

International Institute for Scientific Research

*Decolonizing The Mind
Summer School
Second Edition
Amsterdam
July 24th - August 5th 2016*

Website: www.decolonizingthemind.org

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Welcome

Welcome to the second edition of the Decolonizing The Mind (DTM) Summer School in Amsterdam. This brochure provides you with all the information you need regarding our Summer School.

Introduction

The DTM Summer School is an initiative of the International Institute for Scientific Research (IISR) in The Netherlands led by Sandew Hira in cooperation with the Center of Study and Investigation for Decolonial Dialogues (CSIDD) in Spain led by Ramon Grosfoguel. Both institutes are member of the network Decoloniality Europe that offers several summer schools from a decolonial perspective:

Barcelona – *Decolonizing Knowledge and Power: Postcolonial Studies, Decolonial Horizons* – goes into the philosophical foundations of postcolonial studies and decolonial thinking and examines the hidden agenda of modernity in different parts of the world. Organizer: CSIDD.

Granada – *Decolonial Struggles and Liberation Theologies* – looks into the formation of an Islamic Theology of Liberation not only as a spiritual tradition but also as a decolonial perspective that offers contributions and responses to the problems that humanity faces today. Organizer: CSIDD.

Amsterdam – *Decolonizing The Mind: Another Discourse of Liberation* – deals with the mechanisms of the colonization of the mind and presents a theoretical framework for a decolonial critique of knowledge production based on the practice of activism in different continents: Organizer: IISR.

The DTM Summer School in Amsterdam brings together critical minds 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.

About our teaching method

In the DTM Summer School experts from different parts of the world bring their knowledge together in one space to contribute to the development of a theoretical framework of Decolonizing The Mind through their presentations and discussions. At the same time we invite participants to share their knowledge and experiences and make similar contributions. Many valuable insights are gained through the interactive discussions based on the concepts and ideas presented by lecturers and participants.

There is practical component in the Summer School that looks into the translation of DTM into practical projects and initiatives.

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

Sandew Hira, Director IISR

More info

Website: www.decolonizingthemind.org

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The theoretical basis of the DTM Summer School?

Propositions

Decolonizing The Mind is a theoretical concept based on five propositions:

1. There is colonization of the mind and thus there is a need to decolonize the mind.
2. The colonization of the mind is founded in the structures of power and knowledge created by the west.
3. Decolonizing the mind requires new fundamentals for knowledge production that is free from the bias of colonized knowledge.
4. Decolonizing the mind is not only about knowledge production but also about transformation of society and thus about social struggle.
5. Decolonizing the mind is another discourse than Marxism, that we regard as a Eurocentric narrative of liberation.

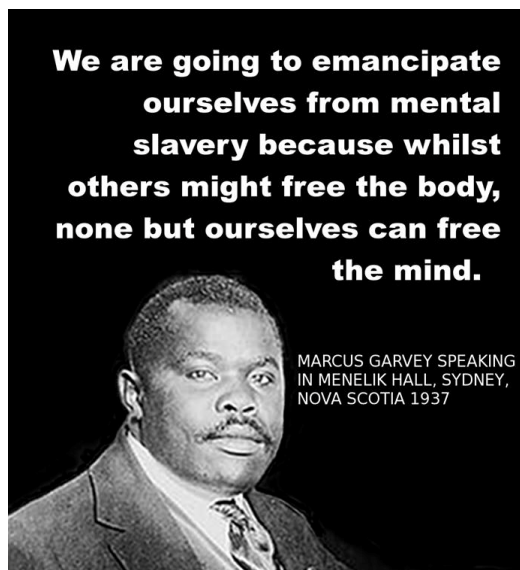


Image source: <http://nucnet.nl/reflectie-op-keti-koti-de-goede-slaaf-eliaser-de-ninsee-app-en-emancipatie>

Five dimensions of colonialism

In DTM we analyze colonialism 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 destroyed, relocated, or redesigned and world wide (forced) migration of people have been set in motion. The global world was divided in one subservient 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 and capitalist 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 among the colonized people that cooperates with the white colonial power in sustaining colonial domination.
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 has led 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.

"I have had the privilege of attending a number of Summer Schools and the DTM Summer School definitely still added value to my decolonial journey. The classes were robust, there was never a dull moment! All aspects of the Summer School worked together to highlight the many facets of colonisation and went on to systematically propose ways of decolonising the mind." –

Participant DTM Summer School 2015

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

The trajectory of DTM

DTM is developed along three lines.

1. The critique of Eurocentric science

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

2. Alternative theoretical frameworks

Second, it develops alternative theoretical frameworks in knowledge production. What would knowledge production look

like if we use different categories and concepts than the ones we have been accustomed to during our colonized education?

While in Eurocentric knowledge production scientific concepts are developed by academics, in DTM we acknowledge that these concepts are also produced by activists, artists, religious leaders etc.. The DTM framework links these concepts with the work of decolonial academics.

3. Putting decolonial knowledge into practice

Third, 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.

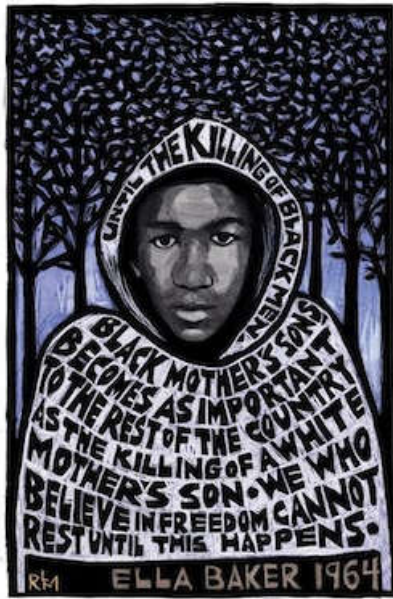


Image source:
<http://blackoutforhumanrights.tumblr.com/post/112159004672/three-years-ago-today-trayvon-martin-was-killed>

Other discourses of liberation

For a long time the future of a just society was formulated within the concepts of the European Enlightenment in the discourse of socialism, and more specifically Marxism. It was accepted as the main 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.

"What I valued most was the exchange between different cultures, views and struggles all over the world from Latin America to India to South Africa and Western Europe. To see the connections between them and how we can learn from them as there were people in the working-group from all over the world struggling with different forms of colonialism."

- Participant DTM Summer School 2015

The DTM Summer School brings together the other discourses of liberation that are being developed in the different regions of the world.

Some are rooted in age-old civilizations such as the indigenous people of the Americas and are blended with current liberation movements such as the Zapatistas in Mexico or the movement led by Evo Morales in Bolivia.

Others go back to religious discourse of liberation such as the different Islamic currents that use the label of liberation theology or philosophies like Ubuntu in Africa.

The Summer School brings together the different scientific traditions from different civilizations in a intensive two-week program.

DTM and gender

Gender is an integral part of the DTM framework and of the Summer school. In DTM it goes beyond the traditional relation between men and women (oppression, liberation, joint responsibility) and is linked to issues like identity formation, masculinity, female hood and the five dimensions of colonialism.

Each lecturer is required to take up the issue of gender in their lecture.

Each year at least one lecture is totally devoted to gender in a specific region. This year the focus will be on the Caribbean and to a lesser extent on India.

After the Summer School: projects and networks

The Summer School is one step in a larger process of building networks of academics and activists who are working on DTM. Participants of the Summer School will receive a newsletter that keeps them posted on new developments in the network.

Book series Decolonizing The Mind

The International Institute for Scientific Research (IISR) and Amrit Publishers have started a new book series titled *Decolonizing The Mind*. The series is about the legacy of colonialism in knowledge production and distribution, and includes topics that are relevant for social movements that struggle against this legacy. The series contains contributions of authors that write from a decolonial perspective. The series is edited by Sandew Hira and Professor Stephen Small from the University of California Berkeley.

Already published in the series



There are six publications planned on an annual basis. Participants of the Summer

Schools are encouraged to get involved in the series.

Projects

The DTM network will engage in developing relationship with social movements and decolonial academics and activists with the specific aim to set up research projects that are relevant both for the academia and for social movements.

One example of such a project is the project *RESIST*. *RESIST* has the following aims:

1. To build and make accessible a historical database on the resistance against trans-Atlantic enslavement.
2. To embed the historical database in the actual commemoration and education of the trans-Atlantic enslavement by communities of African descent and by official state commemoration and education.
3. To build a network of academics, activists and institutions that work on trans-Atlantic enslavement in the process of building and embedding the database.
4. To link it to current policy discussion such as reparations.

RESIST is an initiative of three parties:

- University of California Berkeley USA
– Prof. Stephen Small, department of African-American Studies & African Diaspora Studies.
- International Slavery Museum in Liverpool UK – Dr. Richard Benjamin, head of ISM
- International Institute for Scientific Research – Sandew Hira, director.

The Summer School is a space to develop ideas and projects like *RESIST* and build the network to make it happen.

Program Setup DTM Summer School

Welcoming reception

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

Lectures & Discussions

Following the reception dinner there are ten days of lectures and interactive teaching. During the mornings the lecturers are presenting concepts and ideas related to the designated topic. During the presentation participants are invited to reflect and draw from own knowledge and experiences. The afternoons are open for more in depth discussions based on the questions asked in the morning sessions. There are also opportunities for separate short presentations by the participants.

"From the presentations to the ongoing interactive dialogue, the tour of Black Amsterdam and hearing about scholarship, lived experiences and activism from so many parts of the world, the time spent was an engaged and memorable."

- Participant DTM Summer School 2015

Black Heritage Tour

All participants of the summer school are invited to join the Black Heritage Tour in Amsterdam. The tours are presented by a

personal guide from a decolonial perspective and experienced on board a beautiful vintage boat which travels along Amsterdam's 'canal belt' (Dutch: Grachtengordel) revealing the hidden histories of the city, and the African presence seen from historical buildings, canal house museums, city landmarks, and fine art. The tour includes a visit to the Rijksmuseum which exhibits Rembrandt's famous painting *The Night Watch*. The tickets for the tour are included in the fee of the Summer School.



Image source: <http://www.zeit.de/reisen/2013-06/amsterdam-sklaverei-black-heritage-tour>

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 the staff is available for any assistance to participants in setting up their own program for the evenings and the weekend.

Program Schedule DTM Summer School

Week 1		
Sun July 24	19.00-21.00	Reception, welcome dinner, getting to know each other
Mon July 25	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: Interactive session
Tue July 26	09.00-12.30	Session 2a: Sabelo Ndlovu: Africa
	12.30-14.00	Lunch
	14.00-17.00	Session 2b: Interactive session
Wed July 27	09.00-12.30	Session 3a: Hatem Bazian: The Middle East
	12.30-14.00	Lunch
	14.00-17.00	Session 3b: Interactive session
Thu July 28	09.00-12.30	Session 4a: Stephen Small: North America
	12.30-14.00	Lunch
	14.00-17.00	Session 4b: Interactive session
Fri July 29	09.00-12.30	Session 5a: Rhoda Reddock: The Caribbean and the question of gender
	12.30-14.00	Lunch
	14.00-17.00	Session 5b: Interactive session
Saturday 30	14.00-17.00	Amsterdam Black Heritage Tour

Week 2		
Mon Aug 1	09.00-12.30	Session 6a: Latif Mustafa: Eastern Europe
	12.30-14.00	Lunch
	14.00-17.00	Session 6b: Interactive session
Tue Aug 2	09.00-12.30	Session 7a: Varsha Basheer: India including the new women's movement in India
	12.30-14.00	Lunch
	14.00-17.00	Session 7b: Interactive session
Wed Aug 3	09.00-12.30	Session 8a: Arzu Merali: Western Europe
	12.30-14.00	Lunch
	14.00-17.00	Session 8b: Interactive session
Thu Aug 4	09.00-12.30	Session 9a: Rojas Martinez Gracida: Latin America
	12.30-14.00	Lunch
	14.00-17.00	Session 9b: Interactive session
Fri Aug 5	09.00-12.30	Session 10a: Sandew Hira: DTM and Marxism: two discourses of liberation
	12.30-14.00	Lunch
	14.00-16.00	Session 10b: Interactive session
	16.00-17.00	Certificate ceremony

Course topics and 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).

Special attention is paid to an overview of mechanisms of colonizing the mind and the response of Decolonizing The Mind.

It deals with the problem of how to develop DTM concepts to understand the world. Then it brings 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>

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Download CV:

<http://www.decolonizingthemind.org/wp-content/uploads/2015/09/CVHiraDTMSS.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 lecture 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/wp-content/uploads/2015/09/CVNdlovuDTMS.pdf>

Session 3: Hatem Bazian – Islamic liberation theology in the Middle East

The concept of liberation theology was historically linked to the Christian tradition in liberation movements Latin America and South Africa. Religion is about social justice, although we acknowledges that there is a trend across religions that sees religion and power as one and the same. Religion has meaning if it challenges power and the status quo.

If we speak of Muslims and Islam today we have to think of them as being subjected to colonial oppression and exploitation and also in the colonization of their mind. The first Muslim liberation theologian as the Prophet himself who constantly spoke about justice.

Based on this concept Muslim theologians have developed ideas such as Islamic economics into a full fledged body of scientific knowledge.

Across the Muslim world we have seen in different parts of the world individuals who articulate liberation through a Muslim perspective. During colonialism we had different Muslims articulating the concept of pan Islamism as a reaction to colonial domination.

In the USA Malcolm X and Muhammad Ali are the most obvious examples in the sixties of the 20th century. In the Arab spring there are Muslim theoreticians developing ideas about Muslim liberation theology.

The lecture in the DTM Summer School will bring these experiences and concepts together in a framework to understand religion and liberation.



Hatem Bazian is a co-founder and Professor of Islamic Law and Theology at Zaytuna College, the 1st Accredited Muslim Liberal Arts College in the United States. In addition, Prof. Bazian is a lecturer in the Departments of Near Eastern and Ethnic Studies at the University of California, Berkeley. Dr. Bazian between 2002-2007, also served as an adjunct professor of law at Boalt Hall School of Law at the University of California, Berkeley. He teaches courses on Islamic Law and Society, Islam in America: Communities and Institutions, De-Constructing Islamophobia and Othering of Islam, Religious Studies, and Middle Eastern Studies. In addition to Berkeley, Prof. Bazian served as a visiting Professor in Religious Studies at Saint Mary's College of California 2001-2007 and adviser to the Religion, Politics and Globalization Center at UC Berkeley. In Spring 2009, Prof. Bazian founded at Berkeley the Islamophobia Research and Documentation Project at the Center for Race and Gender, a research unit dedicated to the systematic study of Othering Islam and Muslims. Prof. Bazian in Spring 2012 launched the Islamophobia Studies Journal, which is published bi-annually through a collaborative effort between the Islamophobia Research and Documentation Project of the Center for Race and Gender at the University of California at Berkeley, the Arab and Muslim Ethnicities and Diasporas Initiative for the School of Ethnic Studies at San Francisco State University; the Center for Islamic Studies at the Graduate Theological Union, the International Centre for Muslim and non-Muslim Understanding at the University of South Australia, and Zaytuna College. In addition to academic work, Dr. Bazian is a weekly columnist for the Turkish Daily Sabah Newspaper and Turkey Agenda online magazine. Dr. Bazian is founder and national Chair of American Muslims for Palestine, board member of the Islamic Scholarship Fund, Muslim Legal Fund of America, President of Dollar for Deen Charity, and Chair of Northern California Islamic Council.

Website: <http://www.hatembazian.com/>

Session 4: Stephen Small – Black Liberation discourses in America

This session (lectures and discussion) describes and interprets the main discourses of liberation in the black struggle of the United States in response to the challenges facing the black communities.

Starting with feminist activist Harriet Tubman and Frederick Douglass we look into how their narrative of liberation was linked to the circumstances of life in enslavement. After the legal abolition and the rise of Jim Crow the concepts introduced by Booker T. Washington and his critic W.E.B. Du Bois are taken in the light of the introduction of apartheid in the USA and the role of black and white in the struggle for black liberation.

On the other side of the spectrum we see the enormous growth of a black mass movement under the leadership of Marcus Garvey that shut off white participation in the black struggle and call for a return to the African homeland. The Garveyist was another response to apartheid in the US. After the demise of Garvey its peculiar brand of black nationalism found its expression in the Nation of Islam. Malcolm X and his evolution was a reflection of how black nationalism responded to the rise of the Civil Rights Movement.

We deal with the 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**.*

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

Download CV:

<http://www.decolonizingthemind.org/wp-content/uploads/2015/09/CVSmallDTMSS.pdf>

Session 5: Rhoda Reddock: the Caribbean

Going back to the late nineteenth century we analyze the development of the feminist movement in the Caribbean both in terms of class, race and ethnicity and how they related to liberation movements and liberation thinking in the region. Feminist thinking in the 20th century tried to move beyond the earlier liberal and nationalist movements. Several themes configured in the thinking of Caribbean feminists: socialization and education, domestic and family life, sources of livelihood, and interactions with men and the wider society, the domestic domain and the community, the intersection of reproduction and production, rural employment, and urban employment, the control of women's fertility during the slave period, slave women's rejection of child-bearing as a form of resistance, the challenge to the myths of Indo-Caribbean women's docility and of the seamless transition of the patriarchal North Indian family to the Caribbean, the female-headed household etc. It established the indigenous roots of feminism in the Caribbean.

For many young people in the Caribbean, feminism is a dead "ism" like the other isms such as communism and socialism. Issues of ethnicity and identity have become very important, providing for the gendered analysis of diversity and difference within the region. New concepts are emerging such as "gender negotiations" and "gender systems" to conceptualize gendered power relations and ethnic differentiation among groups. The theorizing of masculinity and manhood and its relationship to femininity and womanhood has become an important component of recent Caribbean feminist theorizing. In many parts of the region men's organizations and groups have been formed which have tried to reflect on the meanings of masculinity, to share experiences, to reach young boys and men, and to develop new answers to the question: What does it mean to be a man?

In the Summer School Reddock shall provide an overview of these developments as a window of how new

discourses of liberation are entrenched in the Caribbean feminist movement.



Rhoda Reddock, founder member and first Chair of the Caribbean Association for Feminist Research and Action (CAFRA) and Professor of Gender, Social Change and Development at the University of the West Indies, St. Augustine Campus, Trinidad and Tobago, is a prolific scholar on feminist theory and practice in the Caribbean.

Facebook:

<https://www.facebook.com/rhoda.reddock?fref=ts>

Download CV:

<http://www.decolonizingthemind.org/wp-content/uploads/2015/09/CVReddockDTMSS.doc>

Session 6: Latif Mustafa: Eastern Europe

The Balkans having long been part of Ottoman Empire, although has not gone through the experience of military colonialism, has evidently manifested the traces of epistemic colonialism. Following the initiatives for separation from Ottoman Empire, Balkanic nations during the XIX century have forged different narratives which put in motion various significant liberation movements for a decisive political independence from Ottomans. The most important one was

nationalism and the idea of the nation state.

Even before the first nation state was created in the Balkans, an impact of Marxist ideas among intellectuals and politicians was noticeable, that started to shape the main ideologies of the Balkans including nationalism, Balkanism and pan-Balkanism. As early as during agrarian reforms and establishment of Kingdoms in the Balkans, Marxist theories took root furiously, mostly due to threat of fascist invasion. Thus, Marxism turned out to be the dominant ideology of liberation. Afterwards, in the regional post WWII socio-political scenario, this cascaded into two main ideologies of that time: Enverism, the totalitarian ideology of Albanian dictator Enver Hoxha, which at its core was a Marxist-Stalinist ideology, and Titoism, dubbed after the communist leader of Yugoslavia. Another important movement that has revealed during the thirties was the movement of "Mladi Muslimani" (Young Muslims) in Bosnia, who gradually would turn into a major concern for the Yugoslav government, as it was taken as ideologically openly opposing the Marxist system of Yugoslavia. One of the leaders of the movements would be Alija Izetbegovic. In consequent years, This movement would have its political impact felt by all Muslims of Yugoslavia and even abroad.

In the Balkans history is heavy handed. Exactly, as my abstract began, throughout this work, we will shed light on the historical process of growth of Marxism as a liberation theory, as well as its impinge on other ideologies of the time in the Eastern Europe and Balkans. Consequently, we will try to elucidate the reasons for flourishing of post-communist narratives such as Europeanism, nationalism, Islamism and neo-Ottomans.



Latif Mustafa is an Albanian scholar living in Macedonia. His field of interest is Balkan history, from philosophical and socio-historical background, perceptive modalities for cultural heritage, historical objects and political institutions. He leads an initiative for interaction among civilizations, the Alliance of Civilization Institute. They try to project a correct image of the Greek, Islamic and Western civilization throughout the world history.

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Session 7: Priyanka Sinha: India

India has a long history of anti-colonial struggle going back to the First War of Independence in 1857. The articulation of the struggle against western domination was done in cultural and religious terms in different social and religious movements. In the 20th century, a nationalist movement developed based on Gandhi's explanation of Satyagraha (non-violent resistance) in the Hindu philosophy. Among Muslims, there was also an anti-colonial narrative based on Islam. With the rise of the socialist movement, different trends in the international socialist movement found their way into Indian social movements. In an adaptation of Gramsci's concept of subaltern, Indian intellectuals developed

a whole school of subaltern studies. In recent times, young Indian women challenge male domination in mass movements for the dignity of women that is not linked to the traditional feminist movement. This lecture will examine the evolution of women's movements in India from the 19th century onwards.



Priyanka Sinha has studied Linguistics at the Universities of Kent and Oxford. She is involved with the Global Indian Forced Labour Database Project (GIFLP) at IISR and works as a literary translator from Swedish to English.

Session 8: Arzu Merali: 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. Different countries have different histories of colonialism. New decolonial movements, are emerging and participation in the political struggle, joining forces with groups in the Middle East and 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. The analysis of new social movements in Western Europe takes into account the rise of the extreme right and the rise of the police state in western Europe.



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: Araceli Rojas Martinez Gracida - 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.



Araceli Rojas did her PhD at the University of Leiden in The Netherlands on Time and Wisdom in Poxoyēm. A Sacred Calendar Among the Ayook People of Oaxaca. She teaches archaeology in Leiden.

Facebook

<https://www.facebook.com/ara.rojas.562?fref=ts>

Download CV.

<http://www.decolonizingthemind.org/wp-content/uploads/2015/09/CVRojasDTMSS.pdf>

Session 10: Sandew Hira: DTM and marxism: 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 enables capitalist development within socialism.

These historic changes forces 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 presented by Sandew Hira and prepared in discussions with 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 Granada and on Decolonizing Knowledge and Power in Barcelona.

Webpage:

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

Download CV:

<http://www.decolonizingthemind.org/wp-content/uploads/2015/09/CVGrosfoguelDTMSS.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.

Staff

A staff of IISR is ultimately responsible for the Summer School.

In general the participants communicate with on central email address:
dtm@iisr.nl.

The staff consists of:

Sandew Hira

Email: sandew.hira@iisr.nl

Phone: + 31 6 41.28.37.85

Areas of concern: questions regarding content, course topics and course preparations.

Sitla Bonoo

Email: sitla.bonoo@iisr.nl

Phone: + 31 6 12.09.72.16

Areas of concern: questions regarding logistics, visa procedures, finances, travel arrangements.

Amrit Baboeram

Email: amrit.baboeram@iisr.nl

Phone: + 31 6 44.85.63.32

Areas of concern: practical matters leading up to or during your stay, social events and accommodation in Amsterdam.

Pravini Baboeram

Email: pravini.baboeram@iisr.nl

Phone: + 31 6 41.02.45.77

Areas of concern: website, Facebook, communication among participants, projects.

In case of emergency you can contact all persons by email or phone. Otherwise you communicate with Sandew Hira, the director of the Summer School.

Lecturers

Not every lecturer is present during the whole two weeks. Some may attend only for 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.

Facebook group: pre-summer school introduction

Once you have paid your fee for the Summer School you will be added the Facebook group of the DTM Class of 2016. You will meet and communicate with the lecturers and other participants via Facebook.

Course preparation

The Facebook page contains the download links for the PDF files for the Summer School. In case you want to communicate about the course material prior to the Summer School you can do that via facebook.

There is a guide to the course material that leads you through the different files and links available via Facebook.

Seven steps in the process of participating in the Summer School

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

send your comments in preparation for the Summer School.

Step 1: First acquaintance

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

Step 6: Attendance

The Summer School is from Sunday, July 24rd to Friday, August 5th, 2016. The Summer School ends with the certificate ceremony.

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 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.

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 **DTMapplication2016.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 € 1.100. If you pay before March 1st 2016 the fee is € 1000.

Once you have paid the fee, you are enrolled in the Summer School. You get access to the secret Facebook group.

Step 5: Communication

As from June 1st 2016 all the PDF files will be available for download via the Facebook page. You can pose questions regarding the material to the lecturers or

What are the financial aspects of the Summer School

Fee

The fee for the Summer School is € 1.100.
If you pay before March 1st 2016 the fee is € 1000.

Not included in the fee

- Lodging.
- Food.
- Transport from your residence to the venue of the Summer School.

Payment details

Information about the association that holds the bank account:

Name: International Institute for Scientific Research

Note: DTM Summer School 2016

Information about the bank account:

Bank name: RABO Bank

IBAN: NL35 RABO 0103 0575 60

BIC (Swift Code): RABONL2U

Bank code: 1299

Valuta: Euro

Bank address:

Address: Bezuidenhoutseweg 5

Postcode: 2594 AB

City: The Hague

Country: Netherlands

IISR address:

Address: Vivienstraat 36

Postcode: 2582 RT

City: The Hague

Country: Netherlands

invoice and what additional information you need for the invoice.

If you need more information in support of your application at your institute, please let us know how we can help.

Invoice

In the application for there is a section in which you can state whether you need an

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 (see the application form where you can state this).

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.

Finally many people are able to find lodging via **airbnb**.

Food

In the application form you can also state your food preference for the welcome dinner. You are responsible for your own food arrangements during the Summer School.

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

- Pravini Baboeram, Email:

pravini.baboeram@iisr.nl

Phone: + 31 6 41.02.45.77

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).

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 2016