

## Haitian Epistemology, Haitian/Vilokan Idealism, and its Anti-Humanism

Paul C. Mocombe

*West Virginia State University, The Mocombeian Foundation, Inc.*

*\*Corresponding Author: Paul C. Mocombe, West Virginia State University, The Mocombeian Foundation, Inc. pmocombe@mocombeian.com*

### ABSTRACT

*This work posits that Haitian metaphysics and ontology, Vodou/Vilokan, gave rise to its epistemology, Haitian/Vilokan Idealism, which subsequently gave rise to the Vodou Ethic and the spirit of communism and the lakou system as its form of social and system integration, respectively. In the final analysis, I conclude that the antidialectical approach to the historical process found in Haitian/Vilokan idealism gave rise to an anti-humanist philosophy, in favor of an existential (Heideggerian) phenomenology, which emphasizes the total liberty of the individual vis-à-vis nature over historical and societal constraints as the purposive-rationality of the Vodou Ethic and the spirit of communism and the lakou system.*

**Keywords:** *Haitian/Vilokan Idealism, Vodou Ethic and the Spirit of Communism, Religiosity, Haitian Epistemology, Vodou, Anti-dialectical,*

### INTRODUCTION

The evolution and rationalization of the phenomenology, materialism, and antidialectics of Haitian/Vilokan Idealism becomes institutionalized and reified via its form of system and social integration called the Lakou and the Vodou Ethic and the spirit of communism, respectively, where human actors are allowed to exercise their practical consciousness as they understand the meaning of ideas, concepts, and ideals, *lwa yo*, which stem from the noumenal world, i.e., the world of Vilokan (i.e., the world of forms). So unlike the antidialectic of Nietzsche which promotes an existential phenomenology against system and social integration, i.e., the dialectics and holism of Hegel, the antidialectics of Haitian/Vilokan idealism, via its Lakou system, promotes a social phenomenology wherein individuals, depending on their spiritual court, intellectual capacity, developmental stage, etc., attempt to constitute their existence based on their interpretations and understanding of the concepts of the noumenal world in order to maintain balance and harmony between nature, the individual, and their social interactions as they provide for their material well-being via agricultural production and trade against other interpretive forms. Difference or freedom of expression and egalitarianism become the contents of their form of system and social

integration so that Being or human existential existence can achieve perfection, embodying the concepts of the noumenal world, and harmony over sixteen life-cycles. Be that as it may, unlike German Idealism whose intellectual development from Kant to Schopenhauer, Hegel, Marx, Nietzsche, Husserl, Heidegger, and the Frankfurt school produced the dialectic, Marxist materialism, Nietzschean antidialectics, phenomenology, and deontological ethics. Haitian/Vilokan Idealism, as defined, produces phenomenology, materialism, and an antidialectical process to history enframed by a reciprocal justice as its normative ethics. The latter, reciprocal justice, is constantly being invoked by individual social actors, not in terms of rights to protect themselves against capitalistic egoistic conflict, as a normative ethic to reconcile the noumenal (sacred—ideational) and phenomenal (profane—material) subjective world in order to maintain balance and harmony between the two so that the human actor can live freely and happy with all of being without distinctions or masters. As such, Haitian epistemology as a form of transcendental realism and idealism is phenomenological, in the Heideggerian sense (i.e., hermeneutical), material in the Marxist sense, and antidialectical. It refutes Hegel's claims for the importance of historical formations and other people to the development of self-

consciousness. Instead, Haitian/Vilokan idealism emphasizes the things in the consciousness (lwa or concepts, ideas, ideals) of the individual as they stem from the noumenal/Vilokan world (the world of forms), and get interpreted according to their level of learning, development, capacity for knowledge, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc., as they antidialectically seek to reproduce them in the phenomenal world as their practical consciousness against other interpretive formations in the material world. Hence in Haitian/Vilokan Idealism as it would emerge amongst the Africans of the provinces and mountains against the bourgeoisie of the cities, the emphasis is not on the universality of the un-integrated and conditioned human being, an autonomous self, endowed with reason and rationality. Instead, Haitian/Vilokan Idealism emphasizes the unfolding of the in-determinacy of the contents of the consciousness of a human being, however, irrational or rational, over sixteen life-cycles as they seek perfecting existence. So the emphasis is not on a universal condition of human existence based on reason and rationality as expressed in humanism. Instead, the emphasis as in Heideggerian phenomenology is on Being and experiencing the lived-world no matter the form that Being may take whether it is rational or irrational amidst and at times against other interpretive forms via the lakou system and the Vodou Ethic and the spirit of communism as the form of system and social integration, respectively.

### BACKGROUND OF THE PROBLEM: HAITIAN METAPHYSICS, VODOU

Ontologically speaking, within the Haitian metaphysical worldview, Vilokan/Vodou, the world is a unitary (energy) material world created out of Bondye. The world is a creation of a good God, *Bondye Bon*, which created the world and humanity out of itself composed of two intersecting spheres, the profane (the phenomenal world) and sacred (noumenal/Vilokanic, mirrored -ideational-world of the profane). Embedded in that pantheistic material world are concepts, *lwa yo* in Haitian metaphysics, from the parallel mirrored (Vilokanic) world, that humanity can ascertain via experience and the structure of its being, form of understanding and sensibility (dreams, reason and rationality, extrasensory perceptions), to help make sense of their experience and live in the world, which is Bondye, and therefore sacred, as they (via their

*nanm*) seek perfection and reunification (reintegration) with God, the energy force/source.

That is to say, it, Bondye, provided humanity with objects, concepts, ideas, ideals, and practices, i.e., *lwa yo* of Vodou, proverbs, rituals, dance, geometry, knowledge of herbal medicine, trades, and skills, by which they ought to know, interpret, and make sense of the external (phenomenal profane) world and live in it comfortably. These transcendently real objects, concepts, ideas, ideals, and practices can either be known through dreams, divinations, experience or rationality, and becomes the structure (once reified and institutionalized as proverbs, husbandry, dance, rituals, institutions, etc.), form of sensibility and understanding, through which humanity come to know, hold beliefs and truth-claims. So Bondye, a powerful energy force that always existed created the world and humanity out of itself using four hundred and one transcendently real concepts (God and four-hundred lwa), ideas, and ideals (geometric principles, mathematics, etc.). Humanity and the world around it is an aggregation of bondye's material energy, the energy of God, which constitutes its existence. In humanity this existence is composed of three distinct aggregation of energy (*ti bon anj*; *gwo bon anj*; *ko*, the body), all of which are material stuff, which constitute our *nanm* (souls) where personality, truth-claims, knowledge, and beliefs are deposited, via dreams, revelations, extrasensory perceptions, divinations, experience, reason, the energy source of a God as manifested via a lwa, and can be examined and explored as the synthetic a priori of the human agent.

For humanity to constitute its existence and be in the world according to the will of God or Bondye, in other words, transcendently real concepts stemming from God's will (the mirrored world of the profane, Vilokan) are embedded in the material world, which is God, and can be ascertain and embodied by humanity via their constituted being as a material being with extrasensory perceptions, reason and rationality, and or through experience. As these transcendently real concepts are ascertain, they are constituted and institutionalized, and passed on through humanity via priests/priestesses and early ancestors who institutionalized (reify)/ institutionalize them in the natural world via religious ceremonies, dance, rituals, herbal medicine, trades, concepts,

and proverbs. These trades, ideals, proverbs, and or concepts are truisms, mechanisms to ascertain and constitute knowledge, which although they are deduced from the constituted make-up (i.e., consciousness) of the human being, in Haitian metaphysics they are attributed to God and the ancestors who institutionalized (reified) them in order to be applied in the material world so that their descendants can live freely in the world, satisfy their needs, be happy, and achieve perfection in order to reunite with God after their sixteen life cycles.

As developed and rationalized amongst the Africans of the provinces and mountains of Haiti, Haitian epistemology, Haitian/Vilokan Idealism, demystified, demythologized, and rationalized is a transcendental idealist and realist philosophy/epistemology that developed out of the ever-increasing rationalization of the African (spiritual) worldview (Vilokan/Vodou) of the majority of the inhabitants of the island. That is, it emerges out of the attempt of African people to know and make sense of the world via their Vilokan/Vodou metaphysics; hence its particularism. But it is also a universal project that is compatible and shares certain elements with the scientism of the West. Thus, Haitian Epistemology, Haitian/Vilokan Idealism, is a philosophical and scientific paradigm, which evolved, liked the scientific project of the West which emerged out of its religiosity, as a result of the ever-increasing demystification, rationalization, and institutionalization (enchantment) of the African worldview which the Africans of Haiti were able to institutionalize through Vodou, proverbs, herbal medicine, husbandry, dance, rituals, etc. This demystification, rationalization, and institutionalization project of Vodou, however, does not share the humanist values of the whites and Haitian bourgeoisie, which either limits human existence and agency to the autonomous rational human being promoted by the West and the Affranchis, mulatto elites and petit-bourgeois blacks or attempt to decenter that being altogether. Conversely, Haitian/Vilokan Idealism promotes an antihumanist philosophy in the Heideggerian sense in that the emphasis is against a universality of the human condition that attempts to limit the self to an autonomous rational human being, which is just one of the analytics of the human actor, or decenter it. So Haitian/Vilokan idealism does not promote an antihumanism in the Nietzschean sense with its emphasis on the superman. Instead, the emphasis, like in Heidegger's phenomenology,

is on Being, i.e., existence, and the individual human actors' right to recursively organize and reproduce their existence in the world as they understand the concepts of the noumenal world of Vodou/Vilokan regardless of the rationality or irrationality of these concepts and their praxis. In this sense, the African call for total liberty and equality for all at the originating moments of the Haitian Revolution in 1791 was more revolutionary than that of the mulatto elites and petit-bourgeois blacks, Affranchis, dialectically seeking to convict the West of not living up to their humanist values by requesting that the West promote the universality of their (humanist) values by including blacks as rational autonomous beings who are entitled to life, liberty, and property. Haitian/Vilokan Idealism does away with that for simply existence or Being.

### HAITIAN EPISTEMOLOGY: HAITIAN/VILOKAN IDEALISM

The Haitian epistemological position that would emerge out of the metaphysical worldview, Vodou, of the African people of Haiti and their form of system and social integration is a strong form of Kantian transcendental idealism and realism, which would be institutionalized throughout the provinces and mountains of the island (Desmangles, 1992; Mocombe, 2016). Kantian transcendental idealism "attempts to combine empirical realism, preserving the ordinary independence and reality of objects of the world, with transcendental idealism, which allows that in some sense the objects have their ordinary properties (their causal powers, and their spatial and temporal position) only because our minds are so structured that these are the categories we impose upon the manifold of experience" (Blackburn, 2008, pg. 356). Haitian epistemological transcendental idealism, Haitian Idealism or Vilokan Idealism, is a form of transcendental idealism in the Kantian sense in that it attempts to synthesize empiricism, idealism (rationalism), and realism via synthetic a priori concepts/ideals the Haitians believe can be applied not only to the phenomenal but also the noumenal (Vilokanic) world in order to ascertain the latter's transcendently real absolute knowledges they call, *lwa*, gods/goddesses (401 concepts, ideas, and ideals represented as gods/goddesses), of Vilokan/Vodou. So like Kant, Haitian epistemological transcendental idealism, holds on to analytic truths, truths of reasons or definitions, as outlined in their proverbs (*pwoveb*); a posteriori truth, truths of experience

or experiments, also embedded in their proverbs, geometry (*veves*), rituals, magic, sorcery, and herbal medicine; and synthetic a priori concepts (categories in Kantian epistemology supplemented with trances, dream-states, extrasensory perceptions), truths stemming from the form of the understanding and sensibility of the mind and apparatuses of experience embedded not only in their proverbs and Vodou rituals, beliefs, and magic, but also their understanding of trances, dream-states, and extrasensory perceptions as categories of the mind applicable to the noumenal or Vilokanic realm where transcendental real concepts, *lwa yo*, exist (as Platonic forms) which they must ascertain in order to live life happily in the phenomenal world without masters or owners of production. The latter (trances, dream-states, and extrasensory perceptions) are categories of the understanding they believe, in other words, can be applied to the noumenal or Vilokanic world in order to know gods/goddesses, *lwa yo*, which are immutable/absolute concepts, ideas, and ideals God has created and imposed upon and in the material world, from the mirrored world of the earth (Vilokan), which the people, who embody these concepts, ideas, and ideals, should utilize to recursively reorganize and reproduce their being-in-and-as-the-world in order to achieve perfection over sixteen life cycles (Desmangles, 1992; Beauvoir, 2006; Mocombe, 2016). Hence, unlike Kantian transcendental idealism, which removes God out of the equation via the categories, which imposes the order we see in the phenomenal world, Haitian epistemological transcendental idealism and realism, Haitian/Vilokan Idealism, holds on to the concept of God, supernatural, and the paranormal to continue to make sense of the plural tensions between the natural (material) world, i.e., the world of phenomenon, and the world as such, ideational, noumena, i.e., the supernatural and paranormal world, transcendental real world, which is knowable as truth-claims, knowledge, and beliefs, through dreams, divinations, revelations, experience, reason and rationality, and the synthetic a priori, for pure (development of science, i.e., herbal medicine, etc.) and practical reason (i.e., morals and values). Thus Haitian/Vilokan Idealism, unlike Kantian Transcendental Idealism, implies that the objects, concepts, ideals, ideas, etc., of the (ideational) noumenal world are transcendently real and the form of sensibilities and understandings, which include dream states, trances, and extrasensory perceptions are other categories of the

understanding, which can be applied beyond the phenomenal world, where the objects are really subjective (interpretive) ideas, in order to ascertain the nature of the absolute concepts of the Vilokanic/noumenal world in order to achieve balance and harmony with it in the phenomenal.

Within this pantheistic (Spinozian) conception of the multiverse and material world, knowledge, truth-claims, and beliefs arise from transcendently real ideational concepts (*lwa yo*) of bondye/God as embedded in the earth's mirrored world (Vilokan) and gets deposited in our *nanm* (souls), which is a material thing, intuitively, in dreams, revelations, divinations, extrasensory perceptions, reason, rituals, and or experiences which in turn constitutes and structures the form of the understanding of our minds and bodies (senses) so that we can experience, once embodied, the material world according to our interpretations of these concepts in consciousness and developmental track over sixteen reincarnated life cycles (Beauvoir, 2006; Mocombe, 2016). The human being recursively (re) organize and reproduce these (Platonic) transcendently real ideational concepts as their practical consciousness in the phenomenal material world not always in its absolute form as defined noumenally (the sacred mirrored world of Vilokan), but according to their level of learning, development, capacity for knowledge, methods, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc.

As defined, Haitian epistemology is an epistemological transcendental idealism and realism, Haitian Idealism or Vilokan Idealism, which posits that both phenomena (the profane world) and noumena (its mirror image where wisdom, ideals, and ancestors reside) are knowable through experience and the form of human sensibility and understanding (the categories of Kantian epistemology supplemented with, dreams, divinations, extrasensory perceptions, and trance states), which stems from the energy force of a God, which constitutes our *nanm* (a material thing), and used to recursively organize and reproduce their being-in-and-as-the-world.

So on top of the twelve Kantian schematized categories of the understanding, divided into four groups of three (1. The axioms of intuition, i.e., unity, plurality, and totality; 2. The anticipations of perception, i.e., reality, limitation, and negation; 3. The postulates of

empirical thought, i.e., necessary, actual, and possible; 4. The analogies, i.e., substance, cause, and reciprocity), necessary for experience by making objective space and time possible, Vilokanic/Haitian idealism adds dream states, trances, and extrasensory perceptions as a fifth group of three to make known the concepts, *lwa*, of the Vilokanic world knowable so that human actors can achieve balance between the phenomenal world and the former (Vilokanic/noumenal).

For Kant experience requires both the senses, the a priori forms of sensibility, i.e., space and time, and the understanding, i.e. the twelve categories. A unified consciousness (not a self or the Cartesian “I”), which is a structural feature of experience necessary to provide the unity to our experience, what Kant calls, “the transcendental unity of apperception,” rule-governed and connected by the categories, experiences real objects that we perceive and exist independently of our perception of them. Thus, the spatio-temporal objects are necessarily relative to and subject to the a priori forms of experience, i.e., forms of sensibility and the understanding. In this sense, Kant does away with the noumenal world of absolutes, which is unknowable as the independent objects are phenomenal, relative to the a priori forms of experience. Unlike Kant, however, Haitian/Vilokan Idealism posits that the *nanm*, which provides unity to our experiences is a material thing, a Cartesian material “I” composed of three distinct entities (sometimes more as Haitian metaphysics suggests that a fourth entity, *lwa met tet*, may constitute the *nanm* of serviteurs in order to guide them in their decision-making) that are also tied to the natural world and can be manipulated in life as well as death. On top of it’s a priori forms of sensibility and Kantian categories are dream-states, trances, and extrasensory perceptions, which allows the *nanm* to have access to the world of Vilokan/noumenal world where we can perceive the things that are phenomenal, relative to our a priori forms of experience, as they are in-themselves in order to achieve balance between the world as it appears to us and how it ought to be so that we can live abundantly as individual masters of our own destiny.

Hence Haitian epistemological transcendental idealism (Haitian Idealism, Vilokanism, Vodouism, or Vilokan Idealism) and realism is not only natural, but supernatural and paranormal to the extent that it supplements the synthetic a priori concepts Kant attributes to the

categories of the mind with divinations, revelations, dream states, and extrasensory perceptions in order to ascertain the absolute (transcendentally real) concepts, ideals, ideas, etc., (*lwa*) of God as embedded in the noumenal (Vilokanic) world. Moreover, it posits that these absolute *lwa yo*, transcendently real concepts, ideas, ideals, etc., are part of the noumenal world (sacred world of Vilokan), which is not a plural world as plurality, in keeping with the logic of Arthur Schopenhauer, belongs to the world of phenomenon, and can eventually be known by extrasensory perceptions, human reason, understanding, and experience. However, in the human sphere the world of phenomenon and its plurality is a result of interpretations and the different levels of development (reason, experience, capacity, and modality) of the consciousness of the human subjects (not all humans develop their form of sensibilities and understanding at the same rate or in the same life cycle) where the concepts of *lwa yo* are embedded and embodied and recursively organized and reproduced as the practical consciousness of the human actor. Albeit humanity is reincarnated until they have ascertained all of the true concepts of the unitary world, which can be done so through experience and a priori, and will cease to exist (will cease to experience reincarnation) once they do so.

Haitian/Vilokan Idealism and Realism as such indicates a condition of transcendently real absolutes on the one hand as it pertains to the Vilokanic or noumenal world; and relativity in our notions of objects and reality on the other as it pertains to the transcendently ideal phenomenal world. In terms of the latter, the phenomenal world, in other words, is simply the world of plurality constituted by imperfect beings, anti-dialectically (constantly fighting against the praxis of others for their own understanding and praxis), living through their aggregated material bodies and imperfections according to their interpretations of the concepts and level of learning, development, capacity for knowledge, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc. This is why, epistemologically speaking, the phenomenal world in Haiti, looks like an epistemological anarchic world where everyone exists for their own liberty and existence according to their own developmental track, capacities, modalities, belief systems, and methods governed by an eye for an eye normative worldview, which prevents others from encroaching on an individual’s (regardless

of their level of development) method and right to exist. In other words, the phenomenal world is pluralistic given the interpretive capacities of individual human actors to know and recursively reorganize and reproduce the concepts stemming from the noumenal world, Vilokan. However, it is also noumenal given that the concepts are real and have one True meaning by which they ought to be recursively (re) organized and reproduced, which can truly be known by not only scientists, but also priests, priestesses, herbal doctors, elders, psychics, etc. Hence, in Haitian epistemology, methodology is not only limited to reason and rationality as found in their science of herbal medicine, but the supernatural as found in their metaphysics. For the categories of dream states, trances, and extrasensory perceptions privileges spiritual leaders, elders, savants, etc., just as much as the scientists as Truth-knowers in order to provide understanding to the phenomenal world as it relates to the noumenal. The problem in the Haitian context, unlike the West, is that its metaphysics is overly developed at the expense of its science. Thus, the plethora of soothsayers who dominate the Haitian context.

### DISCUSSION AND CONCLUSIONS

Hence Haitian/Vilokan Idealism is phenomenological, material, and antidialectical in the sense that the emphasis is on the things (concepts, ideas, ideals) of consciousness as revealed to, and interpreted by, human individuals (via the form of sensibility and understanding) from the noumenal world of Vilokan. These things (concepts, ideas, and ideals) of consciousness they in-turn recursively reorganize and reproduce as their practical consciousness antidialectically against the interpretive practical consciousnesses of others within a normative ethic of reciprocal justice of the socioeconomic/political structure of the Lakou as organized in a material resource framework. The lakou is a community of people and houses organized and gathered around a common yard under the directions of a oungan (Vodou priest), manbo (Vodou priestess), or family elder that promoted and promotes an egalitarian existence rooted in the Vodou religion and ancestor worship, land ownership arrangements, and working the soil. Within the lakou system, each individual or nuclear family owned/own their own land, through which they provided/provide for basic necessities by growing food and raising livestock for their own consumption and for sale in local markets. They also grew and grow

export crops, such as coffee, in order to buy imported consumer goods such as clothes and tools. The lakou thus divided power in a way that allowed rural residents to live and work as they wished (through land and garden ownership to provide for their own subsistence), while preventing the consolidation of wealth, and therefore control and inhibitor of equality, in the hands of any one person within the community through a set of customs and secret societies of the Vodou religion that regulate(d) land ownership, land transfers, family relationships, and community affairs. Communal assistance and exchange, via food sharing, harvesting, house building, religious life, and ancestral worship, under the leadership of women also characterized and characterizes lakou life. In essence, the purpose of lakou life is to promote total liberty and equality, via land ownership and self-sufficiency, for all without distinctions and economic differentiation. Hence the lakou system helps to institutionalize the antihumanism that would come to constitute Haitian rural life in that the emphasis is not on decentering the subject or privileging and promoting the universality of the autonomous rational individual and human rights as the purpose of socialization for a capitalist state of egoistic conflict. Instead, the emphasis is on allowing total liberty and equality so that the individual actor can experience Being or existence as they interpret the concepts of the noumenal/Vilokanic world as their practical consciousness. The autonomous rational self is simply one aspect (analytics) of being amongst a plethora of other forms and agential moments by which the individual social actor can choose (based on their analytics in consciousness) to recursively reorganize and reproduce their existence without facing marginalization from their community unless their choice harms other individuals, nature, and the community. It is up to the ideological regulators, i.e., priest, priestesses, elders, scientists, savants, etc., of the society to determine whether or not an interpretative form as its practice relates to the True form as defined in the noumenal world is harmful or not to the individual, nature, and their social interactions within the Lakou system.

Be that as it may, unlike German Idealism whose intellectual development from Kant to Schopenhauer, Hegel, Marx, Nietzsche, Husserl, Heidegger, and the Frankfurt school produced the dialectic, Marxist materialism, Nietzschean antidialectics, phenomenology, and

deontological ethics. Haitian/Vilokan Idealism, as defined, produces phenomenology, materialism, and an antidialectical process to history enframed by a reciprocal justice as its normative ethics. The latter, reciprocal justice, is constantly being invoked by individual social actors, not in terms of rights to protect themselves against capitalistic egoistic conflict, as a normative ethic to reconcile the noumenal (sacred—ideational) and phenomenal (profane—material) subjective world in order to maintain balance and harmony between the two so that the human actor can live freely and happy with all of being without distinctions or masters. As such, Haitian epistemology as a form of transcendental realism and idealism is phenomenological, in the Heideggerian sense (i.e., hermeneutical), material in the Marxist sense, and anti dialectical. It refutes Hegel's claims for the importance of historical formations and other people to the development of self-consciousness. Instead, Haitian/Vilokan idealism emphasizes the things in the consciousness (Iwa or concepts, ideas, ideals) of the individual as they stem from the noumenal/Vilokan world (the world of forms), and get interpreted according to their level of learning, development, capacity for knowledge, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc., as they anti dialectically seek to reproduce them in the phenomenal world as their practical consciousness against other interpretive formations in the material world. Hence in Haitian/Vilokan Idealism as it would emerge amongst the Africans of the provinces and mountains against the bourgeoisie of the cities, the emphasis is not on the universality of the un integrated and conditioned human being, an autonomous self, endowed with reason and rationality. Instead, Haitian/Vilokan Idealism emphasizes the unfolding of the in determinancy of the contents of the consciousness of a human being, however, irrational or rational, over sixteen life-cycles as they seek perfecting existence. So the emphasis is not on a universal condition of human existence based on reason and rationality as expressed in humanism. Instead, the emphasis as in Heideggerian phenomenology is on Being and experiencing the lived-world no matter the form that Being may take whether it is rational or irrational amidst and at times against other interpretive forms via the lakou system and the Vodou Ethic and the spirit of communism as the form of system and social integration, respectively.

## REFERENCE

- [1] Althusser, Louis (2001). *Lenin and Philosophy and Other Essays*. New York: Monthly Review Press.
- [2] Buck-Morss, Susan (2009). *Hegel, Haiti, and Universal History*. Pittsburgh: University of Pittsburgh Press.
- [3] Cohen, J. (2002). *Protestantism and Capitalism: The Mechanisms of Influence*. New York: Aldine de Gruyter.
- [4] Crothers, Charles (2003). *Technical Advances in General Sociological Theory: The Potential Contribution of Post-Structurationist Sociology*. *Perspectives*, 26: 3, 3-6.
- [5] Du Bois, Laurent (2004). *Avengers of the New World*. Massachusetts: Harvard University Press.
- [6] Fanon, Frantz (1967). *Black Skin, White Masks* (Charles Lam Markmann, Trans.). New York: Grove Press.
- [7] Fraser, Nancy (1997). *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition*. New York & London: Routledge.
- [8] Gartman, David (2002). *Bourdieu's Theory of Cultural Change: Explication, Application, Critique*. *Sociological Theory* 20 (2): 255-277.
- [9] Giddens, Anthony (1984). *The Constitution of Society: Outline of the Theory of Structuration*. Cambridge: Polity Press.
- [10] Gutman, Herbert (1976). *The Black Family in Slavery and Freedom 1750-1925*. New York: Pantheon Books.
- [11] Habermas, Jürgen (1987). *The Theory of Communicative Action: Life world and System: A Critique of Functionalist Reason* (Volume 2, Thomas McCarthy, Trans.). Boston: Beacon Press.
- [12] Habermas, Jürgen (1984). *The Theory of Communicative Action: Reason and the Rationalization of Society* (Volume 1, Thomas McCarthy, Trans.). Boston: Beacon Press.
- [13] Holloway, Joseph E. (ed.) (1990a). *Africanisms in American Culture*. Bloomington and Indianapolis: Indiana University Press.
- [14] Holloway, Joseph E. (1990b). *The Origins of African-American Culture*. In Joseph Holloway (Ed.), *Africanisms in American Culture* (19-33). Bloomington and Indianapolis: Indiana University Press.
- [15] Hudson, Kenneth and Andrea Coukos (2005). *The Dark Side of the Protestant Ethic: A Comparative Analysis of Welfare Reform*. *Sociological Theory* 23 (1): 1-24.
- [16] James, CLR (1986). *The Black Jacobins: Toussaint L' Overture and the San Domingo Revolution*. Vintage
- [17] Karenga, Maulana (1993). *Introduction to Black Studies*. California: The University of Sankore Press.
- [18] Lukács, Georg (1971). *History and Class Consciousness: Studies in Marxist Dialectics*

- (Rodney Livingstone, Trans.). Cambridge, Massachusetts: The MIT Press.
- [19] Lukács, Georg (2000). *A Defence of History and Class Consciousness: Tailism and the Dialectic* (Esther Leslie, Trans.). London and New York: Verso.
- [20] Marx, Karl (1992 [1867]). *Capital: A Critique of Political Economy* (Volume 1, Samuel Moore and Edward Aveling, Trans.). New York: International Publishers.
- [21] Marx, Karl (1998 [1845]). *The German Ideology*. New York: Prometheus Books.
- Mocombe, Paul C. (2009). *The Soul-less Souls of Black Folk: A Sociological Reconsideration of Black Consciousness as Du Boisian Double Consciousness*.
- [22] Maryland: University Press of America. Mocombe, Paul C. (2016). *The Vodou Ethic and the Spirit of Communism: The Practical consciousness of the African People of Haiti*.
- [23] Maryland: University Press of America. Ortner, Sherry (1984). *Theory in Anthropology Since the Sixties*, *Comparative Studies in Society and History* 26: 126-66.
- [24] Patterson, Orlando (1982). *Slavery and Social Death: A Comparative Study*. Cambridge, Massachusetts: Harvard University Press.
- [25] Ramsey, Kate (2011). *The Spirits and the Law: Vodou and Power in Haiti*. Chicago: University of Chicago Press.
- [26] Rubin, Vera (Ed.) (1960). *Caribbean Studies: A Symposium*. Seattle: University of Washington Press.
- [27] Smith M.G. (1960). *The African Heritage in the Caribbean*. In Vera Rubin (Ed.), *Caribbean Studies: A Symposium* (pp. 34-46). Seattle: University of Washington Press.
- [28] Weber, Max (1958 [1904-1905]). *The Protestant Ethic and the Spirit of Capitalism* (Talcott Parsons, Trans.). New York: Charles Scribner's Sons.

**Citation:** Paul C. Mocombe, "British Raj in India: A Postcolonial Critique of the novel *Burnt Shadows*". (2018) *International Journal of Research in Humanities and Social Studies*, 5(11), pp.32-39.

**Copyright:** © 2018 Paul C. Mocombe. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.