

# The Manichean Leitmotif



*the ideology and psychology of racism  
in American fiction*

*Arthur Joseph Graham*

# The Manichean Leitmotif The Ideology And Psychology Of Racisim In American

**C George Sturges Ma Ma Psy D**



## **The Manichean Leitmotif The Ideology And Psychology Of Racism In American:**

*The Manichean Leitmotif* Arthur J. Graham, 2000      **The Manichean Leitmotif** Arthur J. Graham, 1980 I have presented a theory of form and structure the Manichean leitmotif which deals with the ideology and psychology of racism in American fiction Through the theoretical and textual analyses undertaken here we have followed the peculiar origins and development of an aesthetic theory of beauty and the sublime specifically through a focus on Samuel Gilman's doctrinal force of contrasted extremes Primarily through conventional rhetorical devices comprising the ascend/descend framing device and the triadic color structure repressive attitudes conditioned by the defense of slavery and malignant images of dark humanity have undoubtedly crept into the expressive character of the literature Without imaginative and constructive criticism such as that offered by the theory of the Manichean leitmotif there can be little or no conscious awareness of the continuing unconscious ideas and impulses of negation resulting from deliberate skin color symbolism in the literature Whenever a reader identifies racially and culturally with certain fictional characters for example Frank Norris' Polish Jew, half-breed Mexican, Chinese cigar maker, big mulatto and little colored girl in *McTeague*, Edgar Allan Poe's Jupiter in *The Gold Bug* and William Dean Howells' Rhoda in *An Imperative Duty* that reader runs the risk of acquiring the attributes of his or her negation This possibility holds true with even greater devastation when similar character traits are cinematically inculcated because the aesthetic elements of form, sound, color and motion that comprise the doctrinal force of contrasted extremes are simultaneously heard and visualized without the tediousness of reading or skimming over their designs in the narrative The cinema therefore not only tends to reinforce malignant images of dark humanity but it also surpasses the print media in intensity of perception and verisimilitude Fundamentally regardless of the medium repeated and systemic impressions of the self as buffoon and as avatar of evil and death create the degrading effects of worthlessness and non-achievement The Manichean leitmotif causes psychic revulsions in non-white readers in at least two important respects First it gives a distorted view of the past, present and even future roles of dark humanity in the social and intellectual life of America often discrediting non-white heroes and relegating race relations to those of the feudalistic miscarriages of master and slave Such portrayals often result in ennui and in loss of initiative eventually to penetrate the literature for its total intellectual and emotional content Second non-whites become dismayed because of the historic facts of their lives and the mythopoetics thereof do not correspond or coincide with the perversions of imbecility, evil and death that are rendered time and again in works which convey negative skin color symbolism through the doctrinal force of contrasted extremes For white readers the Manichean leitmotif is a terror-inducing device which reinforces racial stereotypes and which creates a mental block to understanding non-whites Essentially it prevents genuine probe into the complexities and variegated dimensions of non-whites who as comic and tragic avatars are seldom if ever integral parts of plot Whites are often given to believe for example that a piano falling on a big mulatto with a resounding crack and a Jupiter or Hark climbing up a tree are merely comic relief but such presentations in their deeper

import reflect a distorted view of humanity and of the world in literary forms As an ideological design the Manichean leitmotif plays on white fears of miscegenation and on mistaken beliefs of racial superiority Furthermore such a design creates the rationale that non whites are inferior seats of sin and crime and are objects of suspicion and detection

**Contemporary Black American Playwrights and Their Plays** Bernard L. Peterson Jr., 1988-05-17 This work provides a wealth of information on obscure and overlooked American playwrights as well as some famous ones it will be a welcome addition for collections specializing in the theater arts Reference Books Bulletin This directory and index the first such volume devoted exclusively to contemporary black American dramatists will have an important place in theatre collections It captures and preserves an elusive part of artistic endeavor giving access to literally thousands of dramatic works that would otherwise be lost to scholars and the public Organized as an encyclopedia it provides information on more than 600 noteworthy Black American playwrights whose plays have been written produced or published between 1950 and the present The volume begins with an introductory essay surveying the history of contemporary black American drama Playwrights screenwriters radio and television scriptwriters and musical theatre collaborators are treated in individual entries that comprise the bulk of the book The volume also supplies a bibliography of anthologies books and periodicals cited mailing addresses for more than 200 of the playwrights and title and subject indexes **Image Coverage** Arthur J. Graham, 1995

The Manichean Leitmotif Arthur J. Graham, 1980 I have presented a theory of form and structure the Manichean leitmotif which deals with the ideology and psychology of racism in American fiction Through the theoretical and textual analyses undertaken here we have followed the peculiar origins and development of an aesthetic theory of beauty and the sublime specifically through a focus on Samuel Gilman's doctrinal force of contrasted extremes Primarily through conventional rhetorical devices comprising the ascend/descend framing device and the triadic color structure repressive attitudes conditions by the defense of slavery and malignant images of dark humanity have undoubtedly crept into the expressive character of the literature Without imaginative and constructive criticism such as that offered by the theory of the Manichean leitmotif there can be little or no conscious awareness of the continuing unconscious ideas and impulses of negation resulting from deliberate skin color symbolism in the literature Whenever a reader identifies racially and culturally with certain fictional characters for example Frank Norris' Polish Jew, half-breed Mexican Chinese cigar maker, big mulatto and little colored girl in *McTeague*, Edgar Allan Poe's Jupiter in *The Gold Bug* and William Dean Howells' Rhoda in *An Imperative Duty* that reader runs the risk of acquiring the attributes of his or her negation This possibility holds true with even greater devastation when similar character traits are cinematically inculcated because the aesthetic elements of form, sound, color and motion that comprise the doctrinal force of contrasted extremes are simultaneously heard and visualized without the tediousness of reading or skimming over their designs in the narrative The cinema therefore not only tends to reinforce malignant images of dark humanity but it also surpasses the print media in intensity of perception and verisimilitude

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*Manichean Psychology* Camara Jules P. Harrell,1999 Finally the third domain are the states of mind and the patterns of behavior output formed in reaction to racism      **Commemorating Brown** Glenn E. Adams,2008 Part of PsycBOOKS collection      **The Racism of Psychology** Dennis Howitt,1994 Providing evidence of psychologists historical and contemporary complicity in racism this book examines their continued failure to eradicate it from the profession Numerous examples of modern day racism are given in psychological theory textbooks research and within professional bodies      *The Ideology of Racism* Samuel Kennedy Yeboah,1988      **Subliminal Racism** Arthur J. Graham,2005      [Why Racism Is a Mental Illness](#) C George Sturges Ma Ma Psy D,2010-03-01 Why has society primarily studied racism from the perspective of the victim and not the victimizer All of the money time and research spent discussing the detrimental effects of racism have failed to assess and analyze the cognitive dysfunctions and personality disorders of persons who would dominate pillage oppress annihilate colonize lynch kill and destroy the culture and lives of other human beings How is it logically possible to eradicate racism by studying the people who are affected by it and not the people who are infected with it Declaring racism as a mental illness would stop people from hiding behind God and religion as an excuse to justify the demoralizing ill treatment of millions of people throughout history      **Cultural Bases of Racism and Group Oppression** John L. Hodge,Donald K. Struckmann,Lynn Dorland Trost,1975      **Race and Ideology** Arthur Kean Spears,1999 Race and Ideology

proposes an understanding of racism as a divide and conquer mechanism

## Reviewing **The Manichean Leitmotif The Ideology And Psychology Of Racisim In American**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**The Manichean Leitmotif The Ideology And Psychology Of Racisim In American**," an enthralling opus penned by a highly acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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### **Table of Contents The Manichean Leitmotif The Ideology And Psychology Of Racisim In American**

1. Understanding the eBook The Manichean Leitmotif The Ideology And Psychology Of Racisim In American
  - The Rise of Digital Reading The Manichean Leitmotif The Ideology And Psychology Of Racisim In American
  - Advantages of eBooks Over Traditional Books
2. Identifying The Manichean Leitmotif The Ideology And Psychology Of Racisim In American
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an The Manichean Leitmotif The Ideology And Psychology Of Racisim In American
  - User-Friendly Interface
4. Exploring eBook Recommendations from The Manichean Leitmotif The Ideology And Psychology Of Racisim In American

- Personalized Recommendations
- The Manichean Leitmotif The Ideology And Psychology Of Racism In American User Reviews and Ratings
- The Manichean Leitmotif The Ideology And Psychology Of Racism In American and Bestseller Lists
- 5. Accessing The Manichean Leitmotif The Ideology And Psychology Of Racism In American Free and Paid eBooks
  - The Manichean Leitmotif The Ideology And Psychology Of Racism In American Public Domain eBooks
  - The Manichean Leitmotif The Ideology And Psychology Of Racism In American eBook Subscription Services
  - The Manichean Leitmotif The Ideology And Psychology Of Racism In American Budget-Friendly Options
- 6. Navigating The Manichean Leitmotif The Ideology And Psychology Of Racism In American eBook Formats
  - ePub, PDF, MOBI, and More
  - The Manichean Leitmotif The Ideology And Psychology Of Racism In American Compatibility with Devices
  - The Manichean Leitmotif The Ideology And Psychology Of Racism In American Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Highlighting and Note-Taking The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Interactive Elements The Manichean Leitmotif The Ideology And Psychology Of Racism In American
- 8. Staying Engaged with The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers The Manichean Leitmotif The Ideology And Psychology Of Racism In American
- 9. Balancing eBooks and Physical Books The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection The Manichean Leitmotif The Ideology And Psychology Of Racism In American
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Setting Reading Goals The Manichean Leitmotif The Ideology And Psychology Of Racism In American



- Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Fact-Checking eBook Content of The Manichean Leitmotif The Ideology And Psychology Of Racism In American
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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