A) Post-Colonialism & Critical Psychology
  1) Post-Colonialism
     a) Postcolonialism (postcolonial theory, post-colonial theory) is an intellectual discourse that holds together a set of theories found among the texts and sub-texts of philosophy, film, political science and literature. These theories are reactions to the cultural legacy of colonialism. [w]
     b) "Culture becomes as much an uncomfortable, disturbing practice of survival and supplementarity -- between art and politics, past and present, the public and private -- as its resplendent being is a moment of pleasure, enlightenment or liberation. It is from such narrative positions that the postcolonial prerogative seeks to affirm and extend a new collaborative dimension, both within the margins of nation-space and across boundaries between nations and peoples. My use of post-structuralist theory emerges from this postcolonial contramodernity. I attempt to represent [read re-present - pop] a certain defeat, or even an impossibility, of the 'West' in its authorization of the 'idea' of colonization. . . .I have tried in some small measure to revise the known, to rename the postmodern from the position of the postcolonial." [B p. 252]
     c) Dynamics of Culture: **Three perspectives that highlight instability in the dynamics of culture**. **One** is the characterization of oppression in cultures, and in fact, my title is a take-off of Bhabha's title, *The Location of Culture*. I hesitate to use the term post-colonialism (an off-shoot of critical theory and post-structuralism) since so many of these philosophical traditions evolve very fast and share so much despite some significant differences. The **second** is language. All these theorists place great emphasis on language and communications as being inextricably tied to culture. And the **third**, is an area of particular interest to me, that of systems theory for the insights it gives to understanding and empowering cultural change. [A1]
     d) "Postcolonialism deals with cultural identity in colonised societies: the dilemmas of developing a national identity after colonial rule; the ways in which writers articulate and celebrate that identity (often reclaiming it from and maintaining strong connections with the coloniser); the ways in which the knowledge of the colonised (subordinated) people has been generated and used to serve the coloniser's interests; and the ways in which the coloniser's literature has justified colonialism via images of the colonised as a

perpetually inferior people, society and culture. These inward struggles of identity, history, and future possibilities often occur in the metropolis and, ironically, with the aid of postcolonial structures of power, such as universities. Not surprisingly, many contemporary postcolonial writers reside in London, Paris, New York and Madrid.

"The creation of binary opposition structures the way we view others. In the case of colonialism, the Oriental and the Westerner were distinguished as different from each other (i.e. the emotional, decadent Orient vs. the principled, progressive Occident). This opposition justified the "white man's burden," the coloniser's self-perceived "destiny to rule" subordinate peoples. In contrast, post-colonialism seeks out areas of hybridity and transculturalization. This aspect is particularly relevant during processes of globalization. [w]

e) "The term 'postcolonial,' in a very general sense, it is the study of the interactions between European nations and the societies they colonized in the modern period. The European empire is said to have held sway over more than 85% of the rest of the globe by the time of the First World War, having consolidated its control over several centuries. The sheer extent and duration of the European empire and its disintegration after the Second World War have led to widespread interest in postcolonial literature and criticism in our own times." [GT]

f) "Postcolonial' sometimes includes countries that have yet to achieve independence, or people in First World countries who are minorities, or even independent colonies that now contend with 'neocolonial' forms of subjugation through expanding capitalism and globalization. In all of these senses, the 'postcolonial,' rather than indicating only a specific and materially historical event, seems to describe the second half of the twentieth-century in general as a period in the aftermath of the heyday of colonialism. Even more generically, the 'postcolonial' is used to signify a position against imperialism and Eurocentrism. Western ways of knowledge production and dissemination in the past and present then become objects of study for those seeking alternative means of expression. As the foregoing discussion suggests, the term thus yokes a diverse range of experiences, cultures, and problems; the resultant confusion is perhaps predictable." [eu]

g) "In *Post-Colonial Drama: theory, practice, politics,* Helen Gilbert and Joanne Tompkins write: "the term postcolonialism – according to a too-rigid etymology – is frequently misunderstood as a temporal concept, meaning the time after colonialism has ceased, or the time following the politically determined Independence Day on which a country breaks away from its governance by another state, Not a naïve teleological sequence which supersedes colonialism, postcolonialism is, rather, an engagement with and contestation of colonialism's discourses, power structures, and social hierarchies ... A theory of postcolonialism must, then, respond to more than the merely chronological construction of post-independence, and to more than just the discursive experience of imperialism." [w]

h) "So far as the United States seems to be concerned, it is only a slight overstatement to say that *Moslems and Arabs are essentially seen as either oil suppliers or potential terrorists*. Very little of the detail, the human density, the passion of *Arab-Moslem* life has entered the awareness of even those people whose profession it is to report the *Arab world*. What we have instead is a series of crude, essentialized caricatures of the *Islamic world* presented in such a way as to make that world vulnerable to *military aggression*." [s]

2) Father Paulo Freire—"More challenging is Freire's strong aversion to the teacher-student dichotomy. This dichotomy is admitted in Rousseau and constrained in Dewey, but Freire comes close to insisting that it should be completely abolished. This is hard to imagine in absolute terms, since there must be some enactment of the teacher-student relationship in the parent-child relationship, but what Freire suggests is that a deep reciprocity be inserted into our notions of teacher and student. Freire wants us to think in terms of teacher-student and student-teacher - that is, a teacher who learns and a learner who teaches - as the basic roles of classroom participation. "This is one of the few attempts anywhere to implement something like democracy as an educational method and not merely a goal of democratic education. Even Dewey, for whom democracy was a touchstone, did not integrate democratic practices fully into his methods, though this was in part a function of Dewey's attitudes toward individuality. In its strongest early form this kind of classroom has been criticized on the grounds that it can mask rather than overcome the teacher's authority. [w]

3) John Crossan, *The Birth of Christianity*: "My title is *The birth of Christianity*, and that requires two explanations. First, about the word birth. Conceptions are usually more private and hidden than births. Christianity's conception was the kingdom-of-God movement as Jesus and his first companions lived in radical but nonviolent resistance to Herod Antipas's urban development and Rome's rural commercialism in Lower Galilee of the late 20s. Christianity's birt was in that movement continuation as those same companions wrestled not only to imitate Jesus' life but also to understand Jesus' death. . . Now about the word Christianity. If you can hear that term only as a religion separate from or even inimical to Judaism, you are not hearing it as intended in this book. I use Christianity to mean Christian Judaism, just as I use Essenism, Pahaiasism or Suducceism to mean Essene Judaism, Pharisaic Judaism, or Sudduceean Judaism. The are all divergent, competing, and mutually hostile options within the Jewish homeland as it struggled to withstand Greek cultural internationalism and Roman military imperialism. What was Christian Judaism before Paul and without Paul?" [c pp. x-xi]

4) **Liberation theology** is a school of theology within Christianity, particularly in the Roman Catholic Church. It emphasises the Christian mission to bring justice to the poor and oppressed, particularly through political activism. Its theologians consider sin the root source of poverty, recognizing sin as capitalism, and capitalism as class war by the rich against the poor.
   "The data suggest that Christian socialism and the Christian left continue to constitute significant phenomena in many countries." [w]
   a) Jesus, §3, Crossan, just above
   b) **"Malcolm X (born Malcolm Little**; May 19, 1925 – February 21, 1965), also known as **El-Hajj Malik El-Shabazz**

was an African American Muslim minister, public speaker, and human rights activist. To his admirers, he was a courageous advocate for the rights of African Americans, a man who indicted white America in the harshest terms for its crimes against black Americans.[2] His detractors accused him of preaching racism and violence. He has been described as one of the greatest and most influential African Americans in history." [w]
   c) Reverend Jeremiah Wright
      d) "What the word says about racism comes through loud and clear! Botha is wrong! South Africa is wrong! Apartheid is wrong! Oppression is wrong! Anybody who feels white skin is superior to black skin is wrong! [RJW]

e) God is the giver of life. Let me tell you what that means. That means we have no right to take a life whether as a gang banger living the thug life, or as a President lying about leading a nation into war. We have no right to take a life! Whether through the immorality of a slave trade, or the immorality of refusing HIV/AIDS money to countries or agencies who do not tow your political line! We have no right to take a life! Turn to your neighbors and say we have no right to take a life!" [RJW]

f) "I think Jesus said to Nicodemus, 'God should love the world,"' [RJW]

g) Wright believed in the same general goals as Barak Obama, diversity and equality, and opportunity, but used a strident voice similar to Malcolm X so that his pronouncements seemed unpatriotic, but were not, to which his accolades and honors and service to his country and president attest.

h) "So Gutierez writes in a way that reminds me of the reason for Rienhold Neibuhr's insistence to young preachers that "mere exhortations to love are fruitless." Gutierrez approvingly quotes Pope Paul VI at the second Vatican Council saying that a subtext to the gospels command to love neighbor is to have a knowledge of humankind. But all he can seem to do is suggest that humankind is satisfied with its poverty and urge us to stamp out poverty of the physical kind, and embrace spiritual poverty so that the church will "be able to fulfill authentically -- and with any possibility of being listened to -- its prophetic function of denouncing every human injustice. And only this way will it be able to preach the word which liberates, the word of genuine fellowship." [Rev. Peter Plagge, personal communication]

i) Leonardo Boff (Brazilian),

5) The Philippine Experience

a) "Presenting a fresh understanding of the construction of post-colonial national identity in the new context of globalization, this text looks at the dilemmas of the requirements to compete in the global economy and the political demands of human rights and cultural differences. The authors are concerned with the ways in which a modern state attempts to mould the identities of its citizens and the ways in which the myriad of identities in a multiethnic, multicultural and multireligious population give rise to intense contradictions. This important research will have implications beyond the Filipino case and

will be of great interest to a wider audience as a reference for courses on Asian studies, political science and history." [BW]

b) "This innovative analysis of the Philippine historical crisis is accompanied by a critique of a U.S. racial formation in which Filipinos constitute the largest Asian group. Literary and artistic expressions by Filipinos manifest a new emerging identity defined by the multicultural debates crossing the Pacific, transforming the Philippines into a borderland of East and West.

"Caught betwixt the Asian continent and the hegemonic power of the United States, the Philippines occupies a contested space between past and present. Between the memory of colonial experience and an emergent nation-making dream, can a meaningful future be envisioned? This provocative book explores this problematic zone of difference through a critique of the Western production of knowledge in the context of local resistance. While Americanization of the Filipino continues, the encounter of globalizing and nationalizing forces has precipitated a profound political and social crisis whose outcome may be a paradigmatic lesson for many so-called third world countries. What happens in this Southeast Asian nation may foretell the fate of the ideals of democracy and social justice now beleaguered by the market and the unrelenting commodification of everyday life." [From promotion of Juan, 2001]

c) Silence and compliance in rural Philippine schools indicate the results of struggling with outmoded inherited colonial educational institutions and styles.

d) "The interview with students also revealed their ended up being either publicly insulted or failed [in] the class when their complaint involves a teacher. To the students, this was a risk not worth taking. Although there is evidence that students have indeed tried to assert their agency, their disappointing experiences in expressing their opposition have only served to discourage them. To them, opposition as a means to address power inequalities is an option that only leads to further marginalization, such as the possibility of failing a class or public humiliation. In the end, aware that opting for negotiation or opposition would only put them at the losing end, they take the line of lest resistance—silence or compliance. [FB]

e) "Human agency is limited to one's possibilities for legitimate participation. According to Foucault, 'Power does not determine others but rather structures the possible field of action, <guiding the course of conduct and putting in order the possible outcome>' (Foucault, 1985, cited in Davidson, 1996, p. 5). The serious speech acts hegemonically perpetuated at *Paglaum Extension School* places students at a default position of compliance and resignation." [FB]

f) Other articles from *Silliman Journal*, especially those of Oracion.

6) Globalization
   a) The Post-American Power Distribution
   b) History of the world twenty years from now, and they come to the chapter "Y2K to March 2004," what will they say was the most crucial development? The attacks on the World Trade Center on 9/11 and the Iraq war? Or the convergence of technology and events that allowed India, China, and so many other countries to become part of the global supply chain for services and manufacturing, creating an explosion of wealth in the middle classes of the world's two biggest nations, giving them a huge new stake in the success of globalization? And with this "flattening" of the globe, which requires us to run faster in order to stay in place, has the world gotten too small and too fast for human beings and their political systems to adjust in a stable manner?
      "One of Friedman's theses is that individual countries must sacrifice some degree of economic sovereignty to global institutions (such as capital markets and multinational corporations), a situation he has termed the 'golden straightjacket'." [tf]
      "While Friedman is an advocate of globalization, he also points out (in *The Lexus and the Olive Tree*) the need for a country to preserve its local traditions, a process he termed 'glocalization', although the term was already in use by most social anthropology theorists. [wf]
   c) *The Post-American World*—Fareed Zakaria
      "This is not a book about the decline of America, but rather about the rise of everyone else." So begins Fareed Zakaria's important new work on the era we are now entering. Following on the success of his best-selling *The Future of Freedom*,

Zakaria describes with equal prescience a world in which the United States will no longer dominate the global economy, orchestrate geopolitics, or overwhelm cultures. He sees the "rise of the rest"—the growth of countries like China, India, Brazil, Russia, and many others—as the great story of our time, and one that will reshape the world. The tallest buildings, biggest dams, largest-selling movies, and most advanced cell phones are all being built outside the United States. This economic growth is producing political confidence, national pride, and potentially international problems. How should the United States understand and thrive in this rapidly changing international climate? What does it mean to live in a truly global era? Zakaria answers these questions with his customary lucidity, insight, and imagination." [fz]

d) Both Friedman and Zakaria, while dramatically depicting the changing global situation, have been criticized as promotional of globalization.

e) *Jihad: the Rise of Militant Islam in Central Asia*— Ahmed Rashid

f) *X Three Cups of Tea & Stones into Schools—Mortenson (2006, 2009.)*

g) Encirclement: Georgia, Russia, Poland, Missile Defense, Oil, NATO, Obama, & McCain—2008 USA presidential campaign [s]

h) Media Ecology: Modern modes of communication favor global capitalism's exploitation of cheap labor and deregulation of economic control. [D]

i) Media Ecology: We viewed almost every psychological or social system as "chaotic" in the more formal sense of systems theory, due to the result of a mixture of forces of convergence toward totalizing ideologies and forces of divergence and cultural diversity somewhat akin to Bakhtin"s concepts of diologic, heteroglossia, polyphony, and unfinalizability. So the question we posed was, to what extent does electronic communication (the mode of information) tend to favor forces toward totalization versus the liberating forces of the diologic?" [A2, A3]

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