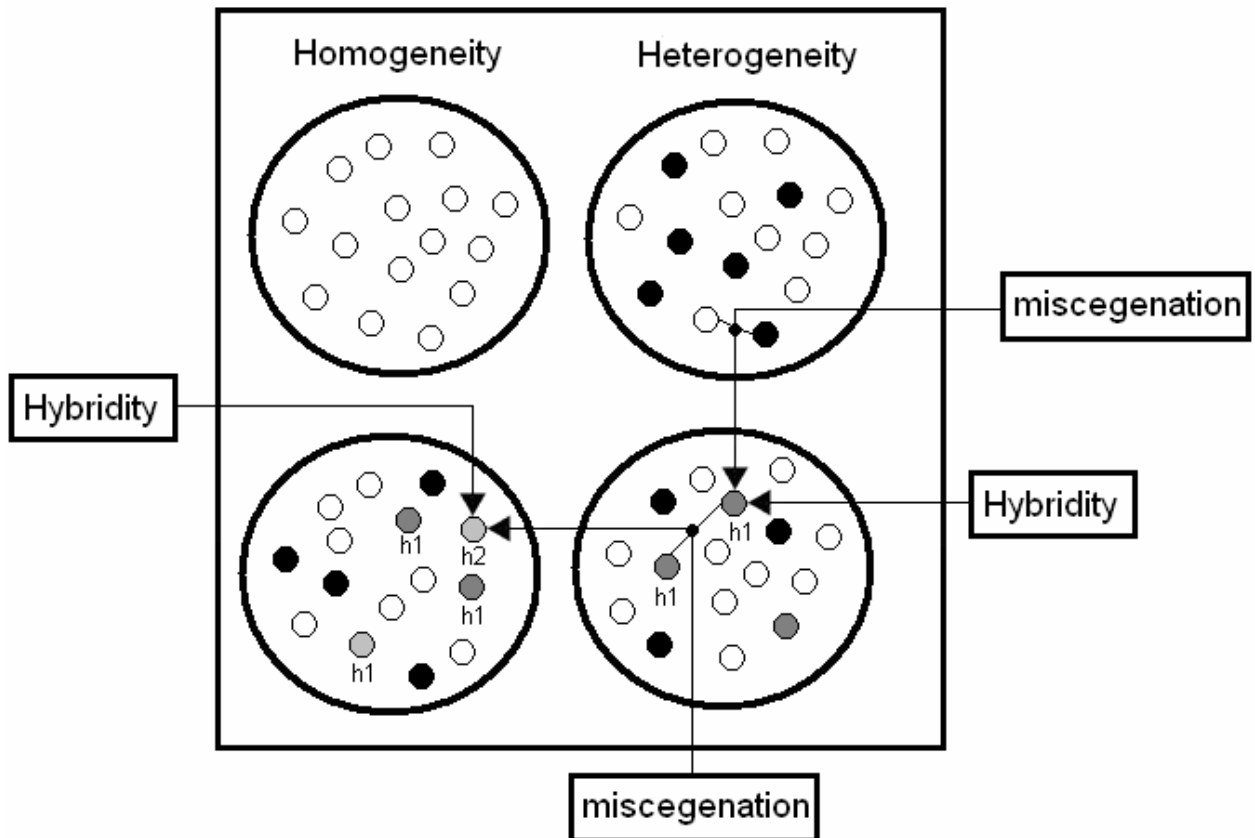
1. Under and Unemployment
2. Starvation
3. Military occupation
4. Sexism, Racism, Ageism
5. Pollution, Environmental Degradation
6. Medical Inaccessibility

<sup>7</sup> Galtung, J. (1990). "Cultural Violence." *Journal of Peace Research* 27(3): 291-305.

### §3.0

#### Homogeneity, Heterogeneity and Hybridity<sup>8</sup>

- “heterogeneity is simply the general characterization for diverse social arrangements that have in fact been historically fashioned.” (p. 73).



#### On the “Dangers” of Hybridity:

1. Hybridity developed as a belief that races were separate species (p. 78).
2. But if races were separate species, their offspring, the “hybrids” should be sterile.
3. As products of miscegenation (race mixing), hybrids represent a *dilution, a diminution of the power of the white race*.
4. Each progressive generation of intermixed hybrids further weakens the “purity” of the white race.  $H1 \rightarrow H2$

<sup>8</sup> Goldberg, D. T. (2000). *Heterogeneity and Hybridity: Colonial Legacy, Postcolonial Heresy. A Companion to Postcolonial Studies*. H. S. a. S. Ray. Malden, Blackwell Publishers.

### Causes of Heterogeneous Populations:

1. Dislocation
2. Migration
3. Interracial / Inter-religious marriages.
4. Urbanization

### Segregation as a “Defense” against Hybridity:

1. If power is lost in the mixing of races
2. And if the mixing of races is facilitated by their cohabitation
3. Then legal measures to prevent the cohabitation of race, decreases the chances of hybridity.
4. A decrease in hybridity suggests an increase of white racial purity.

The state as the institutionalization of homogeneity [read p. 81, last par].

### **§4.1 (Part I.)**

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Gayatri Chakravorty Spivak<sup>9</sup>  
“*Can the Subaltern Speak?*”  
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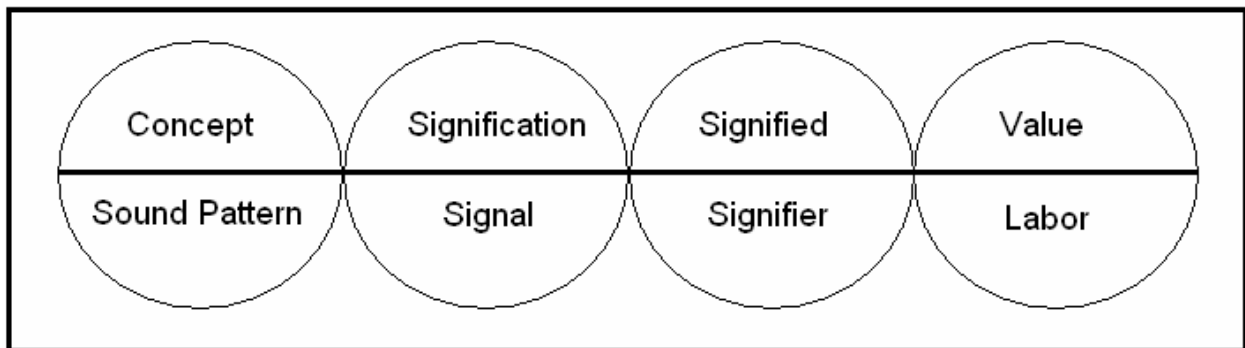
### Preliminary Concepts Needed to Understand Spivak:

1. **Hegemony**: the political, institutional, ideological root of power (Status Quo)
2. **Subaltern**: (for Spivak) relates to limited or inaccessibility to hegemonic power. [I will discuss this concept in more detail later]
3. **Subject/Subjectivity**:
  - a. **Traditional Model**: Subject is “undivided” i.e., desire and interests are untied [general description].
    - i. Desire may be a facet of the unconscious and thus the subject is said to arise from “parasubjective culture” [read 68-69].

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<sup>9</sup> "Can the Subaltern Speak?" In Patrick Williams and Laura Chrisman, eds., *Colonial Discourse and Post-Colonial Theory: A Reader*, pp. 66-111. Hemel Hempstead & New York: Harvester Wheatsheaf, 1993. Reprint of "Can the Subaltern Speak?" (1988)

- b. **Marxist Subjectivity**: Subject is profoundly divided, and this division *is the condition* for subjectivity. [read. p. 69] then read [p., 71].
  - c. Class Consciousness → Subjectivity (For Marx)
  - d. Class Consciousness:
    - i. Political Identity [as discussed previously in DuBois]
    - ii. Not a consequence of familial collectivity
4. **Two forms of Representation**:
- a. **Representation**: as *Vertreten*: as in political representation, e.g., representational democracy.
  - b. **Representation**: as *Darstellen*: as in re-representation is economic value.
    - i. The role of aesthetics / philosophy
    - ii. E.g., Aristotle’s form/function and the table/sled example. [Re-representation].
    - iii. Re-representation is thus technically functional transformation.
5. **Semiotics / Structuralism**:
- a. To fully understand Spivak’s argument you should already understand structuralism.



“According to Marx, under capitalism, value, as produced in necessary and surplus labor, is computed as the representation/sign of objectified labor (which is rigorously distinguished from human activity” (p. 73).  
 Read [p.74] **GO BACK to read** [p. 71] Discuss in detail.

- 6. **Alterity**: “Otherness”
  - a. Other as...possibility, threat, object, controllable...transcendental [refutation of solopisism]

## §4.2 (Part II.)

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Gayatri Chakravorty Spivak<sup>10</sup>  
“*Can the Subaltern Speak?*”  
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“**The British Codification of Hindu Law**”:<sup>11</sup>

1. Wishes to discuss British epistemic violence in the codification of Hindu Law.
2. Colonial British Masters sought to:  
“Form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinion, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degree fit vehicles for conveying knowledge to the great mass of the population.”<sup>12</sup>
3. Spivak argues that for Foucault and Deleuze the subproletariat (the lowest “class”) “can speak and know there condition” pg. 78.
4. Spivak disagrees with this contention.
5. [Read pg., 80][explain]
6. Read 82-83. [explain]
7. [Watch Neoliberalism Videos](#): First World Capital, Third World Labor.
8. The “real mark of geographical (geopolitical) discontinuity is the international division of labor” p. 85.
9. Spivak explores the consciousness (subjectivity) of woman as subaltern.
10. Widow sacrifice: *sati*

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<sup>10</sup> “Can the Subaltern Speak?” In Patrick Williams and Laura Chrisman, eds., *Colonial Discourse and Post-Colonial Theory: A Reader*, pp. 66-111. Hemel Hempstead & New York: Harvester Wheatsheaf, 1993. Reprint of “Can the Subaltern Speak?” (1988)

<sup>11</sup> It’s actually far more than the codification of law, it’s the structuring of subalternity [jim crow laws]

<sup>12</sup> Thomas Babington Macaulay, *Speeches by Lord Macaulay: With his minutes on Indian Education*, ed G.M. Young, Oxford University Press, AMS Edition: Oxford, 1979, p.359.

11. “White men are saving brown women from brown men” (p. 92). The problem of consciousness in woman as subaltern is encapsulated in this sentence.
12. This sentence, however, is contrasted from the Indian nativist argument: “The women actually wanted to die”
13. Conclusion:  
The Subaltern cannot speak. There is no virtue in global laundry lists with ‘woman’ as a pious item. Representation has not withered away. The female intellectual as intellectual has a circumscribed task which she must not disown with a flourish. (p. 104).

## §5.0

### Poststructuralism<sup>13</sup>

The existence of this theoretical épistème is itself debated.

“Poststructuralism names a theory, or group of theories, concerning the relationship between human beings, the world, and the practice of making and reproducing meaning.” (p. 5). However, others argue that there is no clear definition of poststructuralism.<sup>14</sup>

Some argue that Deleuze’s *Nietzsche and Philosophy* marks the beginning of poststructuralism.<sup>15</sup>

Deleuze’s *Nietzsche and Philosophy* is published the same year the Algerian War of Independence ended. Robert Young notes, “If so-called ‘poststructuralism’ is the product of a single historical moment... [then it is] the Algerian War of Independence”<sup>16</sup>

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<sup>13</sup> Belsey, C. (2002). *Poststructuralism: A Very Short Introduction*. New York, Oxford University Press.

<sup>14</sup> Agger, B. (1991). "Critical Theory, Poststructuralism, Postmodernism: Their Sociological Relevance." *Annual Review of Sociology* 17(ArticleType: research-article / Full publication date: 1991 / Copyright © 1991 Annual Reviews): 105-131.

<sup>15</sup> Couzens, D. (2004). *Critical Resistance : from Poststructuralism to Post-critique* Cambridge, MIT Press.

<sup>16</sup> Robert Young, *White Mythologies*. 1990, p. 10.

It became apparent that the “European Left” would not support the leading independence movement (FLN) National Liberation Front, which lead Young to write, “Marxism is collusively Eurocentric...gender and race [cannot] be satisfactorily subordinated to class” (pg. 4).

### **General characteristics of poststructuralist thought:**

- Typically dated between 1962-1984<sup>17</sup>
- Deny that ideas are the source of language
- Rather “ideas are the *effects* of the meanings we learn and reproduce” (Belsey, p. 7).
- Meaning is differential not referential [explain]
  - E.g., *modern*: what is modern?
- Complete rejection of positivist epistemology
- “Poststructuralism declares that the author is dead, that the notion of an individual subject is extremely problematical, and that all signifying practices are "traces" of Language's grand circulation.”<sup>18</sup>
  - This is precisely where Spivak draws her criticism.
- Poststructuralists devalue or outright reject the concept of ideology.<sup>19</sup>

### **False Consciousness:**

- Concept borrowed from Marx, but does not appear in Marx.
- Introduced by Georg Lukács
- The structure of oppression [as hegemonic power] is maximized if the oppressed are unaware of their oppression
- Institutions shape / influence thoughts
- Consciousness and thus identity is a **consequence** of material circumstances. [class consciousness as condition for subjectivity]
- Systematic misinformation, fear, control

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<sup>17</sup> Ibid, 17.

<sup>18</sup> Phelan, P. (1988). "Feminist Theory, Poststructuralism, and Performance." *TDR (1988-)* 32(1): 107-127.

<sup>19</sup> Ibid, 200.

- Slaves on a plantation [control despite increased #]

## **Poststructuralist Rejection of False Consciousness and thus Ideology:**

First, the appeal to distorted consciousness is unhelpful if there is no consciousness that is not distorted. Second, the idea of a group consciousness is a fiction, and the idea of consciousness should be replaced with other ideas (such as “discourse,” “*habitus*,” or “the background”) that capture the sense in which the structures of social behavior often are below the threshold of conscious decision making, perhaps at the level of the body. Third, if the ideas of distortion and consciousness are abandoned, one can live with the recognition that there is no single way in which to perceive “society” globally and no utopia in which all would describe it univocally.<sup>20</sup>

## **§6.0**

### **Queer Theory<sup>21</sup>**

#### **Common Misconceptions about Queer Theory:**

- Not technically considered a theory. There are no canonical texts<sup>22</sup> or a single unified perspective of “proper” interpretation.
  - This is not considered a weakness but a strength
- Not all queer theorists support the legalization of gay marriage, as such acts seek to force the difference within queer culture into heterosexual norms of marriage.<sup>23</sup>
  - Like all populations, queer culture is a diverse culture.
- Queer theory only applies to homosexual lifestyles [**false**].<sup>24</sup>

<sup>20</sup> Ibid., 200.

<sup>21</sup> Good resource for those seeking more information: <http://www.queertheory.com/>

<sup>22</sup> Deborah Carlin, Jennifer DiGrazia. (2004). Introduction. Queer Cultures. J. D. Deborah Carlin. New Jersey, Prentice Hall. Pg., xi

<sup>23</sup> Warner, Michael. 1999. *The Trouble with Normal: Sex, Politics, and the Ethics of Queer Life*. New York: Free Press.

<sup>24</sup> Rupp, Leila J. 1999. *A Desired Past: A Short History of Same Sex Love in America*. Chicago: University of Chicago Press. & DeAngelis, Michael. 2001. *Gay Fandom and Crossover Stardom: James Dean, Mel Gibson, and Keanu Reeves*. Durham, NC: Duke University Press. & Thomas, C. (1999). Straight with a Twist: Queer Theory and the Subject of Heterosexuality. Champaign, University of Illinois Press.

- Just as feminism has applied to a wide spectrum of disciplines (e.g., organizational conflict resolution etc.) queer theory has applicability beyond homosexual identity.
- Queer Studies is solely about male homosexuality [**false**].
  - Much of the foundational texts were feminist-LGBTI hybrid studies.<sup>25</sup>

### **Discourses on Identity:**

- Contemporarily LesBiGay identity “appears to be the specialty *de jour* for sale on commerce’s cart.”<sup>26</sup>
  - But what is queer identity?
- Queer theory challenges the notion of a unique identity politic/politic of identity, by embracing the fluidity of individual identities: as evident in the acronym LGBTI
  - Interests vary throughout the queer “community”
- Attempt to account for “collectivist identity”
- Challenges the sex-gender taxonomy of human identification (collective identity).
  - Essentialist [Explain]
    - Dichotomous (totalizing notions of gender)
    - Marx's *class consciousness*
    - Durkheim's *collective conscience*
    - *Gemeinschaft*: community, roles, ect.

“Early literature approached these attributes as "natural" or "essential" characteristics-qualities emerging from physiological traits, psychological predispositions, regional features, or the properties of structural locations. A collective's members were believed to internalize these qualities, suggesting a unified, singular social experience, a single canvas against which social actors constructed a sense of self.”<sup>27</sup>

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<sup>25</sup> See: Rubin, Gayle. 1975. “The Traffic in Women: Notes toward a Political Economy of Sex.” In *Toward an Anthropology of Women*, ed. Rayna Reiter, 157–210. New York: Monthly Review Press. & Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge.

<sup>26</sup> Skover, D. M. and K. Y. Testy (2002). "LesBiGay Identity as Commodity." *California Law Review* **90**(1): 223-255.

<sup>27</sup> Cerulo, K. A. (1997). "Identity Construction: New Issues, New Directions." *Annual Review of Sociology* **23**(ArticleType: research-article / Full publication date: 1997 / Copyright © 1997 Annual Reviews): 385-409.

- Social Constructionism [Explain]
  - Anti-essentialist position

“Constructionists conceptualize gender as an interactional accomplishment, an identity continually renegotiated via linguistic exchange and social performance. From this stance, researchers also explore subjective definitions of femininity and masculinity, attending to the symbols and norms that initiate and sustain either/or classifications. An important outgrowth of gender constructionism rests with works that problematize the gender-sex link. Researchers dissect the differences in male and female biology—the body and reproductive system in particular. By questioning the meaning of biological distinctions, scholars expose the social rituals, symbols, and practices that transform such differences into social facts.”<sup>28</sup>

- Transgender theory challenges *both* Social Constructionism and Gender Essentialism<sup>29</sup>
- Watch video explaining this difference [here](#).
- Radical transsexuals directly challenge both constructionist and essentialist notions. [explain]

### Closetedness and Queer Identity.<sup>30</sup>

- First, we recognize that queer theorists have shifted from essentialist notions of identity to socially constructed notions of collective identity.
- Closetedness presupposes a dichotomy:
  - Heterosexuality: acceptable / normativized
    - Barring social cues: identity is assumed to be heterosexual [important]
  - Homosexuality: unacceptable /
    - Since homosexuality is deviant behavior, homosexuals should be closeted. [dual complication]
      - Heterosexuals want to keep gays in the closet
      - Some members of the community want to be closeted
  - Sedgwick describes the closet **as a relation rather than a place** [important].

<sup>28</sup> Ibid p. 386.

<sup>29</sup> [Jason J. Campbell, C. I. A. \(2007\). "Beyond Gender Essentialism and the Social Construction of Gender: Redefining the Conception of Gender through a Reinvestigation of Transgender Theory." \*International Studies in Philosophy\* 39: 19-30.](#)

<sup>30</sup> Sedgwick, Eve Kosofsky, 1990, *Epistemology of the Closet*. Berkeley: University of California Press.

- E.g., “I am out, therefore, I am.”
  - Construction of identity as a relation of *your* recognition.
    - Pros
    - Cons
- Sedgwick writes:

But in the vicinity of the closet, even what *counts* as a speech act is problematized on a perfectly routine basis...”Closetedness” **itself is a performance initiated as such by the speech act of silence**—not a particular silence, but a silence that accrues particularly by fits and starts, in *relation* to the discourse that surrounds and differentially constitutes it.<sup>31</sup>

## §7.0

### **Race Theory** (Black and Chicana/Chicano)

[Do not confuse Race Theory with Critical Race Theory]

“More than 60% of the people in prison are now racial and ethnic minorities. For Black males in their twenties, 1 in every 8 is in prison or jail on any given day. These trends have been intensified by the disproportionate impact of the "war on drugs," in which three-fourths of all persons in prison for drug offenses are people of color.”<sup>32</sup>

### **Origins of Race:**<sup>33</sup>

1. Winant defines ‘race’ as: “concept that signifies and symbolizes sociopolitical conflicts and interests in reference to different types of human bodies” (p. 172).
  - a. **The Genealogy of Race is based in:**
    - i. Global Economy
    - ii. “Conquest of the Americas”
    - iii. Atlantic slave trade
    - iv. Science: “At the beginning of the twentieth century, a nearly comprehensive view of the race concept still located it at the biological level. On this account, races

<sup>31</sup> Sedgwick, Eve Kosofsky, 1990, *Epistemology of the Closet*. Berkeley: University of California Press.

<sup>32</sup> <http://www.sentencingproject.org/template/page.cfm?id=122>

<sup>33</sup> Winant, Howard. (2000). "Race and Race Theory." *Annual Review of Sociology* 26(ArticleType: research-article / Full publication date: 2000 / Copyright © 2000 Annual Reviews): 169-185.

were "natural": their characteristics were essential and given, immutable" (Winant: 2000, 174).

### **Conceptual Justification of the Slave Trade:**

1. "To be human is to have a soul
2. To have a soul is to be Christian
3. These natives are no or refuse to become Christians  
Therefore, these natives have no soul  
Therefore, these natives are not human

It is quite simple to deduce slavery from such premises, as slave labor contributed to the accumulation of vast wealth, wealth derived from Caribbean plantations. If the natives refused to convert to Christianity, they cannot have souls, if they do not have souls they cannot be human, and finally, if they are not human, then they are not entitled to be free".<sup>34</sup>

### **Three "Reductionist" Social Structures (Goals and Complications):**

Attempted to relinquish the notion for race by addressing more empirically verifiable structures. Arguments, however, were prone to reductionism.

1. **Ethnicity-based theory:**
  - a. **Goal:** "culturally grounded framework for collective identity" (Winant: 2000, 178).
  - b. **Problem:** enduring structural obstacles, resistance to "normative-whiteness" [explain].
2. **Class-based theory:**
  - c. **Goal:** "group based stratification and economic competition" (Winant: 2000, 178).
  - d. **Problem:** 2 Problems with *Affirmative Action*:
    1. Inequalities *within* racially defined minorities undermine social cohesion.
    2. Persistent racism refuses to acknowledge the relevance of economic redistribution [Kozol]

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<sup>34</sup> [Campbell, Jason. J. \(2006\). "The Plantation System throughout Jamaica and the Early Caribbean: An Epoch of Exploitation Ushers in Neoliberal Economics." \*International Studies in Philosophy\* 38\(1\): 19-29.](#)

### 3. Nation-based theory:

- e. **Goal**: Decolonization process and personhood. Shift from race discourse to *diasporic identity*.
- f. **Problem**: devolved into crude and retro forms of cultural nationalism, informed more by mysticism than by social analysis” (Winant: 2000, 180).

**By ‘nihilism’, West means**: “the lived experience of coping with a life of horrifying meaninglessness, hopelessness, and (most important) lovelessness.” (p. 22-23).

### Nihilism in Black America: [2 Explanatory Accounts]<sup>35</sup>

#### Two Problems facing the African-American Community:

1. **Structural** (systemic)
  - a. Discrimination
  - b. Historical effects of slavery
  - c. Employment/Education
2. **Behavioral**: (motivational)
  - a. “waning Protestant Ethic” (West: 1993, 18).
  - b. Failure in responsibility
  - c. Impulsivity: failure in deferred gratification

#### Two Potential “Solutions”:

##### 1. Liberal Structuralism:

- Address the concerns of the **structural problem**
- Structures are identified as *primarily* political and economic structures.
- Expanded healthcare, educational reform, affirmative action, etc...
- Focus on combating systemic problems (structural violence, [videos 15-18.](#))

##### 2. Conservative Behaviorism:

- Depend on the “cultural revival of the Protestant ethic in black America” (West: 1993, 18).

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<sup>35</sup> West, Cornel. (1993). Race Matters. New York, Vintage Books.

- Subscribe to: free market economics, motivational strategies,

### **Beyond Liberalism and Conservatism:**

1. Structures and Behavior are Inseparable:
  - a. Behavior is shaped in part by larger socioeconomic circumstances. [Explain: social determinist theory]
2. We must recognize the influence of cultural structures
  - a. Not just political and economic
3. Address despair:
  - a. The “nihilistic threat to its very existence” (West: 1993, 19).  
E.g., psychological depression, personal worthlessness, social despair.

### **Chican(a)o Theoretical Perspectives:**<sup>36</sup>

- “Subordination has often been treated as a consequence of deficiencies inherent in Chicano values and lifestyles” (p. 258)
  - Relates to the notion of “behavioral” problems within the community. Thus, requires a Conservative Behaviorists approach.
- “Structural discrimination is the underlying explanatory proposition in the emergent theories on **internal colonialism**” (p. 258).
- Pablo Gonzalez Casanova discusses the nature of *internal colonialism* and the domination of one race over another, within one country.<sup>37</sup>
- Chican(a)o studies cannot assume a homogenized descriptive account of the Chican(a)o experience.<sup>38</sup>
- Micro-level approach (existential, phenomenological) is a “better” explanatory approach.
- Much of the complexity of chicana history can be garnered from Mexican corridos.<sup>39</sup>

<sup>36</sup> Zinn, Maxine. Baca. (1981). "Sociological Theory in Emergent Chicano Perspectives." The Pacific Sociological Review 24(2): 255-272.

<sup>37</sup> Pablo Gonzalez Casanova. "Internal Colonialism and National Development." *Studies in Comparative International Development*, 1:4 (1965). 27.

<sup>38</sup> Ramos, R. (1979). *The Mexican-American: Am I who they say I am?* In A. D. Trejo (Ed.), *The Chicanos as we see ourselves*, (pp.49-66). Tuscon, AZ: University of Arizona Press.

## Caballo Prieto Azabache

### My Dark Horse

My dark horse, how could I  
forget you, I own you my life  
when the troops loyal to Pancho Villa  
were going to execute me

Caballo prieto azabache,  
como olvidarte te debo la vida.  
Cuando iban a fusilarme,  
las fuerzas leales de Pancho Villa.

-----  
It was a cloudy night  
and I was surprised by an outpost  
and having disarmed me  
they sentenced me to death.

-----  
Fue aquella noche nublada,  
una avanzada me sorprendió.  
Y...después de... de...sar...marme,  
fui condenado al paredón.

-----  
As I was already in the death cell  
Villa was saying to his aide-de-camp  
put this horse for me aside  
as it is educated and obedient.

-----  
Ya cuando estuve en capilla,  
le dijo Villa a su asistente,  
me apartas ese caballo  
por educado y obediente.

-----  
I know I cannot escape  
but I kept thinking about it  
and you, my dark horse  
were thinking exactly like me.

-----  
Sabia que no iba a escaparme,  
solo pensaba en mi salvación,  
Y tú mi prieto azabache  
también pensaste igual que yo.

-----  
I remember being asked of what is  
my last desire before the death  
and I told, I wanted to die  
sitting on my dark horse.

-----  
Recuerdo que me dijeron  
pide un deseo pa'[para] justiciarte  
yo quiero morir monta'o  
[montado] en mi caballo

-----  
And when I was put on you  
and were going to execute me  
you only expected my command  
and jumped over the wall.

-----  
Y cuando en ti me montaron  
y prepararon, la ejecución,  
mi voz de mando esperaste  
te abalanzaste sobre el pelotón.

-----  
With three *Mauser* bullets in your body  
you galloped, my dark one, saving my life  
what you've done for me, my horse,  
my friend, I will never forget you.

-----  
con tres balazos de mauser,  
corriste azabache, salvando mi vida,  
lo que tu hiciste conmigo  
caballo amigo no se me olvida.

-----  
I was unable to save yours  
and I can only cry of grief  
therefore, my dark horse  
I will not forget you ever.

-----  
No pude salvar la tuya,  
y la amargura me hace llorar,  
por eso prie...to a...za...bache,  
no he de olvidarte nunca jamás.

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<sup>39</sup> Herrera-Sobek, Maria. (1990). The Mexican Corrido: A Feminist Analysis, Indiana University Press.

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## The notion of the *Jonkeados*<sup>40</sup>

The danger with the conception of the *jonkeados* is that industrialized countries perpetuate a myth of “defective people,” just as a product is defective, so too are individual human beings “defective.” An individual’s value is only recognized insofar as that individual performs to the expectation of her position. If she fails to meet those expectations, she immediately loses her value to the company...Mexican laborers are faced with the threat of defective identities (*jonkeados*) if they fail to meet the expectations of their positions. And after quitting or being fired from their jobs, they are faced with the psychological tortures of identifying themselves as failures, i.e., as defective human beings.

- [The Felonization of Chicano identity and HR4437.](#)
  - Identification Requirements in Arizona [SB1070](#):
  - Enforcement (1) of SB1070: Requires a reasonable attempt to be made to determine the immigration status of a person during any legitimate contact made by an official or agency of the state or a county, city, town or political subdivision (political subdivision) if reasonable suspicion exists that the person is an alien who is unlawfully present in the U.S.
  - **SB1070 Opponents**: Argue racial profiling.<sup>41</sup>
  - **SB1070 Proponents**: Argue that the U.S. government isn’t protecting its borders.

### **Theoretical Components for 21<sup>st</sup> Century Race Theory:**

1. Must address the “comparative/historical dimensions of race” (Winant: 2000, pg. 180).
2. Link, the micro- and macro-aspects of racial signification and racialized social structure (181).
3. Recognition of the newly pervasive forms of politics (181).

### **Approach to Racial Formation Theory:**

(a) It views the meaning of race and the content of racial identities as unstable and politically contested; (b) It understands racial formation as the intersection/conflict of racial "projects" that combine representational/discursive elements with structural institutional ones; (c) It sees these intersections as iterative sequences of interpretations (articulations) of the meaning of race that are open to many types of agency, from the individual to the organizational, from the local to the global. (182).

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<sup>40</sup> <http://juantornoe.blogs.com/hispanictrending/2009/01/hr-4437-nafta-and-the-jonkeados.html>

<sup>41</sup> <http://thehill.com/blogs/blog-briefing-room/news/94117-mexico-angry-about-new-arizona-immigration-law>

## §8.0

## Occultist Theories

### Misconceptions of Occultism:

- Occultism is the study of, or a form of devil worship
  - [False]: Occultism pertains to the esoteric study of the relationship between human consciousness and “non empirical” phenomena.
- Occultist theories serve no contemporary significance and are therefore useless.
  - [False]:
    - Descartes’ discussion of the function of the pineal gland in the *Meditations* has occultist roots.
    - Spinoza’s pantheistic metaphysics has occultist roots.
    - Leibniz’s *Monadology* and the conception of the monad has occultist roots.
- I can’t study occultist theory because it is against my religious belief.
  - **[be sure to check with your religious leaders]** prior to studying the occult/occultist theories.
    - Like all theoretical approaches, occultist theories try to explain our world.
    - It is a body of knowledge, like any body of knowledge, which can be investigated without a need to practice.
      - Contemporary scientific discourse is *wholly* atheistic yet we all study and know some of the principles of scientific thought without the belief that it jeopardizes our religious views.
  - Every religious system of belief, both monotheistic and polytheistic has occultist branches of thought.
- Occultism only serves as a force of evil.
  - [False]: scientific thought has *continuously* been weaponized and used to commit genocide, however, much of science is used to help improve the lives of people. Occultist theories, like any theory, can be weaponized, but occultist theory is not a force of evil. [e.g., normative whiteness as weaponized]

## Non-Occultist Conceptions Needed to Understand Occult Theories:

### Aristotle's First Principle:

In every systematic inquiry (*methodos*) where there are first principles, or causes, or elements, knowledge and science result *from acquiring knowledge* of these; for we think we know something just in case we acquire knowledge of the primary causes, the primary first principles, all the way to the elements. It is clear, then, that in the science of nature as elsewhere, we should try first to determine questions about the first principles. The naturally proper direction of our road is from things better known and clearer to us, to things that are clearer and better known by nature; for the things known to us are not the same as the things known unconditionally (*haplôs*). Hence it is necessary for us to progress, following this procedure, from the things that are less clear by nature, but clearer to us, towards things that are clearer and better known by nature. (*Phys.* 184a10–21),

[explain: uncaused cause, infinite regress]

“(12.) Closely connected with these questions is the problem whether the elements exist potentially or in some other sense. If in some other sense, there will be something else prior to the first principles.<sup>42</sup> [1003a] [1] For the potentiality *is prior to* the actual cause, and the potential *need not necessarily always become actual*. On the other hand, if the elements exist potentially, it is possible for nothing to exist; for even that which does not yet exist is capable of existing. That which does not exist may come to be, but nothing which cannot exist comes to be.<sup>43</sup>”

To more fully understand Aristotle's conception of the actuality / potentiality distinction watch the four videos in [this series](#).

### 3 Forms of Existence

1. **Actual Existence**: empirically verifiable in practice or principle
2. **Potential / Nonexistence**: possible forms of existence. Astral Planes and Projection. [explain]
3. **Impossible Existence**: contradictory existences.

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<sup>42</sup>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0052%3Abook%3D3%3Asection%3D1002b>

<sup>43</sup>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0052%3Abook%3D3%3Asection%3D1003a>

**Occultist Theories:** [Heterodox Theories] [explain]  
[Many occultists argue that there is no handed path] [deny]

**Both Right-Left Hand Paths Believe**

Through magic we have “power to *experience* and fathom things which are inaccessible to human reason. For magic is a great *secret wisdom*, just as *reason is a great public folly* (emphasis added).”<sup>44</sup>

- Occultists have more in common with Theists than atheists [explain]
- Occultists *oppose* the principles of reductionist [materialist] scientific thought.
- Occultists believe in Mind *rather than* Matter as the Uncaused Cause, [similar to theistic belief] [explain]
- \*Knowledge has been lost [as a byproduct of human evolution and scientific skepticism]
- Occultists **are not** debating the importance and influence of science but argue that **it is not** the **sole way** of accessing the truths of the universe.
- Sexual reproduction is the source of death. Death is inherent in who we are. We are “beings-toward-death”<sup>45</sup> [disclaimer]
- [My argument] It is in the recognition of being “beings-toward-death” that split the “paths” within the occult tradition.
- Plato’s *Parmenides* and the conception of the *One*:

**[Key notion]** But in fact the supposition whose consequences we are to consider is not ‘if a one [is] *one*,’ but ‘if a one *is*.’ This implies that ‘is’ and ‘one’ stand for different things [explain]. Thus the short statement ‘a one is’ simply means that the one has being... Again, among all these parts there cannot be any which is part of being and yet not a [one] part. [explain]. If it *is*, then, so long as it is, it must always be some *one* part: it cannot be *no* [not one] part. Consequently unity must belong to every part of being, and be lacking in none, smaller or greater.<sup>46</sup> **[detailed explanation throughout]**<sup>47</sup>

<sup>44</sup> Cavendish, Richard, 1977 (1967). *The Black Arts* (London: Pan Books), p. 135.

<sup>45</sup> Martin Heidegger: *Being and Time*.

<sup>46</sup> *Parmenides*, 142c3-144d.

<sup>47</sup> [http://jasonjcampbell.org/uploads/ Daughters\\_of\\_the\\_Surrogate\\_Mother\\_Free\\_Ebook.pdf](http://jasonjcampbell.org/uploads/ Daughters_of_the_Surrogate_Mother_Free_Ebook.pdf) page. 139 Ovehnin. The physical conflation of two within *One*.

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**Occultists Beliefs: [Right-Hand Path Only] RHP: “White-Light”**

- \*Knowledge has been lost [as a byproduct of human evolution and scientific skepticism]
- [**Uniquely Right-Hand**]: This knowledge is only accessible through devoted and rigorous **self-detachment**.<sup>48</sup>
  - Patañjali a great Hindu mystic and author of the Yoga-Sūtras, writes: “the highest form of detachment is achieved in the mind ceasing to act, the Seer is said to be in a state of Kaivalya or liberation.”<sup>49</sup>
  - [Me] “In self-liberation and the ultimate act of Kaivalya (liberation of the mind), one transcends death and all attachments including one’s attachment to one’s self”<sup>50</sup>
  - Abū ar-Rayhān Muhammad ibn Ahmad al-Bīrūnī AKA Al-Bīrūnī translates Patañjali writing:

**Q6.** How can the quelling of the soul and the compression of its faculties away from external things be accomplished?

**Ans.** This may be accomplished...[by] *intellectual, namely mental asceticism*, which consist of contemplating the consequences with the eye of the heart, and considering the evil of the existents, which come into being and pass away. *For nothing is worse than decaying and passing away, these two being inherent in (the existents)*...For they are the causes of attachment to things existing in the world, and add to the evils of bondage, and prevent him from addressing himself single-mindedly to his liberation.<sup>51</sup>

[explain]

[Disclaimer]<sup>52</sup> Explain in relation to *Star Wars*. Anakin Skywalker’s attachment to Padmé Amidala [Introduction to the Left-Hand Path / The Dark Side of the Force].

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<sup>48</sup> Patañjali. trans. P.N. Mukerji. 1983. Yoga philosophy of Patañjali containing his Yoga aphorisms with Vyāsa’s commentary in Sanskrit and a translation with annotations including many suggestions for the practice of Yoga. Albany: State University of New York Press. p. 162.

<sup>49</sup> *Ibid* p. 109.

<sup>50</sup> Campbell, J. Jason. (2011). Conceptions of Evil throughout the History of Ideas: A Survey of Thought, LAP LAMBERT Academic Publishing.

<sup>51</sup> Patañjali., p. 317.

<sup>52</sup> Not suggesting that George Lucas willfully incorporated occult symbology.

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**Occultists Beliefs: [Left-Hand Path Only]: LHP: *Vamachara***

- Not all LHP occultists are Satanists,<sup>53</sup> though some are. E.g., Occultists of the “Temple of Set” consider themselves LHP but not Satanists.<sup>54</sup>
- \*Knowledge has been lost [as a byproduct of human evolution and scientific skepticism]
- **[Uniquely Left-Hand]**: This knowledge is only accessible through sexual and carnal indulgences and embracing the inherent death within us all.

Hugh Urban writes: “*Vamachara* Tantra is considered the most rapid and dangerous path to liberation. By crossing the boundary between purity and impurity, the Tantrika seeks a superhuman source of power that oversteps all conventional social and moral structures”<sup>55</sup>

Urban continues:

According to diaries from this period, Crowley believed that he had transcended all moral boundaries and material distinctions, such that even the most defiling substances became for him divine. He describes one performance of his Gnostic Mass in which the sacred Host was replaced with the excrement of his consort, Leah Hirsig, which she then forced him to eat as the Body of God: “My mouth burned,” he recounts, “my throat choked, my belly wretched . . . . My teeth grew rotten, my tongue ulcered, raw was my throat; but to her tongue it was ambrosia, in her belly the One God.”<sup>56</sup>

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<sup>53</sup> Lewis, J. R. (2001). *Satanism Today : An Encyclopedia of Religion, Folklore, and Popular Culture* Santa Barbara, ABC-CLIO

<sup>54</sup> <http://www.xeper.org/>

<sup>55</sup> Urban, Hugh. B. (2004). *The Beast with Two Backs: Aleister Crowley, Sex Magic and the Exhaustion of Modernity*, University of California Press. **7**: p. 12.

<sup>56</sup> *Ibid.*, p. 13. / John Symonds and Kenneth Grant, eds. *The Diaries of Aleister Crowley: The Magical Record of the Beast 666* (London: Duck Editions, 2001), 235.

## Left-Right Occultist Paths

