



Through the Dark Light-ly

Part Two – We Do Not Create Culture

By

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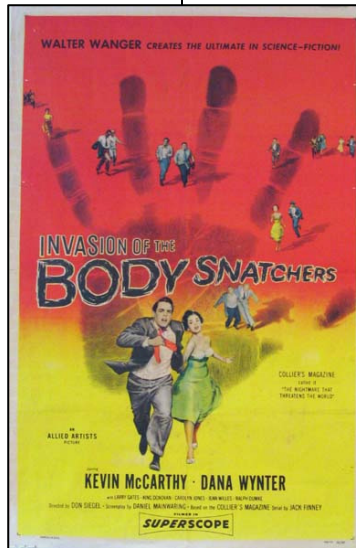
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It could be argued that our occupied psychology has been molded to not venture beyond the walls of imposed European false gods that have been identified previously by many others as *fate* and *rationality*,¹ concepts introduced into our hemisphere that bind us in their extremes. On one side, they would have us believe that the *human-inspired revelations* behind all things are so fixed, inevitable, and lacking of free will that we should *leave* (a non-existent) *well enough alone*. While on the other, we are inculcated that the mere *rationalization* of ordered chaos can lead to greater freedoms by the constant controlled media push to self-centeredness. Both paths, of course, originating and leading back in never ending perpetuating circles to the same benefiter of a devious philosophy of disposable, consumable, and aberrant beliefs.

¹ *Onto this have been added the outrageous notions of luck and chance, both concepts that simply do not realistically exist unless the fix is in, but then it becomes theatre, and the fix is what it is all about if only everyone would be aware of that.*

Translated into day-to-day life we see that fate and rationality, these *seemingly* opposing ideas that balance perfectly on the cutting edge of the same sharp blade, is the foundation from which society now generates its definition of what is considered truth. Delete, control or discredit this base and a malleable herd can be led to believe (and defend) whatever new paradigm is introduced onto it. There is no better example of this than what has happened to the overwhelming part of our Raza community on this side of the imposed border in the relatively short period since the arrival of the conquering and occupying *mental and economic* bacterial viruses into our hemisphere.

Those of us fortunate enough to have some knowledge of history, as limited as it may be, regrettably still live with a past that has been so destroyed that we must defer to the *studied* interpretation by those that have passed *institutional* muster with the occupiers. Being stuck there, we do not create culture, as we have lost all sense of ancestral communal philosophy.





Looking back to a past that is constantly receding in glimpses of distorted *invented* realities, we idealize it to our convenience, trying in vain to give life to what has been torn from us and that is lost to an interpretive translation that is driven more by systemic or individual interest than a need for communal truth.

As such, we do not have the spiritual totality of our ancestral historical experience but the encapsulating limits of a current mechanized reality. We have been limited to *thinking* materialistically although *believing* in its other face through the imposition of religion by mainstream practitioners that have had no problem in enslaving and committing genocide against those not willing to adapt to their definition of reality.²

Rather than seek, as the Spanish writer Jorge Guillen would say, our *peace in war*, to re-edify, reconstruct, or reinvent our own autonomous or indigenous philosophy that might assist us in our ongoing struggle to throw off the yoke, we too easily adopt whatever foreign construct that may seem to fit our need

² The subsidized mental poor, those truly conquered and occupied, tend to have a favorable view of this modern day so-called democracy. They like their participation in gamed elections much as they like to attend the hometown football games and be led by cheerleaders to root for their team. They take pride that their kind enters the ranks of the professional, or into wealth. That is, making it, proof that there is no discrimination or racism and that it only takes place in the mind of the radical.

to resist.³ At its most lucid, it might seem puzzling why one would accept an imposed truth with its accompanying right/left dialectical system of exploitation and find one's political praxis or philosophical reason for being in the simple act of resisting against one or the other.

Generally, that is in fact what we have been reduced to being - a *resistance* - and a bad one at that.

Conceptually, over the centuries and recently in the last decades, we sometimes have been worthy *adversaries* but never *enemies*. However, as a community movement, *assimilationists* might be a better term.⁴ How else then can so many consider themselves community leaders touting their so-called progressive leftist philosophies and ideologies while supporting and promoting mainstream *partisan* politics and

demanding *inclusion*?

Have so many simply evolved, or rather, regressed over time since the

³ A true philosophical belief system would be more born of the need of a people in natural concert with its environment and not one spliced onto an already existing foreign historical development, such as has been the Judean and its trap door manipulated counterpart, Christianity, now both at its institutional level in concert in opposition to Islam. In this game, our hemisphere is but the bulk support squeezed of its resources and spirit.

⁴ How would this be different from the slaves demanding better treatment but never demanding freedom, their country, and their true history?





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much-touted sixties, from angry youth, to nationalist radicals, to chest-pounding self-identified Marxist communists, to end up as progressive *light*, or to simply being individuals with an opportunist agenda? Or, on the other hand, has this been the direction from the beginning and we were just negligent in identifying or defining it?

Could this be the reason why on this side of the imposed borders, as individuals age, their half-baked beliefs and convictions die and are grown out of, much as snakes shed their skin? What's more, is it not common to perceive in *used to be's* when they talk about past community involvement, a sense of self-importance in what they might now be considering a phase or right of passage, as if it had been some youthful indiscretion to now nostalgically brag about?

Has our relatively recent past, imprinted with memories of migration due to economic hardships, imbued our now trapped mainstream community north of the imposed border with a desire for individual economic stability and advancement over the more distant past where lies our communal integrity and true future? Might it be that perhaps because of this, we will never truly understand the concept of consensus that does not artificially break down and divide reality to a *rational* thought process – the process that when seen in its broader parts, currently

defines in the West what is referred to as civilization and intelligence?

If this is so, it is not possible for Raza to have a working knowledge of an *autonomous* truth, if the lifeline chronology of individuals is exhibiting a *baseless* and movement away relative to community and nation. This would be so as our communal reality is that we are being *deconstructed* with each new generation born in captivity.

On a greater scale, what is being lost is the ability to be objective – that which would allow the acceptance of honest critique, and thus change. However, the greater danger to

our future is that subjectivity has been forced onto truth itself and enters the realm of faith and blind trust to the *voice* of who attempts to define it.

The way out of the maze is difficult for it is not only until we are provided *insight* by an *independent* external source that we are able to see through the screens. Then, after we shuffle them around, they will begin to shape some type of organized reflection, merely an impression at first, but that begins to take on definite form. A little more work and sometimes they will eventually play with us and expose realities that we did not know existed before. Faces and names will become evident. If we are lucky, our eyes will be opened to the story *behind* the story, which in our *occupied* history has always been *our truth*.

