

The Dynamics of Culture

Frederick David Abraham

Horace B. Silliman Lecture
Silliman University
Dumaguete City, Philippines
May 26, 2010

© Frederick David Abraham 2010

IN PRAISE OF
SILLIMANIANS WHO
ARE DEDICATED TO
EMANCIPATION
AND THE
PRESERVATION &
EVOLUTION OF
CULTURES

Sillimanian	Accomplishments
Betty Abregana	For research on farm workers, and for promotion of the accessibility of education.
Ceres Pioquinto	For enlightening campus programs and an enlightened <i>Silliman Journal</i> .
Gina Abol Fontejon-Bonior	For praxis of social theory in teaching, and for action-ethnographic research.
Priscilla Magdamo	For the preservation of Visayan cultures through the beauty of their music.

These members of the Silliman community contributed to a climate of respect, fulfillment, dignity, and emancipation, both at Silliman and for Filipino society.

Ilianen Monobo Folktale

Si Musekinan wey si Megasà

(Poor-one and Thin-one)

Synopsis taken from Wigglesworth, 1981

Recorded August, 1967 as narrated by Mr. Adriano Ambangan.

Megasà, the anemic son of his impoverished mother, Musekinan, sets out to intercept, Telinganup, the chief's principal hunter, in hopes of begging some meat to eat if the hunt is successful, taking some rice prepared by Musekinan, to eat with the meat, or at least to eat while smelling the meat cooking. His mother warns him "but just remember that people like you are despised." Predictably, Telinganup does refuse to give Megasà meat, saying that he has to save it for the chief's wife who is nursing a baby. He does let him smell the meat as it cooks, which, with the rice, was the all that Megasà was able to enjoy. He goes home.

Back at the chief's home, the chief complains that the meat tastes like rattan. Telinganup says he did nothing, but added that Megasà smelled the aroma without getting any meat. The chief blames Megasà and sends Telinganup to fetch Megasà. Megasà goes willingly. The chief tells Megasà that his punishment for spoiling the meat is to become his slave. Megasà pleads for mediation by someone who shows consideration. The chief allows him to name the arbitrator, which he does. Megasà offers to the arbitrator to excuse himself from this task as it carries a risk that the chief will enslave him also. The arbitrator has Megasà tell his story so he can determine the penalty. Telinganup corroborated that Megasà told the story accurately. However, the chief adds a penalty of ten carabaos.

The mediator says, wait a minute. We can settle this now. I offer my prized heirloom, a sacred brass gong worth more than the ten carabaos, in lieu of that penalty. The chief agrees, hankering for the gong. They fetched the gong and the chief instructed Telinganup to play it. The chief was pleased with the sound. The arbitrator says, now you have been paid back by the sound, for it is the same as the odor of the meat. The chief could not object.

Change and Instability

I approach the discussion of the dynamics of oppression and emancipation from the perspective of postcolonial theory¹ as especially exemplified by Bhabha, and in fact, my title is based on the title of his famous work, *The Location of Culture*. In my own thinking I use some concepts metaphorically from dynamical systems theory² for their close affinity to some basic ideas of postcolonial theory, mainly, that systems, including those of self and society change only as the dynamics of the system become unstable, creating the conditions for change. We need not give more details of systems theory beyond that, but do realize that it is but one of many philosophical and scientific perspectives that can yield insights about social change.

Several of these features are embodied in a statement by Gina A. Fontejon-Benior:

"I shared the paradigm shift I was going through . . . about my philosophy of teaching, particularly language teaching . . . in a multicultural setting, and I was eager to discuss the Bakhtinian reaction to 'the structuralist view of the signifier . . . as having idealized meanings, and linguistic communities as being relatively homogeneous and consensual.'" . . . [He] argued that the signifier has no idealized meanings because 'the signifying practices of societies are sites of struggle, and that linguistic communities are heterogeneous arenas characterized by conflicting claims to truth and power.'" (G.A. Fontejon-Benior, 2006, p. 37; Bakhtin quote, 1981 is taken from Norton & Toohey, 2002)

First is the emphasis that language and culture are holistically intertwined. **Second**, she implies that conflict and struggle and diversity are important aspects of cultures, and these qualities imply instability. **Third**, she identifies the instability in language in Bakhtin's reaction to structuralism, and its relation to homogeneous consensus versus heterogeneity in linguistic communities. And, finally, **fourth**, she shows a passion to carry her philosophic sophistications into the arena of her teaching. It is amazing that an interview for a teaching position reveals this confluence of passion, intellect, and praxis is most compelling.

Another example comes from the world of art, which like language, is also imbedded in culture. Surprisingly, perhaps, this quote comes from the great existential Protestant theologian, Paul Tillich.

"The combination of the experience of meaninglessness and of the courage to be as oneself is the key to the development of visual art since the turn of the century. In expressionism and surrealism the surface structures of reality are disrupted." (Tillich, 1952, p. 146)

¹ For the relationship among postmodern theories of which postcolonial theory is but one, see [Appendix 1](#).

² For a bit more optional discussion of systems theory, see [Appendix 2](#).

First it is interesting that the mentioning of instability in the evolution of art enables Tillich to contain the essence of his existential philosophy. Manly that meaningfulness emerges from meaninglessness. This flows from the roots of existentialism and critical theory in Nietzsche and Heidegger. I strongly recommend Tillich's concept of God as an antidote to many popular traditional concepts. This critique is especially powerful coming from a leading Christian theologian, and to me, much of his thought in this respect is very close to that of Jewish mysticism. While Tillich is thus like Heidegger's holding Being as "ontological prior to conception" (Tillich, 2010), his critique is more like Habermas' critique of Heidegger in denying the 'ontological difference' between Being and beings." (McCarthy, 1987, p.xi.) Habermas is concerned with two lineages out of Nietzsche, one through Heidegger to Derrida (we could add, Tillich and many other postmodern authors as well), the other through Bataille to Foucault (McCarthy, *ibid.*). However, I digress, my main point here is that this inner conflict is a source of great personal instability and personal transformation.

Second, this personal struggle is also a struggle with cultural convention. The artist brings into the culture, this conflict, and its need to break 'surface structures'. I can mention a couple of additional examples, which also occurred within religious contexts. One is Giotto (Kristeva, 1980), Italian pre-Renaissance artist, painting in Assisi as well as Rome and Florence, who disrupted traditional Byzantine religious artistic style by introducing a start at the use of perspective and 3D effects. He also reflected the kinds of social changes ushered into the church by St. Francis, such as depicting priests in peasant cloaks. Another comes from a now famous, award winning PhilAm Sillimanian artist, Paul Pfeiffer. Paul presented some of his work to Moses Atega's' art class at Silliman University in the Philippines (Paul grew up on that campus) a few years ago. Some of his most interesting works were floor plans of cathedrals, which were created by extremely small images of body parts, seen only by major zooming. This is partly sacrilegious, perhaps, but also very postmodern in showing the emotional ferment that belies its containment by rigid emotional-cognitive structures. Also it is very Freudian, which is one of the major roots of postmodernism, along with Marxism and existentialism (Poster, 1989.) Julia Kristeva has also identified that in addition to such innovative artists as Giotto and Bellini, three types of people who also are likely to contribute to destabilization and innovation in cultures, namely, the mad, the holy, and the *avant garde*. (Kristeva, 1980; Sarup, 1993, p. 124.)

Another introductory example of instability comes from paleoclimatology and paleoanthropology. We will start the story with temperature-driven planktic $\delta^{18}\text{O}$ at "ODP Site 769 in the shallow silled Sulu Sea" (Linsley, 1996; Oppo *et al.*, 2003). Why start with the instability of the temperature of the Sulu Sea over the past 60,000 years (60 kya), when one is trying to understand instabilities leading to the extinction of Neanderthals in Europe, and the rise of modern humans? Actually, the site in the Sulu sea is but one of many measures of ocean sediments, ice cores, and pollen worldwide

that corroborate the chaotic instabilities of climate in Europe which affected life styles, mental, behavioral, and cultural changes in *H sapiens* and *H. neandertalensis*, which affected their survivability and the course of human evolution. Europe underwent several glacial and interglacial episodes that included when *H. Sapiens* migrated into Europe some 40 kya, until the last enclave of Neanderthals disappeared, some 23-28 kya (Wong, 2009). Recent research has yielded finer temporal resolution, revealing these rapid deglaciation events, including the Younger Dryas (11 kya), and several others over the isotope stage 3 (OIS-3, from 23-60 kya), a period that included the period of coexistence of *H. sapiens* and *H. neanderthalensis* (or *H. sapiens neanderthalensis*).

Neanderthals had considerable cognitive capabilities, Mousterian tool-making skills, and symbolic skills on a par with that of modern humans (Feliks, 2011). But it has been conjectured that interactions between ecological, biological, cognitive, and cultural factors gave slight, but critical advantages for survival of modern humans. Ecological factors included shift in forests and tundra and types of game available. Biological factors included biometric, bioenergetics, and longevity factors. Social factors included family structure with division of labor making Neanderthals less adaptive to the extremely rapid, glaciations. The genderization of social skills and increased longevity in modern humans may have promoted the transmission of cultural information to the young. That is, longevity may have created families with grandparents who's life-styles could provide additional caregiving and. This longevity factor occurred rather suddenly about 30 kya in modern humans during their coexistence with Neanderthals. (Finlayson, 2009, Caspari & Lee, 2004; Wong, 2009).

This evolution illustrates the nature of instability in the environmental-socio-behavior interactions. But it also provides evidence of colonial thinking in contemporary society to "portray ourselves in the role of victors and reduce the rest [of the human lineage] to the lower echelons of the vanquished," (Finlayson, 2009, as quoted by Begley, 2009). There have been a popular tendency (and formerly sometimes scientific attempts) to portray *sapiens*' as superior and dominating over *neanderthalensis* (Neanderthals in Popular Culture, 2011).

Moving on, critical theory itself exhibits destabilization and change. Habermas (1987) took on a new direction with his 'communicative rationality' which moved it very close to postanalytic theory, also known as neo-pragmatism (Rorty, 1985). Another criticism of the limits of the first generation of critical theory was made by Mark Poster in *Critical Theory and Poststructuralism*, when he suggested that critical theory had hit a kind of dead end, and needed the new ideas of poststructuralism.

"I believe that a strategy of contextualizing theory serves to destabilize the concept of reason in its Enlightenment forms, to maintain a tension between discourse and situation, truth and fiction, theory and politics. My main concern in this book is to define the relation between theory and context and to outline a

contemporary context (the mode of information) which poststructuralist positions are admirably suited to investigate. One of the chief problems with earlier critical theory is that its definition of the context, capitalism, was inappropriate to and worked against the full elaboration of the most promising impulses of its analysis of mass culture.” (Poster, 1989, pp. 5-6.)

“Many American poststructuralists, especially deconstructionists, appear to believe that a political position and a social theory are built into their interpretive strategy. If one avoids closure and totalization in one’s discourse, they contend, if one unsettles, destabilizes, and complicates the discourse of the humanities, if one resists taking a stance of binary opposition in relation to the position one is criticizing, one has thereby instantiated a nonrepressive politics. Yet such a utopian epistemological vantage point may be more difficult to sustain than deconstructionists believe. (Ibid, p. 9)

And deconstruction itself is based on this idea of destabilization leading to emergence of new effects.

“The guiding insight of deconstruction is that every structure—be it literary, psychological, social, economic, political or religious—that organizes our experience is constituted and maintained through acts of exclusion. In the process of creating something, something else inevitably gets left out. These exclusive structures can become repressive—and that repression comes with consequences. In a manner reminiscent of Freud, Mr. Derrida insists that what is repressed does not disappear but always returns to unsettle every construction, no matter how secure it seems. (Taylor, 2004)

A Few Bifurcations on the Path to Critical Theory

While Hegel barely broke the “surface structures” of metaphysics and the “foundational project of Western philosophy” he did crack them. While the egg was cracking, the chick of the postmodern was not yet out of the modernity shell. Hegel’s triadic formulations, inherited from Kant, possess some dynamical characteristics. For example, his triad of *being*, *nothing*, and *becoming*, could be viewed as a self-organizational sequence of bifurcations to new attractors of being. (Hegel, 1807, 1811; see also, Redding, 2008). I view the triad which resolves the tension between two parts (*being* and *nothing*) into a process, *becoming*, as dynamical interaction between *being* and *nothing*, a process itself, undergoing, self-organizationally influenced bifurcations; a sequence constituting *becoming* and the resulting attractors constituting a new view of *being*. In dynamics, we might refer to these as catastrophic bifurcations. But that is just me and my dynamical metaphors. Other triads behave accordingly to the same principles:

“What is wrong with the “thesis-antithesis-synthesis” approach is that it gives the sense that things or ideas are contradicted or opposed by things that come from outside them. To the contrary, the fundamental notion of Hegel’s dialectic is that things or ideas have internal contradictions. From Hegel’s point of view, analysis or comprehension of a thing or idea reveals that underneath its apparently simple identity or unity is an underlying inner contradiction. This contradiction leads to the dissolution of the thing or idea in the simple form in which it presented itself and to a higher-level, more complex thing or idea that more adequately incorporates the contradiction. The triadic form that appears in many places in Hegel (e.g. being-nothingness-becoming, immediate-mediate-concrete, abstract-negative-concrete) is about this movement from inner contradiction to higher-level integration or unification.” (Wikipedia on Hegel, 2009).

Hegel, in proposing the first clear concept of modernity, also proposed dynamical concepts of historical change, “the spirit has broken with what was hitherto the world of its existence and imagination and is about to submerge all this in the past; it is at work giving itself a new form. . .” (Hegel, 1807) reflected in “words such as revolution, progress, emancipation, development, crisis, and *Zeitgeist*.” (Koselleck, 1985, p. 246.) “Modernity can and will no longer borrow the criteria by which it takes its orientation from the models supplied by another epoch: it has to create its normativity out of itself.” (Habermas, 1987, p. 7.) Unfortunately, as some critics have pointed out, his vision was that of the ideology of his age, 19th century Vienna, a fixed point attractor, the end goal of history, which has been blamed as laying the ground for both fascism and communism. See e.g., Hegel (2009)—in Wikipedia.

In Heidegger, we can see his recognition of the idea of bifurcation, in this case, a dynamicist might say, subtle bifurcations, in his concept of poiesis:

“Martin Heidegger refers to it as a ‘bringing-forth’, using this term in its widest sense. He explained poiesis as the blooming of the blossom, the coming-out of a butterfly from a cocoon, the plummeting of a waterfall when the snow begins to melt. The last two analogies underline Heidegger’s example of a threshold occasion: a moment of ecstasis when something moves away from its standing as one thing to become another.” (Poiesis, 2009)

Mark Johnson, extending Heidegger,

“suggest[s] that the distinction between praxis and poiesis is one of ‘codifiability’. Whilst the praxis of scientists results in codified concepts, poiesis produces artefacts of often uncodifiable complexity. This view of codifiability accords with Bateson’s cybernetic characterisation of ‘sacraments’ as objects of unmanageable complexity. Using this conception of sacraments we paint a picture of the complex and materially-grounded relationships that exist between

the artwork and the observer.

“In conclusion, we argue that the critical realist perspective helps us to see the artist engaging in a form of depth praxis, producing artefacts which in their dissemination retain their sacramental qualities – qualities which are themselves deeply entwined with the material springs of synchronic emergent powers: a domain which is beyond the reach of conventional social science.” (Johnson, 2006.)

Not only is this dynamical, But Johnson even mentions cybernetics (which is the same as systems theory) and Bateson, an anthropologist who was part of the American cybernetics group which grew out of WWII efforts by scientists in the fields of communications engineering. Obviously there is an abundance of philosophies and philosophers that exhibit such characteristics, and which are relevant to the program of emancipation and liberation. But let's turn our attention to some more contemporary examples taken from liberation psychology, liberation theology, and liberation pedagogy. Virtually all fields of human intellectual and political curiosity could be mined in a similar vein.

A few examples from Liberation Psychology, Theology, & Education

Kurt Lewin, after escaping Nazi Germany, went to the United States where he established concepts of field theory (another version of dynamics) in psychology and started a whole field of social responsibility in social psychology, leading to the formation of SPSSI, the Society for the Psychological Study of Social Issues in 1951. He too had a triadic theory of cognitive change of unfreezing, change, freezing.

“An early model of change developed by Lewin described change as a three-stage process. The first stage he called “unfreezing”. It involved overcoming inertia and dismantling the existing “mind set”. Defense mechanisms have to be bypassed. In the second stage the change occurs. This is typically a period of confusion and transition. We are aware that the old ways are being challenged but we do not have a clear picture as to what we are replacing them with yet. The third and final stage he called “freezing”. The new mindset is crystallizing and one's comfort level is returning to previous levels.” (Wikipedia on Lewin.)

He applied this theory to social as well as individual change, and embodied it in his ‘action research’, as a process of emancipation.

“Lewin, then a professor at MIT, first coined the term ‘action research’ in about 1944, and it appears in his 1946 paper “Action Research and Minority Problems”. [7] In that paper, he described action research as “a comparative research on the conditions and effects of various forms of social action and research leading to social action” that uses “a spiral of steps, each of which is

composed of a circle of planning, action, and fact-finding about the result of the action.

“Lewin [is] often associated with the early Frankfurt School, originated by an influential group of largely Jewish Marxists at the Institute for Social Research in Germany”. (Wikipedia on Kurt Lewin.)

Thus he was part of the original cabal of social philosophers at the Institute dedicated to emancipation and who spawned critical theory. Others included founder Max Horkheimer, a sociologist, Theodor Adorno, a psychologist and musicologist, Herbert Marcuse, sociologist, Walter Benjamin, social critic, and Jürgen Habermas, sociologist.

You can see that Lewin’s ‘action research’ involved instability, with the collection of research data, say on discrimination, a court case with its great instability of adversarial methodology, and its interaction within society, and the ‘freeze’ of the judicial result into social behavior (or not!) Thus his theory of social change followed that of his three-stage model of personality or behavioral change, the unfreeze-change-refreeze stages. In this example: unfreeze the university admissions’ policy via legal challenge; change the discriminatory practice via a court order; refreeze a new nondiscriminatory admissions policy.

Martín-Baró was an adoptive Salvadoran Jesuit priest and social psychologist who founded liberation theology and psychology (*la psicología social de la liberación, PSL*). He was assassinated in 1989 by the Salvadoran army. He

“ . . . embraced liberation theology in opposition to a theology that oppressed the poor. As a social psychologist, he believed that imported North American psychology also oppressed marginalized people and that what was necessary was a liberation psychology. Martín-Baró believed that much of the standard, prevailing psychology served the interests of the ruling class and promoted alienation of oppressed people. “Generally,” he said, “psychologists have tried to enter into the social process by way of the powers to be.” (Levine, 2009.)

“He was convinced about the “de-ideologising” potential of social psychology, and therefore he questioned the theoretical models of mainstream psychology. He considered these models inadequate to confront the situations of structural and direct violence that prevailed in El Salvador.” (Wikipedia on Martín-Baró.)

“Prevailing psychology’s focus on individualism, he wrote, “ends up reinforcing the existing structures, because it ignores the reality of social structures and reduces all structural problems to personal problems.” Martin-Baró also pointed out, echoing Lewis Mumford, that when knowledge is limited to verifiable, observable facts and events, we “become blind to the most important meanings of human existence.” Much of what makes us fully human and capable of overcoming injustices—including our courage and solidarity—cannot be reduced

to simplistic, verifiable, objective variables.

“The prevailing psychology, according to Martin-Baró, is not politically neutral, but favors maintaining the status quo. Reducing human motivations to the maximization of pleasure fits neatly into the dominant culture. Martin-Baró astutely observed that most prevailing psychology schools of thought—be it psychoanalytic, behavioral, or biochemical—accept the maximization of pleasure as the motivating force for human behavior, ignoring other human motivations, including the need for fairness and social justice.

“In contrast to Martin-Baró, U.S. American intellectual activists have a considerable degree of free speech and it requires no great heroism for U.S. citizens to hear them speak and discover truths. The U.S. corporate-government partnership is increasingly unafraid of its citizens hearing truths because it has increasing confidence that, even when social inequity is thrown in their faces, U.S. citizens are too broken to act on truths.” (Levine, 2009).

I was one of those American intellectual activists, who, in a less threatening environment, nonetheless lost my job at UCLA while fighting sexism and racism at that institute in the early 1970's when apparently Martín-Baró was also there. I have written occasionally about the similar shortcomings of both academic psychology and academic institutions in general (Ehrlich & Abraham, 1974; Murphy & Abraham, 1995; see also Hook, 2005, on critical psychology.).

Paulo Freire, Brazilian educator, developed a liberation educational philosophy that made many of the same critiques of education as liberation psychology and theology did for their disciplines.

“There is no such thing as a neutral education process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes ‘the practice of freedom,’ the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.” (Shaull, 2006, p. 34.)

Freire is considered the founder of critical pedagogy, an extension of critical theory. Hegel has a strong influence on Freire's philosophy (Torres, 1994), especially in its phenomenology, which is an important feature in the educational liberational experience. Gramsci, Italian Marxist, whose ideas were very influential on the founders of critical theory as well as on Althusser, Bhabha, Chomsky, Foucault, Said, Cornell West, and many others, also had a strong influence in Freire's thinking. Fontejon-Benior, as mentioned before, has put these ideas into practice in the Philippines.

Some of my friends are involved in pedagogy/praxis efforts with a strong involvement of dynamical systems, such as Carlos Torre in New Haven, CT, USA and his native Puerto Rico (Torre, 1995), Linda Dennard in Ireland and the US (Dennard, 1995, 2008), and

VanderVen (2004). These are natural metaphorical extensions of dynamics to the field of education where reform, as in all social movements, depends on destabilization.

Linda Dennard's instability-narrative³ comes from an incident she had teaching in a university classroom in which a struggle between her class and bureaucratic control by janitors over her attempts to use art to make her classroom space more hospitable with art. Her principles involved the confluence of aesthetics, education, and democracy using appeals to John Dewey and Frank Lloyd Wright. This unstable struggle led to a self-organizational bifurcation in that the struggle highlighted the very principles of the evolution of democracy that was the subject of the course, by means of its self-similarity to those principles.

"... civic space is the pattern of relationship that emerges from the interaction in time among two or more individuals" in a context, by which I think she means to be art and bureaucracy. "Democratic culture ...emerges as a co-adaptation of social relationships within the conditions in which they occur... [and is] is identified by a specific pattern of relationships that is the result of the co-evolution of individuals within the context of the 'third.' These relationships create (self-organize) the regulating social dynamics (here civic architecture) by which society transforms and sustains itself.

"Secondly, the story illustrates the intimate connection between aesthetics and democracy. However, aesthetics is concerned here, not with how the Arts or music convey certain values or political ideas, rather it is concerned with the emotional/sensory nature of aesthetics, those which draw an individual toward an interaction with another (Adorno, 1997, p. 160). These attractors may indeed be art or music, but for the purposes here the attractor is human relationship which, like art and music, has a destabilizing effect on habitual patterns of thought—a liberating pre-condition of human learning and which therefore is a foundational element of equalitarian democracy. (Dewey 1980, p 21, 41)

I remember one of my first classes that I taught at Silliman, which was held in the faculty senate room, one of the most dismal spots on campus. Just by itself it spoke oppression, an environment in which it was impossible to achieve true dialogue, Freire's 'the practice of freedom', or Dewey's or Adorno's aesthetics of the educational experience. My solution, with this and many of my classes, while not as creative as Linda's, was to get out among the Acacia trees surrounding the Amphi on the campus green, or on occasion, to wander the Boulevard 'by the sea', Aristotle's peripatetic style.

³ [See Appendix 3](#) and Dennard (2008)

Postcolonial Theory and Critical Psychology

The colonial condition in this context involves discrimination, oppression, and exploitation of people. While the postcolonial condition ostensibly involves nations that once were, but no longer are, under the direct control of another more powerful nation, postmodern theory includes any nation-state or non-national cultures for which these colonial-like conditions exist. These include totalitarian regimes, democratic regimes, and multicultural diaspora. All these conditions share various forms of economic oppression, social and psychological debilitation, and a loss of humanity. Postcolonial theory refers to discussions of their dynamics.

These dynamics exist in the intersection of personal experience, local and regional socio-economic factors, and global forces of coercion, whether economic, diplomatic, or military. Bhabha is one of the grand masters at expressing these dynamics. Bhabha uses postmodern theories and literature and other cultural artefacts in his development of postcolonial theory. He is aided in this endeavor from a metaperspective derived from his own experiences growing up in multicultural environment in Mumbai (then Bombay) and from his diasporic experience while studying in Oxford. One of his fundamental postcolonial ideas is that multicultural diasporic communities incubate the insight into the postcolonial condition and the growing energy that empowers resistance to that condition. This is a condition that some systems' theorists refer to variously as self-organizational, emergent, or autopoietic.

Bhabha is not the first intellectual expatriate who became passionate about issues of freedom and emancipation. Rizal studied in Madrid, Paris, and Heidelberg, where he learned about the economic and dialectal theories of Hegel, Marx, and Engels and realized their relevance to colonial conditions in the Philippines. His novels expressed this influence and led to his founding *La Liga Filipina* which spawned the Katipunan revolutionary movement. The goals of the Katipunan included uniting the Filipinos into a single nation, winning independence for the Philippines, and establishing the Philippines as a communist republic. Thus the Philippine revolution like the Russian revolution, shared its Marxist roots with the later founding of critical theory. Juan Luna, the famous Filipino artist and friend of Rizal during their days in Spain, captured much of the colonial dynamics in his painting, *España y Filipinas* (1886), which also helped to inspire the Katipunan movement.

There is usually a struggle and tension, often unrecognized but nonetheless felt, between 'dual economies', a phrase coined by Joseph Stiglitz, Senior Vice-President and Chief Economist of the World Bank who wrote

'... [the IMF and the World Bank have] the feel of the colonial ruler. . . they help to create a dual economy in which there are pockets of wealth . . . But a dual economy is not a developed economy. It is re-production of dual, unequal economies as effects of globalization that render poorer societies more vulnerable to the 'culture of

conditionality' through which what is purportedly the granting of loans turn[s] into the peremptory enforcement of policy." between the cultures of the oppressed and those of the privileged. (Stiglitz, 2002, p. 40; cited by Bhabha, 2004, p. xv.)

Bhabha characterizes these dual economies as two varieties of cosmopolitanism. The first

" is a cosmopolitanism of relative prosperity and privilege founded on ideas of progress that are complicit with neo-liberal forms of governance, and free-market forces of competition. Such a concept of global 'development' has faith in the virtually boundless powers of technological innovation and global communications. "A global cosmopolitanism of this sort readily celebrates a world of plural cultures and peoples located at the periphery, so long as they produce healthy profit margins within metropolitan societies. States that participate in such multicultural multinationalism affirm their commitment to 'diversity, at home and abroad,. . ." (ibid, p. xiv.)

Bhabha's second variety of cosmopolitanism is about how out of a wounded cosmopolitanism (Kristeva's term) there emerges a 'right to difference in equality' (Balibar, 1994, p. 56) which represents the views of 'national minorities and global migrants' and the desire to revise customary attitudes toward participatory representation.

"The vernacular⁴ cosmopolitan takes the view that the commitment to a 'right to difference in equality' as a process of constituting emergent groups and affiliations has less to do with the affirmation of origins and 'identities,' and more to do with political practices and ethical choices. Minoritarian affiliations or solidarities arise in response to the failures and limits of democratic representation, creating new modes of agency, new strategies of recognition, new forms of political and symbolic representation . . ." (pp. xvii-xviii.)

You can see why I like this statement, not only for its recognizing minoritarian identifications, but because it possesses the point of view of systems' thinking of destabilization and transformation, an evolutionary process.

An example of an 'off-center' author who captured his admiration was V.S. Naipal, himself Indo-Caribbean, whose novels examined survival among the poor in Trinidad:

It was the ability of Naipaul's characters to forbear their despair, to work through their anxieties and alienations towards a life that may be radically incomplete but

⁴ 'Vernacular' emphasizes the mixture of slang and language elements from multiple cultures which assists recognition of oppression that empowers progress in resistance against the dominant culture of power.

continues to be intricately communitarian, busy with activity, noisy with stories, garrulous with grotesquerie, gossip, humor, aspirations, fantasies — these were the signs of a culture of survival that emerges from the other side of the colonial enterprise, the darker side. (ibid, p. xii-xiii.)

Sounds a lot like Ralph Ellison's protagonist in *Invisible Man* (1947). Naipal and Bhabha have lived the multicultural life, and reflect not only on the enrichments it offers but also on its oppressions and prejudices.

*"Naipaul's people are vernacular cosmopolitans of a kind, moving in-between cultural traditions, and revealing hybrid forms of life and art that do not have a prior existence within the discrete world of any single culture or language."
"The cosmopolitan ethic that emerges from the colonized Trinidadian's embattled existence — ironic style, tolerance, a refusal to take the eminent at their own estimation — now delivers a withering judgment on the masked intolerance and posed piety of the supposedly 'advanced' metropolitan world. Naipaul's early intimation of what a 'vernacular cosmopolitanism' might be is extremely useful in discriminating between two forms of cosmopolitical thinking that are deeply ingrained in contemporary discourses of globalization. (ibid, pp. xiii-xiv.)*

This art by Paulina Constancia, famed Cebuano artist and author displays this cultural mix in her life and art. This work (1997) graces the cover of one of Priscilla Magdamo's recordings of Visayan traditional music.

<http://www.calgaryfilipino.com/events/paulina-constancia-exhibition-on-a-warmer-note-art-central-calgary/>



<http://www.paulinaconstancia.com/collections/early/>



Bhabha then reflects upon the social and de-personalizing effects of this domination on the underprivileged who suffer the consequences of this discrimination and exploitation: and upon the emergence of a second style of vernacular cosmopolitan culture that can form paths of resistance to domination.

“Globalization, I want to suggest, must always begin at home. A just measure of global progress requires that we first evaluate how globalizing nations deal with 'the difference within' – the problems of diversity and redistribution at the local level, and the rights and representations of minorities in the regional domain.”
(ibid, p. xv.)

I think what he is saying here is that the lack of empathy and sympathy at the local level toward the poor and minorities allows acceptance of their poverty, or even the sustaining of an exploitive attitude toward them, and thereby sustains globalization. I think this point of view suggests not just a one-way effect, local to global, but that there is an interaction between local production and consumption, and the psycho-social-economic practices of global capitalism that in turn supports this local inequality.

<p>Wall built outside Trinidad slum for summit with Obama is seen as a symbol of wealth disparity</p> <p>By Bill Meyer</p>		 <p>AFP/Getty Images</p>
<p>PORT OF SPAIN, Trinidad -- The residents of Beetham Gardens, a drab area of rundown government housing and relentless gang warfare, have been cut off from the rest of this sprawling Trinidadian capital.</p>	<p>The government has erected a wall along the neighborhood's frayed edges, blocking the view into a long-troubled community that shares space with the murky waters of industrial waste, overgrown weeds and the constant stench of the nearby landfill.</p>	<p>April 17, 2009, 12:10AM</p> <p>http://www.cleveland.com/world/index.ssf/2009/04/wall_built_outside_trinidad_sl.html</p> <p>http://images.huffingtonpost.com/gen/74784/thumbs/s-TRINIDAD-large.jpg</p>

These considerations suggest concern for the plight of the Ati, Sulod, B'laan, Monobo, Bagobo, Lumad, T'boli, Maguindanao, Maranao, Tiruray, Cuyonin, Bontoc, Ifugao, and Kalinga, to mention but a few of the many disenfranchised tribal minorities in the Philippines.



Manobos at the Agusan Marsh

[http://agusanmarsh.multiply.com/photos/album/1/Pictures from the Marsh#photo=3](http://agusanmarsh.multiply.com/photos/album/1/Pictures_from_the_Marsh#photo=3)
(phot, Monobo)

<http://www.youtube.com/watch?v=j6rURy6VQp0> Aguson Marsh video YouTube

Bhabha cautions us to be aware of subtle aspects of discrimination that impede attempts to provide not only retribution to such people, but recognition and dignity as well:

“There is, however, an ingrained insouciance, a structural injustice [toward such] peoples whose ethical and political demands for equality and fairness are based on issues of reparations and land-rights. These rights go beyond ‘welfare’ or ‘opportunity’ and make claims to recognition and redistribution in the process of questioning the very sovereignty of national traditions and territories.” (Ibid, p. xv.)

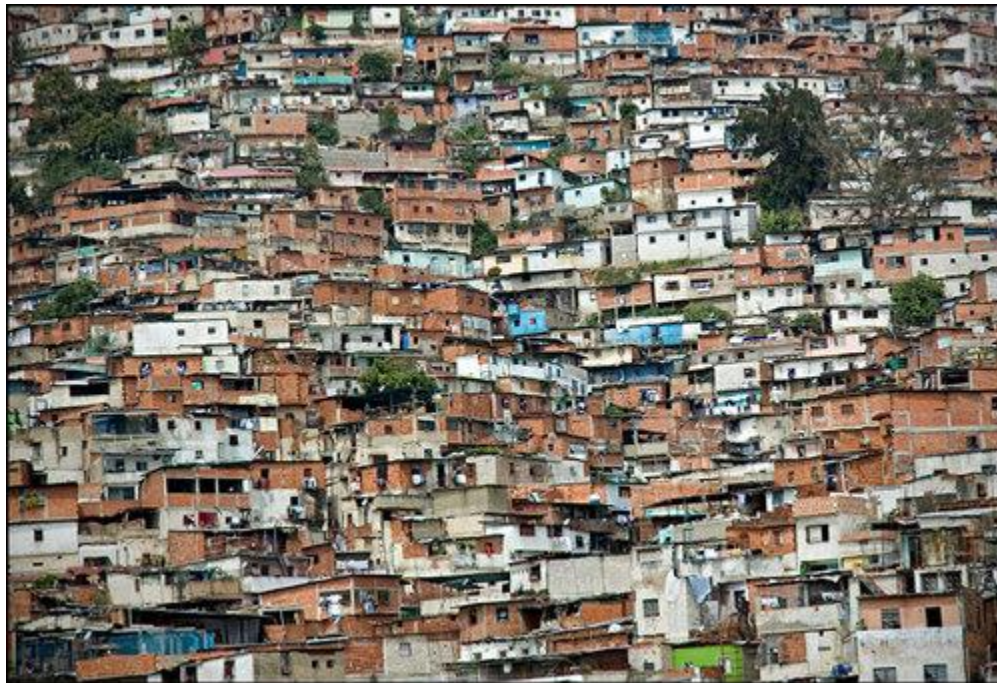
This comment provides probably one of the principal lessons that social philosophical theory provides for guidance and goading for nations, which, like the Philippines has disadvantaged ethnic minorities. Almost all parts of the world must confront this challenge.

These concerns apply to the emerging cultures in urban populations, as well as rural and have long existed in large cities worldwide. For example, in the 1920’s W.E.B DuBois proclaimed:

“We must conceive of colonies in the nineteenth and twentieth centuries as . . . [part of] the local problems of London, Paris and New York. [Here in America, and] in the organized and dominant states of the world, there are groups of people who occupy the quasi-colonial status: laborers who are settled in the slums of large cities; groups like Negroes in the United States who are segregated physically and discriminated spiritually in law and custom . . . All these people occupy what is really a [quasi] colonial status and make the kernel and substance of the problem of minorities.” (Du Bois, 1970, p. 183.)

Latin America provides examples of new forms of resistance which include a strong rejection of the neo-liberal model of integration and development. For example,

“The Bolivarian Alternative for Latin America and the Caribbean (ALBA) is a different proposal of integration. Whilst the Free Trade Area of the Americas (ALCA or FTAA) responds to the interests of transnational capital and pursues the absolute liberalization of trade in goods, services and investment, ALBA puts the emphasis on the struggle against poverty and social exclusion and, therefore, it expresses the interests of the Latin American peoples.” (Dominguez, 2006.)



Slums in
Caracas,
capital of
Venezuela
Dominguez
(2006)

There are six billion people in the world, and one billion of them live in slums like this or worse. Q & A (Swarup, 2005), the novel that was adopted into *Slumdog Millionaire*, was set in one of them, the Juhu slums of Mumbai. The story reveals severe prejudice

against the poor and minorities. The protagonist's mother was killed during the anti-muslim riots. This is prejudice much like what Magasa faced in the Monobo folktale, though far more severe. The oppression of the poor is also reminiscent of Upton Sinclair's *The Jungle* (2006).

The author states that part of his inspiration was from the Hole-in-the-Wall project (Mitra, 2005, 2008), an experiment in a Delhi slum where a computer was installed that kids learned to use on their own. Additional inspiration came from a cheating scandal on a British quiz show, where the cheater was a major. "If a British army major can be accused of cheating, then an ignorant tiffin [merienda but also lunch box delivery] boy from the world's biggest slum can definitely be accused of cheating." (Swarup, 2009).

Besides confronting discrimination, oppression, and violence, the protagonist reveals, in winning the prize of the TV quiz show, that incidental and self-developed learning, what Freire has called the 'pedagogy of curiosity' (Papert & Freire, 1980s) can trump these forces of oppression. A similar project a few years ago at Silliman Elementary School, showed this same ability to learn with minimal instruction, including going beyond the Hole/Mitra tasks of browsing and Googling, by teaching computer programming and elementary robotics, using Logo (Papert, 1993; Papert & Freire, 1980s)

Finally I have found my segue from Mumbai to Manila, where we find a different approach to reaching children in the slums. So first let's take a quick look at three slums there that well illustrate the 'dual economies' of Stiglitz, which we also saw in the Trinidad article about the wall for the economic summit and Obama's visit. Ironically, our first view of the slums will be Tondo, which was the launching site of the Katipunan (July 7, 1892, Bonifacio founded in a house in Tondo, his home town). Now famous due to CNN's Hero of the Year Award of 2009, Efren Peñaflorida who took a more personal approach into the slums. He took his experience on how he broke free of the coercive efforts of the street barkadas to recruit him into a life of drugs, crime, scavenging, dropping their education, to dead end lives. He took his 'pushcart classrooms' into the slums of Cavite City's and Quezon's City's massive dumps, and enthralled the children there into a love of learning. His was a more personal approach to the 'pedagogy of curiosity', in this case, with the even more important qualities of empathy and friendship of Efren and his friends.

	
<p style="text-align: center;">Tondo</p> <p>200,000 people per square kilometer. This is how most people in Manila live.</p> <p>http://www.travelblog.org/Photos/2079562.html</p>	<p style="text-align: center;">Makati</p>  <p style="text-align: center;">Ortigas</p>

Finally, in the progression of the ‘pedagogy of the oppressed’ from computerized holes in the walls, to the compassion of ‘pushcart classrooms’, we illustrate the emancipation potential by returning to Gina Fontejon-Bonior acting at the rural barangay level (2005). Her experiences with disenfranchised students in a rural barrio elementary school, combined with her postmodern metaperspective and personal hutzpah and enthusiasm for praxis, led to her conclusions about the contextual issues which framed the students’ powerlessness.

“From these multiple sources of information and multiple methods of data collection, four topic emerged from the data: 1) ways in which authoritative discourses, such as the commonly accepted notion that one’s ‘intelligence’ is measured by one’s proficiency in English; 2) ways in which disciplinary technology, such as labeling of students as ‘taga-bukid’ (people from the mountains), silence and marginalize students and teachers; 3) the extent of agency that students, teacher, and administration exercised as well as the strategies they use to address unequal power relations; and 4) factors internal and external to the school that limited the agency of students, teacher, and

administration and contributed to the marginalization and silencing of some participants.” (Fontejon-Bonior, 2005, p. 25.)

In a sense, this is the story of Megasà, the students can smell the education, but they cannot partake of the educational meat. The systems must be destabilized by the agency of the intervener, the arbitrator in the Monobo barrio, and Gina in the Negros barrio school, and the system must self-organizationally accept the need for change, for bifurcation, represented by the chief in the former, and the school principal in the later who are proxy for the social context in which these changes occur.

Thus we have come full circle from the folktale and through Fontejon-Benior’s participatory-ethnographic trajectory. Similarly, we could come full circle to instabilities in social theory through Bhabha, with his quotes of Heidegger on instability, that is a boundary that is the point of bifurcation, change, from the opening quote of his book:

“A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something begins its presencing.” (Heidegger, 1971.)

Epilog: Summary & Conclusions

We started with a few examples of instability in social theory (Fontejon-Benior, Tillich, the Sulu Sea and its influence on the evolution of humans, and Poster). Then we introduced a bit of systems theory to establish that instability, bifurcation, and self-organization are general properties of all things. Then we continued our journey through the beginnings of some of these ideas in contemporary social theory from Hegel, through Heidegger, Johnson, and Lewin. That was the introduction and excursus.

All these were closely allied with critical theory. But with Kurt Lewin, we were able to segue to the liberation psychology of Ignacio Martin-Baró, and thence into education with Freire, Dennard, and Dewey.

Then we moved on to the global perspective, and at Bhabha’s insistence, its intersection with the local and the experiential. We started with the Katipunan, then reviewed some of the principal ideas of Bhabha, a quintessential postcolonial writer, though his writing and self-image transcended being pigeon-holed. And finally we moved on to some examples of oppression and poverty in slums and barrios, going from computer bootstrapping in India, to pushcart classrooms in Manila’s slums, to emancipation in a Visayan barrio school.

From these examples, I do not mean to imply that all social and cultural bifurcations end up with improved social conditions, only that the dynamics involve institutions which tend to resist change, and that something needs to unstabilize them for progress, and that this is a never ending process. The more oppressive and conservative a culture,

the more unbearable it becomes, and it thereby seeds the roots of either its own destruction or its retrenchment. Social philosophies give us a more mature metaperspective which guide the discourse. And that these should be founded not upon ideologies and fixed interpretations of nature, humans, and society, but on discourse and the tolerance for ambiguity and uncertainty. And to accomplish these we must pay more attention to pedagogy and language.

In the Philippines, emancipation means the challenge of tribal cultures, the proper education of our youth, governance free of greed and corruption, and for wealth to flow from the slums of Makati to the slums of Tondo. Above all, if the intellectual community is to provide any assistance to these efforts, it should be in providing the metaperspective to give voice and inspiration to the desires for liberation. Freire's emphasis on pedagogy is crucial for this effort.

REFERENCES

- ABRAHAM, R.H. (1994). *CHAOS, GAIA, EROS*. NEW YORK: HARPERCOLLINS: HARPERSANFRANCISCO.
- ABREGANA, B. C. (1988). CAUSAL ATTRIBUTIONS FOR SUCCESS AND FAILURE AMONG UPLAND FARMERS IN BALINSASAYAO REGION, NEGROS ORIENTAL. *PHILIPPINE JOURNAL OF PSYCHOLOGY*, 21, 1-10.
- ADORNO, T. (1997). *AESTHETIC THEORY*. UNIVERSITY OF MINNESOTA PRESS: MINNEAPOLIS.
- BAKHTIN, M. (1981). *THE DIALOGIC IMAGINATION*. C. EMERSON & M. HOLQUIST (TRANS.) AUSTIN: U OF TEXAS.
- BALIBAR, E. (1994). *MASSES, CLASSES, IDEAS*. J. SWEENSON (TANS.). NEW YORK & LOONDON: ROUTLEDGE.
- BEGLEY, S. (2009). SURVIVAL OF THE WEAKEST. *NEWSWEEK*, NOV. 9.
- BHABHA, H. (1994). *THE LOCATION OF CULTURE*. LONDON/NEW YORK: ROUTLEDGE.
- BIZZELL, P., & HERZBERG, B. (1990). *THE RHETORICAL TRADITION: READINGS FROM CLASSICAL TIMES TO THE PRESENT*. BOSTON: BEDFORD/ST. MARTIN'S.
- BURGESS, A. (1962). *A CLOCKWORK ORANGE*. SANDTON: HEINEMANN.
- CNN (2009, MARCH 5). *PUSHCART CLASSES HELP BREAK GANG CHAIN*. [HTTP://WWW.CNN.COM/2009/LIVING/WAYOFLIFE/03/05/HEROES.EFREN.PENAFLOIDA/INDEX.HTML](http://www.cnn.com/2009/LIVING/WAYOFLIFE/03/05/HEROES.EFREN.PENAFLOIDA/INDEX.HTML) (WITH VIDEO CLIPS)
- COLE, M. (1996). *CULTURAL PSYCHOLOGY: A ONCE AND FUTURE DISCIPLINE*. CAMBRIDGE: HARVARD.

- CRUSIUS, T.W. (1991). *A TEACHER'S INTRODUCTION TO PHILOSOPHICAL HERMENEUTICS*. URBANA: NATIONAL COUNCIL OF TEACHERS OF ENGLISH.
- DENNARD, L. (2008). MANAGERIAL DEMOCRACY AND THE ADMINISTRATIVE THIRD: THE EVOLUTION OF CIVIC SPACE. <http://www.blueberry-brain.org/winterchaos/Linda%20Administrative%20Third%20Dennard.htm> AND http://impleximundi.com/tiki-read_article.php?articleId=18
- DEWEY, J. (1934/1980/2005). *ART AS EXPERIENCE*. NEW YORK: BERKELEY PUBLISHING GROUP & PERIGREE/PENGUIN, PAPERBACK, 1980, 2005.
- DOMINGUEZ, F. (2006, AUGUST 10TH). ALBA: LATIN AMERICA'S ANTI-IMPERIALIST ECONOMIC PROJECT. 21ST CENTURY SOCIALISM.
- DU BOIS, W.E.B. (1970). HUMAN RIGHTS FOR ALL MINORITIES. (NOVEMBER 7, 1945.) IN P.S. FONER (ED.), *W.E.B. DU BOIS SPEAKS: SPEECHES AND ADDRESSES, 1925-1963*. NEW YORK: PATHFINDER.
- EHRlich, A., & ABRAHAM, F. D. (1974, SEPTEMBER). CAUTION, MENTAL HELATH MAY PROVE HAZARDOUS. *HUMAN BEHAVIOR*, 3(9), 64-77.
- ELLISON, R. (1947). *INVISIBLE MAN*. NEW YORK: RANDOM HOUSE.
- ENGELS, F. (1880). *SOCIALISM: UTOPIAN AND SCIENTIFIC*. (ALSO: ANTI-DÜHRING & DIALECTICS OF NATURE)
- Feliks, J. (2011.) [A prehistory of hiking - Neanderthal storytelling](http://www-personal.umich.edu/~feliks/prehistory-of-hiking/index.html). *Pleistocene Coalition News* 3 (2): 1-2. <http://www-personal.umich.edu/~feliks/prehistory-of-hiking/index.html>
- FINLAYSON, C. (2009). *THE HUMANS WHO WENT EXTINCT: WHY NEANDERTHALS DIED OUT AND WE SURVIVED*. OXFORD & NEW YORK: OXFORD.
- FONTEJON-BENIOR, G.A. (2005). AGENCY AND DISEMPOWERMENT IN AN EAP/EFL CONTEXT: VIGNETTES FROM A VILLAGE HIGH SCHOOL IN THE PHILIPPINES. *SILLIMAN JOURNAL*, 46(2), 29-54.
- FONTEJON-BENIOR, G.A. (2006). TRAJECTORIES AND REIFICATIONS: AN ATTEMPT AT SIGNIFYING MY PHILOSOPHY AS AN ESL TEACHER. *SILLIMAN JOURNAL*, 47(2), 16-56.
- FREIRE, P., (2006). *PEDAGOGY OF THE OPPRESSED*. NEW YORK/LONDON: CONTINUUM.
- GALILEO, G. (1623). *THE ASSAYER*. TRANS. T. SALUSBURY (1661, P. 17, AS QUOTED IN A. BURTT, *THE METAPHYSICAL FOUNDATION OF MODERN SCIENCE*, P. 75.
- GOULD, S.J., & ELDREDGE, N. (1977). *PUNCTUATED EQUILIBRIUM*. *PALEOBIOLOGY*, 3, 115-151.
- HABERMAS, J. (1987). *THE PHILOSOPHICAL DISCOURSE OF MODERNITY: TWELVE LECTURES*. F.G. LAWRENCE, TRANS. ORIGINAL IN GERMAN, 1985. CAMBRIDGE: MIT.

- HEIDEGGER, M. (1971). BUILDING, DWELLING, THINKING. IN *Poetry, Language, Thought*, (Albert Hofstadter, Trans.). New York: Harper & Row.
- HEGEL, G.W.F. (1807). PHENOMENOLOGY OF SPIRIT.
- HEGEL, G.W.F. (1811). *SCIENCE OF LOGIC*.
- HEGEL, G.W.G. (2009).
[HTTP://EN.WIDIPEDI.ORG/WIKI/GEORG_WILHELM_FRIEDRICH_HEGEL#PHENOMENOLOGY_OF_SPIRIT](http://en.wikipedia.org/wiki/Georg_Wilhelm_Friedrich_Hegel#Phenomenology_of_Spirit). RETREIVED 11/13/2009, HOOK, D. (2005). A CRITICAL PSYCHOLOGY OF THE POSTCOLONIAL. *THEORY AND PSYCHOLOGY*, 15 (4), 475-503. [[QUICK VIEW PDF](#)]
- HOOK, D. (2005). A CRITICAL PSYCHOLOGY OF THE POSTCOLONIAL. *THEORY AND PSYCHOLOGY*, 15 (4), 475-503. [[QUICK VIEW PDF](#)]
- JOHNSON, M. (2006). BETWEEN PRAXIS AND POIESIS: HEIDEGGER, BHASKAR AND BATESON ON ART. ABSTRACT, *IACR ANNUAL CONFERENCE*.
[HTTP://UIT.NO/GETFILE.PHP?PAGEID=8315&FILEID=15](http://uit.no/getfile.php?pageid=8315&fileid=15)
- KOSSELLECT, R. (1985). *FUTURES PAST: ON THE SEMANTICS OF HISTORICAL TIME*. CAMBRIDGE. TAKEN FROM HABERMAS, 1987, P. 7.
- KRISTEVA, J. (1980). GIOTTO'S JOY. IN J. KRISTEVA (L.S. ROUDIEZ, ED.), *DESIRE IN LANGUAGE: A SEMIOTIC APPROACH TO LITERATURE AND ART*. NEW YORK: COLUMBIA.
- LEVINE, B.E. (2009). LIBERATION PSYCHOLOGY FOR THE U.S.: ARE WE TOO DEMORALIZED TO PROTEST? *ZMAGAZINE*, 22(11). [HTTP://WWW.ZMAG.ORG/ZMAG/VIEWARTICLE/23030](http://www.zmag.org/zmag/viewarticle/23030)
- LEWIN, K. (1951). *FIELD THEORY IN SOCIAL SCIENCE*. NEW YORK: HARPER & ROW.
- LINSLEY, B., OXYGEN-ISOTOPE RECORD OF SEA LEVEL AND CLIMATE VARIATIONS IN THE SULU SEA OVER THE PAST 150,000 YEARS, *NATURE*, 380, 234–237, 1996.
- MAGDAMO, P. (2003). HUNING KAUGALINGUN (ONE'S OWN MUSICAL SOUNDS): SONGS OF THE PHILIPPINES. CD. SEE ALSO: [HTTP://WWW.YOUTUBE.COM/WATCH?V=A5EHk7x9s2A](http://www.youtube.com/watch?v=A5EHk7x9s2A)
- MARTIN-BARÓ, I. (1994). TOWARD A LIBERATION PSYCHOLOGY. IN A. ARON & S. CORNE, (EDS.), *WRITING FOR A LIBERATION PSYCHOLOGY*. CAMBRIDGE, MA: HARVARD UNIVERSITY PRESS
- MCCARTHY, T. (1987). INTRODUCTION. IN J. HABERMAS, *IBID*, PP. VII-XVIII.
- MURPHY, P.L., & ABRAHAM, F.D. (1995). FEMINIST PSYCHOLOGY: PROTOTYPE OF THE DYNAMICAL REVOLUTION IN PSYCHOLOGY. IN F.D. ABRAHAM & A.R. GILGEN (EDS.), *CHAOS THEORY IN PSYCHOLOGY*. WESTPORT: GREENWOOD/PRAEGER.
- MITRA, S., DANGWAL, R., CHATTERJEE, S., JHA, S., BISHT, R.S., & KAPUR, P. (2005), ACQUISITION OF COMPUTER LITERACY ON SHARED PUBLIC COMPUTERS: CHILDREN AND THE "HOLE IN THE WALL", *AUSTRALASIAN JOURNAL OF EDUCATIONAL TECHNOLOGY*, 21(3), 407-426. [HTTP://WWW.ASCILITE.ORG.AU/AJET/AJET21/MITRA.HTML](http://www.ascilite.org.au/ajet/ajet21/mitra.html)

- MITRA, S. (2008). *SUGATA MITRA SHOWS HOW KIDS TEACH THEMSELVES*. A TED PRESENTATION.
http://www.ted.com/index.php/talks/sugata_mitra_shows_how_kids_teach_themselv es.html. SEE ALSO
- NEANDERTHALS IN POPULAR CULTURE (2011.)
HTTP://EN.WIKIPEDIA.ORG/WIKI/NEANDERTHALS_IN_POPULAR_CULTURE RETREIVED 11/14/2011.
- NORTON, B., & TOOHEY, K. (2002). IDENTITY AND LANGUAGE LEARNING. IN R. KAPLAN (ED.), *OXFORD HANDBOOK OF APPLIED LINGUISTICS* (PP. 115-123).
- OPPO, D.W., LINSLEY, B.K., ROSENTHAL, Y., DANNENMANN, S., & BEAUFORT, L. (2003). ORBITAL AND SUBORBITAL CLIMATE VARIABILITY IN THE SULU SEAS, WESTERN TROPICAL PACIFIC. *GEOCHEMISTRY GEOPHYSICS GEOSYSTEMS*, 4(1), 1-20. DOI: 10.1029/2001GC000260.
- PAPERT, S. (1993). *MINDSTORMS: CHILDREN, COMPUTERS, AND POWERFUL IDEAS* (2ND ED.). NEW YORK: BASIC BOOKS.
- PAPERT, S. & FREIRE, P. (1980s). *THE FUTURE OF SCHOOL*.
<HTTP://WWW.PAPERT.ORG/ARTICLES/FREIRE/FREIREPART1.HTML>
- PIOQUINTO, C. (ED.) (2006). *SILLIMAN JOURNAL*. 47(2).
- Poiesis. (2009). <http://en.wikipedia.org/w/index.php?title=Poiesis&oldid=314847118>
 REVISION OF 3:10 19 SEPTEMBER 2009.
- POSTER, L. (1989). *CRITICAL THEORY AND POSTSTRUCTURALISM*. ITHICA: CORNELL.
- Q & A (NOVEL). (2010, FEBRUARY 8). IN *WIKIPEDIA, THE FREE ENCYCLOPEDIA*. RETRIEVED 17:37, FEBRUARY 9, 2010, FROM
[http://en.wikipedia.org/w/index.php?title=Q_%26_A_\(novel\)&oldid=342761766](http://en.wikipedia.org/w/index.php?title=Q_%26_A_(novel)&oldid=342761766)
- REDDING, P., (2008) "GEORG WILHELM FRIEDRICH HEGEL", *THE STANFORD ENCYCLOPEDIA OF PHILOSOPHY* (WINTER 2008 EDITION), EDWARD N. ZALTA (ED.), URL = <<HTTP://PLATO.STANFORD.EDU/ARCHIVES/WIN2008/ENTRIES/HEGEL/>>. FIRST PUBLISHED THU FEB 13, 1997; SUBSTANTIVE REVISION MON JUN 26, 2006.
- RORTY, R. (1985). SOLIDARITY OR OBJECTIVITY. IN RAJCHMAN, J. & WEST, C. (EDS.),. *POST-ANALYTIC PHILOSOPHY*. NEW YORK: COLUMBIA.
- SARUP, M. (1993). *AN INTRODUCTORY GUIDE TO POST-STRUCTURALISM AND POSTMODERNISM*, 2ND ED. ATHENS: GEORGIA.
- SCOBIE, R. (2010). PERSONAL COMMUNICATION (EMAIL). "I'M PRETTY SURE IT WAS 1988 WHEN I MET MARTIN-BARÓ IN A SMALL BRIEFING WITH CONGRESSWOMAN CONNIE MORELLA (A LIBERAL REPUBLICAN - ONE OF ABOUT 12 LEFT IN CONGRESS AT THE TIME - FROM MARYLAND NEAR DC). MARTIN-BARÓ WAS INTENSE, AND TENSE - CHAIN SMOKING

THROUGH THE INTERVIEW. OTHERS ON OUR STAFF HAD KNOWN HIM FOR YEARS DURING THE LETHAL ATTACKS ON LIBERATION THEOLOGY PRIESTS, ESPECIALLY JESUITS. THE MILITARY WHO KILLED HIM THE NEXT YEAR, ALONG WITH OTHERS AT "LA UCA" WERE PROBABLY RIGHT WHEN THEY SAID THAT THEY WERE THE "INTELLECTUAL AUTHORS OF THE REVOLUTION". HE WOULD BE HAPPY TO SEE THAT AN FMLN CANDIDATE FINALLY WAS ELECTED PRESIDENT LAST YEAR, AND DISMAYED TO SEE THAT MOST OF THE PRIESTS WHO SUBSCRIBED TO LIBERATION THEOLOGY HAVE BEEN PURGED FROM ANY POSITIONS OF AUTHORITY BY THE CHURCH.

"I NEVER MET FREIRE, BUT WAS VERY INFLUENCED BY *PEDAGOGY*. AT THE SERVICE COMMITTEE I OFTEN QUOTED FROM IT IN MY SERMONS IN UU CHURCHES." FEB. 8, 2010.

SHAULL, R. (2006). FOREWORD, IN FREIRE, *PEDAGOGY OF THE OPPRESSED*. CAN BE FOUND AT:

http://books.google.com/books?id=xfFXFD414ioC&dq=pedagogy+of+the+opressed&printsec=frontcover&source=bn&hl=en&ei=mwhsS_3EAcKOIQeVvJCHBQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CB8Q6AEwBA#v=onepage&q=&f=false.

SINCLAIR, U. (2006). *THE JUNGLE*. NEW YORK: DOUBLEDAY. ORIGINALLY SERIALIZED 2005 IN THE SOCIALIST NEWSPAPER, *APPEAL TO REASON*.

STIGLITZ, J. E. (2002). *GLOBALIZAION AND ITS DISCONTENTS*. NEW YORK: NORTON.

SWARUP, V. (2005). Q & A. LONDON: SCRIBNER; INDIA: BLACK SWAN.

SWARUP, V. (2009). QUOTED IN STUART JEFFRIES (16 JANUARY 2009). ["I'M THE LUCKIEST NOVELIST IN THE WORLD"](http://www.guardian.co.uk/books/2009/jan/16/danny-boyle-india). *THE GUARDIAN*.

[HTTP://WWW.GUARDIAN.CO.UK/BOOKS/2009/JAN/16/DANNY-BOYLE-INDIA](http://www.guardian.co.uk/books/2009/jan/16/danny-boyle-india). RETRIEVED 2009-01-20.

TAYLOR, M. C. (2004). "WHAT DERRIDA REALLY MEANT."

<http://www.nytimes.com/2004/10/14/opinion/14taylor.html?ex=1098772231&ei=1&en=614d4201c8942e7b>

TILLICH, P. (1952). *THE COURAGE TO BE*. NEW HAVEN: YALE.

[HTTP://WIKIMEDIAFOUNDATION.ORG/WIKI/ PAUL TILLICH](http://wikimediafoundation.org/wiki/Paul_Tillich) THIS PAGE WAS LAST MODIFIED ON 19 JANUARY 2010 AT 08:14; RETRIEVED 1/26/10.

TORRES, C.A. (1994/2005). EDUCATION AND THE ARCHEOLOGY OF CONSCIOUSNESS: FREIRE AND HEGEL. *EDUCATIONAL THEORY*, 44(4), 429-445. PUBLISHED DIGITALLY 2005: DOI 10.1111/J.1741.1994.00429.X

VANDERVEN, K. (2004). BEYOND FUN AND GAMES TOWARDS A MEANINGFUL THEORY OF PLAY: CAN A HERMENEUTIC PERSPECTIVE CONTRIBUTE? SOCIAL CONTEXTS OF EARLY EDUCATION, AND RECONCEPTUALIZATING PLAY (II), *ADVANCES IN EARLY EDUCATION AND DAY CARE*, 13, 165-205. ELSEVIER.

WIGGLESWORTH, H.J., (1981). *AN ANTHOLOGY OF ILIANEN MANOBO FOLKTALES*. SAN CARLOS.

WIKIPEDIA ON MARTÍN-BARÓ, TAKEN 2/4/10

[HTTP://EN.WIKIPEDIA.ORG/WIKI/IGNACIO_MART%C3%ADN-BAR%C3%B3](http://en.wikipedia.org/wiki/Ignacio_Martín-Baró)

WONG, K. (2008). TWILIGHT OF THE NEANDERTALS. *SCIENTIFIC AMERICAN*, 301(2) AUGUST.

APPENDICES

APPENDIX 1

A brief outline of the history and central ideas of postmodern theory.

Most trends and issues in western philosophy were initiated by the Early Greek Enlightenment (600-400 BCE) and continued in Greek, Arabic, and Hebraic scholarship through to about 11-12th centuries while European scholarship was developing only slowly. At that time, Hebraic and Arabic scholars, mostly in Spain, started a period of awareness for other European scholars, mostly priests in France, with their translations of Greek and Arabic works into Latin. The glimmerings of humanism began to make inroads on the church's hegemonic hold on religion, philosophy, and society, so that by the end of the 16th century, the Enlightenment was in full swing. Humanism placed humans at the center of attention, and the earth no longer at the center of the cosmos. The philosophical emphasis on humans depicted and idealized humans as rational and comprised of a fixed, essential nature.

Enter Hegel who challenged this concept with his concepts of emergence of multiplicities of human which were picked up in the social theories of Marx & Engels whose economic theories and concepts of social change fueled the Russian revolution. By the end of the 19th century these ideas were further developed by Nietzsche whom many consider one of the fathers of both existentialism and postmodern theory. Thus theories of the multidimensionality of human nature and the fluidity of social change were evolving

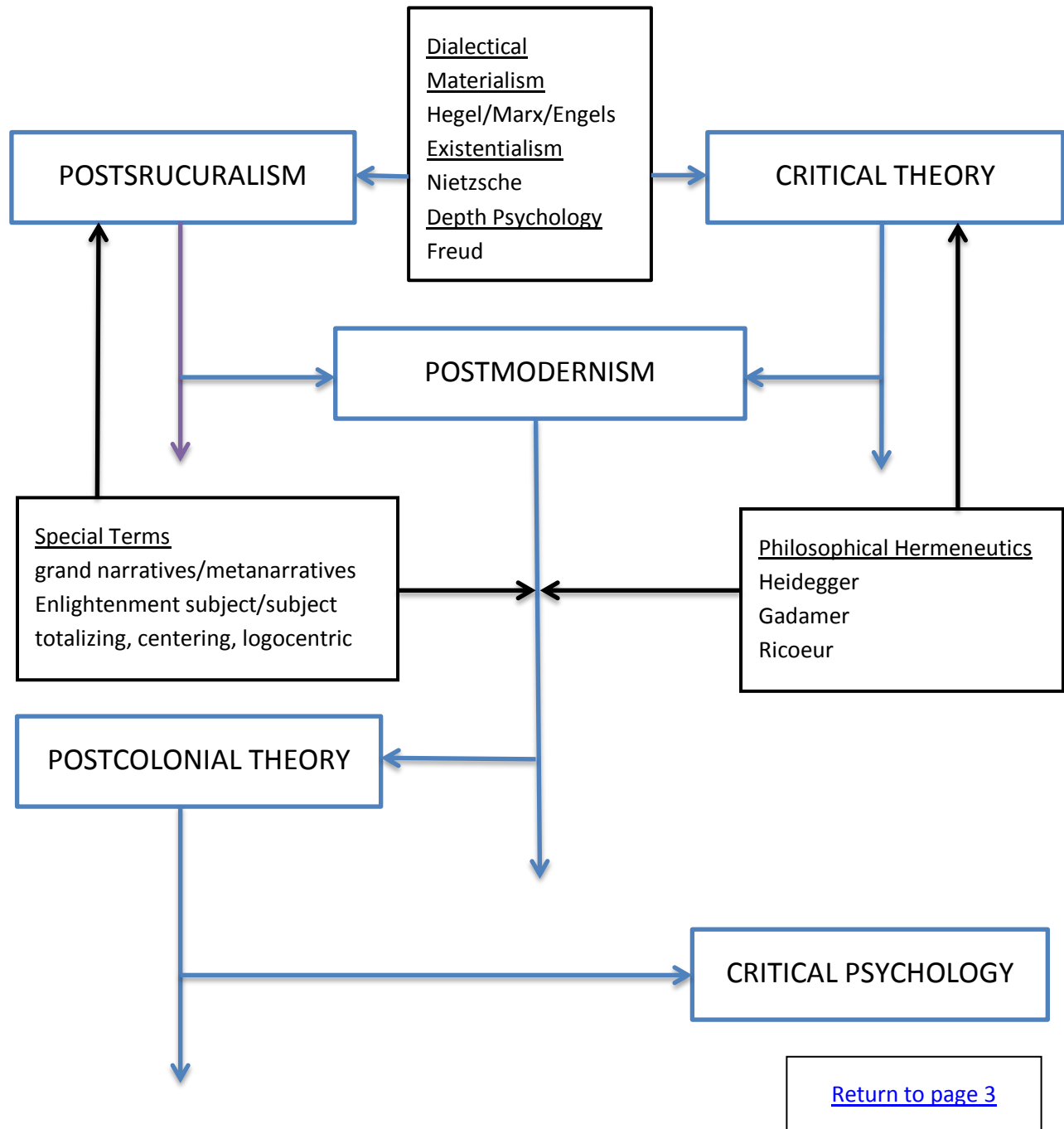
Fast forward now to later in the 1930's when rigid idealized concepts of humans and society led to a rigidity of the ideas of equality into a totalitarian communist state in Russia, and those of scientifically (false eugenics of racial superiority) were used to justify a totalitarian fascist state in Germany. These gave rise to a counter effort, first by mostly Jewish intellectuals at the University of Frankfurt's Institute of Social Research, started by Horkheimer who founded critical theory. And later in France by Sartre, a principal founder of both existentialism and post-structuralism. Critical theory mainly challenged the concept of reason as being at fault and threw out rational thought as useful, a baby thrown out with-the-bath-water (Horkheimer & Adorno, *Dialectic of Enlightenment*.) Habermas later brought the concept of 'communicative-rationalism' back into critical theory, at this point indistinguishable from neo-pragmatism, which is also known as Post-Analytic Philosophy.

Post-structuralism also challenged the concept of having any idealized picture of society and human nature be the foundation for a policed state, as it always became corrupted and did not allow for changing concepts of society or human nature, and they offered not particular program for achieving

such a state beyond requiring that open discussion in a society was essential. Their emphasis upon destabilizing the concepts upon which social decisions were made, lead to what seemed like a paradox, their insistence of the importance of language, but their own use of obscure and thus destabilizing linguistic devices and words. You can see evidence of these in Bhabha.(e.g., p. 58). Binary constructions, the tensions between them (the interstices for Bhabha), are often involved in the emergence of new ideas and social conditions.

Postmodern theories confront the traditional lineages of western philosophy that attempt to establish a final true vision of metaphysics, ontology, and cosmology (the essential nature of things) and epistemology (the essential methods of knowing things) as the grand narrative, as totalizing, centering, logocentric, and in similar terms, and attempt to destabilize them, which began with Hegel, and continues today in postmodern discourse and related philosophies. Postmodern theory is heavily based on Hegelian-Marxist dialectics, existentialism, and Freudian depth psychology, changing each in the process.

CHART OF POSTMODERN THEORIES



A Few Painless Basics of Instability from a Systems' Point of View

A great deal of nature behaves mathematically, or as Galileo more forcefully put it:

“Philosophy is written in that great book which ever lies before our eyes — I mean the universe — but we cannot understand it if we do not first learn the language and grasp the symbols, in which it is written. This book is written in the mathematical language, and the symbols are triangles, circles and other geometrical figures, without whose help it is impossible to comprehend a single word of it; without which one wanders in vain through a dark labyrinth.”(Galileo, 1623.) Galileo also made the stronger statement: “Count what is countable, measure what is measurable, and make measurable what is not so.”

When we do what Galileo bid, we discover wondrous relationships and interactions between and among multitudinous phenomena, and over time we can observe exciting patterns of their behavior. The study of these patterns, how to measure and describe them, or to press them into formal mathematical models, is the discipline of systems theory, which goes by many names, including dynamical systems theory, nonlinear dynamics, chaos theory, bifurcation theory, catastrophe theory, and morphodynamics, and now a superset of them, complexity theories.

We just gave examples of factors (variables). In Fontejon-Benior's case there were interactions evolving over time between her knowledge of postmodern theory and language, her teaching, her praxis, and her sense of social justice. In the case of Tillich, there are interactions between theology, philosophy, art, and culture. In the case of paleoclimate, there are interactions between tropical marine temperature and salinity, atmospheric temperature of the Sulu sea, its mixing factors with other oceans, and the northern latitude atmospheric temperatures especially of the northern Atlantic and Europe. These factors in turn interacted with environmental, bodily and physical factors of Neanderthals, and their social habits.

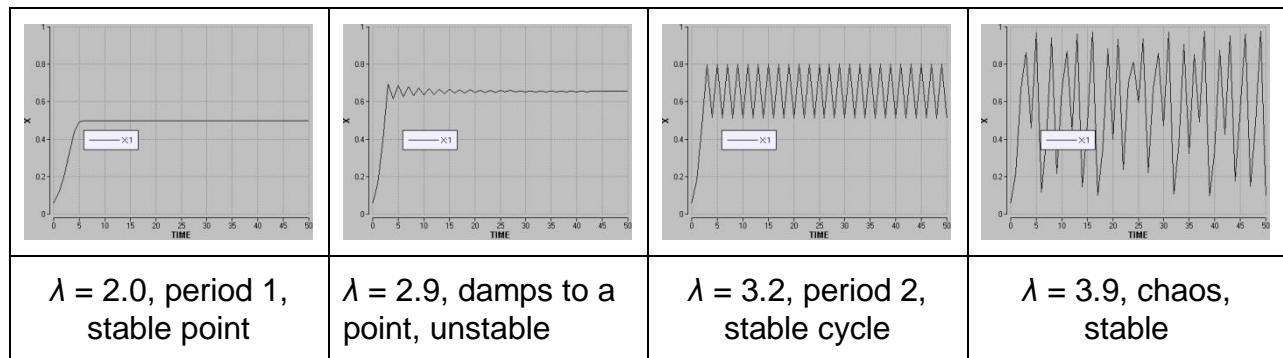
Mathematicians would try to express these interactions in systems of equations expressing the nature of how they change over time. These equations are iterated over time, with the results of one moment in time feeding their repetition at the next moment in time. They are called differential or difference equations. When some of the equations are nonlinear, the patterns of behavior they exhibit can have rather complex features. One is that as the parameters (constants) in the equation are varied gradually, the patterns may exhibit only gradual changes. These are regimes of stability. But sometimes systems make dramatic changes in behavior, a bifurcation, and as they near these points, the system becomes more and more unstable, witness the dramatic climatic changes in the OIS-3 period. Another example might be a person becoming

overweight gradually, and then the factors of diabetes and diabetes driven diseases, back problems, image and self-image problems occur. Then we sometimes get the dramatic change like deglaciation, excuse me, successful weight loss, or a chaotic attractor with weight oscillating up and down with the struggle with self-help diets. Bifurcations and chaotic attractors, by the way, can only exist in nonlinear systems; linear ones can only produce fixed point and cyclic attractors.

So far we have escaped mathematics, but now we look at a most famous and simple case of an equation that shows these features, the idea being that even a purely symbolic system, can exhibit them. It is called the Logistic Equation, a nonlinear difference equation. Very simple:

Variable x at step $n+1$ equals a constant, λ times the same variable, x , from the previous step, n , times 1 minus the same variable, x , also at step n , where n represents the steps of iteration, or:

$$x_{n+1} = \lambda x_n (1 - x_n) \quad \text{where } 0 \leq x \leq 1 \text{ and } 0 \leq \lambda \leq 4$$



Logistic Equation at different values of λ

As the parameter λ increases, the pattern over repeated steps goes from a fixed point attractor, to a damped oscillation still to a fixed point attractor, thus showing signs of instability as it approaches the bifurcation point, to a stable periodic attractor alternating between two values, and after that going through a series of bifurcations to 4-cycle, 8-cycle, 16, 32, etc. until finally it bifurcates to a chaotic attractor at $\lambda \sim 3.57$. The sequence is actually more complicated.

Another most important concept of dynamics is that of self-organization. While the logistic and other equations of change feedback their result of the changes in their variables to the next iteration of the equation, it is also possible to have the control parameter be a function of the state of the system, whether direct or via an interaction of complex networks of systems, so called complex adaptive systems. This enables systems to cause their own major changes, which is why we call it **self-organization**, or sometimes, **emergence**.

We hope we have established as a universal principle that complex systems can evolve through alternating periods of stability and instability, and furthermore, sometimes control their own evolution. This is true of psychological systems, especially those of gestalt theory and field theory (Lewin, 1951), and socio-economic systems. These dynamics are very prominent in the concepts of dialectics of Engels (1884), bioevolutionary theories (Gould & Eldredge, 1977), and historical theories (R. Abraham, 1994), as well as in many others. These principles may provide some perspectives on the dynamics of culture and emancipation.

[Return to page 3](#)

APPENDIX 3

Linda Dennard

Linda Dennard, combines educational space, public bureaucratic space, and aesthetic space:

“In the first days of teaching at a university I would take an art print and tape it to the barren walls of the classroom -- in particular a room that was tiered like a medical school arena -- cold and clinical like an operating theatre. Overtime, the paintings served to generate dialogue which could then be related to the course’s topic, although that had not been the original intent. More, the picture broke the boredom and sterility of the classroom; remembering as I rolled out the scotch tape, that John Dewey deplored the artificial space of the American classroom. Indeed, Dewey made a connection between developing the capacity for self-governance and the existence of complex learning space filled with the provocative effects of nature and art. Like his contemporary Frank Lloyd Wright, who refused to build the Marin County prison because it offended his democratic principles (Green, 1990), Dewey felt American schools were too much like bureaucratized, efficient prisons to be proper space for learning from the experience of democracy (Dewey, 2005, p. 21).

“To finish the story, each night after class, the janitor would take down the print; replacing it with a sign that said ‘no posting.’ Next class, the students would put up another print, but leave the janitor’s sign in place. This went on until all the prints were gone and the walls were papered with ‘no posting’ signs. The students were amused with the determination of the maintenance staff to stay in control of the situation, as I realized that the janitor had been a helpful, if

unwitting, participant in an object lesson on the adaptive dynamics of regulatory government. The lesson? Over time, the administration of democracy endures even at the cost of emerging elements of a social system that may actually transform the conditions that limit the evolution of democracy.

“The ‘sign’ story, therefore, begins this manuscript because it illustrates two ideas that are central to the arguments here about the nature of democratic civic space and correspondingly democratic public administration. First, it is argued that civic space does not pre-exist the relationships of individuals. Rather civic space is the pattern of relationship that emerges from the interaction in time among two or more individuals. Additionally, these interactions occur in the presence of a ‘third’-- in the case of the opening story, for example, art and, in particular art in the context of bureaucracy. From the theory in development here, therefore, democratic culture is not merely constructed in empty space as a manipulation of citizen behavior or the inculcation of abstract values, but rather emerges as a co-adaptation of social relationships within the conditions in which they occur. Indeed, over time, space ceases to exist only as a place or a container, but rather is identified by a specific pattern of relationships that is the result of the co-evolution of individuals within the context of the ‘third.’ These relationships create (self-organize) the regulating social dynamics (here civic architecture) by which society transforms and sustains itself.

“Secondly, the story illustrates the intimate connection between aesthetics and democracy. However, aesthetics is concerned here, not with how the Arts or music convey certain values or political ideas, rather it is concerned with the emotional/sensory nature of aesthetics, those which draw an individual toward an interaction with another (Adorno, 1997, p. 160). These attractors may indeed be art or music, but for the purposes here the attractor is human relationship which, like art and music, has a destabilizing effect on habitual patterns of thought—a liberating pre-condition of human learning and which therefore is a foundational element of equalitarian democracy. (Dewey 1980, p 21, 41)

[Return to page 11](#)