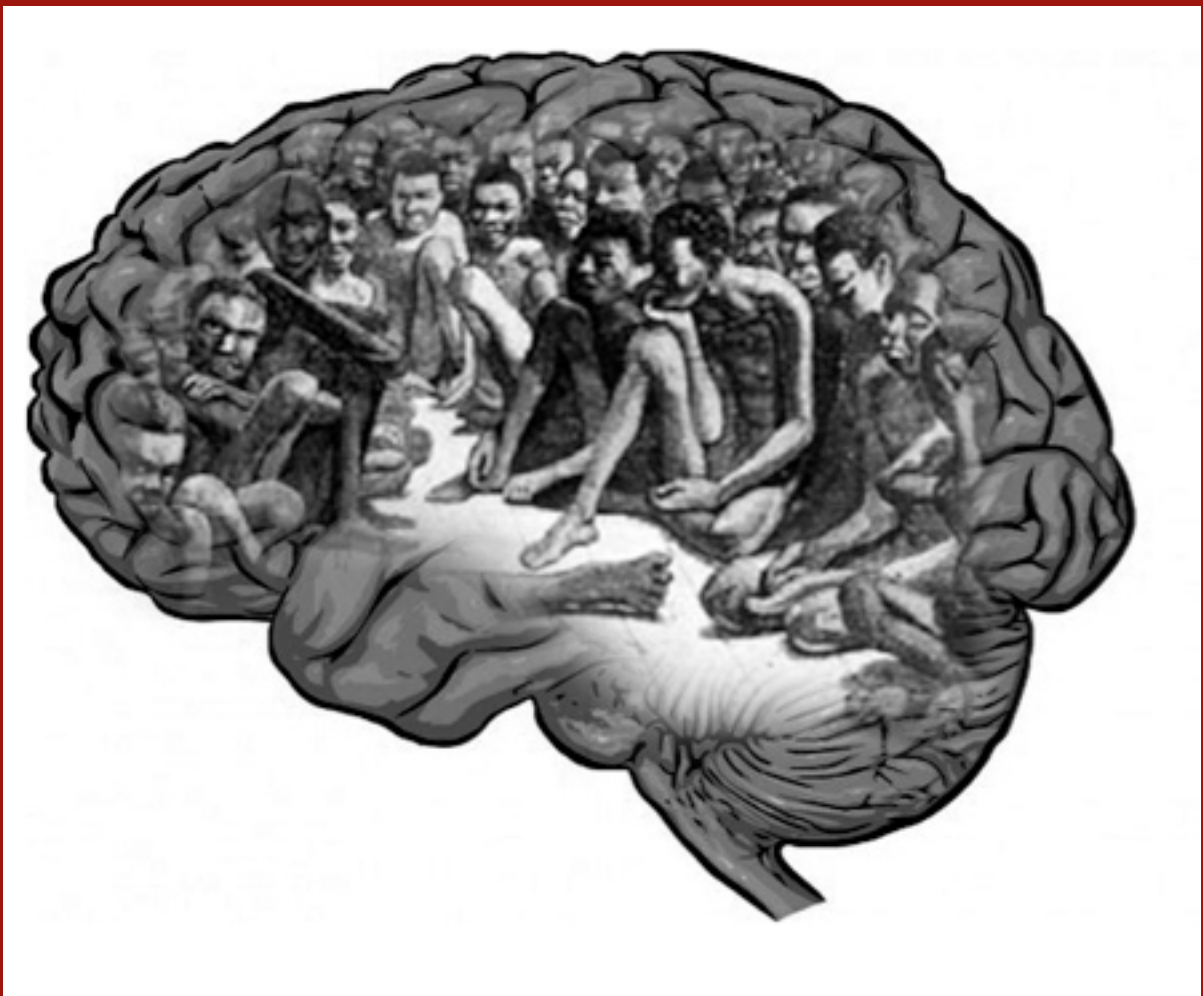


*Decolonizing The Mind
Summer School
First Edition
Amsterdam
July 19th- July 31st 2015*



Welcome

Welcome to the first edition of the DTM Summer School (DTM=Decolonizing the Mind). This brochure provides you with all the information you need regarding our Summer School.

The DTM Summer School is a project of the International Institute for Scientific Research (IISR) in The Hague, Netherlands. We acknowledge that knowledge is power and the manipulation of knowledge is the manipulation of power. In the last five hundred years western colonialism has built a system of knowledge production that succeeded in colonizing our mind. From the very beginning of colonialism every act of oppression was met with an act of resistance. The attempt to colonize the mind was challenged by counter narratives from the resistance against colonialism. Colonialism is sometimes seen as a system that ended with political independence of the colonized countries. In our concept political independence was not the end of colonialism. We regard colonialism as a system of oppression and exploitation in five dimensions: geography, economics, social relations, political structures and culture (mental colonialism). That system

did not end with political independence. We are still in the process of decolonizing our minds.

The DTM Summer School is a contribution to this process. It brings together academics and activists who will engage in an intensive two-week interactive course of information, debate and discussion, analysis and the exchange of experiences in social struggle and the struggle to decolonize our minds.

We are proud to be associated with the Summer Schools that Ramon Grosfoguel, a leading thinker on decoloniality, organizes in Granada and Barcelona. The Summer School in Granada is on Critical Muslims Studies and in Barcelona on Decolonizing Knowledge and Power. For more information on these Summer Schools, see www.globaldialogue.edu.

We hope to meet you in Amsterdam and start a life-changing experience in decolonizing our mind.

Sandew Hira
Director IISR



What is the DTM Summer School?

The DTM Summer School is an intensive two-week course on the subject of Decolonizing The Mind. The course takes on two interrelated topics:

- * The theoretical framework and methodology of Decolonizing The Mind (knowledge production and the mechanisms of colonizing the mind).
- * Decolonial thinking and the discourse of liberation in social movements in different regions of the world.

The theoretical framework of Decolonizing The Mind

The DTM Summer School is based on a theoretical framework of Decolonizing The Mind. In this framework western colonialism is analyzed as a system of oppression and exploitation that started five hundred years ago and was set up and developed in five interrelated dimensions:

- 1. Geographical dimension:** the rise of a global system in which people, nations and states have been relocated, destroyed or redesigned and world wide migration of people have been set in motion. The global world was divided in one geographical part that served the enrichment of another geographical part.
- 2. Economic dimension:** the rise of a capitalist world economy with new international industries based on a combination of “free” wage labor and forced labor in different forms, the creation of new economic systems and the integration of existing economic systems in one global colonial world system.
- 3. Social dimension:** the organization of social relations in different societies based on race, skin color and ethnicity in which the white European culture socially dominated and still dominates the other cultures. An essential part of these relations are the development and maintenance of a social layer of collaborators among the colonized people with the white colonial power.

- 4. Political dimension:** the creation and maintenance of political, military and judicial structures and institutions to control, repress and break any resistance against colonial domination and maintain its domination.
- 5. Cultural dimension:** the creation of mechanisms of colonizing the mind (mental colonialism) and structures and institutions that provides legitimacy to colonial relations. Important institutions are the institutions of knowledge production (academia) and knowledge distribution (educational system, media, cultural institutions).

In the DTM framework the system of colonialism did not end with the political independence of the former colonies. That is why we don't talk about a postcolonial era, but about processes of decolonization that are still going on. The current processes of world migration that leads to the rise of multicultural societies in Europe are part of the same process of reshaping a global world order that started five hundred years ago.

Decolonial thinkers and activists have developed decolonial concepts in these five dimensions. In DTM we integrated these concepts in a coherent theoretical framework.

The main characteristics of the DTM Summer School

The DTM Summer School is characterized by three aspects.

First, it brings together the different critiques of Eurocentric science into a coherent theoretical framework of Decolonizing The Mind. In the last decades there is growing literature that criticizes Eurocentric knowledge production. The labels are different: post colonialism, Eurocentrism, orientalism, subaltern studies, critical theory etc. The message is the same: Eurocentric knowledge production is biased and this bias should be addressed. In this framework knowledge production is

not limited to academics. Activists, artists, religious leaders have produced decolonial concepts to understand the world in which we live in and how this world has developed. The DTM framework links these concepts with the work of decolonial academics.

The second aspect is the production of new theoretical frameworks not as a reaction but as an alternative to scientific colonialism. How would knowledge production look like if we use different categories and concepts than the ones we have been accustomed to during our colonized education?

The third aspect is the translation of decolonial knowledge in practical policies for changing and developing society. How would a decolonial society look like? What economic structure and policies would be in place? What kind of political institutions would govern the people? How would social relations be defined? What would the basic norms and values of such a society be? What is the relevance of these questions for social movements?

A social movement is a collection of organized and unorganized networks of people who strive for transformation of the existing social order. A social movement becomes a social force when their struggle enters a phase in which they challenge the ruling power in the public domain with ideas on how to change society.

For a long time the future of a just society was formulated within the European Enlightenment in the discourse of socialism, and more specifically Marxism. And it was accepted as the discourse of liberation by many progressive movements in the colonized world. Its future was painted in terms of a planned economy, a classless society, a state ruled by workers councils and norms and values based on atheism. This class discourse was linked to other topics in the discourse of liberation such as race, gender, sexuality, nation and ethnicity.

Around the globe new discourses of liberation are being developed in different regions that challenges (some) of these features and thinks about alternative

concepts of justice, the relationship between individual and society and other important topics in the discourse of liberation.

The first day of the DTM Summer School is devoted to the theoretical framework of DTM.

The next eight days of the Summer School are devoted to regional analyses.

Per region we take a theme that is specific for that region.

The regional analysis provides the basis for a comparative analysis of the discourse of liberation. The last day brings together the theoretical framework of DTM and the regional analysis in a discussion on two discourses of liberation: Marxism and Decolonizing The Mind. What are the concepts and categories uses in these discourses? What are the implications for knowledge production and policies for organizing society? What does it mean for social movements?

Aims

The DTM Summer School has the following aims:

1. To disseminate knowledge on DTM.
2. To produce new knowledge based on the experience of activists in social struggles around the world.
3. To forge ties between academics and activists from different social movements.
4. To develop an international infrastructure for DTM and joint cooperation between social movements in the form of projects and infrastructural facilities.

What are the teaching methods of the DTM Summer School?

Rather than providing endless lectures to which participants have to listen, we want to create an interactive environment that combines expert knowledge and experience of lecturers with the expectations, experience and knowledge of the participants.

The Summer School uses three teaching methods:

- * Lectures by experts
- * Participant presentations
- * Organized debates

Lecturers

Lecturers interact in two ways. In a morning session they give a lecture in which they discuss their topic. The lecturer has provided the reading material. Participants can react during the lecture.

In the afternoon session lecturers react to presentations by students and debates between students and bring their insight and knowledge through discussion.

Participant presentations

Participants will be asked to make a short presentation on the topics of the Summer School. The presentation is used to deal more in-depth with the topic.

In the process of application the participants will be in contact with a staff member of the Summer School regarding the application. They can let us know if they want to do a presentation and on what specific topic.

Organized debates

Organized debates focus on the arguments for or against propositions that the lecturer has dealt with in the lecture. Students are invited to participate in the debate and criticize or defend a proposition. The debates are used to deal more in-depth with the topic.

What is the program of the DTM Summer School?

Reception

Prior to the start of the actual course on Monday we organize a reception on Sunday to welcome the participants with a dinner. The reception is also an opportunity for the staff and the participants to get to know each other.

10 days of lectures and interactive learning
There are 10 days of lectures and interactive teaching. The lectures are in the morning. The interactive sessions are in the afternoon.

Evenings and weekends

Participants are free in the evening and the weekends. However, the staff is available

for interaction during their stay. In the communication process leading up to the Summer School participants are invited to make their preferences known to the staff on how they want to spend their time after the lectures. The staff will try to gather relevant information and contacts for the participants and assist the participants in setting up their own program for the evenings and the weekend.

In the first weekend the staff organizes a tour through Amsterdam on Saturday. We provide a guide tour for free. On the Sunday afternoon we invite activists from different social movements in the Netherlands to present their movement and struggle and mingle with the participants.

Week 1		
Sun July 19	19.00-22.00	Reception, welcome dinner
Mon July 20	09.00-12.30	Session 1a: Sandew Hira: The theoretical framework and methodology of DTM
	12.30-14.00	Lunch
	14.00-17.00	Session 1b: Participant session
Tue July 21	09.00-12.30	Session 2a: Sabelo Ndlovu: Africa
	12.30-14.00	Lunch
	14.00-17.00	Session 2b: Participant session
Wed July 22	09.00-12.30	Session 3a: Roberto Hernandez: Latin America
	12.30-14.00	Lunch
	14.00-17.00	Session 3b: Participant session
Thu July 23	09.00-12.30	Session 4a: Stephen Small: North America
	12.30-14.00	Lunch
	14.00-17.00	Session 4b: Participant session
Fri July 24	09.00-12.30	Session 5a: Jaya Mehta: India and China
	12.30-14.00	Lunch
	14.00-17.00	Session 5b: Participant session
Saturday	14.00-17.00	Amsterdam Cultural Tour
Sunday	14.00-17.00	Meeting with leading activists in Holland

Week 2		
Mon July 27	09.00-12.30	Session 6a: Abulkasim Al-Jaberi: Iraq and the Middle East
	12.30-14.00	Lunch
	14.00-17.00	Session 6b: Participant session
Tue July 28	09.00-12.30	Session 7a: Arzu Merali: Turkey and Iran
	12.30-14.00	Lunch
	14.00-17.00	Session 7b: Participant session
Wed July 29	09.00-12.30	Session 8a: Jeanne Henriquez: The Caribbean
	12.30-14.00	Lunch
	14.00-17.00	Session 8b: Participant session
Thu July 30	09.00-12.30	Session 9a: Selim Nadi: Western Europe
	12.30-14.00	Lunch
	14.00-17.00	Session 9b: Participant session
Fri July 31	09.00-12.30	Session 10a: Ramon Grosfoguel/Sandew Hira: DTM and socialism: two discourses of liberation
	12.30-14.00	Lunch
	14.00-17.00	Session 10b: Participant session
	17.00-18.00	Certificate ceremony

What are the topics of the lectures and who are the lecturers?

Session 1: Sandew Hira: the theoretical framework of Decolonizing The Mind



The session starts with a short overview of decolonial thinking in the last few decades in the academia (postcolonial studies, national liberation discourses, ethnic studies etc.). Then it dives into the methodology of developing a theoretical framework for DTM. We look at how knowledge is produced in scientific colonialism and DTM (who are knowledge producers, how do they develop knowledge).

It deals with the problem of how to develop DTM concepts to understand the world. Then it links the concepts into a coherent and integrated theoretical framework. It looks into how the theoretical framework of DTM influences strategies and programmes of social movements.

Sandew Hira, pen-name of Dew Baboeram, is an independent scholar and activist. He studied economics at the Erasmus University Rotterdam. In 1982 he published his first book on the history of the struggle against colonialism in Suriname from 1630-1940. Since then he has published many books and numerous articles on history and race relations. Hira is director of the International Institute for Scientific Research in The Hague. He is co-editor of the book series Decolonizing The Mind with Prof. Stephen Small (University of California-Berkeley). He is visiting lecturer at the Anton de Kom University of

Suriname in theories of development. He has had speaking engagements in Holland, Belgium, Portugal, France, Spain, Curaçao, Suriname, USA, Mauritius and the UK.

Website IISR:

<http://www.iisr.nl>

Personal website:

<http://www.sandewhira.com>

Facebook:

<https://www.facebook.com/sandew.hira?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCHira.pdf>

Session 2: Sabelo Ndlovu: Nationalism(s), Decolonization and 'Postcolonialism' in Southern Africa



The southern African region experienced settler colonialism. In South Africa for instance, this form of colonialism mutated into what became known as 'colonialism of special type' that was underpinned by apartheid. Portuguese colonialism became articulated as Luso-tropicalism in its claim to be civilizational. But what was common among these colonialism(s) was the issue of dispossessions and displacements which reduced Africans to providers of cheap labour and confinement to 'labour reserves.' At the level of subjectivity, there emerged as what Michael Neocosmos 'native foreigners' and 'foreign natives.' This produced what Mahmood Mamdani has characterized as 'citizens' (white settlers) and 'subjects' (black indigenous

people). This colonial scheme of things had direct implications on the forms of nationalism(s) and anti-colonial struggles that emerged in southern Africa. The immanent logic of settler colonialism even shaped the forms of 'postcolonialism(s).' This seminar therefore will commence with a critical historical diagnosis of the character of colonialism(s) and how it impinged on the forms of nationalisms and anti-colonial struggles that ensued in the southern African region. This is important because decolonization in the southern African region involved armed struggles. Southern Africa became the last region to be 'decolonized,' with administrative apartheid in South Africa only coming to an end in 1994. In the southern African region, the 'colonial' still impinges on the 'postcolonial' in a profound way with the land question being one of the most intractable issues to be resolved. The land question is but one of the many other national questions that pre-occupy former liberation movements in government today. The seminar will conclude not only with a critical assessment of the limits of decolonization and the illusions of freedom but will highlight the differences between anti-colonialism and decoloniality. In the seminar the issues to be discussed include:

Settler colonialism and its implications
 Forms of nationalism(s), armed anti-colonial struggles, and national question(s)
 Postcolonial/post-apartheid challenges of incomplete decolonization, racial/ethnic co-presence (nation-building), democratization, constitutionalism, and development etc.
 Differences between anti-colonialism and decoloniality
 The case studies of Zimbabwe and South Africa will be used to provide the concrete historical and empirical evidence.

Professor Sabelo J. Ndlovu-Gatsheni is currently a Professor and Head of the Archie Mafeje Research Institute at the University of South Africa (UNISA). He is a National Research Foundation (NRF) rated social scientist, a member of the Academy of Science of South Africa. (ASSAf), a Fellow of the African Studies Centre (ASC) in the Netherlands and a Research Associate

of the Ferguson Centre for African and Asian Studies at The Open University in the United Kingdom.

Personal webpage:

<http://www.unisa.ac.za/Default.asp?Cmd=ViewContent&ContentID=28181>

Facebook:

<https://www.facebook.com/profile.php?id=523235431&fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVNdlovu.pdf>

Session 3: Roberto Hernandez: Indigenous movements and philosophies in Latin America



This session will provide a brief overview of the colonial history of the Americas in order to understand its central role in the formation of the racial discourses of indigeneity and blackness. This long historical analysis will also give us the basis for a conceptual distinction between coloniality and colonialism that allows us to examine the limits of 19th and 20th century national independences. Particular attention will be given to the persistence and resurgence of indigenous movements, knowledges and practices, which will be the basis for a rethinking of social struggles over land, natural resources and cultural renewal. Such a shifting of lenses centering indigenous epistemologies/cosmologies —from so-called "millenarian" struggles to the Zapatistas, Idle No More and other recent spiritual/ceremonial movements — allow us a glimpse into decolonizing praxis in action that foregrounds different conceptions of fundamental categories of the West such as the political, social

relations, and life itself.

Roberto D. Hernández was born in Mexico but raised in San Ysidro, blocks from the U-S//Mexico Border and site of the busiest port of entry in the world, which has figured prominently in his intellectual, theoretical and political development and commitments. He finished his PhD at the University of California Berkeley and is now teaching at the San Diego State University in California.

Personal webpage:

<https://sdsu.academia.edu/RobertoDHernández/>

Facebook:

<https://www.facebook.com/roberto.d.hernandez.94>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVSmall.pdf>

Session 4: Stephen Small: Different discourses in the Civil Rights Movement in America



This session (lectures and discussion) describes and interprets the main contours of the Civil Rights Movement (including key organizations such as the Southern Christian Leadership Conference; Student Non-Violent Coordinating Committee; the Congress on Racial Equality); the key elements of the Black Nationalist movement (including the Black Panther Party and the Nation of Islam); and the relationship of both to the emergence of Black Feminism. The social and political thought that emerged during this period was the culmination of long historical events and forces and we consider some of this historical background (including key dimensions of resistance during

slavery and beyond). We examine the ideological currents pervasive in each of these movements, the key organizational structures, and the most prominent activists. And we evaluate the ideologies and movements in light of the prevailing political, legal, economic and social issues of the context in which they emerged. Key concepts to be considered include Jim Crow segregation, internal colonialism, integration and assimilation, Black Nationalism, Black Power, pan-Africanism, and Black feminism. We also consider the ways in which class, gender and religion shaped these ideologies how they drew dimensions of the international context (such as colonialism and national Independence in Africa and the Caribbean).

Stephen Small is professor in the Department of History at the University of Amsterdam, and Associate Professor of African American Studies at the University of California, Berkeley. He is co-editor with Sandew Hira of the book series Decolonizing The Mind.

Personal webpage:

- <http://africam.berkeley.edu/personnel/stephen-small>

- <http://www.uva.nl/over-de-uva/organisatie/medewerkers/content/s/m/s.a.small/s.a.small.html>

Facebook:

<https://www.facebook.com/stephen.small.75457?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVSmall.pdf>

Session 5: Jaya Mehta: India and China

India and China are two giants that will have a major impact on the world in the coming decades. In this lecture we focus on two topics:

Lessons from the history of the struggle against colonialism from India and China. We look at the major topics that confronted the liberation movements such as ethnicity, religion, foreign domination, non-violent and armed struggle. Both in India and China there were discourses of liberation that were based on non-western philosophies. Yet socialist thought had also influenced both countries in very different ways, China becoming communist and India nationalist with a socialist leaning. China and India in the context of the decline of the west and the rise of the rest. How does the decline of socialism in these countries influence the discourse and practice of decolonization? What can we expect in the future from India and China in regard to critical thinking?

Jaha Mehta

Session 6: Abulkasim Al-Jaberi: Middle East and the lasting effect of the US invasion of Iraq



This session will cover the Middle-East through zooming in on Iraq. We will look into Iraq's historical relationship to colonialism and how that lens helps us explain the historic events unfolding today, i.e. the Arab uprisings and the emergence of ISIS. More importantly, this session will address the social movements that have resisted and continue to resist colonial domination and ask: How have social movements in Iraq organized against colonial oppression throughout the twentieth century? What is their ideological basis and what kind of alternative (decolonial) narratives has it produced? How does this legacy of resistance resonate today in other social movements in the region?

Abulkasim Al-Jaberi was born in Iraq (1988). He fled Iraq with his family and has lived in the Netherlands since 1993. After attaining a degree (Middle-Eastern Studies) from the University of Leiden, he moved to Egypt in 2012, where he worked as a journalist for the Cairo-based Egypt Independent (renamed MadaMasr). Upon return to the Netherlands, he became active in the Palestine solidarity movement, speaking at and organizing protests, lectures and civil disobedience actions, such as a blockade of the Israeli embassy in the Hague during the latest assault on Gaza. Al-Jaberi is co-writing a book about ISIS.

Facebook:

<https://www.facebook.com/abulkasim.357?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVJaberi.pdf>

Session 7: Arzu Merali: successes and failures of social movements in Turkey and Iran



The fall of the Uthmaniyah Khilafah (the so-called Ottoman Empire) and the westernisation programmes of Ataturk and Pahlavi rulers in Iran signalled what many Western Imperial observers thought was the end of any form of political organisation based on Islam. Additionally the rapid imposition of western cultural norms augured ill for the retaining of any cultural heritage from Islamic traditions. However events in the latter part of the 20th century gave lie to these predictions, seeing the ouster of absolute monarchical rule in Iran its replacement by Islamic democracy. In modern day Turkey we saw the rise of Islamic political parties resulting in an overwhelming victory for the AK Party at the start of the 21st Century. Both project though running simultaneously and having some impact on each other, have distinct political trajectories that show not only the diversity of Islamic political approaches but the potentiality of theologies of liberation that buck the trend of aggressive secularism. This session seeks to highlight both the history and historiography of both movements and projects, as well as touch upon epistemological issues raised by the successes and failures of both projects.

Arzu Merali heads the research section at the Islamic Human Rights Commission (www.ihrc.org.uk) based in London, UK. She focuses on human rights, Islamic feminism, decoloniality and the

grammars of human dignity. She was formerly an editor of the webjournal Palestine Internationalist. She has an MA in English Literature via Cambridge University, postgraduate studies in Law via Nottingham Trent University and an MA in International Relations from the University of Kent. Her work has been published in various newspapers, magazines, on-line publications and journals, including The Guardian, BBC News on-line, Hecate, New Internationalis, New Statesman, the International Journal of Women's Research, Tabula Rasa and many others. She is co-editor of Towards a New Liberation Theology: Reflections on Palestine, author and co-author of various reports and books on citizenship, racism, discrimination and hate crime. Her latest book, co-authored with S.R. Ameli, Only Canadian: The Experience of Hate-Moderated Differential Citizenship for Muslims, is the fourth in a series on hate crime. The fifth in the series, looking at the UK, will be published in mid-2015.

Website IHRC:

<http://www.ihrc.org.uk/>

Facebook:

<https://www.facebook.com/arzu.merali?ref=ts&fref=ts>

Session 8: Jeanne Henriquez: Social struggle in the Caribbean



This session goes into the wide diversity of size, ancestry, language, customs, politics in the social struggle of the Caribbean. It starts with the correction of some misconceptions on the First Nations of the Caribbean, in particular of the Arawaks as "docile" nations. The genocide of the indigenous people by Spanish colonization and the debate on its legacy is important

especially now the CARICOM has taken this issue up in their policy on reparations. The savagery of the institution of slavery, the struggle of the enslaved to live some form of life in spite of the most cruel oppression history has known, gave way to the rise of Caribbean culture, and the intensity and daily African resistance. The history of Caribbean enslavement is a great epic of persistent, protracted and eventually successful struggle against the most powerful nations. Special attention will be given to the Haitian revolution. The apprentice and the post-apprentice period thwarted African progress through immigration and oppressive laws. Within the nineteenth and 20th century immigration in the Caribbean the comparison between the Dutch, English, French and Spanish Caribbean will be discussed. (Within this discussion we will also include the problem of the non independent countries in the Caribbean.) Next to the Haitian revolution two other revolutions had a big impact on the Caribbean: the Cuban and the Grenadian revolution. We will discuss their impact on the discourse and practice of liberation. The Caribbean has played an important role in the pan-Africanist movement with thinkers and activists such as Marcus Garvey, Frantz Fanon and Aimé Césaire. There is a resurgence of pan-Africanism in which the Caribbean still plays an important role. The discussion and policy on reparations has now been initiated by Caribbean governments. Key concepts for discussion are the legacy of the genocide of the indigenous people, the impact of slavery on the identity formation of the Caribbean, the relationship between race, class and gender in the Caribbean, the impact of the Cuban and Grenadian revolution on the Caribbean and the development of pan-Africanism in the Caribbean, and the role of the non-independent countries in the Caribbean (Dutch and French Antilles, Puerto Rico).

Jeanne Henriquez is an independent scholar and activist in Curacao. She is founder and coordinator of Museo Tula. She is a leading thinker in Curacao in the struggle for independence from Holland.

Facebook:

<https://www.facebook.com/pages/Fundashon-Museo-Tula/886744558009551?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVHenriquez.pdf>

Session 9: Selim Nadi: Western Europe



Western Europe is going through a painful process of confronting its colonial past right in the heart of the empire. European societies now have to deal with a new generation of young activists who are trying to politicize the postcolonial situation of their countries. The starting point of this Lecture is the experience of the first decolonial “political party” in Europe (the *Parti des Indigènes de la République* – France). The lecture will become much wider in order to discuss about different narratives and different strategies in different countries: foundation of new decolonial movements, participation in the dominant political parties, joining forces with extremist groups in the Middle East, forging link with pan-Africanism movements around the world. This session looks at the rise of these movements and their relationship to the “classical” social movement.

*Selim Nadi is an activist in the french anti-racist Organisation **Parti des Indigènes de la République (P.I.R)**. He has also written and translated several articles for the french journals *ContreTemps* and *Période*. In November 2014 he presented the P.I.R at the **Historical Materialism Conference in London**. He will start his PhD in September 2015.*

Facebook:

<https://www.facebook.com/selim.nadi?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCVNadi.pdf>

Session 10: Ramon Grosfoguel/ Sandew Hira: DTM and socialism: two discourses of liberation



In the 20th century the Russian revolution laid the groundwork for a historic change in world history. Since World War II in Eastern Europe new social-economic formations came into existence with central planning as the core economic philosophy and practice. Socialism, Marxism-Leninism and communism went from theory into practice. The regional base was extended to the Caribbean (Cuba) and Asia (China, Vietnam, North Korea etc.). In the 21st century many of these social-economic formations were either broken down and replaced by capitalism or they underwent dramatic changes that enable capitalist development within socialism.

These historic changes force decolonial intellectuals (many of them have a Marxist background) to rethink fundamental concepts of Marxism in different fields, among them philosophy (dialectic and historical materialism), economics (the theory of value), sociology (base and super structure) and politics (the vanguard party). In this lecture these concepts are discussed in a critical way in which we look at its lasting contribution and its flaws as part of Eurocentric knowledge production.

The lecture is in the form of a discussion

between Sandew Hira and Ramon Grosfoguel.

See above for the bio of Sandew Hira.

Ramon Grosfoguel is associate-professor at the ethnic studies department of the University of California Berkeley. He is one of the most prominent thinkers on decolonial philosophy and politics. He has written extensively about these topics. He organizes the Summer School on Critical Muslims Studies in Grenada and on Decolonizing Knowledge and Power in Barcelona.

Webpage:

<http://ethnicstudies.berkeley.edu/faculty/profile.php?person=7>

Download CV:

<http://www.decolonizingthemind.org/download/DTMSMCGrosfoguel.pdf>

How is the Summer School organized?

The DTM Summer School is a project of the International Institute for Scientific Research (IISR) in The Hague, Netherlands.

Management team

A management team of IISR is ultimately responsible for the Summer School.

The management team consists of:

- * Sandew Hira, email: sandew.hira@iisr.nl, tel: + 31 6 41.28.37.85
- * Sitla Bonoo, email: sitla.bonoo@iisr.nl, tel.: + 31 6 12.09.72.16
- * Amrit Baboeram, email: amrit.baboeram@iisr.nl, tel.: + 31 6 44.85.63.32

In case of emergency you can call all three numbers.

Lecturers

Not every lecturer is present during the whole two weeks. Some may attend only a few days.

Communication officer

If you are interested in attending the Summer School, please send an email to dtm@iisr.nl. From then onwards one staff

member will be your contact during the whole process leading up to end of the Summer School. The communication officer will respond to all your questions.

Digital meeting room

Once you have paid your fee for the Summer School you get access to our digital meeting room (DMR). The digital meeting room is an online meeting room where all participants and staff members can communicate with each other as if they were together in a physical meeting room. Our staff gives you access to the DMR by sending you an email with a message from the DMR and a secured link to enter the room. The link offers you access to the room. You'll see the list of people that are member of the DMR. If you place a message in the DMR every member gets an email with the message. Participants who are added later to the DMR can access previous messages.

The DMR also contains the download links for the PDF files for the Summer School.

Seven steps in the process of participating in the Summer School

There are seven steps in the process of participating in the Summer School.

Step 1: First acquaintance

This brochure and the website www.decolonizingthemind.org are your first acquaintance with the Summer School.

Step 2: Contact with staff member

If you have further questions you can send an email to dtm@iisr.nl. A staff member of the Summer School will be assigned to become your permanent contact. The staff member is available for email, telephone or Skype conversation.

Step 3: Application

If you decide to attend the Summer School, you need to fill out an application form. You can download the application form from the website www.decolonizingthemind.org. Go to the menu-item *Summer School* and download the Word file **DTMapplication2015.doc**. Fill out the document and send it to your contact at the Summer School. The form contains information about your requirements regarding lodging, food etc.

Step 4: Payment

The fee for the Summer School is € 900 if paid before April 1st 2015; otherwise the fee is € 1000.

Once you have paid the fee, you are enrolled in the Summer School. You get access to the Digital Meeting Room.

Step 5: Communication

As from June 1st 2015 all the PDF files will be available for download in the meeting room. You can pose questions regarding the material to the lecturers or send your comments in preparation for the Summer School.

Step 6: Attendance

The Summer School is from Sunday, July 19th to Friday, July 31st, 2015. The Summer School ends with the certificate ceremony.

Step 7: Follow-up

After the Summer School it is up to the participant to decide on the follow-up. You might have established contacts with other participants. The organizers will present projects and activities that you might be interested in. We will keep you posted on new developments regarding DTM.

What are the financial aspects and logistics of the Summer School

Fee

The fee for the Summer School is € 900 if paid before April 1st 2015; otherwise the fee is € 1000.

Not included in the fee

- * Lodging.
- * Food.
- * Transport from your residence to the venue of the Summer School. You can book a hostel in the venue of the Summer School.

Payment details

Information about the association that holds the bank account:

Name: International Institute for Scientific Research

Remark: DTM Summer School 2015

Information about the bank account:

Bank name: RABO Bank

IBAN: NL35 RABO 0103 0575 60

BIC (Swift Code): RABONL2U

Invoice

In the application for there is a section in which you can state whether you need an invoice and what additional information you need for the invoice.

Logistics

Visa requirement

If you visit the Netherlands, check the following website to see if you need a visa: <http://www.government.nl/issues/visa-for-the-netherlands-and-the-caribbean-parts-of-the-kingdom> .

If you need a letter of recommendation, we can provide it. In the application form there is a section where you can indicate if you need a letter of introduction.

Lodging

In the application form you can indicate whether you request help from our staff in searching for lodging. This help is free of charge. You can fill out the application forms and state what kind of lodging you are looking for (hotel, hostel with private rooms, hostel with shared rooms), what the duration is of your stay and what budget you have reserved. Our staff will be happy to assist you in looking for a place near the venue of the Summer School.

Near the venue there is a hostel that offers room for € 30 euro (these are rooms you share with others). There are hotels in the neighborhood that are more expensive. Keep in mind that Amsterdam is crowded in the summer, so try to make arrangements at least three months ahead. Our staff will be happy to assist you in securing lodging.

Food

In the application form you can also state your food preference for the welcome dinner. For lunch or dinner you can decide whether you want to participate in a collective order from a restaurant or go out to have lunch and dinner outside the venue.

Transport

Amsterdam has a good public transport system. See for information: <http://www.iamsterdam.com/en/local/about-amsterdam/transportation/public-transport>.

Venue location

The venue of the conference is at the International Institute for Research and Education, Lombokstraat 40, 1094 AL Amsterdam.

Route: <http://www.iire.org/en/component/content/article/19-introduction/international-introductions/130-how-to-get-here.html>

Emergency and help

The application form has a section where you can fill out the contact information of the people that we should connect in case of an emergency.

In Amsterdam you can contact the following persons in case you encounter problems where you need help:

- * Sandew Hira, email: sandew.hira@iisr.nl, tel: + 31 6 41.28.37.85
- * Sitla Bonoo, email: sitla.bonoo@iisr.nl, tel.: + 31 6 12.09.72.16
- * Amrit Baboeram, email: amrit.baboeram@iisr.nl, tel.: + 31 6 44.85.63.32

Support

Our staff is there to help you feel comfortable during your participation in the Summer School. Don't hesitate to contact us in case you feel the need for support (logistics, social, educational etc).

An experience of a lifetime: combining activism with intellectual challenges

We want to provide an energetic and stimulating environment where activism is combined with intellectual challenges. We hope to create an experience of a lifetime that enables you to leave the Summer School with new insights and a broader network.

See you in Amsterdam 2015.