

Sandoval 2000 I Foundations In Neocolonial Postmodernism

Fredric Jameson: Postmodernism Is A Neocolonizing Force

„How does one go about thinking, talking, living, theorizing, or resisting an original prodigious, and ongoing first world cultural expansion, indeed, this imperial neocolonization of all citizen subjects, when the nature of this very expansion functions to take in any theory about it?“ (17,8)

Jamesons Postmoderne:

- Der Mensch ist gefangen in einer dominanten kulturellen Ausbreitung, die keine Abgrenzung/Opposition von/zu der Selbigen zulässt („Postmodern entrapment“)
- Das bürgerliche Subjekt wurde fragmentiert, d.h. es kennt seine individuelle und kollektive Position nicht mehr; Es gibt kein bourgeoises Ego mehr (Mutation zum fragmentierten, postmodernen Subjekt)
- In der Postmoderne gibt es kein revolutionäres Potenzial mehr, keine Herrscher oder Feinde mehr, die beschuldigt werden könnten
- Es herrscht insgesamt kein oppositionelles Bewusstsein mehr (Parodie wurde zur Pastiche)
- Das postmoderne, bürgerliche Subjekt führt eine schizophrene Beziehung zu den Erfahrungen, die es macht; Es ist rückgratlos, orientierungslos, ob seiner/ihrer Position im globalisierten Marktkapitalismus

Cognitive Mapping:

- Jamesons Psycho-analyse des postmodernen Subjekt folgend, empfindet dieses dieselben Probleme wie die Subjekte von Minderheiten
- Minderheiten haben ein oppositionelles Bewusstsein für neokoloniale, imperialistische Strukturen gefunden
- Jameson sieht eine effektive Form des Widerstandes in der Praxis des „cognitive mapping“: Das Individuum müsse ein kartographisches Verständnis für die „urbane Totalität“ entwickeln und dieses mit eigenen gelebten Erfahrungen vergleichen (Allerdings, so Jameson, sei dies in einer postmodernen Welt nicht mehr möglich)

Differential Cognitive Mapping:

- Jameson vertraue bei seiner Version des Cognitive Mapping auf „veraltete“ Ideologien und Verhaltensmuster und sei deswegen erfolglos geblieben
- Das Individuum muss mobil und flexibel sich zwischen Ideologien bewegen

II The Theory and Method of Oppositional Consciousness in the Postmodern World Page (42) The Social movement of the “U.S. third world feminism” took place during the 1960s, 70s, and 80s. It didn’t just bring to life the fight for feminism, but oppositional activity. This movement didn’t only effect the movements within the US, but globally as well.

Feminist began to unite through two different understandings of domination, subordination, and effective resistance. Gayatri Spivak coined “hegemonic feminist theory” against the “U.S. third world feminist theory.”

Page (43) U.S. third world feminism arose from the very discourses denying, permitting, and

producing difference. The ability to identify to generate the activities of new citizen-subject, and another model for self-conscious production of resistance.

The Civil Rights movement included: the women's movement, ethnic, racial, sex, gender, class, and human liberation. Althusser suggested that all citizens endure ideological subjection.

(Page 43/44) Althusser's theory of ideology: to identify forms of ideology in opposition and by the suppressed seeking to break free of the dominant social order.

Identifies 5 principle categories: equal rights, revolutionary, supremacist, separatist, and differential. Differential consciousness aids in reversing the effects of domination by giving structure.

Situating History (45-47)

Differences between the white women's movement and the women of color movement. Women of color have a far greater struggle. This is due because the white women want equality to the men, however within a white dominated society.

Feminism's great Hegemonic Model Page (47-51)

Showalter's three phases: first phase of matching the male's contribution to society. Known as "Liberal Feminism" displaying women as fully equal to men. Second phase: The importance of women and their work within the family, class, and other women. Known as "Marxism feminism." Third phase: movement away from the male dependency unlike the first two phases. Known as "cultural or radical feminism."

Despite the three phases, this also led to difficulties because it didn't address racism, which made it difficult for feminist of color to advance equally. Which led to the fourth phase of "socialist feminism."

Sum up of the four phases we go from "women are the equal of men, women are different from men, women are superior to men, and finally women are racially divided."

Page (52-53) Feminist of color identified with the movements of cultural, racial, sex, gender, class, and power.

Theory and method of oppositional consciousness in Post modern world (pages 54-62)

Not only struggles of gender domination, but also struggles against race, sex, national, economic, cultural, and social. Cultural topography of is a critical set of points when individuals and groups aim to transform dominant and oppressive powers. Mapping of the ideological places where oppositional activity has taken place.

Equal rights form - exterior physical differences. Recognition that all humans are created equal. Liberal feminism

Revolutionary form- identifies, legitimizes, and intensifies their differences. Marxist and Socialist feminisms.

Supremacist form- not only claim their differences but assert their differences due to evolution and they are the dominant person.

The Separatist form- recognition of brands and their inferiority, thus wanting to be separate from society.

The Differential form of consciousness and social movement- no adoption of the other four forms. Represents the variant , they shift from one women's group to the next. Difficulty not to reestablish an oppressive regime while freeing itself. Ability to pick and choose between the four forms depending on the situation.

Differential coalition consciousness: the end of domination Pages(62-64)

Recap of the 5 points. A new space in cyber space, giving transcultural, transgender, transsexual, and transnational new leaps to begin their enactment against oppositional praxis.

Questions

What is the difference between feminist and U.S. third world feminist?

How does the differential form aid the oppressed?

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