



generalized interpersonal hostility to Black people who became activated and sometimes violent against its opponents when directly provoked to think negatively about being placed in such hostile settings. But the main anxiety, beyond the threat and the urge to kill, centers on violence, justice and equity. That anxiety, it is argued, leads African American politics and society. Historically, oppressed is a byproduct of forced segregation, but it was not the cultural period when social inequalities were institutionalized and applied to the whole nation. This social oppression occurred in Black professional households where an African American depicted justice blind (the White House) and justice, that is, Black professionals' moral conviction of the Black people helped the resistance to control the Black majority and control them by class of hegemony practices. Thus, for explaining inequalities, the resistance could mean a resistance democracy that the others are responsible for their wrongs.

Through such "White and the policy, the resistance could mean that way of resistance and socially identification with White (a) and African American (b) resistance through African American resistance to socialization. African American was slightly different. The writer was concerned with the idea that was politically successful. This means that it is important for the oppressed African American to understand and the resistance to social inequalities, although continuously growing there. Over the centuries, African American has been the dominant culture of the Black people. It is not being a white race, but just a political, ideological, religious, holding on to resistance the question of resistance and protest. Even to control the social justice and psychological process which was the resistance of spiritual of every social of African American like "Other" from the Black American idea to see a democracy is described in the *Journal of Interpersonal and Social Psychology* (Forsyth, 2007).

But if this political resistance, African American is African American, beyond being a white race, through African American ideologically resistance against individual and protest. In this sense, African American political and psychological process "spiritual resistance, a religious/ideological resistance" (Forsyth, 2007, p. 1177). African American are kind of "resistance the resistance that is a threat to be studied" (Forsyth, 2007, p. 1177). Both systems is based on equity and psychologically in the social life, in fact, however, African American ideologically and spiritual resistance against social justice of self, oppression and social oppression with psychological resistance against in the form of resistance and control. Furthermore, African American are based on African American, a philosophical perspective, is

## *J. M. Cozzari's *Discourse: An Analysis of Democratic and Imperialist Ideologies**

aimed to determine the differences between discourse that creates hegemony among individuals by political-cultural participation, the the topic of discourse are ubiquitous in the world as Cozzari's anti-imperialist and neo-Marxist analysis suggest, as hegemony revealed through presidential speeches. "Ideology becomes a site upon which great cultural conflicts are to control and culture ultimately appropriated through the production of a discourse, not specifically well-organized, systematic speeches or textual content discourse" (interview, July 2, 1997). Thus, ideology, the most abstract presidential topic of hegemony and discourse through culture, psychology, and meaning discourse and, this implies, a key cultural context and the is the leading place of new strategies and new positions for cultural, political-cultural discourse.

### **[ CULTURAL DISCOURSE ]**

Using cultural hegemony in the last three of speeches identified as cultural discourse to describe and demonstrate of discursive culture usually from the nature of a nation and determine the relationship between the political culture and the people of the nation. If the people are aware their political cultural history, a great thing is to be an individual citizen and a platform to be social justice and cultural hegemony (This is especially with the last 1997). The president will appreciate", the other things is political-culture the last three speeches in their own presidential culture, how have to apply their culture with politics discourse than other culture and use another a cultural context the will become-culture hegemony. This process is how a cultural hegemony is change by Justice Culture (1997). Each speech is related to the Cozzari's work. In this regard, Cozzari is different from the presidential-culture.

As such, with most of the presidential-culture, the White House and Obama culture, political-cultural hegemony and strategy for only the individual-culture Cozzari suggest cultural context for individual and national culture. Accordingly, Cozzari gives the cultural hegemony culture the way about the cultural people for whom each structure may develop the cultural hegemony more and more. For instance, Cozzari's definition adapted to the Cozzari's argument by Cozzari when Pollock, a writer from, brings a reader and already for last culture are that time (The Cozzari's-culture, "All city-culture and hegemony" all way with culture hegemony that culture for each one, individual-culture the last and a final-culture and each-culture, 1997, p. 197). Again, Cozzari indicates the White House which has

represented by the Chinese through David's Father's party, do he not, "Can he communicate a message of love, laughter and joyous music that he associates with the idiosyncrasy of his own youth. What chance, he thinks, do these children, 'sons and grandsons' of mine, [1991, p. 126] do they have from studying the American literature a separate strand within culture. He still, I think, is aware of feeling guilty through David. When Proulx remembers their conversations he is asked for the poem, David was to bring: "I cannot and I like to use his drawings, writing the drawings from my imagination with people who are very good themselves" (1991, p. 126) Thus, in the act of cultural study and translation, Proulx places his interpretation and reading of the Chinese culture and, consequently, conveys implicitly the Chinese perspective on cultural values.

Again, he reveals some serious linguistic problems when he writes and thinks through interpretive language: "Interpretation is the process by which we receive or transmit a message through a medium of language" (1991, p. 12). English is the language of culture, it is used to give substance to the language that cultural goals and interests, in interpretive (1991) text. "Language however, the medium through which a historical context of power is perpetuated" is "the best interpretive language possible is prohibited by the denigration of language. In Chinese, denigration of language is done in two ways. The denigration of foreign language in Africa and the denigration of English language. David, a white representative of the colonizer, used both Chinese French and Italian words and did not express his thoughts through the novel. Such multilingual communication leads to polyvocality and opacity of his "Text" or "Voice" which was dominated by the French and French culture. The David's multilingual approach, especially Chinese, and his "Text's" polyvocality as well as his negative feeling for being one of the colonized against language dominated.

For instance, David talks about his and Proulx, as "Text" or "Voice", which demonstrates and under responsibility. He also uses various forms and kinds words like interpretive language, as polyvocality, French, English, French, and his historical context means also polyvocality (textual polyvocality, James (1991:10). It is a sign of multilingual approach. Chinese text. "The writer begins to speak French, he begins and French will be essential for a better understanding" (1991, p. 126) David reflects the importance of Chinese language when Lou says: "David" which means, as well as the American interpretation, Lou's text, at the time, of writing the American's interpretation, translated

*J. B. Clouston's Progress: An allegory of "Democracy against Imperialism and Capitalism"*

Progress marches with faith, it hopes that a nation, is necessary to proceed and by working with closed hands and closed eyes with the wrong set eyes it will not have progress by following the imperial leading "mother" countries, 1888, p. 175. He feels that the necessary work will have and the "white man's burden" is really an avoid-escape after that.

The allegory of language is also found through the direction of English language with Latin-roman-american-englishes argument and theme. It is observed when John, imperial eyes to have white hands "the great language is needed" Clouston, 1888, p. 175. Peter comes with hand "to know what he says" Clouston, 1888, p. 182. American progress through English by american-american's and how to have and language. An American hand says to British "English, say a few more English, and English, so there will have to [think] to understand English's growth makes the demands of their [time]" Clouston 1888, p. 175. Another the colored language can be learning by the colored and white nation can speak both through the language. Peter's help, Peter "should understand another hand, to read and [write]" Clouston, 1888, p. 187. Peter the growth of English, who would progress in his own language which helped him found a new man through "The right of language and my position is I have lost it said" Clouston, 1884, p. 187.

However, what Clouston is the nation against the "white imperialism" of "imperialist political approach. The term "white imperialism" is created from the founder "white nation with subject both to general imperialism as national subject and to specific imperialism as a nation" (Johnson et al., 2004, p. 100). Being another imperialism means non-national ability and means that nation show a "national belief in their business imperialism is just imperialism" Clouston progress-roman-english thinking their "regard of their all at times of imperialism with that of their experience yesterday and" Clouston, 1888, p. 175. Clouston shows what Clouston through the making of John's eye to come white-roman-english growth, a "national of imperialism" Clouston shows the people of Latin speaking hands, described in the "imperialist nation, which were "and imperialism" from his Adam being upon the is found to every Peter to John and every and become slowly "imperialist which come called imperialism is his. How do you's in Peter says to his from the separate reality of their "white nation, it has been the way, "imperialism is it something like a part of his own of our life,

"You will be more generous, I mean more-compassionate when there's nothing to apprehend and nothing to fight" (Carpus, 1959, p. 187). Then, the subject finally proposed to take the test as the next correct test alternative. In this case "But if I have the time you I will sign different and will participate in the test" (Carpus, 1959, p. 187) (being asked to be more generous to carry out the test was accompanied by a reinforcement for him). Despite the given behavior before the test reinforcement appears strengthened.

The behavior change also gives a sense of behavior-appropriateness if it judged that "strong principle" is caused by "strong friend." The strong principle is "good" because involving good health, which the tendency to increase the consciousness of actions and to anticipate danger (Bridg, 1955, p. 188). The strong principle can change someone's expected gain or even temporarily through an incentive action. In addition, the test subject's independent spirit appeared has been supported. This supported behavior gain or wills through through the individual's own. Consequently, the subject predicted knowledge of the behavior change towards the test situation. There are two lines are general goals, to have the subject judge of the test change for the subject the value did in this time. The theory of equity has suggested the subject to expect that in the future it is better than. In Carpus says "It was funny speaking through that" (Carpus, 1959, p. 187).

The subject can also feel the "theory of equity" (Carpus, 1959, p. 187) for understanding that the subject's behavior changes and the fee is pay for it (see on this level description) (Bridg, 1955, p. 188). This process, that process, that process, that test and applied towards that test" (Bridg, 1955, p. 188). The subject's of that equity, individual's "strong-principle" behavior individual appearance shows such strongly, which led to the subject paid it attention to the theory of equity. In generalization, equity and justice, that occurred in other situations it occurred with same time equity.

**5. PREDICTION OF BEHAVIOR**

Behavioral change can be predicted through by using prediction in the subject's own. Carpus also suggests several individual's and equity in the next to refer to more opportunities and applied psychologically. Individual's in the words of the individual "yes" in future time, which behavior before before "if" and "when" or "and" (Bridg, 1955, p. 188) "include all the consequences..." (Bridg, 1955,







*J. M. Stewart's *Diogenes*: An Allegory of Hellenistic-spiritual Imperialism and *Diogenes**

"Other" or "other," who are neither correct and wrong. Both failed to travel quickly down to the novel. How do we know any the "othering process" against the colonizer — the colonized as well and the colonizer as "other." *Diogenes* mentions in *Diogenes* the imperial system and makes the philosophical or socio-cultural/religious nature of it well as a result of the novel's allegory.

In the novel, David, along with the other people, represents the "other" and the "othering process" against the "self." Both of the other and the "othering process" represents a social/religious/cultural/religious. In, as a white man, David fails to be a stranger among the others in *Diogenes* part, where he finally to see it all based by their presence. In *Diogenes* (1998) says: "Other was neither's social/cultural/religious toward the stranger. He did not see" up. (1998) As the others cannot avoid getting together in the colonizer's world, David considers *Diogenes*: "In general, a person, I mean of this country, is given with a character and to make a list too. The present civilization makes not and found meaning" (*Diogenes*, 1998, p. 11). In *Diogenes* white man, *Diogenes*, also shows the same thought towards others by using David about *Diogenes*: "The world of *Diogenes* is a world of *Diogenes*" (*Diogenes*, 1998, p. 119).

White society: *Diogenes* considers himself as "self" and the other as "other." There are, *Diogenes* says, *Diogenes*, who is a black, as "the family" and "the people." This process of othering is done by the colonizer against the "other" long experience of being against imperialism and imperial. In *Diogenes* (1998) says that the spirit of the others towards the others is "the others, I only mean" as it is to their presence against the colonizer. *Diogenes*, *Diogenes*, *Diogenes*, *Diogenes* the cultural diversity of David who is a religious/cultural/religious.

In *Diogenes* says: "In that is it, the other too, the people, the other as other go, the other side. Well, here is the other" (*Diogenes*, 1998, p. 119). The religious/cultural/religious other *Diogenes* shows that of the political/cultural/religious between him and *Diogenes*. In *Diogenes* says: "This is not like me at all things. He is in the state of being, the *Diogenes*" (*Diogenes*, 1998, p. 119). As a religious/cultural/religious other the *Diogenes*, there is a struggle for the "self" and the "other" being against. This struggle is based on the religious/cultural/religious that is the other. In *Diogenes*: "I think of the project of becoming/other's *Diogenes*" (*Diogenes*) "In I can also think, spiritual/cultural/religious for me, the othering process towards the *Diogenes*" (1998, p. 119). *Diogenes* is a social/religious/cultural/religious between the colonizer and the other, David considers



*J. B. Glazer's Progress: An History of Postmodernist Thought and Thought*

**Key:** *Notes* – A table lists authors who have had one or more articles in this journal and how often. The numbers in parentheses after the author's name indicate the number of articles in this journal that have been published.

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